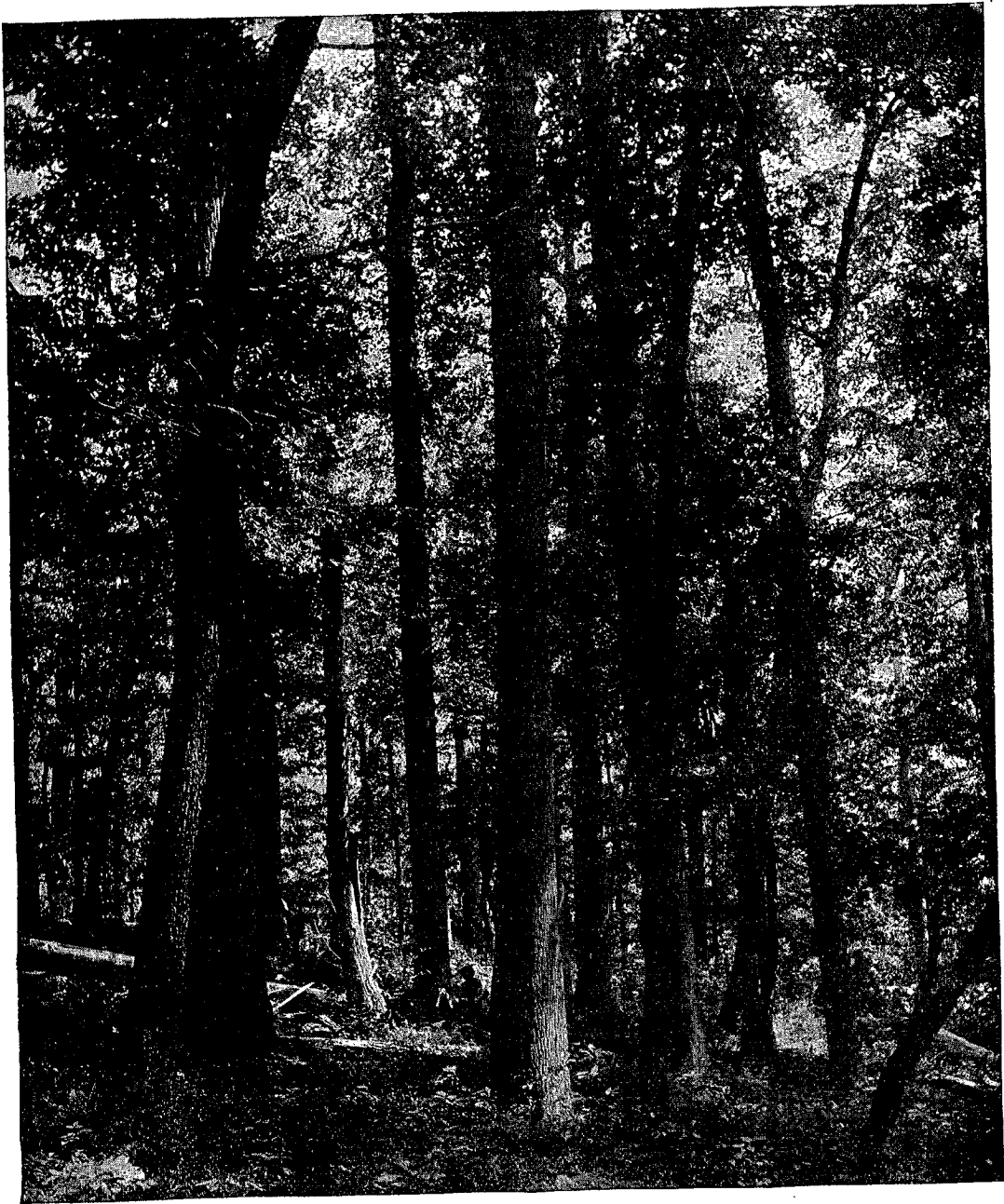


The Advent *HOLY BIBLE* *THE FIELD IS THE WORLD* And Sabbath **REVIEW HERALD**

Vol. 80

WASHINGTON, D. C., THURSDAY, NOVEMBER 26, 1903

No. 47



"The Groves were God's First Temples"

Publishers' Page

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

What Others Say of Paradise Home

I HAVE read "Paradise Home," and am much pleased with it. I thought as I read chapter after chapter, "Well, this book is filled with gems of truth." I can gladly recommend it as a book well fitted to find a welcome in many homes where this blessed gospel of the kingdom has not yet entered.

I have also shown it to one Bible worker and one canvasser, and both are much pleased with it, and will use it in their work. O. O. FARNSWORTH.

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The Advent REVIEW AND HERALD And Sabbath

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

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Editorial

The Essential Thing

WHAT the world most needs to-day is that it should come to its end. It can not be saved; it can not be stayed from the down grade which marks its course year by year. That "evil men and seducers shall wax worse and worse, deceiving and being deceived," is a prophecy of the Scriptures which is being fulfilled, and will be fulfilled to the end. "The whole creation groaneth and travaileth in pain together," waiting for the redemption. The future world of peace and righteousness can come only through the end of "this present evil world." The earth is weighted down with sin and misery, and the dark burden is ever growing larger. War and oppression, famine and pestilence, poverty and crime, reap a world-wide harvest of victims. What an appalling picture, could it be presented before the eye in its entirety! What is wanted now is not something to make this world tolerable, but to end it; not merely something to ameliorate its ills, but to terminate them. In other words, what is needed on the part of the Christian church is not merely humanitarian and philanthropic work for the people, but the earnest doing of that which must be done to bring our Lord's return. Sanitariums to treat the sick, and other benevolent institutions to assist those in misfortune are necessary, and do a truly Christian work; but so far as mere philanthropy is concerned, this world with its load of ills might go on indefinitely. The popular churches are doing much Christian work of a humanitarian kind,

but they are not doing the one chief thing that the Christian church should do, the thing which will answer the prayer, "Thy kingdom come." "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The third angel's message, warning against the worship of the beast and of his image, must be proclaimed throughout the world, bringing its inhabitants to take their stand for or against the truth, and then it can be and will be said in heaven, "He that is unjust, let him be unjust still: . . . and he that is righteous, let him be righteous still." The mission of the church now is not merely to combat the reign of sin and Satan, but to terminate it. There is nothing so important now as that which is to bring the world to its end.

L. A. S.

The Message for This Generation*

(Continued)

I REFERRED in the beginning of our consideration of this question to some peculiarities of the time. "In the last days perilous times shall come." This message should point out these perilous times and the cure for them. "Because iniquity shall abound, the love of many shall wax cold." This message should point out what constitutes iniquity, and how the love which is becoming cold may be renewed. The Scripture warns us against being spoiled through philosophy and vain deceit. This message should point out the true, divine philosophy, and that which will be the cure for all this deceit which is after the tradition of men, after the rudiments of the world, and not after Christ.

Approaching religious truth from the side of science and a purely scientific investigation, rather than from the side of the Scriptures, and the revelation that God has made of himself in the Scriptures, scientists in this day have formed an idea of a power which can not be explained simply as a natural law, and to that power which some have spoken of as unknowable, they give the designation of God, but that idea of God is practically as far away from the true idea of God as were the pagan ideas of

old. And it is just as essential that there should be a clear presentation of the true conception of God, the true character of God to-day, as when the disciples preached to the heathen in their day.

And furthermore, it requires a most clear view of the teaching of the Scripture,—and that not simply on an intellectual basis,—it requires a most clear experience with the principles of the Scripture concerning the revelation of God, in order to preserve us in this generation from being swerved aside from the true idea of God.

In this scientific idea of God there is no salvation. In this scientific idea of God simply as a force, simply as a power, even though it is a purposive force, a force acting for certain ends, and in an intelligent way, there is no salvation from sin. In salvation from sin we have to deal personally with power. Now, granting that it may be the very same power that is displayed in the works of nature, yet there must be an acquaintance with this power and with the revelation of this power, apart from the works of nature; that is, it must be dealt with through the gospel fact, and the gospel truth of God manifest in the flesh.

I may see and acknowledge the working of power in the things about me, and I may call that God, yet that power must come to me through the ordained channel of the gospel, and that is in Jesus Christ in the flesh, and there is no other channel to God and his throne except through Jesus Christ in the flesh. Now to distinguish this truth clearly and correctly, and to be able to deal with it, and to help others to deal with it,—that is the gospel of salvation, and that gospel of salvation is in this message.

I do not regard it as in any way boastful to say that God in his providence has connected us with such a message as this, and that he has committed such a message as this to us with the privilege of proclaiming it. Not many wise men, not many mighty men, are chosen; it is not in the instrument, it is not in the organization, it is in the one thing—and that is the truth itself. That is the thing to be exalted, and God is to be glorified for such a wonderful truth as he has given to us.

To this people, to us as a part of this people, God has committed a most wonderful truth. I do not think we half

* A sermon preached by the editor at South Lancaster, Mass., Friday evening, Nov. 6, 1903.

appreciate the real nature and value of this simple, heaven-sent message. Are you willing to take the ground with me that this is the only complete message of salvation to the world in this generation; and, with so many false teachings in the world as there are, with such an influence tending to sweep everything before it into paths of error, that this message is the only complete message that is to save people from all these things, and to prepare them for the immediate soon coming of Christ?

This message means something; and it is a wonderfully solemn responsibility that rests upon those who profess to believe this message, and have received it to give to the world.

The greatest power that this message will have in its work among the people, will be found in the simple foundation truths that called out this people. And it will be, too, not in some wonderfully striking, intellectual, far-fetched way of presenting the message; it may be in the simplest way, in a way that a child will understand it. But when it lives as a real thing in the hearts of those who give it, there will be a power that will convict of the truth; and apart from personal experience with it, the most intellectual presentation of it will not save people from sin. And as we come into these days of difficulty, and to the time of this wonder-working power against the truth, more and more shall we see our utter helplessness with this message, except it is a part of our very life, and the power of God is with us.

My hope concerning this work, and the teaching of this message in this generation, in order that it shall triumph and prepare a people for the coming of the Lord, will be in the personal experience of the messengers with the fundamental gospel truths of the message. Let us be practical in the application of it. There should be in the experience of this message, by every one of us professing it, that power which will save us from the exhibition of evil traits in our own characters and experiences. If there is not in it as a practical experience that which will enlighten and quicken our minds, that which will give us clear views of the present situation, as set forth in the prophetic word, that which will give to us a spiritual perception that we may discern between the true and the false, and that which will give us a personal power that will preserve us amid all these experiences of temptation, difficulty, and every wind of doctrine blowing,—if it will not do that for us, on what ground shall we present it to others? I believe, first and foremost, that we ourselves, ministers and people, need to have a new experience with the truths of this message. Consider our situation, and our experiences of the last fifteen years, which have cul-

minated in our experience of the last year, and let me ask any one who knows about this matter if it does not speak in very loud tones to us concerning our need of a new experience with this message. There certainly needs to be a new experience among ourselves over this matter, else how shall we be able to go with positiveness and with assurance to carry God's special message for this generation to the people?

I would like to say in this connection that my thought concerning this heaven-sent message, and our taking it to the people, goes beyond the idea of learning to present certain views from a book, and learning to adapt text to text, making it teach a certain doctrine. And in saying that, I do not mean to say a word against adapting text to text, and teaching certain doctrines with assurance and plainness; but I do mean this, that this message is a living entity; I mean that it is more than to present uncommon views of fact or truth. I mean that it is an experience of the life which we are to minister; it is to be ministered in these truths. That certainly is so. That is the divine setting given to it, and the experience is to be ministered, in these truths, and through these truths. But when we limit our ministry to the work of ministering to the intellect, to convince the intellect of the teaching of a book, we do not teach the third angel's message to the people as God would have us teach it.

Now let us look a little further. I would like to follow up with you that thought about the sanctuary question, and its relation to this message. Of course we know that those words in the fourteenth chapter of Revelation are not the only words that are to be used in presenting this message to the people; and we know that every phase of truth is not specifically mentioned in those words. But that threefold message in its very words gives a setting to this message, and, in the words spoken, involves all the truth of this gospel, in the very setting that is given to it in the sanctuary question.

You have doubtless asked yourselves this question, Is there any other body of Christian teachers who teach the gospel from the standpoint of the sanctuary, as the Seventh-day Adventists teach it? There are others who use those texts, and who talk about the sanctuary; but is there any other body that presents to the world a message of salvation, which is based upon the gospel of the sanctuary and its services?—I do not know of any. Beginning back after that time of disappointment in 1844, this people were brought out by that question. It was when the sanctuary question was presented, and the law of God was seen in connection with it, that the Sabbath question came forward.

Now see how the facts of the experience of this people fit into and have a relation to the facts of the sanctuary teaching. The experiences of the gospel work in heaven and the experiences of the gospel work on earth have a very close relationship. It seems to me that no one can intelligently do the work of God as a minister for God on earth now who does not understand and act in harmony with God's great Minister in heaven, the Minister of the true sanctuary, which the Lord pitched, and not man. That is, I do not see how the true gospel for this time can be taught as it should be taught, and leave out of the question the ministry in the sanctuary above; because we are not doing a work of ourselves, and we are not the only ones connected with this work of salvation. We are simply the humanity through which other ministers reach humanity. We stand, as it were, between heavenly beings and men and women on the earth to make the connection; and humanity is sent to humanity to bear the heavenly message that heavenly beings have provided and minister to it.

To carry forward this work, as intelligent ministers of the gospel, we must take into account the work of our great High Priest in this generation; and it appears to me from the study of the Scriptures, that that wonderful day marking the close of that long, prophetic period when the twenty-three hundred years came to an end, and when the ministry in heaven changed from the holy to the most holy place, marked a change that every true minister of the gospel on earth must take into account in his ministry; and that one who knows of that, yet who ignores it in his ministry, is not prepared to, and in the very nature of the case can not, teach to the people in this generation the gospel, the heaven-sent message that God would have to go from his throne in the sanctuary, to save sinners in this generation.

Then note the connection between these things in heaven and things upon the earth. Previously to 1844 there was sent forth a message spoken of as the first angel's message; and the cry was, "Fear God, and give glory to him; for the hour of his judgment is come;" and the immediate personal coming of Christ was taught; and the day was set definitely when he would appear. Was that movement of God? Do we cast aside that movement in the teaching of the third angel's message in this time?—No, not by any means.

The second message followed, saying, Babylon is fallen, and the midnight cry joined that in that summer, and the disappointment followed on the tenth day of the seventh month, 1844. Do we cast that aside? Is not every step of it an integral part of this very work that we are doing now? Do we not come in to

build on that, to give the right interpretation to that, and to unite it all in one straightforward message? Is not that the work that we are to do?

These are facts of history; some here have known them as experiences. But is there any connection between those experiences and the work of this message and the ministry in heaven? It seems perfectly clear that these steps on earth fit into the work of Christ, our High Priest in heaven; and even though those who were doing the work did not understand with clearness the full bearing of their work, nevertheless God was directing that work to accomplish his purpose; and looking back upon it from our standpoint, we can see how it moved along under the divine guidance.

What was the personal effect of the first message upon the people to whom it was taught? That message was not simply to prove by figures that Christ's coming was near. It taught that, but it taught a blessed personal preparation for his coming; and those who know of the experiences of that time know that there was wondrous power to lead men to repentance for sin,—a power which broke down barriers before it,—a power in the simple presentation of truth by unlearned men which brought conviction to the hearts of people, and led them to repent, to confess their sins, and to be right with God. That was the force of the message in its personal relation to their experiences.

Every message and every step was the same. What was that experience doing?—It was preparing those who received it for the further development of divine truth under this message; and those who gave themselves up to confession of sin, and received the Holy Spirit as the reprover of sin, were guided in a way that they knew not, so that every step they took fitted in exactly with changes in the heavenly ministry, and a people was brought out ready to build upon that work in harmony with the heavenly ministry.

And here we have the third angel's message. What does it mean?—It means that each of these different steps has its relation to this teaching of the sanctuary question, and can not be separated from it; that while these different movements, or different steps in this one movement, were not fully understood by those who were teaching them, yet it was doing for this people such a work in their own experience as prepared them step by step for the fulness of divine truth as it comes out in the light of this message. And so it is that they were led along in their teaching where they were prepared to receive the truth of the change of the ministry from the holy to the most holy place in the heavenly sanctuary; and in this generation, and under this specific movement, that teaching and

the light connected with it have brought out the people called Seventh-day Adventists.

(To be concluded)

Some Reasons for a \$50,000 Offering

THE fact that the whole world lies open before us, and that the angels of God are waiting to speed with us through every land with the message, is sufficient to inspire an effort that might produce twice \$50,000.

But there is evidence in the things we have not done, in the specific calls that we have this year refused, that ought to lead every soul to pray and work for the \$50,000 offering during the week of prayer.

By the ordinary sources of income we must come short of supplying what Europe asked for on account of current work by eight or ten thousand dollars. Europe sadly needs the full amount; the very progress of their splendid work demands it. The lack of it means a cutting down of effort, and the withdrawal of the helping hand from hands outstretched toward us.

The mission fields generally—abroad and in the South—have received less than the estimates called for. The estimates were based on the actual demands. The shortage comes out of the workers, who loyally push on with the facilities provided; but the annual offering is looked to from all the ends of the earth as bringing the word either of advancement or retrenchment. Which shall it be?

Africa has called for new stations in Barotseland and Khama's country. Early in the year workers were ready to respond. But it was seen that the finances would not permit the effort. A schoolhouse has long been called for in the Basuto Mission. Still the plea comes.

Ministerial and other workers are called for in the South African colonies, but we must wait for funds to pay transportation.

India has been left to itself since early in the year. At least one additional ministerial worker was earnestly called for to enter cities ripe for public effort, but it was impossible to send. A teacher was called for, and one was ready to go, but we have had to let the year pass by without response.

Polynesia asked for a teacher for Fiji, where there is splendid progress. It was impossible to authorize it.

To provide Utila, Bay Islands, with a teacher, one worker was transferred from the needy land of Spanish Honduras, where we had two laborers.

British Honduras asked in vain to be allowed to employ a native laborer in house-to-house effort in up-country districts.

The territory now composing the new republic of Panama has called for one more worker all the year—and is still waiting in hope.

The whole west coast of South America is left with one American worker. A brother who spent years there in successful book work is now ready to return from California as soon as funds are available. Other workers are praying for the way to open for them to go to that region, for which their hearts are burdened. Our little force there feel that surely we do not understand the need of reinforcements.

The brother who has stood alone in the truth long years in the republic of Hayti is still hoping some worker may come to that island.

Porto Rico is earnestly desiring a worker qualified in Spanish, to push the literature. We could send one there with money.

Several have volunteered for Cuba, which still lies at our door—unentered.

Spanish books are needed, something small and illustrated, and sounding the message of the Lord's coming and the preparation to meet him. The vast Spanish Catholic field is waiting for this literature. The work should ere this have been done, but it requires considerable outlay before returns can be expected.

Our Mission Board letter-files would show many another request. The spreading forth of our work has touched the crying need of earth's vast millions. Last year several conferences gave largely of surplus funds for missions. Not so many have been able to do it this year. More attention has been given to home enterprises this year, also. As a result the regular income for missions has been less than last year, and with the new work undertaken already, it has been impossible to respond to many a call that is so reasonable and so pitifully urgent. But it has been a year of most cheering progress. We have never received better reports. The truth has taken root in many a new center, and will grow and increase. But a \$50,000 annual offering to close up the account for 1903 and open that for 1904 is surely a thing to work for and pray for.

In such a work there should be none of this giving "without feeling it." Let us give till we feel it, and then give till we don't feel it. For the cause of Christ and the carrying of this message to the world, the only hard thing is to have nothing to give. For such is the blessed privilege of prayer to the Lord of the harvest. The field is large and white unto harvest, but we can cover it before the night comes, and the storm breaks. There is grace sufficient. Let us rise up and do the work.

W. A. SPICER,

Secretary.

Calling for the Message

THERE is a call for a religious revival. It is not alone those who believe that we are living amid the evils of the last days, who are sounding this call. The realization of the world's downward trend is felt not alone by those who believe it is near its end, and who are accused of speaking with a "pessimistic" bias. This is evident from such statements as the following, which is taken from the leading editorial in *The Independent* (N. Y.) of November 5:—

No close observer of social affairs in America or in the Old World is able to believe that at this moment "all's well with the world." If physical comfort, or even luxury, were the chief object of life, we might be fairly well satisfied with the present condition of mankind. If national power and splendor could satisfy the human spirit, the spectacle of half a dozen nations, each more powerful than Rome in her most glorious days, would be superb and inspiring. If mere intellectual activity, divorced from the peace that wisdom gives, could sustain the soul, we could say that our age is exalted above all others. But if none of these things is sufficient either to establish social order or to fill the individual heart with an unflinching sense of "the joy of living," this busy generation in which we have our part is too much restless and adrift.

It needs no close scrutiny of the churches to discover that much which our forefathers regarded as vital faith has perished beyond hope of resurrection. Theological dogmas no longer hold or even interest the people. Clergy and laity alike frankly confess their disbelief in one or another doctrine, or apologetically defend it, as if half ashamed of being known to confess it. As an organization of social and philanthropic activity, the church was never more alive and successful than now; but its most devoted priests would hardly claim that it is burning with ardor or toiling without rest for the saving of souls.

It is not power, it is not wealth, it is not magnificence, it is not scientific achievement, that can fill the world's great need. The world has all these today in a greater degree than ever before since time began; yet it is painfully apparent that all is not well with the world; it is apparent, indeed, that things are all wrong, and going from bad to worse. With all its power, all its wealth, all its marvels of scientific discovery, the world was never more controlled by selfishness. That is the trouble. An antidote for selfishness,—that is the one great need. And this is why there is such need felt of a revival of religion; for Christianity—the new birth—is the antidote for selfishness, and the only antidote that has ever been or can be found.

Formal Christianity is not enough. There is more of this in the world to-day than ever before, yet the world is perishing. It is life, life, that is needed. True Christianity is the religion of life, a message to the soul from the Life-giver, which, when it is received, makes alive the one that before was dead in tres-

passes and sins, and makes him active in extending the kingdom of God. To quote further from *The Independent*:—

Every religion worthy of the name has made the awakening, the saving, and the upbuilding of the soul its persistent aim; and when this aim is forgotten, the religion is for all practical purposes dead. It may persist as a social cult, an imposing ritual, a formal assent to authority, but at best it is only a beautiful shell from which life has gone. We need today in this great wealth-making country, in this land of power and success, in this age of comfort and physical enjoyment, a revival of that religion which takes hold not only of social masses and their problems, but of the individual man. No madness of emotionalism, no running after the strange gods of faith-healing or of mysticism, will achieve this supreme work.

There is a message from God for this generation, a thrilling message which would bring the strongest revival of religion if it were only heeded. But the churches missed this message; and because they missed it, the world has missed it; but it is to go to all the world in this generation. Every call for a revival of religion is a call for the proclamation of this message. Nothing else can take the place of this message in the world today. Then let the hands be strengthened, and the steps hastened, of those to whom the proclamation of this message to the world has been committed. L. A. S.

Some Blessings the Week of Prayer Should Bring to the Cause of God

IF a situation or condition could speak by either voice or pen, there would now be presented to Seventh-day Adventists the most earnest, solemn, touching appeal ever made to the church of Christ. That appeal would no doubt say much, and produce large results. It would surely bring us all to the foot of the cross for personal cleansing from all sin. It would lead us to seek most earnestly a preparation for service in the work of God. It would send us forth endued with power from on high to proclaim the great threefold message of Revelation 14 to every nation, kindred, tongue, and people. And it would cause us cheerfully and promptly to place in the treasury of the Lord's cause the money necessary to do the work committed to us.

Whatever else this appeal might call for and produce, it is certain that it would bring the results mentioned above. These are mentioned because they are fundamental. They lie at the very foundation of the development and final triumph of God's work in the earth. Men can do nothing to advance a spiritual work without a personal fitness for it. They must be saved from their sins. They must be clean. Without this, there can be no baptism of the Holy Spirit, and therefore no endowment with heavenly power for effectual service. And

unless there is a cheerful and liberal consecration of the means of God's people, the work will most certainly be hindered and delayed.

Each feature here mentioned is deserving of fuller presentation than the limits of this article will admit. Only one point can be enlarged upon in this article; and under all the circumstances and conditions of the present situation, the consecration of our means seems to be the question needing special emphasis.

All through the history of God's people the consecration of their earthly possessions to his work has been a prominent feature of their experience. Traces of this appear in the brief history from Abel to the exodus of Israel from Egypt. The building of the sanctuary required large gifts from the people. The same is true regarding the building of the temple by David and Solomon, and later by Ezra and Nehemiah. After Pentecost large contributions were required and made by the church to carry the gospel speedily to the ends of the earth.

We have now come to the last generation that shall dwell on the earth. God's work is now to be finished. The last warning message to the world is now being given. It is to be taken to the uttermost parts of the earth, and clearly and fully proclaimed to every nation, kindred, tongue, and people. This is the preaching of the gospel of the kingdom in all the world for a witness unto all nations. When this is done, then the end will come. And the end will not come until this proclamation is made.

Seventh-day Adventists have believed from their earliest history that the providence of God has raised them up to do this work. They have counted on nothing less than going to the uttermost parts of the earth with the message God has given them. Although few in number and poor in this world's goods, we have pushed forward from one community, State, and country to another, until our missions are established in almost every land. It is true that in some countries we have made only a beginning; but every true believer in this message must rejoice that we have done that much. Who does not thank God that we have at last established a permanent mission in the city of Rome, Italy? Who does not rejoice that at last we have entered old Spain? Whose hearts have not been made glad by the thrilling reports that have come from China of late, and by the advance steps that have been taken the last year to enter that vast field?

Brethren and sisters, please look over the great field and see if you can find a mission that you would blot out. Is there a single fortress that you would dare to surrender? Think of what it would mean to pull down the banner of Prince Emmanuel, beat a retreat, and surrender the territory to the enemy! Do you say

this must never be done by this people? God bless you for taking this loyal stand. We can take no other.

But now let us see what this means. We have missionaries in all parts of the world. Most of them are our brethren who have gone from our midst. They are in Spain, Italy, Egypt, Palestine, Turkey, Russia, India, Africa, China, Japan, South America, the islands of the sea, and other places too numerous to mention. We have faithful men and women working hard in destitute and difficult fields in the Southern States. The laborers who have gone abroad have left homes, relatives, friends, and native land. They have surrendered all to carry God's last message of light and salvation to the millions who sit in darkness and the shadow of death.

Now I want to put a straight, pointed question to every Seventh-day Adventist in the United States. It is this: Shall these laborers—our brethren and sisters—who have gone from us to proclaim this message to the ends of the earth, be supported? Shall they be sustained financially in the lands to which they have gone? Only one answer can be given to this question. A grand chorus will go up all around the world, declaring that our missions must be maintained, and the laborers well supported.

Now brethren, this means a good, liberal offering to missions during the coming week of prayer. The Mission Board has had a close struggle during the past year to supply the fields with barely enough to keep them going. We have not dared to enlarge the work to any extent. The pressure at times has been very great. We can not stand it to be so terribly cramped for funds. None of you would add this burden if you fully realized the situation.

In order to carry on our missions with any degree of ease, we should have a week-of-prayer offering this year of \$50,000. This must be done to help us out. Some of our missions are now sorely pressed for the funds they were encouraged at the beginning of the year to expect they would receive. They need every dollar voted to them.

This is especially true of the missions under the direction of the European General Conference and the Southern Union Conference. The amount appropriated by vote at the beginning of the year to these fields was exceedingly small compared with their great needs. They should have received much more, but the General Conference Committee feared to promise more. We can send only what comes to the treasury from the people. But the most painful feature of the situation has been that we have not had sufficient funds to send all of even the small amount voted. Our brethren managing the work in those fields have carried on their work with the hope of getting the

full amount specified in the vote of appropriations. To fail to get this will cause them great perplexity, and even suffering. A large week-of-prayer offering now will save all this.

Shall we not in this time of great prosperity make a liberal offering to our mission fields? Will not our brethren who have been blessed with much, put hundreds into the annual offering this year? I appeal to all lovers of this cause to take this matter to heart, and come to the assistance of our missions at this time.

A. G. DANIELLS.

Note and Comment

THE report comes from the Philippines that the friars who were to be gotten rid of there by the purchase of their lands, have recently reduced their price for the lands to \$12,000,000. The United States government, which is to buy the lands, offers \$8,000,000. There is talk in Rome that a compromise on \$10,000,000 would be acceptable. The money for the lands will be used to advance the church of Rome in the Philippines.

LAST year there were seven hundred and seventy-two suicides in the city of Greater New York. This is about twenty-two suicides for each one hundred thousand of the population. Ten years ago, in 1892, the proportion was only about eleven for each one hundred thousand of the people. The death rate from suicide in New York City has doubled in the last ten years. And New York City does not lead the cities in this respect. There are four other cities in the United States where the suicide rate is even greater. "These figures in themselves," comments a New York journal, "are enough to awaken the thought that every possible means should be taken to stem the tide of self-destruction which is coming over our people, and which, instead of being lessened by prosperity, has actually increased at a time when the country generally has been in the midst of good times."

THE Washington *Post* thinks it is not strange that the "good government" administration in New York City was overthrown, in view of the fact that according to official figures in that city for the months of April, May, and June last, there were 35,844 arrests made, of which number 23,304 were cases of "drunks," "disorderlies," "suspicious persons," violators of ordinances, and offenders against the excise laws; while of the 12,540 remaining cases, "not one rose above the dignity of policy, card and pool playing, rushing growlers on Sunday, or slapping somebody on the wrist. Every arrest in this whole array," the

Post continues, "represents a purely conventional misdemeanor. . . . Not a single murderer, homicide, burglar, or really important malefactor was overtaken. The reform government concentrated its energies on artificial things, and really important crimes received no attention whatever." This statement throws light upon the practicability of securing righteousness in a community by civil government. Set the police to supervising the conduct of the people in matters pertaining to questions of morals and religion, such for example as the observance of the Sabbath, and if they attempt to carry out the task thus imposed upon them, they have little time or energy to give to anything else, and the most serious business of the department of government which they represent, that of the protection of life and property, is certain to be neglected. Experience has more than once demonstrated this to be true. It is not practicable for a civil government to do more through its courts and police than to protect the people in the enjoyments of their natural, inalienable rights. When it attempts to do more than this, it only succeeds in doing less.

THERE are beginning to be signs of the coming together of the church and organized labor. Recently we published a significant statement by a clergyman on this subject, and now we note the following words by a prominent labor leader. At a mass meeting in New Haven, Conn., of local union labor, November 8, President Thomas J. Shaffer, of the Amalgamated Iron, Steel, and Tin Workers' Union, said: "I am hopeful of better things. In the church we hear of the good work in behalf of the laboring classes by Bishop Potter and Archbishop Ireland. In public life we have that money man, Hanna, and President Roosevelt. A union of interests between the nation, the church, and organized labor will accomplish much for the American people." It is but a comparatively short time since organized labor declared that the non-union laborer must not be given employment, and what attitude a church union would take toward members of a church not in the union is not a question over which there need be much conjecture. A union of interests between organized labor, and the church will necessarily involve a union of churches as well as a union of working men. What then will be the lot of the individual who is outside of both organized labor and the church union, when a "union of interests" between organized labor, the church, and the nation, is effected? Will he not be counted out of the nation, too, and treated as a criminal? The thing is coming, as surely as the sure word of prophecy is to be fulfilled.

L. A. S.

General Articles

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

Defend Us, Lord

DEFEND us, Lord, from every ill,
Strengthen our hearts to do thy will,
In all we plan and all we do
Still keep us to thy service true.

O, let us hear the inspiring word
Which they of old at Horeb heard.
Breathe to our hearts the high command,
"Go onward and possess the land!"

Thou who art Light, shine on each soul!
Thou who art Truth, each mind control!
Open our eyes, and make us see
The path which leads to heaven and thee!

—John Hay, in *Presbyterian Banner*.

A View of the Conflict

MRS. E. G. WHITE

IN vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the blood-stained banner of Prince Emmanuel. Standard after standard was left to trail in the dust as company after company from the Lord's army joined the foe; and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standards of Emmanuel into many hands, while a mighty general cried with a loud voice, "Come into line. Let those who are loyal to the commandments of God and the testimony of Christ, now take their position. 'Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters.' Let all who will, come up to the help of the Lord, to the help of the Lord against the mighty."

The battle raged. Victory alternated from side to side. Now the soldiers of the cross gave way, "as when a standard-bearer fainteth." But their apparent retreat was but an effort to gain a more advantageous position. Shouts of joy were heard. A song of praise to God went up, and angel voices united in the song, as Christ's soldiers planted his banner on the walls of fortresses till then held by the enemy. The Captain of our salvation was ordering the battle, and sending support to his soldiers. His power was mightily displayed, encouraging them to press the battle to the gates. He taught them terrible things in righteousness as he led them on step by step, conquering and to conquer.

At last the victory was gained. The army following the banner with the inscription, "The commandments of God, and the faith of Jesus," were gloriously triumphant. The soldiers of Christ were close beside the gates of the city of God, and with joy the city received her King. The kingdom of peace and joy and everlasting righteousness was established. God's will was done on earth, as it is done in heaven.

Now the church is militant. Now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming when the battle will have been fought, the victory won. The will of God is to be done on earth as it is done in heaven. Then the nations will own no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving,—the robe of Christ's righteousness. All nature, in its surpassing loveliness, will offer to God a constant tribute of praise and adoration. The world will be bathed in the light of heaven. The years will move on in gladness. The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold greater than it is now. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while God and Christ will unite in proclaiming, "There shall be no more sin, neither shall there be any more death."

This is the scene that is presented to me. But the church must still fight against seen and unseen foes. Satanic agencies in human form are on the ground. Men have confederated to oppose the Lord of hosts. These confederacies will continue until Christ shall leave his place of intercession before the mercy seat, and shall put on the garments of vengeance. Satanic agencies are in every city, busily organizing into parties those opposed to the law of God. Professed saints and avowed unbelievers take their stand with these parties. This is no time for the people of God to be weaklings. We can not afford to be off our guard for one moment.

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

"This I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

"Let your conversation be as it becometh the gospel of Christ: . . . stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries:

which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake."

There are revealed in these last days visions of future glory, scenes pictured by the hand of God, and these should be dear to his church. What sustained the Son of God in his betrayal and trial? He saw of the travail of his soul, and was satisfied. He caught a view of the expanse of eternity, and saw the happiness of those who through his humiliation should receive pardon and everlasting life. He was wounded for their transgressions, bruised for their iniquities. The chastisement of their peace was upon him, and with his stripes they were healed. His ear caught the shout of the redeemed. He heard the ransomed ones singing the song of Moses and the Lamb.

We must have a vision of the future and of the blessedness of heaven. Stand on the threshold of eternity, and hear the gracious welcome given to those who in this life have co-operated with Christ, regarding it as a privilege and an honor to suffer for his sake. As they unite with the angels, they cast their crowns at the feet of the Redeemer, exclaiming, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. . . . Honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

There the redeemed ones greet those who directed them to the uplifted Saviour. They unite in praising him who died that human beings might have the life that measures with the life of God. The conflict is over. All tribulation and strife are at an end. Songs of victory fill all heaven as the redeemed stand around the throne of God. All take up the joyful strain, "Worthy, worthy is the Lamb that was slain, and lives again, a triumphant conqueror."

"I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Will you catch the inspiration of the vision? Will you let your mind dwell

upon the picture? Will you not be truly converted, and then go forth to labor in a spirit entirely different from the spirit in which you have labored in the past, displacing the enemy, breaking down every barrier to the advancement of the gospel, filling hearts with the light and peace and joy of the Lord? Shall not this miserable spirit of fault-finding and murmuring be buried, never to have a resurrection? Shall not the incense of praise and thanksgiving ascend from hearts purified and sanctified and glorified by the presence of Christ? Shall we not in faith lay hold of sinners, and bring them to the cross?

Who will this day consecrate themselves to the service of the Lord? Who will now pledge themselves not to affiliate with the world, but to come out from the world, and be separate, refusing to pollute the soul with the worldly schemes and worldly practises that have been keeping the church under the enemy's influence?

We are in this world to lift the cross of Calvary. As we lift this cross, we shall find that it lifts us. Let every Christian stand in his lot and place, catching the inspiration of the work that Christ did for souls while in this world. We need the ardor of the Christian hero, who can endure the seeing of him that is invisible. Our faith is to have a resurrection. The soldiers of the cross are to exert a positive influence for good. Christ says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Indifference in the Christian life is a manifest denial of Christ.

Should we not see in the world today medical missionaries who in all the features of their work are worthy of the name they bear, who aspire to the doing of deeds worthy of valiant soldiers of Christ? We are living near the close of the great conflict, when many souls are to be rescued from the slavery of sin. We are living in a time when to Christ's followers the promise specially belongs, "Lo, I am with you alway, even unto the end of the world." He who commanded the light to shine out of darkness, he who has called us out of darkness into his marvelous light, bids us let our light shine brightly before men, that they may see our good works, and glorify our Father who is in heaven. In such rich measure has light been given to God's people that Christ is justified in telling them that they are to be the light of the world.

To our physicians and ministers I send the message, Lay hold of the Lord's work as if you believed the truth for this time. Medical missionary workers and workers in the gospel ministry are to be bound together by indissoluble ties. Their work is to be done with freshness and power. Throughout our churches there is to be a reconversion, and a reconsecration to service. Shall we not, in our work in the future, and in the gatherings that we hold, be of *one accord*? Shall we not wrestle with God in prayer, asking for the Holy Spirit to come into every heart? The presence of Christ, manifest among us, would cure the leprosy of unbelief

that has made our service so weak and inefficient. We need the breath of the divine life breathed into us. We are to be channels through which the Lord can send light and grace to the world. Backsliders are to be reclaimed. We are to put away our sins, by confession and repentance, humbling our proud hearts before God. Floods of spiritual power are now to be poured forth upon those prepared to receive it.

Let us now consecrate ourselves to the proclamation of the message, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Divine and human instrumentalities are to unite for the accomplishment of one great object. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

The Coming Week of Prayer

S. B. HORTON

WHAT is the object of the "week of prayer"? and what should be our relation to it as individuals? These are questions of prime importance just now. As a people we are prepared to show from the Holy Scriptures and the fulfillment thereof through past and current history that we are living in the last days, and that the coming King is at the door. But are we fully prepared to show to all the world that we believe this with all the heart, soul, and strength? or do we need exhortation from time to time similar in character to that found in Rom. 13: 11-14, the first part of which is, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed"?

How sweet was the message when we first embraced it! What a revelation of light and truth to us who were in darkness and possibly despair when there fell upon our ears the soul-stirring themes of present truth! How zealous we were to have all the family and the neighbors and friends learn of this "pearl of great price"! These were experiences enjoyed when we first believed. Have these experiences grown brighter and brighter? Have the trials and diverse temptations which have come to us since we believed resulted in refining us so that the Saviour's image is gradually filling the soul temple and reflecting its benign influence? Or have we become engrossed with the cares of this world, and is formality dwarfing our religious experience?

In "Testimonies for the Church," Volume VI, page 405, we read: "It is possible to be a partial, formal believer, and yet be found wanting, and lose eternal life. It is possible to practise some of the Bible injunctions, and be regarded as a Christian, and yet perish because you lack qualifications essential to Christian character." The same Tes-

timony, page 404, reads as follows: "The great crisis is just before us. To meet its trials and temptations, and to perform its duties, will require persevering faith. But we may triumph gloriously; not one watching, praying, believing soul will be ensnared by the enemy."

Ancient Israel were instructed to present themselves before the Lord several times during the year in an especial manner. These were solemn and serious convocations for Israel, and were instituted in addition to the weekly or Sabbath meetings. Read Lev. 23: 37, 38. These were designed to be refreshings to Israel, to strengthen against the wiles of the flesh and the devil.

The Saviour attended these convocations, and while specific acts and services of the particular days were abrogated at the cross, yet the principle and idea of special convocations were not to be lost sight of; for the Israel of God now need special refreshings and strength in these last days to withstand the wiles of the devil, who knows "that he hath but a short time." And so our camp-meetings are designed in the hands of the Lord to draw his people specially nigh unto him. But may we not need another special revival during the year?—Yes, and provision is made for it. The camp-meetings are for the most part held in the summer time, when crops are growing; and it seems fitting that at the close of the harvest another convocation should be held, the week of prayer. At this time we are reminded of the goodness of the Lord, and what is more timely than to present ourselves before the Lord with a thank offering or a peace offering?

Taking into consideration these few points, particularly our great need of power "to awake out of sleep," no more forceful object lesson can be found than the memorable scene in Gethsemane's garden, when the Lord invited Peter, James, and John to watch and pray with him, for he was to pass through a great trial. The sins of the world were now to be actually borne by him, and he saw, as it were, the cup coming directly to him from which he was to drink the deadly draught. Could he meet the ordeal, the crisis? Ah, listen: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." In place of his disciples entering into this agony with him, as was his desire and their privilege, they fell asleep, in consequence of which, under trial, Peter denied his Lord, and all forsook him at last.

Dear brethren and sisters, the week of prayer will soon be here. What will there be in this occasion for you and for me? What relation shall we bear to this solemn convocation? Let us enter into the season with the spirit of consecration, with prayerful hearts, evincing deep concern as to the conditions needed to share in the overcomer's reward, and may this week of prayer result in bringing peace and harmony from above to each heart, and may we go forth in the strength of Jehovah to finish this work and hasten the return of the Redeemer.

Go Teach All Nations

C. W. HARDESTY

WHEN we accept Christ, we become sons and daughters of God; and as soon as we become members of that great family, all the promised blessings are ours. They are to be possessed by all the children.

Christ imparts both spiritual and physical life, and exhorts his children to go forth and impart the gospel truths to dying souls, thus setting at liberty the captives of Satan. The Father uses finite men as channels for his working to manifest to the world his holiness, meekness, and mercy. To all who love the truths of God is given the commission: "Comfort ye, comfort ye my people. . . . Prepare ye the way of the Lord, make straight in the desert a highway for our God. . . . O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" Isaiah 40.

Thus the Lord entreats his children to labor zealously to bring souls weighted down with sorrow, sin, and disease to his rest. "He can not be satisfied until the human race are reclaimed, and re-instated in their holy privileges as his sons and daughters." Let us heed the entreaty to awake from our lethargy, shake off listlessness and indifference, and join in the work of the hour. Let us join in a united effort to scatter the seed. May every church and every member of every church join in the effort to bring the all-important truths directly to the attention of all those in darkness, thus finishing the work. When the Lord himself gives the plans for labor, and goes before his servants, shall we not heed the command to move forward? "He shall feed his flock like a shepherd." "I am with you alway."

What Is It to Accept Christ?

To accept Christ is to accept his life, his love, his service, to accept his pardon and his forgiveness, to accept his cross and his power. It is to accept this simply, naturally, to accept it as a free gift, paying nothing for it. And then, because we honor him and love him, to follow him, and try to do his work in his way. Salvation by faith means that we work for him because he has saved us. If we try to buy peace and joy by working for them, we make a mistake. We are to take God's gift as we take the sunlight and the air, and we are to live in his grace just as we live in the sunlight and the air.

Regeneration is new birth, new life. We can not re-create ourselves. The birth from above must come from above, not from us. We are to leave all questions of new birth to God, take his gift of life, and live naturally and simply because he has given that gift to us.

Atonement is at-one-ment. It is reconciliation with God; it is being at one with him. It has cost God something to make this atonement possible. That cost is

represented to us by the suffering and death of Christ. It remains simply for us to be at one with him, to make his will our will, by taking the gift which he freely bestows upon us, and by living the life which through the life of Jesus Christ he has interpreted to us. Salvation, then, does not come by work; it is not given to us as wages because we have paid for it by service. It comes by the faith which accepts it, the faith which is shown in the obedience of love, by doing the work which Christ bids us to do, and living the life which he enables us to live, accepting the commission which he proffers to us in the words, "As my Father hath sent me, even so send I you."—*Outlook*.

Must the Bible Go?

J. O. CORLISS

A FEW years ago Prof. Goldwin Smith raised the question through the *Toronto Weekly Sun*, as to what would be the probable outcome of the present religious condition of society and the church. Among other things, he spoke thus of the unsettled state of mind regarding Bible doctrines, in which most people are found:—

"Missionary enterprise appears to be flagging, and the cause of its falling off would seem to be, not so much failure of philanthropy or liberality as of confidence in the doctrines of the religion which the missionary is sent out to propagate. There is a disposition to take up social questions, such as prohibition, in place of those which more properly belong to a church. We are evidently in an era of religious transition, and all great transitions are perilous, though we may have faith in their ultimate tendency for good. It is true that in the theological, as in other fields, unrest is an indication of life. But the life indicated is not that of churches, if church membership is a doctrinal bond."

Then, assuming that the outcome of this state of affairs will be the rejection of the Bible as a foundation of ethics, the question is raised, "What will take the place of the Bible?" After stating that the settlement of this question will be sought through a symposium, he asks, "What can the answer be but 'truth'?"

There is no doubt that the religious condition is much as stated by the learned professor, and for this state of things others than the laity are responsible. It is now a very common occurrence, and is considered quite the thing, for the preacher to raise doubts concerning the accuracy of this or that statement of Holy Writ. Even little children are taught in Sunday-school to question the truth of Bible history. For instance, two or three years ago, the *Pilgrim Series of Quarterlies*, used in the Congregational churches of America, had this note affixed to the first lesson, which was on the creation:—

"We have here not a scientific account of the process of creation, but a brief panoramic vision of its development. No positive scientific explanation of the origin of the world and the intro-

duction of life on it is as yet possible. Sometime it may be able to speak with some definiteness relative to the process, but it can never tell us how or by what power the process was set in motion."

The next lesson was concerning the flood, which had this for a criticism: "There is every indication in the facts known to science that men never have lived to so great an age as the literal interpretation of this record asserts."

The entire story of the flood was treated as mere tradition, and not as true because the Bible records it. If this is all the Bible account is worth, then, in the name of reason, why should the Bible be taught at all in Sunday-school, or in any other school for that matter, when its statements are so unreliable? Why not teach the children from the start from some treatise on geology, in which unrestrained, visionary guessing is carried to perfection? It is not wisdom, to say the least, to adopt a text-book as the basis of education, when a great part of the teacher's effort must be expended in attempts at refutation of the book to be taught. But the enemy of God and his Word knows that no other way is so well calculated to destroy confidence in the only guide to a land of rest.

But now there comes forward a great English churchman, the Bishop of Wakefield, who publicly declares, and that plainly, that the Bible is not to be depended on as a truthful witness. Referring to a recent address he gave at Leeds, on the religious education of children, the *London Express* of Oct. 23, 1903, says:—

"His lordship recognized the possibility of offending the susceptibilities of some of his hearers, but explained that such wounds as he might inflict would be the wounds of a friend. 'Some people,' he added, 'need wounding before they will awaken and take a proper view of the Bible.'"

The first thing, the bishop thought, was to understand the *nature* of inspiration. "It is not a verbal, mechanical, absolutely accurate, and infallible inspiration," he said, though he admitted that the Holy Spirit led the writers to embody in their productions a revelation of God, and the offer of salvation to men in Christ. A strange conclusion indeed for a great mind to arrive at, that God inspired men to give a revelation from him so interwoven with their own fancies that the separation of the two appears quite impossible. In such a case it would seem that God could not have largely cared how his revelation would be received, or he certainly would have given some rule by which his instruction might have been easily distinguished from that which is not his, and which is therefore false. As it is, all has been left for individuals to choose that part which best suits their leanings, and discard the remainder as untrustworthy. It therefore follows that a part of the Book which suits one, and which he believes to be God's inspiration, may be rejected as uninspired by another, while holding that part to be inspired which the first had repudiated as unworthy of confi-

dence. It is not strange, therefore, that the bishop came to the following conclusions, which he boldly enunciated:—

"The Bible is not infallible; the Bible is not necessarily literal and exact; the books were not necessarily written by the authors whose names they bear; these names have absolutely no authority, except old tradition of the Jewish race; many of the books are composite, and some embody older records, like flints in chalk formations; others are by more than one author, and still others admittedly compilations of various historical and traditional accounts."

If any one can believe all this, it would be easy to appreciate the compliment paid to Charles Darwin, by the bishop, in the statement that he "had placed not only scientific, but also religious thought upon an altogether firmer basis." For churchmen thus to place undemonstrated theories, misnamed science and religion, on a higher plane than the Bible, is not only to ask men to discard the Book of God as worthless, but also to repudiate the means of grace which have their foundation in that Word alone.

Indeed, the bishop says he would have the Bible taught simply from a literary standpoint, using freely Oriental methods, which would give it a peculiar charm, but to ask children to believe in its accuracy, would be to "put a strain upon the intelligence which it could not easily bear." In view of such invidious comparisons, to which the "uneducated" are being frequently treated, the question arises, Will the Bible survive the test? No one need have fears on that point. When but one family in all the earth was found to uphold God's Word amid general unbelief, and consequent moral corruption, these were not permitted to merge into the general mass, and so let the light of the Word die out. When it became necessary to preserve that truth that the "seed of the woman" should bruise the serpent's head, at the cost of all the world's inhabitants, God brought a flood to sweep them away, in order to preserve his Word, and make good his promise.

During the Dark Ages, when Bible truth was supplanted by the Platonic vagaries of the "schoolmen," and the insipid inferences of the "fathers," God raised up intrepid men who braved death in the act of holding aloft the banner of eternal truth. As in every crisis of the past when God's Word has been in jeopardy, he has provided against its downfall, so now when the enemy threatens to come against it like a flood, heaven's resources will not fail to raise up a standard in its behalf. The tracings of prophetic fulfilment will settle the minds of earnest seekers for truth, as nothing else can do. The study of the Bible itself is the best antidote to stop the growth of doubt-seeds, and to establish faith in the accuracy of Bible teaching.

That blessed Book has already outlived by centuries those theories which have been hurled against it, and is as fresh for the next encounter as it ever has been for those of the past. It therefore stands pre-eminently forth, not

only as the champion of truth, but as the power and steadfastness of truth itself.

"Most wondrous Book! bright candle of the Lord,

Marked with the seal of high divinity
From first to very last.

This lamp from off the everlasting throne
Mercy took down, and through the night
of time

Has shed its fulsome light on man,
Beseeching him, with tears and earnest
sighs,
To read, believe, and live."

Seeing the Day

E. K. SLADE

WHILE it is true that "seeing is believing" in the world's way of teaching and knowing, it is not the true and sure and safe way. Where eternal life is at stake and eternal interests are involved in how we see and know truth relating thereto, it is important that we see and know aright. The divine way is directly opposite to the human. Believing is seeing with the Christian learner. "Through faith we understand," and "I will guide thee with mine eye," are promises that Heaven holds out to him who hungers for truth in such a time as this. Eternal vigilance is the price of life, and true vigilance is seeing by believing.

Every truth that is known as it should be is known by faith, and in such a time of peril and precious privilege the right way is the only way. Faith will be based upon a word that is believable and safe, a true "anchor" in a surging sea. He who has said, "The Lord shall guide thee continually," knows that "it is not in man that walketh to direct his steps." Fatal errors will be pressed to the front to take the place of vital, timely truth, in such a way that they will be seen to be error only by seeing and knowing the truth.

The people of whom it may be said, "Here are they that keep [practise] . . . the faith of Jesus," will not be in darkness in such a time as this. They will see the truth for this time. They will see the great truth for this time to be, "The day of the Lord is at hand." Concerning that event, one who *sees*, will not be in darkness. He will "see the day approaching." He will be of those who, "*seeing* that all these things shall be dissolved," will be "looking for and hastening unto the coming of the day of God." In the great events and developments of this time will be seen omens of the nearing end. By believing, it will be seen that Jesus will come in this generation, which has nearly passed away.

The mighty enemies of truth will bring to the front most artful deceptions to prevent the people of God from seeing this; but faith, which will be based upon a knowledge of the truth for this time, will see the day in its nearness in spite of all that is intended to obscure the vision and divert the mind from the great and vital issues for this time.

In all the vastness of eternity and immensity of space, there never has been, and never can be, an issue so great as this issue, nor a time of such importance as the present time, nor a place of such

intense interest as this world in this time. The impending doom and the rich reward are about to be realized. Our only safety and salvation in such a time is in seeing and knowing and heeding and heralding the clear-cut message that is due to the world, and nearly past due.

Union With Christ

JOINING the church is one thing, but joining the Lord Jesus is quite another thing; and only those who have done the second have any clear right to do the first. The main cause of inconsistency and failure in the life of too many professors of religion is that they make a formal union with the church without any heart-union to Christ. Almost their solitary act of loyalty was their standing up to respond to a church covenant before the pulpit. From that time onward their divine Master had no more of them than their idle name on the roll of his followers. They enlisted; they entered their names on the record and straightway are heard of no more. They made no tie to anything but an organized body of professed Christians; they did not knit their souls to the Saviour.

"But am I not to join the church?" inquires some one who is indulging a hope of pardon and of the new birth. Yes, friend, join the church, provided that you have already joined Jesus. If you unite yourself to nothing stronger than to a company of frail, fallible fellow creatures, and expect them to tow you along by the power of their fellowship and prayers, then you have but a poor chance of reaching the "desired haven." But genuine conversion unites your heart in clinging faith to the Friend of sinners. When you take the step of confessing this faith before men, you literally and truly *join the Lord*. You join your weakness to his strength; you join your ignorance to his wisdom, your unworthiness to his merits, your frailty to his enduring might, and your poverty to his boundless wealth. The fair peasant girl who married an emperor of Russia became a sharer of his palace and his crown. When you wed your heart and hand to Jesus, you become a sharer in his kingdom and crown, a joint heir with Christ! The joint heir has the promise of the Father's love, of the indwelling of the Spirit, of the peace of God, of pleasures forevermore, and of the society of all the just made perfect throughout eternity! "Where I am, there ye may be also."

What a glorious thought this is! What a different conception it is from that of merely "joining a church" of fellow creatures. You really join Christ. Your heart joins his heart. Your life is knit by hidden links to his; because he lives, you shall live also. Your destiny is bound to his; and you shall be *kept by the power of God*, through faith, unto salvation. If you have a real faith, however feeble, *confess it*. If you have renounced sin and self and come to Jesus, then "join yourself to the Lord in a perpetual covenant that shall not be forgotten."—*Dr. T. L. Cuyler*.



Send Them to Bed With a Kiss

O MOTHERS, so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and the play;
For the day brings so many vexations,
So many things going amiss;
But, mothers, whatever may vex you,
Send the children to bed with a kiss!

The dear little feet wander often,
Perhaps, from the pathway of right;
The dear little hands find new mischief
To try you from morning till night;
But think of the desolate mothers,
Who'd give all the world for your bliss,
And, as thanks for your infinite blessings,
Send the children to bed with a kiss!

For some day their noise will not vex
you,
The silence will hurt you far more;
You will long for the sweet children
voices,

For a sweet childish face at the door,
And to press a child's face to your bosom.
You'd give all the world for just this;
For the comfort 'twill bring you in sor-
row,

Send the children to bed with a kiss!
— *New Orleans Picayune.*

God's Beauty in the Earth

It is not often that we think of the beauty of the Lord when we are permitted to look upon some scene of surpassing beauty in nature. We do not in any way connect God with it, as though these varying forms of glory could take on their expressive beauty without the touch of his finger. Our minds have gone out in imagination in the beauty of the Lord in the city of our God, and with his servant have a desire to dwell in the house of the Lord, all the days of our life, to behold the beauty of the Lord and to inquire in his temple. Weary with the march of life, and hearts burning with intense desire for the rest above, our spirits have reveled amid the glory of the "sweet fields, beyond the swelling flood," and we have quieted our souls by gazing upon the beauty of God as seen in the holy city with all its indescribable glory. O my soul, why art thou cast down? Is the heaven above thee dark and gloomy? look up. There is the land which imagination has often pictured to you, but which eye has never seen,—the land of perfect beauty,—beauty such as we have never beheld here. There you shall be satisfied, the imperfections which so annoyed you shall not mar the even serenity of that place. How appropriate the prayer then: "Let the beauty of the Lord our God be upon us,"—the beauty of heaven, its perfection and bliss. A soul surrounded by this will need no greater

glory to inspire it to adoration and praise.

It is not so much the beauty of the Lord in his holy temple that we wish to speak of now as his beauty in the earth, in this material house, and especially at this season of the year. How lavish God is with his beauty now! A short time ago his face shone out in the brightness of the summer, making the soul glad, but now he has put a tinge of sunset sadness upon the land—and the heart yearns. What multitudinous forms of beauty we see in these autumnal days! The summer gave us more of a monotony in color, but now we can not turn our eyes but we see gray, green, purple, crimson, and gold all blended in most perfect harmony. This is the beauty of God in the earth. It is true it is nothing like the beauty of God above, for that is perfect, but this is a revelation to imperfect creatures.

Who can move about the fields and forests to-day, and not be impressed with the beauty of the Lord? These autumn woods, these meadows green again after their summer mowing, these hillsides all on fire with the burning sumac, these low-hung clouds, all declare God to be a master artist, every touch of whose brush leaves a mark of beauty. The devout mind will rise from the contemplation of these pictures to the hand of him who gave them form. God is love, and he is beauty. His beauty is impressed upon everything. It is impossible for us to look upon such scenes as we have been permitted to look upon this autumn, and not say that the Being that made these must be a Being of wondrous beauty himself; he must be perfection.— *Edward Herbruck.*

Rules for Winter Flowering

No collection of winter flowering plants can nowadays be considered as complete if it does not include such bulbs as Roman and Holland hyacinths, narcissuses, and Bermuda lilies, better known as the "Easter lily," and catalogued as L. Harrisii. No flowers are easier to grow, if properly treated, and none afford more pleasure. I have not included the tulip in the list, because I find it quite difficult to grow well under amateur treatment. The care expended on it will give much greater returns when bestowed on more tractable plants.

Bulbs in pots demand a light, rich, rather sandy soil. Garden loam answers the purpose very well, if lightened by a liberal admixture of sand and well-rotted manure. Work it over until it is fine and mellow. If you can not obtain cow manure,—the ideal fertilizer for all bulbs,—use bone meal in the proportion

of a coffee-cupful to a half bushel of soil.

I would advise putting several bulbs in one pot. A six-inch pot will accommodate at least four hyacinths of ordinary size. Five or six narcissuses can be planted in a seven-inch pot. It doesn't matter if they touch one another. The soil below them will supply all the nutriment that is needed. Both these bulbs should be pressed down about half their depth into the soil. Do not cover them. If you can have but one kind of hyacinth, by all means choose the Roman. Its flowers are loosely arranged along the stalk, and are therefore much more graceful than those of the Holland varieties, which crowd one another, so thickly are they set along the one stalk which each bulb produces. The Roman sorts throw up several stalks from each bulb, thereby producing a finer effect, from an artistic standpoint.

My method of growing the Bermuda lily is this: I put three bulbs in each seven or eight-inch pot. I fill the pot about one-third full of compost. On this I place the bulbs, crowding them down to firm the soil somewhat. Then I cover them lightly, after which I water them well. I then set them away in a dark, cool place to make roots. When the top begins to grow, I bring them to the light. As the top elongates, I fill in about it with earth. I continue to do this until the pot is filled to within an inch of its brim. The reason for this treatment is this: lilies have two sets of roots, one from the base of the bulb, the other from the stalk above the bulb. A lily planted on or near the surface of the soil in a pot would be unable to develop its stalk roots, because there would be nothing for them to take hold of. But by low planting, as described, and filling in from time to time, we give these roots a chance to develop properly, and the plant is greatly benefited by the treatment.

After potting hyacinths and narcissuses, water them well, and place in a cool, dark place, as advised for lilies. I would not advise a place where they will freeze. A room or place where the temperature is low, and can be kept so, answers all purposes, as such a condition favors the development of roots, and does not encourage the growth of top. What we aim at is to secure a root development before top growth begins, thus imitating the processes of nature by which roots are formed in fall for the support of the plant in spring, while flowering. If we pot a bulb and place it at once in the light, the growth of top begins before roots have made much development, and the bulbs often fail to produce flowers, or give such inferior ones that they are not enjoyable. Be sure to leave your bulbs in cold storage until roots have formed, if you want fine flowers from them.— *Home and Flowers.*

Evening Prayer

Holy Saviour, go before us
In life's journey, dark or bright;
Plead thy tabernacle o'er us
Ere we close our eyes to-night.

— *S. Trevor Francis.*

Pray and Wait

"I KNOW not by what methods rare,
But this I know, God answers prayer.
I know not when he sends the word
That tells us fervent prayer is heard.
I know it cometh soon or late;
Therefore, we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayers with him alone
Whose will is wiser than my own."

I SAY to thee, do thou repeat
To the first man thou mayest meet
In lane, highway, or open street—
That he and we and all men move
Under a canopy of love,
As broad as the blue sky above.

— *Archbishop Trench.*

Drink More Water

THE health department of the city of Chicago—in which the water supply was far in excess of the demand—found that when this water was used sparingly, the water-borne diseases increased, and that when the excess of water was allowed to escape into the sewers, the health of the city was greatly improved. The reason for this is that the refuse and disease-producing filth constantly accumulating in the sewers is washed away when the excess of water is allowed to flow therein.

The human body contains a complete sewerage system in which poisonous and disease-producing refuse is constantly gathering and jeopardizing the health. The same rule that applies to municipal sanitation will also apply to personal sanitation, and the danger of disease may be forestalled by flushing out this sewerage system with an excess of water. Just as truly as the gathering of filth from the city in the "sewerage veins" endangers the lives of the inhabitants, so the poisons generated by the bodily metabolism, collected in the excretory organs, will jeopardize the living cells. Every action of muscle or of nerve is accompanied by the destruction of cells, which, if not eliminated, will accumulate like clinkers in a furnace, preventing the proper performance of function. The food is taken in like fuel for the furnace, is burned, and leaves its clinkers and ashes behind, and these products of combustion in the body will choke the fire, just as in the ordinary stove.

Aside from the mere "choking of the flues," we must bear in mind that the body is constantly generating poisons, which, if eliminated freely, will do no harm; but which, if retained, will be productive of disease. Such a poison is uric acid, which is charged justly with causing rheumatism, gout, constant headache, dizziness, and a train of other symptoms; and it must be seen that if the accumulation of refuse is the cause of such conditions, the logical means of cure is its elimination. Other "products of metabolism" create their own types of disease, and all may be prevented by the free use of water.

While we may prevent these diseases of internal origin by flushing out the products of normal digestion (poisons which in themselves are disease-produc-

ing), there is another way, just as important, but less direct, by which internal cleanliness keeps us in health. Each organ of the body, and the body as a whole, has a certain property which we call "natural immunity," the power of antagonism to disease. This power is not unlimited, but is capable of the destruction of thousands of bacteria which invade our bodies daily from without. In this labor, however, our power of immunity is kept quite busy, and any additional drain upon it prevents its attention to its normal business. These poisons generated within can be destroyed largely by this immunizing power, but in so doing much of the power is exhausted, and we are left largely unprotected from diseases from without. In this we are able to see that the retention of refuse in the body is often the forerunner of any sort of disease; and, conversely, we can understand that the man who "keeps himself clean within" by frequent internal washing will, under ordinary circumstances, avoid the general run of diseases.

So the liberal use of pure water, by washing out the refuse and economizing in the bodily immunity, will prevent disease, and it will also act as a health saver, because in its purity it brings into the body none of those diseases which medical men know as "water borne."

We must remember, furthermore, that water is a food, making up two thirds of the body weight, and it is far more important than any other form of food, for we may live without eating for weeks, while we can live without drinking only for a few days. In the form of blood it is water which carries the food to every part of the body; in the form of lymph it is water which carries away the poisons for excretion; in the form of blood water carries the heat to all parts of the body, as does the hot-water system in the heating of a house; and in the form of sweat it is water which evaporates from the skin, and reduces the body temperature. It is water which acts as the lubricant that permits the joints to act without friction, the lungs to slide freely in their action, the heart to glide in the pericardium, the food to be swallowed without difficulty and to move through the intestinal tract in the process of digestion; and it is water that holds the digestive ferments in solution, and permits them to come in contact with the food. These vital functions are performed in direct ratio to the amount of water taken. As the water supply is reduced, each and every function is correspondingly crippled, until, when the supply is shut off entirely, the various organs simultaneously continue their decline toward death.

We feel that a clean skin is a necessity to our claims of higher civilization. If it is essential to keep the skin clean, how much more important is it to wash regularly and thoroughly the vastly more important eliminative organs "on the inside." Their work is far more important, and they are far more essential to health.—*George Thomas Palmer, M. D., in Good Housekeeping.*

Choosing a Wife

A WISE marriage leads a man to the noblest, truest, fullest, and best life. Thousands of men owe all their success and prosperity to their choice of a wife. She has been the good angel of destiny. A man wants a wife who will make something of him, whose influence will ever inspire him to do his best. What kind of a woman should she be?

For one thing, a man does not want a mere toy wife, something too fine, too ethereal for real use. She should be a woman who can bear her share of the burdens, who can endure toil and sacrifice, and grow all the lovelier meanwhile.

Again, the wife a man chooses should be a good housekeeper. To some romantic young lovers this will seem a very prosaic feature to put into the picture. But never mind; they will not be many weeks married before they will come down out of the clouds to walk on common earth, and then, alas! if the poor woman does not prove a good housewife!

There are women who live in sentimental dreams, neglecting meanwhile the duties that lie close to their hands. Good breakfasts, dinners, and suppers, good bread, in a word, good housekeeping—far more than any young lovers dream does wedded happiness depend upon just such unromantic things as these.

One of St. Paul's special counsels for young women is that they be "keepers at home," as our common version renders it, and that is good, too; but in the Revised Version it reads "workers at home;" that is, the place of a young wife's most sacred duty is in her own home. No doubt women have a wide field for Christlike usefulness in ministering to human need and sorrow outside; but in performing such ministry, however beautiful and noble, a wife should never neglect her divinest duties, which lie within her own doors.

Another suggestion is that in choosing a wife a young man should look for a woman of sweet temper. Nothing else can take the place of love in a home, nothing else can supply its lack. There are many women who have so much of the spirit of love and gentleness that they fill their homes as with the fragrance of heaven and the calm and peace of God.

In choosing a wife a wise young man will seek for one who will enter with zest into all his life, who will stand close beside him in the day of struggle and adversity, and who will ever inspire him to noble and brave things.

Once more, it needs no argument to prove that a young man should choose none but a good woman for his wife. A worldly man may imagine that he does not want a pious wife; but, if the truth were confessed, even such a man, down deep in his heart, would rather have for his wife a woman who reads her Bible, prays and lives a godly life, than one who is prayerless, godless, and worldly. Religion adorns and beautifies a woman's character, clothing it with tender grace. Even a prayerless man feels safer in his home if his wife kneels morning and night before God.—*Dr. J. R. Miller.*

THE WORLD-WIDE FIELD

Among the Santals

W. A. BARLOW

DURING the past four months the Santal work has been under the management of the Indian mission, and I have been spared from going out to collect funds for the work here at Simultala, so I can give more time to the native work.

I improve every opportunity to spread the gospel among the villagers by word and by song; I also talk every evening to those who come here for work. At present we have about twenty who are doing relief work on the roads near us, planting trees, etc., aided by the government. The schoolboys also take part in this work for a few hours daily, and are all the better students for it. Tracts in English, Hindi, Bengali, Urdu, and Santali are freely circulated at the railway station and on the highways and byways.

Since April I have devoted part of my time to conducting an industrial training school for Santal youth aged from sixteen to twenty-four years, giving them daily Bible lessons, teaching them gospel songs, etc.; a few hours each day are spent in the fruit and vegetable garden, also in the tree-planting work on the roads. Several of the students have, through God's blessing, been enabled to read the Bible and hymns for themselves. When they came to school, they could not read Santali. It is generally printed in the Roman character. After a month or two these students feel quite at home. Our earnest desire is that God will bless the readings day by day to the conversion of their souls, and raise up a number of godly school-teachers to go forth into the district to help the thousands who can not read or write, and to bring them in for Jesus.

The crops have suffered much this year from lack of rain. The poor farmers were in distress some time ago, but God has sent a little timely help, giving the poorest of the poor some relief work, by digging holes for tree planting. About twenty, on an average, are at work daily. The school students also take part in this work of planting fruit and other trees.

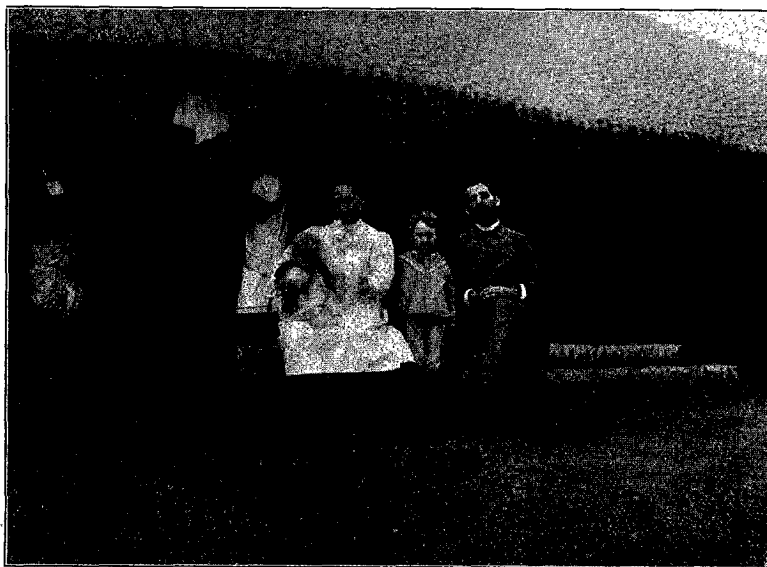
Last month I gave about sixty Bible readings. During the past three months my wife and I treated about eighteen sick persons. Several of these had cholera, and four of them were restored to health by God's blessing.

A number of sick persons are treated month by month, both in the homes of

the poor villagers and in the mission compound. About twenty deaths were caused recently by cholera, but several persons, thank God, were spared out of the number we treated. The disease is spread chiefly through eating jack-fruit.

One family near by us lost mother, father, and youngest son. The only child left was a dear boy named Tulsi. He was given to my care by his dying father, so I kept him here until Brother Shaw took him to the Karmatar orphanage a short time ago. I hear from Brother Burgess that he is doing well in school.

I have buried thirteen victims of cholera lately. One of these was a poor Hindu pilgrim whom I found lying by the roadside. He asked me for a drink of water, and I at once got him some cholera cure and some warm rice-water; but he was in the last stage of the dis-



W. A. BARLOW AND FAMILY

ease, and soon after passed away, while I spoke to him of Jesus and his love.

A poor man came in the compound a few days ago, suffering with palsy. He had been traveling about five months on foot from the northern frontier. We did what we could, but he still desired to tramp on toward the south. The same night a poor pilgrim came in for shelter and food, after a long journey through a jungle country.

We do what we can for the sick and suffering. My wife helps very much among the women and children, but a large number of cases we are obliged to send on to the next missionary, sixteen miles away, who is a physician. His wife is also a doctor, and they treat a large number of sick daily. They give Bible readings, and sell Scriptures to the patients.

We need a medical missionary very much indeed, for the sick are more anxious and willing to listen to the gospel message than are others. May God touch some heart to come here to live and work

among the poor villagers who come to us daily for medical aid, for Jesus' sake and the salvation of precious souls.

Simultala, Bengal.

A Testimony to the Lord's Faithfulness

J. WIBBENS

THE Lord has led one of our brethren in Rotterdam in a most remarkable way from darkness to light, and since his acceptance of the truth, in many wonderful ways the Lord has shown that he is near those who trust him fully. I have asked this brother to write some of his experiences, which I believe will be the means of encouraging God's people to trust him, and take him at his word.

"Many of God's dear people, when they turn the pages of Holy Writ, and read of the Lord's wonderful dealings with his people of old, even though they believe him to be the same to all and over all, secretly entertain the idea that the days of miracles are in the hoary past, or that those of the present are of a very inferior nature.

"God, however, is just as willing now as ever to interpose and work for his people who trust him, and even to make the world stand in awe because of his visible interference.

"As we are exhorted to remember and meditate upon all the work of the Lord, and to talk of his doings, I relate the following testimony of God's goodness to me:—

"At the close of 1895 our little daughter of nearly five years of age was taken ill, and at the end of two months died. The illness and death of this dear child was the means of bringing my

wife and myself to God. As the hart pants after the water brooks, so our souls thirsted for the truth. I went to everybody whom I thought to be a Christian. I invited many to come to our home, but, strange as it seemed to me, I found none who could open the Scriptures to me in truth. At last I prayed to God that he would send a Philip to me on my way; and when I came home the following day, I found a circular—an invitation to a Bible reading. I said, 'This is from God; for I have asked him for this very thing.'

"To relate all the circumstances connected with this experience, wonderful as they were to me, would make my article too long; but suffice it to say, I feasted evening after evening, often till half-past two in the morning, on the plain truths of God. This continued for some time, till, on account of the illness of Brother Rijsdam, another brother came to visit me. He began to talk on the Sabbath question. I was surprised and confused, as I had just begun to be a strict Sunday

observer. I told him that I would pray God to show me his will, but I was not going to keep the Sabbath simply because he said so. He left a few tracts. That evening I sought the Lord to show me which day was the proper one to observe, and so fell asleep. While asleep, I had a dream. I stood at the brink of a river, and called upon God, 'Lord, which day?' Upon this, there appeared a hand in the heavens, which seemed to write in letters of fire, 'Remember the Sabbath day.' I answered, 'Yes, Lord, I know that, and I will; but which—the first or the seventh?' A second time a hand appeared, and wrote: 'Six days shalt thou labor, . . . but the seventh day,' etc., and through the word 'seventh' the word 'first' was written. Now I knew just as much as before. Had God made this change, or had men? I questioned by myself. I pondered and studied, but could not resolve to read the tracts. It seems as if I had a presentiment that if I read them, I would be convinced that the seventh day was the right day. At last I picked them up and read them; and, sure enough, I knew more than I wished to know. I put the matter off for a few months, when I should have a more convenient time. But the Spirit of God continued to labor with me, and I had just time enough to make a decision at a time rather inconvenient to me.

"Being superintendent in a large business house, it was with great anxiety that I went to the proprietor to inform him of my intention. At first he pronounced me insane; but, after much disputing and consideration, concluded to keep me, and allow me to keep the Sabbath. I was very grateful, and assured my proprietor that God would certainly bless him for this. This expression was scornfully received, but most gloriously fulfilled.

"The place where we had our store was repeatedly flooded, as often as the northwesterly gales would cause an extraordinary rise of the river. I was the appointed and responsible person to see that the flood boards were set out whenever we had any apprehensions of such a tide, to protect our lowly located store. Nearly a year after I began to keep the Sabbath, on a night between Friday and Sabbath, a storm came up from the northwest, and caused the river to flood the streets. I was aroused toward morning, and thought first of going to the store; but the thought, 'It is Sabbath, then shalt thou do *no* work,' obtained the victory, and I left the matter in the hands of the Lord.

"Now, I was all the while laboring under a heavy burden on account of the worldly articles there, I was looking out for another position, in case my proprietor should dismiss me. During this Sabbath a feeling of hope and fear came upon me: of hope that on account of apparent intentional indifference as manifested in not paying any attention to the storm, I should be sent away, and of fear of receiving a severe reprimand. I felt, however, quite calm and satisfied, because it was God's day. On the evening after the Sabbath I had to be present. On my way, everywhere I saw the people

busy pumping the water out of stores and basements. Coming to the store, I found everything as usual, and everybody at work. Back of the office I met the son of the proprietor, who asked me whether I had heard anything of the water. 'Yes,' I answered, 'but you know it was the Lord's day, and——' 'Yes, yes,' interrupted he, 'but have you not heard of the great miracle?' A gleam of hope flashed through my mind, and in stillness I praised God.

"'Early in the morning,' continued the young man, 'I came to the store, and had to wade up to my knees through the water. [The floor of the store was nearly one foot lower than the street.] I expected everything to be lost; for there was much to be ruined. Opening the door, I came into the hall, and going to the left of the door that led to the store, I was about to open it, when I noticed through the window in the door a chair, which, instead of floating on the water, stood upright. I looked again and again, and saw that the water that I thought stood in the store was only a reflection of the water in the hall.'

"Through constant use, the threshold of this door which led from the hall into the store had been so worn that a pencil of ordinary size could be pushed under the door, and if any water should happen to be in the hall, it would naturally flow also into the store. Surprised and frightened at the sight, he left the door closed, and went to one of the neighbors, and through a back way got into the dry store, ran up to the door, and saw the water standing up about one-half inch high before the opening. With feverish haste they now went to close the hole, and even those who were not accustomed to praise God acknowledged, 'This, God must have done.' I repeated the test with a glass of water, which hurriedly ran into the store. Even the same week another flood came upon a working day. I gave orders to put out the flood boards, and helped in the work, and with the best of our ability we were hardly able to stem the tide, and to prevent the water from streaming into the store. I then saw what kind of God I served, and believed that I could rely perfectly upon him. I left my position voluntarily, which had become sin to me. I began business for myself, to the great surprise of my family, who considered me at first somewhat beside myself, as I had had full liberty to keep the Sabbath. But God did not disappoint my faith, but amply verified his word, and blessed me to the marvel of my former proprietor and acquaintances."

So much for the narrative of the brother. How true it is that when we keep pace with the advancing light, the Lord can make us a praise in the earth, and through our faithfulness lead others to know him.

Hoorn, Netherlands.

The South American Indians

MRS. H. F. KETRING

THE accompanying illustration shows some of the South American Indians, our near neighbors. They objected to its being taken, and wanted to be paid. They are very superstitious, so the picture was taken unawares. They are here skinning a lamb.

The young girl came to the door the other day with a basket strapped on her back, in which she had a special kind of bean that grows here. On being asked if she wanted to sell the beans, she said, "No, no; a *reglo*" (gift). Thanking her, we took them and gave her some other things in return, as they always expect it.

They can be heard at night making strange noises, hallooing, pounding, etc., when any of them are sick. This is to drive away the evil spirit. As a class they are harmless,—much less so than the Chileans,—although they will steal anything that is left in their way. They know nothing of God, and must be told the story of the cross in their own language, since their knowledge of the Span-



SOUTH AMERICAN INDIANS

ish is limited. There are about five millions of these poor souls in South America. As yet we have not a single worker among them.

We are now located on the land that has been selected for a school. We have built a four-room square cottage, which will be used for a part of the school building later. In another year the main building will be erected, if the Lord permits.

It is indeed a restful change to be in the country, surrounded with green grass and lofty trees, after having lived in the crowded cities of the northern part of Chile, where the sandy hills are absolutely barren.

Valparaiso has its attractions, being

built in the rugged hills, overlooking the blue bay of the Pacific. But the southern part of Chile is very fertile. It is said that in the past there were twelve different kinds of beans raised here by the Indians. Even yet there are many varieties. Fruits grow in abundance, and in their season can be procured very cheaply. It is a good country for vegetarians. The natives use a great deal of meat, and liquors in abundance.

We are located about fifty miles from an active volcano. One can stand in our door and watch the smoke rolling out during the day, and often see the fire at night. It is a pretty sight, as the mountains are covered with snow the year round. There are a few other volcanoes in sight, but only this one is active at present. Slight earthquakes are quite common, being more frequent in the north, but stronger in the south.

One can have almost any climate desired in Chile—hot, cold, wet, or dry. In the north it is hot, and never rains. In the central part it rains in the mountains only. In the south it is cold, and rains unceasingly in the winter.

All kinds of business are open to one coming here. Even among the better classes the natives respect a foreigner. The people live mostly in the cities, as they do not like the country. We need consecrated, thrifty, industrious farmers from the States, to move here, and show by example what can be produced. They can be self-supporting missionaries, and a great power for good. The Lord has a work for such brethren.

As for the moral condition of the country, it is well described by D. E. Dansin in the *Christian Worker*:—

“Although it is a land of great outward show and pretension, a land of churches, of convents, of priests, of nuns, of crosses, of holy water, of images, of rosaries, and all the rest of the paraphernalia of priestcraft and idolatrous worship; at the same time it is a land of ignorance and sin. Gross idolatry and blind fanaticism there go hand in hand with stupid iniquity, lying, theft, and deceit, even in the very pretended temples of God and by the very priesthood who serve at the altars.”

But there are honest hearts even among these, who are seeking for light. Shall we point them to it?

“What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile?
In vain with lavish kindness
The gifts of God are strown;
The heathen, in his blindness,
Bows down to wood and stone.”

Pua, Chile.

Mission Notes

THE plates for the embossed printing of the Gospels in Tamil and Bengali, two Indian tongues, for the blind, have been completed, and the Telegu Gospel is in progress.

IN one Korean city with a population of about sixty thousand, a band of sixteen missionaries, medical and evangel-

ical, have had the privilege of seeing nine hundred and nine converts during the year. The hospitals have been important factors in the propagation of the gospel, and the medical and the evangelistic work have been closely united.

THE sale of Scriptures in Uganda for the first six months of 1903 amounted to more than seven hundred dollars. Surely the Bible is preparing the way for the last message.

IN 1833 the first missionary of the Methodist Episcopal Church reached the mission field. In 1903 the missionary operations had been extended to thirty-one fields, with a force of workers numbering six hundred and seventy-three foreign missionaries and eight hundred and fifty-one native ordained helpers. The first year, \$824 was expended in the missionary enterprise, while \$1,187,953 was expended in the fields last year.

A MISSIONARY journal describes the changed condition in the Flowery Kingdom from a few months ago: “In more than one city, missionaries are embarrassed by the abundance of gifts bestowed. In some cases non-Christian Chinese have put into their hands enough funds to build complete churches, hospitals, and schools. In Canton, for example, one Chinese woman has contributed three thousand five hundred dollars to add a children's ward to the Woman's Hospital in that place. A merchant in another city has presented the Presbyterian Board with \$30,000 for a high-grade boys' school.”

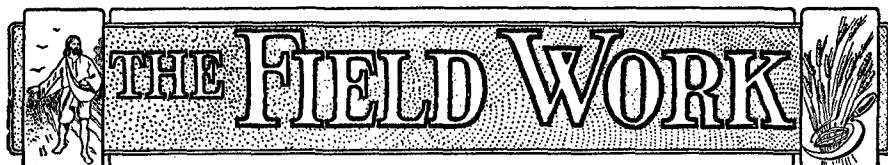
MR. ZYBILOFF, a Russian explorer, has recently resided a whole year in Lhasa, the capital of Tibet. He is a Buddhist, and speaks Tibetan, and so was able to pass as a lama. His account of this place is full of interest. All around the city is a wide street on which penitents prostrate themselves the whole length. The native traders are all women, and the regular population is ten thousand. Monasteries and temples abound, three near Lhasa having fifteen thousand monks, mostly engaged in learned pursuits. At Brabun there are nearly six thousand males of all ages, learning theology, the total of resident monks being eight thousand.—*Missionary Review of the World.*

IN Spain there have been encouraging movements of late in parts of the land. In a village in the northwest a quarrel broke out between the priest and his flock over money matters. The latter sent for the Protestant pastor in a town about fifty miles distant, to preach to them. The result was that the whole place was moved, and at least twenty souls were immediately converted, and later on, about ten more. In the town of Marin, northwest Spain, at the end of 1902, four hundred Christians gathered together for special services, the Spirit of God fell on them in great power, and conversions followed. In the congregation in Corunna, after some special

services, twenty souls gave themselves to God. In other parts, too, there have been tokens of life. This is wonderful. But the misery of the land is speedily increasing. Rome becomes more and more oppressive and corrupt, and the vices of the upper classes, the sufferings of the lower, and infant mortality are steadily increasing as the outcome of adulterated food, and too little of even that. A remarkable fact is that under such drawbacks the sales of God's Word have not decreased, but actually increased. There is great unrest all over the land; strikes are the order of the day, making things worse. Class hatreds grow deeper. One wonders how the gospel can prosper or take root in such an immoral climate. It is because of the love of God in Christ. But a crisis is at hand.—*Selected.*

THE present awakening in China is ably and concisely set forth in the report for 1902 of the Society for the Diffusion of Christian and General Knowledge among the Chinese. This society has for years been doing a great work in producing literature in the Chinese language, based on Christian principles. But since the recent upheavals in that empire, and the increase of the reform party, the opportunity for work and the demand for the literature put forth by this society have been unparalleled. We quote from the report: “The fact is that this year has been unprecedented in demand for professors, teachers, translators, and for books on foreign subjects.”

That China is waking up is further indicated by the travels of imperial princes, notably the visit of Prince Tsai Chen to the coronation in England, and of another to inspect the condition of education in Japan. Formerly no prince was permitted to spend a night outside of Peking. About seven hundred Chinese students are reported to have gone to Japan for study, and also some Chinese ladies, while the number of Europeans, Americans, and Japanese employed in schools and public offices in China is continually increasing. The railway syndicates, which were interrupted by the Boxers, are now at work again, and are extending their operations widely, while new postal regulations will result in widespread diffusion of books, newspapers, and reading-matter of all descriptions. As yet the amount of literature available to the Chinese is very limited. Only a small proportion of the reformers know English, and others are wholly dependent upon translations from the Japanese language or from the Western languages. A considerable number are learning the Japanese written language, which can be acquired in a short time, owing to the great similarity between the two. However, the danger is that in their translating from Japanese to Chinese, they will omit *Christianity*. Hence the great need of the work done by the diffusion society. Although the task is enormous, it is sure to have untold influence in that great empire.—*Selected.*



THE FIELD WORK

Colombia

BOCAS DEL TORO.—The work is progressing. We find ourselves perplexed to know where to labor, as urgent calls come from all sides. I never before saw so many openings that seem so favorable. We are trying to train some to help in this field. Brother Brown has been laboring near here. We went to his assistance, and as a result of the effort there six accepted the message. Now the call comes for us to hold another week's meeting there, as others are much interested. Some have begun to keep the Sabbath who have not heard any preaching. All through the many little islands an interest is springing up; indeed, the calls are many, and the workers few.

I. G. KNIGHT.

Oklahoma

NEARLY seven weeks ago, by request of Brother Eugene Couch and his mother, I went to their place near Choctaw, to hold a series of meetings. The truth had never been presented there, and the interest was good from the start.

To begin with, Brother Couch placed twenty copies of the "Inspired History of the Nations, Past and Future," in the immediate neighborhood. During the meetings the people read the book, and listened to the evidences of the truth presented from the desk.

As a result of the work, sixteen adults are now fully established in all points of present truth, and at least as many more are much interested. We expect to return in a short time to finish the work. It is most encouraging to notice the power there is in the plain word of God. This company is composed of about an equal number of men and women. All the men were tobacco users, but are now free from the habit. Swine's flesh is also discarded, and some are already paying tithes. A Sabbath-school is organized, a leader and a treasurer elected. Ten were baptized. In the near future we hope to organize a church. Brother Couch and my wife were efficient help in this meeting.

We are glad to say our courage is good, and our faith in the truth was never stronger. We ask an interest in the prayers of our friends that God may still bless our work.

G. G. RUPERT.

Newfoundland

ST. JOHNS.—The work in this territory is onward. The health institute has to its credit about four thousand treatments, and earnings to the amount of twenty-seven hundred dollars, not including charity work, which aggregates seven hundred dollars. The tract campaign is not far behind. Since last spring we have circulated more than seventy thousand pages of one tract alone, "Truth for the Times." We are now furnishing a little stronger meat, in the shape of a tract written especially for this field, "The Law of Liberty." Of this we have distributed fourteen thousand eight hundred pages in the last ten

days. We expect to circulate half a million pages this year.

The Young People's Society is doing considerable canvassing. The brethren distribute tracts not only to the people residing in this city, but to the fishermen, who come here twice a year from all parts of the island. In this way we are reaching practically the whole colony twice a year with the truth.

When we started medical work, there was quite a sentiment against us; but the institute has won its way to the hearts of the people, until Adventists are not looked upon with contempt, as before, but instead the people are beginning to inquire about the truth. We have never allowed the medical work to cover up the gospel work, but the two have been combined. We are teaching our nurses to be all-round missionaries. Seven mornings a week we have Bible and missionary study with them.

We can see that the sentiment of the community is being molded by the truth, which is gently but continually presented. All this precious seed, watered, cared for, and quickened by the Holy Spirit, will not return void. Certain it is that a deep change has come over these people in a little over one year. We have every reason to thank God for it.

Mrs. Lemon gave a lecture in Victoria Hall to a large audience, for the W. C. T. U., recently, and was enthusiastically received. She took an advance stand on temperance. The lecture has created quite an interest. Truly, the Lord is blessing in his glorious work.

A. E. LEMON, M. D.

California

RIVERSIDE.—Under the most discouraging circumstances I began meetings alone in this city. Mrs. Simpson, who renders great assistance in the singing, has been confined to her bed ever since we came here, and the one who was to be my fellow laborer has been unable to join me on account of sickness. In our helplessness we called upon the Lord, and he heard us, and has truly used the weak things to confound the things that are mighty, that no flesh should glory in his presence.

I started the meetings here by renting the opera house, and advertising very extensively the subject of the millennium. The expense of this one meeting was over forty dollars, but we are sure that it was money well invested. The opera house was crowded, and the people were deeply interested in the subject. At the close of the meeting I invited them to attend the meetings which would be conducted in a tent in a central part of the city, and thus from the very beginning the tent was crowded, and the interest increased until it was necessary to erect two tents side by side, and still we have not room to accommodate all who attend. We feel sad to see many leave because of lack of room, especially on Sunday evenings. The tent-meetings have been in progress now about five weeks.

The people seem hungry for the truth, as is evidenced by their eagerness to re-

ceive the tracts that are given away every evening. One evening after the meeting was dismissed, I called their attention to some books that I had on hand, and in a few minutes sold fourteen copies of "Daniel and the Revelation." It has been only two weeks since we started to present the Sabbath question, and already over thirty adults have taken their stand to keep all the commandments of God. Our collections during the past five weeks have amounted to over one hundred dollars. I am confident that this message is of God, and the time is due for the whole earth to be lightened with its glory. I praise God for the privilege of being one voice in helping to carry the message to the world.

Brother and Sister Sees have recently joined me, and are a great help in singing, visiting, and taking care of the tents. We feel our weakness and the solemn responsibility that rests upon us, and ask the brethren to help us with their prayers. Satan is astir. We are meeting bitter opposition, but we know that He who is for us is more than all who are against us.

WM. SIMPSON.

China

MACAO.—We are all of good courage. Our chief aim at present is to learn the language. Since I am learning to read, it is a real pleasure to study the language. There begins to dawn a light in the distance, and cheering it is. I am so glad that I am here. I want to stay and teach these simple natives of a nobler life. The women are so childlike that it seems to me they can be led. I have visited a number of nice families, and the women invite me to teach them.

Our teacher says that we have come with a fuller gospel than former missionaries, and the people will give heed to it and live by it. He says he hopes by next year to be free to give his time to gospel work. There are indications that the Spirit is working on his heart. He is a teacher in the government schools, and seems to be glad to study the Scriptures, and nearly every day he says new thoughts from our lessons impress him. Through his influence four young men attend our Sabbath-school. Mr. Anderson's teacher is a professed Christian, and also recognizes that new truths have come to him. We hope for both these men.

In Hongkong we have not met many missionaries. There is certainly need of Christian help there. The people are great lovers of money, and will do almost anything to secure it. The standard held up by Europeans has been altogether too low. The influence of foreigners has not been to make better Chinese, but rather to advance their own interest. The drunkenness and wickedness in that city are awful. It is a rare thing to see a drunken Chinaman. I remember seeing but one since I have been here. But O, those who ought to be teachers! A man who has ability to work for this class could certainly do a good work among the army and navy men in Hongkong.

One Sunday morning Stanley, Mr. Anderson's five-year-old boy, was missing for some time, and when we found him, he was sitting just outside the back door, selling Gospels to the Chinese street passers-by. He sold four, then brought up his money, took more books, and returned to his former post. He is anxious

to do what he can, and is learning to use the language, too, and finds many friends. While going through a section of the city one day, I noticed a crowd about us, calling after us. Upon inquiry, I found that it was where Stanley and his mother had sold Gospels, and the men were reminding him of it.

Although the work moves slowly, yet we are persuaded that it is sure to succeed, and the faithful will triumph with it. We are rejoiced to know that the home friends are sharing this work with us. We see many evidences that the Lord came to China far in advance of us, and has been at work upon hearts. Surely these people are actuated by the Spirit of God. Why not give all we are and have to this work? We are certainly making a fine purchase; and we have eternity, and not merely time, to reap good results. I want to be faithful here.

IDA M. THOMPSON.

Turkey

THE summer of this year was one of activity and effort on the part of our brethren in Asia Minor. Seeing that the field is large, and the laborers are few, some were moved to leave their own work to give the message round about their cities. Hadjin in Cilicia was the center of this movement. A brother eighteen years old, who was in the snare of Satan, was aroused to seek the Lord, and leaving his shop, he traveled from village to village till he came to Kaisery. In some places he was heartily received; he preached in Protestant churches, and awakened a good interest. In one place a preacher began to obey the truth, but not being willing to bear the censure of his people, went back to them. In Tashji Keny a good interest was awakened. Two Greek brothers obeyed the truth under many persecutions. They are steadfast. The people of the village drove away our brother when they saw that some had begun to obey.

Another brother, a tin-maker, receiving a donation of twelve dollars from a brother in Aintab, left Hadjin and went to Tashji Keny to take up the work left by the former brother.

Again a brother from Hadjin donated ten dollars to a brother in Aksaray, in the province of Iconium, who also accepting it, left his shop to his partner, and went to Cappadocia. On his way, he stopped at Araboun, where a brother accepted the truth through his labors several months ago. Then he proclaimed the message in Kir-Shehr. Knowing that Denek Maden is a good center, he went there, and at once a good interest was awakened. Many began to call him to houses and shops to hear the truth. This created an evil feeling in some hearts, and at once they stirred the police against him. The police arrested him, confiscated his papers, imprisoned him, investigated very closely, telegraphed to the pasha in Angora (Galatia) to know what to do to him. The pasha answered that he should be sent to him. So our brother was sent to Angora under guard. As soon as he arrived there, the police delivered him, taking a bail bond. About two weeks he stayed in Angora, preaching the message. The pasha, after investigating his papers, decided to send him to his country under guard.

While this brother was away from Aksaray, his partner, who also is a believer, wrote me an interesting letter,

stating that two souls have obeyed the truth in Aksaray. For two years they have been studying the message under conviction of its truth. At last the Lord has strengthened them to obey. Last week another letter brought me the glad tidings of the obedience of a third one. Now we have there a small group of believers, consisting of eight souls. The new ones have had much trouble from their relatives, but they have had the victory. Surely the Spirit of the Lord is working in the hearts.

Our worker in Aintab went to the east beyond Euphrates to Ourfa. This city is like Sodom. I am glad that this worker was able to create an interest. Some began to call on him. A man who had come there from the northeast heard the message, obeyed it, and carried it to his home—Merdin, Diyarbekir. September 27 I received a telegram from our worker, stating that he has been arrested and imprisoned in Ourfa. Since then he has written several letters from the prison. The inmates are so crowded together in the prison—seventeen persons in a small room—that he has no rest day nor night. Cholera also has begun in the prison house. We do not know what to do for him. Our only hope is in God. Surely he knows the circumstances, and has a good purpose in letting him go there.

Brethren and sisters, pray for the work in this field. It seems that the Lord has begun to vivify the hearts. In my next I have more to tell you.

Z. G. BAHARIAN.

Bay Islands

RUATAN.—July 24 I left Belize on the little sloop "Goldfish" for the island of Ruatan, arriving just before sunset the twenty-sixth. Coxen Hole, the port of entry for Ruatan, is one hundred and fifty miles from Belize, and with a fair wind the trip is made in from eighteen to twenty hours; but we had to "beat up" against a strong head wind, and were fifty-four hours on the way, which, with the inevitable seasickness, made the voyage quite a tedious one. However, good, refreshing food and a night's rest brought me back to nearly a normal condition, and in the morning I started for French Harbor, eight miles distant, where we were to hold our general meeting.

I found Dr. Hetherington and several members of the Utila church already on the ground, and Dr. Haylock, of Bonacca, was also here, practising dentistry. We had arranged to have the use of a large house for our meetings; but when I arrived, we found this could not be secured. The only thing to do was to send to Bonacca, forty miles distant, for the old tent, which had been used in French Harbor by Elder F. J. Hutchins ten years ago. A boat was secured for the trip, and some young men volunteered as sailors. In two days they returned with the tent, and a good company of people to attend the meeting.

There were good delegations present from every church and company in the Bay Islands, and the few days that were left of the meeting were devoted to services of a practical nature, seeking to become better acquainted with the Captain of our salvation. We were much disappointed at being deprived of the help of Dr. Haylock, who was sick through the entire meeting. Dr. Hether-

ington gave several talks on the value of health principles in eating and drinking.

Our last meeting, Monday morning, though small, was a precious one, in which nearly every one present made a new consecration of all to God, for service. At the close of this meeting the interest seemed to warrant keeping the tent here for some time longer. Brother Green, the leader of the little company at Coxen Hole, had held some meetings, and I had stopped twice in passing, and preached to attentive audiences, and now many expressed a desire to hear more of the reasons for our being a separate people.

At this, those who opposed the truth became alarmed, and sent for their minister to come and sustain their cause. He came, and gave one discourse on the Sunday question, which I reviewed at the tent. The Lord gave a great victory for his truth, and it was an encouragement for those who were seeking for light. Then, by night, the tent was cut down, and the ropes carried away. The next morning I received a letter from the man owning the land, warning me to move the tent in twenty-four hours, under pain of prosecution for trespass. The man who had given us permission to use the ground had bargained for the place to build himself a house, but no writings had been made. So we were at the mercy of the former owner. However, we raised the tent, and had meeting that night; then it was taken down, and carried to a place of safety. We were then offered a private house, which we accepted, and went on with our meetings. Many threats of personal violence were uttered, and an effort was made to have me arrested and deported by the government, which utterly failed. The Lord gave boldness to proclaim his word, and his word did the work.

Twelve persons have solemnly consecrated their lives to God, to keep all his commandments, and we hope that others will soon follow their example. Eight of these are heads of families. A leader was appointed, also a treasurer to receive the tithes and donations. A Sabbath-school was organized, and a club of the *Little Friend* and six copies of the *Instructor* ordered, also six copies of the *Signs* and two of the *REVIEW*.

Never before have I witnessed such a spirit of opposition as at this place. I could realize as never before what that spirit of self is that rises up against God and his Word, and never did the truth seem so precious as it does to-day. Some of those who have now decided to obey, date their convictions back ten years ago, to the time when Elder Hutchins first pitched the tent in this place. So the seed sown many years ago was not lost, but waiting till other showers should cause it to shoot forth and bear fruit.

WEST END, AUGUST 31.—I came here from French Harbor four days ago. Constant rain has hindered the holding of meetings, yet there is good evidence that the Lord is working on the hearts of the people, and I look for a good harvest of souls. For years there has been a little company here, but most of them have been unfaithful. Appetite has had the mastery over them, the Spirit of God has been grieved, and the world has found a large place in their hearts. Some have already decided to reconsecrate all to him who gave himself for them. Surely, the harvest is ripe.

I have lately had requests from three other places on this island, which is thirty miles long, to come and preach to the people. Also in British Honduras are several places where the people are anxious to hear—places that ought to be entered soon. But here in Ruatan there has never been an opening like the present one. Something is stirring the people in places that seemed sealed before. Surely, the Spirit of God is moving. Are we ready to follow?

H. C. GOODRICH.

A. Report From Brother Loughborough

At the time of my last report, September 21, I was at Des Moines, Iowa. The sanitarium there had a fair patronage. After my meetings with the church, I held meetings in Ottumwa, at the Rome camp-meeting, and at Cedar Rapids, all in Iowa. Then I met with our people at Omaha, Neb. A two days' joint meeting of the churches of Kansas City, Kan., and Kansas City, Mo., was held in the commodious meeting house which our people now have in Kansas City, Mo. From this point I came to College View, Neb., where I spent ten days, speaking to the churches of Lincoln and College View, and occupying the morning hour for seven mornings with the students in the college chapel. This was an especially interesting season for me. I was pleased to see the interesting class of intelligent young men and women gathered in the school. May the Lord fit them for real service in his cause, is my prayer.

From College View I came to Colorado Springs, Colo., where I spent three days in interesting meetings with that church. During my stay I was well cared for by Brother and Sister Patterson at their vegetarian cafe and lodging rooms, No. 222½ North Tejon Street. Any of our people stopping for a time in Colorado Springs will find this a reasonable place to tarry, and near the railroad station.

From Colorado Springs I returned home, arriving in Oakland, Cal., on the evening of November 4, after an absence of sixteen weeks and two days. I find by reference to my diary, that during this time I have traveled by railroad 6,370 miles, attended one hundred and seventy-five meetings, and that in these meetings I have given one hundred and three discourses, that I have also made seventy-five visits, and I have come home with better health than when I left. Thanks be to the Lord for all his mercies and blessings.

J. N. LOUGHBOROUGH.

Fiji

SUVA.—I have just returned from Australia, and shall spend the three months' vacation here. Mrs. Fulton and I both feel sorry to be compelled to remain away so long; but it did not seem best, from a standpoint of health, for us to locate here permanently, although we are glad to be here even for this short time.

I can report progress for our work here. There have been a number of accessions in the last year. Brother Parker, in the eastern district, reports good meetings and a number of baptisms. One church has been organized there, and by the time this reaches the readers of the REVIEW, another will have been organized. We expect soon to baptize several on the north coast of this island, where one or more churches will be formed.

Many of these souls have come out lately through reading our little paper, *Rarama*, and our tracts.

We are pushing the sale of our little Fijian book, "Great Controversy." A number of our natives are canvassing for it; and although it is a difficult matter to sell books in Fiji, it can be done, and a number are being sold.

In Suva, Brother A. Currow has been engaged on the *Rarama*, also in teaching, church-building, and general missionary work. The Lord has blessed his labors. A neat church building will soon be ready for dedication. Last Sabbath three willing souls followed the Lord in baptism. We had the ordinances in the afternoon, and altogether it was a blessed day.

Brother L. Currow and his wife have lately come to us from Australia, to take up medical work among the white population. They are now getting settled. We believe much good may be done in this work.

J. E. FULTON.

Georgia Camp-Meeting and Conference

As I have noticed no report of the Buford camp-meeting in the REVIEW, and persons keep addressing me as the president of the Georgia Conference, I write this short article.

We held our annual conference and camp-meeting at Buford, Ga., August 13-24, inclusive. The place selected was a beautiful grove of pines, through which a small stream flows. One of the finest springs in the State is about ten yards from the stream.

Although we had just purchased six new tents, these were all filled, and a number had to rent rooms in town.

All the laborers of the conference were present, and participated in the meeting. We were assisted by Elders Butler, Allee, and Kilgore, and Brother Harrison, the general canvassing agent for the Southern Union Conference. After the arrival of Elders Butler and Allee, the meeting was given over to them to fill in the time as they chose. Sister Nina Case, of the Life Boat Mission, Chicago, was with us, and rendered very acceptable service in speaking before the public several times, and in conducting the young people's and children's meetings.

The Lord was present by his Holy Spirit to convince of sin, of righteousness, and of judgment to come. Sinners were converted, and backsliders reclaimed. Those converted were advised to return to their home churches for baptism.

The conference had enough money to pay its debts, but had none left on hand. Nearly one hundred dollars was paid or pledged for the new tents that had been purchased; some was raised for the Southern Union Conference, and at another meeting some was raised to help start the sanitarium work in Atlanta.

The following officers were elected for the ensuing year: President, R. M. Kilgore; Vice-President, H. F. Courter; Secretary and Treasurer, also Secretary and Treasurer of the State Tract and Missionary Society, Thomas Macmillan; Secretary of the Sabbath-school and educational work, Mrs. Clara Phillips; Conference Committee, R. M. Kilgore, H. F. Courter, Hugh W. Jones, Thomas Macmillan, Charles F. Curtis, J. T. Eaton, and Brother Bowen, of Alpharetta.

H. F. COURTER.

The Memorial Church, Washington, D. C.

ON Friday, November 13, the last payment was made on the debt of this church, with interest in full, so that this church, which was purchased Nov. 1, 1902, is now free from all indebtedness. We are deeply grateful to God for his wonderful providences, and to all the friends whom he has made willing to help to clear this first Washington enterprise from all debt. This is a good beginning. We believe that God will enable his people in this city to establish the institutions which should be located here free from the weight and the blight of debt.

There are three rooms connected with the church which have been closed for about eight months, for the reason that they were not in a condition to use without incurring considerable expense. We decided to free the church before we incurred the expense of fitting up these rooms. They would have been most useful during the late General Conference Council. We shall now fit them up immediately. There is need of some other alterations. Eighty-three dollars has been sent in since the debt was paid, besides a special gift for the baptistery and interior fitting up of the church. The work will immediately be done, and the date of the rededication will be announced through the REVIEW. It is apparent to all that it will require a certain amount of outlay to fit up the church suitably for the work it is called to do. Those who have sent in money since the debt was paid will understand that after it is decided by the officers of the General Conference located in Washington that the church is in a suitable condition, if there should be a balance in the treasury, it will be devoted to the building of the sanitarium and school to be located here. Not one cent will be lost or misapplied. The accounts of all the money received directly by myself will be audited by the General Conference. With the belief and understanding that the money subscribed for this purpose by individuals, and that now in the hands of treasurers of tract societies or conferences, will be sufficient to cover all remaining expense, and that it will be promptly sent in, we may now consider this fund closed.

I voice the sentiments of all our brethren here when I express once more our deep gratitude for the willing spirit of helpfulness that has been manifested by our people. May God reward all those who have sacrificed to establish this "memorial for God."

As rapidly as possible the list of donations sent directly to me, and not previously reported, will be published in the REVIEW. This will take some time, and we trust that all who have given will wait patiently. Below is given a partial list of contributions received since June 1, and not previously reported in the REVIEW:—

Previously reported, \$5,494.52; J. N. Loughborough, \$5; C. C. Christensen, \$2; a friend, \$2.40; "L. M.," \$1; Mrs. Thomas Williams, \$2; Dr. & Mrs. A. S. Deers, \$1; James Taphouse & friends, \$7; J. J. Butcher & wife, \$2; Mrs. J. E. Kipp, \$1; M. Christenson & family, \$1; Miss C. Clouson, \$5; Mary A. Riedy & friends, \$3.75; Charles Christenson for H. M. Grove church, \$4.30; Eugene Nelson, \$3; J. T. Woodward, \$1; Mr. Claude Jones, \$1; Mr. & Mrs. A. D. Pember, \$1; Mrs. Hildreth & daughters, per

C. Hildreth, \$6; a friend, \$50; William Goff & friends, \$5; H. C. Carmichel, \$1; N. L. Bolinger, \$1; A. D. Wescott, \$2; "a brother," \$50; Miss E. L. Fuller, \$50; Sparta (Wis.) church, per A. D. West, \$2; Miss Mary Conger, \$1; Ina B. Bradbury, \$1; Mrs. E. J. Eaton, \$5; G. H. Matthews, \$10; Mrs. S. D. Wagor, \$2.50; D. W. C. McNett, \$1.50; Daisy Mallernee, \$1; E. J. Westphal, \$6; Mrs. Hattie Countryman, \$5; S. D. Cole, \$1; S. D. Smith, \$1; C. M. Christensen, \$1.75; H. T. Darter, \$1.75; Mrs. Belle Hughes, \$2; A. E. Erickson, \$2; Ros-anah Switzer, \$2; J. W. Tabor, \$1; Mrs. T. T. Wheeler, \$1; N. Roseboom, \$5; W. E. Caldwell & friends, \$8; Jacob Stull & friends, \$6.65; Reuben Wright, \$5; A. E. Devereaux, \$10; H. T. Holm, \$100. Total reported, \$5,737.62.

J. S. WASHBURN.

1728 14th St., N. W., Washington, D. C.

Emmanuel Missionary College

ONCE upon a time, some twenty-eight hundred years ago, the young men of a certain school found themselves in quarters too cramped to allow them to do their work to the best advantage. So these young men spoke one day to the principal of that school and said, "The place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell." The head of that school was evidently pleased with the energy and independence of his students. They were willing to fell the trees, to cut them into lumber, and build more commodious quarters. This they would do for the sake of having school privileges, and the teacher, seeing that it would be not only the means of providing more room, but an education as well, said to the young men, "Go ye."

Then he was invited to go also, and his ready answer was, "I will go." There was no drawing back. Evidently there was no hesitancy on the part of any one. This was co-operation, a sign of unity in the Lord; for those students were preparing for the Lord's work. It is little wonder that the schools which were taught by such men as we find in this one, and were attended by such pupils as these, exerted a great influence, and trained men who brought their nation to the pinnacle of earthly glory.

This story, divinely recorded, reminds me of a more modern experience which I have no doubt is recorded with equal care in the books of heaven. God recognized the schools of ancient Israel as one of the most effective means of promoting the righteousness of the nation. To the church to-day, God has given certain positive principles of education. As then, so now he says that schools should be in country places; by the Jordan, as it were.

Believing this, Emmanuel Missionary College was established on a farm. Having no buildings whatever, a company of young men was organized under the direction of a skilled mechanic to erect the buildings. When the money for purchasing material was exhausted, the students did practically the same thing as Elisha's students. The place was too narrow. Books were laid aside, and students and teachers went into the field and sold books and raised the money to put up more buildings. When the books had been sold, the students returned to their studies.

The young men in the building department spent hours of patient labor in the mechanical drawing class. They began by drafting the simplest structure, a henhouse, I think it was. Gradually their skill increased, until, as a result of that class work, the plans for Study Hall were produced. This is a building two stories above the basement, the dimensions of which are forty-five by one hundred and four feet. It contains a chapel with seating capacity for about two hundred and fifty students, six recitation rooms, and several offices. For hours at a time those students and their teacher have stood over those plans, working out details, figuring on lumber, thinking, planning, computing. During the summer active work was begun on the building. We have watched it as it has grown. Others, too, have watched the progress of this building. It can be seen by every one passing on the main road to St. Joseph. That is a much traveled road, and all who pass know that building, and it is a witness to the world of the educational idea being worked out by Emmanuel Missionary College. Some visit the buildings, and as they do, their surprise is great when they find that every stroke of the hammer is given by student laborers,—young men who are preparing for other and wider fields of missionary work.

The students have carried brick and mortar up a ladder sixty feet high. They have done the carpenter work, the tinning, the plastering, and the plumbing. They have set the furnaces, they have put in the registers, they have painted and put on the hard-oil finish. This is a part of the education given at Emmanuel Missionary College.

Not all the energy of the students goes into the building department, however. I mention that because it would be one of the indications of co-operation most noticeable to a casual observer. A more careful inspection of the work reveals the fact that this is a type of what is done throughout the institution. For instance, during the grape season, over twelve thousand baskets of grapes were picked and shipped to Chicago. Twenty students were employed in the vineyard for six weeks. At the same time the college cannery was putting up fruit juice for home consumption.

There was wood to cut for the winter. The young men in one-half day felled trees enough to make forty-five or fifty cords when cut into cord lengths. When there is corn to husk, the young women lend a hand.

The fall term opened October 21, with about seventy-five students. It was hoped that Study Hall would be in readiness for the fall opening. In this we were disappointed. One half of the dining room was again cleared, and all our public services are held there, as they were last year. But the chapel will soon be finished. Even then accommodations for students will be limited. Sleeping rooms are improvised, the young men using the large rooms over the printing office and the second floor of the Manual Arts Building. No cottages have yet been built, and until they are, it will be impossible to accommodate a large number of students. During the winter term there will be room for about one hundred and twenty-five. I would not give the impression that our students are uncomfortable. They are not, but they are not supplied with luxuries, by any means. They realize that they are in

camp, and that they are to be soldiers. They are workers, and they are willing to co-operate even under difficulties.

I wish that the readers of the REVIEW might spend a little time in the school. It would warm their hearts to this work, I am sure. I hope at another time to tell of some of the workings of the co-operative plan. God is blessing this work. The school is training missionaries, and in this time of need we make an appeal for the prayers and good will of all who wish to hasten the coming of the Saviour by preparing workers for needy fields. M. BESSIE DE GRAW.

Requests for Money

As we travel through our fields of labor, we are confronted with such questions as, "Will they ever stop asking for money?" As we are just now entering upon a time when large amounts will be called for in order to meet the present demands, doubtless Satan will suggest that it is time to call a halt.

To such questions I wish to answer, "The calls will not cease until our High Priest shall throw down the golden censor, not until he lays aside the mediatorial robe, not until he says, 'He that is holy, let him be holy still,' and 'he that is unjust, let him be unjust still,' not until there comes a famine for hearing the word of the Lord, and not until the Master proclaims the awful words, 'It is done.'" Then no more means will be solicited. The voices of God's faithful servants will be hushed, so far as asking for means to carry on the work is concerned. Doubtless those who have persuaded themselves that there is ample time in the future to do what they should, will then come and offer their means to God's servants. They would then be glad to have it accepted, but the prophet says, "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." "In that day a man shall cast his idols of silver, and his idols of gold, . . . to the moles and to the bats."

Now we are coming to another week of prayer. This should be the greatest self-denial week of our lives. However, to obtain money is not the object of the week of prayer. We must make it a spiritual blessing, or it will be of no practical good to any of us. We should reconsecrate ourselves to the Lord at this important time. If we do this, there will be no trouble with the amount of our offerings at the close of this series of meetings. Then the money will come as the Lord needs it, and in place of twenty thousand dollars we will surely receive fifty thousand dollars.

We must be fully consecrated to God and his service to be tided over the billows that are just before us. We should put our hands into his wounded hand, confidently saying, "Jesus, Saviour, pilot me." Let the nearness of the coming of the Master inspire our hearts to the endurance of every trial, to the forsaking of every sin. It is the warning to be uttered, the exhortation to be spoken, the comfort to be administered, and the gospel to be preached.

I quote from an unpublished Testimony the following: "Let us remember that the coming of the Lord is nearer than when we first believed. What a wonderful thought it is that the great controversy is nearing its end. In the great closing work we shall meet with per-

plexities that we know not how to deal with, but let us not forget that the great powers of heaven are working, that a divine hand is on the wheel, and that God will bring his purpose to pass. He will gather from the world a people who will serve him in righteousness."

J. M. REES.

Shall We Be Free?

In the days of ancient Israel, when the Lord was stirring the hearts of his people to arise and cast off the yoke of bondage, and free themselves from oppression and servitude, it sometimes happened that at first a portion of the people took part in the battle, and when they saw that the Lord was working with them, and that victory was theirs, they sent forth messengers throughout all the land, carrying the glad news that the day of deliverance had come, that God had given them the victory, that the enemy had been turned back, and that all were called to come and make the victory complete. In response, there was a grand rally, and the oppressors were completely vanquished and driven out of the land.

"Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come."

When "Christ's Object Lessons" was given to our colleges, and our publishing houses, our Tract Societies, and our people were invited to unite in its publication and sale, I spent several days in working out plans and making calculations as to the probable results of the effort, and then wrote to Brethren Haskell, Magan, and others that I dared to hope that one hundred and fifty thousand dollars might be realized by the effort.

Already about two hundred thousand dollars has been realized from our united effort to cast off the yoke and free ourselves from the bondage of debt; and there are books in the hands of our people which will net us upward of fifty thousand dollars more. Surely "the Lord hath done great things for us; whereof we are glad. Turn again our captivity, O Lord, as the streams of the south."

A decisive battle has been fought. A great victory has been won. The power of the oppressor is broken. The enemy has been put to flight, but the fleeing hosts have not yet been exterminated or driven out of the land. Thousands of our people have taken part in this battle for the deliverance of our schools. Thousands are enjoying an advanced Christian experience because of this effort. And there are thousands who have not yet done what they could, and who have not yet participated in the blessings which accompany personal experiences in the work.

There are, we believe, thousands of our people who feel that it is their duty to take part in the struggle; they believe there is a blessing in it, and they mean to have that blessing, but many circumstances have hindered. It is a case of procrastination and drowsiness. Shall we not send runners throughout the land, calling them to the battle? It is action, not looking on, that brings strength and courage. If our people in all the churches will just now rally to the work, the new recruits and the veterans marching side by side, we can clear the land of our school debts this winter. By an earnest rally just now, we may make "the gleanings of the grapes of Ephraim better than the vintage of Abiezer."

Let us read the exhortation, and some of the promises contained in the first call to this work.

A Call to All Our People

"We shall call upon the people to help to the utmost of their ability just now. We shall call upon them to do a work

which will be pleasing to God in purchasing the book. We shall ask that every available means be used to help to circulate this book. We shall ask that the whole field be supplied with canvassers. We shall call upon our ministers, as they visit the churches, to encourage men and women to go out as canvassers, to make a decided forward movement in the path of self-denial by giving part of their earnings to help our schools to get out of debt. Surely they can do this much to help the Master."

"A general movement is needed, but this must begin with individual movements. Let each member in each family in each church make determined efforts to deny self. Let us have the whole-hearted co-operation of all in our ranks. Let us all move forward willingly and intelligently to do what we can to relieve those of our schools that are struggling under a pressure of debt."

"The schools must be helped. Let all lift harmoniously and help as much as they possibly can. Great blessings will come to those who take hold of this matter just now. Let no discouragement be offered by our ministers, as though it were not a proper thing to do. They should take hold of this work. If they do it aright, cheerfully, hopefully, they will find it a very great blessing. The Lord does not force any man to work, but to those who will place themselves decidedly on his side, he will give a willing mind. He will bless the one who works out the spirit which he works in. God will make the movement for the help of our schools a success if it is made in a free, willing spirit, as to the Lord. Only in this way can be rolled back the reproach that has come upon our schools all over the land. If all will take hold of this work in the spirit of self-sacrifice, for Christ's sake, and for the truth's sake, it will not be long before the jubilee song of freedom can be sung throughout our borders."

"The movement I have suggested will result in reconciliation. It will unify the churches."

A few months later another call to this work contained these words: "Have faith in God. He gave me the idea of giving 'Object Lessons' for the relief of the schools. He is testing his people and institutions in this thing, to see if they will work together and be of one mind in self-denial and self-sacrifice. Carry forward this work without flinching, in the name of the Lord. Let God's plan be vindicated. Let his proposition be fully carried out and heartily indorsed as the means of uniting the members of the churches in self-sacrificing effort. Thus they will be sanctified, soul, body, and spirit, as vessels unto honor, to whom God can impart his Holy Spirit. By this means they will accomplish the work God designs to have done."

"Stir up every family, every church, to do the very utmost of their power, every one consecrating himself to God, putting the leaven of evil out of his heart, out of the home, and out of the church. Let every family make the most of this the Lord's opportunity. Let self-denial and self-sacrifice be revealed."

"My brethren, after you have done all you can do in this work for the schools, by sanctified energy and much prayer, you will see the glory of God. When the trial has been fully made, there will come a blessed result. Those who have sought to do God's will, having laid out every talent to the best

Are you one of the thousands who will respond to this call?

H. H. HALL.

advantage, become wise in working for the kingdom of God. They learn lessons of the greatest consequence to them, and they will feel the highest happiness of a rational mind. This is the result that will surely come if you fulfil the purpose of God. Peace and intelligence and grace will be given. It is the design of God that we should all glorify him, regarding his service as the chief end of our existence. The work that God calls you to do he will make a blessing to you. Your heart will be more tender, your thoughts more spiritual, your service more Christlike. "If ye abide in me," Jesus said, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." In considering these things my spirit rejoices in God."

"You will need to have patience with the tardy ones, who do not feel the necessity of doing anything promptly, thoroughly, earnestly. They have so much to say, so much unbelief to express, and so much criticising, that they lose the peace and joy and happiness in the purposes of God before they can decide to move. We must become men and women of God's opportunity. I am so glad that so much harmonious action has been shown in striving to carry out this purpose of God, and to make the most of his providences."

Difficulties and Opportunities

Difficulties are often like doors. They mark the entrance to opportunities. Obstacles may be used as stepping-stones to higher attainments.

Difficulty Number One.—"The ground has been burned over." "If I offer 'Object Lessons' to the people in our neighborhood, they will say, 'I have had that book for a year;' or, 'Four or five of your people have tried to sell me that book, and I am tired of hearing about it.'"

Ways to Avoid This Difficulty.—Take the "Story of Joseph," a beautiful little book for children, which is published and sold on the same plan as "Object Lessons," in behalf of the colored mission schools in Mississippi, and offer it first. Then ask if they have "Christ's Object Lessons," and if not acquainted with it, bring out a copy and show its value. If they have seen it, and rejected it, tell briefly of what it has done for our schools. Also speak of its value, and offer them another opportunity to secure a valuable work, and also to help clear the balance of our school debts.

Difficulty Number Two.—"There is so much else to do. We have the Capital and Labor number of the *Signs* to sell, special numbers of our health journals, tracts to distribute, pamphlets and small books to sell, and 'Education' to introduce everywhere. Then how can we make another canvass for 'Object Lessons' now?"

Answer.—It is just because we have so much to do that we can make a success of closing up the campaign with "Christ's Object Lessons." Those who sell "Education" can ask if the family has a copy of "Object Lessons." Those who sell small books and pamphlets can make a similar inquiry, and wherever there is a family without it, speak of its value, and secure, if possible, an order.

So also with those distributing tracts or selling the *Signs*. Always have a copy of "Christ's Object Lessons" along, and wherever it is consistent, speak of it. If the family has it, learn how it is liked. If not, introduce it, or say a word about it that will pave the way for its intro-

duction at a later visit. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that." Let us go on to victory.

W. C. WHITE.

Field Notes

TEN persons were received into the Boise, Idaho, church, Sabbath, October 29.

BROTHER H. E. RICKARD reports a Sabbath-school organized at Bishop's Crossing, Ontario.

SIX persons have been added to the Pueblo, Colo., church since the State camp-meeting.

THE church at Perry, O. T., has been strengthened recently by the accession of five new Sabbath-keepers.

A SABBATH-SCHOOL of seventeen members has been organized with bright prospects at Newton, southern Illinois.

FIVE new members were added to the Darbyville, Iowa, church, on the occasion of the last quarterly meeting.

BROTHER WILLIAM KENNEDY reports that his work in Farmington, Cal., has resulted in the conversion of six souls.

A CHURCH building has been erected at Halifax, Nova Scotia, and November 29 has been fixed as the date for its dedication.

A GOOD interest in the doctrines of present truth exists at Farmington, Ill., where several have recently begun keeping the Sabbath.

FIVE adults and one young girl have accepted the Sabbath at Adams Mills, Ohio, under the labors of Brethren F. M. Fairchild and B. L. House.

THE company at Putnam, O. T., have recently had eight accessions to their number, and six others are keeping the Sabbath who have delayed joining the church on account of obstacles growing out of their family relationships.

SABBATH, October 24, a church of fifteen members was organized at Okmulgee, I. T., by Brethren E. L. Maxwell and A. E. Field. Two others were added the following day. Several others at that place are keeping the Sabbath.

SEVERAL persons have recently begun the observance of the Sabbath at Fort Scott, Kan., as a result of a course of tent-meetings; among the number being an elderly man who has been twenty years a minister in the Methodist Protestant Church.

TWELVE converts were baptized at Douglas, Tex., October 18, by Elder J. N. Sommerville. Three others afterward offered themselves as candidates for the same ordinance. This is some of the fruit of a six weeks' effort, by Brother Sommerville in that place.

Three Ways of Doing

WE feel confident that every Seventh-day Adventist will wish to take an active part in helping to circulate the Capital and Labor number of the *Signs of the Times*. We wish to call attention to three ways in which this may be done.

First, by taking a certain number and selling them on the street, or from house to house. For those who can spare the time, this is the best way; for it brings them face to face and in personal touch with the people. If necessary, this work can be done in the evening after the regular day's labor, and without expense. Indeed, it may be made a source of income, as twenty-five papers cost only seventy-five cents, and can be sold for one dollar and a quarter.

The statistics which this number contains are worth the price of the paper, to say nothing of the general articles and striking illustrations. The paper will sell at sight.

Second, those who can not take the time, or for other reasons can not engage in selling the paper from house to house, can take a club of from five to one hundred copies, or more, and mail them to their friends, or to a select list of names. Ministers, school-teachers, and professional men should certainly have a copy of this paper. Perhaps some will feel a burden to send to such. The price to you is only three cents a copy in lots of twenty-five and upward—a very inexpensive way in which to do missionary work.

Third, possibly there may be some who do not have the time even to attend to remailing the papers. Such can send a list of names to the office of publication, and have the papers sent directly to the individuals. The charge when sent in this way is as follows:—

1 to 24 copies, 5 cents per copy.

25 to 99 copies, 4 cents per copy.

100 or more copies, 3½ cents per copy.

This price includes wrapping, addressing, and mailing.

The retail price of this special number is 5 cents per copy.

5 to 20 copies, 4 cents per copy.

25 or more copies to one address, 3 cents per copy.

Address *Signs of the Times*, Oakland, Cal., or your State tract society.

Current Mention

—Christian Science has won a victory in the State of Ohio. The Ohio supreme court has declared that believers in Mrs. Eddy's doctrines have a right to refuse to call a physician to treat a child who is under age.

—The ruins of twenty-two Macedonian villages were viewed by a correspondent of the London *Times* recently during an eight days' tour in the vicinity of Lake Okhrida. These ruins testified to the havoc wrought in that country by the Turkish troops.

—The president of Switzerland, M. Deucher, was the intended victim of an anarchist plot, the discovery of which led to several arrests at Milan. The anarchist selected to kill the president surrendered to the police at Lugano, Switzerland, making a confession in which he stated that his courage failed him at the time when he was to have committed the deed.

— Senator Dubois, of Idaho, having championed in Congress the movement in opposition to the seating of Senator-elect Reed Smoot, of Utah, Mormon "apostle," the threat is made by the Mormons that the Idaho senator will be turned out of Congress at the next election of senators, the Mormons being confident of accomplishing this because they hold the balance of power in that State.

— The thirtieth annual convention of the National W. C. T. U. was held at Cincinnati, closing November 18. Action was taken at the convention opposing the seating in Congress of United States senator and Mormon "apostle" Reed Smoot, "on the ground that his highest allegiance is given to a government other than that of the United States," and calling for an anti-polygamy amendment to the national Constitution; also expressing the pleasure of the W. C. T. U. in the closing of the gates of the coming St. Louis World's Fair on Sunday, and in efforts being made to purify that city; declaring their opinion that all women of the United States should be allowed to vote on equal terms with the men; and authorizing a memorial to Congress to prohibit the importation of opium into the Philippines. Among the reports of department superintendents was one by Mrs. E. N. Graham, stating encouraging facts in reference to the attitude of railway officials in the United States toward temperance on the part of their employees. Twenty-five saloons in Cheyenne had been closed through an order from the Union Pacific Railway forbidding its employees to enter them. Over 200,000 railway employees are now wearing the railroad temperance button. A protest was adopted against attacks which are being made on the compulsory teaching of temperance in the public schools. Mrs. Lillian M. N. Stevens, of Maine, was re-elected president of the national body.

— It is instructive to note the reasons, or what are given for reasons on the part of those responsible, for the existing street railway strike in the city of Chicago. According to statements from an authoritative source, the question of wages was only indirectly concerned, the street-car companies offering to submit this question to arbitration. What the labor union demanded in addition to an increase of wages was this: "That every employee of the company shall belong to the union, and that every non-union employee of the company either be compelled to join the union or be discharged; that the employees of the company have the right to control what is known as the 'routing' of cars, which includes the assignment of men and the selection of the working hours; that no employee of the company be discharged from its service without the consent of the officers of the union, who are to be judges of the conduct of the employees of the company." This amounted practically to a demand that the management of the street railways be turned over to the labor union, the railway companies retaining the privilege of paying wages, taxes, and other fixed charges, and of responding in suits for damages and paying judgments. The people of Chicago have been put to the inconvenience and expense of a strike because the railway companies refused to consider these preposterous propositions. It is hoped that the strike may be settled by arbitration.

NOTICES AND APPOINTMENTS

What We Believe and Why

AN active worker among our young people said, not long ago, "Our young people do not know what we believe, nor why." This referred to the principles of Bible truth which Seventh-day Adventists believe and teach, and was spoken of their children.

If this is true, and it undoubtedly is, then it is high time that some vigorous effort was made to encourage these young people to study these important truths. Most helpful to this end are the articles by Elder G. B. Thompson now appearing in the *Youth's Instructor*.

The subjects of the Second Coming of Christ, the Millennium, the Home of the Saved, the Kingdom, the Judgment, the Prophecies, the Sabbath, the End of the Wicked, in fact all the distinctive points of Bible truth, will be taken up.

Parents who wish their children to grow up in the truth instead of out of it, should see that they are thoroughly instructed in the Bible, and this series, together with the many other articles of great interest to the young now being printed in the *Instructor*, will help to solve the question of how the winter evenings can be profitably and pleasantly occupied. These studies, too, may result in establishing your children in the truth.

Seventy-five cents sent now to the *Youth's Instructor* will secure to new subscribers the paper for 1904, and in addition the publishers will send free the last seven issues of 1903, which contain the first articles of a series for boys, entitled, "Around the Work-Table."

To any one who will send five new subscriptions for the *Instructor*, with \$3.75, the publishers will send as a premium a nice India-paper Bible printed in good, clear type, and well bound in leather. Address Youth's Instructor, 222 North Capitol St., Washington, D. C.

Business Notices

WANTED.—Health food baker; 4 men and 5 women to work in food factory beginning about December 15. Established business. Send references and full particulars with first letter. Address The Twin City Nut Food Co., Minneapolis, Minn.

WANTED.—Address of my sister, formerly a S. D. A.; went by name of Mary A. Fulmer; lived for some time at Boulder, Colo., but last heard from near Denver; had a son working near there, Pierson Fulmer, aged about 20. Will give \$5 reward to one sending proper address. Address G. E. Bartholomew, Gage, Woodward Co., O. T.

FOR SALE.—Apples in bushel boxes, at 60 cts. a box. Tallman Sweets, to bake in winter. We have Greenings, Baldwins, N. Spies, etc. For fancy stock we get 75 cts. a box. Order soon, as winter is at hand. We sell by car-load, too, in bulk or packed. After our rush with fruit, we shall be able to do more to supply dates, figs, nuts, lentils, peas, malt honey, etc. Write to New York Food Company, Oxford, N. Y. All profits from this business go to advance the good work.

Change of Address

THE address of S. B. Horton, as well as of the Louisiana Conference office, is 5013 Laurel St., New Orleans, La.

Obituaries

LA BAR.—Died at Belvidere, Ill., Oct. 22, 1903, in the seventy-eighth year of her age, Sister Caroline La Bar. Together with her

husband she accepted the faith of the Seventh-day Adventists under the labors of Elder R. F. Andrews more than twenty-five years ago. She had been a widow about ten years. She loved the truth devotedly, and lived it consistently. The funeral services were conducted by a Baptist minister.

E. A. CURTIS.

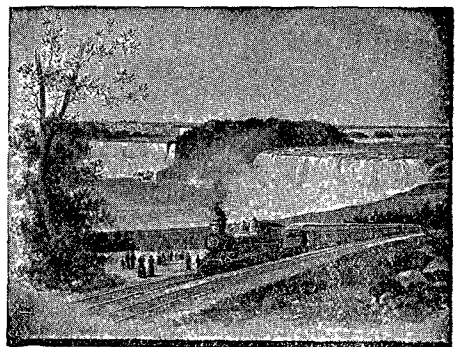
CUTLER.—Died at Dallas, Ore., Oct. 21, 1903, Sister Mary J. Cutler, aged nearly 81 years. Though past fourscore years, she was in possession of an unusual degree of vitality until she was suddenly seized with an attack of erysipelas, which caused her death after a few days of great suffering. Her last moments were full of peace. Her aged companion survives her, and also her only son, George E. Cutler, who is the elder of the Dallas church. Funeral services were held in the M. E. church, South, at Dallas, October 23, conducted by the writer; text, Eccl. 7: 2.

F. M. BURG.

KILGORE.—Died at Washington, Iowa, Aug. 19, 1903, John Lindsay Kilgore, aged 91 years, 1 month, 8 days. Father was afflicted with cancer of the face for eleven years. During his early Christian experience, for many years he was an elder in the Associate Presbyterian Church, and when the union was affected, he served as elder in the United Presbyterian Church till 1862, when he accepted the third angel's message under the preaching of Elders J. H. Waggoner and B. F. Snook. The Sabbath, to him, was a delight, and he loved it with all the truths of the message, to the end. His faith was steadfast, and his hope of salvation held him in his darkest, stormiest hours. He knew that his Redeemer lived, and that he should see him, and stand with him on the new earth. The funeral services were conducted by Rev. W. C. Allen, pastor of the Church of the Covenanters.

R. M. KILGORE.

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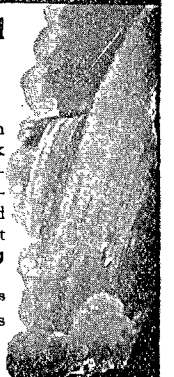
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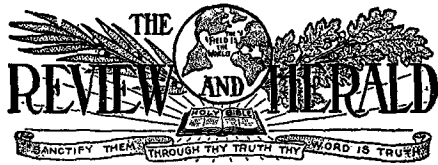
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WASHINGTON, D. C., NOVEMBER 26, 1903

W. W. PRESCOTT - - - - - EDITOR
L. A. SMITH } - - - - - ASSOCIATE EDITORS
W. A. SPICER }

GREAT interest is being shown in the circulation of the Capital and Labor number of *The Signs of the Times*, and the outlook for this work is most encouraging. Do not overlook the article on this subject on page 22.

THE articles in this number, "A View of the Conflict," and "Shall We Be Free?" were prepared as readings for the missionary conventions. As they were too late for the printed programs, we print them here, and suggest that they be read and considered in the churches the Sabbath following the reception of this paper.

EVERY reader of this paper will certainly agree with us when we say that the article by Sister White in this issue is a most stirring one. Every believer in this message ought to study it with care. Those Seventh-day Adventists who do not read the REVIEW are certainly meeting with a great loss, and are missing most valuable instruction. We hope our readers will appreciate this, and that they will make an effort to secure subscriptions from those in their several churches who do not now read the paper.

It is being reported quite generally throughout the denomination that the revision of "The Living Temple" has been undertaken by the General Conference Committee, and that this book, after being thus officially revised, will at once be put out for general circulation. We are now receiving letters from various parts of the field asking if this report is correct. For the benefit of those who are asking, and of the many who are not asking, and whom we can reach in no other way, we will say that the General Conference Committee has not undertaken to revise this book, and it has not commissioned any member of the Committee to do it, and so far as we know, the task of revising it has not been undertaken by any member of the Committee. It is certain that if this is being done by any member of the Committee, it is done on his own personal responsibility, and not by appointment or suggestion of the Committee. It should be distinctly understood that if a revised edition of "The Living Temple" is put upon the market, the General Conference Committee will not be in any way responsible for its being done, or

for the character of the matter contained in the book. And this is equally true of our denominational books in general. The General Conference Committee is not the official book committee of the denomination. We hope that this plain statement of the case will be sufficient, and that it will not be necessary to make any further reference to the matter.

BROTHER D. C. BABCOCK, writing of the move to Washington, says: "Not only may we expect to see an advance at the heart of the work, but from the entire field we expect a decided forward move. We are moving forward in British Guiana. The cloud is lifted, and we are following on from victory to victory. Sometimes we come to a Jordan; but as we step into its swelling tide, the waters divide, and we march on. We continue to build churches as fast as means are provided. When we have gone as far as we can, we do not have to wait long before the Lord opens the way for us to do more."

We feel that we owe an apology to our subscribers because there has been such a long delay in changing the date on their address labels after they have sent us their remittance.

We have concluded to change our system of keeping the lists, and so the corrections were not made on the old lists.

We are now having the entire REVIEW list put on to the stencil system, and each subscriber will hereafter receive the paper in a wrapper, with the address printed on the wrapper, not on a label pasted on the wrapper.

This work was not completed when this paper was mailed, but a large majority of our readers will find their paper so addressed this time, and within two weeks we expect to finish the list.

So watch your date on the wrapper, when it is addressed after the style of the sample shown herewith, and if it is not correct *then*, please let us know.

C S WILBUR
VALENTINE
NER
JULY 14 4

The above is a specimen address, and it will be readily understood that in this case the "July 14 4" means that the subscription expires on July 14, 1904.

HOLIDAY numbers of the German paper (*Christlicher Hausfreund*), the Danish-Norwegian paper (*Evangeliets Sendebud*), and the Swedish paper (*Sions Vaktare*) will be published the last of November. The papers will contain twenty-four pages each, and will be fully illustrated. The price will be five cents for a single copy, and three cents each when ordered in lots of ten or more. Would it not be well for those speaking these languages in your vicin-

ity to have the truth as it will be contained in these papers? Orders may be sent directly to the International Publishing Association, College View, Neb.

To Church Elders

THE readings for the week of prayer and the envelopes for the offering are being sent to church elders this week. If the matter is not received within three or four days after this number of the REVIEW reaches the churches, please send word to the Mission Board, 222 North Capitol St., Washington, D. C. We ask our readers generally to make sure that the elder or leader has a copy of the readings, as not one company should be missed. With the readings we have sent copies of a little mission leaflet, "Waiting in the Regions Beyond" which may be distributed in the church at once. Every family will be interested in it. We also send the readings to our workers in all the conferences and to the isolated believers, so far as we have their names. If any isolated ones not associated with churches or companies, are missed in this distribution, let them also write us within a few days after receiving this copy of the REVIEW.

W. A. SPICER, Secretary.

A Great Task Completed

ONE year ago our brethren in Washington had an opportunity to purchase a neat church building and site in a very suitable location in the city. The price was \$12,900. Our people living in the city were few and poor; but they felt so deeply impressed that God would have them secure this place that they did so without delay.

When the General Conference Committee was informed of the purchase of this property without funds with which to make even a reasonable first payment, we felt almost alarmed; but there accompanied the statement something that made us feel that we must do all we reasonably could to assist in raising the money to pay for this property.

Our first public statement and appeal appeared in the REVIEW of Jan. 13, 1903. This appeal met with a most remarkable response from our brethren and sisters all over the United States. Although no general collection has been taken, donations have poured in until the church is paid for, and the announcement is now made that no more money is required for this enterprise.

Since the removal of the headquarters of the General Conference to this city, we can all understand why this church has been secured. What could we do without such a place? Surely the Lord was preparing the way before his people.

The object of this brief reference to this matter is to express deep gratitude to our Father in heaven for so kindly providing this house of worship for the believers in Washington, and also to thank our dear people for their cheerful and liberal contributions. It is right that such kindness publicly shown should be publicly recognized. Could all the members of the Washington Memorial church and the members of the General Conference Committee speak, they would join in this expression of gratitude to God and his dear people.

A. G. DANIELLS,
President General Conference.