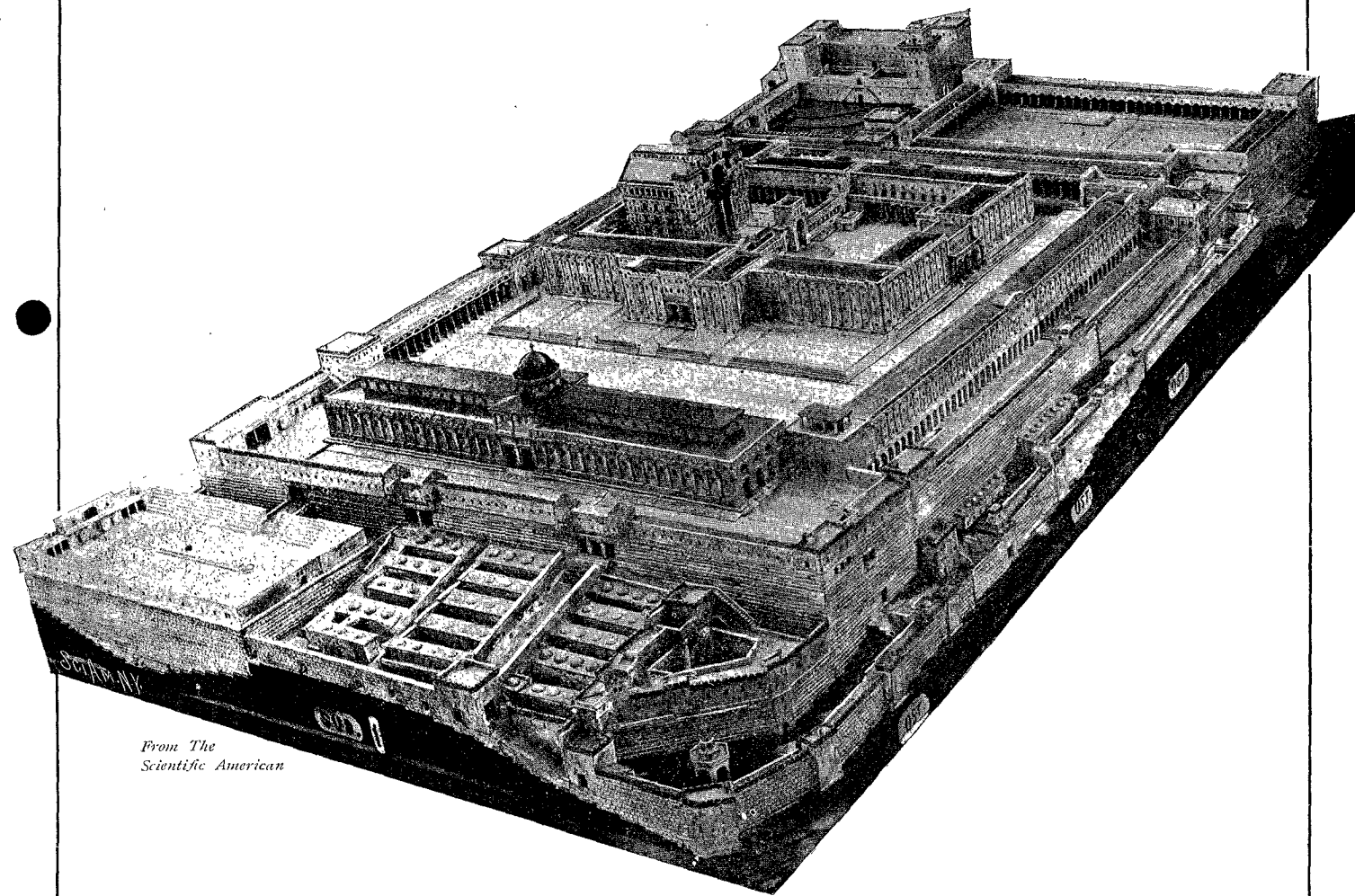


# The Advent And Sabbath HOLY BIBLE IS THE FIELD AMERICA EUROPE ASIA AFRICA THE WORLD REVIEW HERALD

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No. 7



From The  
Scientific American

## HEROD'S TEMPLE, BUILT 30 B. C.

LAST week we presented a picture of a model of Solomon's temple. This week we give a picture of the model of Herod's temple, which was built upon the same site. The following comparison of the two models is taken from *The Scientific American*:—

"The great temple of Solomon was destroyed by the Chaldeans, and after the captivity of the Jews a new one was built upon the same site by Herod, which is known as Herod's temple. It was finished about thirty years before the birth of Christ. An inspection of the two models reveals a considerable difference in the design of the various buildings. Herod enlarged the temple area, taking into the enclosure the ground space formerly covered by the palaces of the king, and extending the wall to the west. A great porch, called Solomon's Porch in John, was built where the line of palaces had been, but the inner temple, with the Chel, and its buildings were arranged much as in Solomon's time. The altar is larger and of stone. The marble pillars in the courts have taken the place of pillars of brass. The upper room has a greater roof, and the middle tower of the front is unfinished; Herod's fortress, Antonia, has taken the place of the old strong place on the northwest. This temple was destroyed by the Romans."

## Publishers' Page

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of the Review and Herald Publishing  
Company

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# The Advent REVIEW AND HERALD And Sabbath

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

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## Editorial

### Why?

WHY will Jesus come again? "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." The purpose of our Lord's coming is that his redeemed children may join him in the New Jerusalem, and share with him in the glory which he has won for them as the Son of man. Blessed prospect!

### When?

WHEN will Jesus come again? "Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things [definite signs mentioned by our Lord], know ye that he is nigh, even at the doors. Verily I say unto you, This generation shall not pass away, till all these things be accomplished." "In the days of the voice of the seventh angel, when he is about to sound [the sixth trumpet closed Aug. 11, 1840], then is finished the mystery of God, according to the good tidings which he declared to his

servants the prophets." "And these good tidings of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." The signs mentioned by our Lord are all in the past. We are in the days of the voice of the seventh angel. As soon as this message of warning has accomplished its work in preparing the way, Jesus will come to take his people to be with him. Blessed prospect!

### How?

How will Jesus come? "They shall see the Son of man coming on the clouds of heaven with power and great glory." "If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe them not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man." "This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." "Behold, he cometh with the clouds; and every eye shall see him." The coming of Jesus, when he takes his people to be with him, is not at death. Death is not the friend who introduces us into the presence of our Saviour. Death is an enemy. This coming of Jesus is not hidden from the world. The world will know when Jesus comes; for "there shall be a time of trouble, such as never was since there was a nation even to that same time." Sinners will know when Jesus comes; for they "shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints." But at the revelation of his glory the righteous will "rejoice with exceeding joy." Only a little time remains in which to prepare for the coming of the Lord. "Watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man." "Come, Lord Jesus."

### Fresh Courage

THE advent message is taking a new hold upon the hearts of the believers. A new hope is springing up in many hearts. The confidence that Jesus is really soon coming is being revived, and

the work of preparing the way is now being pushed with renewed zeal. Fresh courage is filling the souls of many who had begun to faint in their minds. Let us praise the Lord for this, and push forward with earnestness. A great work is before us, but we have a mighty Leader, who "is able to do exceeding abundantly above all that we ask or think." The very being of God is pledged that his word shall not fail, and what he has said will surely come to pass. We may remember with profit the experience of the children of Israel: "There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass." The same is true of the experience of God's people in all the centuries, and as the basis of our confidence for the future, "we have the word of prophecy made more sure."

"Then let my faith and hope grow stronger;  
My Father's promise still is sure.  
Jesus soon is coming; this is my song;  
Cheers the heart when joys depart,  
and foes are pressing strong."

### Former Things — Sixth Paper

As we look back over the past, among the most satisfactory things that appear in our work is the harmony with which all the features of our faith fall into place, and adjust themselves one to the other, thus forming a solid and harmonious whole.

We were happy to acknowledge the mistake made in 1844; for the discovery of that mistake was the arising of light in the darkness. It showed us where we had made the blunder, and that to retrace our steps was simply to go straight ahead. It gave us a new lease of life. It showed us that our work was not yet done. As the disciples of Christ were begotten again to a lively hope (or a living hope) by the resurrection of Christ from the dead (1 Peter 1:3), so the Adventists discovered that they had a further work to do; for the current prophecy then declared, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10:11. This ought to put an everlasting quietus on the old slander persisted in even to this day by certain ones for a special purpose, that Adventists do not believe there have been any conversions of sinners since 1844.

"Thou must prophesy again." If this refers to a further proclamation of the advent doctrine, then is not the way all open for us to set further times for the Lord to come, which are liable also to fail, and thus we repeat the same mistake we made in 1844?—It might be so but for the light which then barred the way against any further repetitions of the mistake of 1844. This light showed us that definite time for the coming of the Lord could never again be set by any intelligent student of prophecy. And why not?—Because we have entered upon the period designated in prophecy as "the patience of the saints;" and this is a time absolutely indefinite. Now if we ever reach a time when a definite day may be correctly set for the Lord to come, then this period called "the patience of the saints," has come to an end. We are held fast to this conclusion by the light on the sanctuary question. "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Those days ended at the time set, in 1844, and the cleansing of the sanctuary began. Then what follows?—Sufficient time for the work in the sanctuary to be finished.

This work of dealing with the sanctuary, in the type, began with the sinner, and was for the purpose of freeing him from his sins. It was carried on as follows: selecting a suitable offering for his propitiation, he brought it to the priest at the door of the sanctuary. He then laid his hand solemnly on the head of his victim, and confessed over it his sin and guilt before the Lord. Then, himself taking the sacrificial knife, he, with his own hand, shed the blood of the offering, saying to the priest, I present this my offering, whose blood I have shed, as my propitiation to the Lord. This was in accordance with the apostolic declaration, that "without shedding of blood is no remission." Heb. 9:22; Lev. 17:11. This consecrated blood the priest then took in charge, letting some of it mingle with the earth at the foot of the altar, bearing the remainder of it into the sanctuary, and sprinkling it seven times before the dividing veil hanging in front of the ark of God in the most holy place. By this ceremony the life of the victim (Lev. 17:11), with the sin of him who had offered it as his propitiation, was removed from the sinner, and transferred to the sanctuary. There these sins remained till some further disposition was made of them. The round of service in the sanctuary was limited to one year, so as to give opportunity to the same high priest who began the year's service to finish it. All this was an object-lesson to keep before the minds of the people the way of life.

Paul explains the limited term of service of the earthly priests, "because they were not suffered to continue by reason

of death." Heb. 7:23. Then he introduces a blessed contrast in favor of Christ, who continueth ever, and so has an unchangeable priesthood, and is thus able to save to the uttermost those who come unto God by him, for "he ever liveth to make intercession for them." Heb. 7:25. Then it is said of Christ, that he "needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." Heb. 7:27. Christ performs his round of service once for all. He ministers in the heavenly sanctuary, where he took his seat, at "the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. Following the type, when he had finished his work in the first apartment, or holy place, and the time came for the fulfillment of Dan. 8:14, he moved his position into the most holy place, and began the work of cleansing the sanctuary. "Ah," says some one, "you do not know anything about what is going on in the heavens above." Of course not, unless it is something that has been revealed. But what has been revealed belongs unto us and to our children forever (Deut. 29:29), and we have faith to believe it, all skepticism and unbelief to the contrary, notwithstanding.

Type and antitype answer to each other, as the die answers to the coin. We know that a shadow corresponds exactly with the substance that cast it; and we know that a sanctuary built according to a divine scale which had two apartments, in a shadow of itself, constructed on the corresponding scale, must have two apartments, devoted to the same general purpose. And we know that the high priest who officiated in the earthly tabernacle, and who, it is expressly affirmed, served unto "the example and shadow of heavenly things" (Heb. 8:5), must prefigure a corresponding work on the part of the antitype, our great High Priest, on high. And when we come to this antitypical work, we shall see why it is that there can be no definite time set any more for the Lord to come again in the clouds of heaven. He who will doubt, ignore, or disbelieve propositions so simple and plain as these, must be willfully and presumptuously blind.

U. S.

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

***"Thine Is . . . the Glory"***

WE have found that "the everlasting gospel" is not a new gospel. It was preached to Abraham; it was preached by John the Baptist; it was preached by Jesus; it has been preached in every age. And yet in this last generation

there is a special movement to proclaim this same gospel to all the world. What is the special significance of this particular call to teach "the everlasting gospel"? The answer to this inquiry is indicated in the form in which the message is to be proclaimed.

The angel who announces the gospel message "with a great voice" calls upon "them that dwell on the earth" to fear God and give him glory. The old-time gospel of complete salvation from sin is taught in this message of the angel, otherwise it would not be the genuine gospel of Christ; but in order that salvation from sin may be a reality and not a mere sham, there must be a recognition of God as God, and he must be glorified as God. Unless this is done, there can be no salvation from sin. The only other alternative is that self shall be exalted as God, and when this is done, there is neither deliverance from sin nor barrier against sin. This is the philosophy of heathenism, and it is clearly set forth by the apostle Paul thus: "Because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. . . . They exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator."

The true God has made such a revelation of his character to every man that he is without excuse when he fails to glorify him as God. If a man will believe what God has said to him, and will accept the gift of the only begotten Son, "the effulgence of his glory, and the very image of his substance," he must say with David, "Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth is thine; thine is the kingdom, O Jehovah, and thou art exalted as head above all." To such a one, before whose vision the glory of Jehovah has been unveiled, the commandment has become the fulfilled promise, "Thou shalt have no other gods before me."

But the heathen refused to accept the revelation which God had made of himself. In place of this revelation they substituted their own conception of God; and having thus formed a god after their own ideas, they put their imaginations into visible form, and thus they "changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things." But in thus putting their own imaginations in the place of God's revelation, they were putting themselves above God.

In giving expression to this self-exaltation they "worshiped and served the creature [created things] rather than the Creator." But redemption is creation, and the Creator is the only one who is able to save from sin through the new creation. In turning away from the Creator the heathen discarded the only barrier against sin.

In these last days much that passes for Christianity is simply ancient heathenism in a new guise. Professed defenders of the Christian faith have accepted the conclusions concerning God and Christ and the Bible which have been reached by a scientific treatment of the whole subject of God and revelation. A new and false conception of God is being put forward. The cross of Christ and his atoning work in behalf of sinners are being largely superseded by a kind of self-sacrifice which means self-purification, and a general humanitarianism. As the result of the work of the higher critics the infallible Word of God is regarded by many as the fallible word of men. The consequence of all this is that the imaginations of men have been substituted for the revelation which God has made of himself, and the true God of the Bible is not glorified as God. Men do not seem to realize that this is Satan's final and supreme effort to hide the glory of God's character from the human family, and to bring men back into the darkness and bondage of heathenism. "It is his purpose to cause the discoveries of men to be exalted above the wisdom of God. When the mind is engrossed with the conceptions and theories of men to the exclusion of the wisdom of God, it is stamped with idolatry. Science, falsely so called, has been exalted above God, nature above its Maker, and how can God look upon such wisdom?"

The image making of ancient heathenism resulted in a visible object of worship, the expression of man's conception of God. Modern heathenism has constructed a mental image of God in harmony with the scientific spirit of the times, and presents this to the world as the God of the Bible. In neither case is the true God glorified as God. In neither case is there any barrier against sin. In both cases man is exalted above God.

It is in this generation and under these circumstances that God commissions an angelic messenger to lead those who remain faithful to him in a world-wide movement to reveal the true God in his true character. A great voice is to be heard throughout the earth, saying, "Behold, your God!" "Behold, the Lamb of God, that taketh away the sin of the world!" and restoring the knowledge of God in Christ as the Saviour from sin. Thus will the fear of God be made known, and God will be glorified as God. And in this message there is a barrier

against sin. And this is the significance of the proclamation of "the everlasting gospel" in this threefold message.

### **An Ancient Example of Modern Criticism**

CHRISTIANITY is suffering the most today at the hands of its professed friends. While claiming to be standing in defense of the truth of the gospel, these representatives of an advanced science and of "modern criticism" are granting all that the most outspoken enemies of the gospel could ask. The so-called Biblical critics who are turning aside the Word of God from its plain meaning ought to be reminded that this sort of "modern criticism" was in vogue at a very early date. The case has been well put by a prominent clergyman who preached a sermon more than forty years ago on this kind of Biblical criticism. He said: "The first one of these critics was Satan in the garden of Eden. He was treating the statement of God's words to Adam about the fruit of a certain tree, 'In the day that thou eatest thereof thou shalt surely die.' The critic claimed that the word 'not' should be inserted, so that the statement would read, 'Ye shall not surely die.'" And the clergyman's comment was, "The amendment was accepted, and the world was lost." He then added: "Beware of those men who philologically and exegetically know more than God knows."

The very foundations of the gospel are assailed by the betrayers of Christianity. They deny the plenary inspiration of the Bible; they make the Bible merely the garnered wisdom of the ages; they deny the miracles of the Bible; they deny the reliability of the Biblical records; in fact, they deny almost everything except themselves. Their definite purpose seems to be to deprive us of every supernatural element in the gospel, and they will in the end leave us helpless and hopeless, without a divine Saviour from sin. We should take good heed not to permit these men to be our spiritual guides. They are headed straight for the Slough of Despond.

Here are some words of warning and instruction which ought to sink into our ears: "All who value their eternal interests should be on their guard against the inroads of skepticism. . . . It is impossible to keep beyond the reach of the sarcasms and sophisms, the insidious and pestilent teachings of modern infidelity. Satan adapts his temptations to all classes. He assails the illiterate with a jest or sneer, while he meets the educated with scientific objections and philosophical reasoning, alike calculated to excite distrust or contempt of the Scriptures. Even youth of little experience presume to insinuate doubts concerning the fundamental principles of Christianity. And this youthful infidelity, shallow

as it is, has its influence. Many are thus led to jest at the faith of their fathers, and to do despite to the Spirit of grace. Many a life that promised to be an honor to God and a blessing to the world, has been blighted by the foul breath of infidelity. All who trust to the boastful decisions of human reason, and imagine that they can explain divine mysteries, and arrive at truth unaided by the wisdom of God, are entangled in the snares of Satan."—"Great Controversy," pages 600, 601.

All this modern criticism really aims at the same result as was sought in the amendment offered by the first great critic. Then, it was to bring man under sin. Now, it is to keep him under sin. It is a part of Satan's final campaign to make of none effect the last message of mercy to the world. Its aim is to defeat the messengers of God in the work of giving the threefold message of Rev. 14:6-12. Our only hope is in an unre-served consecration to God and his service, that we may be kept by him from the evil that is in the world. "Because thou didst keep the word of my steadfastness, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth."

### **A Startling Exposure**

"HOLDING up a State" is the title of an article in *The Outlook* of February 7, in which George Kennan, the well-known traveler and writer, describes his personal investigations into the political methods which have for so long a time maintained a senatorial deadlock in the State of Delaware. For thirteen years this State, owing to the "rule-or-ruin" policy of a party which sought to create a one-man power, has had only one senator in Congress, and for two years past it has not been represented in the Senate at all. The facts which Mr. Kennan discovered are such as have long been believed to exist in many parts of the country, on the basis of evidence of a more or less tangible nature; but never before has the full proof of anything so completely exemplifying the term "political corruption" been brought into the public view, save in the revelations of municipal misrule that have recently cast the shadow of disgrace over some of the larger cities. Never before has an entire State been "held up" with such boldness and for such a period of time. Evidently we have reached a day when political corruption is far bolder, if not far greater, than in the times which have passed into history.

The story of this bold "hold-up" of the State of Delaware is the story of the efforts of J. Edward Addicks, of that State, to purchase a seat in the United States Senate. He is a wealthy man, and it is estimated that he has spent, in



all, more than a million dollars in the purchase of votes. The condition of things which has grown up in Delaware under the campaigns of corruption led by Mr. Addicks is thus described by Mr. Kennan:—

Women urge their husbands to sell their votes because they need the money, and because the act is no longer regarded as disgraceful; eight-year-old boys wish that they were grown up, so that they might get twenty dollars from Addicks; farmers sell not only their own votes, but the votes of their sons who have just come of age; Democrats go into the camp of the Addicks Republicans simply because the latter have "got the most money;" and intelligent young men frankly express the opinion that the bringing in and distribution of a huge corruption fund is a good thing for the poor farmers, and that a man who buys votes enough to elect him to the Senate of the United States is fully entitled to go there, and is unjustly treated, if not actually defrauded, when kept out of the position for which he has liberally paid.

"The buying of votes throughout southern Delaware in last fall's election," says Mr. Kennan, "was so open and so notorious that the local Addicks men did not think it worth while to make a secret of it." Considering the readiness of the people to sell their votes, there was indeed no apparent necessity for secrecy. For example, it is mentioned that "there are said to be less than fifty unpurchasable votes in the whole of Dagsboro." In Kent and Sussex Counties, where it is reported that \$130,000 was spent to purchase votes in 1902, seven or eight thousand voters were willing to sell their votes. This is a very large proportion of the total voting population.

The "hold-up" of the State still continues, and seemingly with the indorsement of almost the highest authority in the Republican national party; for Mr. Kennan adds that "Senator Hanna, chairman of the National Republican committee, telegraphs State Representative Flinn at Dover that the anti-Addicks men ought not to combine with the Democrats to defeat the union Republicans, because 'certainly the party is entitled to the fruits of its' (purchased) 'victory.'"

What politics is in Delaware, as revealed by these facts, it is in every State, to a greater or less extent. The "corruption fund" is a common thing on election days, and the election returns are largely influenced, and in many cases actually determined, by purchased votes. No proof of this assertion is needed beyond the knowledge which must have been gained by every intelligent observer of political affairs.

It is the constant endeavor of a large class of reformers in this country to purify politics by turning out the "rascals" who have bought their way into office. These reformers build up beautiful theories and paint beautiful pictures

of the good time that is coming when politics shall have been made pure by law, or by some other earthly means. The very kingdom of heaven is, we are told, to be set up on the earth by the churches getting control of State and national politics. But these reformers do not look deep enough to see that the root of the whole difficulty is in the people themselves. There would be no corrupt use of money on election day if the people were not ready to sell their votes; and the selling of their votes is not the means of their corruption, but the evidence of it. The hold-ups of States and cities by men who have wealth without conscience, is the fruit upon the evil tree; and though the fruit may be plucked off by legal or political means, the tree will surely bear another and similar crop. Politics or the law may remove the figureheads to which public attention is turned by exposures like this made by Mr. Kennan, but Christianity alone can purify the individual heart in which lies the evil that makes political corruption possible. And this, and only this, is the proper work of the Christian church.

L. A. S.

### "Our Friend . . . Sleepeth"

THERE is hardly a family without its absent member. There are few homes in which the roll can be called and all answer "Here." In our family circles there are voices and faces which live only in the memory. We still have a vivid recollection of the closed eyes, the folded hands, the hush in the household, the solemn service, and the last journey to the quiet resting place. "Earth to earth, dust to dust," said the minister, as the handful of earth was thrown into the open grave, and then in subdued tones the notes of the hymn were heard:—

"Asleep in Jesus! blessed sleep  
From which none ever wake to weep;  
A calm and undisturbed repose,  
Unbroken by the last of foes."

"Asleep." Yes, that is the word. And then we recall the words of the Master, "Our friend Lazarus sleepeth." And again, "Weep not; for she is not dead, but sleepeth." And linked with these statements come the helpful words, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." Ah, there is hope for us; not simply a longing desire, but a well-grounded hope. We shall meet them again. It will be only a little while. And so, looking up into the sunlight of our Father's face, we see in our very tears a miniature representation of the rainbow round about the throne, "the appearance of the likeness of the glory of the Lord," and we are comforted.

When we face death, we learn the quality of our Christianity. Faith in

the work of Jesus for us robs death of its dread. Our Saviour has delivered us who, otherwise, through fear of death would all our lifetime have been subject to bondage. He has conquered him that had the power of death. He has "abolished death, and brought life and immortality to light through the gospel." He has the keys of death and of hades. He who believes this has the victory over death. He cannot be holden of it. He falls asleep himself, or he lays away loved ones, with the full confidence that "the dead shall hear the voice of the Son of God: and they that hear shall live." And this hope lights up the valley of the shadow of death.

By his work in our behalf Jesus has changed death into a sleep. Both the living and the sleeping are in his care. The homes of the living and the resting places of the sleeping are known to him. And so "whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord of both the dead and the living." In his death and resurrection is our hope, whether we wake or whether we sleep; for the power that can keep us from sin while we live can bring us forth from the land of the enemy. "O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

To the heart of every mourner we would speak words of comfort. Our Father knows all about our sorrow. Jesus has wept with us. "His grief [at the death of Lazarus] was not alone because of the scene before him. The weight of the grief of ages was upon his soul, and, looking down the years that were to come, he saw the suffering and sorrow, tears and death, that were to be the lot of men. His heart was pierced with the pain of the human family of all ages and in all lands. The woes of the sinful race were heavy on his soul, and the fountain of his tears was broken up, as he longed to relieve all their distress." Bereaved mother, Jesus wept with you. Sorrowing husband, Jesus wept with you. Lonely widow, Jesus wept with you. Ah, the divine Sufferer suffers with us in all our suffering. This is divine sympathy.

How cheering is the thought of the great re-union which is now so near at hand.

"When the weary ones we love  
To the silent land remove,  
Though the earth seems poor and waste,  
All our life-joy overcast,—  
Hush! be every murmur dumb;  
It is only — 'Till he come.'"

This is the Christian's hope. And the time is so short that we may wait with courage. To-day we are parted, but we shall meet again when Jesus comes. Take heart, O troubled one. "Soon will the Master come."

### A Significant Demand

At the session of the coal strike commission held in Philadelphia, Pa., February 9, Mr. Henry D. Lloyd, speaking for the miners' union, made the following significant statements regarding the establishment of a permanent agreement for the settlement of disputes between the miners and the mine owners, which agreement is to include a provision for arbitration:—

The miners want more than the mere recognition of the union. They want an agreement for the negotiation of contracts, and a settlement of grievances with provision for arbitration if necessary. Arrangements of this kind are every year becoming more common in Europe and in this country. This voluntary system and the compulsory arbitration of New Zealand are twin brothers traveling by converging paths toward the same goal—industrial peace.

The moment the award is made, there will arise questions between the mine owners and the men as to its interpretation and its scope. Some of the operators claim the right to refuse work to a man for being "a gross agitator," and they claim also the right to define to suit themselves what constitutes a gross agitator.

The most precious power of all for the pacification of industry, the power to prevent disputes from beginning, will be absent unless the commission exercises the power it has to provide a "permanent" remedy. Unless permanent methods of adjusting such questions as may arise long after this commission has ceased to exist, can be found, the country may find itself at any moment threatened again with the agony from which it thought it had escaped through the intervention of the president.

The trade agreement is the most modern and most important development in the methods of industrial peace here or in Europe.

It would be well indeed if all differences between labor and capital could be settled by mutual agreement of the parties concerned, without recourse on either side to an appeal to force. It is said that in the bituminous coal industry many controversies are adjusted in this way, there being an "annual joint interstate conference of operators and miners," at which all matters of controversy are considered and decided. But it is demanded that there shall be provision made for arbitration. Between separate nations, arbitration is a proper means of settling disputes, since it is the only alternative to war. But between private parties subject to the same law and government, compulsory arbitration to secure the rights of either party should never be necessary. The preservation of their rights is the purpose of the government itself. Arbitration becomes necessary only where the government fails, and it is a sad confession indeed that government in the United States—a government of the people by the people for the people—is a failure. But as is now a matter

of history, government in the State of Pennsylvania and in the United States did fail to bring the great coal strike to an end, and it was necessary for the president to intervene and find some means of relief outside both State and national constitutions, which he did by appointing the coal strike commission to arbitrate between the contending factions. This established a notable precedent, and the disposition to follow it in future emergencies is already evident.

The great federations of this day, both of capital and of labor, conscious of their great power, show a strong disposition to override the law and make arbitrary demands not justified by the principles of free government, and the introduction of government by arbitration as a substitute for government by constitutions is the natural outcome of such conditions. It remains to be seen how rapidly the constitutional government set up by the statesmen of the eighteenth century and preserved by those of the nineteenth, will be set aside for some form of monarchy.

L. A. S.

### Driving the Turk from Europe

VERY significant to those acquainted with the prophecy of the eleventh chapter of Daniel, are these words which appeared in prominent head-lines in the *Chicago Tribune* of February 8: "Russia to Drive Turk into Asia: Long Expected War to Seat Czar at Constantinople Now Believed to Be Near at Hand: Sultan Ready to Fight; Orders Issued for the Prompt Mobilization of Nearly a Quarter of a Million of Soldiers."

The Turk to be driven from Europe! To us these words mean, first of all, the fulfillment of inspired prophecy. To us their chief significance is not a change in the map of Europe, but the coming of the hour of the standing up of Michael in the heavenly courts, and the time of trouble such as never was. Translated into the language of God's providence, they read, "Get ready; get ready!"

Making all due allowance for English prejudice against Russia, says a London dispatch, it is impossible not to share the belief "that Russia has determined that the time is ripe for the realization of her great ambitions, and that she intends the present year to extend her domain to the Bosphorus."

"There have been many false alarms," says the *Pall Mall Gazette*, "but this spring the trouble will come. The one convincing sign is to be found in the circumstances of General Ignatieff's tour of the Balkans in commemoration of Russian victories. His speeches there were of the sort calculated to make mischief. He did not improvise these speeches, nor make them on his own responsibility. That is not the Russian way. It follows that in fomenting

trouble he was carrying out the settled policy of the Russian foreign office. The same journal mentions further that Macedonia is always ready to rise whenever it sees a chance of foreign assistance, and that any serious uprising there may be considered as good evidence that Russia has given the word. And if Russia gives the word, it is because she is sure of a free hand in dealing with the Turks. The *Gazette* believes that Russia has that assurance at this time.

Long have Seventh-day Adventists proclaimed that the event now heralded in the press as impending would take place, basing their prediction not on any human appearances, probabilities, or speculations, but solely on the prophecy of Daniel 11. Now the attention of the world is called to expected events by which this prophecy is to be fulfilled, and now is the opportune time to call the world's attention to the prophecy, and to its meaning as the herald of greater events to follow. "Arise, shine; for thy light is come." This is an essential part of the work of getting ready, to those who know the truth.

L. A. S.

THE first great disaster of the new year, paralleling the great calamities of 1902, is reported from the Society Islands, in the South Pacific. These islands and the Puamotu Group, eighty in number, were visited January 13 by a hurricane and tidal wave, which wrought wholesale destruction of life and property. The number of lives lost is said to be at least 1,000, and it is feared that many more than this number perished. The survivors are left without food or shelter. "Old inhabitants on the island of Raiatea," the account says, "declare the storm was the worst they had ever seen." We are in the time of the fulfillment of Christ's words, "The sea and the waves roaring." The world hears the sound of the chariot wheels of the coming King.

THAT consecration which daily places the whole being under the control of the Spirit of God, that every capability may be employed in faithful service, glorifies God. Every morning we should give ourselves anew unto God in an unreserved surrender. Every morning we should commit ourselves fully into his keeping for the untried experiences of a new day. "Commit thy way unto Jehovah; trust also in him, and he will bring it to pass. And he will make thy righteousness to go forth as the light, and thy justice as the noonday." We are the servants of the living God. We are here to represent his character in the earth, to be the channels through which divinity may be revealed to humanity. We are to show forth the excellencies of him who has called us out of darkness into his marvelous light. A practical consecration will be manifested in seeking first the kingdom of God and his righteousness. Things will be viewed from God's standpoint, and valued according to his estimate of their worth. And the whole life will be the experience of walking by faith.

## General Articles

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

### Just as God Leads

Just as God leads me I would go:

I would not ask to choose my way;

Content with what he will bestow,

Assured he will not let me stray.

So, as he leads, my path I make,

And step by step I gladly take—

A child in him confiding.

Just as God leads, I am content;

I rest me calmly in his hands:

That which he has decreed and sent,

That which his will for me commands,

I would that he should all fulfill,

That I should do his gracious will,

In living or in dying.

Just as God leads, I all resign;

I trust me to my Father's will:

When reason's rays deceptive shine,

His counsel would I yet fulfill;

That which his love ordained as right,

Before he brought me to the light,—

My all to him resigning.

Just as God leads me, I abide,

In faith, in hope, in suffering, true:

His strength is ever by my side;

Can aught my hold on him undo?

I hold me firm in patience, knowing

That God my life is still bestowing,

The best in kindness sending.

Just as God leads, I onward go,

Oft amid thorns and briars keen;

God does his guidance yet bestow,

But in the end it shall be seen

How, by a loving Father's will,

Faithful and true he leads me still,

My trembling footsteps guiding.

—Lampertius.

### Who Are Representing Christ?

MRS. E. G. WHITE

WE are living in times that try men's souls. Those in high positions of trust, whom we may call—as God called some in the days of Noah—mighty men, men of renown, know little of the causes that underlie the present state of society. Many do not care to know; others do not study from cause to effect. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime of every type, manifest in all classes, from the highest to the lowest. Many are struggling vainly to place business operations on a more secure basis. The great extremes of wealth and want produce unnumbered evils.

In our large cities there exists an appalling condition of poverty; multitudes are destitute of food, clothing, or shelter. In the same cities are men of wealth, who have more than heart could wish; who live luxuriously, spending their money upon richly furnished houses, upon personal adornment, or worse, upon the gratification of the sensual appetites, upon tobacco, liquor, and other things that destroy the power of the brain, unbalance the mind, and debase the soul. While they are thus selfishly indulging

themselves, all heaven is looking down upon these unfaithful stewards. God and angels mark how the means given to men with which to honor the Creator by blessing the world, are turned to the gratification of self, to the dishonor of God, and the neglect of his heritage.

The prince of darkness has set in operation every device to destroy man. He has legions of evil workers uniting with him to obliterate the image of God in the youth. I ask those who are acquainted with truth, who know righteousness, What are you doing? Are you uniting your influence to bring into the ranks of the Lord's army all whom you can possibly reach? Have you yourself enlisted to fight the battles of the Lord? As Christians it is our work to represent Christ. We are to set an example that shall be in striking contrast with the practices of this evil age.

While distrust and alienation are pervading all classes of society, Christ's disciples are to reveal the spirit that reigns in heaven. Because the world was ruined through sin, God gave his Son to draw men back to him. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He gave all that heaven could give for the saving of the lost. In every soul that receives this love, it will manifest itself in like manner. God so loved that he gave. If we love with his love, we too shall give all. We shall be co-workers with him whose mission it is to "preach the gospel to the poor; . . . to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." We shall do the work he has set before us,—“to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke; . . . to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh.”

Again the Lord says, "Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." All about us are souls who have gone out of the way,—souls who have been wounded and bruised by the enemy, and who feel a craving for help, for sympathy. These souls, when brought in contact with us, should find a strong hand stretched out to clasp their hand, a strong, living faith that will help them to put their trust in Jesus.

All who pray in simplicity, "Be thou my pattern," will walk in Christ's footsteps; they will reveal that they themselves are striving to follow Christ, and as the natural result they will lead others to seek the higher life. The power of speech is a precious gift of God, and if used in speaking words of hope and courage to the oppressed, it is a savor of life unto life. But it may be a savor

of death unto death. Harsh or even thoughtless words may be great hindrances to the struggling, fainting soul. They may sting and bruise until the soul shall be driven upon Satan's ground, never again to listen to the voice of Christ.

The Saviour marks all our work as if done unto himself; for he identifies his interests with those of suffering humanity. Every one who names the name of Christ is called, so far as lies in his power, to help every other soul in the heavenward way. But let none feel that Christ has placed him on the judgment seat, to pass judgment on a brother or a sister who is unfortunate, or who falls into error. Many hearts are sorely stricken, to whom words fitly spoken might bring peace and rest. These souls are a test to their brethren and sisters, revealing what is in the heart. All heaven is looking to see how we treat those that need our help. It is this that reveals whether the glowing fire of the first love is still burning upon the altar of the heart.

What a power the church would have in it if all its members were so imbued with the Spirit of Christ that they would speak to one another only words of comfort and peace and hope; if none felt it their prerogative to judge, to oppress, to cast a dark shadow on another's soul.

When the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" the Saviour "called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

My brethren and sisters, be not deceived in regard to your own souls. They that are hearers and doers of the words of Christ are the only ones who have built upon the eternal rock, and whose house will stand secure when the storms beat upon it. What foundation have you been building upon,—sliding sand or solid rock? If you are not doers



of the words of Christ, your house is sure to fall. Do you seek to save souls that are perishing, or do you fold your arms, and leave those unhelped whom you could help? You will gain no strength or encouragement by neglecting to work the works of Christ.

"Whosoever drinketh of the water that I shall give him," said Christ, "shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

### Ready to Distribute

J. N. LOUGHBOROUGH

(Concluded)

"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 ["the life which is life indeed," R. V.]." 1 Tim. 6:17-19.

In a former article we saw how utterly worthless in the sight of heaven is trusting in the riches of this world. Our text teaches the proper use of this world's goods. We are told to be "ready to distribute, willing to communicate." Other portions of Scripture teach the same. "Let him that is taught in the Word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh [useth this world's goods simply for self] shall of the flesh reap corruption; but he that soweth to the Spirit [has God's glory in view in all his doings] shall of the Spirit reap life everlasting." Gal. 6:6-8. "But to do good and to communicate forget not: for with such sacrifices God is well pleased." Heb. 13:16.

This "communicating" must relate to the use of our bodily powers and worldly goods, else how could there be any sacrifice connected with it? In Rom. 12:13 we read, "Distributing to the necessity of saints; given to hospitality." In 1 Peter 4:9, 10, this instruction is given: "Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." In the Corinthian letter we read, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9:7. Again, "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that

he hath not. For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." 2 Cor. 8:12-15.

The illustration above was the gathering of the manna in the wilderness. There was no advantage taken by the strong and nimble ones over the slow or weak brother. The abundance of the one led him to consider the necessities of the less fortunate. This will be the course of the faithful steward with the Lord's goods intrusted to his care. Would to God that there were more people in this world who looked upon the substance intrusted to their care as did David when he had contributed of gold and silver at least \$125,000,000, with a vast amount of brass and other material, for the erection of the Lord's temple in Jerusalem. He said, "Who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. . . . All this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own." 1 Chron. 29:14-16.

There are too many, alas! in this world who look upon that given to aid the Lord's cause, or for the relief of suffering humanity, or for anything aside from themselves or their families, as really just so much lost. They are unlike a liberal-hearted Christian of whom I recently read, who, when coming to the close of his life, said, "What I have used in life simply for gratifying self is a total loss; but that which I have given for the Lord's cause and for suffering humanity I still have." He regarded it as "treasure laid up in heaven." It is well ever to bear in mind that "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11:24, 25.

The initial text of this article does not intimate that the Lord is benefited in our being "ready to distribute, willing to communicate;" but it does say that they who pursue such a course are "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Happy will it be for those who, in this life, like Moses, refuse "the pleasures of sin," and esteem the reproach of Christ "greater riches than the treasures in Egypt" (this world); because they have "respect unto the recompense of the reward." Heb. 11:25, 26.

Our text admonishes, Be "ready to distribute." In order to be ready to distribute, we must get ready. To get ready implies calculation, planning with reference to it, providing for it. Elder James White used to say: "Giving is a trade, to be learned just as well as any other

trade." If when means come into our possession, we say, One tenth of that is the Lord's, that must be set aside first; and then of the nine tenths inquire, How much can I spare above the actual wants of myself or family for calls that may come for liberalities? we shall then have a fund on hand. If we practice self-denial to replenish our charitable fund, we shall be "ready to distribute." There are those who are adopting the setting apart of a second tithe as a fund from which to draw for First-day offerings and other calls that may arise for help, and they are happy in so doing.

It is said of Whitefield, the associate of the Wesleys in their work, that when asked how he managed to give so much to the poor and to other objects, he replied, "When I get a guinea [a little over five dollars], I say, 'There is a guinea, I will spend as little of it as possible for myself, and put a blessing on the rest of it by sending it out to do good.'" Will it not be well for each of us to do in like manner with that which comes into our hands? If so, we would always have funds in hand "ready to distribute." Try it, and share the blessing promised.

### Divine Object-Lessons

S. N. HASKELL

God's first method of instructing the human race was by objects in nature. When they failed to comprehend, he gave them the written Word. Afterward he sent his Son to illustrate what there is in nature and in the written Word, and how to teach it. "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:14.

Christ's life in the world is an object-lesson. His teaching was by parables. "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." Matt. 13:34, 35.

Christ's parables and lessons were drawn from nature, and from circumstances with which the people were familiar, so that when those objects were seen, or the same circumstances again occurred, the spiritual lessons drawn therefrom would come fresh to their minds.

The creation of the world was an object-lesson of the love of Christ; for it was he who spread the heavens and laid the foundations of the earth; it was he who filled the earth with beauty, and the heavens with songs of praise. All created things in heaven and earth are object-lessons of the love of Christ. This planet, working out the problem of salvation, is an object-lesson to the universe. Angels and unfallen inhabitants of other worlds are watching with the most intense interest the details of each person's life; "for we are made a spec-

tacle unto the world, and to angels, and to men." 1 Cor. 4:9.

When the cloudy mist that now obscures our view, is rolled back, and eternal things appear in their reality, and the great problem of life is worked out, "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," will be heard saying, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13. "The four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:10, 11.

Every step in the working out of the problem of redemption, even that which may appear mysterious and obscure to us now, will finally be seen as important, when the great plan of the salvation of the human family is completed. Each event has its appointed hour and place. Every individual has a life distinct from all others, and an experience differing essentially from them. God desires that our praise shall ascend to him, marked by our own individuality. So intimately is Christ connected with the human family, that he never leads his children, or in any manner deals with them, otherwise than they would choose to be led and dealt with, could they have seen the end from the beginning, and the wise purpose of him who would have them co-workers with him.

### Are You Fighting for Your Children?

M. BESSIE DE GRAW

BEFORE a large company of teachers stood an influential man, and speaking of the needs of the children, he uttered the following thrilling words: "Men of the North, men of the South, women of both sections, why sit we here idle when the struggle calls us to the fight? In those days of 1861 to 1865 what were you doing? In all this splendid Southland of ours there was the sound of marching troops, and the martial drumbeat, and the tears of our women watered the land. They gave up all that they had. They sacrificed every dollar, everything of value. They laid aside the things which belonged to the life of luxury and refinement, and the circumstances under which they had been born and reared, and took up the labors of the field and of the factory,—and we sent more men to the front than we had voters in the State. What were we fighting for? . . . *You were fighting for your children.* If you gave in war the lives of your men and the destruction of your homes, now that the union has been preserved, and the negro has been freed, and we have achieved a more glorious independence in the South than we had ever enjoyed, what hinders it that we sacrifice the time and money that are necessary

to build up the rural schools in these States?"

This was Governor Aycock, of North Carolina. The hearts of men who had fought in war thrilled as they heard these words. Teachers responded to the call. The South is making a strenuous effort to educate its children. Men have been willing, as the governor says, to sacrifice their lives for their children. Women, in the great struggle between the North and the South, "gave up all that they had. They sacrificed every dollar, everything of value. They laid aside the things which belonged to the life of luxury and refinement, and the circumstances under which they had been born and reared," in order to save their children. To-day the children of our denomination are being rapidly swept away.

One of our own workers, who stands in a position to see what is actually occurring, says, "I never saw a time when it seemed so hard to plan definitely for our Sabbath-keeping children and young people. Every possible excuse is offered to keep workers from laboring for them. I think that in the past two years there has been a steady drift of our young people into the world, and that in a more marked degree than our own people realize. We have made but puny efforts. With all that has been done to establish church schools and other means for holding our young people and children, it seems to me that there must be a more gigantic and universal movement on the part of all the workers before we can hope to accomplish much.

"I have wondered many times if in this great movement toward the outposts [in behalf of foreign missions] there was not danger in forgetting just as important things at home."

Discourage foreign missions?—Not for one moment. But while sending our forces into foreign countries, what provisions are we making to recruit the army? It is hard to find workers now to fill the calls. The supply is decidedly limited. What shall we do when this supply is exhausted? Answer the question for yourself. What are we doing to keep up the supply? We have been told definitely that in the youth is the future hope of the missionary work, and yet to-day hundreds of our youth are drifting into the world. It cannot be otherwise; for their education is conducted by teachers of the world, and if those teachers have any influence at all, the children must go with them into the world.

We say that we are establishing schools, and yet in the words of the worker just quoted, our efforts have been puny. Unless there is a general uprising on the part of all our workers in behalf of the children, what can we do? If the nation calls for help, every man, woman, and child is willing to sacrifice. A cry is going heavenward, and yet we sit still. The condition is deplorable. How long will heaven bear with us?

"THE things that are revealed belong unto us and to our children."

### A Consecrated Life

WHO can estimate the good accomplished in such a life, especially when, in God's mercy, it is continued many years? None but the omniscient Mind can follow the lines of moral influence and power. The Christian throws the pebble of prayer into the ocean of divine providence, and the influence is felt in every direction, widening and deepening along the course of eternal ages. Our mission is not to trace out results, but rather to create and put in motion influences. We spin the threads of life, but God weaves them, and in designs of his own. By simple faith we must do our work, and then leave the results with him. We may have only "five loaves and two fishes," but under the quickening and directing power of the divine Spirit these are sufficient to feed the multitude, with many baskets of fragments remaining.

Causes are constantly creating changes in the material world, but in all the changes created there is no loss—not a particle of matter is wasted. Through the power of heat a quantity of water is converted into steam, and this passes beyond the reach of human vision, and even beyond the power of human knowledge. So the power of divine grace, acting upon the human soul, generates influences which radiate through the wide expanse of God's spiritual kingdom, but in ways unknown to finite minds. Wonderful beyond the power of human thought is the web woven from the threads of every human life. Eternity will not be long enough to trace all the threads in this marvelous web. What inspiration dwells in this thought! What a powerful motive it presents to the people of God to purer devotion and more complete consecration in his exalted service!—*Leander Hall.*

### The Greatest of All

My greatest loss—to lose my soul.  
My greatest gain—Christ my Saviour.  
My greatest object—to glorify God.  
My greatest prize—a crown of glory.  
My greatest work—to win souls for Christ.  
My greatest joy—the joy of God's salvation.  
My greatest inheritance—heaven and its glories.  
My greatest victory—over death through Christ.  
My greatest neglect—to neglect so great salvation.  
My greatest crime—to reject Christ, the only Saviour.  
My greatest privilege—power to become a son of God.  
My greatest bargain—the loss of all things to win Christ.  
My greatest profit—godliness in this life and that to come.  
My greatest peace—the peace that passeth understanding.  
My greatest knowledge—to know God and Jesus Christ, whom he hath sent.—*Exchange.*



"How little it costs, if we give it a thought,  
To make happy some heart each day!

Just one kind word, or a tender smile,  
As we go our daily way;  
Perchance a look will suffice to clear  
The cloud from a neighbor's face,  
And the press of a hand in sympathy  
A sorrowful tear efface.

"One walks in sunlight; another goes  
All wearily in the shade;  
One treads a path that is fair and smooth,  
Another must pray for aid.  
It costs so little! I wonder why  
We give it so little thought.  
A smile—kind words—a glance—a touch—  
What magic by them is wrought!"

### Physical Labor a Blessing

D. H. KRESS, M. D.

THE importance of systematic physical exercise in the maintenance or development of a healthy, vigorous body and mind is not appreciated as it should be. By the majority, physical work is performed in a mechanical manner, not from choice, but simply because it is a necessity, or to gain a livelihood. It is regarded as mere drudgery, an evil to be tolerated until sufficient means can be accumulated to enable one to live in idleness. Then the full benefit that should result from exercise is not gained. The woman at the wash-tub, laughing and good-natured, is seldom ill. The amount of good we get out of work depends in a great measure upon the good we see in it, or upon cheerfulness of mind, and the amount of mental and physical energy we invest. Therefore the wise man says, "Whatsoever thy hand findeth to do, do it with thy might;" in other words, put your heart into all you do.

Walking, the best of all exercises, may be taken in a listless way, stumbling along with no special aim in view, and very little good be received. But by taking a brisk walk in the open air, in a cheerful spirit, with shoulders back, head erect, throwing some life into it, expecting some returns for the means of vitality invested, we are never disappointed; we reap with compound interest. The life current flows more freely, and every organ of the body is benefited thereby.

Many go to the seashore or to sanitariums to regain health; some are greatly benefited, others are not. If you should follow the two classes in their treatments, you would find that the one class go through the treatments and exercises prescribed in a mechanical way, while the other class make a business of getting well; they expect much and receive much. There is something wrong

with our education. Honest labor is considered by nearly all as a curse, and not as an inestimable blessing. The Egyptians seemed to have this conception of labor; for fear that the children of Israel should multiply and become a people more powerful than they, and join their enemies and fight against them, they said, "Let us deal wisely with them." Thinking that hard work was the surest way to cause physical degeneracy and to weaken the race, they placed taskmasters over them, and afflicted them with the hardest kind of labor. They were sadly disappointed in this, however. The record tells us, "But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel."

The good derived from food or from the air inhaled, depends on a good, vigorous circulation of the blood. It is the blood that carries life from the food, air, and water, to the different organs and muscles of the body.

The arm of the blacksmith becomes well developed and strong. By constant exercise the circulation of blood is quickened, and more life is carried to it. Upon the other hand, inaction of any organ causes a sluggish circulation of the stream of life through it, and inevitably results in decrease in its size and strength. Not only does physical exercise build up, develop, and strengthen the muscles, but it also develops the brain. A leg or an arm amputated causes atrophy, or a wasting, of that portion of the brain which has control over those muscles. This shows that a well-developed and well-balanced mind depends on a well-developed body.

Gladstone's clear-headedness and success as a statesman depended in a large measure upon his systematic physical exercise. We are living in an unfortunate age,—an age of specialization. A few years ago, only all-round men and women were in demand. Clerks in stores were supposed to handle everything,—groceries, clothing, hardware, machinery, etc. Light and heavy, inside and outside work were combined. The women did housework, made the clothing for their families, worked in the fields, etc. Economy had to be studied, and much thought was given to the home. This variety of labor compelled the use of nearly all the muscles of the body.

Now we have bookkeepers, who lean over the desk ten hours each day, and handle only the pen; stenographers, who operate only the typewriters; telephone operators; in fact, every one has his specialty. Thus while some muscles and certain cells of the brain are constantly exercised, and wear out from overwork, others lie idle, and rust from disuse. This

in a great measure accounts for the increase in mental and other diseases, and for the rapid degeneracy in the race during the past fifty years.

Institutions of learning are beginning to see the need of having physical exercise as an aid in mental development and maintenance of physical health. They have encouraged football, baseball, bicycle riding, the gymnasium, etc. I have no hesitancy in saying that the harm that has resulted from these will in many instances overbalance the good derived from them. The greatest danger in the various games, the gymnasium, and the bicycle, is overexertion. From my own observation I should say nine have been injured where one has been benefited. I think it has been demonstrated that the bicycle does not develop symmetrically; in fact, the cyclist is recognized by the contracted chest and round shoulders. Only certain sets of muscles are developed. It is the aim of bicyclists to send all the energy to the muscles needed in propelling the machine.

In the gymnasium there is the greatest danger from overexertion by lifting heavy weights, swinging on bars or rings, etc. Muscles are so severely taxed that they are injured beyond repair. No mode of exercise can take the place of useful labor or walking in the open air. The farmer, the gardener, etc., have exercises which are the most beneficial; all the muscles are brought into use. But work must not be looked upon as drudgery. It must be taken up with cheerfulness, just as boys engage in the playing of ball.

Bind up an arm and do not use it for a short time. It will be found weaker than the one that has been in use. General inactivity will also result in general weakness.

Not long ago a robust, strong young man met with an injury to his arm. He was compelled to lie in bed for two weeks very quietly. At the end of this time he attempted to walk, but found, to his surprise, that he was unfit for the task.

When inactive, the blood does not circulate freely, little life is carried to the muscles, and the impurities, or wastes, are not expelled. This accumulation of impurities in the system not only acts as muscle poison, causing feelings of physical feebleness and sickness, but it also causes a depraved condition of the brain, leading to impure thoughts and acts. This was the cause of the licentious condition of Sodom. "Fullness of bread, and abundance of idleness was in her and in her daughters."

The young men and women found walking in the streets of our large cities, trying to gain a livelihood without honest work, have in nearly every case been reared in idleness. By tracing back the history of these poor unfortunates, we find that in their homes, pride was encouraged, children were allowed to eat and drink to excess, controlled by appetite instead of principle. The daughters were permitted to spend their time in idleness, or doing a little fancy work, or

playing the piano, while mother did the housework and drudgery. This is the surest way for mothers to ruin their sons and daughters. Hard work and a simple dietary with God's blessing are the surest protectors against immorality. The only way for us to save our children from lives of shame and crime is by avoiding the causes which lead to such a life. We are all anxious to avoid results, but this we cannot do without avoiding causes.

The standing pool becomes filled with filth, germs, and slime. A flowing stream keeps the water free from these poisons. Air in motion purifies itself. Perfect health and purity depend on perfect circulation of the life stream.

None are so happy and healthy as those who are always busy, cheerfully going about their daily work, not scheming to do as little as possible, but seeing how much they can do to lighten the burdens of others.

### Philosophy of Water Treatments

THE beautiful benefits of hydrotherapy can be illustrated by simply bathing the face with cold water upon a hot day, and then noting the refreshing effects which follow this application. If treating only one square foot of skin produces such a pleasant feeling, how much good must come from similar applications to the seventeen feet of skin surface, even if the internal organs do not have the necessary nerves to tell us how thankful they feel after such a treatment.

Each of the internal organs of the body has an area on the skin with which it is in communication, and through which we can speak to it. The skin is really the keyboard of all the internal organs, and we may learn how to play upon it. The most successful physician or nurse is the one who knows this keyboard the best, and can bring harmonious action from the internal organs by the simple applications which he makes to the skin.—*David Paulson, M. D.*

### Home Training for Boys

SHALL the training for home life be confined to the girls? There is much agitation over the necessity for training girls for domestic life and for motherhood. It is high time that the boy shall go into training to live intelligently in the home, and to assume his part of the burden wisely. While the mother's work may be that which is strongest and most observed in home making, the father's supplements and strengthens it, and is necessary for the completion of the home plan. Ignorant as many girls are of the principles of domestic life when they marry, girls are less strangers to their domestic responsibilities than are boys. Boys are in many instances left to care for themselves. They have a manly pride for independence in the affairs which govern their physical welfare. Many, when they go away to school or to college, must shift for themselves, darn their own stockings, and get their own meals. While they may be the better off for this experience, they

should learn how to live, and not sacrifice their physical welfare too much in their efforts for intellectual attainments. Their interest in camp life affords an opportunity for instruction in many lines which will be of value in home life. They will certainly become proficient in building a fire, though perhaps they may not acquire so much skill that later in home life they will long to get up early in the morning to be the first to build it.—*Home and Flowers.*

### Why I Memorize the Bible

A busy housekeeper thus tells how she began to memorize the Bible:—

At first, being long unused to such study, it was difficult for me to learn even one verse correctly, but, with determination to have every "and" and "the" right, I can now commit to memory accurately and rapidly.

I find, too, that the constant repetition of high thoughts and noble language improves my own thought and expression, especially in prayer.

While committing the Bible to memory, cares, worries, bitter thoughts, vain regrets, morbid fancies, and all the jumble of things that lumber an unoccupied mind are crowded out. By frequent repetition, rich meanings often stand out clearly in the lines, which would otherwise escape my notice.

This growing familiarity with the Bible makes it ready for use in guiding my own way and in helping others. How can I walk and talk with God unless I have in mind some word of his to which I can respond, or which satisfies my own questions and aspirations?

Sometimes I may be deprived of reading, and then what riches I shall have in this store of Bible verse hid in my heart! Often at twilight or in helpless hours I say the sweet words over with a sense of comfort and companionship, that otherwise I should miss. Then besides all this, I believe that one of the great joys of heaven will consist in tracing out God's providences in the light of his Word, and for that reason I can never be too familiar with the Bible.—*The Christian.*

### If the Coat Fits, Put It On

MRS. M. C. WARNER

How shall we teach our children to be truthful?—By being truthful ourselves. This is the first and most important step.

"But," says one mother, "I am truthful. What do you mean?"

What do I mean? You shall see: A lady called upon a friend who had a little girl about two years old. After the call was over, and the lady was putting on her wraps to go, the child put its tiny hand into the coat pocket. The mother exclaimed, "No! no! Anna, you mustn't put your hand into the pocket. Something will bite you. Would you like to put your hand into the pocket and have a little mouse bite you?"

The lady took the child's hands in hers, looked into her little face, and said, "There is nothing in the pocket, dearie, that will bite you."

"Well," the mother replied, "she mustn't do it. Her father lets her feel in his pockets, but she must let others alone. She is not too small to learn."

True, she was not too small to learn, and was taking her first lessons in untruthfulness from mother's own lips.

Do you see now what I mean? Can we not look over the past and see where we have done the very same thing?

What is the effect on older children? Will such a course tend to increase their respect for us?

A mother said to Sammie: "Sammie, if you do that again, I shall punish you." In about five minutes Sammie was doing the same thing. The mother took no notice of it. A relative of the child said, quietly, "Sammie, don't you remember mama said she would punish you if you did that again?" He laughed, and answered, "Yes, but she does not mean what she says."

The child recognizes, if we do not, that a lie has been told. Would it not be well for us to stop and ask, How many lies have I told my child? O mothers! let us seek God and be forgiven. Let us stop our threatening, and be perfectly truthful with our children, and it will help them to be truthful.

"Let us deal with them decidedly, yet patiently, lovingly, pityingly, as Jesus has dealt" with us. "Be not discouraged; be not faint-hearted. Although you may have temptations, although you may be beset by the wily foe, yet if you have the fear of God before you, angels that excel in strength will be sent to your help, and you can be more than a match for the powers of darkness. Jesus lives." Praise the Lord. Let him live in us, in the home.

### Try It This Week

LET no day pass without personal secret communication with God.

Begin each day by taking counsel from the Word of God, if but one verse while you are dressing.

Put away all bitter feelings and broodings over slights or wrongs, no matter from whom received.

Have on your heart some person or some cause for which you are pleading God's blessings each day.

Let no opportunity pass to say a kind word, do some kind deed, or at least smile upon those you meet. Do this, not affectedly, but sincerely, "as unto the Lord."

Guard well the door of your lips, that no unchaste word, jest, or story, no slander or cutting remark, no irreverent or untruthful statement, shall pass out.

Remember each day that Christ will surely come, suddenly come, quickly come; and it may be, this day will determine how his coming will find us, as it must to thousands.—*Way of Faith.*

"HELP me to long for mental grace  
To struggle with the commonplace  
I daily find.

May little deeds not bring to fruit  
A crop of little thought to suit  
A shriveled mind."

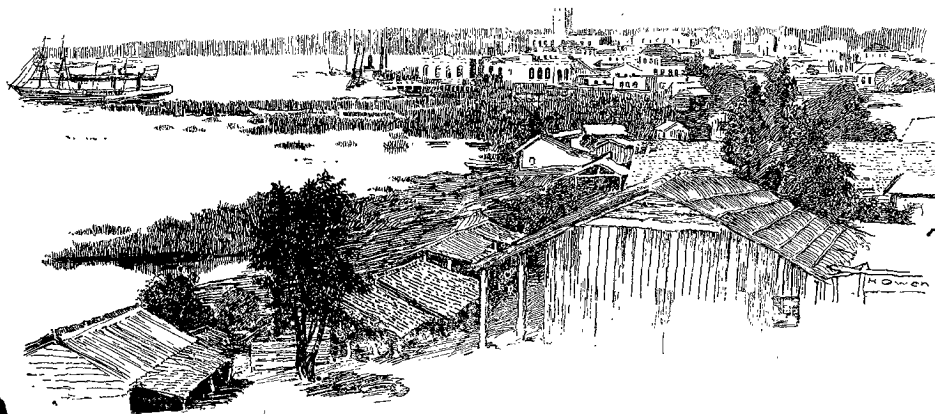
# THE WORLD-WIDE FIELD

## Progress in Paraguay

E. W. SNYDER

WE came to this colony about four weeks ago, with the object of developing some interests awakened by the *Christlicher Hausfreund*, which had been

standing the accumulations that they have in the bank, nearly all live with few of the conveniences, to say nothing of comforts. Recently we had occasion to pass the night with one of this class. His house, a one-story brick structure, with floor of the same material and roof of



ASUNCION HARBOR

sent to different addresses from time to time since our arrival in the country over two years ago. This colony was founded in 1881, and is the oldest and largest settlement of foreigners in Paraguay, numbering one thousand souls, more or less, nearly all being of German nationality. Situated on the northern shore of Lake Itaipu, it is reached by steamer, which connects it with the nearest railroad station of the Paraguay Central. The water trip is about five and one-half miles long, and two hours more are required to make the journey to Asuncion.

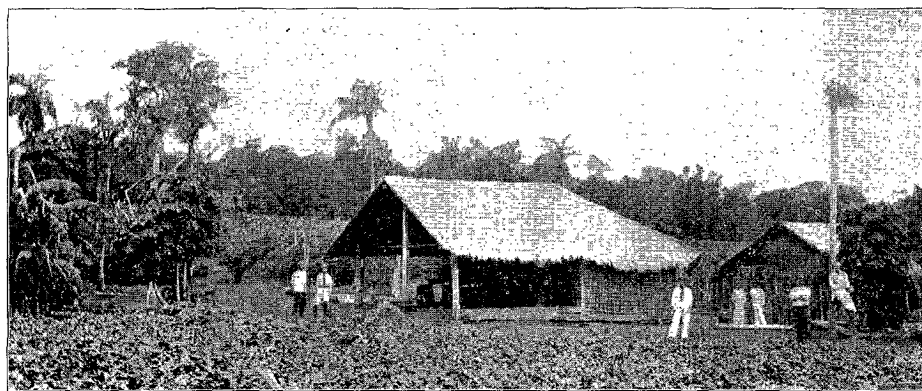
The damp, cloudy, dreary days of the Argentine winter drive many of the better-to-do Argentines to the sunny clime of Paraguay, during the months of June, July, and August; and San Bernardino, with its picturesque location on the lake shore, and with a range of mountains in the background, attracts a goodly number of these visitors. The income thus derived is the mainstay of the colony. The first impression of the village received by a North American on arriving, is that of a summer resort, the one-story brick structures, with roof of zinc and wide corridors or piazzas, presenting an attractive and comfortable appearance. The country around the village within a radius of seven or eight miles is settled by German farmers, the greater number of whom live by the cultivation of corn and vegetables and the making of butter and cheese, which are sold in the village and in Asuncion. Notwith-

standing the accumulations that they have in the bank, nearly all live with few of the conveniences, to say nothing of comforts. Recently we had occasion to pass the night with one of this class. His house, a one-story brick structure, with floor of the same material and roof of



PARAGUAYAN FAMILY

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A COLONIST'S HOME

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superfluous, while inquiry solicited the fact that a wash-basin and towels were not to be had. In view of these facts, our surprise may be imagined when told that this man was considered a well-to-do colonist, with over ten thousand pesos Paraguayan currency in the bank. The spirit of covetousness and mammon worship rules here quite as generally as in the United States, although the folly of this spirit is more manifest here, from the fact that money has comparatively little purchasing power in supplying the highest-priced imported conveniences and comforts, since it has greatly depreciated in value. At present it is worth only about ten cents gold to the *peso*, which corresponds to the United States dollar. We are often made sad by the thought that these poor people will spend money for that which is not bread, and their labor for that which satisfieth not.

With all the wealth one can accumulate, life in the interior of Paraguay is but a mere existence, tending to the development of the animal, to the deterioration of the intellectual and spiritual nature. The colonist on settling here finds his neighbors to be of the lower class of Paraguayans, living in ranchos. The climate being warm nearly the entire year, and cotton goods being expensive, clothing for Paraguayan children of both sexes, until of quite an advanced age, seems to be considered unnecessary. There is no recognized standard of purity and morality to serve as a basis on which to appeal to the people here. The would-be reformer in this country must undertake the up-hill work of creating a standard himself, by arousing public sentiment on the subject.

The difficulty of this reform work will be more apparent from the fact that in the native Paraguayan language no corresponding expressions to these virtues are found. The excessive and general use of tobacco among both men and women tends also to grossness, and to the obliteration of all sense of shame because of their degraded condition. These depressing influences surrounding the children of foreigners, together with the absence of almost all intellectual and moral influences in the home, will account for their degradation to almost the level of the native. One indication of this condition is the frequent elope-

ments of daughters of foreign colonists with Paraguayan peons. However, the parents are not without responsibility in



these cases. Having come from Europe with the faith of the state church, which at best is but an empty form, they soon, under their depressing environment, lose sight of even this, and, like a drowning man grasping at straws, many of them find consolation in spiritism and theosophy.

These delusions are making an alarming headway all through this part of South America, their adherents in this colony numbering over one hundred families of foreigners. We are safe in saying that the individuals who have a daily Christian experience can be counted on the fingers of one's hands.

But in nature there is abundant evidence of that invisible Power that is constantly at work as man's servant to feed and clothe him. Footprints of this love are seen everywhere. The mountain, in the form of terrace on terrace, recedes from the back of the village, and is covered with perpetual green, dotted here and there with trees laden with beautiful pink and golden flowers, which in the distance appear like huge rose-bushes in bloom.

The country is covered with timber, and is well watered, in the latter respect reminding us of the mountain streams and springs of Pennsylvania. Severe droughts are almost unknown here, although during the months of August and January there is but little rain.

In all work the most primitive methods are employed. The greater part of the timber for building purposes is cut by hand, while the land is mainly cultivated with only the aid of a hoe. Hand cultivation is necessitated by the fact that in clearing the land only the small wood and brush are burned, while the trunks are left wherever they happen to fall, until they rot. Apparently, the stumps and tree trunks occupy as much space as the available land for cultivation. In places where the land will permit of plowing, we find the most primitive implement for this purpose in use. This may be described as a stick of timber about three by four inches thick and about twelve feet long, to one end of which is securely fastened a piece of wood about two feet long, which is so inserted as to make an acute angle with the main beam. The latter piece is usually covered with thin iron, and serves to scratch the ground. The plow, or scratcher, is guided by one vertical handle, and usually one man is employed to guide the plow, while another drives the oxen.

Owing to such primitive methods of cultivation, the individual farmer finds eight or ten acres sufficient for his purpose; and although his corn and other products bring good prices, owing to the small area cultivated, his income is necessarily small. Corn in the season of plenty sells at sixty-eight cents a bushel, and at the present time, owing to scarcity, it sells as high as \$1.40 a bushel.

Before concluding, we can only express gratitude that the precious seed of the Word has found lodgment in some good and honest hearts, although the soil seems to be generally quite barren for

the seed sowing. Four adults have begun to keep the Sabbath, while others are interested. The *Harold* and the *Hausfreund* are also coming into ten families from month to month, laden with present truth. We might be discouraged at the unfavorable situation, if we were not assured that where sin abounds, grace much more abounds. We are confident that the power of the Lord is present to heal all of sin and its consequences as verily as it was with the Saviour as he trod the earth. We solicit the prayers of all of like precious faith in behalf of this dark land.

*Asuncion, Paraguay.*

### How It Seemed to Chalmers

JAMES CHALMERS' standard of devotion was a high one. Here is an example from one of his letters:—

"Is it impossible to find missionaries who will gladly dare all for Christ—not the 'life in hand,' business, or the 'sacrifices I have made;' but men and women who think preaching and living the gospel to the heathen the grandest work on earth, and the greatest of heaven's commissions? We want missionaries like the men Colonel Gordon defines. He says: 'Find me the man, and I will take him as my help, who utterly despises money, name, honor, and glory; one who never wishes to see his home again; one who looks to God as the source of good and the controller of evil; one who has a healthy body and an energetic spirit, and one who looks on death as a release from misery. Leave the twaddle of sacrifices for those who do not appreciate the sacrifice of the cross. Let the church give her very best in heart, mind, and body, for Christ's work. The best and greatest of all works require the best and greatest men. We want men who will thoroughly enjoy all kinds of roughing it, who will be glad when ease and comfort can be had, but who will look upon all that comes as only that which gives zest to work, and creates the appetite for more.'"

### Mission Work in India

J. L. SHAW

THE largest missionary conference ever held in southern Asia convened last month in Madras. The Decennial Conference, as the name implies, meets once in every ten years, and accepts as its delegates, representatives from all Protestant missions in India, Burma, and Ceylon. The privilege of attending a gathering of this kind gives one a far broader idea of mission work in this part of the Orient than could be gained in any other way. To meet men and women from all parts of this field engaged in various kinds of mission work,—to talk with them and to hear their experiences,—tends to deepen the desire to see India evangelized in this generation. There are many missionaries in India, and among them are consecrated, devoted men and women who are throwing their lives into the work of winning souls. It is inspiring to talk

with men who have put in fifteen, twenty, thirty, and even forty years of service for the Master in this land where at best many perplexities and hardships come.

At the opening of the conference an address of welcome was given by John Murdock, who came to India in 1844. He told in few words and broken voice of some of the trials and triumphs of truth which he had witnessed. Confessing that his work was almost over, he exhorted younger men to faithfulness, telling them that the motto of his life, like that of Carey, was, "Attempt great things for God, and expect great things from God." At the conference in 1892 this aged brother said, "Long before another conference shall meet, I must lay down my pen," but his life has been spared, and still he labors on. The lives of such men and the effect of the work they have done are known only to God. Many have spent long years in patient work with little apparent fruit; but as years go by, one plants, another waters, and still another reaps, so that slowly but surely the gospel of the kingdom is finding its way to the darkest corners of India.

At this conference the recent census of India, though not officially published by the government, was given, showing the combined population of India and Burma to be 294,361,056. Of these 207,147,026 are Hindus; 62,458,077 are Mussulmans; 9,476,759 Buddhists, and the rest of the population is divided up among Christians, Jews, Sikhs, Jains, Parsees, and others. During the last ten years, although the population has increased one and one-half per cent, the Hindu population shows a decrease. On the other hand, the Christian population shows an increase from 2,284,380 in 1891 to 2,923,241 in 1901, or about thirty-one per cent. Missionaries think this numerical increase a great cause of rejoicing; but when it comes to resorting to numbers as evidence of Christian growth in India, it is easy to err; for the word "Christian" in India is probably the most misused word in any language or literature. One man wears one form of dress, and is called a Hindu; another wears another form of dress, and is called a Mohammedan; and still another, because he wears a European costume, is called a Christian. When it comes to be a matter of custom and dress, it certainly is unsafe to look to numbers. We might add, however, that the numerical increase of Christians shows that in some measure the prejudice of the native is abating toward the Christian religion. Especially is this evident when we consider that Hinduism, by far the most prevalent religion in India, has fewer devotees than it had a decade ago. We are glad to say that Hinduism is in a measure losing its hold upon the Indian. Western education is revealing the nothingness of this religion, but it is sad to record that while Christianity is making some progress, infidelity and atheism are getting possession of the educated classes to a remarkable extent; so the

missionary, while rejoicing at the decline of Hinduism, groans at the spread of Western unbelief in the Orient.

We feel certain of this, that a knowledge of the Christian religion is being carried to the masses as the years go by. The Bible is continually being translated and re-translated into many different languages, and its circulation is being widely increased.

Missionaries have done much in educating the people and teaching the English language. It is surprising to see how the native people in Madras speak English. Every servant speaks in Eng-

lish language. All this is simply preparing the way for the third angel's message. While we are so slow in getting hold of the vernacular to carry the truth to the people in their own language, they throng our doors who talk our tongue.

There are as many people in India who speak the English language as comprise the whole population of Australia. Is not this an evidence that God is opening the door for the entrance of his Word in this land? and can we not see him going out before us, and hear in the wide diffusion of English education

There are trials and perplexities to be met, but there are victories to be gained, and men and women to be saved. Some people get suddenly frightened when India is mentioned. They think of the bubonic plague, the excessive heat, the cholera, and the snakes, but if such things as these hold us from doing our duty, what shall we do in the swellings of Jordan? There are three thousand foreign missionaries in India, and some have lived here fifty years. Any one who is young and of reasonable health should be able to work in India. We say to you, "Come;" if God bids you "come," come on.

The accompanying drawing shows but one corner of the great East. There are the unentered fields of Africa and China, with their cry of human woe ascending to God. What shall we do? What can we give? These are the questions this denomination must answer, and answer soon. Our faith demands a consecration no less than *all*. "Who-soever he be of you that forsaketh not *all* that he hath, he cannot be my disciple."

*Calcutta, India.*

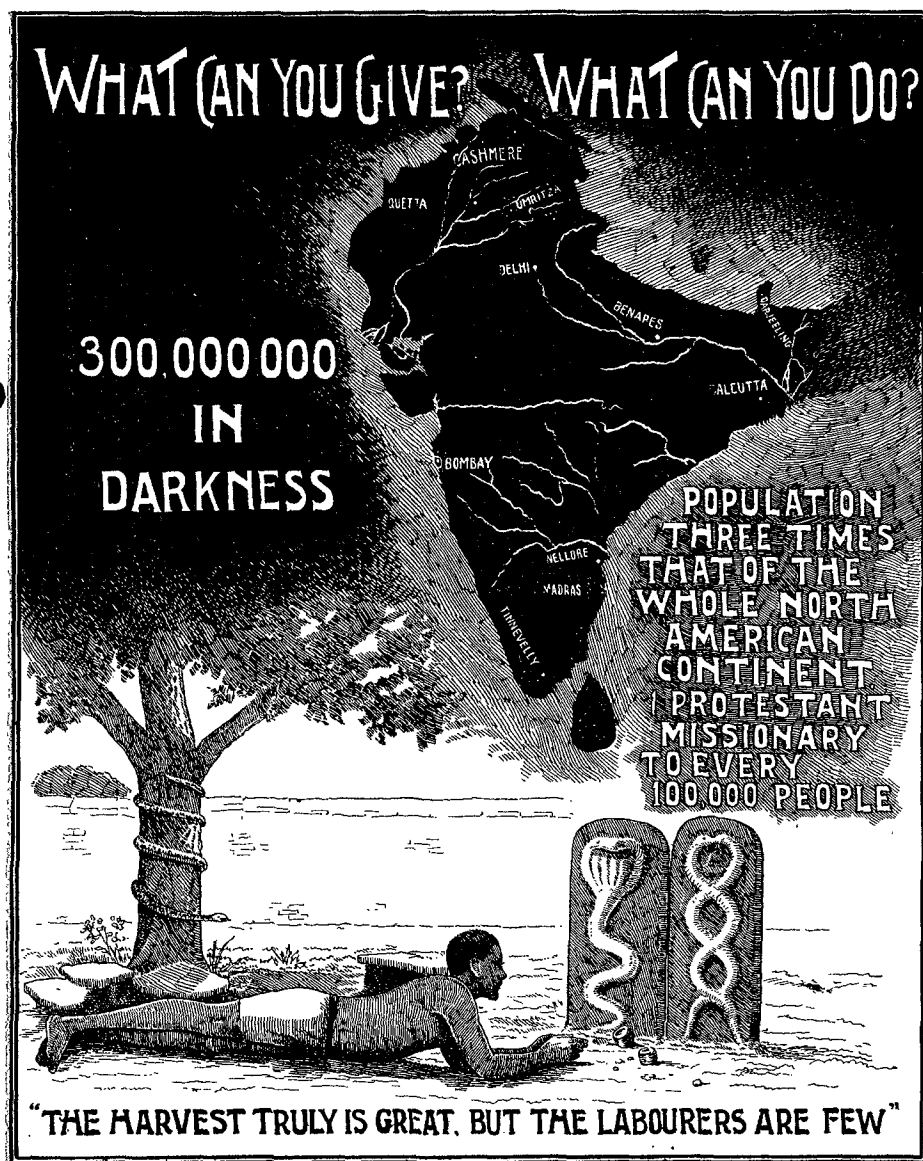
### General Notes

THE Bible in whole or in part has been translated into fifty-nine different languages and dialects in India. Never was it more widely read in that country than at the present time.

A YOUNG *gaikwar*, or chief, of Baroda, a province in India, was educated in England. He has issued a special enactment which legalizes the re-marriage of widows. Baroda, the state of which the *gaikwar* is chief, shows the largest relative increase of Christians in all India for the last ten years.

ACCORDING to the census of the Chinese empire which has just been completed, the entire population is 426,000,000. Of these, 400,000,000 reside in the eighteen provinces, which are nearly as densely populated as the German empire. In Shantung, the most densely populated, there are more than four hundred people to the square mile.

THE report of General Booth gives an idea of the extent of the work of the Salvation Army. Missions are conducted in 49 countries. The workers preach in 31 different languages. There are engaged 13,486 chief officers, 3,000 employees, and 47,000 local officers. The Army publishes 61 periodicals and 27 newspapers in 23 different languages, with an annual circulation of 52,000,000 copies. They have founded 15 farm colonies and 157 slum posts. During the last year 17,000 persons, on an average, were sheltered at night, and 30,000 fed each day. In 114 rescue homes, 5,850 girls were received, and during the same time 14,000 ex-criminals received attention, 3,000 missing people were found, and 84,000 were assisted to employment.




lish. In this respect natives of Madras are in advance of those in other parts of India. This is due in part, probably, to the fact that missionary efforts have been more extended for a longer period here than in other places, and in part to the cleverness of the people of Madras.

It is estimated that there are five million natives of India who can speak the English language, and year by year the number is increasing. In large cities the rising generation are fast getting hold of it. When we consider the fact that there are more young men every year attending colleges in India than in England, and thousands are taking their degrees every year, some idea can be gained of the rapidity of the introduction of Western education and the


in India the voice of God saying, Now, just now, is the time to take hold in earnest in the East?

Come along, then, brethren and sisters in the home land, you who have heard the call to India ringing in your ears. Delay no longer. Twenty people die every minute in this land. As the second-hand moves around, every third second some one dies who never learned to love our Lord. Every year more than eight million die not knowing that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Think not of home and country while issues so great are at stake, and souls are dying whom you might help to save.



# THE FIELD WORK



## Newfoundland

ST. JOHNS.—Notwithstanding a considerable falling off in the number of treatments given during the last two months, we have been able to close the books at the end of the year with a small amount of cash on hand, and with all bills paid. Since opening this institution seven months ago, there have been given 1,619 treatments, besides visits and consultations and laboratory analyses. In the same time the medical services to charity have amounted to \$327, besides the donations of food and clothing which the workers gave.

We are devoting a definite time each morning immediately after breakfast to the study of the Bible and the Testimonies. Every member of the family is expected to be present. Elder Farman is with us, and conducts the study. Our nurses are visiting among the people in the city part of the time.

In this field the truth is moving steadily forward. The seed is being sown, and prejudice is melting away. The Spirit of the Lord is poured out for the closing effort. I believe that many here will accept the message and be truly converted.

A. E. LEMON.

## Alberta

PONOKA.—Our hearts were made very sad by the report of the burning of our publishing house. We thought the good old REVIEW would not be able to reach us for a time at least; but to our glad surprise, it came, and seemed so hopeful and cheerful, it did our hearts good. We never before appreciated the weekly visits of the REVIEW as we do since the fire. It seems more dear to us than ever, although we always did appreciate it very much, and felt that we could not afford to miss the precious truths which it contained each week. The buildings may burn, but thank the Lord, the truth of God still lives.

We have been here for over a year, but it has seemed to us that the work opened up very slowly, until of late. It has now, as it were, taken on a new form, for which our hearts are made glad. The outlook is encouraging. We have had several opportunities to administer treatments, and the Lord has blessed our efforts with good success. We have given some instruction on healthful living, and have held Bible readings, etc.

One lady with whom I have been studying the prophecies, the main points of the message, and to whom I have given treatments, has fully decided to keep the Lord's Sabbath, and has accepted all the truth thus far presented. Another lady is much interested in the Sabbath question, and went home loaded with literature. Both of these ladies have been reading *The Signs of the Times* for over six months.

We are of good courage, and by the help of the Lord mean to do all we can to advance the message in this new and needy field. The truth never seemed more dear to us than it does at this time.

Pray for the work here, and for us, that we may be consecrated instruments that the Lord can use to his glory.

STELLA B. LOWRY.

## Colombia

BOCAS DEL TORO.—I am glad to report that our company are all of good courage, and are finding God a very present help in time of trouble. The removal of Elder Hutchins from us by death, just as we were planning for church organization, was a heavy blow, and it seemed as if it would prove fatal to all our past labors. But what has been our experience?

As a company, we realized that we drew near unto the gates of death. Unitedly we cried unto the Lord in our trouble, asking him to send us quickly a minister to take up the work. He has not done this yet, but has, nevertheless, sent his Word and healed us: he has saved us out of all our distresses, and delivered us out of all our destructions. We forget our sorrows and our griefs and fears as we feed upon the Word in our meetings and at home.

The fact has been emphasized before the company and the interested ones who have not yet identified themselves with us, that in the Word we are to look for the immediate help we so much need. We are still praying and longing for a minister to be sent; but while we wait, we realize that the word of his grace is able to build us up, and to give us an inheritance among all them that are sanctified; that this word is nigh us, even in our mouths, and that it is only for us to let it dwell in our hearts richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in our hearts to the Lord. Doing this, we are truly able to declare his works with rejoicing, and to sacrifice the sacrifices of thanksgiving.

We are making arrangements for a general gathering of all our isolated ones for the week of prayer, when we expect rich blessings from the Lord.

JOSEPH C. BROOKS.

## India

CALCUTTA.—As workers in this field, we have great reason to thank God for the degree of prosperity that has attended the work. Not less than fifteen have taken their stand to keep the Sabbath since the beginning of 1902. An encouraging interest has been aroused in Burma. Six or seven have begun the observance of the Sabbath there. I thank God that the light of present truth is being given to the native people in Burma, and that some of them are obedient to the faith. Brother Watson, who has just come from there, brings a good report. He has been canvassing.

The circulation of *The Oriental Watchman* has had a good effect in stirring the minds of the people and pointing them to the truth. Our tithe receipts will show a material growth this year. The outlook for the sanitarium and health food

factory is encouraging. All things considered, we have great reason to thank God and go forward. The work is growing, and we must have help to keep pace with it.

J. L. SHAW.

## Quebec

FULFORD.—During the week of prayer we enjoyed the blessing of the Lord in a marked manner. We are few in number, yet we claim the Saviour's promise to meet with the two or three gathered in his name. O precious name of Jesus! how much it means to the believer! We read the readings for the week of prayer, and prayed, and all felt that they were drawn nearer to the Lord. May Heaven's rich blessing attend every one in Christ Jesus.

MRS. J. C. GRAVES.

## Jerusalem

THERE has been considerable prejudice against our work here, not only as Sabbatharians, but also as vegetarians; but this is being removed little by little. The physicians are also becoming more and more in favor of our work and a vegetarian diet. In speaking with one of them on the subject of diet, he said that "bouillon is wholly insufficient to nourish the system of a sick person." He also said that well-prepared gruels are far superior to it in case of disease.

Last Saturday evening I was invited by the Good Templars to speak on the subject of hygiene. At the close of my lecture they expressed themselves in favor of, and in harmony with, all that I had said, and unanimously voted to invite me to speak again at another time. The next day a pharmacist, who had attended my lecture, came to see me about treatments, stating that although he sold drugs, he did not believe in that way of treating disease.

One day Mrs. Jaspersson and I went to call upon a school-teacher who is a subscriber for *Good Health* (German), and to whom we had given other papers to read. In regard to our German religious paper, he said: "It contains glorious truths. I would like to subscribe for it, and I must come to see you about it sometime."

A fortnight ago we went to visit an old lady who keeps the Sabbath, but does not belong to our denomination. She had a few persons gathered for worship, and invited me to speak to them. I gladly accepted the invitation, and spoke on the first chapter of Joshua, referring especially to the faithfulness of Moses and the courage of Joshua, drawing the lesson that we must be faithful in keeping all the commandments of God, and like Joshua and Caleb have perfect faith in God and stand firmly for the truth, knowing that our General can and will lead us into the promised land. She was much pleased, and asked us to come again.

S. JESPERSSON.

## The South German Meeting

BEFORE speaking of the meeting proper, we will consider the territory embraced in the South German field. It includes the states of Bavaria, Wurttemberg, Baden, Alsace-Lorraine, Luxemburg, Hohenzollern, and of Hesse, the provinces of Starkenburg and Rhenish Hesse. It contains over fifty thousand square miles, or is about the size of Alabama, while its population is four-

teen million, or more than nine times that of Alabama.

The meeting was appointed to be held in Carlsruhe, Dec. 31, 1902, to Jan. 4, 1903. Carlsruhe means "Charles' Rest." The city was founded by Charles William, margrave of Baden, who erected a hunting seat here in 1715. It is stated that its unique, fan-shaped appearance is due to a dream which Charles had, wherein he was shown that he should build a city whose streets should radiate from his castle, as the rays of light emanate from the sun: the result is very pleasing, for no matter on which of the thirty-two streets of the inner city one may be walking, he can always see the palace. Behind this large building lies a nicely arranged park, with beautifully laid out gardens and walks and drives,—a perfect haunt for the lover of nature, as one may enjoy a quiet and a peace here that are not to be found in the midst of every large city. Carlsruhe has a population of about one hundred thousand, the larger number of whom are Protestants.

It was on New Year's eve, while the

On New-year's day the first business session was held, and one of the initiatory steps was to organize the South German Mission into the South German Conference, making the fifth conference in the German union. The officers are as follows: President, C. W. Weber; Secretary, R. Schillinger; Treasurer, B. Severin; Secretary of Sabbath-school and Missionary department, K. Laubhan; Canvassing Agent, A. Kolhossler. Conference Committee: C. W. Weber, O. Lindenmeier, H. G. Baumann, A. Kolhossler, and H. Zercher. At the same time a committee of fifteen was chosen from the floor, to take charge of the routine work of the conference.

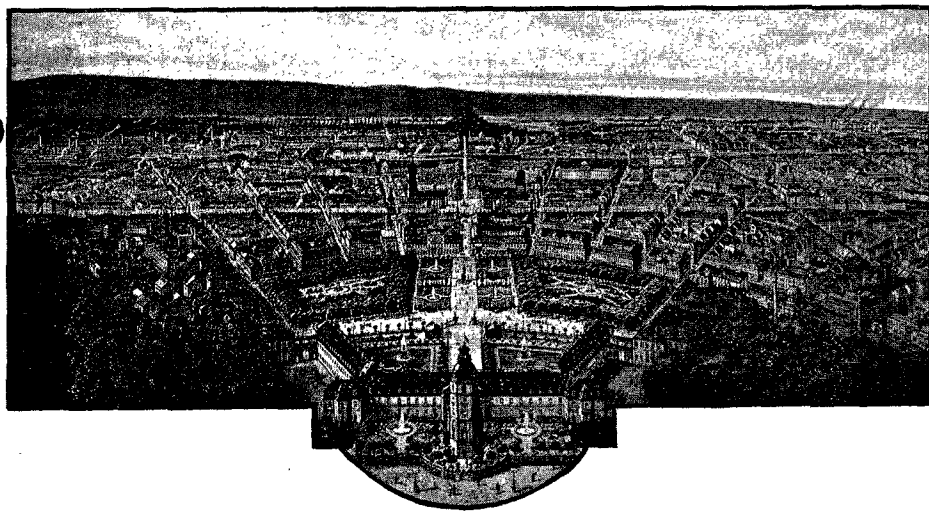
A missionary spirit was manifested in the various sessions of the meeting. The subject of the proposed German East African Mission was considered at some length, and our debt to the heathen was forcibly brought home to us by the Spirit of God. Although this is a young and struggling field, with but few laborers and a small income and a large and undeveloped home territory, yet the twenty-five delegates represent-

of five copies per capita, and the brethren and sisters are determined to raise their proportion of the means for the Material Fund, and to choose and encourage suitable young persons to attend the Friedensau Training School, where they may be better prepared for missionary work. The conference also voted to take steps toward securing a tent for summer tent meetings.

The present working force is composed of two ministers, four licentiates, five missionary licentiates, and twelve colporteurs.

Five candidates were baptized at the meeting, and they will unite with the Carlsruhe church.

As in every field, so here, there were perplexing questions to deal with; but we believe that God's Spirit was present in aiding to solve the knotty problems that came up for consideration, and expect to see more rapid advancement than ever, in the future. To this end, we would ask those who are anxious for the work to close up in triumph, to remember the cause of God in this newly organized conference. GUY DAIL.



A VIEW OF CARLSRUHE

world was drinking its wines and making merry, that about one hundred of the believers in southern Germany met in the neat but unassuming hall, temporarily secured for this occasion, and listened to the opening sermon, by Elder Conradi. He also occupied the time of the three succeeding evenings, dwelling largely on the signs of the times, as presented in the prophetic word. Although the outside attendance was not very large, yet it was quite constant, and a deep interest was manifested. The meeting was pre-eminently for our own people, of whom there was a good delegation. Elders Erzenberger and Schubert were blessed in their efforts to awaken the people to greater earnestness.

In 1899 there were one hundred and fifty-five members in the South German field. The report for the year ending Dec. 31, 1902, shows that we have a membership of two hundred and fifty-six, seventy-two of whom were added during the year, and churches or companies in Darmstadt, Heilbronn, Kaiserslautern, Carlsruhe, Mannheim, München, Neustadt, Nürnberg, Pfullingen, Strassburg, Stuttgart, and Worms. Their annual tithe was \$3,256.32; Sabbath-school donations were \$206.85; First-day offerings, \$31.92; and the week of prayer collection was \$58. With the money in hand, the auditing committee was able to pay the workers.

ing the South German churches were heartily seconded by the entire congregation in voting to augment their First-day offerings, and to dedicate them to the German East African Mission the coming year, and besides that, about one hundred dollars (three fourths in cash and one fourth in pledges) was raised toward this worthy enterprise during the meeting.

Owing to the lack of laborers, our people here had not received so much light on the principles of health reform, as had those in the older conferences. Elder Schubert's lecture on that subject was listened to with marked interest, and the questions that followed indicated that this is a live issue with the friends of the cause in Southern Germany. That they might more emphatically show their love for this branch of the message, they voted to do all in their power to adopt the right principles of living, and seek to circulate our health literature more widely.

Our educational work is coming into greater prominence. No field can be successful without its quota of properly educated native laborers: this is true not only of heathen lands, but also of civilized countries. The crusade with "Christ's Object Lessons" will continue to enlist the energies of the South German Conference, until there shall have been sold within its territory an average

### Our School in Raiatea

SINCE coming to this place, I have often thought of a remark made to me before I left home. It was this: "I should want to be sure that those people have a soul to save, before I went there to labor for them." As these words dropped from the mouth of the speaker, I could not keep back the tears; for has not God told us that the gospel is to go to "every nation, and kindred, and tongue, and people"? This excludes no one. Christ died for all the world.

Already I have seen something of some of these people—what they are, and what they are capable of becoming when taught to believe in the Saviour. To the human eye, it is true, some of the natives do not look very promising as one sees them lying around their huts, half naked, idling away their time, caring for nothing but to gather enough food (which nature provides without their aid) to satisfy their own hunger. But it is our privilege, as workers together with God, to look further than the outward appearance, and discern what these people may become through the power of God, who saves to the uttermost.

It is chiefly through ignorance that the natives of these islands are in their present condition. They are not capable of thinking deeply, because they have never been trained to think at all. They can read the Bible, but do it mostly as a matter of form. Nearly all of them belong to the church, not because they have been converted; for their lives are not materially changed. They are quite satisfied with this easy way, and do not realize the need of a truth which requires self-sacrifice. Still the arm of God is not shortened that it cannot save even some of these.

There are here intelligent young people, who, if educated to apply their minds to love God and to serve him, may not only be saved, but may become efficient workers to labor for their own people. It was for the purpose of helping this class of young people that Brother and Sister Cady gave this plantation, and that this building has been put up. It is also for this work that I came here. While the building was being erected, I spent my time in teach-



ing in two other places, in that way doing what I could for the people till I could begin here.

We began our school on the plantation with only a small number, but the future prospects are good. We are much pleased with the students we have. They are very promising. It is their desire to prepare for the work of God. We have in our number two boys who are learning the English language. They are making remarkable progress. One of them understands the French language well. He is an earnest boy, as apt to learn as any American boy. The girls that we have are no less intelligent. We hope through the strength God gives us to do much for these young people, and for the cause of God. And we beseech you who are at home that you will not forget this new work, and that your prayers may frequently go up in our behalf. "The effectual fervent prayer of a righteous man availeth much."

ANNA M. NELSON.

### New Jersey and New York Annual Conference Sessions

THE New Jersey Conference held its first annual session at Camden, Jan. 14-18, 1903, forty-one delegates being in attendance, together with quite a goodly number of other persons. The Spirit of the Lord was present, and directed in all the affairs of the session. The usual routine business of the session was done with dispatch, thus much time was devoted to the consideration of aggressive work. The laborers, together with the people of the conference, are of good cheer, and are ready to enter upon advanced movements. The State, with its 1,900,000 inhabitants, affords an excellent opportunity for extending the definite message into unoccupied sections. This State has two cities with a population of over 200,000, seven cities with a population of over 50,000, and one hundred and forty-five towns with a population of over 1,000.

This conference has thousands of people of various nationalities, with a large German population in the northern part of the State. Our church membership is three hundred and eighty-six, with fourteen churches, three ordained ministers, and two licentiates. There has been an increase of fifty-eight in church membership during the conference year. In this field, as well as throughout all the densely populated eastern country, we need men, and means for their support, in order that the work may be accomplished which the Lord has seen fit should rest upon us.

Elder J. E. Jayne was again elected president of the conference, and Mrs. J. W. Rambo was chosen secretary and treasurer.

The forty-first annual session of the New York Conference was held at Rome, Jan. 19-26, 1903. The churches throughout the conference were well represented by delegates, considering the season of the year the meetings were held. All the ministers and other conference employees were in attendance, except two or three of the more aged ministers whose health is impaired with the infirmities of age, and for these tried soldiers of the cross, prayers were offered daily.

Elder Haskell was present, and gave a Bible study each day, which was highly appreciated. E. E. Miles, S. N. Curtiss, and F. C. Gilbert were in attendance a

portion of the time. The Spirit of the Lord was present from the first, and took the lead. The business meetings were harmonious. The various departments of the work were carefully considered.

The conference is working on the last half of its quota of "Christ's Object Lessons," and a decision was reached by it to close off the entire sale if possible by April 1, 1903. There was an encouraging report presented of the sanitarium work in Buffalo, one interesting feature of which was that they are endeavoring to carry on this department on a cash basis.

They are doing good work in the way of church schools. Efforts were made to revive the general canvassing work. The value of the leading periodicals of the denomination, such as *THE REVIEW AND HERALD*, *The Signs of the Times*, and *The Sentinel of Christian Liberty*, was considered, and measures were taken to increase their circulation.

The conference voted to support one or more of its workers in foreign fields, and two of its best workers offered themselves for service in other countries. It was decided to furnish a tent to Elder W. A. Westworth, of Scotland.

Although the New York Conference has passed its forty-first mile-stone, there are many large cities in the State whose people have not yet been warned of the soon-coming King. This is a noble people, and a fruitful field, if only proper efforts could be put forth to shed abroad the rays of divine truth.

The third angel's message was presented at the conference in clear and distinct terms. The Lord blessed those with freedom whom he called to act a public part in the presentation of his word. Elder G. B. Thompson was re-elected president of the conference.

H. W. COTTRELL.

### Important Meetings in the Southern Union Conference

HAVING received a kind request for a report of recent meetings in this union conference, I will endeavor to present a few of the most important items as briefly and comprehensively as possible.

Meetings of general interest were begun at Graysville, Tenn., January 7, and were continued until the 12th. These were followed at once by meetings at Nashville, continuing through the 18th. The meetings at Graysville were those of the Cumberland Conference, alternating with the executive sessions of the Southern Union Conference Committee. There was a very general attendance of the members of the executive committee, and also of delegates to the Cumberland Conference, which embraces the eastern portions of Tennessee and Kentucky. There was quite a general attendance of brethren and sisters from the surrounding country. The commodious meeting-house was literally packed on the Sabbath, and at night meetings. We were favored with the presence of Elders A. G. Daniels, W. C. White, and W. W. Prescott, and Dr. J. H. Kellogg.

As to the order of the meetings, Elder Prescott held interesting and instructive Bible studies every morning at eight o'clock, and religious services were held in the evening, the day being devoted to business meetings. The spiritual atmosphere seemed free and good, and the

business sessions were harmonious and encouraging. Such meetings are necessarily wearing because of the pressure of so many interests which demand careful attention.

Graysville, though but a village so far as population is concerned, has become quite a center in our Southern work. Our training school for workers is indeed an important institution, and is the central one for education among the white population of nine States. All our candidates for instruction in gospel work are sent there. An interest is taken in this school in all the States, even in those farthest away. Louisiana sends this year seventeen students, Florida eleven, while those nearest send large delegations. The school seems to be flourishing as never before, the present main embarrassment being where to put any more students. The religious interest among the pupils seems to be excellent, nearly all who have come being converted. The present season the school has undertaken practical work by sending out perhaps twelve of the best-trained pupils, under the charge of one of the faculty, to the flourishing city of Chattanooga, to engage in canvassing, Bible reading, nursing the sick, etc. It is thought that this kind of training will thoroughly qualify those about to close up their school life, to enter at once upon their work in the great harvest field. Prof. J. E. Tenney has endeared himself to his pupils and to our people generally all through this Southland by his earnest, devoted services in our training school.

Our sanitarium, which is being built high up on Lone Mountain, perhaps a quarter or half a mile distant from the school, is becoming quite a conspicuous building. It looms up above the surrounding trees, and can be seen from afar. It was enclosed at the time the meeting was held, and the work is being rapidly advanced toward completion. In building it the policy of *not running in debt* has been followed. This had made progress slower than it would have been with borrowed capital, but many think the end is sweeter. However, though funds are short, the building is surely going to be completed. It will meet a long-felt want. One thousand dollars or more was subscribed for it with considerable enthusiasm. If our people generally felt free to contribute to its completion and efficiency, it would prove an excellent investment, as it is a worthy enterprise.

The work of advancing the sanitarium and health enterprises is onward in various places—important centers—in the Southern Union Conference. The building in the beautiful city of Atlanta, Ga., one of the finest cities in the South, once occupied by the Review and Herald Publishing Company, will, we expect, be put to sanitarium uses immediately. The Review Board has made a contract to deed it for that purpose on the payment of two thousand dollars. This is a very great concession, as the property is really worth two or three times that. This act on their part should be highly appreciated by our people. Through the faithful labors of Brother and Sister Curtis a great interest in our methods of treatment has been awakened among some of the most influential citizens of Atlanta. A fine building has been rented in the city of Nashville by Brother Hansen, and is being used for bath rooms, restaurant, and health food supplies. I



expect this will continue to grow until it becomes at last a full-fledged sanitarium. Also in the great city of New Orleans, the metropolis of the South, a restaurant and food supply store is a successful operation. These are some of the beginnings of an important series of health institutions in important centers of the South. I think another is being developed at Louisville, Ky., and another at Hildebran, N. C. May the good work go on. No part of the country needs these health influences more than the South.

The executive committee of the union conference, with all the leading brethren in attendance, traveled from Graysville to Nashville in the night, and so were ready for business the next day. Six busy days were spent in Nashville, crowded with business meetings, some of them of great perplexity. Everything passed off pleasantly, and valuable work was done. Elder Prescott stayed during part of this time, but had to leave for other important duties. Dr. Kellogg was with us nearly to the end of the series of meetings. A Medical Missionary Association for the South was organized as a department of the union conference, unifying the medical missionary forces in the South, solidifying these important forces for good, and providing for the holding of property designed for the uses of the health work.

As our young printing house in Nashville has been something of a storm-center for a year or two in the past, as it has struggled for a bare existence against many difficulties, it may be proper for me to speak more fully concerning its past, and concerning its present and future prospects. It is a young institution, having had an existence for only two or three years. It was built under great stress and difficulties. It has never had a proper equipment, as sufficient funds were never obtainable. Being in such a condition, it labored under great disadvantages in doing its work. These difficulties added to the cost of production. The number of Sabbath keepers in the South formed a meager constituency for its support. Added to this was a lack of proper organization of our people to carry on our work energetically and successfully.

When I became its president last April, I had little acquaintance with this immense, unworked field. I knew very few in it, and of course labored at great disadvantage. The office at that time seemed in great danger of utter collapse. At times we hardly had funds to issue our periodicals, and had not some furnished their own private funds, we could hardly have kept running. I feel certain that had not vigorous efforts been made to raise funds among our people, the office would have been obliged to shut down. As several thousand dollars was generously contributed, this disgrace was prevented, and the office has struggled through till the present time, and is indeed at this moment in a much more hopeful condition than last April. Some pressing debts have been paid off, and some improvements in equipment added. But it is a fact that the office has been running behind, not having constant receipts of earnings equal to expenditures. Our credit has been maintained, and is excellent, but we do not propose to use it beyond a very limited extent. We could easily get trusted, if we had any wish to do so, to the extent of many thousand dollars.

A careful investigation of the financial condition of the publishing house has been made by competent persons, and it is demonstrated that we have a capital above all liabilities of over twenty thousand dollars. Surely this is not so bad as it might be. The question will naturally arise, Are we going to continue running under forever? I think not. Plans are being laid which I trust will put our office on a self-supporting basis. I firmly believe another year will show that we not only have not run behind one cent, but that some money has been earned above expenses. We shall see.

Some changes have been made, or are in process of being made. At our late meeting, Brother W. O. Palmer resigned his position as business manager, and his resignation was accepted by the Board. All who know the facts are well aware that he has suffered greatly from ill health the past year, and that it was utterly impossible for him to devote that time and attention to the office that were really needed. It was a great relief to him to lay down the responsibilities of his position, and give place to a man of strength and competency. At the invitation of the Board, Brother John N. Nelson, long in the employ of the Review and Herald, and one of its most confidential agents, has accepted the position, and at a recent meeting was elected as trustee and business manager. This gives us all great encouragement. We know from his reputation of business sagacity and careful management that he is the very man the place demands. He is already at his post, hard at work. Plans are being considered which we believe will add greatly to the productiveness of our office. Elder C. P. Bollman has also announced that he will leave in a month or two because of his health. The pressure and perplexity of the past year have told on those who have had them to bear. I hope they will yet have strength given them to do much valuable work for the Lord.

Altogether, hope is springing up in our hearts. We have faith in the final success of this office. Our experience of weakness and lack of facilities has been the experience of every institution among us. When we read Testimony after Testimony in which the Lord has said plainly and emphatically that this institution was established by his direction, that it was needed, that it was to be sustained by the contributions of our people, I for one have not the least doubt that it will be a final success. Brethren and sisters, let us have faith in God and in the Testimonies of his Spirit. They have always been justified in the final outcome.

This article is already too long. The field is too great to do it justice in an article of reasonable length. If I have any ability to discern anything, we are going to have better days in this great Southland. God has been pleading with us for a long time to interest our people in this great field. I see a new and glorious movement ahead of us. Things are beginning to swing into line. It takes time for the great ocean steamer to swing itself around into its dock in proper shape. The little rowboat can do it in a minute. This great Southern field is a little world of its own. Our Northern people are not prepared to do the best kind of work for this peculiar field till they have become acquainted with it. I expect to see a

great work done here, and that not far ahead. Brethren and sisters, prepare for good news from the South.

GEO. I. BUTLER.

### Washington, D. C.

We would assure all our people who have realized the call of Washington as a great opportunity, and have responded so liberally, that the Washington church appreciates the gift, and the great responsibility that comes with it. The following resolutions were unanimously passed Sabbath, February 7:—

"Whereas, The Memorial Seventh-day Adventist church in Washington, D. C., has received much help from the friends in the United States, outside of the capital city, therefore,—

"Resolved, That we express our sincere thanks to God, who has moved upon the hearts of believers in the third angel's message to establish a memorial of the saving truth for this time in the nation's capital; and,—

"Whereas, It is of the utmost importance that the memorial church be absolutely free from all debt, therefore,—

"Resolved, That we as a church pledge ourselves to do all in our power to clear this church *at once* from all indebtedness; and while deeply grateful to our brethren who have enabled us to much more than meet the decisive payment due February 2, we earnestly request their co-operation in a determined effort immediately to raise the remaining amount due on this church, and thus establish in the heart of the nation a FREE memorial, rightly representing the everlasting gospel of the kingdom, that from this church may be proclaimed to the men of the nation the truth that makes free indeed; and that thus from this city, set upon a hill, may be published abroad the coming of Him who brings the eternal, the glorious liberty of the sons of God."

The praise meeting that followed was one never to be forgotten. Not only had God helped us in a very remarkable way financially, but above all, the Holy Spirit, with its tender influence, was wonderfully revealed, convincing of sin, of righteousness, and of judgment now already begun and soon to be manifested. The solemn, terrible responsibility that had been realized in a measure before, but now much more because of the trust reposed upon us by the donations, the sympathies, the prayers of our brethren in the field,—this solemn responsibility pressed upon us, and brought the closest heart searching. We realized that we had come to the kingdom for such a time as this, and that if we altogether held our peace, then there should enlargement and deliverance arise from another quarter, but that we should be destroyed.

We are sure that in every way this investment will prove a great blessing to the work. Those who give will receive the greatest blessing; for "it is more blessed to give than to receive." Seven thousand nine hundred dollars yet remains to be paid on the church. Two brethren—one in Massachusetts, the other in Maryland—have each given one hundred dollars. "A friend" gave \$144.34. A sister has donated five hundred dollars. A few more such donations and all will be paid, and our people will have manifested not only their faith, but will have established in the capital

city the credit of our work in a way that will prove invaluable. We are very thankful for the donations, but we are still hoping that some one will be glad to invest one thousand dollars in this enterprise of national importance. We are certain that those who wish to have a part in this work must hasten; for the work will surely be cut short. The crisis is very near; "the ends of the world are come" upon us.

J. S. WASHBURN.

### Field Notes

A SABBATH school has been recently organized at Ferry, Mich.

THE church at Rocklane, Ind., has been strengthened by the recent addition of six converts.

AT Paducah, Ky., three adults have accepted the truth under the labors of Brother W. S. Lowry.

THE little company at Brenham, Tex., recently erected a neat house of worship and dedicated it free from debt.

TWELVE persons recently joined the church at Trinidad, Colo., by baptism, under the labors of Brother M. D. Warfle.

A CHURCH school was started at Cove Creek, N. C., the first Monday in January, fifteen pupils being present at the opening.

AT Henderson, Ky., eight adults and several children have accepted the truth under the labors of Brethren Walter Jones and G. W. Rich.

BROTHER F. H. ALLEN reports three persons keeping the Sabbath, and others almost decided to obey, at Sherman Heights, Tenn., as the result of missionary work done by him there.

FOUR persons have accepted the truth under the recent labors of Brother W. T. Millman, at Huntsdale, Mo. The church at Tarsney has been strengthened by the recent addition of quite a number of the young people.

THE church at Darby, Mont., has recently had eight accessions to their number, five of whom were convinced of the truth at the close of a debate on the Sabbath question to which a Disciple minister had challenged Brother W. D. Emery.

FOUR persons have united with the company at Hartley, Iowa, under the labors of Brother Chas. A. Schultz. Near Exira, Iowa, Brother N. C. Bergersen has been holding meetings in a Scandinavian settlement, with the result that four accepted the truth and received baptism.

WRITING from St. Augustine, Fla., Sister Lulu Wightman says: "Down among the scrub palmettos and the alligator swamps, we have found a company who have been keeping the Sabbath for years, brought to their knowledge by a single tract which drifted their way." They are now hearing and accepting the truth of the message in its fullness. In St. Augustine two have recently accepted the Sabbath truth.



### Donors to the Relief of the Schools

The total cash received on the Relief of the Schools Fund up to Jan. 19, 1903, is \$50,-957.97.

NAME	AMOUNT
Mrs. J. Beaver.....	\$ 1 00
John O. Fjarli.....	5 00
A friend (Philadelphia).....	2 00
B. H. Rannels.....	25 00
Sadie B. Gates.....	1 00
N. S. Foster.....	1 00
E. R. & E. T. Glasier.....	1 00
Milton & Westfort churches.....	26 00
Mrs. N. A. Whalen.....	5 00
Mr. & Mrs. C. A. Thompson.....	2 00
Harvey Cassell.....	5 00
Mrs. J. W. Gifford.....	1 00
Mrs. G. E. Prinle.....	1 25
W. E. Haskell.....	1 00
Enoch C. Swartz.....	2 00
Geo. B. Tomkins.....	1 00
J. M. Weese.....	1 00
Berrien Springs.....	4 00
Luther Warren.....	5 00
Mrs. M. E. Dolsen.....	2 00
Ellen J. Powers.....	1 00
Betsy A. Angsbury.....	2 00
Annie Johnson.....	1 00
C. Streeter.....	3 00
E. Hays.....	1 00
Mr. & Mrs. E. N. Talbot.....	2 00
M. O. Hallock.....	1 00
Sister Richardson.....	50
Brother Myers (Pa.).....	1 00
Sister Smeal (Pa.).....	50
Sister Lansburg (Pa.).....	50
Brother Gesland.....	50
J. W. Thorn.....	5 00
Mrs. J. Williams.....	2 50
Mrs. M. L. Latta.....	1 00
John Carriel.....	1 00
Mrs. M. L. Outland.....	3 00
Clara T. Proctor.....	1 00
Laura B. Rotand.....	2 00
Mrs. Josie Nelson.....	1 00

### Notes of Progress

THE North Michigan Conference has organized its forces for a "closing effort in the work with 'Christ's Object Lessons.'" Every laborer is in the field, and is pushing the work to the utmost.

The fact that the Michigan State paper is being printed as a daily during the campaign for the sale of "Christ's Object Lessons" indicates the vigor with which the work is being prosecuted in that State. The East and West conferences will undoubtedly have their quotas disposed of by the middle of February.

From information just received we learn that New Jersey has conducted a very successful campaign in the sale of "Christ's Object Lessons" during the past season, and that they expect to continue in the good work until their quota is in the hands of the people. Our correspondent adds, however, that the "work moves slowly." How would it do to issue "rush orders," and close up the work by the time of the General Conference?

We note the following in a recent issue of *The Central Advance*: "Referring to the work with 'Christ's Object Lessons' in Kansas, I will say that it is not dead. We will send Union College another thousand dollars this week. We have demonstrated that we have some ministers and workers who are abundantly

successful in their efforts. We have instructed these to continue the work, by going from church to church where they have not sold their books, and getting the members to engage in the work."

Elder W. B. White, president of the Montana Conference, writes as follows: "Our conference is awake to the necessity of finishing the work with 'Christ's Object Lessons' at once, and we are trying to do so. We are glad to be so nearly through. Our little conference will, I am sure, spread its victory banner by the time of the General Conference. The original quota for our State was twenty-one hundred books. We have less than three hundred remaining unsold, and an active campaign is now in progress."

Elder Rupert, president of the Southwestern Union Conference, writes very hopefully of the work with "Christ's Object Lessons" in his conference, and then adds, "We have heard of debts until the whole body is sick from the sole of the foot to the crown of the head." Granted. The symptoms are well-nigh universal. But now that we have learned the nature of our malady, and found debt a hard taskmaster, let us take the specific provided for our disease,—sell "Christ's Object Lessons," and then anathematize debt for the future.

Elder Russell exhorts the laborers of the Central Union Conference to close up the work with "Christ's Object Lessons" in that field, in the following earnest words: "The remaining months of this winter is a good time in which to finish the work of selling 'Christ's Object Lessons.' It should be taken hold of in earnest. Why not between now and April work with all diligence, and dispose of the number allotted to us? As ministers and people let us take hold of the work in earnest, and not rest until it is done. Then our educational institutions can sing the jubilee song, and as conferences and people we can rejoice with them that the work has been accomplished."

"The Spirit of the Lord has assigned us a task in the sale of the book, 'Christ's Object Lessons.' Some individuals, churches, and conferences have sold more than their quota, while there are others who are not more than half through with their part of this specially assigned work. Of course this must be completed. We must not lay our hands to the gospel plow and turn back. We should remember Lot's wife. Our faces are set as a flint Zionward. The Christian knows not defeat. All the people in each conference in the Atlantic Union Conference should again take hold of this work with a will to complete this special sale by April 1, 1903. This can be accomplished. The General Conference and all other union and local conferences have a fixed purpose in mind, and are making an effort to finish this work by the time of the next General Conference. Brethren and sisters, let us renew our courage; the work is Spirit-given. Let us as a body arise as one man, and complete our part of the task by April 1. Conference laborers should take hold with a strong hand, and assist the rank and file of the people to complete this work." The foregoing earnest appeal is from the pen of Elder H. W. Cottrell, in *The Atlantic Union Gleaner*.

The last campaign for the sale of "Christ's Object Lessons" is gaining momentum every day. Here and there a straggling individual, company, or even a conference may be seen. But even these are gathering courage and pressing forward to the front ranks. The leaders are rapidly taking their places, and are leading their forces to certain and complete victory. The goal is a completed work by the first of April. The reward is the joy of seeing our institutions relieved of a heavy burden of debt, and ultimately of seeing souls saved in the kingdom of God as the result of the efforts put forth, and not only so, but we shall have a far more efficient corps of laborers to carry forward the grand work of giving the last message of mercy to the world.

C. W. FLAIZ.

## Current Mention

—Resolutions providing for the election of United States senators by popular vote have been passed by the Kansas Senate and House and by the Nebraska Senate.

—In the year 1901 two hundred and eighty-two passengers were killed in railway wrecks in this country. In England, where more passengers were carried during the same time, not one passenger was killed.

—A fresh revolt has broken out in the Philippine Island of Luzon, which is said to be more serious than any that has occurred since 1899. It is expected, however, that the native troops alone will be able to restore order.

—Leaders in the Protestant Episcopal Church having become dissatisfied with this title for their denomination, the adoption of a new church name has been decided on, and the designation "American Catholic" church is the one which appears to be most favored.

—Thirty-six hours before the passengers on the Atlantic liner "Minneapolis," which left New York for London, January 31, reached their destination, a summary of the world's news of the week was received by them through the Marconi system of wireless telegraphy.

—An earthquake shock of alarming violence was felt in southern Illinois and northern Kentucky on the evening of February 8. In some places chimneys were shaken down, and the inmates of houses ran, panic-stricken, into the streets. Earthquake shocks in that section of the country are a very unusual phenomenon.

—As the result of a conference at Indianapolis between operators and miners in the bituminous coal industry, February 7, the miners will receive an advance in wages of 12½ per cent. This does not mean that the operators will make less money, but that the public will pay more for their coal.

—The first "Christian Science" church edifice outside of America is about to be erected in Manchester, England. Lady Victoria Murray, daughter of Lord Dunmore, introduced the doctrine into that section of England, and now sends an order to the United States for a corner-stone to be used in the building to be erected by her converts.

—A Washington, D. C., dispatch states that a scheme has been made pub-

lic there for the creation of a "Philanthropic Trust Company," with a cash capital of \$10,000,000, to be subscribed by the wealthy men of the country, the income from which amount will be devoted exclusively to approved philanthropic uses. The institution will, according to the plan, be directed by a committee of one hundred distinguished persons of wealth, learning, or influence, who will serve without compensation.

—Information from the famine-stricken portions of Sweden is difficult to obtain, on account of the isolation of the victims, who are scattered through the forests or isolated upon the desolate plains, in many cases miles away from railway stations or traveled roads, in which case nothing can be learned of their condition save by making a desperate journey on snow shoes. By those most familiar with the situation it is asserted that terrible scenes must come before another harvest time is reached. Most of the cattle and horses in the famine districts have been killed for food.

—The statement is authorized at Washington that the Venezuelan dispute is finally settled, and that the blockade of Venezuelan ports will be raised, the basis of the settlement being that Germany will receive \$27,500 at once, and further sums in monthly installments until a total of \$340,000 has been paid. Great Britain and Italy will receive \$27,500 each. Germany made a further test of the Monroe doctrine by demanding, in lieu of immediate payment of \$340,000, the possession of a Venezuelan port; but United States Minister Bowen, acting for Venezuela, promptly gave an emphatic refusal to this demand.

—In an address to Baptist ministers in Chicago recently, Mr. Raymond Robin, of that city, spoke of the menace to the national prosperity arising from the aristocracies of capital and of labor which have arisen in recent years. He pointed out that the aristocracy of capital forbade competition in any important industry to the man who has less than \$25,000; and the aristocracy of labor forbids work in all leading industries to the man who cannot pay \$25 for a union card. "It is time," he declared, "that the Christian conscience of the world asserted itself, and took a hand in the settlement of this great problem." Doubtless the church will at no distant day become mixed up in the controversies of which this problem is the center.

—A bill which had been introduced in the Indiana Legislature authorizing Sunday ball games in cities having a population of 16,000, was defeated by the action of one member who would not vote for the bill because his wife had made him promise not to do so, although favoring the measure himself. In the New York Legislature a bill to permit amateur baseball playing on Sunday was opposed by the "New York Sabbath Committee," one of whose members, the Rev. I. W. Hathaway, sought to convince the legislators that American civilization depends for protection on the American sabbath, just as Holland depends for protection on the great dike which shuts out the sea. Mr. J. L. Bacon, who does not belong to the committee, pointed out that the Sabbath Committee and the saloon-keepers stood together in opposition to the bill, it being well known that the prohibition of Sunday games and recreation would tend to drive young men and boys to haunts of evil.

# Silent Messengers

## Our Books, Tracts, and Periodicals

E. R. PALMER : : : : Editor

### Go Ere the Lost Ones Perish

Go ere the lost ones perish,  
Go in the Master's name,  
Go with a fervent spirit,  
Life through his word proclaim;

Cling to the sacred promise,  
Still on its truth depend;  
He with his eye will guide you  
Safe till your work shall end.

—F. G. Crosby.

"PLEASURE shared is pleasure doubled."

"It is a genuine satisfaction to rightly constituted persons, when they have found something good, to put their friends in the way of enjoying it also."

## A Hearty Response From Missouri

THE present campaign in the tract work meets with a hearty response in Missouri. Orders are coming in for the tracts by the thousands. The Kansas City church is well organized for the work in this city, and already the tracts are being placed. We have divided the city into districts, placing one person over each district, and giving him as much help as he needs. I trust that before the winter is over, every family in this great metropolis will have been visited with the truth, not once, but many times.

J. M. REES.

## Wisconsin Ready for Work

OUR people are quite generally ordering the new tracts. In our meeting in Bethel last Sabbath, five hundred copies of each were planned for. I think Wisconsin is arranging to circulate ten times as many tracts as they have been circulating for some time. Our campaign for the sale of "Christ's Object Lessons" has been occupying much of our attention, but we hope to complete it before long. We expect that those who have been selling this book will continue in the good work, selling other publications when the "Christ's Object Lessons" are disposed of.

WM. COVERT.

## The Tract Work in Kansas

OUR forces are organized, and the work is moving on well. Some in the country churches have taken a whole township to carry the tracts to every home, others are going to towns nearest to them; and those who live in villages and small cities are undertaking to place the tracts in every house. The conference is furnishing the literature, and sending workers into towns where none of our people are living.

Many thousands of the new tracts are being sent out from our office each week. We have confidence that much will be accomplished by this movement. Let us keep it going till these tracts have been placed in every home in the land. Why not?

C. McREYNOLDS.

## "Getting up Wood Piles"

IN one of our union conference papers we have noticed an interesting article from the secretary of a State tract society, in which he explains why there has been no canvassers' report from his State during the past two weeks. He says, "Our canvassers have been getting up wood piles." Too many, we fear, are making "wood piles" and haystacks instead of building upon the true foundation with eternal materials, such as "gold, silver, and precious stones,"—a building not made with hands, eternal in the heavens.

The day is just at hand when "every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward." Our wood piles and haystacks will not stand in the burning day.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing; for in due season we shall reap, if we faint not."

## Central Union Conference in Line

THE States of the Central Union Conference are becoming aroused to the importance of the tract work, and are falling into line for an active campaign. At College View, Neb., the church has been organized for service. The city of Lincoln has been districted, and just as soon as the tracts are received, the people will take up the work in earnest.

As the tract work has begun so successfully, I hope it may be carried forward until the leaflets containing present truth are scattered throughout the United States like the leaves of autumn.

It was by means of the printed page that the work was carried on in the days of the Reformation. The writings of Wyclif, Luther, Zwingli, and others were scattered by colporteurs, canvassers, and all who received the reform truth. We should take up the work which was begun in the sixteenth century, and which prepared a people to stand at that time when terrible persecutions were waged against them, and should carry it forward until the world is enlightened in regard to the doctrine of the soon coming of Christ, and a people are prepared to stand amid the trials which precede that event. The Lord is calling for volunteers to engage in the work which was begun by his people living in the days of the Reformation. Are you ready to enlist?

E. T. RUSSELL.

## What One Small Church Is Doing

IN a recent letter, Elder Wm. Covert mentions the experience of a little church of but fifteen members, which is doing work equal to that of experienced canvassers, and work marked with the approval of the Master:—

"Besides maintaining a small church school, the brethren and sisters are doing a large work in selling our books and papers. They have set out to canvass the city of over thirty thousand peo-

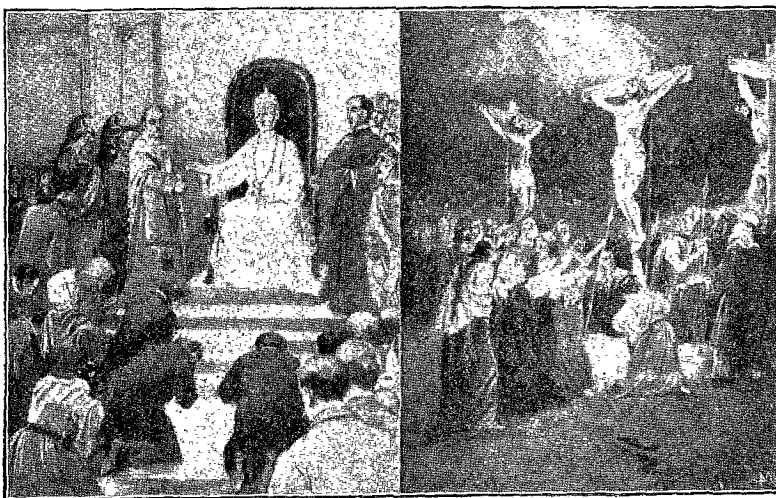
ple, for all our books and many of our periodicals. They take five hundred copies of *The Life Boat*, which the little folks sell, the proceeds being used very largely in the support of the church school. They took six hundred copies of the special Danish paper, and have a club of the *Signs*. A short time before I visited them, they had ordered fifty copies of 'The House We Live In,' and a like number of 'Best Stories,' and had sold fully half of them before I arrived. While I was there, they ordered twenty copies of 'Story of Redemption,' eighteen copies of 'Ladies Guide,' and twelve copies of 'Man, the Masterpiece.' The commission on all these books is to go into a building fund which is being raised for the purpose of either purchasing or erecting a church building. The work they are doing keeps the church in splendid spiritual condition, while it places before the people the best reading-matter in the world; and in addition to all this, is providing funds which will enable the church to possess a building of its own. Could not many other churches do a similar work?"

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

Mrs. M. J. PFAU, \$1; Mrs. Elizabeth Ladd, \$1; Mrs. L. M. Stuller, \$1; Mrs. L. J. Wilson, .75; Mrs. S. E. Plummer, .30; George Ketchum, \$1; Fannie Ketchum, .50; Esther M. Merritt, \$5; M. L. Poole, \$2; Sister Trobridge, .10; Sister Call, .10; Sister Divoll, .25; Maud Wait, .10; Mrs. Mary A. Terrell, \$5; Mrs. Addie Burt, \$1.50; Cecil Burt, \$1; Myrtle E. Irwin, .50; Piqua (Ohio) church, \$11.25; Mary Ayers, \$1; Mina Hildreth, \$1; Mable Varcoe, .50; Bertie Fountain, .50; Mr. & Mrs. C. W. Lee, .50; Miss F. A. Howe, \$1; Charles W. Carriker, \$1; Mrs. C. P. Adamson, .50; Ivy Meador, .50; Guy Craig, \$1.25; Olin Craig, \$1.25; Ella Craig, \$1.25; J. A. Craig, \$1.25; Alexandria (S. D.) church, \$3.17; a Missouri friend, \$5; Phebe Hamp,

\$1; L. Egan, \$2; Mrs. Laura Kittle, \$5; Peter Jensen, \$1; A. R., L. S., & S. B. Barlow, \$1; J. H. Morse, \$10; Geo. Wallace, \$5; Mr. & Mrs. John Bergquist, \$2; Mrs. Elizabeth Pirtle, \$1; John E. Kingsbury, \$1; Mrs. R. M. Rockey, \$2; Mary A. Washburn, \$1; a sister, .25; a friend, \$10; W. W. church, \$1; Anna B. Durrie, .25; Mr. & Mrs. J. H. Cardy, \$1; Mrs. Nancy Short, .25; a friend, .50; Mr. & Mrs. U. L. Kirkpatrick, \$2.50; Mrs. Ella Blackburn, \$1; Adolph Schent, .25; a friend, .25; a friend, .25; Mrs. B. A. Jeffries, .25; C. L. Hathaway, \$1; Mrs. Eliza Graham, .25; A. L. Graham, .25; D. Knickerbocker, \$1; Mr. & Mrs. W. W. Williams, \$10; a friend, .25; Ethel Benson, .50; Emma Benson, .50; Mr. & Mrs. Fishback, \$2; Mrs. S. Marshort, \$1; a friend, .50; L. S. Shear, \$2; Quincy (Mich.) church, \$5.31; Samuel & Viola Dick, \$2; Mrs. A. O. Carmichael, \$1; N. U. C., \$1; Jessie L. Boardman, .50; Eliza Blackburn, \$2; Leon W. Smith, \$2; Mrs. H. G. Buck, \$1; Mr. & Mrs. H. O. Baird, .50; Mr. & Mrs. J. L. Rumery, \$1; Mrs. Mary Pickell, \$1; a friend, \$5; A. Bergfeldt, \$2.50; Cygnet (Ohio) S. S., \$1; L. L. Palmer, \$1; Amos Palmer, \$1; Hans Sems, \$5; John Reeves, \$1; D. & E. Isaac, \$1; Mrs. W. M. Clement, .50; Hattie Weller, \$500; Mr. & Mrs. Archie Hilliard, \$1; Mary D. Horner, \$1; John McConnell, \$2; Mollie R. Long, \$1; Mrs. M. K. Oxley & daughters, \$3; Mary J. Olmstead, \$1.50; Mrs. Harris, .50; Sallie Harris, .50; Byron Post, .50; Mrs. S. E. Campbell, .25; Mrs. A. Templeton, .25; E. O. Anderson, .50; Mrs. W. J. Snowden, \$5; Mr. & Mrs. John Harris, \$2; Johnnie Harris, .25; a friend, .50; J. P. Connell, \$5; Mary E. Woodworth, \$1; Mrs. S. F. Soden, \$5; Mrs. S. J. Beam, \$3; E. L. Castle, \$1; Mrs. E. R. Curren, .75; Mary Garland, \$1; Mary Rowe, .25; Mr. and Mrs. C. H. Goodrich, \$1; Mr. & Mrs. J. F. Gravelle, \$4; Mary E. Gunn, \$50; C. W. Noyes, \$1; Mrs. Mary Hauck, \$1.50; M. Stephenson, \$1.01; N. W. Runions, \$1.25; Mrs. H. E. Hire, \$1; E. Hire, .50; P. C. Hall, \$1; Francis Wheaton, \$2; Mumewaukan Society, \$8.50; Mrs. Jennie Dixon, .25; Belle Dixon, .25; Mr. and Mrs. C. D. McComas, .50; Mrs. J. M. Eager, \$3; a friend, \$1; a friend, .25; Mrs. L. K., \$3; R. O. & Viola Johnson, \$2.

The credit January 27 to Mrs. H. C. Mitchell ought to have been to the Nevada (Iowa) church, \$6.25.



## The Love of Power and the Power of Love

THIS is a facsimile reduction of a full-page illustration which will help to emphasize the truths in the article entitled, "The Love of Power and the Power of Love," which will appear in *The Sentinel of Christian Liberty* dated March 12, 1903.

This article is strong and convincing, showing the real difference between the Christian religion and the papacy.

In these days when the trend of the different religious bodies is Romeward, it devolves upon those who see the true

condition of affairs to warn them of the danger of their course. This special issue of *The Sentinel* will be a great factor in helping to do this.

Prices on this issue will be as follows:—

5 copies .....	\$ 07
10 copies .....	14
25 copies .....	35
50 copies .....	70
100 copies .....	1 25
1,000 copies .....	12 00

Send orders to your conference tract society, or to the Pacific Press Publishing Company, 11 W. 20th St., New York City.



## NOTICES AND APPOINTMENTS

### To California and Nevada

ALL parties residing in either California or Nevada should send their orders for papers, tracts, books, or other S. D. A. publications, to the California Tract Society, 301 San Pablo Ave., Oakland, Cal. The reason we insert this notice is that some have been sending their orders direct to the publishing houses, which creates confusion in getting out our reports at the end of the year.

The California Tract Society desires to know exactly how many publications have been purchased by our people in their territory through the year. Please take notice.

A. J. BOURDEAU,  
Sec. and Treas.

### The March Advocate

THERE is but one more opportunity to call your attention to the fact that the *March Advocate* is prepared especially for public-school teachers, and that our people everywhere are planning to place this issue in the hands of this class of people. You will be glad to know that this effort to reach the secular teachers as a class has met with a wonderful response. One State Sabbath-school superintendent writes: "I have asked each of our one hundred and forty-four Sabbath schools to send us a special donation for this enterprise, and I believe that they will do it. I expect also to receive special help from some of our brethren who have means."

Orders have already been received for clubs varying from a few copies to four hundred.

There may be among the readers of the *REVIEW* some who have not yet taken an active interest in this matter. Remember that this is the beginning of a movement to bring the truths of the third angel's message to one of the most responsible classes of people in the United States. We have long trusted them with our children. Is it not time that we should reach their souls? Teachers will read educational literature when they might not find time for other periodicals. For this reason the *Advocate* may be to them an avenue for receiving the truth.

In small clubs, the price is four cents a copy; in clubs of fifty or more, three dollars a hundred. Address all checks and orders for clubs to *The Advocate*, Berrien Springs, Mich.

### Publications Wanted

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

Chas. Queen, Greeley, Kan.

Mrs. Laura Ditto, Tokio, O. T.

Mrs. S. C. Rose, Rosebower, Tenn.

J. M. Parker, Mexico, Pa., *Signs* of January 7 and 14.

Mrs. Izora E. Young, Harrington, Me., Care of J. N. Mitchell.

Bert Cool, Murdocksville, Pa., *REVIEW*, *Sentinel*, *Instructor*, *Life Boat*.

Miss Birdie Cruzan, 1213 W. 9th St., Joplin, Mo., *REVIEW*, *Signs*, tracts.

Wm. Robinson, 2233 S. 13th St., Philadelphia, Pa., tracts and periodicals.

Mrs. Sarah Baker, 1718 Ohio St., West Superior, Wis., periodicals and tracts.

Annie Bee, Rutherford, W. Va., *REVIEW*, *Signs*, *Life Boat*, *Good Health*, tracts.

Mrs. Fannie Cartwright, Mondovi, Wis., publications, especially *Instructor* and *Little Friend*.

### Business Notices

FOR RENT.—To Adventist, farm of 160 acres, all in cultivation, ¼ mi. from Appleton, Minn.; low rental; easy terms. Address

C. Pelmulder & Sons, Nurserymen, Grant City, Iowa. Also wanted, man, with small family, to work in nursery at Grant City.

WANTED.—S. D. A. man with small family to work on farm. Must be experienced in all kinds of farm work. Good wages, by month or year. Address at once, D. C. Horlacher, R. R. 3, Frankfort, Ind.

WANTED.—To correspond with brethren who would take job of sawing with portable sawmill, and with any who want to buy homes in northern Wisconsin, and pay for them with work or cash. Address A. C. Woodbury, Darlington, Wis.

FOR SALE, AT ONCE.—Farm of 160 acres, 11 mi. from Dauphin, Manitoba. Good place for mixed farming, 2 mi. from lake; good soil, and run for cattle; 25 acres under cultivation; small buildings. Terms, \$700, half cash; balance in payments. Good place for those wishing country home. Selling so as to enter work. Address Robt. S. Greaves, Dauphin, Manitoba.

## Obituaries

INGALLS.—Died at Castleton, N. Y., June 10, 1902, of rheumatism of the heart, Sally M. Ingalls, aged 81 years. She was deeply interested in all the work of the third angel's message.

H. H. G. INGALLS.

DAVIS.—Fell asleep in the blessed hope of a soon-coming Saviour, at Pomona, Mo., R. I. Davis, aged 70 years, 6 months, and 21 days. For twenty-five years he had been a sufferer with kidney trouble. He leaves a wife and four children to mourn their loss.

GEORGE DAVIS.

CURTIS.—Died in Monica, Ill., Nov. 28, 1902, Josephine E. Curtis, aged 55 years, 3 months, and 5 days. Early in life she joined the Christian Church, later uniting with the Seventh-day Adventists, within whose fellowship she died after many years of faithful testimony to God's saving grace.

WM. CURTIS.

BOYCE.—Died at Battle Creek, Mich., Dec. 18, 1902, of dropsy of the heart, Cornelius Henry Boyce, aged 64 years and 3 months. He was born in the State of New York, and moved from St. Clair County, Mich., to Battle Creek in 1899. He passed peacefully away in a full belief of a coming resurrection. Funeral service was held at his late home, December 19, and the next day the remains were taken to his former home in St. Clair County, for burial in the Memphis Cemetery.

I. D. VAN HORN.

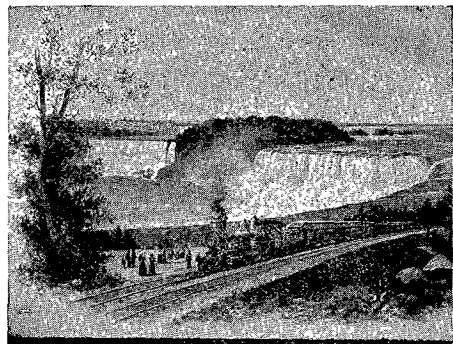
SNYDER.—Died Dec. 15, 1902, in Kalamazoo, Mich., of apoplexy, James Warren Snyder, aged 75 years, 6 months, and 19 days. For about sixty years he lived near Chelsea, Mich. Death entered his home in April, 1899, and took away his beloved wife. For nearly thirty years he had lived a Christian life. He leaves two sons and two daughters, one brother, and one sister, to mourn their loss. Their consolation and comfort is found in the promise of God.

I. D. VAN HORN.

PLACE.—Died at Mt. Vernon, Ohio, Dec. 15, 1902, of dropsy and heart disease, Henrietta A. Place, wife of John Place, aged 73 years, 9 months, and 3 days. Mother was born at Clay, Onondaga Co., N. Y., March 11, 1829. She was the daughter of Elder George Blossom. She was converted when quite young, and remained true to her Lord till the close of life. In 1850 she married John Place, of Oswego, N. Y. About that time they both accepted the third angel's message, and their home was blessed more than once with the presence of Brother and Sister White, and other pioneers of the truth. For several years they lived at Southwest Oswego, N. Y. In 1890 they moved to Battle Creek, Mich., to be with their son, O. G. Place, M. D. Later on they followed him to Mount Vernon, Ohio, where two years ago they celebrated their golden wedding. For about forty years mother has suffered with heart trouble, at times very severe. Last May dropsy began

to manifest itself, and since last June she was unable to lie down even for a moment. These were days and nights of trying experience, but the grace of God did not fail this dear old soul who had, like her Saviour, been made perfect through suffering; and without murmuring she gasped for breath hour after hour. Occasionally she would exclaim, "O my Saviour, if it pleases thee, let me rest; but if I must still suffer on, 'thy will be done.'" During the month of October the writer spent two weeks by her side, almost daily and at times hourly expecting the end to come. During that time I was permitted to get a new view of the terms "mother" and "Christian." In her death a life of devotion to God, family, and fellow man closed in beautiful triumph. The "valley of the shadow of death" was bright with hope, and she was comforted by the "rod and staff" of the One she had loved and served so long. When I left her, I knew I should not see her again in this world, but I said, "Good-by, mother, I will see you again soon;" and between her gasps, she replied, "Yes, Albert my boy, it will be but a little while, and what a meeting that will be!" My sister, Mrs. M. M. Hubbard, nursed her faithfully for months. Dr. Place came from Boulder, Colo., twice to help her, and was with her at the time of her death. This is the first time in fifty years that death has come to our family circle, and now father, in his seventy-ninth year, and two sons, and two daughters remain to mourn the loss, and sacredly to cherish the memory, of wife and mother. For years we have been a united family in this precious truth, and our sorrow is brightened with the expectation of the union in the eternal kingdom, where "there shall be no pain and no death." The funeral was held at father and mother's home on the afternoon of December 17. Remarks were made from Prov. 16:31, by J. O. Miller, assisted by W. W. Miller. Many were the friends who came and lingered as they beheld her lovely face for the last time.

A. E. PLACE.



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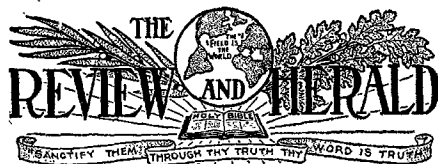
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BATTLE CREEK, MICH., FEBRUARY 17, 1903.

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 foreign papers have been removed to College View, Neb., and all their exchanges should be addressed to that office.

BROTHER A. G. DANIELLS returned last week from his visit to Mexico. He reports a profitable trip, the particulars of which he will give later.

ANOTHER large printing press is being set up in our Office this week. We shall now be able to print some much-needed editions of several of our denominational books.

ELDER A. O. BURRILL spent one or two days in Battle Creek last week. He spoke encouragingly of the work in the New York Conference, where he is now laboring, and left with us a report which will appear next week.

BROTHER W. A. HENNIG writes from the Victoria Conference that they have just closed a very profitable conference and camp meeting, with a good attendance from the outside, as well as of our own people. Seventy-two tents were pitched on the grounds.

MISS CORA BLODGETT arrived at Cape Town, South Africa, Dec. 2, 1902. It was planned for her to remain in Cape Town until after the summer school, which convened December 28. Then she expected to go on to Natal, where she would have charge of the church school at Sweetwaters, near Maritzburg.

IN referring to the burning of the Review and Herald printing plant, the *Editor and Publisher* (New York) says it "was perhaps the only print-shop in existence where the day's work was begun with prayer." This was certainly a distinction of which we did not need to be ashamed.

ENGLAND'S naval program for 1903 includes three battle-ships, each of 18,000 tons' displacement, which is nearly 2,000 tons more than any battle-ship yet built. The armor and the armament will also be superior to those of any other ships, and the speed of each will be nineteen

knots. This action will no doubt lead to a like increase on the part of other powers ambitious for naval prestige.

PLANS have been adopted for the systematic distribution of the four new tracts in Battle Creek and vicinity. The territory has been divided between the tract society of the church and the Young People's Society, and both are taking hold of the work with enthusiasm. We shall hope to hear of definite results growing out of this effort.

BROTHER H. C. GOODRICH makes an earnest appeal for additional workers in British Honduras. He calls especially for canvassers to enter the cities with the message. The fact that there are very few Spanish papers and religious books in the country leads a people who can read to buy readily that which is within their means. He believes that a worker could be almost self-supporting.

ALREADY one thousand five hundred dollars has been raised in the German Union Conference for the proposed German East African Mission. A company of young people is being selected to go to that field. Many will remember the young man who spent nearly two years in a German prison, because he refused to serve in the German army on the Sabbath. He will be one of the company.

### The Daily Bulletin

IT is important that those who desire to receive the *Daily Bulletin* during the session of the next General Conference should send in their subscriptions at once. The price is fifty cents for the session. Address your State tract society, or the Pacific Press, Oakland, Cal.

### The General Conference

AGAIN we give formal notice to all our people that the thirty-fifth session of the General Conference of Seventh-day Adventists will convene in the city of Oakland, Cal., March 27, 1903. The session is appointed to continue until April 13. From various quarters we receive word that encouraging progress is being made in preparing for the meeting. Let all pray that this shall prove to be one of the best conferences ever held by this people.

A. G. DANIELLS,  
President.

### The Review

AGAIN we feel constrained gratefully to acknowledge the many interesting letters that daily come to the Office bearing messages of sympathy in our affliction, confidence in the work, and appreciation of the REVIEW. It would be a

pleasure to respond to each of these encouraging communications personally would time and expense permit; but we hope that all our friends who have written us will allow us to thank them in this public way for their subscriptions to the REVIEW, for their renewals, and for their encouraging and very helpful letters.

We would like to publish the hundreds of unsolicited testimonials for the REVIEW that are coming to us nearly every week, but this would require nearly all the space in the paper from week to week. We may, however, from time to time, quote a few testimonies that differ from the majority, in order that our readers may have some conception of the estimation placed upon the REVIEW by many of its readers. The great majority say, in substance, that they cannot get along without it; that they would rather give up any other reading they have than the good old REVIEW.

We have just received a renewal from a young sister whose mother died a few days after the burning of the Office, and we take the liberty to quote a few statements from the letter which accompanied her remittance:—

"The dear one to whose address the REVIEW has been coming for over forty years passed away just one week after the fire, but you will please send the paper to the same old address, for I cannot bear a change in that respect so long as we retain the present home. I shall never forget the look of pain and surprise that came over her dear face when I told mother of the terrible calamity that had befallen the printing plant. For some time very few things had attracted her notice or seemed to interest her, but at this she exclaimed, 'O, the dear old REVIEW! Well, the truth still lives. Remember, don't let the subscription expire when I'm gone.' And I never shall. Being somewhat isolated, there have been times when the REVIEW was the only Adventist friend we saw for months; and none could be more welcome. Of all our good periodicals, the REVIEW and HERALD is the best. It fills the greatest place in the home, and for circulation among unbelievers it is read, appreciated, and has an influence, where others seem to fail."

Since the change of the form of the REVIEW, it has been demonstrated that it is indeed a good missionary paper. It is attractive in appearance; and when people once examine it, they seem to like it. Those who have used the REVIEW in missionary racks both before and since the change of form have written us and expressed surprise that the REVIEW is taken far more since the change than before. It is now difficult to keep the racks supplied with the REVIEW, the papers are taken so rapidly.

As to the matter the REVIEW contains, one of our oldest and most prominent ministers writes:—

"While we sympathize with you and the cause generally respecting the burning of the office building, we greatly congratulate you in the apparent change in the matter in the REVIEW. With the tone that is coming into it of late, I think there will be no difficulty in increasing the subscription list."

Certainly these appreciative words are encouraging to those who are working hard to make the paper a messenger of light, and a source of encouragement and strength to the whole people.

DEPARTMENT OF CIRCULATION.