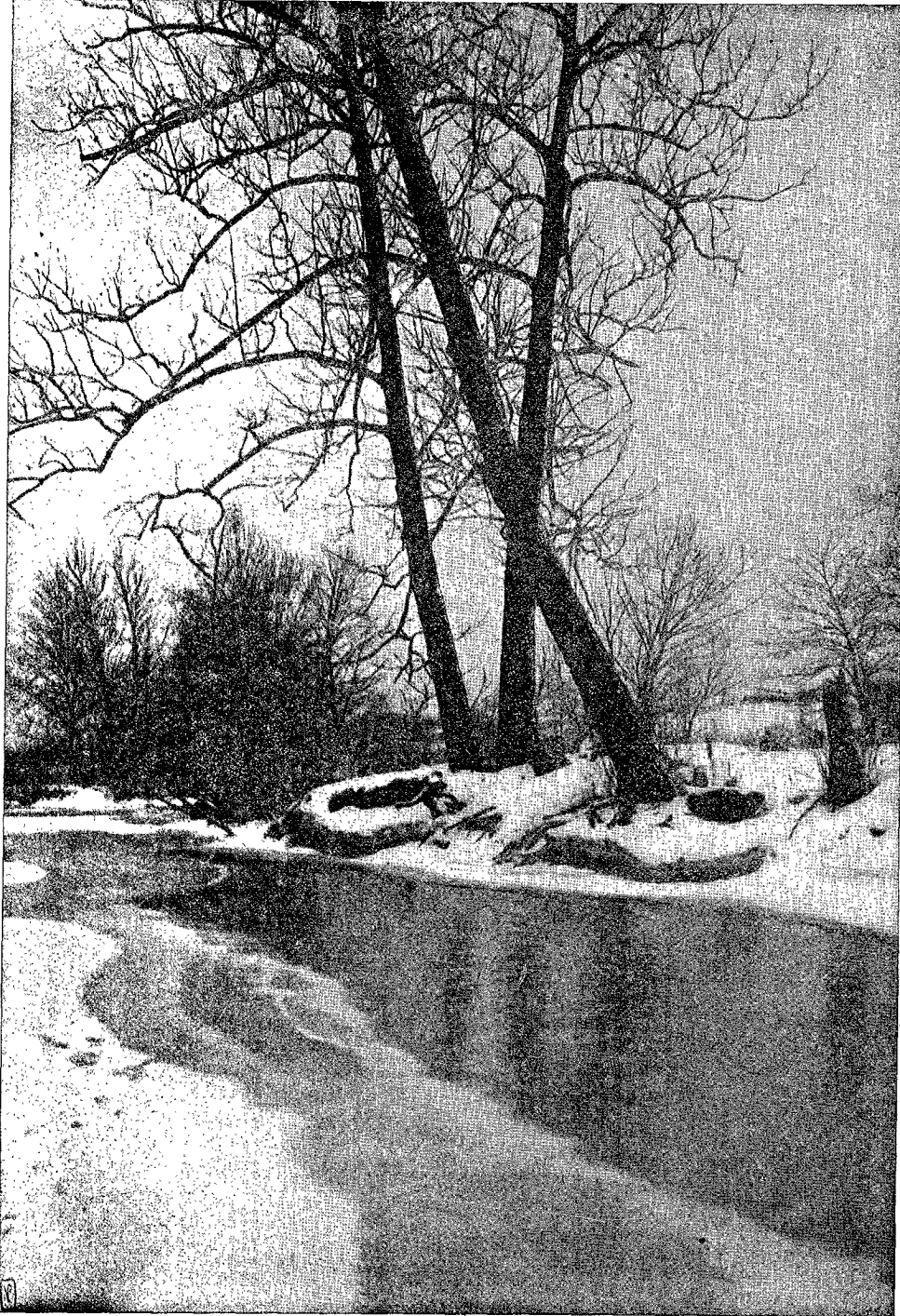


# The Advent *HOLY BIBLE* *THE FIELD IS THE WORLD* And Sabbath **REVIEW HERALD**

VOL. 80

BATTLE CREEK, MICH., TUESDAY, FEBRUARY 3, 1903

No. 5



From "The Outlook"

WHEN THE SNOW MELTS

## Publishers' Page

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

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# The Advent REVIEW AND HERALD And Sabbath

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

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## Editorial

### The Old-Time Ring

The man who doubts the genuineness of the coin offered to him throws it upon the counter, and listens for its ring. There is the same ring to a dime as to a dollar. It is not a question of size, but of genuineness. We sometimes hear about the old-time ring to this message, and some who have been long in the way have been troubled because they have heard so little of it in recent years. There is a longing in many hearts for the old-time ring of the message. What gave the old-time ring? It was not simply the fact that the preachers had some new light for the people, neither was it the fact that they had all the light there was for the people. What gave, and will give, a ring to the message is the fact that those who teach it walk in sincerity in the light which they present to others. To talk about an advent message, but not really believe the advent message, is to become "sounding brass, or a clanging cymbal." There needs to be a revival of the heartfelt conviction, based upon a prayerful study of God's Word, that this is the last generation, and that we who live are in sight of the end. This will lead to a burden of soul for sinners, and a waiting upon the Lord for such a personal experience as will enable us to rescue those in peril. A real sense of the time and its meaning will put a ring into the message of warning.

### A Hopeless Undertaking

It is of no use to try to reform people without their knowing it. If our message of reform is so thickly sugar-coated that there is no unusual flavor to it, we may well doubt whether any good will be accomplished by it. Genuine reform-

ers, who have a real message of reform for the people, can be easily distinguished from the ordinary time-servers of the day. They do not expect the world to come to them and to welcome their message with open arms, but they expect to go to the world and to command attention by the very authority of their message. John the Baptist rebuked sinners, from Herod the tetrarch to the humblest peasant, and when he had delivered his message, the response was, "What shall we do then?" Luther rebuked sinners, from the pope in Rome to the ordinary listeners in Wittenburg. Thousands abandoned the papacy and its corruptions, and accepted forgiveness and salvation through their personal faith in Christ, because of his burning message of warning and encouragement. But people cannot be turned from darkness to light without facing the matter in a very definite way. Those who accept this reform message to-day must do so under a genuine conviction that it is the last message of warning and salvation to a world on the verge of eternity, or they will give it up in the hour of temptation which is just upon us. Instead of conforming to the world in order to get a hearing for our message, let us go to the world with the true authority of God's Word, which will secure a hearing for itself, and will conform those who receive it to the heavenly standard of character. We may be "wise as serpents, and harmless as doves," but this does not mean that we can expect to convert people by adopting the tactics of the serpent. Let us speak the truth in love.

### Pointed Preaching

There is a great difference between pointed preaching and preaching mere points of doctrine in an argumentative way. Pointed preaching is the clear presentation of a definite message of the gospel of salvation from sin. Pointed preaching is such a presentation of the gospel of salvation from sin as meets the actual need of the people at the time when the message is delivered. Pointed preaching gives clear instruction to the people concerning the actual dangers which threaten them, and the way of deliverance from the very latest of Satan's deceptions. Pointed preaching deals with present truth. Pointed preaching gives a message warm from the throne. The central theme of the gospel is righteousness by faith,—the just shall live by faith,—but this theme can be talked

about incessantly, and yet the preaching be very pointless. Pointed preaching presents this theme with a definite application to present circumstances and duty. Noah was "a preacher of righteousness," but his preaching would have been utterly pointless if he had said nothing about the flood and the ark. It was prophesied of John the Baptist that his mission would be "to give knowledge of salvation unto his people in the remission of their sins," but his preaching would have been utterly pointless if he had not said, "The kingdom of heaven is at hand." We still have "the everlasting gospel" to preach, this same gospel of righteousness by faith, but our preaching will be tame and pointless if we fail to teach this glorious theme in the very setting which the prophecies have given to it for this time. Such a righteousness by faith is now to be preached as will reveal itself in obedience to all the commandments of God, enforced by the tremendous facts that "the hour of his judgment is come," that the closing work in behalf of sinners is now being carried forward in the heavenly sanctuary, and that the generation now living upon the earth will witness the coming of the Son of man in glory. Preaching righteousness by faith in this way is preaching the message for this time. Let us have done with pointless preaching. Know the message and preach it. Let us have more pointed preaching.

### "Former Things." Isa. 46: 9

"The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Matt. 4: 16.

It has always been the policy of Christ, as the Leader of his people, to cause light to rise and shine upon them when they sought it from him in every time of darkness and perplexity. The pillar of fire by night was a guide to Israel when they desired the Lord to lead the way. The disciples thought that all their hopes were ignominiously buried in the tomb of their crucified Lord. But Peter gives expression to the experience of the disciples, at that time, by saying, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter 1: 3. This accords with the promise made by the psalmist, ages before: "Light is sown for the righteous, and gladness for the upright in heart." Ps. 97: 11.

An experience similar to this was accorded to the Adventists, in their hour of bitterest trial. When the adventist hope was presented to them, and they were invited to take the little book, and eat it up, it was said to them that it should be in their mouth as sweet as honey, but afterward it should become exceedingly bitter. Rev. 10: 8-10. The thought of the blessed hope was the honey-sweetness of the little book. The expectation of meeting him whom their soul loved, of seeing him coming in his glory, and being made like him, was almost too much for human nature to bear. And after all the trials, ills, and disappointments of this mortal state, to feel that the warfare was ended and the victory gained, made them impatient for the day to arrive. But they did not then understand their situation. They did not know that the greatest disappointment that ever fell to the lot of man lay right before them. But so it was. Though in the mouth the little book was as sweet as honey, in the stomach it was to be, as some translations read, like *picra*. The day passed by. Their hope was not fulfilled. Instead of entering the joy of their Lord, they were left still in this mortal state, to meet the jeers and scoffs of bitter enemies. Unbelievers, meeting the crushed and dispirited Adventists on the morning after the tenth day of the seventh month, would pause, and in the most grotesque and taunting manner, exclaim, "O, where did you come from? I thought you were going up. O, you haven't gone up yet?" etc.

With the "midnight cry" the loud voice of the first message to the world ended. Meanwhile the second message, "Babylon is fallen," coalescing with the first message, came to an end also. The earnest work under the "midnight cry" brought a crisis in the religious world on the question of the second coming of Christ, and though the evidence was so apparent that a work of revival would follow the proclamation of the advent doctrine, and would remedy the low spiritual condition the world was in, had it been freely and fully accepted, it was shut out by the popular churches of the land, which said, by word and action, We will have no more of that doctrine preached to us. This was under the state of the church called Sardis. Rev. 3: 1-6. And because they could not freely talk of their blessed hope, in the churches to which they belonged, about fifty thousand members withdrew from those churches, not from any animosity of feeling against the members, but because they could not cherish and speak of their new hope. It was therefore rejected. Adventists felt that they were shut out from those who so persistently rejected the doctrine. This was the origin and occasion of what is called "the shut-door doctrine," or no mercy for sinners since 1844, over which such an ado has been made. The churches shut the door against themselves, and consequently met with a moral fall. The development of the prophecy in this line, and the ac-

tion of believers upon it, tended to strain still more the relation between Adventists and other professors, and increase the antagonism between them.

It now remains that the passing of the time be explained, and why the "midnight cry" ended as it did, and on what ground the preaching of this gospel of the kingdom is still going forth to all the world with increasing power, urged forward with more hope, confidence, and courage than it ever has been before.

The great pillar in the time movement in the advent doctrine was the statement of Dan. 8: 14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." The objective point to which the prophecy looks is the cleansing of the sanctuary; the time is twenty-three hundred days. This time was carefully figured out by both friend and foe; and it was agreed that the days would end in 1844 A. D., beginning in 457 B. C. But why did Adventists expect the Lord to appear at that date?—Because it had been too hastily assumed that the sanctuary which the prophecy said was to be cleansed, is the earth. Naturally enough, Adventists said this earth is to be cleansed by fire. To be sure, the earth is reserved unto fire, and the elements are to melt with fervent heat, but when Christ destroys this earth, he is revealed from heaven in flaming fire. Therefore it was held with all confidence that when the days ended, the Lord would appear to judge the world. Granted, then, these premises, could any conclusion be simpler and more direct than that, at the end of the days, the Lord was to appear in the clouds of heaven?

The trouble is the premises in this argument are sufficiently far enough from the truth to turn the whole conclusion aside from the facts; to cause an apparent failure of the argument, and bring a great and grievous disappointment to the most devoted class of Christians in the land. The simple fact is that the earth is not the sanctuary, nor any part of the earth, as, for instance, the land of Palestine, nor the church, nor any other object except a definite object, plainly called "the sanctuary," in the great majority of the instances of its use in the Scriptures. So there was no failure of the prophecy in the matter. Adventists were not warranted to expect the coming of the Lord to this earth at the end of the days. With all the study that was bestowed upon the subject, it looks to us strange, now, that it was not discovered that a mistake had somewhere been made. They were not mistaken in the time. The time has been repeatedly re-calculated, but no flaw has yet been found in the argument on that point. But in the minds of some the mistake still is retained, and they do not come to the light. The mistake was in the event to take place at the end of the days, not in the time. It is strange that any one who was in that movement does not, or will not, see that the mistake was simply in the nature of the event to take place, not in what

we mistakenly supposed was to take place. But truth is still going forward. Some First-day Adventists went so far as to admit that probably all that we were warranted to expect to take place, did occur on the tenth day of the seventh month. But they have not reached the light yet. Seventh-day Adventists alone can explain it. U. S.

### *The Threefold Message of Rev. 14: 6-12*

#### *"Another Angel"*

The introduction to the book of Revelation states the general nature of its contents. It is "The Revelation of Jesus Christ, which God gave him to show unto his servants, even the things which must shortly come to pass: and he sent and signified it by his angel unto his servant John; who bare witness of the word of God, and of the testimony of Jesus Christ, even of all things that he saw." The book of Revelation is, then, a record of what John saw "in the Spirit." The expressions "I saw," "I looked," and "I beheld" occur nearly fifty times in this book. And the different views have a close relation one with another. Taken together, they form connected lines of prophecy.

The keynote of this book is the coming of the Lord. It begins with this thought, and it ends with the same thought. "Behold, he cometh with clouds," says the revelator at the beginning of his record, and after giving a prophetic view of the events from his own time until the saints enter upon their eternal reward in the paradise of God, he closes with this statement and petition: "He who testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus."

The coming of the Lord is therefore the objective point in each line of prophecy. Again and again we are led up to this glorious event as we see what John saw. And each separate view has its definite place in the series of views which lead up to the coming of the Lord. To find this place is to determine the time when each view has its application.

The threefold message of Rev. 14: 6-12 is introduced by the statement, "And I saw another angel." This view must therefore be connected with a view which has preceded it. And as this angel speaks "with a great voice," we may naturally expect that the other angels in the same series will also speak in the same way. There are many angels mentioned in the book of Revelation, but some are distinguished from others by the fact that their message is delivered "with a great voice." The next one of this class preceding the one in Rev. 14: 6 is mentioned in Rev. 10: 1-3. And this angel declares with a most impressive oath that "there shall be delay no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets." The mystery of God is the gospel

of the incarnate Son. The finishing of the mystery of God will be the proclamation of the final offer of salvation before the coming of the Lord. This is the preparation for the sounding of the seventh angel in the series of the seven trumpets. Under the sounding of this angel come the downfall of the world and the setting up of the everlasting kingdom of God. "The seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign forever and ever." And among the events mentioned by the four and twenty elders as taking place in connection with this announcement of the establishment of the Messiah's kingdom is the time of the judgment. "And the nations were wroth, and thy wrath came, and the time of the dead to be judged." But the angel of Rev. 14: 6 makes the same announcement. "Fear God, and give him glory; for the hour of his judgment is come." It is plain, then, that the message of Rev. 14: 6-12 is the closing work of the gospel, the judgment-hour message. The judgment, as described in Dan. 7: 9, 10, is actually going forward while this message is being given. This will bring us to the time when "the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High."

The purpose of this threefold message, then, is to prepare a people for the judgment hour, to strengthen them to stand in the climax of the great controversy, and to present them faultless before the presence of his glory with exceeding joy. What a wonderful message! What a solemn time! What a privilege to have a part in such a message in such a time!

The closing work is now being done. The last warning and invitation are now being given. The judgment is in session. Soon the decree will go forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." The words of the angel have been taken up anew, "There shall be delay no longer." The long, dark night of sin is almost ended. The morning begins to dawn. This generation will see the fullness of the day of the Lord. Longing souls are crying out, "We would see Jesus," and their faith is grasping the fact that their desire may be satisfied without seeing death.

But the message of the angel must be given "unto every nation and tribe and tongue and people." The gospel of the coming King must be made known to all nations, and then shall the end come. There is no other message to follow this threefold message. The very next view is thus described: "And I saw, and behold, a white cloud; and on the cloud I saw one sitting like unto a son of man, having on his head a golden crown, and in his hand a sharp sickle. And another

angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is ripe. And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped." And from the words of the Master we know that "the harvest is the end of the world."

Let us take up our heaven-appointed work, under the leadership of the angel with the great voice, and thus speedily prepare the way for the coming of our blessed Master.

### *Is This Message Needed?*

What evidence have we that this special message is needed in the world in this generation? Some one may reply that there is certainly a need of telling the world that the coming of the Lord is near. But if that is all there is to this message, then there are thousands who are giving it who perhaps have never heard of Seventh-day Adventists. What is the real purpose of this special message? Is it not to prepare a people to meet the Lord? What kind of a people will be developed by this message? "Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and hastening the coming of the day of God?" "Here are they that keep the commandments of God." In this time of the blotting out of sin in the heavenly sanctuary, there must be a special experience of salvation from sin among those who wait for the coming of the Lord. "While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14."

There are in the world to-day many outward appearances of prosperity in the work of giving the gospel to the world. Very large sums of money are spent annually in the different departments of Christian effort. Costly places of worship are being built in Christian lands. Universities and colleges are being endowed by the wealthy. Auxiliary organizations of various kinds have been formed in order to strengthen the work of the church. What need is there, then, that another denomination should arise, without worldly treasure, without men of note as leaders of thought in the world, in order to give the gospel to the world?

It may help to answer this question in a clearer manner if we call to mind the times and the work of John the Baptist. Why was it necessary that an obscure man should come forward to prepare the way for the coming of the Messiah? The elaborate ritual of the temple was being regularly performed. The words of the prophets were read "every Sabbath day." There was a general expecta-

tion that the Messiah was at hand. The priests were exhorting the people to hold fast their confidence. From the human standpoint it would seem as though every preparation had been made for the coming of the Messiah. What need was there then of the work of John the Baptist? In the first place we may be sure that there was a need of his message, or the Lord would never have sent him to the world with it; but we can now see clearly the need of his message. "The words of the prophets were uncomprehended. To the masses of the people, death was a dread mystery; beyond was uncertainty and gloom. . . . In 'the region and shadow of death,' men sat unsolaced. . . . Through heathenism, Satan had for ages turned men away from God; but he won his great triumph in perverting the faith of Israel. By contemplating and worshiping their own conceptions, the heathen had lost a knowledge of God, and had become more and more corrupt. So it was with Israel. The principle that man can save himself by his own works, lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin." This is the explanation of the whole situation. With all their forms of religion men had no defense against sin, because they were seeking to save themselves by their own works of righteousness. The very service which the Lord himself had given to his people as a means of revealing to them the truth of the gospel of salvation from sin had been perverted into an excuse for sin. The prayers were long, and the widows' houses were devoured. The phylacteries were broad, but the wearers made no effort to lift the burdens of men. The Messiah was looked for, but he was a Messiah who would serve their ambitious projects of political triumph over the hated Romans, rather than one who would lead them to regard sin as the most hateful thing in the universe, and deliverance from sin the greatest possible triumph. There was the greatest need that one should arise who would be a voice for the words of the prophets, and who should point out the Messiah as "the Lamb of God, that taketh away the sin of the world." The people needed a Saviour from sin. The false teaching of the scribes and Pharisees needed to be counteracted. The true light concerning the Messiah needed to shine.

We hardly need to draw the parallel. The great difficulty at the present time is that there is much form of Christianity, but great lack of the power. There is no sufficient barrier against sin even in the professed church of Christ. The strong tide of evil is sweeping before it the so-called pillars of the church. Iniquity abounds, and the love of many is waxing cold. There is the same need to-day that the message of John the Baptist be again taken up, and it should be said, with a loud voice, "Behold, the Lamb of God, that taketh away

the sin of the world." And this should be done to prepare the way of the Lord.

One thought more. If this closing message is not so given that it brings into the lives of those who accept it a power which saves them from sin, there is something wrong. If this message of righteousness by faith is perverted into righteousness by works, by putting the keeping of the commandments as the means of salvation rather than the evidence of salvation, it will provide no barrier against sin, and the way of the Lord will not be prepared. In this day of great intellectual light many hearts have almost lost hope because sin has dominion over them. It is not oratory which is needed now. It is not the well-rounded sentence and the convincing logic for which the world is waiting. It is the gospel of Christ as the Saviour from sin for which the world is suffering. This is "the everlasting gospel" of this third angel's message. Let it be given to the world in its simplicity and power. It will prepare a people to stand in the day of God.

### Information Wanted Concerning the British Sanitarium

We have laid before our people the proposition to purchase a sanitarium in England, and have asked them to assist our brethren in England in raising the money with which to pay for the property. We are now told by an esteemed correspondent that our people desire to know definitely whether the new institution will belong to the denomination, "or to an independent corporation, to the Catholics or anybody else," and whether "it is to be under the control of the British Conference work instead of under independent medical missionary boards." We are assured by our correspondent that the answers to these questions will have much influence in determining the amount donated by our people in the collection which has been appointed for next Sabbath, February 7.

We see no reason why our people should not have the clearest information upon these questions, and we feel perfectly free to answer them, stating the exact facts in the case. So much has been said of late about undenominational institutions, that it seems eminently proper that the status of this new institution should be clearly defined.

At the General Conference Committee Council, held in Battle Creek, Nov. 15-25, 1902, the action was taken upon which our call for donations is based. This action was printed in full in the Review of January 20. After recommending that funds be raised "for the establishment of a sanitarium in England," it distinctly states who shall be responsible for the use of this money, in these words: "This sum to be expended under the direction of the British Union Conference Committee." The sentiment of the General Conference Committee, as expressed in the discussion of the matter, was that the new sanitarium should be under the

supervision of the British Union Conference Committee, and identified with the denominational work. We believe that this plan will meet with the hearty approval of the brethren in England. When the first attempt was made to establish a health institution in England in 1899, the work was undertaken as a part of the regular conference work. The physicians were in the employ of the conference, and the whole movement was regarded as a factor in the organized effort to prepare a people for the coming of the Lord. This method of conducting the work seems to us to be consistent with the idea that the health principles are an essential part of the truth to be taught in this closing work of the gospel. If they are just as much a part of this message as the Sabbath truth or the sanctuary truth, why should any effort be made to separate the work of giving them to the world from the work of giving the other truths to the world? Why should any effort be made to conceal the fact that the Lord has raised up this denomination to be his agency in giving a complete gospel to the world? The special significance of the revival of these health principles in this generation is that the "spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." The advent message is a message for the whole man. And one part of this message need not be ashamed of any other part.

No recommendation was made by the General Conference Committee as to how the legal title to this property should be held. We know, however, that it is the desire of the committee that the title should be so vested that the property will be held secure to the denomination and its work, and not be under the control of a private corporation. In carrying out this idea, our brethren in England must, of course, act in harmony with the statutes of the country. We are certain that there will be no practical difficulty in arranging this matter. Our brethren over there are just as desirous as we are that the ownership of property purchased with funds donated by the brethren and sisters of this denomination shall be vested in the denomination. This is the only just and reasonable course to pursue.

Having thus stated the matter as clearly as we know how, we now make this last appeal for a liberal donation next Sabbath. We ask our brethren and sisters to consider the needs of the field, the providential opening which has been presented to us, and the advantage which will accrue from this advance move. In letters just received from England, our brethren express themselves as deeply thankful for the interest which is being shown in this matter, and for the effort being made to assist them in providing the required funds. They are putting forth the most vigorous effort to raise the proportion of the purchase price allotted to them, which we know is no small undertaking in view of their

limited membership. We are confident that we on this side of the water can do our part without hardship to any one, if we can only secure united action on the part of all, each doing according to his ability. We are praying that the Lord will move upon the hearts of his people to respond cheerfully to this urgent call for help in establishing this new memorial for the truth in the English field.

Any who are so situated that it is more convenient for them to do so, may forward their donations direct to the treasurer of the Mission Board, H. M. Mitchell, Battle Creek, Mich.

### Facing a Crisis

"Is the church on the verge of a crisis?" inquires the Rev. D. S. Gregory in a recent contribution to the Homiletic Review. "Does not the church," he asks, "face possibilities for good whose achievement would distance the loftiest imaginings of the optimist, and possibilities for evil whose realization would go immeasurably beyond the worst dreams of the pessimist?" He believes that a crisis has been reached by the church in the matter of her attitude toward the Word of God, and also in the work of world-wide evangelism. Members of the churches, he says, stand face to face with two diametrically opposite views—the one that the Bible is the word of God, the other that it is the word of men. "The crisis is already on, and the choice is being pressed between what the new critics propose and what the church of the age has held to be true, and has built into the foundations of Christianity."

The zeal of the church in the great cause of world-wide evangelism, as indicated by existing facts, is at a very low ebb. "The Protestant Christians of the United States," says Robert Speer, the well-known missionary evangelist, "were worth last year \$23,000,000,000. They gave to the foreign mission cause one fourth of a tithe of a tithe of a tithe of their wealth, and one twelfth of a tithe of what they added to their permanent wealth last year, after all expenses of life were paid, after all their luxuries were indulged in, after all their waste."

There is certainly a direct connection between the attitude of the church toward the word of God, and the zeal of the church to preach the gospel to "every creature." Where the Bible is received only as the word of man, a zeal to proclaim its words to the heathen as a means of salvation from sin is not to be looked for. How can one who does not himself receive the word in faith ask others to receive it in faith? The fact that only one fourth of a tithe of a tithe of a tithe of the wealth of the church is expended yearly to evangelize the world, is a sure indication that there is in the church only about one fourth of a tithe of a tithe of a tithe of the faith which should be manifested there.

How greatly the evangelization of the world might be hastened if the church

would give a full tithe of her wealth to this work. The third angel's message stands for the support of the gospel work by tithes and offerings; it stands for the acceptance of the whole Bible as the word of God, and for the evangelization of the world in this generation. It holds up the standard of divine truth at every point where a crisis has been reached, and where the church has been led by worldly influences to lower it. This message came at the time when it was needed, and it is the rallying point for all who would contend to-day for the faith once delivered to the saints.

L. A. S.

### **Shall We Close the Material Fund for "Christ's Object Lessons"?**

Those who have been watching the reports of the Material Fund as they have appeared in the Review from week to week, have no doubt been pleased, as well as surprised, to see this fund rising week by week, like the tide of the sea. Under all the circumstances, it was not to be wondered at that the money came in freely when this fund was started two years ago. The plan for the relief of our schools was new, and so reasonable that it commended itself to the good sense of our people. The prospect of paying off the enormous debts upon our educational institutions was calculated to stir the hearts of our people, and lead them to great activity and sacrifice. The enthusiasm put into the work by those upon whom the burden of this important matter rested, touched responsive chords in many hearts, and brought to this enterprise generous gifts.

But when the Material Fund reached forty thousand dollars, it certainly seemed to many as if it would be almost impossible to increase it to any great extent. But week by week it has grown, until now it is more than fifty thousand dollars; and it is steadily, yet slowly, increasing.

It must be understood, however, and it certainly is by a few, that this growth of the Material Fund has not been without much hard work. The burden has rested most heavily upon Brother Magan. From the first, he espoused this cause, and for more than two years has stood by it with good courage and great perseverance. He has traveled from the Atlantic to the Pacific, has written many articles and appeals for our papers, and has corresponded extensively with our people in behalf of this Material Fund. After two years of steady, persevering, pressing efforts in this work, the chariot wheels are beginning to run heavily. The load, although much lighter in itself, seems almost as heavy because of the length of time it has been borne. Those who have been carrying it feel as though it can be carried but little longer. They feel that the time has come for the whole amount required, to be raised speedily, and the fund closed.

It is in view of this that I address a

few words on this point to the readers of the Review. We are approaching another session of the General Conference. The Material Fund was started just prior to the General Conference in 1901. It was then fully expected that the entire fund would be raised, the books all sold, and the debts removed from most of our schools before another General Conference should open. This ought to be done.

We are now opening and pressing forward a vigorous campaign for the sale of "Christ's Object Lessons" in all our States, with the view of disposing of the entire quota before the General Conference opens. Many of the conference officers and ministers in the various States have pledged themselves to put forth a heroic effort to close up this work, so that they can carry their "jubilee banners" to the General Conference. We join them in this noble resolution, and wish them the fullest degree of prosperity and ultimate success. We feel exceedingly anxious that this great achievement shall be made by all our conferences throughout America.

While we are putting forth these great efforts to sell the books, should there not accompany them a like effort to supply the Material Fund with enough to pay the entire bill, and so close up the account? This is the earnest desire of those who have this burden resting upon them. It will take but a few thousand dollars more than has already been received.

It is in the belief that our brethren and sisters will quickly and generously respond to the needs of this fund, that we make this special call. May we ask you who read these lines to give the matter prayerful consideration, and plan to send all that it may seem best for you to spare to the Material Fund? We earnestly plead, and we sincerely hope, that this fund will be entirely closed before the General Conference opens, March 27. Send your offerings to Prof. P. T. Magan, Berrien Springs, Mich., as usual, and he will report them in the columns of the Review. Brethren and sisters, please think of the burden that will be removed from the hearts of those who have this work in hand, and of the gladness it will bring to the hearts of our delegates to be able to report at the General Conference that this work is finished.

We thank you most heartily for the help you have already rendered, and we shall be exceedingly grateful for every response that will now be made to quickly and fully close this fund.

A. G. Daniells.

By the resignation from the Catholic priesthood of Father McGrady, of Bellevue, Ky., attention is called to the "irreconcilable conflict" which has arisen between the papacy and socialism. The ex-priest has declared that he intends to devote the remainder of his life to the socialist propaganda, and to this end his resignation from the priesthood was a necessity. Two years ago Pope Leo wrote an encyclical against socialism,

and this subject has been prominent in Catholic discussions since that time, Archbishop Corrigan and Bishops Quigley and Spaulding having spoken against it. By the socialist press Father McGrady is regarded as a noteworthy convert. The spread of socialism is certainly a marked feature of the times, and unfortunately it is one which tends to augment the world's strife.

By the Treaty of Paris, signed at the conclusion of the war with Spain, the United States became sole judge in questions of the ownership of disputed lands formerly in the possession of the Spanish crown. There are various tracts of land in Porto Rico the title to which is in dispute between certain municipalities and the Catholic Church, and now Bishop Blenck, the head of the Catholic Church in that island, is in Washington, urging the claims of the church upon the Senate Committee on Insular Affairs. Will the bishop forget to remind Congress of the great political power of the church which can be wielded through the lately formed American Catholic federation?

In the lengths to which Germany has gone in her dealings with the republic of Venezuela, it is easy to recognize a desire on the part of that leading European power to test the Monroe doctrine, which has been understood to mean "hands off" to any European power that might look with covetous eyes on any portion of the Western hemisphere. After so much had been said about the Monroe doctrine, and after the United States had made a conquest of the Philippine Islands in the Eastern hemisphere, it was natural that the powers of Europe should desire to find out just how far they might go on this side of the water before the Monroe doctrine would be actually invoked. Germany especially, having large interests in South America, was interested in this question. By skillful diplomacy Germany succeeded in forming an alliance with England and Italy, creditors of Venezuela like herself, for the ostensible purpose of collecting their Venezuelan debts. Then, taking advantage of this alliance, Germany made open war upon Venezuela, sinking Venezuelan ships, and shelling a Venezuelan fort and town, causing great damage and considerable loss of life, all of which was entirely beyond what the necessities of debt-collecting demanded. She felt safe in doing this, because any interference by the United States would be met by England and Italy, her allies, their combined naval forces being of overwhelming strength. The precedent seems now to have been established that the European powers can make war upon a South American or Central American republic, to any extent short of an actual seizure of territory, without interference from the Monroe doctrine. England is now showing a disposition to withdraw from the alliance, but at the price, it is said, of a substantial sacrifice by the United States in the matter of the Alaskan boundary dispute.

## 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.

### The Availing Prayer

If, when I kneel to pray,  
With eager lips I say:

"Lord, give me all the things that I desire,—

Health, wealth, fame, friends, brave heart, religious fire,

The power to sway my fellow men at will,

And strength for mighty works to banish ill,"—

In such a prayer as this  
The blessing I must miss.

Or if I only dare

To raise this fainting prayer:

"Thou seest, Lord, that I am poor and weak,

And cannot tell what things I ought to seek;

I therefore do not ask at all, but still I trust thy bounty all my wants to fill,"—

My lips shall thus grow dumb,  
Thy blessing shall not come.

But if I lowly fall,

And thus in faith I call:

"Through Christ, O Lord, I pray thee give to me

Not what I would, but what seems best to thee

Of life, of health, of service, and of strength,

Until to thy full joy I come at length,"—

My prayer shall then avail,  
The blessing shall not fail.

— Charles Francis Richardson.

### "Prepare to Meet Thy God"

Mrs. E. G. White

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. . . . Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

We are here warned not to defraud our souls of the privileges that the Lord has provided in order that we may be rich in faith, and heirs according to the promise. We are to watch vigilantly for the coming of the Lord. The first symptoms of spiritual slumber are to be sternly overcome. The first inclinations to spiritual indolence are to be firmly resisted. "Be sober, be vigilant," is the apostle's exhortation. Every moment is to be faithfully

employed. "He that shall endure unto the end, the same shall be saved." We are told to work out our own salvation, and the way in which we are to do this is plainly stated: "For it is God which worketh in you both to will and to do of his good pleasure."

Those who would be ready to meet their Lord must keep their lamps filled with the oil of grace. It was a neglect to do this that distinguished the foolish virgins from the wise. They had lamps, but no oil; their characters could not stand the test. The wise virgins had not only an intelligent knowledge of the truth, but through the grace of Christ their faith and patience and love constantly increased. Their lamps were replenished by their vital connection with the Light of the world. And while the foolish virgins awoke to find their lamps burning dimly or going out in the darkness, the wise virgins, their lamps burning brightly, entered the festal hall, and the doors were shut.

The oil with which the wise virgins filled their lamps represents the Holy Spirit. "The angel that talked with me," writes Zechariah, "came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. . . . Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick, and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men.

God is dishonored when we do not receive the communications that he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. When the call shall come, "Behold, the bridegroom cometh; go ye out to meet him," those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not in themselves the power to obtain the oil, and their lives are wrecked. But if God's Spirit is asked for, if we plead, as did Moses, "Show me thy glory," the love of God will be shed abroad in our hearts. The golden oil will be given to us.

Only by knowing God here can we prepare to meet him at his coming. "This is life eternal," said Christ, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." But many of those who profess to believe in Christ do not know God. They have only a surface religion. They do not love God; they do not study his character; therefore they do not know how to trust, how to look and live. They do not know what restful love is, or what it means to walk by faith. Opportunities to hear and receive the messages of God's love are unappreciated and unimproved. They fail of understanding that it is their duty to receive, in order that they may enrich others.

The world by wisdom knows not God. Many have talked eloquently about him, but their reasoning brings men no nearer to him, because they themselves are not in vital connection with him. Professing themselves to be wise, they become fools. Their knowledge of God is imperfect. They are not conformed to him.

Christ is a perfect revelation of God. "No man hath seen God at any time," he says; "the only begotten Son, which is in the bosom of the Father, he hath declared him." Only by knowing Christ can we know God. And as we behold him, we shall be changed into his image, prepared to meet him at his coming.

So fully did Christ reveal the Father, that the messengers sent by the Pharisees to take him were charmed by his presence. As they heard the gracious words that fell from his lips, they forgot their commission. And when, returning without him, they were asked by the Pharisees, "Why have ye not brought him?" they answered, "Never man spake like this man."

Now is the time to prepare for the coming of our Lord. Readiness to meet him cannot be attained in a moment's time. Preparatory to that solemn scene there must be vigilant waiting and watching, combined with earnest work. So God's children glorify him. Amid the busy scenes of life their voices will be heard speaking words of encouragement, hope, and faith. All they have and are is consecrated to the Master's service. Thus they prepare to meet their Lord; and when he comes, they will say, with joy, "This is our God; we have waited for him, and he will save us. . . . We will be glad and rejoice in his salvation."

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Neverthe-



less we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

### *The Father's Call*

Poor child of sin and woe,  
Now listen to thy Father's pleading  
voice;  
No longer needst thou go  
Without a friend to bid thy heart re-  
joice.

I know thou canst not rest  
Until thou art from guilt and sorrow  
free;  
Earth cannot make thee blest;  
Come, bring thy suffering, bleeding  
heart to me.

How often in the hour  
Of weariness, would I have succored  
thee!  
But thou didst spurn the power,  
And scorn the heart that loved so ten-  
derly.

O, what on earth appears  
To comfort thy distress and heal thy  
grief,  
To dry thy bitter tears,  
And offer thy poor, sinking soul relief?

Thy life of sin has been  
A toilsome path, without one cheering  
ray;  
Now on thy Father lean,  
And he will guide thee in a better way.

Come, leave the desert land,  
And all the husks on which thy soul  
has fed,  
And trust the faithful Hand  
That offers thee a feast of living bread.

O sinner, 'tis the voice  
Of One who long has loved and pitied  
thee.  
He would thy heart rejoice,  
And set thee from all sin and suffering  
free.

O, canst thou turn away?  
It is thy Father that invites thee near.  
Nay, sinner, weep and pray;  
And Heaven shall hail the penitential  
tear!

— Eliza F. Morris.

### *English Public Schools*

J. O. Corliss

Under the head of "A Deplorable Position," the London Daily Mail of December 19 contains some quite severe strictures on the kind of work done in many of the public schools of England. It says: "From an educational point of view, the present position of the average schoolboy is deplorable to the last degree."

In order to justify the use of these words, the writer goes on to state that

except in some special cases where boys are "coached" for a year or more for a position in the army, they are failures wherever they go, because of their lamentable ignorance. Mr. Parkin is cited for authority of the statement that many of these become "waifs and strays," especially when they reach the English colonies.

Even the university candidates are placed in a bad light. At these places athletics seem to satisfy the largest demand for an education. Closing its criticism on the public schools, the Mail says: "Judging from the history of every career for the past century, it seems clear that the worst possible chance a struggling respectable parent or a professional man can give his boy is to send him to an expensive public school. He will find to his cost in due time that devotion to cricket and fashionable companions will give his son neither competence nor renown."

Of course the public schools here referred to are largely those like Eton, Rugby, and Cambridge, which rank with average American colleges, these being conducted much after the same order. It can hardly be said that the picture is overdrawn; for it is well known that popular games are much in custom in all advanced schools and colleges, to the detriment, it is feared, of intellectual development. It is, however, strongly urged that these are necessary accomplishments of school life, because they are beneficial to the health of the student. But with this course followed, when one is through school life, he has no practical knowledge of the trades which are necessary to public prosperity, and, unless he is heir to a fortune, to his own success as a member of society. If he ever secures this necessary knowledge, he must serve an apprenticeship for it, after having arrived at the age when he ought to be fairly launched on the sea of a prosperous living.

How much better it would be for all those who seek an advanced education to connect themselves with an institution where, instead of having cricket, baseball, football, and other games of the kind for exercise, the various trades are taught, and the pupils are required to work at these, so that when they are graduated in theoretical knowledge, they will also receive commendation for having acquired some trade from which they may have an immediate income upon leaving school.

There is many a man to-day who is a mere trifter, a blot on society, who, if his school education had been of a different character, would have filled a useful place in almost any community. It may be that he averaged with many others in committing to memory set lessons from authorized books, but there was a lack of the practical side, from which he was never able to recover after closing his school days. Why should not this deficit in school work be supplied with practical instruction by competent teachers?

The writer just now recalls one case of a young man who had never learned a trade before attending school. Entering an industrial institution, he was put to work to learn the painter's trade. Circumstances soon arose which prevented the young man from continuing in the school, but he was able to take up work at painting immediately after, under full pay. This is but one instance of many which might be cited to show that there is a better way to conduct schools than after the obsolete fashion of half a century ago.

### *He Will Finish His Work*

H. F. Ketring

As we review in our minds the signs of the coming of the Lord, it seems that time can last only a little longer. But when we turn our eyes upon the vast missionary fields practically untouched, our hearts would fail us, and it would seem as though our hopes would never be realized, if it were not for the blessed assurance that "He will finish the work, and cut it short in righteousness."

The Lord has not promised to begin the work, but "he will finish the work." If it were not for that promise, we could never have the courage to begin a work so mighty as the preaching of this gospel of the kingdom "in all the world for a witness unto all nations." If it depended upon us to finish the work, we could never hope to live to see the Lord come.

Therefore, we show our faith in God's promise to finish the work when we set about ourselves to begin it. God cannot finish the work nor cut it short until it is begun. The work of preaching the gospel unto all nations must be finished. So our duty is made very plain—to begin the work among all nations.

Our hearts are stirred as we contemplate the magnitude of the work that confronts us. In this field, on the west coast of this "neglected continent" of South America, there is a population of about ten million souls. Nor can all these be reached by the Spanish language, the language of the country. In the interior are several million aborigines, among whom a number of dialects are spoken, very little of which is known by the white man. We must begin work among these, but what can less than half a dozen workers do?

Our hearts rejoice as we read in the Review the reports from other points at the front, of how our workers are pushing into the interior of Africa and other dark continents; and we are stimulated to consecrate every energy and faculty of our being to start the work in all parts of this great field, before the finishing time comes. But we must work fast, as we have a great work to do. "The harvest truly is plenteous; but the laborers are few." While we therefore pray that the Lord of the harvest will send forth laborers into the harvest, we must be active if we would see our prayers answered.

# THE WORLD-WIDE FIELD

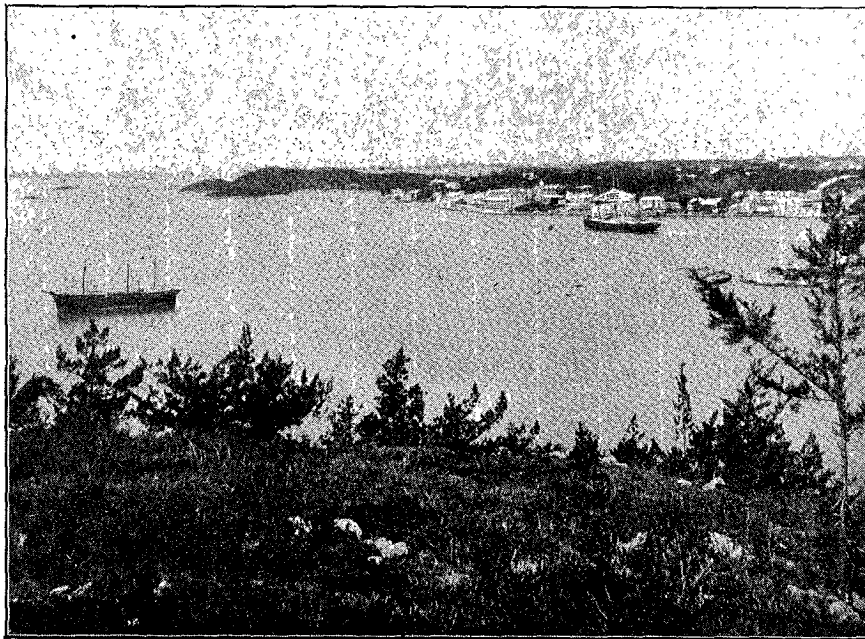
## A Word from Bermuda

M. Enoch

While Bermuda is in darkness as far as the last message is concerned, and while there seems to be a total unwillingness to hear anything about it on the part of the people, yet there are a few who love this precious cause. We are satisfied that many will be waiting and watching for the Master when he returns. How this is going to be brought about is known only to him who is the fountain of all wisdom. As I notice this unwillingness even to listen to what is

churches,—and these words are echoed by the church members,—‘These people have no church, and you have no place of worship. You are a small company, poor and unlearned.’ . . . Can we suppose that this will not bring strong temptations to those who see the reasons of our faith, and are convicted by the Spirit of God in regard to present truth? It has to be often repeated, that from a small beginning large interests may grow.”

With these words before us, I felt that I could not consent to give up the hall.



HAMILTON HARBOR, BERMUDA

the truth for the last days, I am often led to say, How long, O Lord, how long?

Besides this, the hand of sickness has been upon some, and the lack of work, for the truth's sake, is bringing trials upon us. But no one is discouraged, and these things serve only to drive us nearer the Lord, whom we find precious indeed.

Financially, all are poor; and for the reasons already given, some have thought that it might be necessary to give up the hall where we are holding our meetings. I thought that perhaps it might be best, until I read the following from "Testimonies for the Church," Vol. VI, page 100: "The place should be thoroughly worked, until a humble house of worship stands as a sign, a memorial of God's Sabbath, a light amid the moral darkness. . . . In many places where the message has been preached and souls have accepted it, they are in limited circumstances, and can do but little toward securing advantages that would give character to the work. Often this renders it difficult to extend the work. As persons become interested in the truth, they are told by ministers of other

It is with much reluctance that I would ask our brethren and sisters in America, or anywhere, if they would not be willing to help us retain our place of worship, which costs only \$7.30 a month. To us here it is a large amount.

If I could bear this burden myself, I would not make this appeal, but I cannot bear to give up this our only place of worship in all Bermuda. Any help will be thankfully received, and it will be a source of encouragement to the few struggling ones here.

When Elder Bartlett was here, every hall was closed against him; and now that we have a place in which to worship, shall we give it up? Some have tried to persuade the owner of our hall to rent it to them for a dancing hall, of course offering more rent than we are paying; but he said, "No, as long as Mr. Enoch wishes the hall, I will not take it away from him." In this I recognize the hand of our God.

Let no one think that we are discouraged—far from it; for the Lord is very precious here in Bermuda; and as we confess and forsake our sins, our souls are watered from the wells of sal-

vation. We are holding on to the great cable, faith, and we find that it reaches within the veil, and that it is fast to our mighty anchor. Mighty ships may drag their heavy anchors, and their strong cables may break in the midst of storms and tempests, but the anchor within the veil never drags; faith, our cable rope, holds; and so we press on in the name of our Captain, who gives us the victory day by day.

## Our Work in Tonga

E. S. Butz

Our ship "Pitcairn" called at the Tonga Islands on her first trip through the islands, and sold and gave away quite a quantity of literature to the white people. In 1895 she called again, leaving Elder Hilliard and his wife there. They began the study of the native language, and started an English school. The school was composed of white, half-caste, and native children. This was continued with varying degrees of success till Brother and Sister Hilliard were called to Tasmania to labor. They also organized a little Sabbath school, which is still kept up.

Shortly after the arrival of our workers, one of the leading missionaries wrote a very bitter article against the new sect; this article was printed in the native church paper. The prejudice fostered in the minds of the natives has made it difficult to work for them. As the doctrines taught by the Seventh-day Adventist Church are new and strange to the white people, and the missionaries are Americans, all sorts of stories as to who these strange people were and what they believed, were circulated. The Mormon missionaries had come from America two or three years before, so the idea that our workers were Mormons became quite general.

Mrs. Butz and I joined Elder Hilliard in the fall of 1896. Our experience in failing to get a teacher to assist us in the study of the native language was similar to Brother Hilliard's, and we borrowed the same dictionary and copied it. It was impossible to buy one at any price. Finally we induced a native to teach us Tongan while we taught him English. It was a fair exchange, for he knew about as much English as we did Tongan; so we had interesting times trying to understand each other. But "necessity is the mother of invention," and we contrived ways to communicate our thoughts, however crude, but our teacher soon left us.

In the meantime the people learned that we could care for the sick, and began to come for us. We went out and nursed whenever the calls came, and the prejudice began to wear away, and doors began to open. Mrs. Butz or I nursed in almost every white family in the town, and we followed the 'work by at least leaving some literature. In fact, we tried to improve every opportunity the Lord gave us. One day a neighbor saw our mop stick which I had made, so she wanted me to make her one, which I

did. Shortly after coming to Tonga, I was seen by a neighbor repairing our shoes; so it was reported that I was a Yankee cobbler, and several pairs of shoes were sent in for me to repair, which I did.

We felt the great need of literature in the native language, and Brother Hilliard and I hunted the islands over for a suitable translator, but without success. We saw that the only way was to learn the language as soon as possible, and do our own translating with what little native help we could get. We found it a most difficult problem. The language is such a meager one, and so barren of expressions to convey spiritual ideas. We sometimes entirely fail to find language to express a truth, or have to express it in such a roundabout way that the thought is not clearly presented. At times we get different natives to put a thought into "good" Tongan, and when we compare the thoughts, we are apt to find so much difference that we feel the truth of the saying, "When the judges disagree, who shall decide the case?" So all we can do is to wait till we know more of the language. We have succeeded in translating a few small leaflets, which were printed by the press connected with Cooranbong school, and they are ready for distribution.

Thus far the work in Tonga has been largely preparatory. There have been no very marked results of the efforts put forth, but we trust a good foundation has been laid. We feel that we have seen the touch of God in many ways in the melting away of prejudice, supplanting it with a kindly spirit, opening doors for the entrance of truth, and creating a willingness to read. If this were all, we would consider that the efforts were not entirely lost. But in his goodness and mercy God has seen fit to crown the efforts by leading a few honest souls to take their stand with the remnant people. A little church has been raised up of as earnest, devoted, and substantial members as can be found anywhere, for which all the glory belongs to God. In the island field, where the work moves so slowly at best, we learn to watch for and appreciate the slightest manifestation of the working of the Spirit of God.

Personally, we can say that God has blessed us richly, and sustained us in our times of perplexity. When clouds seemed darkest, there was always a rift through which a ray of light would steal, laden with courage. What we have seen and experienced already of God's working in Tonga leads us confidently to believe that he has a work to do there, and that he is ready to bless the efforts put forth. We expect when Christ shall appear that a goodly number of dark-skinned natives will be prepared to "stand on the sea of glass, having the harps of God."

Nukualofa, Tonga.

Brother E. H. Gates writes from Norfolk Island, where he had already spent about six weeks. He was holding meetings with the few Sabbath keepers there. He promises a full report later.

# THE FIELD WORK

## British Honduras

### Belize, Ruatan, and Utilia

November 19 I left Belize. I arrived at Coxen Hole, Ruatan, just in time for service, Sabbath morning. Although I had been very seasick, and felt scarcely able to stand, a merciful God was with us by his Spirit, and we had a precious season with the little company. Sunday morning I was well, and again the Lord graciously came near to his people, as we consecrated ourselves anew to his service. One sister bought eleven copies of "Christ's Object Lessons." A brother took six copies.

At Oak Ridge the brethren have determined to do what they can to enlighten their neighbors, and are selling books and papers, one brother sending

discard the use of the vile weed forever, and we hope to see all in the name of Christ take hold of that freedom that is in him, that when the Captain of our salvation comes, who was made perfect through suffering, he may say of them, "In their mouth was found no guile, for they are without fault before the throne of God."

The church school taught by Brother and Sister Corwin has had a good influence here, and during the meetings we had the pleasure of seeing three of the pupils give themselves to the Lord. We hope that many others will soon make an entire consecration of all their powers to God.

In Belize the work is by no means standing still. Although we have had no accessions of late, we are now in the



A VILLAGE IN BRITISH HONDURAS

in an order for twenty copies of the London Good Health.

At Half Moon Bay my stay was short, but we found some who were willing to work. One brother took six orders for the Review, two for the Signs, one for a Spanish paper, and one for a club of three Little Friends for the Sabbath school. At least one-half of these were for those not of our faith. He also ordered a good supply of books. The believers at this place are just beginning to build a small church, which they have long needed.

Ruatan is a needy field, and the openings for labor there give better promise of results than ever before. I trust that ere long some may be found who can settle in Ruatan to help the little companies there in their work for souls.

Coming to Utilia, we found this little company still holding on. Here, as well as at Half Moon Bay, Ruatan, several had not yet fully overcome the tobacco habit. Some determined at this time to

midst of the week of prayer, and the services are well attended, and are characterized by deep, earnest seeking after God. This morning at the six o'clock meeting nearly every child and young person came forward for prayer, and some gave evidence of an earnest desire to seek the Lord. We have great reason to praise God for what we see of progress in this part of Central America.

A sister from Corosal, who has lately accepted the message, expects to be in Belize the coming week to be baptized. Word has just come of a brother on the Yucatan coast who has accepted the Sabbath by reading. In every place some seem ready to accept the message of truth. But the reapers are few. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." There are many places, I am sure, where the laborer would find good soil for seeds of truth, and a harvest of souls for the gathering day.

H. C. Goodrich.

### The South Dakota Conference

The twenty-third annual session of the conference of South Dakota met at the Elk Point Industrial School, Dec. 2-8, 1902. The attendance was good, considering the time of year, stormy weather, etc.

The delegates and laborers were glad of the opportunity to visit the school, which had been opened for class work scarcely a month. We found a band of students, young men and women, intelligent, consecrated, and ready for any hardship that our school might be successfully maintained. The school gave up much of its regular time for the conference sessions, which met in alternating periods from early morn till late at night. Most of the delegates were cared for at the school building, others at the homes of the brethren of the Elk Point church living near.

Brother C. W. Flaiz, president of the Northern Union Conference, and Brother F. A. Detamore, field secretary for the same field, were present during most of the conference. We were much encouraged by the progress made during the seventeen months since our last conference. Three tent meetings were held during the summer of 1901, and two general meetings and a Sabbath school institute later in the year.

North Dakota became a separate conference in June, 1902, thus dividing the laborers. Some of those remaining in this conference were obliged to leave their work on account of failing health, and at the close of the year we had but four ordained ministers. These, with a goodly number of younger laborers, went forth after our two camp meetings in June, to do battle for the Lord in four tent efforts. The towns worked were Watertown, Madison, Vermillion, and Tyndall. Forty-two persons received baptism the past season.

Our work for "Christ's Object Lessons" has progressed well. Our full quota of books has been sent out. All have not been sold, but a vigorous effort is in progress, not only to finish our quota, but to help our own school at Elk Point.

One noticeable feature of the conference was the efforts to organize for more and better work not only at home, but also abroad. One hundred copies of the Sentinel are being sent to our legislature this winter. Our school is being helped by liberal contributions. Much more, however, will be needed for some time to come to make our buildings and school what they should be.

The interest in other fields was gratifying. The Manitoba Tract Society was helped to the amount of \$34.75. Two thirds of Elder Crowther's audit was assumed by the conference. It will be remembered that Brother Crowther went from our conference to Trinidad a few years ago, and died at his post. Our conference laborers unitedly placed themselves at the disposal of the Mission Board, and voted to send or furnish two of our number to the Mission Board, and

to pay their salary while in their assigned fields, and their transportation to the same. One brother offered to pay the salary of one missionary for one year. Our conference also voted to supply the weekly salary of a laborer in Norway for one year. One of our ministers, Brother Ole P. Norderhus, at his own request, was recommended to Norway as a self-supporting missionary. Brother Wm. H. Twining was recommended to the north of Ireland, and Brother H. G. Miller to the Southern field, as canvassers.

As we share our laborers and means with other fields, we know that our own souls will be watered, and that the Lord will raise up still others for our home field, and yet more to help carry this message to earth's remotest bounds, and we also know that our school will have no little part in this work.

We changed the beginning of our conference year from July 1 to January 1. Two of our brethren, Elmer G. Hayes and N. M. Jorgensen, were ordained to the gospel ministry. We begin the year with six ministers, six licentiates, and five missionary licentiates. Elder N. W. Allee was chosen president for the ensuing year, and Elder N. M. Jorgensen, secretary.

Among the recommendations adopted, the following will be of general interest:—

"We recommend, That our churches consider more fully the importance of church schools, and that as far as possible, schools be established in every church.

"We recommend, That a board of seven members be elected for the management of the industrial school at Elk Point, S. D.

"We recommend, That our conference laborers, church elders, and leaders of companies faithfully teach the Bible system of tithes and offerings.

"We recommend, That the South Dakota Conference furnish the Mission Board with at least two laborers, and sufficient means to transport both to their assigned fields of labor, and to supply their weekly salary while in such service, and accept and call on 'A Believer' for one year's support for one of them.

"We recommend, That Elder C. A. Burman and Sister Leona Burman, his wife, be recommended to the Mission Board, to labor in the field for which they have been requested [Spain], as soon as arrangements can be made.

"We recommend, That our brethren who have not yet sold and paid for what books ["Christ's Object Lessons"] they have on hand, do so as soon as possible, and that our brethren everywhere be urged to take and sell more of these books for the aid of the industrial school.

"Resolved, That it is the sense of this body to recommend Elder Ole P. Norderhus to work in Norway, and that this conference pay the weekly salary of another worker in that field for one year to work with him. It is understood

that Elder Norderhus labor at his own expense, so far as this conference is concerned.

"We recommend, That every Seventh-day Adventist in this conference make an earnest effort to increase the circulation of our periodicals.

"Inasmuch as G. H. Miller and Wm. H. Twining have expressed themselves as ready and willing to go to distant fields as self-supporting canvassers, Brother Miller to the Southern field, and Brother Twining to the north of Ireland,—

"We heartily recommend these brethren to the Mission Board for such service, wishing them Godspeed when the proper arrangements for their going shall have been made." Geo. W. Bowen.

### The German-Swiss Conference

In the beautifully situated and progressive city of Zurich, the old home of Zwingli, and the present metropolis of Switzerland, was held the first of the local conferences in the German Union, December 24-28. It will be remembered that in the summer of 1901 this conference was formed, and that its first conference session was held during the month of December following. Then, its membership was two hundred and ten; now, it is two hundred and seventy, there having been a net increase of sixty during the year; there were then four churches, and now there are seven. At one time we had a church in St. Gallen, but as a large number of the brethren moved away, and some apostatized, that organization had been abandoned. However, Brother D. Voth faithfully labored there from February until June, and we now have a good church of seventeen members in that place. In Bern, the capital city, we had a few scattered Sabbath keepers; but through the efforts of Elder Erzenberger, who began work there last May, there is in this city a church of twenty-two members, and the interest is better than at any former time. As the results of the labors of Elder Boettcher and his fellow workers, we also have at Winterthur a recently organized church composed of eighteen new members and seven who have moved in from other places. Seven in Buchs, near by, have also begun to keep the Sabbath. The three new churches to be admitted were St. Gallen, Bern, and Winterthur.

The meeting opened Christmas eve. Elder Erzenberger delivered the opening sermon. There were twenty-eight delegates, representing the German-Swiss churches. About one hundred and twenty attended the meeting. Elders L. R. Conradi and H. F. Schuberth and the writer were present from Germany. On Christmas day a large committee, composed of fifteen members, was selected by the delegates, to take general supervision of the preparation and introduction of conference business. The Spirit of the Lord prevailed throughout the business sessions. The auditing commit-

tee did its work unitedly and expeditiously. Financially, the committee was not hampered in the least, as there were enough funds in the treasury to pay all the laborers, and from the surplus, to vote two hundred and fifty dollars to help establish the proposed mission in German East Africa, a project which the German Union Conference is earnestly seeking to further, and for which the brethren of German Switzerland voted with a great deal of enthusiasm. Aside from the vote to give two hundred and fifty dollars of conference funds to this purpose, during the meeting about eighty dollars was given toward the enterprise, in private donations. The receipts of the conference for the year closing Dec. 31, 1902, amount to about \$2,400.

The health work received its share of attention. The delegates expressed their determination to support the principles of health reform which God has so mercifully given us, and to stand by the Institut Sanitaire, and push the circulation of our German health paper, Gute Gesundheit. They also recommended that suitable young persons be encouraged to attend the Friedensau school, and receive a preparation for gospel work, and one young man (one of the six candidates who received baptism at this meeting) plans to enter the school there.

The sale of "Christ's Object Lessons" was discussed, and although the brethren here have sold about two hundred and fifty copies, they are determined to increase their vigilance in this matter. Along with this, should be mentioned the attitude assumed toward the canvassing work. A more vigorous effort will be made to encourage suitable men and women to enter the field as colporteurs. Last year the book sales in this conference were about \$1,150.

With two ministers, two licentiates, two Bible workers, and seven colporteurs, the German-Swiss Conference will enter the new year. All are of good courage, and hopeful for the growth of the cause in the future.   
Guy Dail.  
Hamburg, Germany.

**February Study of the Field**

1. What progress is reported from the Natal-Transvaal field?
2. What appeal is made for this field?
3. How do the area and population of Brazil compare with those of the United States?
4. To what extent has the third angel's message been preached?
5. Describe the trip of our medical missionaries from Brusque to Rio Grande do Sul.
6. Mention the experiences related which show that the Lord has gone out before his servants in preparing hearts for the message in the land of the Pharaohs.
7. Tell something of the Santal Mission in India.
8. What encouraging reports have come from Basuto and Somobula in Africa?

9. How many fields report reinforcements to their workers' ranks during the month?

10. How many fields report this month? What can we do to answer their appeals?



**Donations for the Relief of the Schools**

*The total cash received on the Relief of the Schools Fund up to Jan. 5, 1903, is \$50,192.37.*

Name	Amount
Berrien Springs.....	\$ 2 00
C. A. Pense.....	25 00
D. B. Rineley.....	2 25
J. L. Forsythe.....	7 00
G. F. Evans.....	10 00
Western Oregon.....	500 00
Carrie E. Wiggins.....	1 00
Catherine Mason.....	1 00
Esther Peterson.....	3 00
J. Molgard.....	2 00
O. P. Galloway.....	5 00
Ward Brekford.....	2 00
Carl Adamson.....	1 00
J. A. Casebeer.....	10 00
E. R. Curren.....	1 00
Mrs. Geo. Agor.....	1 00
Mary Carscallen.....	50
James McKay.....	1 00
Mrs. R. M. Havens.....	1 00
Mrs. Rosa Anders.....	1 00
Mrs. Eliza J. Wood.....	5 00
Mr. and Mrs. Chauncey Wood....	5 00
Sister Larson.....	1 00
Sister Keslake.....	1 00
Sister Nelson.....	25
Mr. and Mrs. R. M. Rockey.....	2 50
M. J. Neeley.....	1 00
Mrs. Maggie Swank.....	1 00
Geo. W. Spies.....	2 00
Diana Washburn and D. W. McWayne .....	9 50
W. E. Whiteis.....	5 00
Mr. and Mrs. J. B. Babbit and J. B. Carpenter.....	6 00
Mrs. Vandora Horner.....	1 00
Oliver Wood.....	5 00
A. E. Huntington.....	1 20
Lenora Place.....	5 00
J. B. Couey.....	2 00
N. S. Bishop.....	5 00
Chillicothe church.....	1 50
F. Kirtland.....	2 50
Cora Dodge.....	3 75

**So Moses Finished the Work**

"Come up to me into the mount, and be there: . . . and Moses went into the midst of the cloud, and gat him up into the mount: . . . and the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: . . . and let them make me a sanctuary; . . . and look that thou make them after their pattern, which was showed thee in the mount."

It could not be considered an insignificant undertaking for a people so lately delivered from bondage to erect a building, the pattern of which had been shown. The materials required for its construction were expensive, and not easily obtained. The mechanics necessary to plan and execute the delicate work were not to be found in all their tribes. There were many problems that conspired to make it a most difficult undertaking, but the children of Israel had faith in God, and believed that he would give them strength and grace to accomplish what he required of them. They immediately applied themselves to the task of gathering the "material fund." There was no way to secure this except by making a call to the people. So Moses called the people together, and said to them, "This is the thing which the Lord commandeth, saying, Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, and oil for the light, and spices for anointing oil, and for the sweet incense, and onyx stones, and stones to be set for the ephod, and for the breastplate. And every wise hearted among you shall come, and make all that the Lord hath commanded."

No complaint was heard; no excuse was offered; no criticism ventured; but, hastening to their tents, the people soon emerged, bringing treasures in such abundance that those engaged in the work of collecting materials could soon say, It is enough; we have an ample amount for the "material fund."

But the work was not yet complete. Indeed, it had but just begun. They set themselves resolutely to the task before them. Men, women, and children engaged earnestly in the work, and in six short months the building and its appointments were complete, and it could be said of Moses, "So Moses finished the work." Then, and not till then, did the glory of God fill the tabernacle. Had they never finished the work, they would never have seen the glory. It was the finished work that brought the glory.

How keen the joy, and what a sense of satisfaction must have filled the hearts of the people as they saw the token of the presence of God. The Lord had revealed to them his plan, and given them a specified work to do. This was to be a test to the children of Israel. Nobly they responded to the call. Moses finished his task, because the people had a mind to work.

More than two years have passed since the Lord honored modern Israel by committing to them a most sacred trust. By means of the sale of "Christ's Object Lessons," we were asked to co-operate with God in removing the reproach of debt that had so long rested like a dark shadow upon the educational institutions of the denomination, and had affected every other branch of the work. We ought to rejoice that the Lord places such con-

fidence in us that he asks us to do that which, from our human standpoint, would seem impossible of accomplishment. It is such calls as this that reveal the mettle of the denomination. It reveals the sounding brass, and the men of action. We were told that this work would be a test to all the people. Two campaigns for the sale of the book have been conducted, and the third and last effort has now been inaugurated. The efforts already put forth have developed two classes of people—one rejoicing in the experiences obtained in obeying the call, the other murmuring and complaining at the hardness of the way. Noble efforts have been made. Many who went out with trembling, experienced such blessings in taking the book to the people that they were not content to sell simply their quota, but continued their efforts until they have sold in many instances scores of books, and are still engaged in the blessed work.

Some of the conferences have taken hold with holy zeal, and have nearly completed their work. Others put forth feeble, waning efforts, and abandoned the work altogether when difficulties presented themselves, and as a consequence their books are still stacked up before them. From the best information obtainable, it is estimated that there are about one hundred and forty thousand books yet to be taken to the people. Can it be done?—Of course it can, else God would never have asked us to undertake the task. It can be done if the people will have "a willing mind." We were not asked to assist in rolling away part of the reproach. We were asked to assist in removing the whole debt. The work will not be completed until the last dollar is paid. We cannot say the work is "finished" until our institutions go free. God's glory cannot rest upon the work of our hands until the last debt is paid.

To fail in this is to fail in the task the Lord has imposed, and prove ourselves disloyal to the cause of God. To come short condemns us to wander still longer in the wilderness. The call is to every conference president, every laborer, every church member, every family, and every member of every family. Shall we not arise to the demands of the hour, and like valiant soldiers, never falter until the victory is complete, and it can truthfully be said, They finished the work?

Let every conference president become a tower of strength, and lead the people to victory. Every laborer should be filled with the spirit of a Caleb or a Joshua. Silence every murmur and complaint. They have no place in the cause of God. Strengthen thou the feeble knees, and in the name of the Lord march on, and soon the jubilee banner will be floating over every church throughout the land. Then, and not till then, shall we see the full meaning and results of this great undertaking. Then, and not till then, shall we see the glory of God.

C. W. Flaiz.

## Silent Messengers

### Our Books, Tracts, and Periodicals

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

The good letters that have come to our office during the past week have brought light and courage to our hearts, and have strengthened our hands for the work. We take pleasure in passing on to our readers a few paragraphs from these letters, with the prayer that some good seeds of service may be sown by them.

Elder R. D. Hottel, president of the Virginia Conference, says: "We assure you we will do all we can to work up the tract circulation in our State, and trust that new life will come into our work both here and abroad."

Elder J. W. Watt assures us that the tract work is moving in Vermont. He says: "Yes, we are all interested in the tract work. Last fall we districted the State, and placed directors over the same. Our secretary has just made a tour of the State in the interest of this work, introducing the envelope plan, etc.; and we shall do what we can to get our Vermont people to go back to 'old-time' methods in this good work."

Elder S. M. Cobb, president of the West Virginia Conference, writes as follows: "Your letter in the interest of the 'old-time' missionary work being revived among us as a people, also bearing the sad news of the burning of the Review and Herald, came to hand several days ago. For two months or more I have been urging our people to take up this work, and they have been doing it cheerfully and enthusiastically. They are working mostly on the envelope plan. One small church took for their first order \$7.14 worth of tracts, and a hundred copies of The Signs of the Times to use with them; and so the spirit of labor seems to be inspiring our people. I love this kind of missionary zeal and labor, and shall do all I can to raise this work to the place it should occupy, and to inspire in the hearts of our people the true spirit of the third angel's message. I shall keep before them the important fact that this message must be given to the world in this generation."

Elder R. A. Underwood is vigorously stirring up the easy, sleepy nests wherever he finds them in Pennsylvania. If space would permit, we would publish his last two letters in full. He says: "I am sure all will be pleased with the first tract, 'We Would See Jesus.' It is pointed, concise, and clear; and it breathes an excellent spirit that cannot offend any one. To show you that we are in harmony with the tract movement, I inclose a circular letter which I sent to all our churches and workers at the close of the week of prayer. I have heard from several churches that have entered

into the plan, not for a spasmodic effort, I hope, but for a steady, long pull all together. I hope you will be as successful in the selection of the other three tracts that follow. We have had many books and some tracts, not all of which were the best. Some of the old tracts on the Sabbath question, such as 'Elihu on the Sabbath,' and some others I might name, have never been surpassed. Let us have a few of these little 'mighty tracts,' and less in number."

Speaking of his own experience as a gospel minister in circulating literature, Elder Underwood says: "When I started out to preach this message, I expected to sell each year from two hundred and fifty to three hundred dollars' worth of our tracts and pamphlets. We had no bound books then. I expected that the tracts I disposed of (and I am sure they did) would do more good than all my preaching. Every family that accepted the truth had a good supply, and they used them. I expected to sell and give away (but I sold most of them) from seventy-five cents to three dollars' worth of tracts and pamphlets at each meeting that I held among those not of our faith. God blessed that kind of ministry, and he will do it again. I always had my pockets full of tracts as I visited from house to house, and always left something when I went from the family visited."

### Donations for the Washington (D. C.) Church

Previously reported, \$415.96

E. R. Palmer, \$5; Mrs. E. J. Eaton, \$1; Mrs. Annie Goetech, .25; M. C. Guild, \$2; J. M. Palmer, \$1; Maude Husted, .50; Mrs. E. M. Douglass, \$1; Mrs. A. D. Alden, \$1; Eugene A. Brown, \$1; Mr. and Mrs. M. B. Miller, \$10; Rachel Campbell, \$1; A friend, \$1; Mary E. Wikoff, .50; Laura L. Wikoff, .50; Grace A. Cady, \$1; Hermann Rust, \$1; A friend, \$1; A friend, \$1; M. B. Chaffin, .25; Mrs. M. E. Lancaster, .25; Miss Belle Posy, \$1; E. Holcomb, \$2; F. N. Bartholomew and family, \$2.55; Mrs. J. H. Powell, \$1; John Woodburn, \$1; Mr. and Mrs. F. A. Hall, \$2; Henry Ferrett, \$10; Mrs. Nancy A. Johnson, \$1; Mr. and Mrs. G. T. Bower, \$2; Mrs. M. A. Livingston and family, \$2.60; Carrie Williams, \$1; Wm. Young, \$1.50; Mark O. Husted, \$1; Mr. and Mrs. T. D. Wallar, \$2; R. Wirt and family, \$2; Wm. and R. A. Joseph, \$1; Henry Hoover, \$1; Nettie M. Hovey, \$1; Lucy Conely, \$1; May Conely, \$1; Mr. and Mrs. Merial, .50; Mr. and Mrs. Wm. O. Young, \$1; J. Frantjke, .50; Ben. Young, .50; Henry Millett, \$1; Ray Millett, .25; Mrs. Levi Merial, \$1; Mrs. Rosa Brockway, .75; Jane E. Weldon, .25; Mr. and Mrs. Geo. H. Young, .50; Mr. and Mrs. Irvin H. Reynolds, .50; James D. Young, .25; Ethel and Jessie Young, .10; John Baer, .25; Lewis Austin, \$1; G. N. Collins, \$5; Thomas Race, \$10; Ellis Margerson, \$2; A. E. Margerson, \$2; Benjamin H. Foster and Solomon and Marion Foster, \$1;

John R. Smith, .50; J. N. Avery, \$1; S. I. Abbey, \$5; Mrs. S. B. Scott, \$5; Fannie Glasscock, \$2; Sarah Bigham, .50; Mrs. Wm. Harrison, \$3; Susan Noland, \$1.75; Mrs. Anna Clay, \$3; Mrs. W. B. Van Alton, .50; Mrs. B. A. King, \$1; John Keys, .50; Emily Keys, .50; J. Bennett, \$1; Bud W. Bee, .25; C. R. Bee, .25; Robert Niles, \$10; Mrs. Daniel Burdick, \$1; Robert St. Clair, \$1; J. E. Murphy, \$1; D. and S. L. Mack, \$1; Mrs. S. R. Kirby, \$1; Mr. and Mrs. A. E. West, \$1.50; Eddie and Hattie West, .50; Mrs. J. W. Spencer, \$5; Mrs. S. M. Saunders, \$2.50; J. Richart, \$10; "One of Them," \$1; J. C. Rivers, \$1; Mrs. J. Mesensmuth, .50; Kate M. Shirly, \$5; Waitzel Shirly, .50; Mrs. S. H. Sheddy, \$1; R. P. Stewart, .50; Mrs. Margaret Frost, .50; Mrs. M. T. Cole, .50; J. A. and Lydia B. Sweeny, \$1; Mrs. M. E. Klein and daughter, .50; Elvira Austin, \$2; J. H. McMullan, \$1; Mr. and Mrs. J. N. Davis, \$3; Mrs. C. A. Rood, \$4.50; E. E. Nelson, \$1; Mrs. J. H. Hill, \$2.50; Mrs. W. B. Van Alton, \$4.60; A friend, \$2; A friend, \$1; Mrs. Willard, \$1; Mrs. Leah B. Victor, \$50; Mrs. M. J. Kay, \$25; J. Redonte, \$1; Mr. and Mrs. Squires, \$1; Caddie Squires, .50; Alonzo Squires, .50; H. R. Kay, \$2; Mrs. Justin M. Colburn, .50; Charles Bell, \$1; Mrs. Chas. Bell, \$1; Harvey Bell, .25; Kittie Bell, .25; Jordan Barr, \$1; C. Stoddard, \$1; J. M. Wilkinson, .50; Milton Junction church, \$5.50; Silas S. Carman, \$2; Mrs. Francis Hering, \$1; Mrs. Mary E. Webster, \$1; Mrs. Mary Davie, \$1; Mrs. R. G. Cowley, \$1; Eunice Crawford, .50; Lucy Bradbury, \$1.50; J. W. McCurdy, \$2; E. L. Castle, \$1; J. M. Little, \$10; Libby J. Fay, \$5; Nettie Rutherford, \$1; Mrs. Carrie Johnson, \$2; Mrs. Adelia Schler, .50; Mrs. Hattie Ganes, .25; Mrs. Bertha Olsen, .25; C. C. Christisonson, .25; Mrs. Kraut, .25; Mrs. Boger, .25; Woodburn (Iowa) church, \$16.05; Mr. and Mrs. Don Tower, \$1; Mrs. Pauline Bretz, .35; S. A. Bretz, .30; Emma V. Robertson, .25; E. W. Bretz, .25; Mr. and Mrs. M. A. Sharp, .25; J. M. Kimble, \$1; M. E. Dolson, \$1; Mattie Kimble, \$1; E. G. and M. E. Rathbun, \$1; A friend, \$1; Andrew Johnson, \$5; Julia Husted, .50; Mrs. G. D. Clark, \$1.50; Mary E. Stillman, \$1.

The names of other donors will appear as fast as our space will permit.

In last week's report the following persons should have received credit for the sums here given: Mrs. E. H. Woolsey, \$5; W. F. Hastings, \$2; Orvill Nolin, \$1.50; Mrs. M. Kaiser, \$1; Mrs. Reynolds, \$2; John and Minnie Hinderberger, .50; A friend, \$7.

### Washington, D. C.

Since my last report to the Review, we have seen many indications that the Lord has a deep interest in this work. Of our labor in Washington we say truly, "Hitherto hath the Lord helped us," and "he which hath begun a good work . . . will perform it until the day of Jesus Christ."

The husband of one of our members is one of the best reporters in Washing-

ton, and often reports our meetings for the Washington Times, one of the leading papers here. I am sure this has been a great help in bringing our work to the attention of the people of this city. Last Sunday two Congressmen attended our meeting. They seemed much interested, and will come again.

Now that the payment of twenty-five hundred dollars has been met, and there is no danger that the church will be taken from us, let us not sit still and rest at ease while the interest piles up, but let us unitedly make one sharp, quick effort to finish up the remaining amount of ninety-nine hundred dollars at once. How easily this can be done if all will help! There are poor people who are denying themselves that which is needed that they may help to save this church to our work. Some who read this report could pay one hundred dollars much easier than some can pay one dollar. If the men of means would do what they could do easily, and the many who are not able to give so much would also do what they could, this whole matter would be disposed of quickly. We do most urgently request that every worker in all our ranks in this country, also every church elder, act as an agent to do this work.

Shall we not do all in our power to establish the work by securing a foothold where we may teach the truth to the men who hold the destiny of the nation in their hands? J. S. Washburn.

### Opportunity for You to Work

This offers an opportunity to every man, woman, and child in the Seventh-day Adventist denomination. Answer the following question for yourself. For years you have been associated with the teachers in the public schools of the United States; you yourself was educated by them; your children have been under their care. What have you done to bring the truth of the third angel's message to them? There is not a more conscientious class of people in the country than the teachers. They form a vast army of men and women, and yet we are letting them go on with their work year after year when precious truths should be brought to their attention.

The March Advocate will be prepared for the public-school teachers. It will deal with subjects in which educators of the land are interested. Every teacher in the country should receive a copy. Shall the teachers in your neighborhood be passed by? Or will you see that each one of them becomes a reader of the March Advocate?

Each Sabbath school may take a club of these papers sufficiently large to supply the teachers in its neighborhood, or the Sabbath schools may raise a fund, and the papers will be mailed to the teachers from the Advocate office. Let every individual take a part in this. Let the children do what they can, for every penny will help. Bring the matter to the attention of your Sabbath school.

Orders for the March issue should reach the office by February 10. Price, 4 cents a piece in small clubs, or at the rate of \$3 per 100 in clubs of fifty or more. Address The Advocate, Berrien Springs, Mich.

The supply of damaged "Testimonies for the Church" advertised at 35 cents per set is exhausted, and we cannot fill all the orders sent in for these books.

Our stock of the "Life of William Miller" is also exhausted. We can yet fill a few orders for the "Life of Bates," at 35 cents per copy.

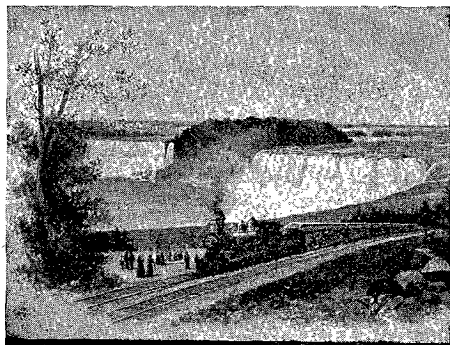
### Address

The address of Elder E. W. Webster is 26 Ohio St., Phoenix, Ariz.

### Business Notices

For Sale.—A claim in Oklahoma of 160 acres of choice land, nearly all tillable; 50 acres of wheat, now growing; 40 acres under fence as pasture; some small fruit and trees; comfortable house. Address H. E. Giddings, Fernando, Cal.

Wanted.—Two men to work on farm for the season of 1903. When applying, send references, and state wages wanted. Address N. C. Kier, Hurley, S. D.



### Michigan Central

"The Niagara Falls Route."

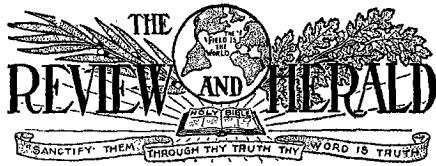
#### SPLENDID TRAIN SERVICE

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

All day trains stop five minutes at Falls View, directly overlooking Niagara Falls.

Send 4 cents postage for NIAGARA FALLS ILLUSTRATED.

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BATTLE CREEK, MICH., FEBRUARY 3, 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.

From recent correspondence from Australia we learn that the delegates to the General Conference from that field, and several other friends, are now well on their way to America. The following-named persons compose the party: Elder G. A. Irwin, Brother W. D. Salisbury and his wife, Dr. M. G. Kellogg and family; Sister E. M. Graham, and Mrs. F. W. Paap and two children.

A special appeal has been written by Sister White in behalf of the effort to raise money for the purchase of the British sanitarium. The appeal closes with these words: "My brethren and sisters, you must impart if you would continue to receive the gifts of God. Arouse, and heed the call for help that comes from England. Give all that you can, and the Lord will bless you in giving." We hope this counsel will be acted upon.

The donations for assisting the Washington (D. C.) church in paying for their place of worship are coming in steadily, as will be seen by reference to the list of donors in this issue. We are thankful for the response which is being made to this call. The Mission Board treasurer was able to forward a draft for one thousand dollars last week as the result of donations received for this fund, and we hope this remittance can soon be repeated.

Brother D. U. Hale and his family, of Texas, spent a day or two in Battle Creek last week on their way to the Gold Coast, West Africa. Brother J. M. Hyatt and his wife, of Minneapolis, Minn., will follow them a week later, and the two families will go on together from Liverpool. These workers will re-establish the work on the Gold Coast, where the mission was broken up a few years ago by the sickness of those who had gone to that field. They need the special prayers of our people that they may be preserved in health, and that the message for that country, so long delayed, may spread rapidly under their labors.

If any directors of mission fields have failed to mail statistical blanks for 1902, and estimate blanks for 1903, properly filled out, we wish to urge that this be done without delay. Let no superin-

tendent fail, as the figures requested necessarily serve an important part in planning the mission campaign during 1903. Address Mission Board, 267 West Main St., Battle Creek, Mich., U. S. A.

The Central Advance is the name of a new twelve-page paper published by the Central Union Conference as its official organ, at College View, Neb. It is well printed, and is issued bi-weekly, at a subscription price of 50 cents a year. Editor, W. A. Colcord.

### The Daily Bulletin

Those who desire full reports of the sessions of the coming General Conference should subscribe for the Daily Bulletin. In its reports it will give a general view of the progress of the work during the past two years, a full outline of the proceedings of the conference, and full abstracts of the sermons and Bible studies. The subscription price is fifty cents for the session. All orders should be sent to the Pacific Press Publishing Co., Oakland, Cal., or to any State tract society. Please send in your subscription without delay.

### The Fourth Tract

#### What Do These Things Mean?

The End of the Struggle between Capital and Labor, and the Only Solution of the World's Great Industrial and Financial Problems

A Tremendous Struggle  
The Accumulations of Wealth  
The Billionaire Has Arrived  
Combinations of Capital  
Danger Ahead  
God's Word to the Rich  
"Behold the Hire of the Laborers"  
Wages in Europe and Asia  
A Fruitless Struggle  
Human Means Must Fail  
God's Word to the Poor and Oppressed  
God Lives  
What Do These Things Mean?  
The Blessed Hope  
His Coming Will Be Literal  
The Waiting Ones  
Life and Immortality  
"God Is Judge Himself"

"The Spirit and the Bride Say, Come"  
This very timely tract is now ready. A careful study of the preceding sub-headings will give you a good idea of its contents. The tract deals with living issues, and will be read with interest by all classes. "Pass it on," dear workers, to the millions who should read it.  
E. R. Palmer.

### Sacrificing for a Sanitarium

We find the following note in a recent issue of *The Missionary Worker*, published in London. We believe that it will interest our readers:—

"We believe the following letter just received by Dr. Olsen, sufficiently interesting to justify its insertion in the

*Worker*. Let us hope that this spirit of self-sacrifice may take hold of all our children, and of the parents as well. Then we shall soon have a sanitarium.

"Dear Doctor: I am sending you one shilling sixpence for to help buy the sanitarium. I was saving up to get a cornet like Mr. Champness, but I thought I would wait and help you to get the sanitarium first, so that me and my brothers can go and be trained to be doctors. Now I must close my letter, hoping you will get all the money in a week. With love, I remain,

"Your little friend,  
"Robbie Borrowdale."

This little boy followed the example of the poor widow,—he gave all that he had. And we may be sure that it was not without a struggle; for when the boy's heart was set on getting "a cornet like Mr. Champness," it was as much to him as another farm or another house to the man of affairs. If we could really be converted and become as little children, what a gain it would be to us and to the cause of God.

### The Review

It is gratifying and encouraging to receive the many letters that are coming daily to this Office filled with expressions of appreciation for the Review, and with orders for renewals and new subscriptions.

Many state that the Review has come to their homes each week for many years, and has always brought blessings suited to their needs; that it has been an old-time and tried friend to them, and now that it has met with a great loss and is itself in need, it affords them great pleasure to at least renew their subscriptions to it for 1903. Some are sending in their subscriptions for three or four years in advance in order to give the Review the use of their money in this time of its need.

This kind of demonstrated loyalty to the Review that has for more than fifty years faithfully sounded the keynote of the message and served our people as a faithful watchman, is certainly well pleasing to Him who established it.

The Review will continue to bear its message each week to the people, as it has faithfully done for fifty years in the past. It will sound the keynote of the message, and serve the people as a faithful watchman. Its columns will be filled with important editorials, stirring articles from Mrs. E. G. White and other Spirit-filled writers, plans and suggestions from the General Conference and Mission Board, proceedings of the councils of the various general organizations of the denomination, reports from all parts of the entire harvest field, and other matters of general importance to each individual connected with this closing work.

We appeal to all our readers for their early renewal.

Department of Circulation.