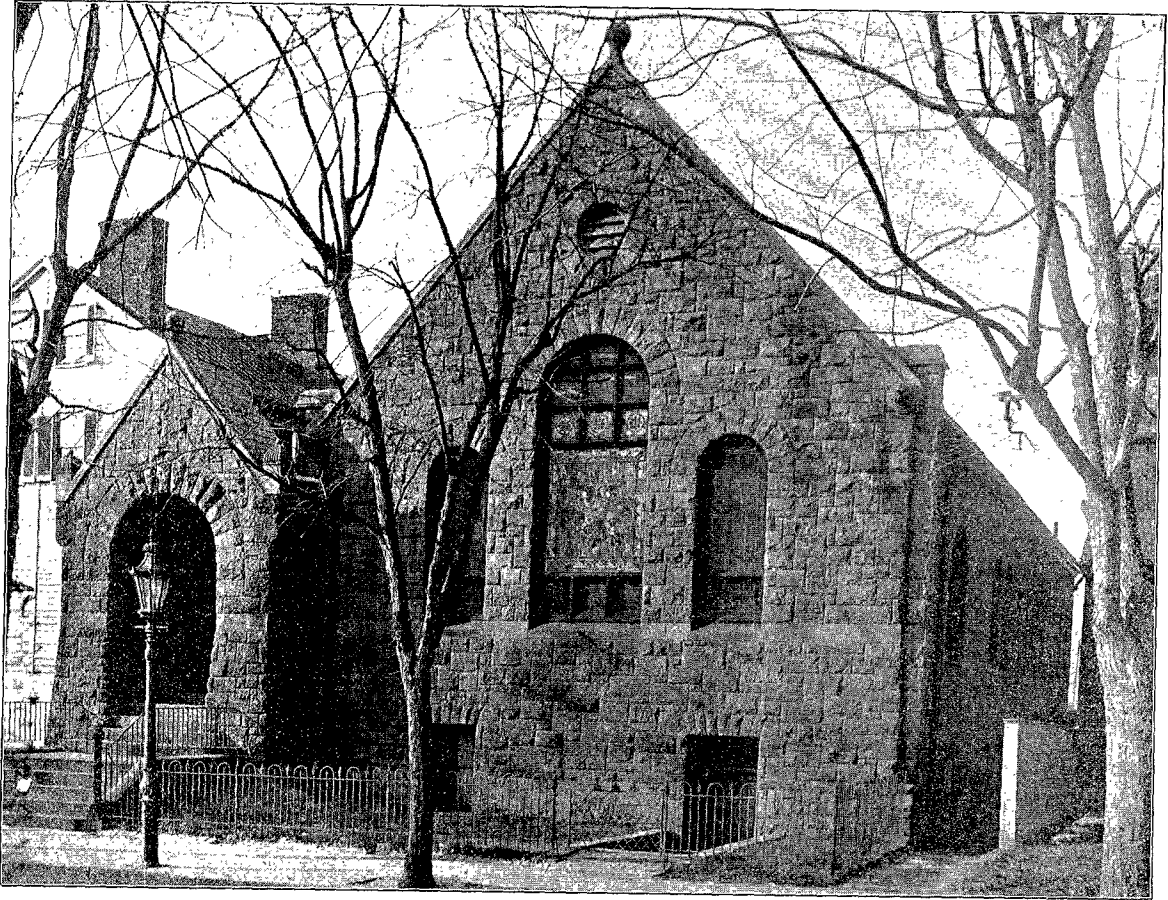


The Advent REVIEW And Sabbath HERALD

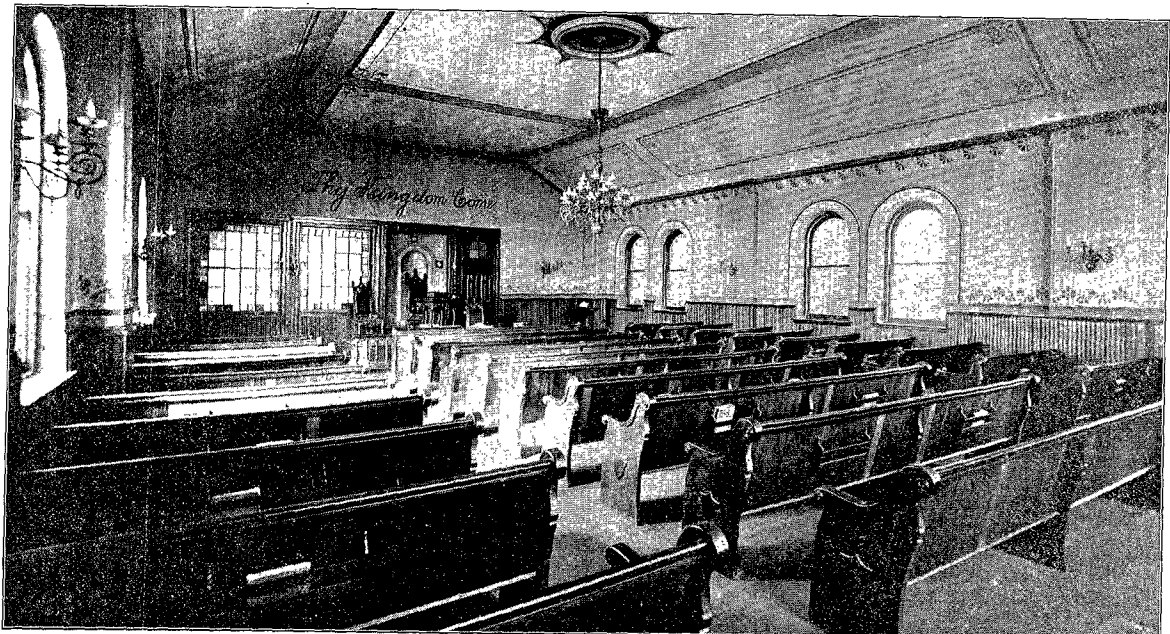
OL. 80

BATTLE CREEK, MICH., TUESDAY, JANUARY 13, 1903

No. 2



EXTERIOR AND INTERIOR VIEWS OF THE WASHINGTON, D. C., CHURCH



Publishers' Page

Conducted by the Department of Circulation of the Review and Herald Publishing Company.

OUR BOOK STOCK

Though our Manufacturing department is destroyed by fire, our book stock-room and Wholesale department was not injured, and we are prepared to fill orders promptly for all books heretofore handled.

SPECIAL OFFER

We have about one hundred sets of two volumes each of slightly damaged "Testimonies for the Church," which we offer to send, postpaid, for 35 cents for the set.

These books are neatly bound in half leather, $3\frac{1}{2} \times 6$ inches in size, and contain the same matter bound in the last number, Volume II, and the entire contents of Volume III of the regular set of "Testimonies for the Church."

Following are some of the subjects treated in these two volumes:—

Number Twenty

How to Conduct Meetings; Meetings Should Not Be Tedious; The Object of Meetings; Duty of Private Prayer; Prayer in Meeting Should Be Short; Evils of Neglecting Secret Prayer; How Shall We Keep the Sabbath? Management of Children on the Sabbath; An Impressive Dream; A Solemn Dream; Family Government; Character of Family Prayer.

Number Twenty-One

Duty of Individual Responsibility; How Character Is Formed; Qualifications of Laborers in the Office; Unbalanced Minds; A Mother's Love for Her Children.

Number Twenty-Two

Proper Education; Training and Educating Children; Improper Diet for Children; The Sabbath-School; Love and Duty; Missionary Work; Appeal to Ministers; Young Preachers Should Avoid Discussion; To Two Young Men; Neglecting Your Aged Parents; A Letter to Brother —; You Love the World and Money.

Number Twenty-Three

The Laodicean Church; Message of True Witness Practical; God Leads His People Step by Step; Bible Holiness Should Be Cultivated; Faith in Christ's Coming Waning; Pointed Testimony Must Live in the Church; Fighting the Spirit of God; Ahab's Case a Warning; Confessions Made Too Late; The Children of Israel Are Led into Idolatry; Letter to Young Minister and His Wife; Exercise and Diet; Light upon Health Reform; Every Advance Move Meets with Opposition; God's Chosen Leaders Firm; Past Experience Referred To; God Regards Faithful Labor; Letter to a Sister; Selfishness Blinds the Mind; Profitable Instruction.

Number Twenty-Four

The Great Rebellion; Appeal to the Young; Tithes and Offerings; Almsgiving a Part of Religion; Scriptures Enjoin a Plan of Giving; Christ's Lessons upon Covetousness; Systematic Benevolence the Better Plan; Need of Thorough Transformation; Cultivate Courtesy; Ministers Should Be Examples to Flock; Imitate Character of Christ; Church Government and Discipline Necessary; Fighting Against God; The Church Should Present United Front.

Number Twenty-Five

Importance of the Work; Call for Consecrated Persons; Satan's Efforts to Ruin Them; Exults when Successful; State of the World; Some Are Proof Against Temptation; No Time for Vanity or Trifling; Reformation Needed; Self-Deceived; The Camp Needs Purging; Love of the World; Satan's Allurements; Presumption; A Work for Women; Presumptuous Sins; Power of Appetite; Intemperance Begins at the Table; Victories Lost Through Delays; Cultivate Promptness; Rewarded According to Our Works; Do Not Weary in Well Doing; Christ Leader of His People; A World-Wide Message; Obey Them That Have Rule over You.

The above are only a small portion of the subjects contained in these two books, and it will be readily seen by all that these volumes contain very important matter, and that they will be in the reach of all at the prices we offer,—35 cents, postpaid. Order of the Review and Herald Publishing Co., Battle Creek, Mich.

THE NEW TRACTS

Though the fire has temporarily delayed the publishing of these tracts, we are pleased to announce that in a few days, "We Would See Jesus," "The Gospel Remedy for Present Day Isms," and the "Signs of Our Times," will be ready to ship in any quantities desired. The fourth tract, "What Do These Things Mean?" will not be ready for a short time. The delay in getting this tract out will not hinder in the proposed winter campaign, inasmuch as the other three tracts are to precede this one in their systematic distribution, "We Would See Jesus" being the first one recommended for circulation, the other three following as thought best by those employed in their distribution, and as may be demanded by local conditions.

In order that all may have some idea of the nature of these three tracts in advance, we give below a brief description of them.

We Would See Jesus

A thrilling presentation of the glories of the second coming of Christ, the climax of the plan of sal-

vation, the end of sorrow, pain, death, and sin; reviving the hearts of all Christians, encouraging sinners to make preparations for that great event, and stimulating in all the desire to see Jesus. It is not controversial, but gives the reasons why every Christian should desire to see Jesus, and quotes and applies the scriptures which treat clearly the doctrine of his second coming.

Signs of Our Times

Present events, live issues of the day, which constitute signs of the coming of the Lord. Clear, forceful, interesting, and especially helpful to professional, business, and laboring men, who are constantly coming in contact with the conditions that in themselves constitute signs of the coming of the King of kings.

The Gospel Remedy for Present Day Isms

Spiritualism, Hypnotism, Christian Science, and Higher Criticism.

The isms of the day trace back to ancient heathen religions of the East. Their unparalleled growth in the nineteenth century revealed as Satan's masterly counterfeit of the true plan of salvation—God's great remedy for sin.

Each tract will be published in German, Danish, and Swedish. All contain sixteen pages. Price, 1 cent each. Order of the Review and Herald Publishing Co., Battle Creek, Mich., Pacific Press Publishing Co., Oakland, Cal., or State Tract Societies.

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For 40 cents each

The same signatures that are used in the regular "History of the Sabbath" are bound in three separate volumes with paper covers. The matter in every particular is the same as in the regular bound book. These paper volumes are slightly damaged, and we offer them, postpaid, for 40 cents per set as long as they last. Order of the Review and Herald Publishing Co., Battle Creek, Mich.

Life of Joseph Bates

The life of Joseph Bates was full of unselfish motives and noble actions, and his biography is the best kind of reading for the young people. It contains 320 pages, and the price is reduced from 85 cents to 35 cents, postpaid.

This excellent book will soon be out of print. Only a limited number remain. All who want this book, also "The Life of William Miller," should order at once. Send all orders to Review and Herald, Battle Creek, Mich.

The Advent And Sabbath REVIEW AND HERALD

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

VOL. 80.

BATTLE CREEK, MICH., TUESDAY, JANUARY 13, 1903.

No. 2.

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

Issued Each Tuesday by the SEVENTH-DAY ADVENTIST PUBLISHING ASS'N.

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REVIEW AND HERALD, Battle Creek, Mich.
[ENTERED AT THE POST OFFICE AT BATTLE CREEK]

Editorial

Higher Ground

The time is short. The end is near. We must make rapid progress in the work of preparation for the coming of the Lord. Much time has already been lost, and we have not developed that strength of Christian character of which we might be the possessors today. But we must now look the question squarely in the face, and act as becomes those who know that we are living in the closing days of probation. We should not forget that a belief in the coming of the Lord in our day means also that we shall outlive the time of probation, and that we shall spend a certain length of time, whether longer or shorter, on this earth, before we shall be caught up to meet the Lord in the air, without any mediation for sin. Inasmuch as the full provision of the gospel has already been made, and there will be no greater power in the future than there is now for salvation from sin, it follows plainly that this experience of being kept by the power of God so that sin shall not have dominion over us can begin at any time when we are willing to accept the provision in its fullness. The same faith which will lift us from the earth to meet the Lord will lift us above the power of sin. This does not mean that we shall not be tempted, but it does mean that we shall in every case of temptation be "more than conquerors through him that loved us." Translation faith is keeping faith. It is said of Enoch that "before his translation he had been well-pleasing unto God." This will be true of all who are translated in the last day. But this experience does not come suddenly, or without our taking time to become acquainted with God and his plans for us. Much progress means much prayer. To step

fast in the way of life means to study fully the Word of life. We are in the time of refreshing, but not all are prepared for it. "I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action." Now is the time for a quick work.

"Lord, lift me up, and let me stand By faith on heaven's table-land,
A higher plane than I have found:
Lord, plant my feet on higher ground."

Jesus Calls Us

Amid all the confusion of voices and calls, there is one sweet voice and one gracious call which may be heard by those who will listen for them. That voice is the voice of Jesus. That call is the invitation, "Come unto me, . . . and I will give you rest."

"Let me hear thy voice;
For sweet is thy voice."

What condescending love is expressed in our Saviour's pleading with his last church: "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

"I was asleep, but my heart waked:
It is the voice of my beloved that knocketh. . . .

The companions hearken for thy voice:

Cause me to hear it."

In saying, "Come unto me," the voice of Jesus also says, "Follow thou me." He leads the way, and is our companion in the way. He invites us to place our hand in his, and to walk trustingly with him. Let us be still long enough to hear his voice.

"Jesus calls us o'er the tumult
Of our life's wild, restless sea;
Day by day his sweet voice soundeth,
Saying, 'Christian, follow me!'"

O blessed Master! O comforting voice!
Happy are they who heed the invitation.

Plan Accordingly

These are the last days. Plan accordingly. The day of probation will soon close. Plan accordingly. The safest and best place where we may invest our means is in the bank of heaven. Plan accordingly. The time is near when all property will vanish in smoke. Plan accordingly. The

righteousness of God will endure forever. Plan accordingly. Faith in God's Word will enable us to see all things in the light of eternity. Plan accordingly.

"Jehovah, make me to know mine end,

And the measure of my days, what it is;

Let me know how frail I am.

Behold, thou hast made my days as handbreadths;

And my lifetime is as nothing before thee:

Surely every man at his best estate is altogether vanity.

Surely every man walketh in a vain show;

Surely they are disquieted in vain:
He heapeth up riches, and knoweth not who shall gather them.

And now, Lord, what wait I for?
My hope is in thee."

Former Things

In last week's paper the writer undertook to connect his own personal experience with a sign hung out in the heavens portending the coming of the Lord, bringing us down to the time of which it is said, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." If this connection can be established, as we think it can, there can be no tidings of greater joy than these words to be borne to the readers of the Review, for they bring us within the generation when all those who love his appearing shall see their hopes fulfilled; and the joy of remembering the former things as we call to remembrance the former days, is to find ourselves firmly planted on a foundation of solid truth, which, in the language of Christ, shall never fail.

Like all developments of truth in the world, and the progress of a new phase of the Lord's work among men, this message heralding his coming, to go to all the world, to prepare them for his coming, went through its day of feebleness and small beginnings; but not only did it suffer a day of small things, but it encountered the bitterest kind of opposition that the fertile minds of opposers could invent. Not being at liberty to resort to physical violence to suppress the work, the opposers had recourse to scoffing and ridicule to turn people away from it.

In 1843 Elder J. V. Himes started in New York City a paper called The Midnight Cry. His opponents changed

its prospectus, and called it *The Midnight Yell, and Junk Bottle of Destruction*. Cartoonists were not idle with their slurs. One represented the saved ascending to meet the Lord in the air, and devils trying to drag them back. One picture showed the devil holding by the coat-tails, Elder J. V. Himes, then known as the leading Millerite, and saying, "Rev. Joshua V., you must go with me." These are the characters described in Jude, verses 13-15. Such scoffing will follow Adventists all their journey through.

Oct. 21, 1844, the writer, in company with his mother and an older brother, attended an Adventist meeting in the dooryard of a Brother Tolman, in Fitchburg, Mass. In the evening, a rabble came up from the village, and began to pull the tent where the meeting was held, with apples from the orchard. Waxing bolder, as the meeting became more earnest, they gathered around the door, and began to direct their missiles against the lanterns hanging on the center-poles in the house-shaped tent. These were soon hit and demolished, and the glass scattered over the floor of the tent, and all were left in total darkness. The rabble grew bolder, and seizing hold of the framework of the tent, and cutting the guy-ropes, soon leveled it to the ground. Meanwhile the crowd had seized a large hog, brought him to the tent, lifted up the curtain, and pushed him in, and there we were,—women, children, and the hog,—in darkness under the cover of the tent—not a very pleasant companion, and not a very agreeable situation.

Brother Tolman immediately opened his house to those gathered there; and the women and children were piloted out of the darkness, into the house. But the liquor began to work on the baser sort, and they then attacked the house. Pretty soon something harder than apples were used, and sticks and chunks of wood demolished the lights and the sash of the windows, and we had to seek some other quarters. The writer and his brother took shelter in the barn. Soon the mob, as I will now call them, came through the barn, apparently searching for some one who had tried to restrain them in the yard, and threatening to do him violence.

The next day was Oct. 22, 1844, the famous "tenth day of the seventh month," on which we were expecting the Lord to appear. The mob finally left us to ourselves. Quite a number went forward in baptism. But more stirring things took place in the sanctuary in heaven than were taking place anywhere on this earth. For then the antitype of the tenth day of the seventh month occurred, and our great High Priest entered the most holy place of the temple in heaven, and began the work of cleansing the sanctuary. That work is going on still, and will cease only when the Lord appears to bless his people.

The brethren scattered out from the

meeting at Fitchburg, and were soon all at home, bewildered by their great disappointment. And false reports followed them. For instance, it was said that the writer took cold by exposure at that meeting, and lost a leg in consequence. We received no harm from that meeting. No report could be more false than that. We have no charge of that kind to make against Adventism.

U. S.

Boldness in the Day of Judgment—

No. 1

"Fear God, and give glory to him; for the hour of his judgment is come." "The ungodly shall not stand in the judgment." "We may have boldness in the day of judgment."

With all time prophecies fulfilled, and all prophecies relating to the events that are to take place before the Lord comes, being fulfilled before our eyes, may the Lord impress upon our minds the truthfulness of this first statement, "The hour of his judgment is come."

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment."

That we may have boldness in the day of judgment is shown by the following scripture: "And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world." "We may have boldness in the day of judgment," thank the Lord! Let us take hold upon that assurance.

"The hour of his judgment is come." It makes no difference what men say, or what they do not say—the hour of his judgment is come. And then we should add that other assurance with equal emphasis, "We may have boldness in the day of judgment." And the foundation of that boldness is found in this, that "as he is, even so are we." This is no uncertain foundation. The day of his judgment is upon us, and yet his own assurance is that we may have boldness, we may have confidence, in the day of judgment, and the reason is, "As he is, even so are we in this world."

Character is the basis of the judgment. His character will pass the judgment. His character is given unto us; therefore we may have confi-

dence. We can stand on that platform with confidence. Let us make that so clear that if there is any one whose heart is filled with fear and terror when he hears that the hour of God's judgment is come, he may take courage, because "as he is, even so are we in this world," through the abounding grace of our God.

Again we read: "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent." What was the difference between the times before, when God overlooked certain things, and the time when he commanded that all men should repent?—Just this: there had been such a revelation of God's presence and God's plan as would leave men utterly without excuse; there was no longer need that any one should be in ignorance concerning these things, since the light had been manifested. That which had been hid in silence from times eternal was now manifest. Christ had come to earth and taken human flesh, and dwelt among men, and through him God had manifested his purpose, his glory, his plan, in such a way that there was no longer any times of ignorance. "Inasmuch as he hath appointed a day in which he will judge the world in righteousness in the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

"He hath appointed a day in which he will judge the world in righteousness in the man whom he hath ordained." This is why we may have boldness in the day of judgment. The standard of judgment will be a man. Humanity need not be afraid of the judgment now, because the standard in whom the judgment is conducted is our Brother. We may have confidence in the day of judgment because the standard of judgment is the standard to which humanity has already attained; and in attaining that standard in humanity, Jesus our Lord has lifted humanity unto that plane. We may have confidence in the day of judgment because in and through the gift of Jesus his Son, God has lifted humanity into the highest heaven, and the standard of the judgment is the standard whereto humanity has attained in Jesus Christ, and it is the standard to which all humanity may be to-day lifted in Jesus Christ. Is not that a solid foundation for confidence? It is not by works of righteousness that we have done, but because of his abundant grace which we have received. When once we can lay hold of the provision that God has made for humanity, fear and terror are gone, and we have boldness in the day of judgment.

Let us read again in the Gospel of John, third chapter: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have

eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God."

Notice especially this statement in the eighteenth verse: "He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God." This brings before us a most remarkable truth, and that is, in the judgment men are not condemned simply because they are sinners: they are condemned because they have not believed on Jesus Christ for deliverance from sin. It should be emphasized that in the day of judgment, men are not condemned simply because they are sinners—of course they are sinners, and they are condemned as sinners, but they are judged over this one simple thing—"Did you believe on my Son Jesus Christ?"

It is true that the scripture says with all clearness that we are judged according to the deeds done in the body; but behind the deed is that which accounts for the deed, and God, in dealing with men in the hour of judgment, deals with them upon the basis upon which he has put them in the gift of his Son to save sinners. The only sin for which any one will be condemned in the judgment is the unpardonable sin which refuses pardon. These are the sins that will bring us into judgment in that day—the sins for which we refuse pardon. Do we believe? Then the whole question is settled. Now look at the simplicity of the proposition. "All have sinned, and come short of the glory of God." Every mouth is stopped, all the world is guilty before God. On the other hand, "God so loved the world [guilty, lost], that he gave his only begotten Son, that whosoever believeth on him should not perish." So the whole question of whether we have boldness in the day of judgment, or whether we perish under sin, is, "Do we receive the gift of God?" Every one who receives the gift of God stands clear. This is the judgment, that light is come into the world, and men love darkness rather than light, because their deeds are evil. God says that the thing which will deliver us utterly from condemnation of sin, and give us confidence in the day of judgment, is this: "Believe on the Lord Jesus Christ, and thou shalt be saved."

No human being can stand before the judgment bar of God, and give one single excuse for being under condemnation; for "God so loved the world, that he gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life." We shall be speechless in that day, if we have not believed on Jesus Christ. When that last invitation is sent out into the highways and hedges, and the voices are heard everywhere sounding forth this final message in the world to every nation and kindred and tongue and people, there will be no excuse for any one who appears in the wedding chamber without the wedding garment. And when the King comes in to see the guests, and he finds one not having on the wedding garment, and says to him, "Friend, how camest thou in hither not having a wedding garment?" he will be speechless—there is nothing that he can say.

Arise and Finish the Work with "Christ's Object Lessons"

We have reason to be of good courage regarding the work with "Christ's Object Lessons." There seems to prevail among many of our conference officers, ministers, and the rank and file of our brethren and sisters a feeling that we should now arise and finish this work. There is a general feeling that it can be done this winter, and that what is not done now will have to be done under difficulties and by slow degrees later on.

This work was brought prominently before us about two years ago. At that time we had gained no actual experience in carrying out the plan presented to us by Sister White, but we expressed our belief that it was from the Lord, and that it could be carried out with success. It was necessary to raise a fund of fifty thousand dollars with which to pay for the material for the three hundred thousand books. It was also necessary to organize the field for service, and to convince the majority of our brethren and sisters that they could sell this book.

While the two years have been passing, we have been marching forward, and gaining an experience. Please think of what has been accomplished. Fifty thousand dollars has been paid in by our brethren for the material; the printing houses have produced nearly the three hundred thousand books; and while they have received payment for the material, they have donated labor to the value of over thirty thousand dollars. As the books have come from the presses, they have been taken by our conferences. The officers and committees have studied plans by which to carry forward organized efforts; they have united upon a general plan,

which is simple, and which has proved successful. This plan aims at placing the required quota of books in the hands of every church member in the United States to sell to his neighbor, and to turn the proceeds over to the schools. States have agreed upon these plans, have ordered either a part or the whole of their quotas, have districted the States, placed ministers in charge of the districts, and arranged with them to see that every church member is called into the work, and assisted in carrying it through to success. Up to the present time, about 150,000 copies of the book have been sold, and the money received and applied on our school debts. Thousands of our people have learned by actual experience that they can sell the book, and they have found a great blessing in engaging in this work.

Now what remains yet to be done? Just one thing: the sale of 150,000 more books. Why should not this work be taken up with great enthusiasm, and finished without delay? The schools are in great need of the means. The people to whom we are to sell the book need the precious instruction it contains. Times are exceedingly prosperous. Other work is pressing upon us for attention. Everything tells us that now is the appointed time to finish this work. To neglect a work that ought to be done is to bring a situation that will make the accomplishment of that work hard. The presidents of our conferences are testifying that it is more difficult this winter to arouse our people to action than it was one year ago. There is a strong and well-grounded feeling that this work will go very hard after this winter.

The General Conference Committee considered this matter at the council held in November, and earnestly urged all the State conferences to make an earnest effort to close this work up before the next session of the General Conference. It is most earnestly hoped that every State conference in the United States will complete this work, and carry its jubilee banner to the General Conference, which is to open March 27. This will be a splendid achievement, and will bring great joy to all our people.

In order to assist the States in accomplishing this much-to-be-desired end, the General Conference has arranged with Elder C. W. Flaiz, president of the Northern Union Conference, to devote his entire time to the work with "Christ's Object Lessons" during the next two months. It is somewhat difficult for Brother Flaiz to leave his work in that conference; but he has consented to do so, with the hope that the Lord will bless this effort to finish this great work. The Northern Union Conference has sold its quota, and turned the money over

to the school. Two of the States have held their annual conferences this winter. This lightens the work in that field, and makes it possible for Brother Flaiz to take up this general work in behalf of "Christ's Object Lessons." He will communicate with our people through the Review, and the union and State conference papers; also by correspondence with conference officers and persons who are devoting their entire time to the finishing of this work.

Brethren and sisters, let us now arise and perform the work God has laid upon us. Let us demonstrate to all that the Lord has not asked an impossibility. What we have already done has glorified his name. When we have finished our work, we shall have set before the world a grand object lesson. And with all this we shall have relieved our schools from the burden of debt that has so long rested upon them. This will free the managers from anxiety regarding the finances, and give them time and strength to plan for the efficiency of the school work itself.

In closing, I confess to a great interest in this final effort to finish this work. I desire beyond the power of words to express, that every conference shall be able at the next General Conference to unfurl its jubilee banner. If all will unite enthusiastically in this work, it shall be done.

A. G. Daniells.

Help for Our Washington Church

During the council of the General Conference Committee at Battle Creek last November an appeal was made to the committee in behalf of our church in the city of Washington, D. C. After giving the matter careful consideration, the committee passed the following recommendations:—

"Your committee, to make recommendations concerning the assisting of the brethren in Washington in paying for their new church, would respectfully submit the following:—

"Whereas, Washington is the capital of our nation, and is deserving of respectable places of worship, where our people can assemble with those interested in the third angel's message; and,—

"Whereas, The brethren in Washington have appealed through their union conference president to the General Conference Committee for help; therefore,—

1. "We Recommend, That the president of the General Conference, the president of the Atlantic Union Conference, the president of the Chesapeake Conference, and the pastor of the Washington church shall be encouraged to make appeals to the brethren and sisters throughout the United States, to assist by donations in paying for the church.

2. "We Recommend, That all donations received for this purpose, to an amount not to exceed ten thousand dollars, shall be used to assist the church.

3. "We Recommend, That in all this, the General Conference make no pledge of responsibility regarding the obligations of the church.

"H. W. Cottrell,

"W. C. White,

"I. H. Evans,

"Committee."

The importance of establishing our work on a good basis in the city of Washington, our national capital, is a problem which the General Conference Committee has had under consideration for years. More or less labor and means have already been bestowed upon the city, and good fruit has appeared.

Since the last session of the General Conference most earnest efforts have been made to strengthen the cause at Washington. During the summer of 1901, tent meetings were conducted by Brethren John A. Brunson and W. A. Westworth. Since last May the work has been carried on by Brethren J. S. Washburn and Lewis C. Sheafe. These laborers have been successful in awakening a good interest, and in leading many dear souls to accept the message they proclaimed. The difficulty in providing suitable places of worship during the winter and for a class of people in Washington who should be reached by the third angel's message, has given those directly responsible much serious thought. Those best acquainted with the conditions have felt that if a good foothold could once be secured in Washington, the cause would make encouraging progress in that city; but while the believers were few and poor, it seemed almost impossible to provide such accommodations for religious services as were absolutely necessary to make their work as successful as it should be. Feeling that they cannot permit past conditions to exist any longer, the brethren in Washington now appeal most earnestly to their brethren throughout the United States to assist them in lifting the work to a better point of advantage.

In considering the request of our Eastern brethren for help, the members of the General Conference Committee recognized that conditions in Washington are very different from those in almost any other city in the United States, and they felt that we should be justified in appealing to our people to assist a needy yet worthy enterprise. A full explanation will appear in this number of the Review, and a list of donors will be started. Now that our brethren in Washington have come forward with such a bold, earnest request, and the General Conference Committee has

responded favorably and joined them in the appeal to all our people, we most sincerely hope that a noble and generous contribution will be made. Are there not many brethren and sisters throughout the United States who will be glad to invest something in the Washington church? Whether you can do little or much, send in your contributions, and with these gifts remember at the throne of grace the work in Washington, and pray earnestly that this effort may be signally blessed of God. The help now rendered may result in establishing a light in the city of Washington that will in future days be a source of much blessing to the cause of God, and to many precious souls.

A. G. Daniells.

The Menace of Intemperance

With the beginning of the new year, a new temperance measure was put into effect in London, England, the extraordinary nature of which shows how desperate the temperance situation in the English metropolis is realized to be. The new measure, which is called the "licensing act," provides that any person found drunk in any public place may be arrested and prosecuted, and three convictions within a year class an individual as a "habitual drunkard." The habitual drunkard's name is put on a black list, and the law prohibits him from buying liquor, or any person from selling liquor to him, within the space of three years. Any intoxicated person found in charge of a child may be punished by a fine of ten dollars or a month's imprisonment, and habitual drunkenness is made a legal ground for divorce. In addition to all this, the law is retroactive; that is, it applies to past acts which would be offenses under it; and some individuals have already availed themselves of its provisions to secure divorces.

If drunkenness in the world's metropolis is not now speedily cured, it will certainly not be the fault of the law. It remains to be seen whether this extraordinary measure represents any real power in the possession of temperance people in London to elevate the city to their own level of living, or whether it represents the old effort of individuals to lift themselves up by themselves—the effort of the Ethiopian to change his skin, or of an evil nature to make itself good. It is one thing to enact laws, and quite another thing to carry them into effect. It is one thing to know that an act is evil, and quite another thing to have the power and the disposition to avoid that act. One thing is certain: the reforming power necessary to enforce the provisions of this law must come from outside the class of people whose intemperate conduct it is intended to curtail. It will not and cannot be furnished by intemperate persons themselves.

In connection with this subject it is of interest to note some facts bearing on the question of the prevalence of intemperance among women in English-speaking countries. The editor of the Christian Herald (New York) has been investigating this question, having had his attention called to it by recent wide-spread assertions "in press and pulpit, that American women are becoming more and more addicted to habits of intemperance. Bishop Coleman and other men of prominence in public affairs," he says, "have charged that the drinking habit is spreading at an alarming rate in American homes. It has even been asserted by statisticians that at the present rate of progress another decade or two would find us, as a nation, so thoroughly alcoholized that the very springs and foundations of our home life would be poisoned, and the physical and mental welfare of the coming generations placed in jeopardy."

To obtain information from sources considered the most reliable, the editor of the Herald addressed two leading officials of the W. C. T. U., one the president of the New York State society, Mrs. Ella A. Boole, the other the president of the Illinois State organization, Mrs. Helen M. Barker. "I am of the opinion," Mrs. Boole said in her reply, "that total abstinence is increasing among the respectable middle classes, but that fashionable women drink more in public than formerly. The custom of flavoring food with wine, sherry, and brandy seems to be increasing, and this is bound to create a liking for the drink itself. Then these are strenuous days, and women as well as men live beyond their strength. The 'social glass,' so common in fashionable life, food flavored with liquor, and the secret use of alcoholics for home prescription, all contribute to the appetite for strong drink, and unless efforts are made to stop any and all of these things, drunkenness among women is bound to increase."

Mrs. Barker stated that "physicians tell us that society women are more and more using various nostrums, 'headache cures,' and all kinds of preparations, containing more or less of liquor, opium, cocaine, chloral, etc., as tonics, stimulants, and that among the 'Four Hundred' much fashionable drinking is common. This is not new, but it is dangerous."

The Herald also quotes from another authority, May B. Goudey, a temperance leader in Massachusetts, what it regards as a "still more startling statement," as follows:—

"I heard a public speaker, in whom I have great confidence, relate this truly appalling incident. He said that in a certain city in one of the Middle States (naming the city) an asylum had been opened for women inebriates, and that within ten days sixteen hundred applications had been received from husbands for their wives, and

fathers for their daughters, until the asylum was filled to overflowing."

The Pittsburg Christian Advocate, of January 1, also calls attention to this spreading evil. "Comparatively few receptions or parties are now given among wealthier people," it says, "at which strong drink is not literally forced upon the guests. It is not set out in bottles or decanters as of old, but is put into the lemonade or punch. Simple, wholesome lemonade has been tabooed on such occasions. It is quite too old-fashioned and tame. It must be fired up with claret or some other thing which has a twang to it. A lady who would serve plain lemonade now would be regarded as narrow and puritanical. And these fashionable dames and maidens have come to expect their stimulant at these gatherings, and have been known to turn up their fashionable noses in disdain when they found 'only lemonade.' So strong drink has come to be the order of the day. And it is often so strong in the open punch-bowl as to perfume the whole house. Not long ago a Christian woman of this city remonstrated with her caterer after her reception was over for having put spirits in the lemonade without her knowledge, when he replied that he would have been afraid not to do it when all other ladies ordered it. There is no mistake about it—this is the ruling fashion. Its effects may easily be known. Women are thus being trained to strong drink, and their sons and brothers will readily follow their example."

All these things point us to a dark prospect, but they also point us to a bright one. For as surely as they indicate that the foundations of society are giving way, so surely do they indicate that we have reached the final days of earth's career, when the great remedy for every evil that has spread its blight upon creation is at hand; that is, the coming of Jesus Christ to set up his everlasting kingdom. We trust everything may be done which can be done by the creation of temperance sentiment and by legislation, to force back or hold in check the rising tide of intemperance; but our remedy is to proclaim with more zeal the everlasting gospel which must go to all peoples, and thus hasten the day of his glorious appearing, and the time when God's will shall be done on earth as it is in heaven.

L. A. S.

The question whether church and state shall be separated is now agitating the minds of the people of France. A bill providing for the abrogation of the Concordat, or agreement by which church and state in France are united, is now before the Chamber of Deputies. The Concordat is the famous document drawn up between Napoleon I and Pope Pius VII, and by its terms the Catholic clergy in France are supported by the state, which in return is vested with more or less authority in the affairs of the

church. The bill to abrogate the Concordat provides:—

"Article 1.—All recognized churches are to be separated from the state.

"Article 2.—From the date of the present law the Concordat and all previous agreements established with the different church officials are abrogated.

"Article 3.—The moneys devoted yearly for religious worship are to be withheld.

"Article 4.—The embassy at the Vatican is to be suppressed."

Articles 5 and 6 relate to the formation of religious organizations by the churches, having a legal status, by means of which they may hold church property; to the method of abrogating the Concordat, and to the status of the clergy which have been maintained by state support.

"Article 7.—The moneys which will thus be placed at the disposal of the government shall be applied to the creation of a fund for the support of sick and aged workmen."

This bill is, of course, opposed by all the papal influence which the pope, who has long feared such a measure, can bring to bear. We trust it may aid in the great work of emancipating the minds of people in France and throughout Europe from papal domination.

The loss of a large publishing house seems like a great calamity, but we should remember that the work of God cannot be burned by fire, nor hindered by any such element of destruction. God himself is "a consuming fire," and fire is but one of his agencies, to do his bidding. We should remember that the cause of God never advanced more rapidly than at times when there were no great visible institutions connected with it. There is such a thing as trusting in institutions to do a work which can be done only by personal missionary effort. The institution has its place, but it cannot do the real work of advancing the message. The thing of vital importance is not institutions, great or small, but consecration on the part of those who know the truth. God could send down an institution from heaven all ready equipped for work, as he will send down the holy city, or he could rain down gold with which to build institutions, as he rained down manna in the desert; but the one thing he cannot furnish, and that we must provide, is consecration. If the loss of the institution should be the means of awakening our people to a sense of their personal, individual responsibility to spread this message to the world, so that the needed zeal on our part, which alone is what hinders the work, would be supplied, the loss would be no loss, but a great gain.

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.

Here is My Heart

Here is my heart; my God, I give it thee.

I heard thee call and say,
"Not to the world, my child, but unto me,"

I heard, and will obey.
Here is love's offering to my King,
Which in glad sacrifice I bring,—
Here is my heart.

Here is my heart: in Christ its longings end,

Near to the cross it draws;
It says, "Thou art my portion, O my Friend;

Thy blood my ransom was."
And in the Saviour it has found
What blessedness and peace abound,
My trusting heart!

Here is my heart: ah! Holy Spirit, come,

Its nature to renew;
And consecrate it wholly as thy home,
A temple fair and true.
Teach it to love and serve thee more,
To rear thee, trust thee, and adore,—
My cleansed heart.

Here is my heart: O Friend of friends!
be near

To make the tempter fly;
And, when my latest foe I wait with fear,

Give me the victory.
Gladly on thy love reposing,
Let me say, when life is closing,
"Here is my heart."

—Liedrich.

Extending the Triumphs of the Cross*

Mrs. E. G. White

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32.

As this wonderful, priceless Gift was bestowed, the whole heavenly universe was mightily stirred in an effort to understand God's unfathomable love, stirred to awaken in human hearts a gratitude proportionate to the value of the Gift. Shall we, for whom Christ has given his life, halt between two opinions? Shall we return to God only a mite of the capabilities and powers lent us by him? How can we do this while we know that he who was Commander of all heaven laid aside his royal robe and kingly crown, and, realizing the helplessness of the fallen race, came to this earth in human nature to make it possible for us to unite our humanity to his divinity? He became poor that we might come into possession of the heavenly treasure,

"a far more exceeding and eternal weight of glory." 2 Cor. 4:17. To rescue us, he descended from one humiliation to another, until he, the divine-human, suffering Christ, was uplifted on the cross, to draw all men to himself. The Son of God could not have shown greater condescension than he did; he could not have stooped lower.

This is the mystery of godliness, the mystery that has inspired heavenly agencies so to minister through fallen humanity that in the world an intense interest will be aroused in the plan of salvation. This is the mystery that has stirred all heaven to unite with man in carrying out God's great plan.

To human agencies is committed the work of extending the triumphs of the cross from point to point. As the Head of the church, Christ is authoritatively calling upon every one who claims to believe on him to follow his example of self-denial and self-sacrifice in working for the conversion of those whom Satan and his vast army are exerting every power to destroy. God's people are called upon to rally without delay under the blood-stained banner of Christ Jesus. Unceasingly they are to continue their warfare against the enemy, pressing the battle even to the gates. And every one who is added to the ranks by conversion is to be assigned his post of duty. Every one should be willing to be or to do anything in this warfare. When church members put forth earnest efforts to advance the message, they will live in the joy of the Lord, and will meet with success. Triumph always follows decided effort.

Christ, in his mediatorial capacity, gives to his servants the presence of the Holy Spirit. It is the efficiency of the Spirit that enables human agencies to be representatives of the Redeemer in the work of soul-saving. That we may unite with Christ in this work, we should place ourselves under the molding influence of his Spirit. Through the power thus imparted, we may cooperate with the Lord in the bonds of unity as laborers together with him in the salvation of souls. To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results.

The Lord God is bound by an eternal pledge to supply power and grace to every one who is sanctified through obedience to the truth. Christ, to whom is given all power in heaven and on earth, co-operates in sympathy with his instrumentalities,—the earnest souls who day by day partake of the living bread, "which cometh down from heaven." John 6:50. The church on earth, united with the church in heaven, can accomplish all things.

On the day of Pentecost the Infinite One revealed himself in power to the church. By his Holy Spirit he descended from the heights of heaven as a rushing, mighty wind, to the room in which the disciples were assembled.

It was as if for ages this influence had been held in restraint, and now heaven rejoiced in being able to pour upon the church the riches of the Spirit's power. And, under the influence of the Spirit, words of penitence and confession were mingled with songs of praise for sins forgiven. Words of thanksgiving and of prophecy were heard. All heaven bent low to behold and to adore the wisdom of matchless, incomprehensible Love. Lost in wonder, the apostles and disciples exclaimed, "Herein is love." 1 John 4:10. They grasped the imparted gift. And what followed?—Thousands were converted in a day. The sword of the Spirit, newly edged with power, and bathed in the lightnings of heaven, cut its way through unbelief.

The hearts of the disciples were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying, God forbid that we should glory, save in the cross of our Lord Jesus Christ. They were filled with an intense longing to add to the church such as should be saved. They called on the believers to arouse and do their part, that all nations might hear the truth, and the earth be filled with the glory of the Lord.

By the grace of Christ the apostles were made what they were. It was sincere devotion and humble, earnest prayer that brought them into close communion with him. They sat together with him in heavenly places. They realized the greatness of their debt to him. By earnest, persevering prayer they obtained the endowment of the Holy Spirit, and then they went forth, weighted with the burden of saving souls, filled with zeal to extend the triumphs of the cross. And under their labors many souls were brought from darkness to light, and many churches were raised up.

Shall we be less earnest than were the apostles? Shall we not by living faith claim the promises that moved them to the depths of their being to call upon the Lord Jesus for the fulfillment of his word, "Ask, and ye shall receive"? John 16:24. Is not the Spirit of God to come to-day in answer to earnest, persevering prayer, and fill men with power? Is not God saying to-day to his praying, trusting, believing workers, who are opening the Scriptures to those ignorant of the precious truth they contain, "Lo, I am with you always, even unto the end of the world"? Matt. 28:20. Why, then, is the church so weak and spiritless?

As the disciples, filled with the power of the Spirit, went forth to proclaim the gospel, so God's servants are to go forth to-day. Filled with an unselfish desire to give the message of mercy to those who are in the darkness of error and unbelief, we are to take up the Lord's work. He gives us our part to do in co-operation with him, and he will also move on the hearts of unbelievers to carry forward his work in the regions beyond. Al-

*Testimony, Volume VII.

ready many are receiving the Holy Spirit, and no longer will the way be blocked by listless indifference.

Why has the history of the work of the disciples, as they labored with holy zeal, animated and vitalized by the Holy Spirit, been recorded, if it is not that from this record the Lord's people to-day are to gain an inspiration to work earnestly for him? What the Lord did for his people in that time, it is just as essential, and more so, that he do for his people to-day. All that the apostles did, every church member to-day is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance.

Every one on whom is shining the light of present truth is to be stirred with compassion for those who are in darkness. From all believers light is to be reflected in clear, distinct rays. A work similar to that which the Lord did through his delegated messengers after the day of Pentecost he is waiting to do to-day. At this time, when the end of all things is at hand, should not the zeal of the church exceed even that of the early church? Zeal for the glory of God moved the disciples to bear witness to the truth with mighty power. Should not this zeal fire our hearts with a longing to tell the story of redeeming love, of Christ and him crucified? Should not the power of God be even more mightily revealed to-day than in the time of the apostles?

The Reason Why

J. O. Corliss

Some time ago there came into my hands an editorial from a Michigan paper, contrasting the past and the present in regard to the spirit in which men meet one another's religious differences. The writer seemed to think that the present omens are indicative of a higher state of being, because men are now willing to let others hold religious tenets unlike their own without quarreling with them.

There is such a thing as a person's being so intensely ambitious for worldly honors as to be entirely callous regarding all forms of religious faith, even though he may join in the regular ceremonies of church service. Besides, so long as others with varying faiths do not make themselves specially noticeable, but enter just as heartily into worldly enterprises as all their neighbors do, why should others feel called upon to oppose them? The daily lives of all are so nearly parallel that they can well agree to waive discussion of minor differences which have not the least effect on the life record of either class.

But let only one person in a community hold views radically differing from those of all his neighbors, especially when those views lead him to the conscientious practice of a course which reveals serious flaws in their re-

ligious theories, and they are at once annoyed. They may not at first make a serious matter of it, but if the activity of the "singular" personage brings others to the same practice as himself, then many are just as ready to quarrel with him as were those of years gone by.

These facts tend to show that the apparent willingness to tolerate supposed heterodoxy is not because of more goodness of heart than formerly among neighbors, but because those outside of their particular church fold are as religiously inactive as themselves. They also show that definite Bible teaching is not now to be tolerated by most people. The reason is not far to seek. Positive Bible teaching fastens upon men definite convictions which call for sacrifice, and few desire such a call. When religious teachers drop out of their work what some are pleased to call dogmatic instruction, the influence is quickly felt in the decline of personal effort in behalf of others; for then faith is displaced by reason.

Men are still living who can recall that members of the various churches were once taught Christian ethics through positive tenets of faith, and the lives of those taught after this fashion testified to their goodness of heart, their deep piety, and their constant readiness to assist others who were in distress. But these traits are not so noticeable now. Many are found who, while attending to the forms of godliness, deny the power thereof in their daily walk.

Nearly all denominations have, in a measure, trodden the same path, our own not excepted, though I am happy to think that ours has not traveled so far in that direction as some of the others. It is possible that the difference seen in this is chiefly owing to the shorter time they have been on their journey. Recent incidents which have come under my observation cause me to believe that there should be an early revival of former methods of instruction. In not a few cases children come to mature years without a definite knowledge of the message which called us out of the world, and so upon leaving the parental roof, turn their feet from the path in which they had learned to walk by parental example.

I do not mean to say that all the statements of earlier days should now be rehearsed; for having lived in the truth so long, and studied it from so many standpoints, we ought to be able to clothe the definite message attractively, and yet have it retain its familiar features. There is nothing so potent to arouse our people to action as the burning doctrines of the third angel's message. The time is not far distant when all will need to know them more definitely, in order to be strengthened for the coming conflict. Let us hasten, then, to prepare our defense.

How to Master the Truth

It would be well if all seekers after truth—all students of the Word—would speedily come to an understanding of the principle so tersely expressed by Phillips Brooks, that "not by the sharpening of the intellect to supernatural acuteness, but by the submission of the nature to its true authority," man conquers truth; that "not by agonizing struggles over the contradictory evidence, but by the harmony with Him in whom the answers to all our doubts are folded, a harmony with him brought by obedience to him, our doubts must be enlightened."

A grasp of this simple principle would save days and months, and even years, of fruitless and wearing "investigation." Nobody ever comes to a knowledge of the truth by study. We must first know the truth by revelation from God, and then we spend the rest of our lives, even all eternity, in studying it.—Present Truth.

"Worn-out From Overwork"

When God lays a work on us, he will supply the means to work with and the strength needful for body and mind. But he requires that we keep our powers under control and consecrated to God. Some one eats a late supper, and goes to sleep on it, and wakes up in the morning weary and worn; he thinks he has overworked and is weary from labor, when it was the system laboring with the late and heavy supper. People professing holiness go on indulging appetite and passion; they are languid and dull, and think they are worn-out with work for God. If we will live simply and purely, God will come and touch our bodies as well as our souls; and and we shall not break down with our work half done for God.—Vanguard.

The Lion and the Lamb

There is no more vivid and striking illustration of the power in weakness, which is the characteristic of the gospel, than that presented in Rev. 5: 5, 6. When no man in heaven or earth could open the sealed book, one of the elders said to John, "Behold, the Lion of the tribe of Judah . . . hath prevailed to open the book, and to loose the seven seals thereof." In accordance with the elder's words, John "beheld, and, lo, in the midst of the throne . . . stood a Lamb as it had been slain." There was "the Lion of the tribe of Judah." John looked for the conquering Lion, and he beheld a slain Lamb! A more striking contrast, and greater seeming contradiction, could not be imagined; yet the two are one and the same. In the slain Lamb which is the conquering Lion, we see how God ordains strength out of the most abject weakness; and thus we have "strong consolation."—Selected.

THE WORLD-WIDE FIELD

Ecuador

F. H. Davis

Ecuador, as all other Pacific coast republics, is Spanish-speaking. The inhabitants are a mixture of negro and Spanish. It is a rare thing to see the pure Spanish blood. Intense heat and uncleanness of the lower class have made the coast towns very unhealthy. The writer could not help noticing the untidiness of Guayaquil, the principal seaport of Ecuador, compared with Callao, Peru, or Valparaiso, Chile, which are indeed bad

came aboard our steamer a native of Jamaica who had accepted the Sabbath in Ecuador under the influence of one of his countrymen while working on the railroad. So Ecuador has borne fruit already, before we go there.

After a few days' ride, partly by mule and partly by the railway that is in construction from Guayaquil to Quito, one finds himself in the capital, which has the best climate of any city of South America. Although directly under the sun's rays, Quito

agent had a short time before given these cabins to another party. So on my return from Scandinavia and Finland, my first work was to visit the steamship company, to find out what way we could go. They kindly offered us a place in the North German Lloyd steamer "Bayern," from Genoa to Port Said, giving us twenty per cent reduction, third cabin.

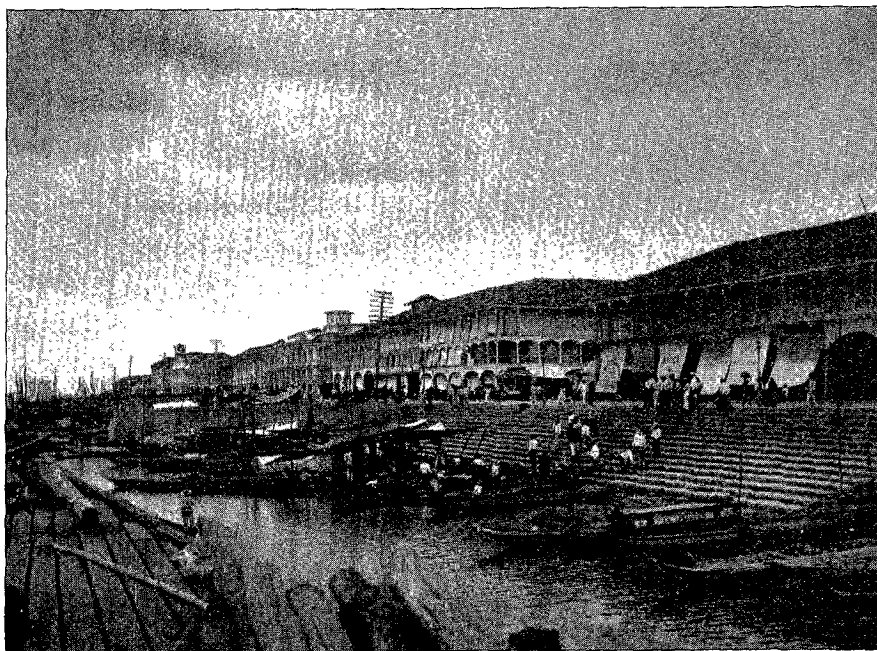
En route to Genoa, Elder Wakeham and his family had preceded me to Friedensau, where we met, and spent Friday and Sabbath, and attended the dedication of the new dormitory building, which took place at that time. I was also glad to meet Elder H. F. Schuberth here, who had just returned from his visit in Russia.

On our way south we spent three hours in Heidelberg, and visited the famous castle there. We reached Basel, Sunday afternoon, in time to have a meeting that evening. Here, Sister A. Weidmann, a German-Swiss trained nurse, formerly of Basel, joined our party, intending to assist in our medical missionary work in Palestine.

Early Monday we left Basel, and had a most pleasant trip via Lucerne and St. Gothard, reaching Milan that evening. When we arrived at the Italian border, one of our fellow passengers, an English gentleman, had considerable difficulty with the tickets for himself and his wife. He had called for third-class passage to Milan, and they had sold him first-class, and taken the money. In vain did I attempt to help the gentleman get his tickets exchanged: it was very evident that the officials only tried to get the better of him because he could not speak their language. Later on we met at the Pyramids, and from his card I noticed that he was from Melbourne, Australia.

October 28 we left Milan, and reached Genoa at noon, and there we completed the arrangements for the passage on the steamer, which was already in port. Early the 29th we went on board, and found the third cabin overcrowded. But, after seeing the purser, we learned that the company had kept their word, and written for us to be given the best quarters possible. Accordingly, two cabins of the subofficers, located on the foredeck, were cleared for our use. On board with us was the Crown Prince of Siam, whose flag was unfurled along with the German colors, as the steamer left port. The larger number of our fellow passengers were Germans and Swiss, going to Egypt to act as hotel maids and waiters, or young merchants en route to China and Japan.

Next day at noon we entered the beautiful Bay of Naples. Vesuvius, that ever-present menace to the safety of the surrounding regions, was quiet, only a little smoke issuing from its ancient crater. As our steamer lay here until night, Elder Wakeham and I went ashore. Naples is the most populous city in Italy. A number of years



GUAYAQUIL, ECUADOR

enough. A Peruvian, commenting on the filthiness of the Ecuadorians, told of a foreign lady riding through Guayaquil who, on passing one of the seuch holes, had to put her odored handkerchief to her nose to counteract the bad odor. In spite of all these drawbacks, there are some nice, clean-looking people.

Tropical fruits are cheaper in Guayaquil than in any other place on the coast, so far as I know. A whole head of red or white bananas costs only a few cents.

Ecuador, sick, and almost ruined by the black-robed priest, has opened her doors to the gospel. Other denominations have accepted the invitation, and thousands of Bibles have entered, and churches have been established, and the work in general is going on. Shall we who have the precious truth hold back because this is a hot climate?

My few hours' stay in Guayaquil acquainted me with a young man who had heard the gospel, and seemed interested in the truth. Also, there

is sufficiently elevated to have a temperate climate in the torrid zone.

My Trip to the Land of the Pharaohs

L. R. Conradi

The distance from Hamburg to Egypt by sea is almost as great as is the distance from Hamburg to New York; but the shorter route is overland to Triest, Austria, or Genoa or Naples or Brindisi, Italy, by rail, and then by ship to Port Said, or Alexandria, taking from five to five and one-half days.

As the cholera had been raging in Egypt all summer, we did not expect so much travel in that direction; but to our great surprise, we found that all the steamers going to Egypt or to Australia and Asia via the Suez Canal, were overcrowded. We had just secured second-cabin passage on a North German Lloyd steamer from Genoa to Port Said; but later on, we were informed that while we had bargained for the last cabins, another

ago several Sabbath keepers lived here. If one considers the many thickly inhabited cities of Italy, he cannot but exclaim, "The harvest truly is great, but the laborers are few."

The following morning we sighted the island of Stromboli; its volcano emitting steam and smoke, then passed the straits of Sicily, and by evening we left European soil far behind us. Early November 3 we caught the first glimpses of the low-lying coast of Egypt, where, now and then, a sand pile or a light tower arose against the horizon. By nine o'clock we were in Port Said, at the entrance of the Suez Canal, where we all landed upon the shores of Africa.

Port Said is a city of about forty thousand inhabitants. It is now becoming quite a rival to Alexandria, as all the large steamers passing through the canal stop here instead of at Alexandria. The traffic passing through the canal is steadily on the increase, but there will soon be several great rivals. That nearest completion, is the Trans-Siberian Railroad, connecting Europe with China and Japan. Another rival will be the German railway from Constantinople through Asia Minor down to Bagdad on the Persian Gulf, which will probably connect with the Indian railroads. A third rival will be the Panama Canal.

While in Finland, I saw the snow flying: In Africa we were fairly stunned by the heat, and for the first few days one had to be careful until one became accustomed to the change. The hottest summer day on the Continent could not compare with the heat I found here in November.

From Port Said we took the narrow-gauge railroad to Ismailia, where we changed to the broad-gauge for Cairo, arriving at the latter place at eleven o'clock. Brethren Passebois and Awada, and others of the mission family, awaited us at the depot, and all were cheered to see the long-promised help.

The weather in Egypt was extra hot last summer, and some of our people had suffered more or less from the excessive heat. Brother Zerr, one of our German brethren who accepted the truth in Palestine, had been overcome by the heat, and the state of his health was such that we did not think it advisable for him to remain there longer, so he took passage for Germany, where he will spend some time at our Friedensau school, further fitting himself for the work. The cholera had also worked many hardships. There were about forty thousand cases during the summer, thirty-three thousand of which proved fatal—a very large percentage, indeed. This year the Nile was also lower than it had been for decades, and there would certainly have been a terrible famine, had it not been for the newly constructed dams, of which we shall speak later.

Brother Passebois had had considerable difficulty in keeping the present

building for our restaurant, and in vain had he spent a great deal of time trying to find another suitable place. Once he had bargained for a house, but when the day came for them to move in, the landlady was ill, and she refused to receive them, and had not the present landlord granted them another three months, they would have been entirely without a dwelling. This uncertainty naturally did not have the best effect upon the boarders, and they as well as we felt it one of the most important matters to secure permanent quarters for this work. Although Brother Passebois had been unable to give his whole attention to the Health Home, yet its income had been about twenty-two hundred dollars during the year, the most of which was received on board and lodging.

The workers already on the ground met with us in consultation daily, and Elder Wakeham thus became quite fully acquainted with the situation, and with the present needs of the field. We decided to continue the Vegetarian Restaurant, and, if possible, secure better quarters for it. Before we separated, suitable apartments were found in a much nicer part of the city, just opposite the British army headquarters.

Each evening we had public meetings, one hour for the Armenians, and the other for the Arabs. Among our hearers were several Mohammendans who had attended our meetings before; one of these was a teacher in the great Mohammedan university there, and they seemed to appreciate the truths presented.

As Elder Awada, our Arabic minister, and the two Armenian brethren now working in Egypt, had had but little experience in public labor thus far, we arranged for Elder Wakeham to hold meetings with them in the city of Cairo for the present, rendering them whatever assistance and advice he can. On Sabbath, the 8th, we celebrated the ordinances in Cairo.

We also spent some time in considering the advisability of issuing more publications in the Arabic. A printer, who is very much interested in our work, attended the meetings, and he has kindly consented to give us just as good rates as we could secure on the Continent; and as Elder Awada and others are well acquainted with the Arabic, we shall soon have more literature in that language. For the present, we shall print a few tracts on the prophecies, and a number of Bible readings, thus really laying the foundation of our publishing work in Egypt. This publishing will be done by the International Tract Society of Egypt.

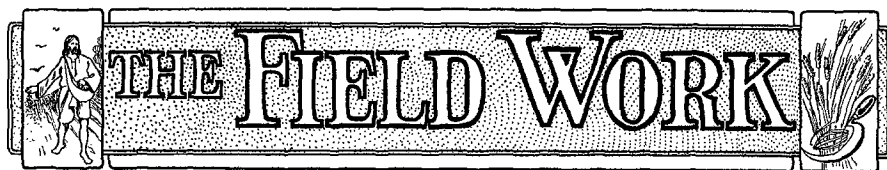
In China there are 1,746 walled cities. In 246 of these, missionaries are at work, leaving 1,500 unoccupied. And in only eighty-eight villages and unwallied towns have mission stations been established. This statement is a loud call for more missionaries.

Mission Notes

Brother J. W. Westphal writes that the brethren in Argentina are taking hold nobly to repair the damages to the school building caused by the cyclone, although they have little or no means at their command.

Dr. S. A. Lockwood writes that the prospect for medical work in Tokio is encouraging. Through their acquaintance with our Sanitarium in America and with our health foods, a number of missionaries are interested in the health and temperance work, and have expressed a desire that an institution be established. Dr. Kumashiro, the lady physician from Nagasaki, who has been keeping the Sabbath for three years, has left a flourishing practice, that she may study with our physicians, and become acquainted with their methods of treatment. She has several patients in Tokio who will enter the health home when it is opened. Dr. Lockwood has already had the privilege of speaking in Fukuyawa to a society of English-speaking students on tobacco and alcohol, and has been invited to take up other subjects with them as soon as their examinations are over.

At the camp meeting in Leeds, England, one Sabbath a testimony meeting was held, and opportunity granted for all who wished to speak. Near the close of the meeting an elderly gentleman spoke as follows: "I have been sitting here with a fire burning in my bones, and I have risen that I may at least let you know that this fire is burning. I was here on Sunday night, came again on Monday, and have not been absent since. Although I came in feeling as a visitor not altogether in sympathy with you, I now feel that I am one of you. There has been a marvelous transformation going on in my mind during the week. I have listened and criticised, and been in a hurry to know what is the next chapter. I feel so perfectly at home with you that I do not want to go away. If this be the work of the Lord, I want to devote my energies to it; and there may be yet in my healthy bones twenty years more of hard work. To-day I can say with you, 'This is the day which the Lord hath made,' and I am rejoicing in it. To me 'this is none other but the house of God, and this is the gate of heaven.' It delights me to find a people who exercise common sense with regard to health and the common matters of every-day life, who look after health, education, and the cultivation of all the faculties of mind and body. But I must suppress the residue of fire that is still burning in my bones."



THE FIELD WORK

Virginia

Lynchburg.—Since my last report I have labored most of the time in Lynchburg, and the blessing of the Lord has rested upon the work. I have held five regular services each week in our church, besides a number of services in West Lynchburg in following up the interest awakened at the camp meeting there the past summer. I am also doing all I can in house-to-house work, selling our good books, and taking orders for our papers.

December 6 I baptized two persons in the Christian Church baptistry, which was kindly furnished us for the occasion. Three others are now ready for baptism as soon as we can arrange for it. Two others have recently begun to keep the Sabbath, and many are deeply interested.

There is much work to be done here, and I am earnestly seeking the Lord to guide in it all to his own honor and glory. I am of good courage in the Master's cause, and wish to fill some humble place in the good work till it is finished and the sheaves gathered into the garner. Truly, the end of all things is near at hand, and earnest, faithful work should be done by all who have a part in the closing message.

B. F. Purdham.

Maryland

Baltimore.—Reading about the great refreshing which was experienced in Battle Creek during the week of prayer, made me want to tell something about our dear little church in Baltimore during the same period.

Church Number 2, of Baltimore, had a most helpful experience with the week-of-prayer readings. Souls that doubt and fear had long kept from engaging in the work of God were liberated, set free in Christ, and these rejoiced in expressing themselves as being willing to go where the Lord should indicate that he would have them go. Praise God for his power that can move souls out of their lethargy into the glorious work of spreading the last warning message to this benighted and dying world.

We have quite a goodly number among our little band who stand as minutemen for the army of God. They are ready to leave home, mother, father, brothers, sisters, and all else for the kingdom of God's sake. These are not old and decrepit men and women who cannot do anything else, either; but they are those who have left positions, and who have stood many reproaches, for our Lord's sake,

and now are willing to throw their young lives, with all their manhood, womanhood, and vigor into the work of saving souls, wherever God the Father and Christ their captain commands them to go. These are some of the fruits of the readings.

A word in reference to what made our church a lively missionary band would perhaps be helpful to others. We cultivate a missionary spirit among us, by all, as far as possible, taking some part in missionary work each week.

Quite a few of us sell The Signs, distribute tracts, and do similar work, which brings us in contact with those of the outside world, and gives us a chance to give them some phase of the truth we all love so dearly. In short, we work on the principle of doing the first thing that comes to us to do. We believe that we shall never be fitted for greater work until we do that which is at our doors. May we and all other Adventists always work on this blessed principle until the work is completed, and the Lord comes and finds us all at our post of duty, with many sheaves for his garner.

Harry S. Weaver.

Washington's Appeal to Every Seventh-Day Adventist in the United States

The church at the corner of Twelfth and M Streets, N. W., formerly known as the Central Methodist Protestant church, was purchased by the Second Seventh-day Adventist church of Washington, D. C., Nov. 1, 1902.

The location is excellent,—one square from the highest point of the city, in the very heart of Northwest Washington, by far the largest and most important part of the nation's capital.

Here is the chief business section of the city. Here are the principal hotels, the government department buildings, the residences of senators, congressmen, ambassadors of foreign governments, and the president of the United States.

This church is but one square from the Eleventh Street car-line, two squares from the Fourteenth street line, and can thus by these two systems of car-lines be reached by one fare from any part of the city.

The land alone, without the building, is valued at \$2.50 per foot, and is actually priced at nine thousand dollars. The plat of ground is 57x80 feet, and would thus permit the building later, if desired, of a much larger church than the present one. The

church building is 33½x70 feet; it is well built of brick with a massive brown stone front, has a seating capacity of at least three hundred, and an excellent schoolroom below. It is heated by two first-class furnaces, and is most comfortably furnished throughout. There is in the church building, a library room, kitchen, living rooms, and in addition a three-story brick annex, containing living rooms. The church was built fourteen years ago, and is in an excellent state of preservation.

The cost of the building was \$14,000; furnishings, \$1,500 additional; so that, including the cost of the land, the whole would be worth considerably over \$20,000. The Central M. P. church is now building a larger church, and they were willing to sell this church to us for \$12,900, with the privilege of immediate possession. Terms, \$500 cash, \$2,500 in ninety days from date, the remainder to bear interest at 5½ per cent. The value of this property must increase as long as Washington stands.

We most earnestly request you to give toward this purchase any sum your generosity may prompt you to contribute. This money can be sent to the pastor or given to any of our agents, who will also accept subscriptions if it is not convenient to pay cash.

Washington, D. C., is the capital of the United States, and all Seventh-day Adventists realize, to a certain extent at least, the vital importance of having our work rightly represented where our national life centers.

For many years we have known by the positive statement of inspired prophecy that this nation which has stood in the past for political and religious liberty, would turn back to Egyptian darkness and bondage, to a tyranny and despotism worse than that of the Middle Ages. In years past we have seen many indications that the great crisis was approaching. Of late there has been a lull, an ominous quiet,—the hush before the storm,—and our people have lost much of the interest they once felt in "the United States in prophecy." But the enemy has not slept. Silently, while we have slumbered, the mighty forces of evil have been wheeling into position, fortifying their camps, and preparing to strike the final blow when the moment shall have arrived; and we know it is very near.

Near the close of the last session of Congress a strong attempt was made to pass a stringent Sunday law for the District of Columbia.

I had the privilege of appearing before the commissioners of the District to oppose this measure in a public hearing. The head commissioner of the District of Columbia is committed to this Sunday legislation. The ministers of the city strongly urged the

passage of the law, but there was much opposition by the Jews, the Secular Society, and others, and it was evident that for the time the strong local opposition killed the proposed law. But this effort will be renewed at the first opportunity, and must finally succeed locally and nationally. Local influence here does have an effect on congressional legislation, district and national.

Local laws for the District of Columbia are made by the national Congress. There is no other lawmaking body. Consequently when a law is made for the District of Columbia, it is a precedent for the same law, the same principle, to be applied to the whole nation. Sunday-law advocates realize this, and for years have been seeking to get Congress to pass a district law which would be an entering wedge, a precedent, for a national Sunday law.

Here in Washington we must have a strong church that shall be as a city set on a hill—a light shining brilliantly, showing the dangers and pointing the right way, and acting at least as a living witness to the eternal truth. The Lord will not permit the last terrible step in the fulfillment of his warning prophecy, he will not bring the work to a close in this country and in the world, until his truth is rightly represented here before men who shape the destiny of this nation.

Satan knows the value of this local influence on the national life. Here in this city the Roman Church is mighty everywhere, influential in the government itself, in the departments, and in the press; has her marble churches, her colleges, and her universities. Here Spiritualism is surprisingly strong, aggressive, and bold. Washington is honeycombed with Romanism, Spiritualism, and other delusions more modern, and if possible more dangerous. The enemy is here before us, strongly entrenched. Here, as in no other city, Seventh-day Adventists need a respectable, comfortable house of worship, so situated that we can reach the men who make Washington what it is.

For several years we have had a small church building in Northeast Washington, practically out of the reach of the Washington that is Washington; that is, the Northwest part of the city.

There were conditions in this church organization that made it impossible, and increasingly so, to reach those who make this city what it is. A report by Elder H. W. Cottrell in the Review of October 7 has made the present position clear to all who have read it.

Following their own convictions and the advice of the General Conference Committee represented by two of its members, a good number formed a

new church, meeting for a time in our tent, then in a small hall. October 19 it was first publicly stated that the time had come for us to plan to build or buy a church.

This church, which has been fully described, suddenly came into sight, and on November 1, thirteen days after the matter was first mentioned, the church was purchased ready furnished, and November 8 we held our first meeting in the new church. The first payment, five hundred dollars, has been met, and in all about fifteen hundred dollars subscribed. The church has now sixty-six members, but nearly all are poor. They are willing to sacrifice to do their utmost to secure this place that is so wonderfully situated and suited for the very work that must be done here in the heart of the nation's life. To this place men in the highest positions, of the mightiest influence, can be invited. It will be an ideal place for our work till the end of time. It is a very modest, but a most comfortable and pleasant church.

Several years ago Sister White suggested that a memorial church be built in Washington; that is, a church toward which all our people should contribute, as was done when the Tabernacle was built in Battle Creek. But the conditions here were such then, and have been for years, that it could not be done. Just as soon as we were ready, the Lord provided a most suitable place ready built and furnished for our immediate use. And it seems this church has been waiting for us a year. It was once offered for thirty thousand dollars, but is now sold to us for twelve thousand nine hundred dollars—a direct providence of God. Now we will do all in our power here, but we most earnestly appeal to every Seventh-day Adventist in the United States to send us help. If every member of the church, young and old, in this country would contribute twenty-five cents, the church would be clear of debt at once. But as we fear all will not do this, we ask if there are not those who will contribute at once any amount from one thousand dollars down.

This may be sent directly to us or through your local church elder or conference secretary. Instead of making a payment of only twenty-five hundred dollars at the end of ninety days, we desire and intend to pay the whole amount. This can be most easily done if all will help, as we fully believe the Lord will lead them to do. If possible, send immediately, as every payment will stop the interest on the amount paid.

It would be a glorious thing if Washington could have a place of worship free from debt, and a representative church prepared to do a representative work. Just now the Lord is greatly blessing us in the work here. I am

certain the great consummation, the glorious coming of the King, cannot take place until the work is rightly represented here in Washington. God is guiding in his own wonderful way. May all realize the glorious privilege of having a part in this work which is so soon to triumph. It will be a blessing to all to have an actual interest in the work in the national capital.

We have not acted in this matter without advice, the purchase of the church having the sanction and authority of Elder O. O. Farnsworth, president of our local conference, the Chesapeake. We also consulted Elder H. W. Cottrell, president of the Atlantic Union Conference, who has sealed his approval by a donation of one hundred dollars.

The situation here is fully understood by the president of the General Conference, the president of the Mission Board, and other members of the General Conference Committee, to whom we refer any one who may desire to understand the situation more fully. As a business matter alone, this property is a wonderful bargain, and will increase in value to the end of time. As our fathers pledged their lives, their fortunes, and their sacred honor to build up and to free this nation, shall we not accept this God-given opportunity to let the light of the last saving truth shine here, and thus to all the nation and all the world? What a testimony to the reality and power of the faith we profess if the church here, free from debt, can go forth to do a representative and an aggressive work on this high mountain top.

You are interested in this matter, help now, and thus hasten the coming of the King. Nothing has ever more clearly shown me the imminent nearness of the great day than the resurrection and the new life that is coming into our work in Washington with this clear providence leading toward the great things he is about to do for his people.

The situation here at the present time is most encouraging. A doctor and his wife have lately begun to keep the Sabbath, and are doing all they can to bring the truth they have found so beautiful, to the notice of their friends. This has brought to the regular readings held every Tuesday evening at the home of this doctor, a number of doctors, who have listened with the deepest interest to the great truths of the second coming of Christ "in this generation," the great prophecies of Daniel and Revelation, the sanctuary, the state of the dead, the Sabbath, and the preparation necessary to meet the Judge at his soon coming. I have never seen people more ready to receive the truth than are these people of education and influence. Their deep interest has

been most encouraging. This interest so aroused the pastor of the wealthiest church in Washington, and one of the most influential, that he preached in his church three times against the commandments and the Sabbath. A personal interview with this pastor at the home of these friends completely settled their minds on the great Sabbath truth. This opposition, as usual, has helped us in the work of arousing minds to the importance of the truth. We all feel that a great future is just opening before the work in this most important city. There are people here from every part of the United States, people of education and influence, also representatives of nearly every country on the globe.

Washington is one of the most beautiful cities in the world, and is constantly visited by Americans and foreigners, and is thus a most excellent place for missionary work of the highest class. There is an air of freedom here, and less class distinction and religious prejudice than in almost any other place where I have labored. When all this is considered, and also the fact that here is largely shaped the destiny of this great nation which in a measure leads the world, surely it is of the utmost importance that the work here should be on such a basis as shall rightly represent the great truth of the third angel's message. Right here the great conflict in large measure must center. Here a faithful witness must stand. Right here there must be a mighty influence for the commandments of the Ruler of the universe and for the true Sabbath as the sign of his power when this country shall directly make void his law, and seek to exalt the false sabbath, the sign of the power of a world in rebellion.

As every part of this country and all its citizens have contributed toward the expense of the government seated here, toward the erection and maintenance of the national Capitol and other great public buildings, so surely every believer in the third angel's message is interested in the work here, and will rejoice in the privilege of helping to pay for the church that has come into our hands in a manner so directly providential. The city of Washington belongs to the whole country, to every citizen. The church here must be a representative church, and belong to every member of our church in the United States. A payment of twenty-five hundred dollars must be made January 29. The interest is now \$1.81 a day. I am certain that our people everywhere will gladly respond to this appeal by sending help immediately.

J. S. Washburn.

Brother E. P. Auger, who is laboring in Montreal, has had good success in placing the French health

journal in the homes of even the Catholics. The priests have told him that he could sell these in every house in their parishes, but that he must not try to sell the books to the people. He has found it very difficult to sell the books.

Light in the Darkness

Since the disaster which obliterated our printing plant, some idea of the esteem in which the institution was held by those acquainted with it has been given us, by the telegrams and letters of sympathy we have received not only from our brethren in the denomination, but from outside sources in the business and religious worlds. These expressions of sympathy constitute a bright spot in the dark cloud of misfortune. Many of them are worthy of publication, but our limited space permits of only two or three selections, which we here present.

The following is from Rev. I. L. Kephart, editor of the Religious Telescope (United Brethren), Dayton, Ohio:—

"President Seventh-day Adventist Association,

"Battle Creek, Mich.

"My Dear Sir: Having just seen in the Chicago Chronicle of to-day an account of the great loss that has befallen your association, in the destruction by fire of your great publishing plant, I drop this line to assure you of my personal sympathy, also to assure you of the sympathy of our entire denomination.

"Praying that out of the great calamity there may come to your association, through the inscrutable providence of God, some great compensatory blessing, I am,

"Cordially and fraternally yours,

"I. L. Kephart."

"Dec. 31, 1902."

Mr. J. M. Hall, editor of the Bay View Magazine (Mich.), speaks of the moral influence of a business establishment conducted upon the principles of business and personal conduct which prevailed in our publishing house. He says:—

"I believe your denomination has a moral work that can be done only through the touch and influence upon the world through your business. In no way can the highest standard of Christian living be so well enforced as the world's great need, as for people to illustrate the golden rule and Christian faith by their daily business conduct. My own case is probably only one out of hundreds.

"Twelve years ago I visited Battle Creek. . . I had had much experience with printing offices, and had long been heartily sick of all I had seen. I had seen offices filled with tobacco smoke, filled with drinking

printers, whose management was full of tricks, and whose premises were foul with dirt. It was a great relief to find your sweet and clean premises, the conversation and conduct of Christian employees, and a place where the square dealing taught by Christ was the rule. For twelve busy years I have been with you, and every year my satisfaction and pleasure have deepened. You have taught me and the large world you touch in your dealings, the beauty of business conducted on a Christian basis. We are of different denominational associations, but I want to say that through business relations you have taught me to respect your denomination and its members higher than any denomination and people I have ever known."

The following is an extract from a letter from Elder J. N. Loughborough, one of the few remaining pioneers in the publishing work:—

"Just as I was completing the copy [for the Review], I received the news of the burning of the Review and Herald Office. It is a sad calamity on all our people, and not simply on the workers in Battle Creek. May the Lord guide the managing board there as to just what should be done in this emergency, is my prayer." L. A. S.

Current Mention

—Germany, Great Britain, and Italy have denied a request made by President Castro, of Venezuela, that the blockade of the Venezuelan coast be raised pending the settlement of the Venezuelan controversy by arbitration, but it now seems probable that the difficulty will be adjusted by agreement between the parties, without recourse to the action of The Hague tribunal.

—Chicago manufacturers claim to have discovered abundant proof of a conspiracy on the part of the large coal dealers to hold up the supply, and produce a coal famine such as now exists, to keep up the high price of this fuel. All over the country, indeed, there are accusations heard which point to a conspiracy somewhere, though it is not clear just who is the thief. Meanwhile the tendency of the price of coal continues upward.

—President Roosevelt appears determined to secure anti-trust legislation from the present Congress, even if an extra session should be necessary for the purpose. Attorney-General Knox has outlined the plan of the administration on this subject, recommending a law forbidding discrimination in freight rates, with penalties for either giving or receiving advantages in transportation. Action by Congress in the matter is regarded as an uncertainty at this date.

Silent Messengers

Our Books, Tracts and Periodicals

E. R. PALMER :: :: Editor

We regret that there are so many blank spaces in our summary for November; yet we rejoice that there are so many evidences of increasing prosperity.

The latest reports from Great Britain show that there are now seventy regular canvassers in the field selling books, and one hundred and forty-three selling The Present Truth and Good Health. They are selling about one thousand dollars' worth of books each week, and thirty-two thousand copies of the papers. All these workers, except twelve or fifteen from America, have been recruited from their small constituency of less than one thousand members. How many workers would we have in America if our proportion were the same?

Summary of the Canvassing Work Reported for November

Atlantic Union Conference		Agents	Orders	Value
New York	6	319	\$	491 15
Greater New York				
Vermont	3	118		275 25
New Jersey				
Maine	3	55		81 10
New England	8	371		555 85
Chesapeake	2	33		38 75
Pennsylvania	16	350		1,234 00
Virginia				
Southern Union Conference				
Georgia	3	76		116 35
Tennessee River	7	432		571 72
Alabama	8	116		183 20
Florida	2	42		47 75
Mississippi				
Cumberland	4	85		206 95
Carolinas	2	115		189 00
Louisiana	7	106		150 15
Lake Union Conference				
Northern Michigan	1	23		30 00
Eastern Michigan				
Ohio	6	105		358 50
Indiana	10	133		478 15
Northern Illinois	2	89		158 20
Southern Illinois	7	168		343 15
Wisconsin	4	68		130 00
Superior	2	48		134 00
Northern Union Conference				
Minnesota				
South Dakota				
North Dakota				
Manitoba				
Central Union Conference				
Colorado				
Iowa	4	179		186 60
Kansas	8	466		553 80
Missouri	5	35		141 30
Nebraska	13	87		485 00
Southwestern Union Conference				
Arkansas	3	366		1,061 63
Oklahoma				
Texas	13	245		365 45
Pacific Union Conference				
California	15	184		391 20
Montana				
Upper Columbia				

Western Oregon	10	11	17	50
Western Washington				
Southern California				
Utah	2	67	282	00
Canadian Union Conference				
Ontario				
Maritime				
Quebec				
Newfoundland				
European General Conference				
Norway				
Great Britain	69	1,884	3,094	08
Denmark				
Sweden				
France				
Germany		1,508	3,276	63
Africa				
South Africa	7	147	796	48
Australasia				
Australia	65	1,269	6,318	60
South America				
Brazil				
Summary				
A. U. C.	38	1,246	2,676	10
S. U. C.	33	972	1,465	12
L. U. C.	32	634	1,632	00
N. U. C.				
C. U. C.	30	767	1,366	70
S. W. U. C.	16	611	1,427	08
P. U. C.	27	262	690	70
Canadian U. C.				
Australasian U. C.	65	1,269	6,318	60
E. G. C.	69	3,392	6,370	71
Africa	7	147	796	48
South America				
Grand Totals...317 9,300 \$22,743 49				

Special Notices

Our Foreign Papers

The next issue of the German, Swedish, and Danish-Norwegian papers will be ready soon, preparations for the same being now well under way. These will be illustrated papers, half the original size. Provision for the regular publication of these papers is being made, and will be announced later.

The Youth's Instructor

The next regular issue of the Instructor, dated January 22, will be mailed this week, in season to reach all the Sabbath schools in time for distribution on Sabbath, January 24. Meanwhile, do not fail to remind the children and young people who study the Intermediate and Junior lessons that these lessons for that Sabbath were printed in the last issue of the Review.

Important Announcement

After giving the question careful consideration, the trustees of the Review and Herald Publishing Co. have decided to call the annual meeting of the stockholders, to be held the latter part of April. This will be after the next session of the General Conference, which will be held March 27 to April 13, and will give opportunity to counsel with representatives of the work in all parts of the field. In the meantime the trustees are making

provision for carrying forward the denominational printing without any serious interruption. At the earliest possible time such machinery and material will be purchased and installed as will make it possible to print our periodicals, the tracts, pamphlets, and books, also to bind the books, which will be needed in addition to the large stock now on hand. It is difficult to secure machinery promptly now, as nearly all the manufacturers are behind their orders, but the prospect now is that a good share of this machinery will be in place by the first of February. Until that time, it will be necessary to issue the Review as a sixteen-page paper, but we shall return to the usual number of pages just as soon as our facilities will permit. We believe our readers will appreciate our efforts to issue the paper without interruption, although under trying circumstances, and will bear patiently with us until we can secure the necessary machinery with which to produce a twenty-four-page paper.

Many appreciated letters expressing Christian sympathy and pledging substantial support and co-operation are being received by the managers and editors of the Review and Herald, and this acknowledgment is made to assure those who have written that their expressed interest has proved a strong support in a very trying time, and that these kind and thoughtful acts are a source of great encouragement, and are greatly appreciated.

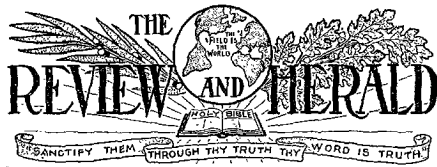
There is also a noticeable increase in the number of renewals and new subscriptions for the Review coming in since the fire. This is a practical demonstration of a genuine interest in this old-time friend, which has come message-laden to the homes of our people for the past fifty years. Now that it has had a great loss, and is in the midst of a severe trial, every cheering word and every new subscription is of great importance, and is much needed.

It is hoped that the people throughout the entire field will now come to the support of the Review and send in their yearly subscriptions, that this loss occasioned by the recent fire may not in any way hinder the work of this denominational organ.

Business Notices

Wanted.—Adventist with team and tools to farm on shares (sixty acres). This land is for sale, or would exchange for property in Battle Creek. Address Mrs. Elizabeth Johnson, 232 Wash. Ave., N., Battle Creek, Mich.

Wanted.—To hire good S. D. A. to work in nursery, care for small fruit, and do farm work. Good wages; employment the whole year. Man of some experience in nursery preferred. S. D. A. church and church school within one-half mile. Address J. B. Weaver, Union, Ore.



BATTLE CREEK, MICH., JANUARY 13, 1903.

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.

Some important announcements are made on the fifteenth page of this issue.

Brethren A. G. Daniells and W. W. Prescott left Battle Creek last week to attend an important meeting of the Southern Union Conference Committee at Graysville, Tenn. After this meeting they will spend a few days at Nashville in a council in the interest of the publishing work at that place.

The Battle Creek church has not been able to hold services in the Tabernacle since the fire, as the building was heated from the Review and Herald printing plant. Through the courtesy of the pastor, Rev. J. D. Crouch, services were held in the Baptist church in the city the first Sabbath after the fire. Last Sabbath the church met in the various buildings accessible in the west end, services being held in the Office chapel, in the Sanitarium East, West, and South Halls, and in other places. Probably this arrangement will have to be continued for several weeks, inasmuch as the boilers formerly used are in an imperfect condition.

The First Tract

Every Seventh-day Adventist should read the first tract in the special series, and then give a genuine Adventist lift in circulating it. The following outline will indicate its scope and importance:—

WE WOULD SEE JESUS

The Name of Jesus.

We Would See Him, for We Love Him.

Yet We Would Not Now See Him as He WAS.

No; We Would See Him as He IS.

We Would See Him Coming in the Clouds.

And We Shall Be Like Him.

THE SCRIPTURAL FOUNDATION OF THIS BLESSED HOPE

Christ has been here on earth once, and he has promised to come again.

The second advent of Christ is clearly foretold in the Old Testament.

Christ's coming will be personal, in the clouds of heaven, and every eye shall see him.

He will come with all the holy angels, who will then gather the saints.

Only those who love and prepare for his appearing will then rejoice and be saved.

The righteous are then taken up to meet Christ in the clouds, who takes them to the city, New Jerusalem, which he has prepared for the saints.

All the living wicked will also see Christ, but with anguish, when he comes in glory, and will then be destroyed.

He Will Come for His Own.

A Glorious Climax of the Plan of Salvation.

Then Shall the Elect Be Gathered.

The Goodly Land.

The Place of Gathering.

We Must Be There.

EVEN SO, COME, LORD JESUS.

Send in your orders, brethren, and give this tract the great circulation which it merits. We regret exceedingly the delay caused by the destruction of our office; but no one will fail to appreciate the situation, and surely all will work harder because of it.

The next two tracts, "Signs of Our Times," and "The Gospel Remedy for Present Day Isms," are in the hands of the printers, and will soon be ready. No definite statement can be made this week concerning the fourth tract, "What Do These Things Mean?" Push the others in their order, and watch for further announcements.

All the tracts are sixteen pages. Price, one cent. E. R. Palmer.

An Unusual and Important Appeal

It is not often that we invite all our people to render assistance in providing a place of worship for a local congregation. It certainly ought not to be done under any ordinary circumstances. Of this we are fully aware, and we have not departed from the usual method of procedure in such cases without giving the question careful consideration.

At the recent session of the council of the General Conference Committee, our work in Washington, D. C., was considered, and a committee was appointed to inquire into the circumstances, and to report upon the advisability of rendering assistance to the church recently organized there in their effort to secure a house of worship. In view of the fact that Washington is the national capital, and that influences of great importance center there, the brethren felt that it would be for the best interest of our work as a whole to open and maintain there a better place of worship than the local church could provide without some outside help. For this reason the committee recommended, and the council voted, that the matter be presented to our people, with a clear statement of the case, and that they be invited to help in establishing a suitable memorial

for the work in the nation's capital. The pictures on the first page, in connection with Brother Washburn's statement and appeal on page 12, will place the whole matter before our readers in an intelligent way. We hope there will be a liberal response to this call. Remittances may be made to H. M. Mitchell, treasurer of the General Conference, Battle Creek, Mich., stating definitely the purpose, or to George W. Palmer, treasurer of the Atlantic Union Conference, South Lancaster, Mass. Due acknowledgment will be made through the columns of the Review of all money received in response to this call, and the fund will be kept open until all have had an opportunity to act. Cash is greatly preferred, but pledges will be received.

The following is a partial list of subscriptions already received:—

A. G. Daniells and wife, \$20.00; R. A. Hart, 20.00; I. H. Evans, 10.00; M. M. Ashley and wife, 5.00; D. W. Reavis, 5.00; J. D. Peterson, 10.00; W. W. Prescott and wife, 10.00; S. H. Lane and wife, 15.00; H. H. Burden, 3.00; G. W. Counts and wife, 2.00; Wm. Voelker, 1.00; Hattie Dawson, 1.00; C. B. Childs, 1.00; L. McCoy, 10.00; M. J. Cornell, 5.00; H. W. Hearn, 5.00; T. C. Kane, 1.00; A friend, 1.00; Mrs. D. E. Walker, 1.00; Mary Fry, 2.00; Byrd White, 2.00; A friend, 1.00; Mina Harding, .50; T. P. Butcher, 1.00; J. L. Smith, 1.00; F. Holmden, 5.00; J. L. Rice, 1.00; Master Henry Shedd, .25; Mr. and Mrs. Burnett, 2.00; H. H. Page, 1.00; Mrs. R. E. Stewart, 1.00; Bessie Harding, .50.

While the calamity which so suddenly terminated the work of the Office brought with it the necessity of unanticipated farewells to the familiar life and associations of the place, it was not without taking counsel together and seeking divine guidance that the employees separated to take up new work in other spheres of activity. Three general meetings of the employees were held after the fire, at which they listened to words of counsel and good cheer from those standing at the head of the publishing work. Immediate care was taken to provide for any who might be in positions of financial embarrassment and to furnish employment for all who desired it in other lines of work. Farewell meetings were also held by the employees of the book-binding department, and by those connected with the foundry. These were occasions for reviewing the past, and gathering hope and resolution for the future. The great majority of the Review and Herald family will, we believe, remain connected with the cause which the Office represented, and many will, we trust, find spheres of greater usefulness in the work than they had known before.