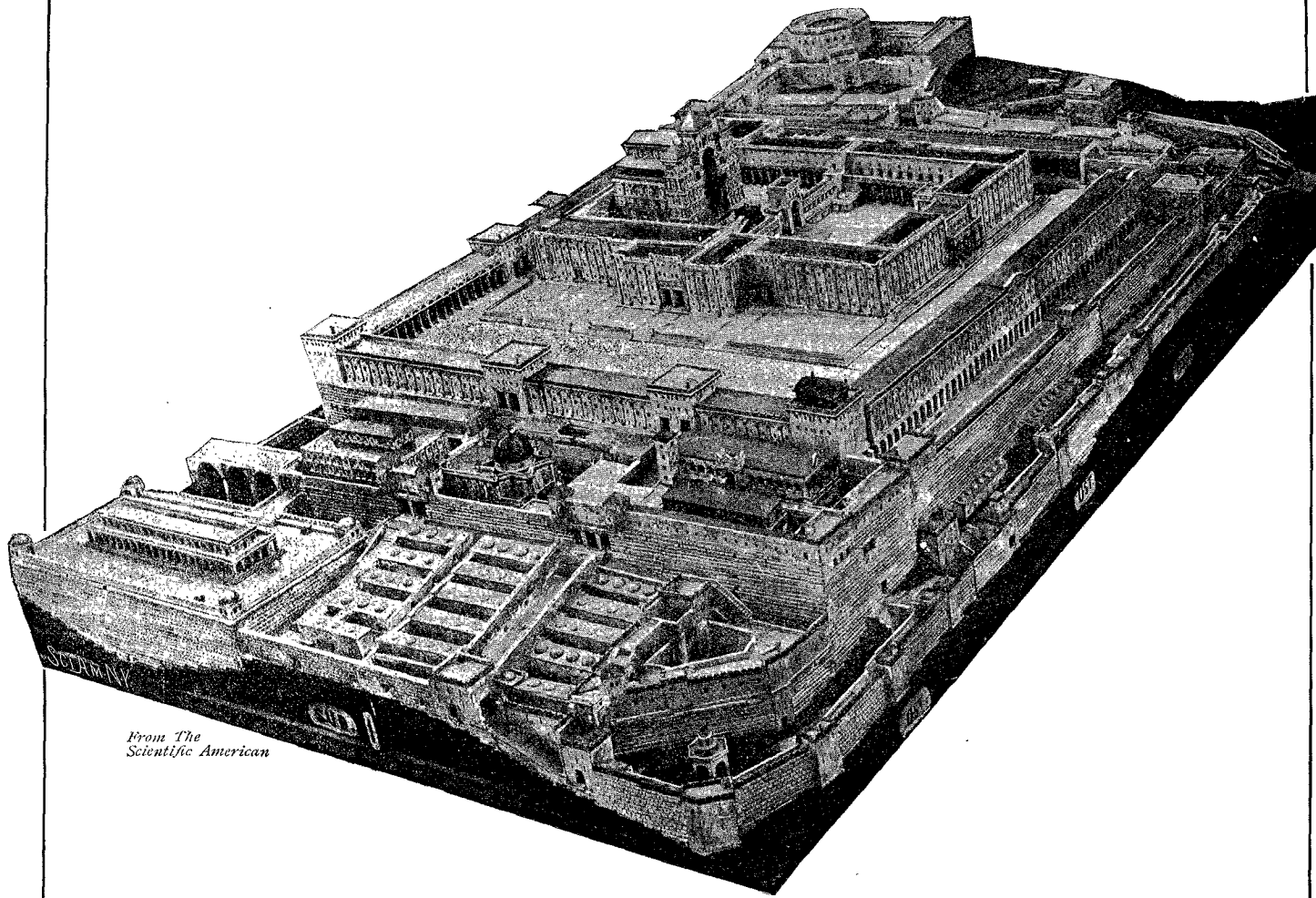


The Advent And Sabbath **REVIEW HERALD**

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BATTLE CREEK, MICH., TUESDAY, FEBRUARY 10, 1903

No. 6



From The Scientific American

SOLOMON'S TEMPLE, BUILT 1000 B. C.

This picture is from a photograph of a model of Solomon's Temple made by the late Dr. Schick, who lived fifty years in Jerusalem, and gave thirty-two years' patient study to the locality and to the literature dealing with the buildings which have been erected on this historic spot.

The following description of the picture is from *The Scientific American*: "Beginning at the southeast corner, we see part of the mount rising in rock steps up to the city wall, the valley of Kedron to the right, and the Tyropoean valley to the left and inside, the wall of the mills bastion and the 'house mills.' Following up are two streets leading to the double and triple gates of the 'king's house.' On the higher terrace is the palace of the king, Solomon. Here to the left is the 'house of the forest of Lebanon,' and crossing above the double passage, we reach the judgment hall, in which was the throne of the king, and, farther, after crossing the triple passage, the king's private lodging. Above this terrace of palaces and on a higher level are the outer temple walls and porches, forming a great square.

"Inside the porches extends the outer court, or court of the Gentiles, behind which none but Jews could go. A rise of twelve steps brings us to another platform, or terrace, called Chel, or the Rampart, on which stands a large building with three wings and three stories high. Inside this building are the middle court and the inner court. Fifteen steps, on which the Psalm of Degrees was chanted, led up to this inner court, and thence up five steps to the court of the priests, and there, on the holy rock of Sakhra, stood the altar of burnt offerings and the brazen sea. Up twelve steps more, on the highest platform, stood the House of the Lord, where the ark of the Covenant reposed, beneath the outspread wings of the cherubim in the holy of holies. The house faces to the east. On the north, outside the temple inclosure, we see the fortress with the towers Mea and Hananeel, mentioned by Nehemiah."

Publishers' Page

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

Special Sale of Slightly Damaged Books

In recent issues of the Review, we have given quite a full description of the following slightly damaged books, and as these works are well known to the majority of our readers, we omit further descriptions of those heretofore presented, and quote only the regular and reduced prices:—

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An unusual chance to secure at one-half price a book that sets forth the evidences of the soon coming of Christ in a clear and dignified manner, the signs of our times being forcibly portrayed, established beyond contradiction by ample facts and figures, and pleasingly impressed with a profusion of appropriate illustrations.

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By Prof. E. A. Sutherland

This book gives the history of the two systems of education, Christian and pagan. "All thy children shall be taught of the Lord." Isa. 54: 13. "Now as never before we need to understand the true system of education. If we fail to understand this, we shall never have a place in the kingdom of God."

"Living Fountains" tells us the cause of the failure and apostasy of Israel, of the early church, the Reformers, the modern Protestants; and also the weakness of the remnant church can be traced to no other source and accounted for on no other grounds than pagan methods and wrong principles of education instilled into the minds and hearts of the children and youth of the past and present generations.

President Harper, of the Chicago Uni-

versity, says: "It is difficult to prophesy what the result of our present method of education will be in fifty years. We are training the mind in our public schools, yet the moral side of the child's nature is almost entirely neglected. The Roman Catholic Church insists on remedying this manifest evil, but our Protestant churches seem to ignore it completely. They expect the Sunday school [and we the Sabbath school] to make good what our public schools leave undone."

"The world bows to Plato, and lays at his feet our educational system." Chambers' Encyclopedia, article Plato, says: "Since the French Revolution particularly, the study of Plato has been pursued with renewed vigor, in Germany, France, and England; and many of our distinguished authors, without expressly professing Platoism, — as Coleridge, Wordsworth, Mrs. Browning, Ruskin, etc., — have formed a strong and growing party of adherents, who could find no common banner under which they could at once so conveniently and so honorably muster as that of Plato." Christians are to be gathered under the ensign of Christ.

The book contains 428 pages; printed from new type; substantially bound in cloth. On account of being slightly damaged, the price of this book has been reduced from \$1.25 to 65 cents, postpaid. The books are practically as good as new. Only good, clean copies will be sent.

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In our last advertisement for this book a mistake was made in the price; it was quoted at \$1.25, postpaid. Though it is an excellent work, and the damages are very slight, the price should have been stated as 75 cents, postpaid. Certainly this is the time to secure an excellent book on the harmony of the Gospels at half the retail price. These books are as good as new to place in the library. While they last, we will mail them for 75 cents, postpaid.

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Make all orders for the books described above, on the Review and Herald Publishing Co., Battle Creek, Mich.

The Advent REVIEW And Sabbath HERALD

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

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Editorial

A Final Message

Century after century has passed since sin entered into the world. At different times in the development of the gospel work special warnings and invitations have been announced, as though heaven had drawn a little nearer to earth than usual in the effort to save lost humanity. But the world has always looked for another opportunity, and so the day of decision has often been deferred. Many a soul has trembled under the faithful preaching of the word, but has said, "Go thy way for this time; when I have a convenient season, I will call for thee." And generally the "convenient season" never comes. But we face the fact that the whole world is having its last opportunity. In this generation the whole world must decide for or against the gospel of the coming Saviour. We have reached the last of the last days. This advent message is the last message. It is now almost threescore years since "the judgment was set, and the books were opened." We must be in the very closing scenes. But this final message must be faithfully given. This last call of mercy must be known in every land. When this work is accomplished, "then shall the end come." What an incentive to earnest work is found in these facts! The goal of many generations is now in sight. "The advent message to all the world in this generation" means the coming of the Lord in this generation, for this is the closing message. The world is tottering to its ruin, but the dissolution of the old earth prepares the way for the new earth. Our faith must now lay hold of that power which renews and upholds us though everything about us should fail. This last message of "the everlasting gospel" is "the

power of God unto salvation to every one that believeth." It is the last hope of a lost world in these last days. Last message, last hope, last days! Last, last, last!

The Meaning of the Cross

The cross is at the very center of Christianity. In it the Christian may glory. "Far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world." It is at the cross that we meet with Jesus the Saviour from sin. It is in taking up the cross that we become the disciples of Jesus. It is therefore most important that we should know the meaning of the cross. It may help us to enter into this experience more fully by keeping it more constantly in mind, if we make the word itself a reminder of what is bound up in it. Let us arrange it this way—

C is for Crucifixion;

R is for Resurrection;

O is for Obedience;

SS is for Self-Surrender.

Now let us call to mind a few scriptures which deal with this experience: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me." "If we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection. . . . If we died with Christ, we believe that we shall also live with him." "Through the obedience of the one shall the many be made righteous." "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." In all this experience we are to be one with Christ. It is through his crucifixion, it is through his resurrection, it is through his obedience, it is through his self-surrender, that we can learn the meaning of the cross. And this is the cross without which there can be no crown.

Feed the Flock

One of the duties of a shepherd is to see that his flock is supplied with food. It is not enough that he should prevent the wolves from eating the sheep; he must provide something suitable for the sheep to eat. It is not enough that he should keep that which is poisonous from them; he must see that they actually have access to food that is nourishing. The same is true of the under-shepherds, who, under the leadership of the Great Shepherd, are placed in charge

of the flock of God. And so Paul said to the elders of the church at Ephesus, "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." The food which the shepherds should place before the flock is the pure truth, the living word. The shepherd does not feed his own flock by exhibiting before them the bad food which some other shepherd supplies to his flock. Both flocks will die under this treatment. It does not build us up in righteousness to prove that some one else is teaching a false view of righteousness. Dealing with some particular form of error is no defense against error. While we are proving, for the hundredth time, it may be, to those already convinced of it, the unsoundness of some particular teaching, the devil is clothing that same error with new and attractive forms in order to catch those who are still arguing against the old form. The only sure defense against error is to know the truth. The only way to make the flock healthy and strong is to feed them with pure food. In this time of peril it is the solemn duty of the shepherds to feed the flock with winnowed food. Those who do not do this are unfaithful to their trust.

Former Things — Fifth Paper

The reminiscences in our last paper brought us to the great light (Matt. 4: 16) which arose upon Adventists after the bitter disappointment of 1844. The solution of the difficulty was the discovery of the fact that the earth, which we had supposed to be the sanctuary, was not the sanctuary that was to be cleansed at the end of the twenty-three hundred days of Dan, 8: 14, and that the cleansing of this sanctuary was not the destruction of this earth by fire, at the second coming of Christ; and, therefore, that we had no reason to expect the appearing of Christ in the clouds of heaven in 1844. It was this mistake which led to the great disappointment of the Adventists at that time, and led the world and all who did not love the appearing of the Saviour to the conclusion that Adventism was a failure, and caused them to shut the door against the blessed hope, and the revival which accompanied it. In all this, they were the sole losers.

But Adventists, who believed that God was in the past movement, and would in due time make all plain, were the ones who "took oil in their vessels with their lamps" (Matt. 25: 4); and they were

saved from the error of giving up their past experience, and making shipwreck of their faith. Of course the attention of Adventists was centered on the question, What is the sanctuary? And on this point, following the proneness of the human mind to run into extremes, some have erred from the truth as far as they did who said in 1844 that the earth was the sanctuary.

The New Testament has much to say about our bodily relation to God and to the Holy Ghost: "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 19, 20. Again: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3: 16, 17. The apostle takes up the subject again in 2 Cor. 6: 16, 17: "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Thus plainly speaks the New Testament about our bodies being the temple of God and of the Holy Spirit. And we are to keep our bodies clean and pure; for Paul further says, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1. But this is not the "cleansing of the sanctuary." It is, however, a great work laid out before the Christian, to "perfect holiness in the fear of God;" and we cannot be too careful of our bodies as the temple of God; but the cleansing of these is not the "cleansing of the sanctuary;" and to make such an application reduces the testimony of the Scriptures respecting the "cleansing of the sanctuary" to a mere travesty. It is our duty to bring our bodies into as healthy a condition as possible, press the health reform to its true limits, avail ourselves of the use of the X-rays, and of other of the discoveries of science, but this is not the "cleansing of the sanctuary;" and by these means we cannot make ourselves exempt from disease, and possibly from death. This result can only be accomplished by that means which will be available when that time comes of which the apostle speaks when he says, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body [this body of our humiliation], that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3: 20, 21. It is not anything that

we can do, in the line of health reform, or any works of our own, that will be able to shield us from the seven last plagues, and save us at last from death; but it will be by receiving the seal of the living God, which seal we are to secure by accepting the message to the Laodicean church. Rev. 3: 14-22.

But the question is not yet answered, What is the sanctuary? This we might have learned, and may even now learn, by studying Mal. 4: 4: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." In this scripture we are pointed back to the typical law of Moses, with its beautiful and impressive sanctuary, which surpassed any other object on this earth in sublimity and grandeur, holding before the world an object-lesson calculated to touch the hearts of men as it brought to their view the love of Christ, and revealed to them the object, nature, and modus operandi of the work of Christ in his surpassingly glorious office of mediation for the rescue of sinful and lost men.

There is no subject more glorious, and more worthy of the study of mankind, than the subject of the sanctuary. We have here only touched upon the vital point that bridged us over the mistake, and gave us our bearings again in our prophetic journey.

But into what a glorious temple of truth were we brought by this new revealing of light! What new fields and new themes of study were opened before us, inviting us to enter in and explore! This is more than hinted at in the passage quoted from Mal. 4: 4, "the statutes and judgments," as though the Old Testament could not close without calling our attention to the great moral law, on which we needed more light and radical reformation in practice. The New Testament, all through, harmonizes with the new light from the Old, and buttresses on every side the new truths brought out from the Old. This is new light we always rejoice in. When we can see on every side new points made, and advancement gained, we receive strength and courage. But when anything claims our indorsement as new light, but to accept of which makes it necessary to go over our back tracks, and tear up and readjust much that we have considered settled by the Scriptures, in the past,—such a course tends to unsettle and involve us in deeper gloom. Such we cannot see to be new light, nor the advancement that attends that which is given as a lamp to our feet, and a light to our path.

Great light was almost immediately shed upon that all-important subject, the law of God; for when "the temple of God was opened in heaven, there was seen in his temple," says Rev. 11: 19, "the ark of his testament," and the nature and the obligation of the law of Jehovah were opened to our view. And then, what errors and delusions peculiar to these last days have been exposed and laid bare! The nature of man, exalting Christ and exposing Spiritualism, takes

its place by the side of the law of Jehovah, and shows more clearly our whereabouts on the stream of time.

There is a service, or ministration, connected with the sanctuary, which, if studied as it should be, will enable all who are to be saved from this generation, to perfect holiness in the fear of God. "Blessed are the pure in heart; for they shall see God." U. S.

The Threefold Message of Rev. 14: 6-12

"The Everlasting Gospel"

There is only one gospel. There is only one way of salvation. There is only one name "wherein we must be saved." This one gospel is "the gospel of God . . . concerning his Son, who was born of the seed of David, according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." The great truth of this gospel is, that "God hath sent his only begotten Son into the world that we might live through him." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." The one way of salvation is through faith's acceptance of this gift. "As many as received him, to them gave he the right to become the children of God, even to them that believe on his name." The one name wherein we are saved is the name of Jesus. "To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins." This is "the everlasting gospel."

The one great purpose for which God gave his Son was to provide a means of salvation from sin. "Thou shalt call his name Jesus," said the angel; "for it is he that shall save his people from their sins." "The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law, and bring him again into harmony with heaven. Christ would take upon himself the guilt and shame of sin,—sin so offensive to a holy God that it must separate the Father and his Son. Christ would reach the depths of misery to rescue the ruined race." "He was manifested to bear sins." "Who his own self carried up our sins in his body to the tree." "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." This is "the everlasting gospel."

As it was impossible for Satan to stay the tide of God's love and to hinder the provision for the forgiveness of sin, he has sought in every way to cast his hellish shadow over man, and to hide from him Jesus, the sinner's friend. By interposing himself between man and God, the devil has persistently endeavored

to hide even the glorious light which streams from the cross of Calvary, and to make of none effect the wondrous sacrifice for sin. Upon that false sense of independence of God which he has himself implanted in man's mind, he has based the false gospel of self-salvation. This principle he has with satanic ingenuity adapted to the varying circumstances and natures of men in all countries and in all ages. It is the foundation principle of heathenism. By self-punishment, by works of merit of various kinds, by a long process of evolution and survival of the fittest, man seeks to save himself without acknowledging his utter helplessness and his dependence upon Jesus the divine Saviour. It is much more pleasing to the natural heart to pay for salvation than to receive it as a gift. And thus men have undertaken the impossible, and have died without hope, because Jesus, the only begotten Son, the gift of God, the Saviour from sin, has been hidden from their view.

Even that which God has instituted as a means of revealing this gift to the world has been perverted into a means of concealing the gift. The system of worship in sacrifices and offerings in which was presented the great truth of the divine sacrifice as the one efficacious offering for sin was turned from its purpose and changed into a plan for self-salvation. But whether it be the untutored heathen or the highly educated Pharisee who has fallen into this snare, the result is the same,—there is no barrier against sin. Satan laughs at the failures of the actors in the farce which he himself has put upon the stage, and sin has dominion over the souls of men. And this condition of things constitutes the ever-present demand for the preaching of "the everlasting gospel."

The gospel of the threefold message of Rev. 14: 6-12 is the same gospel that was preached in the garden of Eden in these words: "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." It is the same gospel that was preached to Abraham. "And the Scripture, foreseeing that God would justify the nations by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed." It is the same gospel that John the Baptist preached. "And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and in fire: whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire. With many other exhortations therefore preached he the gospel unto the people." It is the same gospel that was preached by Jesus himself. "Now after John was delivered up, Jesus came into

Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel." In these different statements the one gospel is taught. For the triumph of the Seed over the serpent; justification by faith; complete salvation from sin through the baptism of the Spirit, and the destruction of the wicked; and the fulfillment of prophecy in the coming of the kingdom, are all found in "the everlasting gospel."

In our next article we will consider the special significance of the preaching of "the everlasting gospel" under the direction of the angel "with a great voice."

Two Contrasted Conceptions

A professor in the Northwestern University (Methodist) of Evanston, Ill., has written a book under the title, "The Religion of a Mature Mind." We have not seen the book, but its publication suggests to the Outlook (New York) a view of the differences which exist between what it is pleased to call "two contrasted conceptions of the universe;" namely, the theological and the scientific. The Outlook says:—

"Without undertaking to state either of these conceptions fully or accurately, a task quite impossible in a brief space, if not indeed quite impossible, as yet, in any space, we will venture to indicate the contrasts between them by suggesting certain of them in parallel columns, thus:—

The Theological	The Scientific
An Absentee God.	The Universal Presence.
The miraculous.	The divine order.
A saintly fellowship.	A universal brotherhood.
A book revelation.	Spiritual consciousness
Individual salvation.	The evolution of humanity.
Heaven hereafter.	God's kingdom on the earth.

The scientific conception, as we here hint at its definition, is no less religious than the theological. It equally starts from God and leads to God. . . . It is more present and practical, but it is also more undefined and mystical."

This is in some respects the clearest and most definite statement of the real platform of the "Higher Criticism" which we have yet seen, and as it is put forth by a journal which is a recognized exponent of the scientific conception of the universe, or in other words, of the "Higher Criticism," it is worthy of attention.

In the first place we do not think it a fair presentation of the case to make it appear that all who do not accept the conclusions of "Higher Criticism" regard the object of their worship as "an Absentee God." But it may be true that it is this view of God which is largely inculcated in the theological seminaries; for it is certain that an altogether wrong conception of God is taught in many professedly Christian schools.

We wish, however, to emphasize two of the expressions used in the outline of the scientific conception of the universe, and to point out two conclusions which follow, and which are really admitted in this same article. In apparent contra-

distinction to "an Absentee God," but in practical contradistinction to "the Personal Being of God," we have "the Universal Presence." In apparent contradistinction to "a saintly fellowship," or the fellowship of the saints, but in practical contradistinction to any class of "saved" sinners, we have "a universal brotherhood." From these two scientific views of God and of man, conceptions which grow out of a scientific treatment of the whole question of religion, it follows at once that religion must be a universal experience, and that the final salvation of all men is assured. That is to say, in the teaching of the "Higher Criticism" there is no place for the atoning work of Christ the divine Saviour, no demand for a divine sacrifice for sin, no necessity for the Comforter and his work, and no actual cleansing of the universe from sin by the destruction of sinful beings. Instead of "individual salvation" we have "the evolution of humanity." These conclusions are, in effect, accepted by the Outlook in urging the need of "frankly reconstructing the whole intellectual framework on a basis of a universal God, a universal religion, a universal authority ["spiritual consciousness"], and a universal issue in the final culmination of God's work in the world."

It is noticeable that those who accept and teach this view of religion have much to say about "God," but have very little demand for Christ and his cross. They present very beautiful ideals of a life of devotion to truth, but present only a natural and scientific way of attaining to these ideals. Instead of pointing helpless humanity to "the Lamb of God, that beareth the sin of the world," and encouraging sinners to expect the indwelling Spirit through the new birth, they insist that every man is already the temple of the Holy Spirit, as is proved by the wonderful processes which are continually carried forward in the body outside the control of the will. Inasmuch as these processes are just as wonderful in other animals as in man, the logical conclusion is next reached that there is not simply a brotherhood of man, but a brotherhood of being, and the other members of the animal kingdom at once become "our inferior brethren." Then killing an animal becomes "murder," and one who takes the life of an animal is "an assassin." This is the teaching of Hinduism, and yet, strange to say, the records of history show that no people have been more cruelly regardless of the value of human life than have the people of India. One who has made a study of Buddhism writes thus: "The teachings of the new school Buddhism, as far as I am able to judge, have no effect on the hearts of those who believe and trust in it."

There is certainly a demand to-day for teaching the fundamental truths of Christianity. There is need of preaching Christ and him crucified as the only hope of the sinner. There is a call for sturdy and courageous work in brushing aside these false hopes of self-salvation

by mere conformity to natural law, and of preaching repentance and remission of sins through faith in Christ, the one only Mediator. Beware of such a teaching of "the Universal Presence" as results in weakening your faith in the personal being of God. Beware of that teaching of "a universal brotherhood" which leads to the conclusion that there is no difference between the holy and the profane. Beware of that teaching of "the divine order" which leaves no room for a miraculous manifestation of the gifts of the Spirit in the church. Beware of that teaching of "God's kingdom on the earth" which leaves no demand for the speedy coming of our blessed Lord to establish his kingdom of righteousness in a new earth. Beware of every effort which is put forth to settle questions of religious experience upon a scientific basis. "The foolishness of God is wiser than men."

A Present Danger

The Lord does not ask any one to be a Christian independently of reason; he never treats man otherwise than as a reasoning being, for he himself endowed man with reason; but men are not to trust to reason for their salvation. Salvation comes through a higher source. The idea that everything pertaining to Christianity must be subjected to human reason, is a part of the old delusion that an individual must save himself. He who depends upon his reason alone is endeavoring to be his own savior. No man has any need of a Saviour who has that in him which will enable him to save himself.

The Word of God has been given to man for his salvation; but men have subjected that Word to their reason, and rejected as uninspired such portions of it as they saw fit. The Bible, they have said, is not itself the word of God, but it contains the word of God. They have accepted as inspired such portions of the Word as their reason approved, or as did not conflict with their ideas. That part is most readily accepted which is most nearly what they themselves would have written. Men are the most ready to accept a god which comes nearest to being like themselves.

But this is exactly the opposite of what men seeking for salvation ought to do. It must needs be that the Word of God should conflict with man's ideas; for man is human, all his faculties are limited, and his whole nature is perverted. He is not able by reason to find out God, or to discover the way of salvation, even were his nature unperverted. And a perverted nature distorts his views of right and truth, and gives a bias to his judgment. The reasoning faculties are very often employed not in an honest endeavor to discover the truth, but in the task of inventing a justification for the conclusion desired. "The natural man receiveth not the things of the Spirit of God." Spiritual truths must be received not through the channel of the carnal nature, but through the spiritual nature only.

And therefore, those who subject the Word of God to their reason, reject as uninspired the very portions which they most need to accept and incorporate into their lives. The very passages which are most contrary to their ideas are the ones which contain for them the most light and saving power. The Word of God, if it would save a man, must work in him not to confirm his own natural views of truth and duty, but to reveal to him and to teach him ways that are infinitely higher and different from his own. Salvation, to be salvation, must come from a source that is infinitely higher than the human.

The "higher criticism" rejects the narratives of the miracles. It declares that the miracles in the Bible record never could have happened; and the reason the higher critics think they never could have happened is that they are too unlike what we know of things that are natural. Anything so different from the ordinary course of affairs as that the earth should have been drowned by a flood, or that the Nile should have been turned to blood, or that the sun should have stood still in the heavens at the command of Joshua, or that Jonah should have been swallowed by a fish and cast out again alive, or that a dead person should be brought back to life, is considered to be unworthy of belief, for that reason. They are rejected as being a part of the revelation of God to man, because they reveal a God who is too unlike themselves. But the very God whom they need, the only God who can save them, must be altogether unlike themselves. The miracles are the very things which they most need to believe the very parts of God's Word which would bring to them salvation.

There can be no salvation without a miracle; for no miracle is greater than the miracle of the new birth. A god who cannot perform miracles cannot save; and without faith in the miraculous power of God there can be no new birth. Every true prayer to God for salvation is a prayer that he will perform a miracle. Hence in their rejection of the miraculous the higher critics reject salvation itself. They reject the very portions of God's Word which they most need to accept.

We may not belong to the higher critics who profess to know that portions of the Bible are not inspired, yet we may imitate their course by passing judgment upon the special instructions and reproofs which God is sending us through the spirit of prophecy. If we reject certain parts of these as being mere opinions, we may be sure that the portions we reject are the very ones that we most need to accept. God's ways are not our ways, else there would be no salvation for us. And the point in which his views differ most widely from ours, is the very point where we most need to be corrected.

Let us beware lest we fall into the error and the condemnation of those who would make God altogether such a one as themselves.

L. A. S.

A Lesson from Ancient Israel

When the Lord had delivered the children of Israel out of Egypt, and led them to the borders of the land of Canaan, he committed to them the work of driving out the six nations of the land. "And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite." Ex. 23: 2. Referring to Deut. 7: 1, we find seven nations are mentioned. The apparent discrepancy is explained in the fact that one of the nations—the Gergashites—was situated on the other side of Jordan, so that there were but six nations in possession of Canaan.

These the children of Israel were commanded to dispossess and drive from the land. The Lord gave special instruction regarding the thoroughness with which the work was to be prosecuted, and also the consequences resulting from a failure to comply with the instruction given. "Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan; then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures; and destroy all their molten images, and quite pluck down all their high places: and ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it." Num. 33: 51-53.

The Lord particularly commanded them to make no covenants with these nations, and to contract no marriages; "for," said he, "they will turn away thy sons from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." Deut. 7: 1-4.

"But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them." Num. 33: 55, 56.

With the blowing of trumpets Israel crossed over into the land of Canaan, and began the work of dispossessing the people of the land, but soon they forgot the instruction upon which their very existence depended, and formed covenants and contracted marriages with the people, and Israel's troubles immediately began. The people of the land became snares and traps unto them,—thorns in their sides, and pricks in their eyes,—and their troubles never ceased until they perished miserably, and lost their inheritance in the land. They were instructed to drive out those six nations. They were not to permit them to remain within their borders. As long as a single one remained, the work would be incomplete, and Israel would be subject to calamities which the Lord said would surely come as a consequence of disregarding the principle of implicit obedience.

Many illustrations of this principle are found in the Scriptures. Through his prophet Samuel, the Lord instructed Saul to "go and smite Amalek, and utterly destroy all that they have, and spare not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." The instruction was explicit, but Saul and the people spared Agag, the king, and the best of the sheep and the oxen, and the Lord immediately said of him: "He is turned back from following me, and hath not performed my commandments." Saul tried to justify himself, but his kingdom was taken from him, and he was fairly started on the downward course that ended in a violent death at his own hands—a victim of despondency, brought on by his failure to follow God-given instruction.

There is in all this a lesson for modern Israel. When the Lord commits to his people a special work, and gives them a plan by which it is to be accomplished, he will in no wise hold them guiltless unless the work is completed according to the specifications given.

Let us apply this principle to the sale of "Christ's Object Lessons." The Lord has given us a special work. We are to roll away the reproach of a \$300,000 debt by the sale of this book. Every member of the church was to have a part in this work. This was God's plan. He himself gave it to us. Estimating the membership of the denomination in the United States at 50,000, and the debt upon the schools at \$300,000, it can readily be seen that each member would be responsible for the sale of six books. It will soon be two years since we began the work of putting out these six books, and it is proper for us to inquire as to the progress made. A little more than 160,000 books have actually been sold, and the money turned over to the schools, leaving 140,000 still in the hands of the people. Now what are we doing with these 140,000 books?

Are we doing everything we can to place them where they will be a blessing to the people? It is not probable that any of us would calmly study the situation, and deliberately decide to let them remain in our possession in disobedience to the Lord's express instruction that they should be sold, but we just as truly thus decide by a course of sinful inactivity that produces the same result.

God is surely testing his people. Let every conference president, every laborer, and every member of every church see to it that they stand in this hour of test. Get out those books, my brethren, my sisters, and hasten them to the world before it is too late. Soon it may be said, Let him alone; he is joined to his idols. It has been proved over and over that the books can be sold. It is being proved at the present time in various portions of the United States. The world needs them, and our people greatly need the experience that results from taking this book to the people. The books that remain in the hands of the brethren at the close of this cam-

paign will be snares and traps unto them—scourges in their sides, and thorns in their eyes, and shall vex them in the denomination in which they dwell.

C. W. Flaiz.

Note and Comment

In a recent issue of the British Weekly (London), the secretary of the Baptist Union, Rev. J. H. Shakespeare, summarizes the objections which English non-conformists have to the educational bill so much discussed in England and in America, and which has now been passed by Parliament. He says: "It is opposed to the religious convictions of half the nation. It was introduced without a mandate, and has been closed through in compartments; it throws the cost of the schools (apart from the rent of the buildings) upon the public purse without giving public control; it drives Free Church children in single-school districts into a Romanizing atmosphere; it excludes Free Church teachers from state schools in which the full share of all teachers' salaries is paid by Free Churchmen; it affronts even the conscience of the man of the world. It is a measure which barter away our birthright of a truly national education." It is reported that public indignation against the act runs very high in some parts of England, and the opponents of the measure are being persuaded in many places to refuse to pay church rates. One result of its passage is an increased agitation for the disestablishment of the English state church.

A new theory of the origin of life has been brought forward by a professor at Yale University, Dr. J. F. Wortman. This theory, which was outlined by him in a recent lecture at Yale, is described as "upsetting both orthodoxy and former scientific beliefs." These former "scientific beliefs" which "overthrew" orthodoxy when they came to the front, are now in turn overthrown by this new theory. The professor says that after having devoted years of careful research to the subject, he has arrived at the conclusion that all life began at the north pole; that the apes who lived at the north pole were the ancestors of man, and that the evolution from apes to men took place largely on account of the discovery of fire. The "veteran scientists" who were present at the lecture where these discoveries were elucidated, says a press dispatch, "burst into a round of spontaneous applause when the young scientist finished the elaboration of the argument which overthrew their time-honored theories."

Certainly it is just as well to hold on to the Scriptural view of man's origin until "science" has conclusively established a different view, as to surrender the Bible view for something that will be overturned by a later discovery. At the last it will be discovered that God's Word

is true, and that from it was obtained the only real knowledge of the origin of human life that man possessed.

The following facts in favor of the prohibitory method of dealing with the drink problem, under conditions such as those prevailing in Kansas, are given by a leading New York journal, The Independent:—

"Prohibition by constitutional amendment has been in force, more or less, in Kansas for twenty-one years, which is time enough to test its value. The statistics which have been gathered are full of interest. In five of the one hundred and five counties the prohibitory law is not enforced. These five counties have seventeen per cent of the population, and furnish over thirty per cent of the crime. The population in these twenty-one years has increased from 996,616 to 1,470,495, while the number of prisoners has decreased from 917 to 788. That prohibition is generally enforced appears in the fact that the United States collects in Kansas only \$7,700 for each 100,000 inhabitants, while in Nebraska, not a prohibition State, it collects \$252,000. In the last ten years Kansas has gained three cities of over 10,000 inhabitants, while Nebraska has lost three. Kansas, while purely an agricultural State, is one of the most prosperous in the Union, and can afford to spend \$2,000,000 annually on her schools. She saves it in beer and whisky."

The following examples of assertive ignorance are given by The Independent as coming under the designation "bumble-puppy," which, as that journal says, is a "needed word." The literature of "science falsely so called" affords many such.

The first, which is credited to Grant Allen, is this: "Life . . . is due essentially to the secondary action of radiated solar energy intercepted on the moist outer crust of a cooling and revolving planet."

As nobody knows or can know from observation anything about the effect, primary or secondary, of radiated solar energy "intercepted on the moist outer crust of a cooling and revolving planet," such assertions can be put forth without fear of scientific disproof; otherwise their authors would not dare risk their reputation in such a way. The vagueness and obscurity of their definitions and ideas lend to their statements an appearance of deep wisdom, and their baseless theories are accepted by many as demonstrations.

Another example is the following definition of life given by Carl Snyder: "Physiology's present answer to the old riddle is very simple—Life is a series of fermentations."

Such "definitions" add absolutely nothing to any one's knowledge of the things to which they are applied; they are capable only of detracting from the knowledge that is given to mankind through divine revelation.

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 prize, think on these things." Phil. 4:8.

Day by Day

Day by day the manna fell;
O, to learn this lesson well!
Still by constant mercy fed
Give us, Lord, our daily bread.

"Day by day," the promise reads;
Daily strength for daily needs;
Cast foreboding fears away;
Take the manna of to-day!

Lord, our times are in thy hand;
All our sanguine hopes have planned
To thy wisdom we resign,
And would mold our wills to thine.

Thou our daily task shalt give;
Day by day to thee we live;
So shall added years fulfill
Not our own, our Father's will.

O, to live exempt from care,
By the energy of prayer,
Strong in faith, with mind subdued,
Glowing yet with gratitude!

—Conder.

Our Battle with Evil

Mrs. E. G. White

The will of man is aggressive, and is constantly striving to bend all things to its purposes. If it is enlisted on the side of God and right, the fruits of the Spirit will appear in the life; and God has appointed "glory, honor, and peace, to every man that worketh good."

When Satan is permitted to mold the will, he uses it to accomplish his ends. He often works under cover as an angel of light. He has synagogues for worship, and a multitude of followers. But with all his high professions, he is at enmity with God. He instigates theories of unbelief, and stirs up the human heart to war against the word of God. With persistent, persevering effort, he seeks to inspire men with his own energies of hate and antagonism to God, and to array them in opposition to the institutions and requirements of heaven and the operations of the Holy Spirit. He enlists under his standard all evil agencies, and brings them into the battle field under his generalship to oppose evil against good.

It is Satan's work to dethrone God from the heart, and to mold human nature into his own image of deformity. He stirs up all evil propensities, awakening unholy passions and ambitions. He declares, All this power, these honors, and riches, and sinful pleasures will I give thee; but his conditions are that integrity shall be yielded, conscience blunted. Thus he degrades the human faculties, and brings them into captivity to sin.

God calls upon men to oppose the powers of evil. He says, "Let not sin

therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

The Christian life is a warfare. But "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." In this conflict of righteousness against unrighteousness we can be successful only by divine aid. Our finite will must be brought into submission to the will of the Infinite; the human will must be blended with the divine. This will bring the Holy Spirit to our aid; and every conquest will tend to the recovery of God's purchased possession, to the restoration of his image in the soul.

The Lord Jesus acts through the Holy Spirit; for it is his representative. Through it he infuses spiritual life into the soul, quickening its energies for good, cleansing it from moral defilement, and giving it a fitness for his kingdom. Jesus has large blessings to bestow, rich gifts to distribute among men. He is the wonderful Counselor, infinite in wisdom and strength; and if we will acknowledge the power of his Spirit, and submit to be molded by it, we shall stand complete in him. What a thought is this! In Christ "dwelleth all the fullness of the Godhead bodily. And ye are complete in him." Never will the human heart know happiness until it is submitted to be molded by the Spirit of God. The Spirit conforms the renewed soul to the model, Jesus Christ. Through the influence of the Spirit, enmity against God is changed into faith and love, and pride into humility. The soul perceives the beauty of truth, and Christ is honored in excellence and perfection of character. As these changes are effected, angels break out in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude.

It is by contemplating Christ, by exercising faith in him, by experiencing for ourselves his saving grace, that we are qualified to present him to the world. When the soul is renewed through the truth, and brought into harmony with God, the Lord will accept us as workers together with himself for the salvation of others. Jesus will be our theme; his love, burning upon the altar of our hearts, will reach the hearts of the people. The truth will be presented, not as a cold, lifeless theory, but as a living force to change the life. But the power is of God through his Spirit, which works effectually on heart and mind. When Jesus left to his disciples the work that he had begun, he charged them: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." And he promised, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jeru-

salem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." And the disciples "all continued with one accord in prayer and supplication," waiting for the fulfillment of the promise.

We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed the Spirit's power at that time, we need it more to-day. All manner of false doctrines, heresies, and deceptions are misleading the minds of men; and without the Spirit's aid, our efforts to present divine truth will be in vain.

The warfare between good and evil has not grown less fierce than it was in the days of the Saviour. The path to heaven is no smoother now than it was then. All our sins must be put away. Every darling indulgence that hinders our spiritual progress must be cut off. The right eye or the right hand must be sacrificed, if it causes us to offend. Are we willing to renounce our own wisdom, and to receive the kingdom of heaven as a little child? Are we willing to part with our self-righteousness? Are we willing to sacrifice the approbation of men? The prize of eternal life is of infinite value. Are we willing to welcome the Holy Spirit's aid, and co-operate with it, putting forth efforts and making sacrifices proportionate to the value of the object to be obtained?

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

Our Plain Duty

A. E. Lemon

In every critical time our people instinctively look to the spirit of prophecy for some revelation. And as no time has ever come in our work more critical than the present, the question of what we ought to do comes to every one.

There is no doubt that the present condition of the world, and its urgent need of the last warning message, demand that every Seventh-day Adventist be wide awake and hard at work.

And how shall the message be given? What has the Lord said? May we not see in the light already given, a plan by which the work may be accomplished,

if followed up in the strength of God? Let us read:—

"We are nearing the end of this earth's history, and God calls upon all to lift the standard bearing the inscription, 'Here are they that keep the commandments of God, and the faith of Jesus.' He calls upon his people to work in perfect harmony. He calls upon those engaged in our medical work to unite with the ministry; he calls upon the ministry to co-operate with the medical missionary workers; and he calls upon the church to take up their appointed duty, holding up the standard of true reform in their own territory, leaving the trained and experienced workers to press on into new fields."—"Testimonies for the Church," Vol. VI, page 292.

When this testimony is carried out, we shall have two important things: (1) complete union: all our forces will be united for work. The great burden of Christ for his followers was that they might be one; (2) laborers for the fields beyond. The people in our churches will carry on the work in their own territory, and leave the trained workers, ministers and all, to carry the message to new fields. See Vol. VI, page 30. This would at once furnish trained workers for the Mission Board, so that the many urgent calls for help from every foreign field could be supplied. And the same means that it takes to support these workers in the home field, would go to support them in foreign fields.

What more efficient plan could we expect the Lord to lay before us? Of course it means a cross for all to bear. But if we cheerfully bear the cross, the crown is ours forever. Let us not be hearers only, but doers of the word. Let us walk in the light, and press on to victory.

Ready to Distribute

J. N. Loughborough

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6: 17-19.

There are several distinct and emphatic statements in this scripture that demand our serious attention. Those who are especially spoken of are called "rich in this world." Who are the rich in this world? we inquire. Fifty years ago a man owning eighty acres of farming land, with a comfortable house, barns, orchard, and stock, all free from debt, and valued at three or four thousand dollars, was called "a well-to-do farmer." One who had one hundred and sixty or two hundred and forty acres, valued at ten thousand dollars, was spoken of as "a rich man." In these days of gold and silver mining, oil stock speculation, forming of trusts of various

kinds, with their immense dividends, only those having their hundreds of thousands or their millions of dollars are now classed with the rich.

If we appeal to the lexicons, we have this definition of the word "rich:" "Having large possessions of money, goods, land, or other valuable property."—Standard Dictionary. Those who, through covetousness or the love of property, seek to excuse themselves from the liberality which the Scriptures enjoin, may say: "This scripture does not apply to me; I am not rich. It applies to those who have great possessions—large sums—the millionaires."

One thing is certain, and that is this, the Lord never designed that one portion of the people of this world should amass a great amount of gold and silver, and possess immense tracts of land, to the injury of the less fortunate. This thought is clearly brought to view in the regulations concerning the distribution and land holding among Israel in the land of Canaan. Anything like "land monopoly" was then safely guarded, and if a possession had been sold, it must revert in the year of jubilee to the original possessor.

A few scriptures will illustrate that it is not in harmony with the Lord's instruction that vast fortunes, undistributed to the needy, should be accumulated. As expressed in Proverbs, chapter 23: 4, 5, "Labor not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven." The words of our Saviour are, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." Matt. 6: 19. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16: 26.

Our Saviour's parable of the rich man is direct and to the point. The rich man said, "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul [life] shall be required of thee: then whose shall those things be, which thou hast provided?" The Lord said of this course, "So is he that layeth up treasure for himself, and is not rich toward God." Luke 12: 19-21.

The apostle Paul, speaking of worldly riches, rendered this decision: "We brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6: 7-9.

Solomon made a comparison of the final standing of those who in this life have lived for themselves, and those who have sought out and aided the needy, in these words: "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet

hath great riches." Prov. 13: 7. Paul, speaking of the latter class, says of them, "As poor, yet making many rich; as having nothing, and yet possessing all things." 2 Cor. 6: 10. They may be poor in this world's goods, and yet be instruments in God's hand of leading souls to Christ, who become "rich in faith, and heirs of the kingdom which he hath promised to them that love him." James 2: 5. They, having accepted Christ, become joint heirs with him [Rom. 8: 17] whom God "hath appointed heir of all things." Heb. 1: 2. Indeed it can be said of such converts, "All things are yours" (1 Cor. 3: 21), as they have become heirs of the "true riches" (Luke 16: 11), which are to be possessed in the "everlasting habitations" (Luke 16: 9); that is, the "everlasting life"—the final reward—spoken of in the initial text of this article. In the Revised Version it is called "the life which is life indeed." In Dean Alford's Testament it is called "the true life."

That all this might be accomplished in and for us, we read of Christ, "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8: 9. If through his grace we obey the command, "Love thy neighbor as thyself," and like Christ, go about doing good, and "look not every man on his own things, but every man also on the things of others" (Phil. 2: 4), we may be instrumental in leading many to the "true riches," although counted poor by the world.

Those who make the great object of life the gathering of this world's goods, living for themselves only, will find in the great day of final settlement that they have "nothing." When then aroused to the fact that they have no title to "eternal life," what would they not give to change their condition? All the titles of earth which they held here are then considered as naught if they could but gain the "soul" life—the eternal state that is being awarded as a free gift to the joint heirs with Christ. Alas! those who were esteemed "rich" in this world are then the "poor" indeed.

This world, in its present state, is not treated in the Scriptures as an object for our affections. This world is our training ground, in which we are to prepare for a "better country." As stated of Abraham, "By faith he sojourned in the land of promise, as in a strange country." Heb. 11: 9. David said, "I am a stranger with thee, and a sojourner, as all my fathers were." Ps. 39: 12. Again, "We are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding." 1 Chron. 29: 15. Of all these ancient worthies we read that they "confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is,

an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Heb. 11: 16.

The admonition of the apostle Peter to the Lord's people is, "Pass the time of your sojourning here in fear." 1 Peter 1: 17. And again, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2: 11.

(To be concluded)

The Spiritual Life of the Workers

The general emphasis on active service, which has been the dominant note in the evangelical thought of the home church for the past fifteen years or more, is fortunately so far undergoing modification as to allow of an equal emphasis on the spiritual life of devotion and fellowship as the condition of right and fruitful service. This due balance of emphasis is greatly needed. The demands of the work are so overwhelming. "Do! Do! Do!" is the imperative call from every side. The equally important call, "Be! Be! Be!" is more faintly heard. There is ever the danger that, in the desire to do the work, the conditions of the devotional life, with its habits of Bible study and prayer, may be less and less met. Again and again Alexander McLaren's words suggest themselves: "Without much solitary communion with Jesus, effort for him tends to become mechanical, and to lose the elevation of nature and the suppression of self which gives it all its power. It is not lost time which the busiest worker, confronted with the most imperative calls for service, gives to still fellowship in secret with God. There can never be too much activity in Christian work, but there is often disproportionate activity, which is too much for the amount of time given to meditation and communion. That is one reason why there is so much sowing and so little reaping in Christian work to-day."

A deep spiritual life, fed from ever-fresh fountains of living water, understanding the place of fellowship, prayer, and Bible study is necessary, not only for the worker's joy and effectiveness, but also for the sake of those for whom he labors. The missionary is their standard of life and faith. . . . Realizing this, and out of a century's experience, one of the greatest of all missionary societies says to its new missionaries in its "instructions: " "Beware of the temptation to omit or abridge devotional exercises. A high spiritual tone, however unostentatious, would make a missionary useful, even if it stood unaccompanied by any other qualifications than those which necessarily result from it. Let one or two hours be therefore daily given to private communion with God in prayer, and in reading the Scriptures. Let it be actual communion—converse with God in solitude, real pouring out of the heart before him, real reception from his fullness."—Regions Beyond.



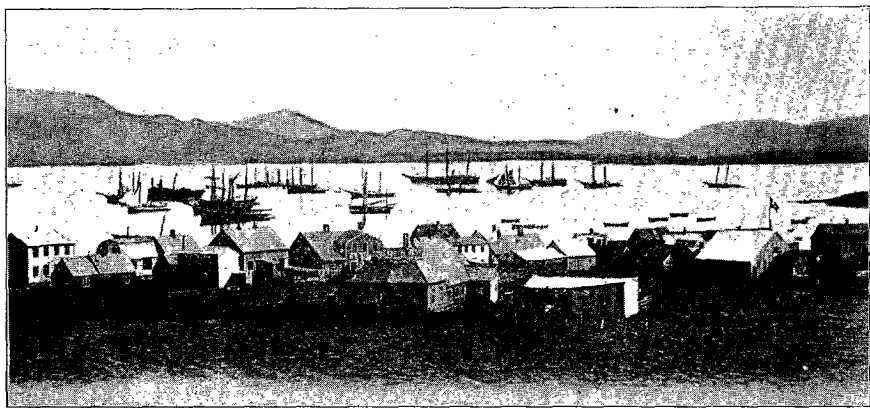
From the Far North

Guy Dail

Things which are unknown to us, or which are but partially comprehended, often excite our curiosity and interest. This seems to be especially so with reference to the northlands. The imagination converts these arctic regions of snow and ice and darkness, peopled by a strange and curious race, into a kind of wonderland. Perhaps this tendency is most noticeable in the younger members of the household. However, to the readers of the Review there is something other than a mere idle curiosity connected with the home of the Eskimo; for to this race, also, must come the glad tidings of the soon-coming kingdom.

and some in other places, so we have many friends; however, it is not easy to work here; but we believe that God will help, and that the seeds of truth will spring up in due time. I hope you will pray for this country, and for the work here. I am glad that Jesus will soon come."

The 16th of December, Elder Ostlund wrote us, and his letter made a remarkably quick journey, being received a little more than two weeks later. Brother Ostlund had been ill, but was much better. He stated that Brother Andersson had already begun the study of the language, and had spoken in public several times, Elder Ostlund translating for him. He writes thus of an Ice-



REYKJAVIK HARBOR, ICELAND

For a long time Brother D. Ostlund labored alone in Iceland. He visited the European General Conference in Frie-densau during the summer of 1901, and asked that a helper be sent him. He was promised an assistant, but not until last autumn was a man found who seemed to be fitted for the place, Brother Nils Andersson, of Sweden. In a letter recently received, written from Seydis fjord, Iceland, November 16, we find the following:—

"I am happy to tell you that I safely reached Brother David Ostlund, at Seydisfjord, the 14th inst. We set out from Copenhagen the 30th of October. I was not well at first, but when I got more used to the sea, I felt better. Brother Ostlund heartily welcomed me at the steamer. His publishing and printing work is moving along nicely. We now have in the Icelandic language, 'Steps to Christ,' the first part of 'Prophecies of Jesus,' some tracts,— 'The Second Coming of Christ,' 'The Sabbath of the Lord and Its Observance,' 'What We Believe,'—and some other literature. The Icelandic paper, Fraekorn, has a circulation of 1,000; this is quite well for a population of only 75,000. Next year it is expected that 1,500 copies will be printed monthly. Four or five Sabbath keepers live in Reykjavik,

lander, who had received some of our literature:—

"Some weeks ago I received a letter from an Icelander, although he is unknown to me. He says that he has been receiving our literature and the Fraekorn, which some one here had been sending to him. He says that he likes this literature, and that he wishes to become one of us, and conform himself to our manner of living. He asked if any of our people lived in Reykjavik, stating that if there were, he would move to that place to find them, and if there were none in the capital city, he would come here to Seydisfjord next summer. This letter was a cause of great joy to me."

Thus the work spreads from place to place, from village to village, and from country to country. Iceland is a small field when compared with some of the thickly inhabited portions of the globe; but God wants every part of the world to be enlightened by the glorious gospel message for this time, and every honest effort put forth in his name and prompted by his love, for the furtherance of his work, is blessed of him, and will bring forth fruit in the kingdom of our Father. May we ask that our brethren remember Iceland also in their sympathies and prayers?

Our Work in China

Mrs. J. N. Anderson

Since coming to China, our personal efforts have been confined to Hongkong and its immediate vicinity, owing to the demands of the work at this place. The work for soldiers and sailors has gone steadily forward, with but small attendance at the meetings, but with constantly accruing results. Nine men have been baptized, and five or six more are obedient to the faith. Seven of these left for England in the "H. M. S. Terrible" the latter part of July. They are an enthusiastic, loyal little band, who, under many and great difficulties, are uprearing the banner of truth in this great war vessel manned by a crew of nine hundred men. One of their number, writing from Port Said, in the Mediterranean Sea, says: "Brother Wilcox [a man who was interested here in Hongkong] has made a firm stand for the Lord and a profession of present truth in the ship. Two others since our leaving for England have begun to lead Christian lives, and are studying their Bibles."

Three more obedient believers have

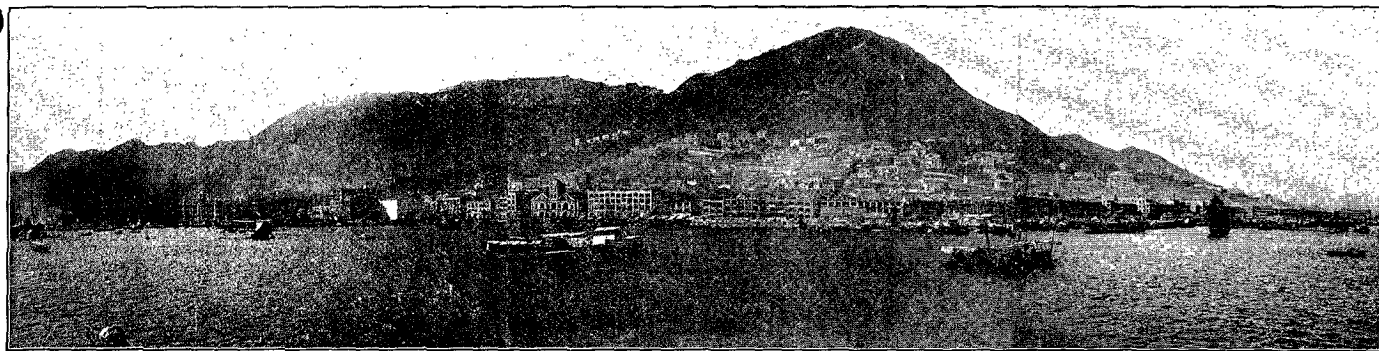
they in turn radiate to others. In a very remarkable way, and in spite of formidable obstacles, the message for to-day is making its way in the British navy on the China station.

At least two men are needed for this work here in Hongkong. A larger mission, with reading room, lunch counter, and plain lodgings, could do a great work, both as a temperance and as a gospel agency. Rents are high, but after a few months, no doubt, such an effort could be made largely self-supporting. In this large city of homeless men, many of them only boys in age, at a great military, naval, and commercial crossroads, is an opportunity to establish a work of world-reaching influence. A similar work ought to be undertaken at once in Shanghai, where the settled European population is even larger than here. We are daily praying for means to establish this work on a proper basis, and for consecrated, energetic workers to carry it on.

So far no definite work for the Chinese has been undertaken, except an earnest effort to acquire their language. The Lord has gone out before us in the per-

to 1 p. m. Later, when other help arrives, an evening school must be opened for the benefit of those who cannot afford to give working hours to study. The room will be entirely at our disposal, thus affording us a place where evening Bible studies for English-speaking Chinese can be conducted.

On the mainland at Sun Ling, about one hundred miles from Hongkong, Chan Joe Fat, who heard the message in Portland, Ore., and who is a member of the Seventh-day Adventist church in that place, has begun a work for his fellow countrymen. So far as he has been able to communicate with us through an interpreter, we understand that it is now about three years since he returned from America. He is deaf, and beyond the age of active labor, but lives with his son, who provides his support. Since his return he has devoted his time and what means has been at his command to the spread of "the joyful message" of salvation, and now reports that three or four are walking with him in the light of present truth. He expects to give the remainder of his days to this work. No money is acceptable on his own account,



A VIEW OF HONGKONG

since gone home in the "Arathusa." They, too, are active for the salvation of their comrades. One man formerly in the "Terrible" has been transferred to a ship cruising the coast of northern China and Japan. Brother Andrew Sharp is the only Sabbath keeper on the "Tweed," now stationed at Ichang on the Yang-tse River, in the interior of China. In a recent letter, after expressing his determination to purchase his discharge from the navy as soon as possible, and to give himself to the Lord's work in China, he says, "God knows men strong in the faith, making a stand for Christ, are needed in the service, influencing others to the better life; and if it be God's will, I am willing to remain in the navy for any length of time, . . . my greatest aim in life being to lead many souls from darkness to the light and freedom which are in Christ." Brother Sharp is the son of a Baptist minister in England. He has had a good practical business education, and is possessed of a manly courage of conviction, which will make him of real service to the work in China.

Now and then we get rumors of persons unknown to us by name or face who have visited the mission and carried with them rays of light either from the word spoken or from the printed page, which

son of patient toilers, who, for his dear sake, have been willing to sacrifice their lives in obscurity to give the written Word of God to this people. A complete Bible in cloth can be bought for twenty-five cents, a copy of one of the Gospels for one-half cent. Christian songs and other literature have been translated. Dictionaries and numerous helps to the study of the language are at hand. On God's part, "all things are ready;" he waits for our co-operation.

On every side are opportunities waiting for us, but, with the blessing of God on our best efforts, it will yet be many months before we can even speak the language of China. The written language is the study of a lifetime, but three years of persevering effort ought to prepare us to use our Bibles intelligently.

The British government has made liberal provision for the education of Chinese subjects in this colony, but there is still a demand for schools of colloquial English. Through the influence of Mok Man Cheung, a number of leading Chinamen have undertaken the financial responsibility of opening a free Christian school of this character. A room has been offered free of rent, and tables and stools for seating secured. At present the school will be in charge of my sister, Ida Thompson, and will be open from 9 a. m.

but he very gladly receives portions of the Scriptures, tracts, and Bibles for distribution, and earnestly pleads for a small mission to be opened in his native village of about six thousand inhabitants. A larger village in the immediate vicinity would be easily accessible to such a mission. A younger brother, apparently a good Chinese student, is associated with him in his work. This brother, being a man of dependent family, requires some financial assistance, and a sum equal to a little more than four dollars a month has been appropriated to their work. One half of this is paid by a private subscription.

Brother Eric Pilquist has tendered his resignation to the British and Foreign Bible Society, and will come to our reinforcement in China when he is free; but he must wait the arrival from England of a man to take his place. He uses freely the Mandarin Chinese language, and has spent ten years in colporteur work in North Central China. Writing of his disappointment in the delay of his expected release, he says, "I have made up my mind once for all that I am going to preach and work with all the strength God gives me in the spreading of the last warning message to this dying world. I will do all I can in my Bible work, but God has established my feet on the walls

of Zion, and commanded me to cry aloud, and to lift up my voice like a trumpet, and I will cry."

The tide of Western civilization has set in, and the interior of China is bound to be opened to foreign commerce. Now while there are large sections of territory untouched by Christian or foreign influence, rents and property are cheap, and missions can be established with comparatively small outlay of means. Western trade brings with it money, and gives a boom to prices. In the interior money is very scarce, and consequently a little goes a great way in erecting buildings, or for rents where suitable native structures can be secured.

Chinese methods of fertilization and cultivation of the soil are such as to make it very desirable for each mission station to have connected with it a patch of ground sufficient to grow vegetables and small fruits for its own consumption. Such an investment, with the price of labor at eight or ten cents a day, would not only be economical, but a wise precaution against fevers and infectious diseases, as well as a practical educator to the people in whose midst it might be located.

We are halting at the threshold of a vast empire bruised by the jealousy of her contemporaries, rent with internal discords and dissensions, trammelled by ignorance and superstition, oppressed by the avarice and misrule of her national guardians, groaning in poverty and distress, her only inspiration the fitful, flickering flame of ancestral altars. There should now be scores of earnest young workers living among this people, studying their characteristics and their speech, preparing to act as leaders of missions to be established all over this great expanse of territory. One trained worker can employ a score of native helpers, who, under his direction, will be able greatly to increase his efficiency. Just now is the opportune time to invade China with the third angel's message.

Brother Westphal has just baptized two—a husband and wife—near Diamante. Tent meetings are still being continued at the place where the camp meeting was held, and some are interested. One woman began to keep the Sabbath at the close of the camp meeting. The laborers expect to organize one or two churches while in Chile.

The eighty-sixth annual report of the American Bible Society shows that its issues during the past year were 1,723,791, an increase of almost 170,000 over the preceding year. Over 1,000,000 copies of the Holy Scriptures or parts of them were distributed by the society in foreign lands in nearly one hundred languages. The society has hundreds of colporteurs and agencies in this and other countries, giving Bibles to the poor, and selling them to those who are able to buy. It has completed its translation of the Bible into the Tagalog language, and its colporteurs in the Philippines are pushing its distribution.

THE FIELD WORK

Paraguay

Asuncion.—This field is now ripe for the medical work, and if the opening here is not entered soon, the conditions may not remain so favorable. These countries at least are not becoming any easier to enter, and it may be that Argentina and Paraguay will follow the example of Uruguay in excluding foreign physicians entirely.

Although the work in Paraguay has not shown great results, yet we have encouraging omens that the leaven of truth is working. Before we came here, no seed had been sown in this country; and our first work was to secure a list of colonists, to whom we mailed tracts and papers. Afterward we made a thorough canvass of five of the colonies where these persons lived, following up the interest by Bible readings and public effort as the way opened. In three we now have representatives of the truth; and the leaven is still working, as the following letter just received from an intelligent German woman will indicate. She says: "O that God would give me wisdom to train my children to bring them to him! I am in earnest, and one with you in heart, and God will give me strength to show it openly some day, and will have patience with me yet a little while." This woman is meeting with opposition from her unbelieving husband, and must endure the ridicule of her neighbors, all of whom are godless people.

E. W. Snyder.

Egypt

Cairo.—There are more opportunities to preach the gospel than our workers can fill. During the last month I have been holding two public meetings each day. Of course I have to do all my speaking through an interpreter, as the openings for work are mostly among the natives. I find Brother Awada an excellent interpreter. He understands the English well, and seems to be an earnest worker. He has translated many of our English tracts into the Arabic.

We are now having five thousand each of three tracts printed in Arabic. They are, "Sunday Not the Sabbath," "Which Day Do You Keep, and Why?" and "What the Gospel Abrogated." They will be from twelve to sixteen-page tracts. We have had them printed quite cheaply, and hope to sell enough to pay the first cost. We shall have to give away a great many. We desire to sow this whole country with literature on present truth. We believe this will be one of the most effectual means of spreading the message and warning the people. We are going to have three more tracts out soon,—“The Second Advent,” “Signs of the Times,” and

“Healthful Living.” We shall push this work as rapidly as we can secure the money with which to print the tracts.

Soon our native brother and I will visit several native villages. We will spend some time at Luxor and Thebes. I am going to Alexandria to-morrow, to strengthen the work, and to supply the brethren there with literature. Only five Sabbath keepers reside in that city, but last year two of them paid one hundred and sixty dollars tithe. We are well, and of good courage.

W. H. Wakeham.

Barbados

Our last quarterly meeting was the best we ever had in this church, with the best attendance. Six were baptized and united with the church, and about twelve others are studying the truth. The interest is deep. Of late I have realized more of God's power to save, keep, and strengthen for service than ever before.

During the week of prayer we had meetings at five in the morning and at seven in the evening, with extra meetings on Sabbath and Sunday. The Lord was in our midst, and greatly blessed us, and the entire church was refreshed, strengthened, and confirmed. The evening services were devoted to the presentation of those truths which have made us a peculiar people. The attendance was good, many not of our faith being present. The morning services were devoted to prayer, testimony, reading, etc., and the attendance was large, including many who were not members of the church, although the meetings were held at such an early hour.

I have fully recovered my health and strength, and we are all well. We are determined by God's help to accomplish more this year than in any previous one. We thank him and the dear givers for the donations which have come to this field.

W. A. Sweany.

Gambier Islands

Mangareva.—Each island of this group is a mountain, and difficult to climb. The people are engaged in pearl fishing, and live in villages on the coast. They do not till the soil much, but prefer the modern artificial way of living, by buying canned goods, etc., at the few European stores, at an enormous price. Sometimes these stores run out of provisions, and then a famine stares the people in the face until a steamer comes from Tahiti. The steamer that used to run was wrecked. Nearly all the people, young and old, are diseased with something akin to leprosy. The whole place is a veritable asylum. The conditions here lead us to hasten on with our

work, knowing that the end will soon come. We go from village to village; and though the priests follow, and try to undo our work, we have interesting meetings in the bamboo huts. While some are afraid of the priests, others implore us to come again.

The Gambier Islands were once thickly populated, but now there are few natives remaining, as their unhealthy manner of living is fast destroying the race. They speak an entirely different language from that spoken by the Tahitians, although some have a little knowledge of the Tahitian language. With this difficulty to face, we are not discouraged, but rejoice, for the Lord reveals to them by his Holy Spirit what we fail to in words. I do rejoice in having been given this opportunity to do the Lord's work. It is the most satisfactory work to be a fisher of men. We long most ardently to push along with our closing message to those who have never had it brought to them. We are glad to be in this field.

G. F. Jones.

An Interesting Dedictory Service

One half the basement of the meeting-house of the Laguna Street Seventh-day Adventist church in San Francisco has been set apart and fitted up as a fully equipped dispensary and treatment rooms; and Sunday evening, Jan. 11, 1903, it was formally dedicated to the Lord in the work of the third angel's message. The meeting-house was crowded with people, the greater part of whom were not of our faith. The exercises occupied nearly two hours, and the people showed unabated interest throughout. There was a brief address on "The Medical Missionary Idea;" another giving the history of this particular enterprise; and the financial statement, as follows:—

Total amount of donations received from about four hundred individuals, whose names have been reported, in amounts ranging from two cents to fifty dollars, and covering a period of time from March 1, 1902, to Dec. 31, 1902\$1,302 00

Disbursements

Paid for heater.....\$ 60 00
Spray apparatus 125 00
Electric light cabinet.. 75 00
Plumbing and supplies. 460 00
Electrical work 60 00
Lumber, tiling, and materials, and labor on same 479 27 \$1,269 87

Leaving cash on hand, Dec. 31, 1902\$32 13

Of the \$1,302 received in donations, approximately \$850 has been given by friends outside of San Francisco, and \$452 by the members of this church. There is still outstanding in unpaid pledges about \$200, most of which is

to be paid within four years, in installments of five dollars a year.

All donations received have been acknowledged by publication of the names and amounts in the Pacific Union Recorder.

All bills presented have been paid, the dispensary is free from debt, and there still remains on hand a surplus of \$32.13 available for purchasing much-needed instruments and furnishings.

E. E. Parlin, Treasurer.

These parts of the program were interspersed with pleasant songs, which made it a very interesting service.

The opening of this dispensary enables the San Francisco church now to stand fully organized in the work of the third angel's message. For, with the auditorium devoted to the preaching of the gospel in the word of God; and one half of the basement devoted to a good church school, and the other half to a well-equipped medical missionary dispensary, the full, all-round gospel for the whole man is represented. And what is this but that which every Seventh-day Adventist church should be? And what is it but that which every Seventh-day Adventist church can be?

This simply represents what the third angel's message is. It is simply the every-day work of the third angel's message, when that work is truly done; and every Seventh-day Adventist church is in the world for nothing else than to represent the whole gospel as given to the world in the third angel's message.

More than a hundred treatments had already been given in this dispensary even before it was dedicated. It was already exerting a good influence wherever known, and with the large attendance of the people of the city at the dedicatory service, its influence is certain to be very greatly enlarged; because after the formal services of dedication were past, the whole congregation were, section by section, escorted through the treatment rooms, where a number of treatments were in actual operation, illustrating the work of the dispensary. And the people were all given time to look well through the rooms, to inquire concerning the treatments, and ask any further questions that they might choose to.

When the enterprise was suggested, it was intended that the dispensary be thoroughly fitted up, and though it was known that the cost would be not less than a thousand dollars, it was proposed that it should be done, from beginning to end, without incurring any debt. While all expressed themselves that they would be only too glad if such a thing could be, yet it was declared that that thing never could be done. Nevertheless, the enterprise being exactly what was proper, and only what was necessary to the work of the church, if it were to be a true working church, it was decided to undertake it, with the proviso that it should be furnished and completed free from debt, all the way. And it was done. Step by step was taken only as

the money was in hand to pay the expense; and as step by step was thus taken, the faith of the church grew, and the courage likewise, and the further the enterprise progressed, the more certainly success was assured: each said to his neighbor, "Be of good courage," each strengthened the hands of the other, and at last the work of preparing the dispensary was thoroughly done, and the dispensary was dedicated, not only free from debt, but, although the cost was \$250 more than the thousand originally expected, \$42.73 remained in the treasury, with \$200 of good pledges yet to come.

And this only illustrates what can be done without incurring debt.

The San Francisco church is deeply grateful to the Lord for his blessing upon their efforts, and his prospering hand in this medical missionary enterprise. They start into their work at the beginning of this year 1903, with renewed courage. And, with their enlarged facilities for doing the work of the gospel, their efforts will certainly be fruitful, more fruitful than ever before. May the blessing of the Lord make it so, and may every Seventh-day Adventist church in the world go and do likewise.

Alonzo T. Jones.

Washington, D. C.

The providences of God are as wonderful as on that day when the Red Sea rolled back, and God's people passed through on dry land, or on the day when the walls of Jericho fell down.

We had been looking forward to the decisive payment on February 2, with some anxiety, but with absolute assurance that it would be met. Monday morning we had about \$1,000 in hand. The morning mail brought us \$1,523. This includes the \$1,000 that came from Battle Creek. By later mails and by telegraph the money kept pouring in until when the hour for the payment of \$2,500 came, we were able to pay \$4,500, two thousand dollars more than the required amount, and the interest on the whole amount from November 1 up to date. Thirty-two hundred dollars was a payment, \$1,300 and the interest was loaned by friends, without interest. The original debt was \$12,900. The church paid \$500 in November, and that, with the \$4,500 paid last night, reduces the debt to \$7,900, which bears interest at 5½ per cent, payable semiannually. We have the privilege of making a payment of five hundred dollars or the whole amount on sixty days' notice. Now that such a deep interest has been manifested by our people, we believe surely that the debt will be met at once. How easily this could be done if all would do that which the Lord has put into their power to do! I do not believe for one moment that the Lord wishes, or that our people wish, to have as a monument to the work of the last saving message a church in debt, that the memorial of our work in the nation's capital shall be a debt dragging for years or never paid till the Lord shall come.

In all the work in the nation's capital this summer the credit of the cause has been at stake. It has made the strain of the work very great. The Lord has wonderfully vindicated the honor of his truth, and the payment of February 2 has done more to lift us into a creditable position in the capital city than anything ever done before. We are more thankful to God, more grateful to our people who gave so liberally, than we can express. Will not every one give liberally during the next few days? Then Washington will have what it has long needed to have—a memorial of the great message of eternal truth. Other churches, notably the Lutheran, have memorial churches here to counteract the tremendous power of Romanism. Shall we who have the only weapon that can meet and overthrow Romanism do less than they? All invested here will return to the work at large in money and influence. The large list of subscribers reveals the interest in this work. May it increase until the work is finished. J. S. Washburn.

Donations for the Washington (D. C.) Church

Mrs. Nettie Livermore, .25; Sarah A. Holmes, \$1; Mrs. Z. A. Curtis, \$1; Mr. and Mrs. G. W. Bunt, \$1; Mr. and Mrs. J. W. Slade, \$2.50; Anna Jensen, \$1; Maggie Vandorn, \$1; N. J. Cady, \$1; Mrs. Rohera Worrell, .25; Mr. and Mrs. N. K. Walston, .50; Bertha Ashmore, .25; Ed. S. Foll, .25; Francis Rungan, .25; Mr. and Mrs. John Foll, .50; Mr. Bryan, .25; Mrs. M. G. Hoshall, \$1; Orville Rockwell, .25; H. G. Wiggins, .25; Mrs. Wood, \$1; Mrs. Marsh, \$1; Master Charles Marsh, .25; Mrs. P. Geson, .25; Miss Miller Hill, .50; Mrs. R. L. S. Master, .25; P. E. Masel, \$1; B. R. Parish, .50; Mary Mash, .25; Albert Peavy, .50; Miss E. A. McCallum, \$1; Mrs. Emma Huler, \$1; Neal Wood, \$1; Mr. and Mrs. J. Lewis, \$3.50; Mr. and Mrs. L. T. Ayers, \$5; A friend, \$1; Mollie R. Long, \$1; Mr. and Mrs. O. H. Edwards, \$1; W. E. Lohman, \$1; East Otto S. S., \$3; Ethel Taylor, .25; Letha Taylor, .25; Mabel Taylor, .25; Mrs. Etalea L. Taylor, .25; Mrs. E. J. Delestenier, .25; Jessie R. Hunter, .50; B. F. Abbott, .50; Mrs. H. C. Malch, .50; Carrie C. Feeks, \$5; Mary M. Eggart, \$2; Mr. and Mrs. D. A. Reynolds, \$1; M. Borst, \$1; Amelia P. Withrow, \$1; Irene Ryan, \$1; Flora Van Pelt, \$2; Mrs. W. W. Boardman, \$5; P. S. Marshall, \$1; A. B. McReynolds, \$1; Geo. Bell, .25; Mrs. Geo. Bell, .25; Mrs. O. W. Lowell, \$1; M. F. Lowell, \$1; Mrs. J. McLaughrey, \$1; R. C. Wirth, \$2; Mrs. H. Perior, .50; Mrs. Ellen Peterson, \$25; W. C. Jackson, \$1; Mrs. Julia B. Story, \$1; Mrs. Amanda B. Snider, \$1; Jennie R. Hewett, \$1; Mr. and Mrs. H. L. Rickert, \$2; F. S. Jenks, .50; H. A. Rickert, .10; Mrs. L. G. Redding, \$1; A friend, \$2; Edward Needles, .25; Mrs. Ida Cruester, .25; R. L. Williams, \$2; C. E. Brink, \$2; Carrie Hathaway, \$2; Mrs. L. D. Gray, .50; O. P. Nelson, \$1; Lizzie H. Gray, \$1.42; Mrs. C. D. Anderson, .30; C. A. Clay, \$1; Mrs. P. E. Harding, .25; Mrs.

Ada Apt, .25; Mrs. Maude Inskeep, .25; Mrs. Caroline Harding, .50; Mrs. Ida Olsen, .25; Mrs. Chalmers, .25; Mrs. Elizabeth Bull, \$1; Miss Maude Bull, \$1; Harry Apt, .25; A friend, \$1; Blendon (Mich.) church, \$5.35; Geo. A. Kearney, \$10; Lebanon (Kan.) church, \$1.15; Mrs. M. Hendioliff, \$2.50; A friend, \$1.75; Geo. and Tillie Houck, \$5; G. W. Eddy, \$1; A sister, .25; Jas. M. and Ida E. Brown, \$1; Nimrod Johnson, \$1; James McLaughrey, \$1; Mrs. Rachel Endicott and children, \$1; A friend, \$10; D. B. Heekert, \$1; Wm. Rapp, .25; J. W. Bachelor and wife, \$3; J. K. Gilbert and wife, \$2; Mr. and Mrs. D. H. Taylor, \$1.50; Mr. and Mrs. Bert Bloom, .50; W. H. Bloom, \$1; Mary E. Noftsgar, .25; Mrs. Lolla Tattersall, \$2; Mr. and Mrs. S. T. Crosbie, \$5; Charles Rider, \$3; L. A. Gibson, \$1; R. D. Quinn, \$1; Geo. Snider and wife, \$2; Mr. and Mrs. Henry Darling, \$1.50; Mr. and Mrs. O. B. Darling, \$1; Mr. and Mrs. Benj. McCormack, \$1; Mrs. M. J. Humphrey, \$1; Mrs. L. A. Chilson, .25; Mt. Hope church school, \$1.25; Alex. Patin, \$5; Mr. and Mrs. Edward Tullon, \$2; Mrs. H. L. Glaskin, \$2; Carson City church, \$2.85; Mr. and Mrs. J. E. Farrar, \$1; Mr. and Mrs. R. Eager, \$1; Mr. and Mrs. J. Tommingo, .50; J. Tommingo, Jr., \$2; Mr. and Mrs. Walter Straw, .25; Mrs. Ella Read, .50; Miss M. Rue, .50; Mrs. Dr. Carey, .35; Miss Eliza Cole, .50; E. D. and L. B. Hurlburt, \$2; Mrs. Lucinda Rue, .50; Mrs. J. C. Scott, .55; Mr. Baldwin, .50; Mrs. Adams, .25; W. H. Graves, .25.



Donations for the Relief of the Schools

The total cash received on the Relief of the Schools Fund up to Jan. 12, 1903, is \$50,835.32.

Elvira Elmer.....	\$6 00
Royal (Ore.) church.....	8 50
N. P. Stillson.....	10 00
J. A. Pipemeier.....	1 00
Dayton church.....	4 30
M. A. Knohl.....	50
T. Maxson.....	1 00
N. M. and Florence Eyerly.....	1 00
E. C. and Harriet Dye.....	3 00
Mary L. Osgood.....	1 00
W. L. Fleming.....	1 00
C. G. Dark.....	2 00
M. Severns.....	2 00
Nannie B. Ziegler.....	10 00
E. W. Stratton.....	1 00
Donation.....	1 00
Lillie Williams.....	5 00
M. Blanch Irwin.....	1 00
R. E. Bliss.....	5 00
E. S. Heald.....	25 00
J. N. Loughborough.....	10 00
T. T. Heald.....	10 00
Donation.....	1 00
Sebe Ellyson.....	2 25
Mrs. M. J. Myers.....	10 00
J. H. Wilcox.....	10

Field Notes

Four hundred books have been sent to Georgia. This is just half their quota.

Louisiana has ordered eighty-six books more than the quota going to that State.

The Cumberland Conference, with a quota of 2,400 books, has ordered all except two hundred and eighty of them sent into the field.

The Tennessee River Conference, with a membership of four hundred and fifty, is putting forth a most determined effort to finish its quota at an early date. They still have one thousand nine hundred books to dispose of.

A very enthusiastic letter from the president of the West Virginia Conference states that the work with "Christ's Object Lessons" is nearly completed in that field, and that they expect to raise their jubilee banner about the first of March.

A letter from the president of the New England Conference states that their entire quota is sold, and that they have received such a blessing from the sale of the book that they propose to continue in the campaign as long as there are any books to be sold.

The Nebraska Conference has made an excellent record in the sale of "Christ's Object Lessons." Their original quota was 12,035 books. They have sent out from their office 11,754. Eleven thousand dollars has been paid to Union College, and \$1,150 to the Mission Board for the sale of books in foreign languages.

"Who will unite in a final effort to finish the work with 'Christ's Object Lessons' before the coming General Conference? Those who have been at work are succeeding. If all, every one, would spend a few days in actual work, the task would be done. Why excuse ourselves? Who will respond to this final call? Who will re-enlist until victory is won, and join in the song of jubilee? This work with 'Christ's Object Lessons' is the work for to-day. Who believes it? How shall we show that we believe it? Let the leaders in this movement show themselves to be capable men, and let all the people show themselves ready and willing to co-operate. The work is the Lord's, and by prompt action he will be glorified, and his people will be blessed." The foregoing questions are asked by Elder Hankins, in the Indiana Recorder of January 7, and are applicable not alone to Indiana, but to the entire field. Sit down and count them, and see how many of them you can answer.

Statistics just received from the Central Union Conference give the following amounts turned over to Union College:—

Kansas	\$ 5,004 30
Nebraska	11,000 00
Iowa	12 310 00
Colorado	3,300 00
Missouri	1,500 00

\$33,114 30

C. W. Flaiz.

Silent Messengers

Our Books, Tracts, and Periodicals

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

A Gospel Principle Clearly Stated

The following extract from a letter recently received from a State agent sets forth very clearly the divine principle that we receive abundantly for all we give. If God's people everywhere could act upon this principle, even when the calls draw heavily upon our best workers, the great mission fields would soon be supplied with the laborers which they so much need:—

"Of course we shall be very sorry to see Brother — leave this conference, but we recognize that 'the field is the world,' and we therefore willingly yield to the demands of a more needy part of the Master's vineyard. I believe that the influence of his example in going to a more needy field will result in leading some one else to step into the ranks to take his place here, who, in turn, will gain an experience in the work which will fit him for a place of usefulness in the regions beyond.

"We are glad that in so many cases the work in this State has proved a training school for those who have gone to foreign fields, and we hope this may be the experience of many others. So if it is decided that Brother and Sister — shall go to Scotland, we will bid them Godspeed, and follow them with our prayers."

The Tract Campaign in Kansas

We take the liberty of publishing in full a good letter just received from Elder McReynolds, president of the Kansas Conference. We thank God with all our hearts that this good spirit of earnest labor is spreading through so many of the State conferences. May the good work go on.

"Topeka, Kan., Feb. 1, 1903.

"Dear Brother: Yours, with copy of the letter written by Brother Underwood to his conference people, is at hand, and I very much appreciate your kindness in sending it to me. I will send you a copy of our last issue of the Kansas Worker, in which you will find that the Spirit of God that stirred up Brother Underwood was at work in some minds here also.

"I have not enjoyed a greater blessing in any work for some time than in my effort to arouse our brethren and sisters to take hold of the work of placing these tracts in the hands of the people at once. O if we could get it done at once, so that the stir among the people would be a general one! I am sure that we would receive calls from thousands of places at once for meetings, and that many of our lay members would be impelled to respond to the calls that could not be attended to by the ministers. Such a thing must come, and why may it not come now? Why not?

"I am glad to say that several of the towns in Kansas will have every house

supplied with these tracts. They will be left in every house where the inmates will receive them. Some of the country churches (and we hope all of them) will work whole townships in this way. Some will take 'Christ's Object Lessons,' and go over the territory, using the tracts for free distribution. We are raising a free literature fund from which we supply the tracts to the towns where we have no churches. The conference sends workers to these towns. Some of them are giving their time, having only their expenses paid. We are sending out thousands of tracts every day. The ball is rolling, and we believe that we shall see great results from this movement.

"Give us any points that you have in regard to this work; we shall be glad to use them. We shall get some good points from the letter you sent to us.

"Your brother in the Lord,

"C. McReynolds."

The tract and missionary work of this denomination began in a vigorous way in the old New England States; and any reference to "old-time" methods always strikes fire in that section of the country. The following good words have come to us from Elder A. E. Place: "I feel deeply interested in the subject-matter presented in your letter. I have often spoken to our people in the various churches of the well-remembered days when our ministers carried tracts, and when our brethren and sisters carried them, as you say, in their buggies and sleighs, and we had the genuine, old-fashioned missionary meetings; also of the time when our ministers never thought of holding tent meetings or preaching a sermon without closing with an advertisement of reading matter on the subject presented. It is a source of encouragement to me to know that this 'old-time' way is being agitated; and though it comes from the West, we shall welcome it, and assure you that it came from the East first, as you well know; for you are an Eastern man, notwithstanding the fact that you are West now.

"I have not as yet carefully examined the tracts you refer to, 'We Would See Jesus,' etc.; but the titles themselves recommend them to me, and they will, I believe, to our people also; and it is my desire and determination to do what I can, not only to second the efforts of my brethren, but to stand with them. I have been watching for some time for the fulfillment of the assurance that 'the message will return East again with power.'"

NOTICES AND APPOINTMENTS

Absent Members of Galesburg (Ill.) Church

The Galesburg church does not know the whereabouts of the following-named persons, whose names are on the church roll, but who have been absent for a long

time, and have failed to report to the church. They are hereby requested to write to the church clerk, W. H. Holder, Box 149, Galesburg, Ill. In case nothing is heard from them, after waiting a reasonable time the church will consider them as dropped from its membership: Francis Fuller, W. S. Bell, Sarah Cadwallader, Rees Cadwallader, Iva Cadwallader, Della Lindoft, Mrs. M. C. Ludlow, May McCrary, Jennie Roots, Jennie Nordlind, Josie Nordlind, D. C. Ferguson.

By Order of Advisory Board.

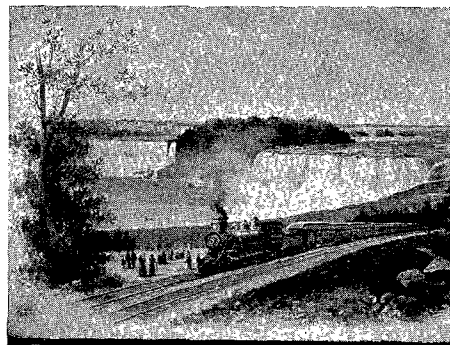
Address

Until further notice, the address of Elder L. G. Moore is 613 Hillsdale St., West, Lansing, Mich.

Business Notices

For Sale.—New six-room house, good well, cistern, cellar, place for poultry, abundance of fruit; 1½ acres, well fenced; 5 mi. to Sheridan S. D. A. church; 6 mi. to Industrial School. For terms address Geo. Colgrove, Millington, Ill.

Wanted.—A good home for a bright and healthy baby boy, four months old. A home in Michigan or adjoining State preferred. Persons desiring to adopt this child will be expected to pay the traveling expenses. For further particulars write at once to the Haskell Home, Battle Creek, Mich.



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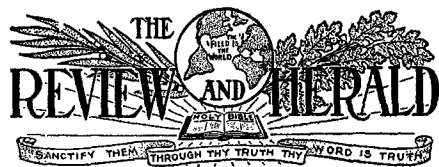
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GRAND TRUNK
RAILWAY SYSTEM



BATTLE CREEK, MICH., FEBRUARY 10, 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.

Our new machinery did not arrive in time to make use of it in getting out this issue of the Review, and we are therefore compelled to send out one more issue of sixteen pages. Our linotype is now in operation, and our folder is on the way from the factory. It seems to be certain that we shall be able to return to our usual number of pages next week.

Since the fire we have been compelled to send out the Review in single wrappers addressed by hand, as our list forms were destroyed. This has made it impracticable to acknowledge the receipt of money for the paper in the usual way, by changing the date on the label. We hope to have our list in type again soon, and then the figures indicating the time to which subscriptions have been paid will again appear as formerly. In the meantime proper credits are given on our list in the office.

There is serious prospect of a great European war in the spring, in which Russia and Austria will be combined against Turkey, and which may result in driving the latter power out of Europe. The Macedonian revolutionary committee are making preparations for an uprising against Turkey on such an extensive scale that it cannot be quelled without war, and the European powers will be drawn into the conflict. Russia and Austria have already begun massing troops on the frontiers nearest Turkey, and on the outbreak of hostilities the Russians will, it is expected, strike at once for Constantinople. The sultan meanwhile is preparing to put down the Macedonian revolt in his accustomed way.

We urge promptness in forwarding to the treasurer of the Mission Board, H. M. Mitchell, Battle Creek, Mich., the money collected last Sabbath for the sanitarium in England. We wish to send this money to our brethren in London not later than February 20, and there is therefore not a day to lose in getting it into our hands. Will all those who have anything to do with the transmission of the funds please bear this in mind, and make a special remittance of this collection? Isolated Sabbath keepers may, if they wish to do so, send their donations direct to the treasurer of the Mission Board.

One of our papers published in a Western State has opened a department in the interest of the work for "Christ's Object Lessons," and has chosen from Deut. 2:3 the following vigorous and appropriate words for its motto: "Ye have compassed this mountain long enough." The earnestness with which they are prosecuting their campaign entitles them to this motto. A large number of churches have reported their quota already sold.

Quite a number of workers have left America for other countries since the beginning of the year. In addition to those already mentioned we note the following: Brother J. A. Strickland and family, of Virginia, sailed from Philadelphia, January 1, for the West Indies; Brother B. E. Connerly and his wife, of New York, sailed from New York, January 3, for Porto Rico; Brother A. W. Kuehl and his wife, of Minnesota, sailed from New York, February 4, for South Africa. Our prayers follow these laborers to their new fields, and we shall hope in due time to have encouraging reports of their work.

A class of about one hundred and twenty-five members of the Young People's Society of the Battle Creek church has been formed for special Bible study. The class will meet once each week, and as a basis of study they have undertaken to give answers from the Scripture to these questions: "Is this the last generation?" "Is the message of Rev. 14:6-12 the last message to the world?" Volunteers from this society will also place a copy of each of the four new tracts in every home in that part of the city of Battle Creek which has been assigned to them to work. There is a good interest in this society.

The Southern Watchman, bearing date of January 22, contains two stirring articles concerning the sale of "Christ's Object Lessons" in that field. The first is an appeal from the pen of Geo. I. Butler. One or two quotations will suffice to reveal the spirit of the article, and the burden of its author: "I wish to plead with every earnest, faithful believer in our little conference not to close the canvass for 'Christ's Object Lessons' until our quota is all sold. All that is needed is to push the canvassing to the finish. I would encourage all my dear friends in Florida (and by this expression I mean every member in the State) never to cease their efforts to sell 'Christ's Object Lessons' till the quota is completely filled." The other article is written by W. C. Wales, who has been appointed by the Southern Union Conference to have the oversight of the campaign for the sale of "Christ's Object Lessons." He gives an interesting resume of the work already accomplished, and speaks cheerfully of the prospect of closing up the work in that field at an early date.

Reports of a great Chinese uprising, led by Prince Tuan, who was prominent in the "Boxer" movement, are being sent out from China. This uprising will, it is said be on a much more formidable scale than was the previous one, and will aim not only at driving all foreigners out of China, but at a revolution in the government. The empress dowager is ill, and it is believed will not live long, and the Chinese government seems to be paralyzed. At the present time the situation of foreigners in China is affirmed to be very precarious.

Delegates to the General Conference

Those who have been chosen as delegates to the thirty-fifth session of the General Conference, to be held in Oakland, Cal., March 27 to April 13, will greatly facilitate the work to be executed at this office by immediately mailing their credentials to the undersigned, at 267 West Main St., Battle Creek, Mich. This will not only give us a basis for arranging rail transportation, but will enable us to communicate information concerning that subject to the delegates, who are directly concerned.

H. E. Osborne,
Secretary General Conference.

Book Notes

We call attention to our "Special Sale of Slightly Damaged Books," on page 2 of this issue. For several weeks to come this page will contain special offers in books.

We have only one dozen Chart of the Week left in stock. These are 35 cents each.

Our supply of old tracts advertised at sixty per cent discount is nearly exhausted. Only a few left.

Those receiving our damaged books at advertised reduced rates express themselves highly pleased with them. All these works sent out are about as good as new. Orders should be sent in as early as possible.

The General Conference Bulletin

Former subscribers to the General Conference Bulletin will please remember that all subscriptions expired with the last issue of 1902, containing the week of prayer readings (Vol. IV, No. 8). It is therefore useless to request a change of address in our old mailing list, as some are now doing.

To secure the Daily Bulletin during the approaching session of the General Conference, you must subscribe by remitting fifty cents to the Pacific Press Publishing Company, Oakland, Cal., or by ordering through your tract society, if you prefer. Let us repeat with emphasis: All Bulletin subscriptions have now expired. No former subscribers will receive the forthcoming issues unless they renew as herein indicated. H. E. Osborne,
Secretary General Conference.