

# The Advent REVIEW And Sabbath HERALD

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No. 48



## Publishers' Page

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### 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.

"Paradise Home" is a nicely written description of a tangible home, the home long looked for. This home was once lost, but has been purchased, and will soon be restored. The book will have a large sale, and can not fail to do good. May God bless your efforts and crown them with abundant success.

R. A. UNDERWOOD.

The new book, "Paradise Home," seems to be meeting with considerable favor among our people and canvassers in this conference. We trust that it will have a large sale. It is brief, concisely written, and to the point. It contains many points of present truth.

A. J. BOURDEAU,  
Secretary California T. & M. Society.

### Patriarchs and Prophets

AN excellent and authentic commentary on Biblical subjects from Adam to the close of the reign of David. Especially helpful in the study of the present International Sunday-school Lessons, and also an unerring counselor in the study of the Old Testament Scriptures.

Thousands of these books have been sold to Sunday-school superintendents and teachers during the past two years, since the international lessons have been upon the Old Testament history, and the following unsolicited testimonial from a Sunday-school teacher is a fair sample of the many which are coming to the publishers of this appreciated book:—

I have a copy of "Patriarchs and Prophets," and it has been a source of wonderful information to me during the past year. It has proved to be a key that has unlocked many, many Scriptures, and unfolded them, and made them plain and comprehensive. I found it of great assistance in preparing the Sunday-school lessons all last year, when they were in the Old Testament. I am very thankful for its great help.

L. D. SMITH, *Biggs, Mo.*  
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### The Bible Text-Book

BY ELDER O. A. JOHNSON

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I. H. EVANS.

The "Bible Text-Book" is indeed a work of rare merit.

S. H. LANE.

BALTIMORE, MD.

Review and Herald Publishing Company,—

I have taken pains to examine "Bible Text-Book," and find it an up-to-date work. The readings are the most practical that I have seen in any volume of Bible readings. It is a work that will have a good sale.

CHAS. D. ZIRKLE.

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BY J. H. KELLOGG, M. D.

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# The Advent REVIEW And Sabbath HERALD

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

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unto the Saints"

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the post office at Washington, D. C., under the act of  
Congress of March 3, 1879.]

## Editorial

### Some Facts

WE are in the closing days of this world's history. Only a little remnant of time remains. In this generation the mystery of God will be finished, according to the words of the prophets. The majority of the people now living on the earth will behold the King coming on the white cloud. This great consummation is delayed only by the slow progress in giving the warning message, to prepare a people to stand in the day of God, and the end will not come until this gospel of the coming King has been preached in all the world for a witness to all the nations. This advent movement has now been in progress for threescore years and ten, in exact fulfilment of the prophecies, and there is no other movement in the earth giving a message which holds out any hope of hastening the coming of the Lord. This advent message is the true message for the world in this generation, and it is the only hope of a world in confusion and darkness. Upon the believers in this message rests the responsibility, under God, of shedding light upon the pathway of those who are stumbling and falling, of declaring God's prophetic message to every nation and kindred and tongue of people, and of bringing an end to this time of rebellion against God and his law. Those who have the light will lose the light and their own souls, if they do not let that light shine forth to those in darkness and peril. There is woe for those who neglect their privilege and duty at this time.

### Some Questions

Do the fifty thousand Seventh-day Adventists in the United States really believe that it is time now to finish the work of the gospel quickly, and to bring the end? Do you believe it? Does this people seriously feel the responsibility of being the voice for the final offer of mercy and salvation before the close of probation and the judgment decree which will determine the eternal destiny of the fifteen hundred millions of their fellow beings? Do you feel it? Does this people realize that the only possible hope of doing the work committed to them lies in their being strengthened with might by the Spirit in the inner man, and in having a new experience of consecration to service under the quickening power of that Spirit? Do you realize it? Is this people mightily stirred by the intensity of the conflict between the armies of Satan and Emmanuel, and do they see that the climax is just at hand? Are you stirred, and do you see what it means? Do this people appreciate the fact that the judgments of God are already in the earth, in fire and famine, in tornado and tumult, in floods and droughts, and that the hand of God has been stretched out in judgment even upon the institutions connected with this movement because of determined departure from his counsel? Do you appreciate it? Is this people clear, in this hour of God's judgment, from the terrible indictment drawn by inspiration itself of being a nation of robbers, in withholding the tithes and offerings which by divine right of ownership belong to the Possessor of heaven and earth? Are you clear? What answer will this people make to the calls of God's providence which are now urging those who have strength and ability to give them in service, and those who have means to make large deposits in the bank of heaven, that the work of this message may not be hindered? What answer will you make? Will this people disappoint their pleading Redeemer? Will you disappoint him?

### Some Conclusions

It is time to wake out of sleep. It is time to break away from the fatal lethargy which is casting its influence over us. It is time to let heaven and earth know that we believe in the message of the third angel of Revelation 14, and that we are willing to risk all upon the cer-

tainty of its speedy triumph. Therefore, we will unitedly wait upon God with repentance and humiliation in view of our neglect and failure in the past. Therefore, we will during this coming week of prayer unitedly send up earnest petitions to our High Priest, that he will send us help from the sanctuary, that we may be equipped for the closing campaign. Therefore, we will prove the Lord by bringing all the tithes into the storehouse, and we will greatly increase our offerings for the extension of this message in all the world, that our Lord may see quickly of the travail of his soul and be satisfied. Therefore, we will believe with a mightier faith, we will work with a greater zeal, and we will give with a more liberal heart. Therefore, we shall see of the salvation of God, and the coming of his kingdom will be hastened. "Praise ye the Lord."

### Some Figures

THERE are at least fifty thousand Seventh-day Adventists in the United States. At least fifty thousand dollars is needed at once to relieve present embarrassment, and to provide for the immediate future of this work. Some ought to give by the thousand. Some ought to give by the hundred. All ought to give according to their ability. If this is done at this season of the annual offering, an unusual sum will be provided for enlarging the present undertakings, and for entering upon new undertakings in behalf of this message. We earnestly pray that the Lord will move upon his people to make large figures when they write down their annual offerings this year. Some of us will not have the privilege of doing it next year. None of us will have the privilege for many years. Will you do your share to make the annual offering \$50,000?

### The Message for This Generation\*

(Concluded)

IN your dealing with this message have you personally asked yourself the question, What difference does it make, practically, whether we know that in this generation our High Priest ministers in the most holy place in the heavenly sanctuary, or whether we still hold to the idea that he is a minister of the sanc-

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

tuary in the general sense, without any specific reference to a special apartment or a special work? There are many who teach the work of Christ as our High Priest, and the ministry of Christ in heaven. But do they teach any difference as between the ministry in the holy place and in the most holy place? And do they see that it makes any difference to the people of this generation, to you and to me, whether we know the definite place of his ministry?

Now it seems to me that right here is a very fundamental principle in this message. The time will not permit us to take up that question in our study at this time, but I would like to emphasize it enough for you to remember it, and ask yourselves about it. You understand the practical question, What difference does it make to you as an individual Christian? what difference does it make to you as a teacher of this gospel message for this generation, whether you know clearly, and whether you present clearly to the people, the definite work of our High Priest in the most holy place of the heavenly sanctuary? What difference does it make in the experience of this generation whether that truth is known and taught? And if it does make a difference, how should it be taught, so that it should have its effect upon those who hear?

The question of the sanctuary and its services, and the change of ministry from the holy to the most holy place, and our relation to it in this generation, constitute the true test in regard to this third angel's message. And it is my candid belief that any one who has the personal experience of that truth, and what belongs necessarily with it, will keep anchored firmly in this third angel's message.

We agree to that; we say that is true. Then is it not clear that we ought to make that truth very clear and prominent and strong in our teaching? Do you not think it would have saved Seventh-day Adventists from some confusion in recent years if that teaching had been before the people with its old-time power and clearness? I believe that we have been brought into much trial, difficulty, and confusion because we have not followed our old-time message. It has been spiritualized away, until with some there is no practical difference between substance and shadow.

There is a teaching, a kind of application of Scripture, that may be true, and may be valuable, entirely apart from what we may term the literal application to the actual facts of the gospel. I mean that you can take a scripture which refers to the sanctuary, and perhaps, without any reference whatever to the sanctuary and its ministry, apply it in a way to teach a valuable truth; but when you put that application in the

forefront, and dispense with the literal application, you have lost the truth. There is the difficulty.

Now so long as this message is anchored firmly to the actual facts of this gospel, not simply to indefinite generalities, but to the actual, historical facts of this gospel in heaven and on earth, so long we can keep in the clear, straight line concerning this message. But when we disregard the actual, historical facts of the gospel, both in heaven and on earth, we are at sea, and we do not know whither we shall drift.

We must keep our feet on solid ground; and although we can see very many beautiful spiritual truths and lessons which may be drawn from all these facts, without specifically connecting them with the facts, yet to make these lessons prominent and valuable, without losing our bearings altogether, and having no landmarks by which to steer, we must deal with the actual facts of this gospel message.

But this message is not a thing which is always to be cast in the same mold, and which is always to be preached in just the same way. The gospel message, and above all things, the gospel message for this generation, is a living thing; if you attempt to put it into a set form, you will kill it. It must have room to live and to grow like any living thing. And when you have seen a truth, and have presented that truth to-day, that truth to-morrow in divine light may shine with an altogether different light and in a different setting; and when to-morrow we take that truth, and endeavor to put it into the same mold as before, it becomes lifeless. It is to flow out as the very river of the water of life. "If any man thirst," said Christ, "let him come to me and drink." That is the receiving of the truth.

Now with reference to the fourteenth chapter of the book of Revelation. There is the setting of the threefold message. What is there in that setting of the threefold message that will be any help to us in our ministry, in teaching the people, that they may see with clearness that these isms which pervade the world to-day are errors and not truth? What is there in the threefold setting of that message that will enable one to deal clearly from the standpoint of this message with such an outbreak as New York has seen recently, in that so-called religious crusade? What is there that will deal with Christian Science? or with all these other great errors that are in the land? Is this message properly dealing with these things, and answering these things as it should?

How can any one view the facts that are before us in this generation, and see such a multitude of people embracing these false views, and not feel in his soul that there ought to be a voice that

will call the people to the truth? The very things we have assented to testify that if there are people in error, it is our duty to present to them a truth that, being received, will save them from that error, and present it in a way that will help them to see what is error. In this message is found that which will save the people of this generation from all the delusions of this generation. And will these delusions decrease as the time of the coming of our Lord comes nearer? — They will rather increase. And we have not seen the last of the efforts to turn aside this message right within our own denomination.

Now let me plainly remark upon the difference between warning our people against errors that have sprung up, and that will spring up in this denomination, and personal attacks upon any one. Every Seventh-day Adventist minister should be free to warn the people concerning the perils of these days that are coming upon this denomination. Of course you grant, with me, that that is, as it were, the very test of the minister's fitness for his work; that he can do that in a way to help the people, and not to the injury of anybody; but he who rushes into it for the sake of condemning anybody or putting himself in the forefront, is not called to do that work.

And let me add further, apart — and let it be forever apart — from any idea of personal reference to any one, we have not seen the last of the effort to pervert this movement among this people; and let us be warned, and let us know that we ourselves have only one platform of safety, and that not any of us are beyond the power to be deceived, provided the true light does not shine from this message. Therefore "let him that thinketh he standeth take heed lest he fall."

But the truth must be made very clear, — the vital, fundamental truth of this message, with the second coming of Christ as near at hand for the keynote throughout. And these truths of the sanctuary, and this truth to which we have been referring, the work of our High Priest for this generation, should stand out with clearness, that every one who will see the light may see, as it were, right into the heavenly sanctuary, and may see with eyes anointed the very work that our High Priest is doing for us now.

In this setting of this message, which is given to us in this fourteenth chapter of Revelation, there are expressions which reach out to and involve all these truths of which we have spoken, and they should be studied from that standpoint, and taught from that standpoint; and when that experience comes to this people, which we are encouraged to believe may come soon, in the special outpouring of God's Spirit upon his serv-

ants, and upon his people,—when that experience comes, and finds a people clear and strong concerning the fundamental principles of this heaven-sent message for this generation, we shall see such a work accomplished in a short time as we do not dream of now. This message is the greatest thing in this world at this time; despised as it is, not appreciated even by us ourselves, not having been given its place and power in our lives, yet for all that, this message is the greatest thing there is in the world to-day. There is not a worldly project that can compare with it; there is nothing so worthy of the power that God gives us, as to give ourselves to this message and its work. I earnestly ask every one,—preacher, brother, sister, young or old,—every one to bear in mind that there ought to be a clearer understanding of this message at this time, and that there is nothing that will repay prayerful, earnest study as will this third angel's message now; and there can come into our lives and into our teaching a new light and a new power that will bring new results to this message.

May God hasten the day that shall bring that experience among this people, and that will hasten the time of our blessed Lord's return.

### **Blessing for the Isolated Ones**

THERE is grace to supply every need. The isolated believer, who is cut off from association with others of like faith from Sabbath to Sabbath, may know that there is provision made so that he shall not be left behind in the experiences that are coming to the earnest seekers after God to fit the church for the final work of witnessing.

The light comes from above; and heaven is as near to the isolated one as to any. The Testimony is:—

While a new life is being diffused and is springing up from beneath, and taking fast hold of all Satan's agencies, preparatory to the last great conflict and struggle, a new light and life and power is descending from on high, and taking possession of God's people who are not dead, as many now are, in trespasses and sins.

By his Word and Spirit we may expect to see the Lord leading the ranks of the faithful forward together throughout the wide world, keeping step with one another, even though widely separated.

"Though sundered far, by faith we meet  
Around one common mercy seat."

There is a common, progressive experience in the message, from season to season, even as the church on earth is to keep pace with the progress of Christ's work in the sanctuary above. And it is instructive, as we come together in general meetings, to see how the Lord has been giving the same experiences to

many who have had no personal contact with one another.

The Lord has ever worked thus. In the Reformation days, the reform sprang up simultaneously in parts widely distant. In the rise of the advent movement, in the days of the first angel's message, men of God in various lands were moved upon at the same time to study and to proclaim the truth of the coming of the Lord.

So also, in 1715, when the Lord was preparing the Moravians to enter upon their missionary enterprises, "a revival breath from heaven passed simultaneously over towns wholly disconnected and remote from one another, in Moravia and Bohemia."

Now all are to pray for the blessed experience of the latter rain, by which the ranks of believers, as one mighty army, will be moved forward in the final work. Not one loyal soul will be left behind.

W. A. S.

### **The Needed Power**

CHRISTIANITY is the religion of power. It is known by the manifestation of its power, and where power is not manifested, Christianity is absent, however fully the forms of godliness may be maintained.

The power of Christianity is the power that is most needed in the world. There is much power of various kinds in the world, and never was worldly power so displayed as at this time; yet never was there felt such a lack of power as now to cope with the evils which afflict mankind.

The world's power is the wrong kind of power. Its power of wealth, its power of combinations, is power which produces evil rather than good. Many of the darkest problems, the solution of which is earnestly sought by legislation or by the ballot, arise from the very fact that men have to-day more power than they were able to acquire in past times. It is useless to seek a remedy through any increase of worldly power; it would be better to decrease the power which men already possess.

Philanthropic organizations of men are earnestly seeking for the power to overcome the gigantic evils which have so threateningly risen up in the realms of industry, of society, and of government, but they are groping in the dark. They meet and discuss these evils, they rehearse the facts which prove these evils to exist, and state their views as to the causes of them, they analyze the steps involved in their development, and seem to think that somehow out of this mere knowledge will come the remedy that will set things right. Many believe that in some way things are bound to right themselves, without the necessity of the exercise of any extraordinary remedial power.

In the church, also, this same mistake is made,—the mistake of supposing that mere knowledge will supply power. The church has great light to-day, but in power she is sadly deficient. What is needed now in the church is not more light, but more power to walk in the light,—power to arise and shine with the light that has already come.

The power that is so sadly needed in the world is divine power, and this power is the gift of God. As soon as an individual yields himself to God, God gives him power. "As many as received him [Christ], to them gave he power to become the sons of God." The power that is needed to cure the ills in society and in the political and industrial spheres is the same power that is needed to turn an individual from darkness to light, and from the power of Satan unto God. This power is the gift of God, but his gift of it is conditional. In the world vast power has come into the hands of men controlled by selfishness; but God will not bestow his power upon those who would turn it to a selfish use. The power of God is to be exercised only in the wisdom of God—only as the individual recipient of it is so yielded to God that he does all things according to the mind of God.

Christians have the power that the world needs, and for which it is blindly seeking,—the only power that can solve the problems which men are seeking to solve by politics and legislation. What is needed now is that the Christian church should get in touch with the power of God, that that power may be manifested, and that the world may see it. The church of God is to become a mighty object lesson for the enlightenment of the world. Clothed with power from on high, she is to stand forth "fair as the moon, clear as the sun, and terrible as an army with banners." Who is seeking for power? "Ask, and ye shall receive."

L. A. S.

### **Church Federation Coming**

CHURCH union of the leading denominations in this country being an admitted impossibility, in the view of leading representatives of those bodies, there is now a turning toward the idea of church federation. Federation is not union, but it is believed that a federation of the churches will accomplish the object of union in some important respects. Recently sixty Episcopal bishops met here in Washington, and sent out a proposition for conferences with the Methodist and Presbyterian churches to consider what might be done toward some form of reunion between these bodies. It appears that real union can be realized only by submission to the authority of one church by the others, and this, says *The Independent*, can never be. "To ask union by submission is an insult,"

it says. And in the view of the leading Methodist organ, the New York *Christian Advocate*, "none of the evangelical denominations, so-called, that recognize each other's ministry and sacraments, can possibly take a step which would take away the power of that recognition from them." But though union is impossible, is not federation feasible? Concerning this the *Advocate* says:—

It would be a most glorious spectacle for Protestantism, leaving out of course those who deny the deity of Jesus Christ . . . to raise the banner of genuine Christian unity, presenting thus to the pagan world, to the Roman Catholic, the Greek, the Russo-Greek churches, and to Mohammedanism, a body thoroughly unified, representing Christianity free from what many believe to be yokes that had their origin in many elements which do not spring from the seeds planted by Jesus Christ, but from the love of power, organic and individual. It might then claim to be The Catholic Church.

*The Independent* says:—

This can be accomplished only by federation, and such federation is one of the crying needs of our Protestant churches. Some of our denominations in their national meetings have pronounced in favor of it. It would maintain the separate entity of denominations that are not ready to consolidate, and yet would be an evidence to the world of their essential and spiritual unity.

The *Independent* thinks it would be a good idea if a proposal were sent out "to the national body of every Protestant denomination in the country asking it to appoint representatives to meet in Washington in 1906," "with a view to the establishment of a federate union of the entire body of churches." It commends this proposition "to those of every denomination who are interested in the visible unity of the Christian church."

Christian union being impossible, it is proposed to secure "unity" among the different Protestant bodies by a church federation. The world is federating; that is its style of union, the only kind of union which it knows. But should Christian believers adopt this plan of union? They have a "bond of unity" of which the world knows nothing, and this bond of unity—the Holy Spirit—secures real Christian union, the closest union that could exist, union which is perfect in every respect, in the Christian church. It is the union which exists between God the Father and his Son. See John 14. When God has made provision for this unity in his church, when it is his purpose that this unity should prevail among believers, for their good and for a testimony to the world, how can Christians concern themselves with any other plan of union? And what good to the cause of Christianity is a unity which is not Christian union, and which is found where Christian union is impossible?

But church federation is coming, and that federation will be like other federations; it will take in some organizations

and leave out others. The big and popular denominations will be included, and the small and unpopular ones will be disregarded; and all who are unwilling to consent to the terms of admission to the combine, will of course remain on the outside. Thus will be set up a new antagonism in the religious world, just as there exists an antagonism between the "union" and the non-union workman. We shall have "non-union" churches, and they will be regarded and treated by the federated churches as foes of Christian progress,—foes of the cause for which the federation stands.

And who can not see in this movement for federation of the churches, another illustration of the church coming into line with the world? The world is federating, the church is moving for federation, and when that is realized, church and world will federate, and where will those be who refuse to come in to the federations of either the world or the church? It will be theirs to say in that day, "If it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us. . . . Our help is in the name of the Lord, who made heaven and earth."

L. A. S.

### **An Important Question to Be Decided Now**

WHAT shall be the policy or program of Seventh-day Adventists regarding missions for the year 1904? Shall we advance, stand still, or retreat? We are bound to do one of these.

To retreat means to withdraw some of our laborers, and possibly to abandon some of our missions. Shall this be our policy for 1904? No doubt every one who reads this suggestion will promptly say, No. We can not pull down our flags, surrender our forts, and abandon the field for the enemy to recapture. No true Seventh-day Adventist will consent to this.

Then why raise the question?—Because of its bearing on our present financial condition. A very essential factor in the problem of missions is money. Missions can not be opened, operated, and maintained without money. It takes cash to stay on the field, hold the forts, and keep the banners unfurled. Every man at home who shouts to his comrades to hold the forts is in duty bound to send them supplies to sustain them on the battle field. How long can our comrades hold the forts without food? It takes money to live in mission fields, the same as it does in the home land.

The only possible gain to the denomination in beating a retreat from our mission stations would be smaller gifts to missions. That is all. Do you say that that is not sufficient to compensate for the loss we would sustain by the re-

treat, and that you would rather give more than ever? Very well, there shall be no retreat; that is settled.

Now shall we stand still or advance? To stand still means that we shall aim at nothing more than to hold our own. It means that we shall simply work to the point of maintaining the missions we have already established. It means no further advance on the enemy's territory, the taking of no more fortresses held by the enemy, and the lifting of no more standards of Prince Emmanuel for the people to rally around. Will this do? Is this the program this denomination wishes to adopt for 1904? This is not in harmony with the character and purpose of our message. But it has this point: it will relieve us from greatly enlarging our gifts to missions. I doubt whether a single believer who gives this question thoughtful study will feel that merely a saving of expenditure of money will justify us in adopting a "stand still" policy. No one would dare to instruct the Board to adopt this program.

We are left, then, with but one course to pursue; namely, to *advance*. To advance means to enter new territory, to capture new fortresses now held by the enemy, and to unfurl more banners bearing the inscription, "The Commandments of God, and the Faith of Jesus."

But to do this means to send to the front fresh recruits. Our comrades now in the fields abroad are few and scattered. They face enormous forces and tremendous obstacles. They have very meager facilities. Many of them are working to the utmost of their strength. Some are breaking down under the strain. It is impossible to think of advancing without reckoning on sending out more laborers from the home land.

This means the raising of more money. Missionaries can not fly to distant fields. They must travel by the same facilities that other mortals do—by coaches, railroads, and steamships; and when they reach their fields, they can not live nor carry on their work without money. They must have food and clothes, the same as those who remain at home. They must pay street-car fares, hire halls, and distribute literature. All this must be done among strangers, who do not know our message, and can not be expected to contribute much toward the support of our work.

The raising or giving of money for missions is a very practical phase of our great problem regarding missions. The gifts of our people during the coming week of prayer will determine what our program for missions shall be for 1904. The field is before us to enter. Fortresses are to be taken. Our General is at the front, commanding us to advance. Consecrated workers are ready to go. But we have no money to send them. We have used all that has come

from our people, and yet we have not supplied the fields with all that was promised last spring to keep the work going that had been already started.

Brethren, if there is to be any advance, there must be larger giving. We can scarcely hold the ground we now occupy with the contributions we are receiving. We appeal to you in the name of the God of Israel to take this matter to heart. We appeal to you in behalf of the millions of suffering men, women, and children who need this message of light, life, and hope that has come to you. We appeal to you in behalf of the glorious triumph of this great movement under the third angel's message to make large gifts during the coming week of prayer to the cause of missions.

You are literally covered with blessings from the good hand of God. You have the light of the third angel's message. You are in a land of great personal freedom and financial prosperity. If there is any one in the world who has *reason* to give liberally to missions, and who *can* give liberally, it is *you*. If there was ever a time that you could make large gifts, it is *now*.

A. G. DANIELLS.

### The True Remedy

SPEAKING ON "The Remedy for an Epidemic of Crime," the Rev. Polemus H. Swift, a Methodist clergyman of Chicago, said in a recent discourse:—

I am not a pessimist, but I am compelled to believe that an epidemic of crime is now prevalent in our country. The graft commission is bringing to light a condition of corruption and rottenness that is far from cheering. The public press is filled with the story of crimes of every magnitude and description. A recent morning paper contained fifty-two such narratives in a single issue.

During the first six months of the present year there were no fewer than forty-five lynchings in the United States. Those who have sworn to enforce the law have winked at its violation, or even helped it on. We are shocked by crimes against womanhood and purity, while in some quarters youth seem driven to madness. We are familiar with the story of daring robberies, daylight and midnight holdups, horrible murders, frequent suicides, juvenile crimes, political corruption, police protection of crime and lawlessness, city hall grafts, the appropriation of trust funds, scandals in church circles, betrayal of public confidence, the outrages of great corporations, the alarming increase of divorce and open violation of law, such as unite to paint a picture that is far from comforting.

After enumerating what he regarded as the chief causes of this deplorable "epidemic," Mr. Swift said that as a remedy there must be a "revival of civic righteousness." He also said:—

Good men must take an active part in politics. The pulpit must speak out in the interest of a new earth as well as a new heaven. Good men must be elected regardless of party affiliations. What

sort of a city government can you build on such a sub-consciousness of unrighteousness as now exists?

There must be a revival of enforcement of law. Violators of law must be speedily punished. Lynchers must be treated as murderers. There must be a great revival of spiritual religion. A revival of spiritual religion always means a revival of individuality, the coronation of conscience, respect for the Bible, reverence for the truth, obedience to law. There must be a union of effort. The church of Jesus Christ must not be wanting in the conflict.

The call for a revival of "civic righteousness" has long been heard, but while the situation has been growing steadily worse for years, the much-sought revival has failed to come. Never were law and good government and society so shaken at their very foundations as we see them to-day. To say that we "must have" such a revival does not suffice to bring it into realization. It is easy to see many things that ought to be, but it is quite another thing to find the power to bring about the desired results.

While the papers are filled with the reports of what men say must be done to stay the rising tide of evil, we would endeavor to point those who are concerned over the situation to the counsel that is given in the Word of God. God sent a message to the world in the early days of this generation which, if it had been heeded, would have saved the church from a great mistake which is being made at this time. That message was, "Fear God, and give glory to him; for the hour of his judgment is come." It was a message proclaiming that we had reached the time of the end, and that soon the rightful Sovereign of the earth would come to his own, and the kingdom of this world would become "the kingdom of our Lord, and of his Christ." The great work of the Christian church from that time forward was to prepare the world for his glorious appearing. But the church, turning aside from the light of the message from God, has missed the straight pathway of his providence, and has been wandering in the dark, seeking how it might save the state and suppress iniquity in the world by means of the power of the world. Instead of proclaiming the righteousness of God for the salvation of the individual from sin, the cry is for "civic righteousness" to save the state. But Christ gave his church no instruction about saving the state, nor did he commend any other righteousness than that which he came to manifest for the salvation of the world, which was the very righteousness of God. "Civic righteousness" is a delusive term.

The true remedy for crime is to be found in the remedy for sin. Never will the world become better, save as its people are individually saved from sin, and never can this be through the exercise of any political or legislative power,

but only through the power of God received through faith. Never can any plans of men, however carefully devised or energetically pushed forward, take the place of the great reforming message God has sent to the world for this time. Never can the efforts of the church be wisely directed in any other channel but that of the proclamation of this message. The hope of the world lies in the soon coming of her righteous King.

L. A. S.

### The Second Session of the Atlantic Union Conference

THE second biennial session of the Atlantic Union Conference was held, according to announcement, in South Lancaster, Mass., November 4-11. Most of the conferences of the union were fully represented by delegates. Besides these there were a number of deeply interested brethren and sisters present from the churches in the vicinity of South Lancaster.

The business of the conference was attended to during the forenoon and afternoon hours, leaving the early morning hours and evenings for Bible studies and preaching. Elder S. N. Haskell occupied most of the morning hours, giving a series of studies on the spirit of prophecy from a Bible standpoint. Some valuable lessons for our people at this time were drawn from the Scriptures. Some of these ought to appear in the REVIEW for the benefit of a larger number than could be reached in the conference. During the evenings some very impressive sermons were preached by Professor Prescott, Elder Underwood, and others, regarding our time, our message, our mission, and our field. The attendance of the South Lancaster church-members and the students of the academy at the evening services filled the church, and helped to make the services important and impressive.

The business proceedings passed off harmoniously. A condensed report of the proceedings will appear in another column. But slight changes were made in the officers of the conference. Elder Cottrell was re-elected president, with the same staff of willing and efficient helpers who worked with him last year.

One of the most stirring themes of the conference was the missionary campaign planned for the coming winter. It was very noticeable that every topic relating to the preparation of workers or the doing of earnest, faithful work touched a responsive chord every time. This is a most hopeful and cheering omen. The hour has come for the Lord's work to be finished. He has prepared the facilities, and raised up the people to finish it. What is now required is for the people raised up to do the work, to become thoroughly aroused to the demands of the cause for their service. When this

moves every believer to earnest service, the work will soon be done.

The proposal to sell a million copies of the Capital and Labor number of the *Signs of the Times* met with the most hearty approval of all the conference officers and ministers present. The plan for carrying on the medical work in the union and State conferences was considered with deep interest and great care. The decision arrived at is presented in the recommendations relating to the medical work. No doubt all will study these recommendations with much interest. Immediate steps were taken in the Atlantic Union Conference, and also in the Greater New York Conference, which followed the Atlantic Union Conference, to carry the recommendations into effect. A fuller statement regarding this plan, and the reasons for its adoption, may be made later.

The most interesting and stirring meeting of the session was the one held in the academy chapel with the students. The entire delegation was present. Our object in holding this meeting with the students was to give them the benefit of the discussion of the recommendations relating to the training of young men and young women for the various branches of our denominational work. This was truly a live meeting. Many stirring experiences were related by ministers who entered this ministry a quarter of a century or more ago.

The majority of the students manifested a deep interest in the counsels given. The academy is well filled with young people of mature years and real worth. Professor Griggs and his associates feel a pressing and growing burden to prepare the young people for the ministry, Bible work, and canvassing. From the large number of young people in this school there should come forth a good company of strong, earnest, efficient workers. The prospects are excellent.

Altogether, this was a pleasant and valuable meeting. Our hearts were cheered and united in the bonds of brotherly love. We returned to our posts of duty with new heart.

A. G. DANIELLS.

## Note and Comment

At the recent opening of New York University, Chancellor Henry M. MacCracken made an address in which he proposed an entrance requirement for college students based upon knowledge of the Bible. He said:—

I wish we could require from every freshman a Sunday-school diploma that would certify that he knew by heart the ten commandments, the sermon on the mount, a church catechism of some kind, and a score of the Scripture psalms and best classic hymns. This university will join any association of universities and colleges that will demand this as an

entrance requirement. So much as in us lies, we will make the college a place for preserving and strengthening reverence for things divine.

If parents were doing their duty in their homes; there would be no need that the colleges should think of demanding so meager an amount of religious knowledge as is suggested by Chancellor MacCracken as an entrance requirement. No child ought to be sent forth from the parental roof without having a much larger store of Scripture knowledge in both mind and heart. We hope that every parent who reads these lines will take this matter seriously to heart.

AN "Actors' Church Alliance" has been organized in Chicago, with branches in other prominent cities throughout the United States. The object of the organization is to have the church and theater work together, instead of pulling apart. Actors and clergymen are associated together on the executive boards of the Alliance and its branches. The papers applaud the step. "There was never a time," says the *Chicago Chronicle*, "when the stage was in greater need of the church. Extermination of the social foul from the footlights is as necessary a work for the church as expulsion of the scandalous from the home. Too many of the plays which are certain now of large and continuous profits at the box office are those which no decent family would permit to be discussed at the home table. The most conspicuous drama on the boards at the present moment is one of which a judicious journal says that 'the heroine is an insane cat.' Ibsen is the author."

But what if, instead of being elevated by the church, the theater drags the church down to its own level, the level of that "which no decent family would permit to be discussed at the home table"? Has this contingency been duly considered? The church is set in the world to lift it up, but not by making an alliance with the world.

LABOR unionism received a severe blow in Great Britain about two years ago by a court decision which made the strikers responsible for damage to property and loss in business caused by violence in attempting to prevent non-union men from filling the places of union men on a strike. And now, according to a newspaper dispatch, a ruling has been made by the Gibson Circuit Court of the State of Indiana to the effect that an unincorporated labor union may be held responsible by a jury for injuries to a third party when the injuries complained of are the result of an act for which the union as an association of individuals is responsible. The case on trial involved "the question of responsibility of a labor union for injuries resulting from a boycott established against a con-

tractor, for which he sought to recover damages. He had been an employer of union labor, but had resisted the demands of the union, and when his employees refused to work for him, he hired non-union men. A resolution was adopted by the union placing him on the 'unfair' list.

"Dealers were threatened with a boycott if they sold him materials, and he was forced to buy in distant markets. Pickets were placed about his shops, his men were harassed, and his patrons were subject to constant annoyance.

"Under the ruling of the court on the responsibility of the union which had ordered the boycott, the jury found for the plaintiff, but the verdict was a compromise so far as the questions of fact were concerned.

"The case will doubtless go to the supreme court of the State for further adjudication, and if the ruling is sustained, the principle will be fixed in Indiana, at least, that failure to incorporate does not relieve the union from responsibility for injuries growing out of its acts.

"Some of the best lawyers of the State say that the decision is fraught with important consequences to laboring men and employers, and that its affirmation by the supreme court, which they confidently expect, will be the death of the boycott in Indiana."

THE great commission, upon which is founded the authority of the church for its work in the earth, reads thus: "Go ye therefore, and make disciples of all the nations, . . . teaching them to observe all things whatsoever I commanded you." Under this instruction it is plainly the duty of the church to persuade men in every nation to become the disciples of Christ. The office and message of ministers of the gospel are thus mentioned by the apostle to the Gentiles: "We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God." But now comes a professional reformer who says:—

The church has given too exclusive attention to righting man's relation to God. The time has come to explore and develop the neglected hemisphere of the second commandment, the righting of man's relations to his fellows.

This view of the case indicates an utter misapprehension as to what is included in man's relation to God. The man who is in right relation to God will be in right relation to his fellows. And the only basis upon which right relations between man and man can be permanently established is the right relation of man to God. That church has fallen from its high place of privilege and duty which devotes its energies to social and political reform, instead of laboring to reconcile men to God. Christ refused to be a judge and a divider over men. He did not attempt political reforms as such. The disciple should be content to follow his Master.

## 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.

### All Things With Christ\*

ALBERT CAREY

"ALL things with Christ," the mighty One,

Who holds the stars in space unnamed,  
Who guides alike the spheres far-famed

And every atom neath the sun,—  
All things with him shall be well done.

"All things with Christ," the loving One.

No creature-kind escapes his care,  
And most the soul in deep despair  
Finds Jesus ne'er its cause will shun,—  
Need best commends to God's dear Son.

"All things with Christ," the tender Friend.

How sweet his loving care to crave!  
No pain, nor ill, nor death, nor grave  
Can separate the constant hand  
That guides Christ's child to heaven's land.

"All things with Christ," the coming King.

Soon will his shout the old earth rend,  
And forth its captive prisoners send  
To meet their Lord, while angels sing,  
And saints with praise make heaven ring.

"All things with Christ,"—O blest estate!

What wondrous dowry! What content!  
Heaven's choicest Gift! From heaven sent!

In Christ we with the parted wait  
Till morning's joy at heaven's gate.

*Montavilla, Ore.*

\*To the bereft children of Brother William S. Nelson these words are humbly dedicated. "I have left every thing with Christ," were among the last words heard from him by the writer.

### The Battle Creek College Debt

MRS. E. G. WHITE

WHEN human agencies, as stewards of God, will unitedly take of the Lord's own substance, and use it to lift the burdens resting on his institutions, the Lord will co-operate with them.

The Missionary Acre plan of raising means for the payment of the Battle Creek College debt, is a wise and good one. Let us be thankful for this plan, and make it a success. Let all who can, heartily enter into it, thus lifting their part of the burden. Let the labor rest upon many, instead of upon a few. By cultivating land and devoting the profits to the Missionary Acre Fund, we may not only help a worthy cause, but receive a blessing ourselves because of our prayerful, hopeful effort.

Brethren Magan and Sutherland and their associates have wrestled with many difficulties in connection with the educational work at Battle Creek and Berrien Springs. But few have understood how heavy have been the financial burdens, and how great have been the perplexities connected with the removal of the school from Battle Creek to Berrien Springs.

Much was involved in the transfer, and in the constant effort to build up an educational institution in accordance with the exalted principles underlying Christian education.

In harmony with the instruction given by the Lord, our brethren devoted themselves energetically to the task of rebuilding the work in a new place, and of introducing only those books and methods that would help the students to form symmetrical characters, and to become useful workers in the cause. They desired that their school should be approved of by God for the excellence of its work, and for the exalted standard that it maintained. Many of their efforts are largely experimental. They sought to make their work an answer to the question, How shall our training schools for Christian workers be established in the country, and in all features of essential education made acceptable and worthy of approval?

In this pioneer effort our brethren advanced, not inch by inch, but in sweeping strides, in the right direction. Some advised delay in the work; some criticised and condemned; many gave a hearty support, and God blessed the efforts of the united band of workers.

One of the most perplexing and discouraging matters connected with the effort to establish the work at Berrien Springs, was the question of finances. A heavy debt rested on the old Battle Creek College property. Those in charge of the institution at the time the school work was removed to Berrien Springs, were not responsible for incurring this debt. The buildings and grounds were worth considerable more than the debts, and if the property could have been sold for its full value, there would have remained, after the payment of all debts, a good sum to be used in providing the necessary facilities at Berrien Springs.

Those who had conducted the affairs of the College in past years, and who were to some extent responsible for the debts on the institution, should at this time have come forward, and said, We are largely responsible for these debts; and we will take upon ourselves a part of the burden of raising means with which to pay them. We will use our influence to encourage others to take hold of this matter. We will not leave this burden resting altogether upon those who are struggling amid difficulties to establish the school in a place where the surroundings will be more favorable for training our young people.

By an effort to share the burden of these heavy obligations, those who were largely responsible in creating them will be acting in harmony with the first four as well as the last six commandments.

When the book, "Christ's Object Lessons," was given for the relief of the schools, those who were connected with Battle Creek College worked very earnestly to carry out the plan for reducing the indebtedness on our educational institutions. They hoped that they might be able so to lessen the debt on their own school that they could feel free to leave Battle Creek, and to reopen the

College in some place where they could more fully follow out the Lord's instruction in regard to Christian education.

About the time of the General Conference in 1901, the way opened for the sale of the Battle Creek College property; and the understanding was that the buildings and grounds would be used for the American Medical Missionary College, and that our people everywhere should be asked to contribute for the clearing of the debt. In the councils of our brethren, it was arranged that this be raised from the proceeds of the Missionary Acre Fund. It was thought that our people throughout America who had land, could set apart a small portion of it for the Lord, and send the proceeds to the general treasury, to be applied in the payment of the College debts, and the clearing of the property for the use of the American Medical Missionary College. It was suggested that those who had no land to use, might give of their earnings, and that in various other ways persons disposed to help could contribute of their substance. Our brethren felt sure that if our people everywhere would give liberally of the fruit of their toil, a large sum could soon be raised, and the debt quickly canceled.

Recently some have questioned the propriety of sending in means for the Missionary Acre Fund, and consequently scarcely anything is now being received for the payment of the College debt. This is not as it should be. Let all our brethren and sisters understand that the purchase of the Battle Creek College property, for the use of the Medical Missionary College, was approved of by the conference, and that the Missionary Acre Fund plan of raising means for this purchase, is a good enterprise.

The Lord will bless those who will now do their utmost to wipe out this long-standing debt, which has been such a burden. We call upon the members of our churches to do something, and do it now. Do not allow the burden of this debt to rest upon those in charge of the Berrien Springs school; for it does not belong to them. It was not incurred by them.

These brethren need our sympathy and assistance, that the school may be placed where it should be. They should not be left where each one must do the work of three, and where even then they are unable to see the work advancing as they desire it to advance.

My brethren and sisters, will you not enter heartily into the carrying out of the plan that has been laid to raise means for the payment of the College debt? The Lord will greatly bless you as you do this. When this debt is paid, those in charge of the Berrien Springs school will be free to carry forward their work as the Lord designs it to be carried forward. Buildings are needed there that ought to have been erected a year ago. These buildings should go up at once, in order that the students may be made comfortable for the winter. Those at this school have been and are working at great disadvantage, because of a lack of facilities.

I have been instructed that it is not just for those in charge of the Berrien Springs school to be left to stagger under the load that they have been carrying. They have devoted themselves unsparingly to the double task of raising funds for the new school, and also of clearing the old College property from debt. How pleasing to God it would be for all our people—led and encouraged by the General Conference Committee—to share in lifting this obligation of the old Battle Creek College.

The creditors of Battle Creek College must all be paid. The officers of the General Conference should lend a hand in this work. It was by the sanction of the General Conference that many of these debts were incurred, in the erection of large additions to the College,—additions that we could have done without.

My brethren and sisters, let us all take part in sharing the burden of this College debt. The Review and Herald needs the portion that is due to it. I entreat you not to find fault. Many sacrifices have been made by those who have striven to lessen this debt. I ask you to show a decided and practical interest in this matter. If all enter heartily into the plan of raising money to cancel this debt by means of the Missionary Acre Fund, it will soon be swept away, and relief will be brought to many who are carrying heavy burdens.

Workers for Christ are never to think, much less to speak, of failure in their work. The Lord Jesus is our efficiency in all things; his Spirit is to be our inspiration; and as we place ourselves in his hands, to be channels of blessing, our means of doing good will never be exhausted.

Who will unite with us in pressing this matter through manfully? Men, women, and children can act a part. Let all labor disinterestedly to earn means with which to help lessen the Battle Creek College debt. Every faithful effort will be an object lesson, and many others will be led to engage in a similar work. Let our brethren and sisters unitedly take up the Missionary Acre plan anew, and work earnestly to make it a great blessing.

### For What Shall We Pray?

R. A. UNDERWOOD

DECEMBER 12-19 has been set apart as a special season of prayer and consecration services for all the churches and Sabbath-keepers among Seventh-day Adventists in the United States.

Shall we enter upon this season of solemn convocation with little or no sense of its importance? Shall we be satisfied with prayers that consist mainly in a form of words, with little or no faith to move the arm of omnipotent power? Can we be satisfied with our past experience while multitudes are going to ruin under the deceptions of Satan in these last days?

If there ever was a time that called for effectual and fervent prayer, it is the present hour. This movement of the third angel's message is not a cunningly

devised fable. The fulfilment of prophecy in the advent message, beginning in weakness and obscurity more than fifty years ago, bearing in the forefront the commandments of God and the faith of Jesus as essential and fundamental in the preparation of a people to meet Christ with joy, rests upon "many infallible proofs." From its small beginning it is to go forth, gathering strength and power, till every nation, kindred, tongue, and people shall hear its warning voice as a witness (Matt. 24: 14), and "then shall the end come."

The wrath of a long-suffering God must then be poured out in the seven last plagues immediately following the warning against the worship of the beast, his image, and the reception of the mark of the beast. Rev. 14: 9, 10; 16: 1.

This last message of love and warning must immediately precede the close of probation. It must make known the impending anguish, despair, and utter destruction awaiting all who refuse to heed the warning and entreaties of the Spirit of God in the last call to men to repent and obey God. With a sense of the awful consequences that attend the rejection of this message, this people should pray to be clothed with light and power to go forth, beginning at Jerusalem (home), and extending to the uttermost parts of the earth, till the earth is lightened with the glory of this message. Acts 1: 8; Rev. 18: 1.

God calls for believers, baptized with the Holy Spirit. Acts. 1: 5; 2: 41. From these Spirit-filled believers he calls for ministers of the word, for physicians who can relieve both soul and body, for Bible workers, for canvassers, for nurses, for teachers, for deacons, and leaders in every branch of church work. These workers are needed in all parts of the earth to give this message in this generation. Who will respond to the call? Some will surrender all—mind, body, means. "Yea, all to Christ I owe, and all to Christ I give," will be the response of Spirit-filled souls to heaven's call. For this we should pray and believe. "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." 1 John 5: 14, 15.

Ministers and missionaries already in the field must be sustained, and many, many more must enter the field. Institutions must be established and sustained. Every talent entrusted to God's people should now be used. We, our children, and our substance must be at the disposal and use of him who has bought us with an infinite price. Men of means will be called to do a work in this cause, with the "goods" entrusted to them. Shall we pray for this class of God's stewards? Many now unacquainted with this message must hear it, believe it, and bear responsibilities in carrying it to the world.

The prayer of faith has power to shut heaven, that it rain not. It has power to bring the rain again. James 5: 17, 18; 1 Kings 18: 41-44. It brings angels

clothed with mighty power to open prison doors by an earthquake. Acts 16: 25, 26. The prayer of faith has made the earth tremble, as well as men. Acts 4: 31. The prayer of faith has opened the lips of stammering men to speak the word with great power. Through prayer the channel of the soul is opened to accept light—and to give the heart, also means, to God for the advancement of the cause of Christ. Acts 4: 31-37; 10: 1-6. Shall this season of prayer be a Pentecost? "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18: 19. Let the two become one, let them be agreed, and heaven will respond now as it did on the day of Pentecost, when all with one accord believed and prayed. For this blessing and power we must pray and believe, confessing our sins, and surrendering our all. Let the voice of a united church say: "Amen, amen; come, thou quickening, burning power, and lighten the earth with the glory of God's name."

### Reasons Why Every Believer Should Observe the Week of Prayer

C. MC REYNOLDS

FIRST, it must be clear to every observing believer that we are approaching very near to the close of human probation.

Second, we have the greatest, the most important message to give to the world that was ever committed to men, even the last warning, the truth which is designed to prepare a people to go directly from this world, with its vice and evil, into the pure and holy society of heaven. And while, in view of this, we should be all ablaze with sacred zeal, it is a sad, undeniable fact that we are asleep. But our Lord bids us, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, . . . shake thyself from the dust." Isa. 52: 1, 2.

We are wretched and miserable; but the Lord says, "Comfort ye, comfort ye my people. . . . The crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together."

We are poor, yet we read: "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat, . . . without money and without price."

We are blind. "Anoint thine eyes with eyesalve, that thou mayest see." Being spiritually blind, we do not see the hundreds of opportunities that are daily presented. The eyesalve is the Spirit of God, "the Holy Spirit of promise," "which is the earnest [or portion] of our inheritance." "Ask, and it shall be given you." "If ye then, being evil, know how to give good gifts unto your children; how much more will your Heavenly

Father give the Holy Spirit to them that ask him."

Our love for souls is weak, and we show but little interest for those who are perishing in sin. If we had the love, the interest, it would be manifested. That love is one of our greatest needs. "The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." "Seek, and ye shall find." We see our neighbors, our friends, even our children, going rapidly downward in sin, with the close of probation just upon us; yet we are too lifeless to raise the warning cry with an earnestness which would carry conviction to the soul. O, how much we need to seek the Lord with all the heart and with all the soul!

This is the "shaking time," toward which we have been looking with dread for many years. The lifeless indifference so prevalent among us, the spirit of speculation and worldliness which has swept in upon us and driven out the spirit of personal labor for souls and of co-operation in carrying the message to all nations, which has caused hundreds of canvassers to leave the field, and many ministers to turn to secular pursuits, is sufficient evidence that this statement is true. But that is not all. Just as you might find it necessary to say to those who are physically blind, "It is now night," when darkness had come on, so the Lord has sent us the statement in a recent Testimony: "This is the time of test and trial, this is the shaking time." Every believer should now read the description of that time as recorded in "Early Writings," pages 131-134. The victory there described is deliverance from the bondage which holds us, which causes our blindness, and closes our mouths, and causes the deathlike stillness and unaccountable dullness seen and felt so universally. This victory fills us with gratitude and holy, sacred joy. Then all are seen moving in exact order, like a company of soldiers, and the loud cry of the third angel's message is heard. The call of the hour is victory and service, and victory in service.

These are only a few of the great reasons why every believer of the message in every State and nation, town, hamlet, and country place, should—yea, must, if he would not be left behind in darkness—participate in the devotions of the coming week of prayer, beginning December 12. May the Holy Spirit woo and win us till from every lonely home as well as from every church the same earnest prayers ascend, and result in the same glorious victory. Then will the missionary campaign continue, not the present winter only, but till the work is closed in glorious triumph.

### The Week of Prayer

W. J. STONE

It is a good thing for us to pause occasionally, review the past, and get our present bearings, that we may know that it is well with our souls. What would present a better opportunity or occasion for self-examination than a week of prayer. And what season of the year

could be more appropriate than near the close of the year?

The week of prayer has been appointed one week earlier than usual, so that nothing need interfere with all engaging unitedly and whole-heartedly in seeking and praising the Lord together. This also gives occasion for a preparation of soul, mind, and body to become so filled with the Spirit that it may be a safeguard against the festivities of the world that follow. It also gives us an opportunity of first serving the Lord, and bringing our gifts to Jesus, giving him our first and best endeavors.

The importance of this occasion can not be overestimated. As truly as we are nearing the end of the year, so surely are we nearing the end of time and the coming of the Lord.

The proclamation of Christ's soon coming is no cunningly devised fable, but God in his goodness is making known to the world the meaning of the dreadful things that are taking place throughout the land.

Every candid, thoughtful mind is querying as to what these things mean, and what will be the outcome. There are many things happening in the world that show an unsettled condition in everything. The old earth itself is beginning to reel to and fro. The every-day occurrences are only evidences of earth's coming doom; and yet so slowly have these things been creeping upon us that even those to whom the message has been entrusted little realize the real situation, and the perilous times which we have reached.

Take the sign that the Lord has given us in the fifth chapter of James, which is literally fulfilled to-day everywhere in the trouble between capital and labor, and ask the average man of intelligence what will be the result of this strained relation between the laboring men and the capitalists, and he will immediately tell you, A terrible time of trouble. But this is just what the Lord has told us it would mean (Dan. 12:1), and more, that it is a sign that "the coming of the Lord draweth nigh." James 5:8.

The man of the world knows that there is a time of trouble coming, but he does not know the meaning of it. What a responsibility the Lord has placed upon us who know the meaning of these things, and how earnestly we ought to seek the Lord during this week of prayer for a keener sense of duty, and for the baptism of the Holy Spirit to fit us for service. Truly, the coming of the Lord hasteth greatly, and God is lifting the cloud and bidding us go forward.

Look at the situation from whatever standpoint we may; examine every chain of prophecy, and its fulfilment; and we are unmistakably brought to the last link, or the closing scenes of this world's history.

The Lord is calling as never before for laborers to enter the harvest field. The calls were never so numerous. The openings for labor were never so many. There was never such a variety of work in which our lay brethren could engage. Every man, woman, and child who desires to work has an opportunity and an

open door; but a deeper consecration is needed, and wisdom from God, to know how to perform the labor, that the work may not be marred in our hands.

Money is also needed, not only to meet present appropriations, but that we may continue to push the work in new fields, and quickly carry the gospel of the soon-coming kingdom of Christ to all the world.

In view of the great need of consecrated workers, and means with which to carry forward the work, how forcible is the scripture found in the second chapter of Joel: "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments. . . . Blow ye the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children. . . . Let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people."

Shall we not see at this annual week of prayer such a turning to the Lord with all the heart as we have never seen in the past? Shall not this scripture be literally fulfilled, and God's people receive power for service as never before? God grant that it may be even so.

### Is There Need of Prayer?

ALLEN MOON

Is there apparent reason for special prayer at this time? In propounding this question, it is not the intention to express a doubt. One way to find an answer to this question is for each individual to enter his closet, and there before God ask himself several questions. The following are merely suggestive: Am I walking in all the light of God? Has the world less hold on me than it had a year ago? Do I love the appearing of our Lord Jesus Christ? Am I growing in love for mankind, notwithstanding the fact that wickedness abounds everywhere? Am I filled with longing to be instrumental in the hands of the Lord in saving souls in the kingdom of God? We may come a little nearer home and ask: Have I that abiding peace in my heart that is the result of a consciousness of sins forgiven, of having faithfully performed the will of God concerning me? Have I performed all that the Lord has enjoined upon me? When we have answered these questions, and many others not mentioned, we can then answer the query, Is there need of prayer?

After we have finished this personal work, we may then take a more extended view, and try, if we can, to solve these problems: Is the world growing better? Has there been a diminution of labor troubles the past year? Were there fewer storms and disasters generally the past

year, to remind us that the judgments of God are in the earth? Are the nations less angry, and is there evidence that strife is about to cease among nations, in order that God's people may have a peaceful time and many years in which to accomplish the work of warning the nations? Or is the contrary the fact? Have we discovered a new page of prophecy that proclaims the coming of the Lord delayed? If not, why this hesitancy on our part? Again, do we find peace and harmony in the ranks of the professed people of God? Is there no root of bitterness, no discordant note? Is the church rising higher and yet higher in faith, in love to God, in hope of the soon-coming Saviour, in brotherly love and love for lost mankind? Has she overridden every obstacle the enemy could place in her way, and is she now prepared to move on triumphantly to the ends of the earth, proclaiming to saint and sinner the commandments of God and the faith of Jesus, until "this gospel of the kingdom shall be preached in all the world for a witness unto all nations," and the end shall come? If we can answer all these satisfactorily, there is perhaps no need for a special season of prayer; but if not, is it not a fact that the more such seasons we can have, the better, until the church does reach the high plane marked out for her in the Holy Word? The Lord has not forsaken his people. On his side the picture is a bright one. He is only waiting for his people to get ready, and the ark will move, attended by the pillar of cloud by day and of fire by night. O that the coming season of prayer might be a joyful one!

### The Week of Prayer

From the Standpoint of the Missionary

E. W. WEBSTER

OUR customary week of prayer with its annual offerings is looked upon in a different light, probably, by our missionaries than it is by our people at home; and we feel that an effort should be made to get them to see it, as nearly as possible, as he sees it who is at the front, working directly with the difficulties of his field, with cramped means and burdened heart, yet rejoicing continually that he is at the front.

He is hundreds or thousands of miles away from home and friends in a jungle, or on a small island, with no hope of seeing any one of like nativity, or of like faith, only as he succeeds in getting the natives to see the truth; without the comforts of his former field of labor; with no companies or churches of dear brethren to assist or encourage him; no proper or fit place of meeting; no one to look to for a little financial aid if the usual monthly allowance should fail to reach him from the Mission Board, as it sometimes does, or to lift materially in carrying out some plan for pushing forward the work of the message. He stands practically alone with his God, his soul weighed down as a cart beneath sheaves with the burden of the work upon him, and open doors before him, constantly hoping and praying that the dear brethren

at home who have sent him out will not forget him and the needs of his field, or fail to give a liberal offering to the Mission Board, without which his hands are tied, his work crippled, or even stopped, and he and his family compelled to face want in a cold world uninterested in him and his work, or actually opposed to it.

He thinks of the comfortable homes, fine houses and barns, orchards and fields, flocks and herds, the full graneries and pantries and cellars. He sees the carpeted floors, the glowing grate, the shelves of books, the files of papers, the easy chairs in which the family are so cozily seated around a cheery light, reading their Bibles, books, and papers; but he does not long for these, nor wish himself back in that comfort. He then looks about him upon the want and woe and poverty, the misery and suffering, the terrible darkness of sin, with its degradation, in those he has come to help, and his heart yearns to help them to see the precious light of truth before it is forever too late; and he is cheered with the thought that surely his brethren at home upon whom he is depending for his support must be interested in his field, from the cheering reports he sends to the REVIEW from time to time, and are even now perhaps planning or actually giving a liberal offering for his work.

He is not disheartened at the great difference in his surroundings and those of his brethren whom he has left behind. His duties press heavily upon him from early morning till late at night, long after others are asleep. His strength and nerve and mind have been on the stretch for long hours, and as he thinks of what the Lord has done for some poor soul during the day, he offers a word of praise to him who has been near him in his work, and is happy that he has a part and place in that mission, and feels the double assurance that he will yet see much accomplished for these poor people. He has had no desire to be back enjoying the comforts of those dear ones he has been thinking of to-night. This is a precious experience; he wishes to remain where he is, and labor on till Jesus comes.

He continues his thoughts: "Here is this mission house for which the Board is obliged to pay enough rent in the course of only a few years to build a good church and mission building, if only some one would advance the money. Much might have been saved if we had only had it all at once to start with. The truth will never have its proper standing here until we have such a church. Its progress is constantly retarded without it. The believers here are too poor to build it. What shall we do? We also need tracts and papers to give to those who are too poor to buy. The Mission Board has already sent us all they can afford to for gratuitous distribution; but we need more. How shall we get them? How I wish that our brethren at home, with their plenty, could see our pressing needs and our poverty! I know they would help us *at once*. We need another minister from the States to help carry these heavy burdens. I could then have a little relief, and last a little longer

in this work. As it is, I fear I shall wear out all too soon. The week of prayer with its annual offering is just coming on, I wonder if they will make a liberal offering at this time, so the Mission Board can help us out? Yes, I know, there is the ten-cent-a-week fund, and Sabbath-school donations, and special offerings all the year through for our mission work; but there are so many calls for these in so many other missions. I wonder if some of our dear people will not be led out by the Holy Spirit to give a special offering *at this time* for the Lord's work *here*? I feel sure that they would if I could only lay the matter before them as it is, and they could see one quarter of the needs of this field. I'll send a report to the REVIEW at once. May the Lord bless our faithful brethren at home, and as they read it, help them to see and sense how much we need help at this time."

He goes on thinking of the many openings, where, if he only had a few extra dollars, he could open a new station, or, with a small amount more, employ a faithful native worker to help hasten on the message in his field, and in the world. He knows the Lord can not come until the work is finished in his field, and he longs to hasten it forward, that it may be completed by the time it is finished in other parts of the world, so that he will not be late, and cause a delay in the great "harvest home." And here, at this late hour, his thoughts are interrupted by a native brother coming in, with an interested soul who has come for miles afoot, "to have the elder make this man see the third angel's message." With a thrill of delight in his heart, he spends an hour or so with this newly interested soul, pointing out the clear Bible truth for these last days, and praying with him, until the record is made in heaven, "Another lost one found; another precious soul rejoicing in the truth; another heir of eternal salvation."

My dear readers, this is not a fanciful or overdrawn picture. Years of actual experience in foreign fields brought many a season like the one here described; and what missionary of this people has not had the same? Who will take advantage of the coming week of prayer to deepen his own spirituality, cheer the hearts and help on the work of our faithful, sacrificing missionaries? The end is near. Act now. We must make the best use possible of this occasion. We shall not have many more of them to enjoy. Trouble is just ahead of us. We may never again have the opportunity of giving from such abundance as is in the land this year. The great conflict that is closing about us between capital and labor may very soon bring the time when we shall not be allowed to buy or sell. No doubt the Catholic Church will take advantage of its ability as the only power to arbitrate in these troubles to fasten itself upon the government, and we shall soon see its power displayed upon those who keep the commandments of God and the faith of Jesus. While we have time and peace and prosperity, we should establish ourselves more firmly in that

character that will stand in the days to come, and also help our missions to become established upon a sound footing; so they will not fail entirely when the support of the people in America is cut off by the persecution and hard times that are surely coming sooner or later. Make the most of the remainder of 1903. May this coming season of prayer witness a mighty advance by this whole people in giving this message to the world in this generation.

### Time to Sacrifice

G. B. THOMPSON

FIFTY-NINE full years have passed by with measured tread since our great High Priest entered into the most holy place of the heavenly sanctuary, and opened the work of the investigative judgment. Of this fact there is not the slightest question. It can no more be doubted than the nativity of Christ. And somewhere in the annals of mortals preserved in the archives above, this solemn work of investigation is going on; and but little time more can elapse ere the lives of those now living will pass in review before the scrutiny of the eternal Judge, the work be finished, and the fiat go forth announcing that those who are holy must be holy still, and those who are unholy must so remain. The solemnity of the hour should startle us from slumber. Are we ready for the heavenly tribunal to take up our individual cases *now*, write up the verdict, and settle our destiny forever?

Fifty-nine full years have rolled by since the seventh trumpet began to sound. It is during the sounding of this trumpet that the "mystery of God should be finished," and the kingdoms of this world "become the kingdoms of our Lord, and of his Christ; and, he shall reign forever." How much longer will this be delayed?

One hundred and forty-eight full years have passed since the terrible Lisbon earthquake announced to mankind that the Lamb had opened the sixth seal. Under this seal the sun was to be darkened, the moon be turned to blood, the stars fall from heaven, and the seal of God, the Sabbath, be placed in the foreheads of God's people. This is all fulfilled, or being fulfilled before our very eyes. The next event to take place is for the Lamb to open the seventh seal, and the prophetic half hour of silence begin in heaven.

How much longer before the Saviour will come as King of kings, surrounded with a galaxy of *all* the angels in heaven, to put the eternal period to sin, and gather the faithful to himself? Are we ready for this glorious hour to come?

Seventy full years have passed into eternity since the fulfilment of the signs in the heavens, when the stars fell to the earth like a fig tree casting its unripe fruit. The great Miller movement immediately following announced the end of the world, and held up to the gaze of all, these signs in the heavens. All who would, *saw* the signs, and the Lord has declared, "So likewise ye, when ye shall see all these things, know that he

[margin] is near, even at the doors. Verily I say unto you, This generation shall not pass till all these things be fulfilled." Matt. 24:33, 34.

The end is almost here, but the hours of human probation still linger, as though loath to depart forever. We still have an opportunity to give ourselves to the work, and to place all we have on the altar to be used to hasten the message to the ends of the earth, and finish the work. Then the Lord will come. This is no ordinary time. The issues of eternity are crowded into a remnant of time. We must move quickly; for the days of delay are over, thank the Lord. The work will be cut short in righteousness, and "the day of the Lord will come." It hastens greatly.

The Orient, with its teeming millions of unwarned souls, appeals to us for help to finish the work. Must it call in vain? Africa, South America, the islands of the sea, and many large cities of our own country send in a Macedonian cry for aid. Shall we continue to send back word, We can not respond now? Now is the very time to respond; for the devil's work is ripened off in all the earth, and only the work of God remains undone. But this must wait no longer. And when we go to regions beyond, something more is needed than to generalize. We must go with a definite message. With a loud voice we are to proclaim, The Lord is at the door. How many are ready to take such a definite message and go anywhere?

Money as well as talent, is needed. The time has surely come when the hoarded treasures over which we are stewards are to be laid on the altar,—not simply to give what we can spare, but that which involves a sacrifice, what we really need,—a shrinking of earthly possessions, a reducing of the bank account, a giving like the widow who cast in her all. She put in her *living*.

"I saw that if any held on to their property, and did not inquire duty of the Lord, he would not make duty known, and they would be permitted to keep their property, and in the time of trouble it would come up before them like a mountain to crush them, and they would try to dispose of it, but would not be able. I heard some mourn like this: 'The cause was languishing, God's people were starving for the truth, and we made no effort to supply the lack; now our property is useless. O that we had let it go, and laid up treasure in heaven!'"—*Early Writings*, page 48. These are sad words. The cause is now "languishing." Shall we let go some property, or shall we hold on to it, and later utter the mournful cry recorded above?

"The angel said, 'Destruction is coming like a mighty whirlwind.' I begged of the angel to pity and to save those who loved this world, who were attached to their possessions, and were not willing to cut loose from them, and sacrifice to speed the messengers on their way to feed the hungry sheep who were perishing for want of spiritual food. As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die, by withholding the necessary means

to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me."—*Id.*, page 40.

"The suffering Jesus, his love so deep as to lead him to give his life for man, was again held up before me; also the lives of those who profess to be his followers, who had this world's goods, but considered it so great a thing to help the cause of salvation. The angel said, 'Can such enter heaven?' Another angel answered, 'No, never, never, never. Those who are not interested in the cause of God on earth can never sing the song of redeeming love above.'"—*Id.*, page 41.

"God's people are on trial before the heavenly universe; but the scantiness of their gifts and offerings, and the feebleness of their efforts in God's service, mark them as unfaithful stewards."—*Appeal for Missions*.

Will the "scantiness of our gifts" during the coming week of prayer continue to mark us as unfaithful, or will the reproach be removed?

### Praying for Deliverance

G. F. WATSON

NEVER in all the past history of the Seventh-day Adventist people was there a time of such moment as the present; and every year, until the close of the very last year, the work of this people will be greater and more difficult. This being true, we should seek strength from the only Source of strength; and when will there be a more favorable time than the time appointed, Dec. 12-19, 1903, when there will be companies and families of our people all over the world with their hearts and eyes turned toward the sanctuary of their God? "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death."

The eyes of a kind Father are turned toward this earth, and his ears are open to hear the groaning of those who would be delivered. O for deliverance! But who will be delivered?—Those who groan because of their sins. This time appointed for prayer should be to us as individuals a time of deliverance, and not only so, but a time when our gifts should be brought with gladness; for in this way we may send the blessing of light and life to those who now are in darkness and death. As our God hears our groaning and sends to us deliverance, so we should hear the groans of those in heathen lands, and send to them the truth that will deliver.

Full, complete, and eternal deliverance will come to the faithful ones just a little way from this. Dear brother and sister, the longest part of the road is behind us; but as we near the city at the end of the road, the battle will be more fierce, the enemy more determined, but our God will come, and will not tarry. The great work of a great God must be accomplished by a people made great by his divine presence. "O come, let us worship and bow down: let us kneel before the Lord our Maker."

# THE WORLD-WIDE FIELD

## The Message in Japan

F. W. FIELD

THE truth is gaining ground. At Tara and Wakamatsu near Nagasaki, far to the south, a father and daughter have begun to obey. At Kobe there is a good interest, and four have fully decided to obey the Lord. One of these has given up a good position, and is now on his way to his home province, some distance north of Tokyo, where he will labor to present the truth among his relatives and friends. One of our young men, who came from Wakamatsu last spring, has lately returned to his village home. His people were much opposed to his becoming

couraging features. Several students in my Bible class have shown a real interest in the truths of Christianity, as manifested by their regular attendance and earnest questions. Recently I was invited by a Japanese pastor to teach an English Bible class every Sunday morning. The services are held in his own house. I have accepted his invitation, and hope by this means to interest him in the truth, also to reach some of the students who attend. I have begun the distribution of our Japanese paper among them.

These are uneasy times in the far East. The strained relations between Japan and Russia over the Manchurian



A VIEW IN YOKOHAMA

ing a Christian; but now their prejudice has been removed, and they are much pleased with the change they see in the young man, and willingly listen to Bible instruction. He reports that several are deeply interested, and gladly receive the truths presented.

These are some of the evidences of progress that we see. At this writing we know of ten or eleven who have begun to observe the Sabbath, but who have not yet fully united with us. There are others much interested, and apparently just on the point of decision.

With sadness we have to report that several of our young men have yielded to the pressure brought to bear by relatives, and have compromised their faith. But we have hope that by patient labor and earnest prayer, these may be restored.

The medical work in Kobe continues to prosper. Plans are being considered for enlarging the work, so as to reach a larger number of the Japanese people. We have every reason to believe that it was a wise move to establish our medical work in Kobe.

The work in Tokyo also presents en-

question still continue, though there are reports that active negotiations have been opened between the two governments. Our prayer is that the winds of war may be held a little longer, that the Lord's work be not hindered.

## News From Barbados

W. A. SWEANY

SINCE my last report in the REVIEW, I spent a fortnight in Trinidad. I had a pleasant passage both ways, entirely free from seasickness. I touched at St. Vincent and Grenada, but could not go ashore on account of quarantine restrictions. At St. Vincent, Elder Van Deusen came aboard, and spent an hour with me, both going and returning. He was able to point out to me from the deck of the vessel the neat and substantial church building, almost finished, which he leaves there—a monument of his zeal, consecration, and liberality, and a witness of the message of truth for this generation. Like all the rest of our church buildings in this field, it is almost wholly the product of the means and muscle of the field laborers,—Brother

Van Deusen alone, in this case, our people here being mostly poor in this world's goods.

While in Trinidad, I visited nearly all our churches and companies, as well as some of the many places of interest, including the wonderful pitch lake, over one hundred acres in extent, which supplies the world with pitch, and does not decrease. I found Elder Haysmer working beyond his strength on the new church building in Port of Spain. Brethren Enoch and Wellman were busy getting out the first number of our new field paper, *The Caribbean Watchman*, and I was enabled to bring home with me the Barbados quota.

On reaching Barbados, I found that it had imposed quarantine against Trinidad, where smallpox was then and still is raging, and as we had a case on board, we narrowly escaped two weeks' quarantine in the Pelican Island quarantine station. However, after fumigation, we were permitted to land, under written promise to pay one dollar a day for fourteen days, to the health officer, for inspection. On account of quarantine, the trip cost me about ten times the usual amount.

The work in Barbados is making some advancement in all the departments that are represented, and slowly, but surely and steadily, a people is being gathered out who keep all the commandments of God and the faith of Jesus. A few are baptized at each quarterly meeting, and the interest continues to grow deeper. Our public services are largely attended by intelligent, respectable people. Our monthly temperance meetings are especially interesting, and productive of good. Our little school is still proving a blessing to its patrons. The church-members engage quite generally in the sale of the *Watchman*. We sold five hundred of the first number, one thousand of the second, and fifteen hundred each of the later issues. In addition to its priceless worth as a messenger of mercy and truth, it is the finest publication in the West Indies, and has the largest circulation. It is a credit to the cause it represents, and a powerful factor for its advancement. Its large circulation is a surprise to all, as several religious organs have failed in this field, and several others barely maintain an existence.

Our health is good, sufficient to enable us to labor incessantly. Our endurance and strength is a wonder to all, as "Northerners" usually have to be very cautious in this climate. We are cautious—carefully following the light of the gospel of health, which enables us to work even harder here than we ever did before, which is necessary, as the need here is greater than we ever experienced before. In addition to the necessary work of caring for a large church, and the business correspondence and home duties, we hold cottage meetings and Bible readings daily with interested seekers after truth. And all around us, and throughout the island, are open doors that we can not enter.

Almost the whole island is yet to be evangelized with this message. The addition of one more laborer here would make

possible uninterrupted effort in the country parishes, which would speedily result in an ingathering of souls. We should hail with joy the coming of a strong, healthy, energetic young couple, having a knowledge of nursing and the health food work. No one can refrain from giving *all* to the cause, when once its needs are seen. We are glad to be here, and to give our all to the Master's service.

### The North Russian Meeting

GUY DALL

THE North Russian meeting was held in Riga, October 6-10. This city was formerly numbered among the Hausa cities, and in appearance is really more

sembled. While this interfered some with the order of the day, yet it did not entirely break up the meetings. The brethren met in two different companies, and God was present with them.

Thus the outlook for a general meeting was not the brightest when we arrived Tuesday morning. But the appointment had been given, and brethren for hundreds of miles around had come to hear the word, and have their souls refreshed. The way had been remarkably opened at a very late date for our place of meeting to be changed to an entirely opposite section of the city, and thirty or more from the other two churches and the ten companies of the North Russian Mission, with about an

people to attend the Friedensau school, we would advise that greater efforts be put forth to sell 'Christ's Object Lessons,' and collect the required amount on the Material Fund.

"4. We recommend that our First-day offerings be dedicated to the German East African Mission, and urge our people to be as liberal as possible in supporting this fund."

Ministerial licenses were given to D. P. Gaede and O. Wildgrube; the licentiates are J. Juricksen and K. Rempfert; the Bible workers, J. Sprohge, A. Rauk, G. Lobsack.

The officers for the coming year are as follows: Director, D. P. Gaede; Secretary, J. Sprohge; Treasurer, A. Langholf; Tract and Missionary Secretary, K. Laubhan; Advisory Committee, D. P. Gaede, O. Wildgrube, K. Rempfert, F. Sander, J. Eberhardt.

The funds received during the year 1902 were as follows: tithe, \$1,015.03; Sabbath-school offerings, \$158.57; First-day offerings, \$11.71; annual offerings, \$25.42; book sales, \$455.14.

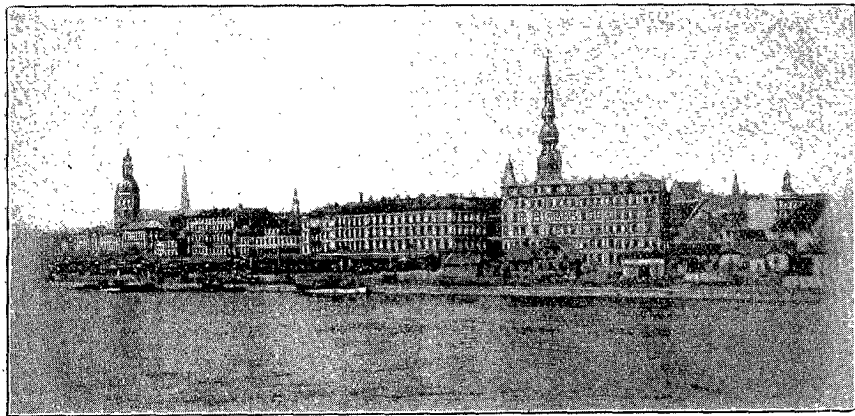
We do not look upon the trials as an evidence of God's displeasure, but we remember that our kind Father gives us the privilege of sharing in the sufferings of his Son, that we may hereafter be partakers of his glory. O that our Lord may find each of us faithful in finishing the work he has given us to do! Remember the eighteen million people of this field in your prayers and offerings. Don't forget to ask God's protection over our workers here; for they labor under constant danger from persecution and imprisonment.

*Alexandrodar, Caucasus, Russia.*

THE work is making progress in Mexico, and the workers write that they see many indications that the Lord is leading. A Mexican lady with whom Bible readings have been held, has begun to observe the Sabbath.

A LETTER received from Dr. V. Pampanian announces the safe arrival of their party in Hamburg, October 25, after a very pleasant voyage. They are looking forward to soon being actively engaged in the work in their new field.

BROTHER I. G. KNIGHT, writing after a two weeks' meeting in Colon, says that they now have twenty Sabbath-keepers at that place, but none have as yet been baptized. He says: "I have recently visited the interior about Port Limon. Truly the field is ripe for the harvest. I have never met people who were more ready to hear and accept the message with glad hearts. I baptized ten in Costa Rica, and organized a church of twenty-six members, and the interest continues. I have received from this part of the field about four hundred dollars in cash for book sales, tithes, and offerings. The brethren are very much in need of a building, which would give us a foothold in this vicinity as nothing else could. But they are poor, and will not be able to erect a building without help."



CITY OF RIGA

German than Russian. It contains about three hundred thousand inhabitants, and for a long time was a haven for the oppressed and persecuted. We have ever regarded it as one of the freest cities in all Russia. However, the Sabbath previous to our arrival the officers came into our church there, found preaching in German and Russian in progress, called for the passports of our Russian worker, Brother Juricksen, and the superintendent of the mission, Brother Gaede, took down the names and addresses of the twenty-two members present, and went to Brother Gaede's house, searched it, and carried off his letters, reports, books, and papers, and took the passports from him and another of our ministers, and forbade their preaching until their cases were finally settled.

This action was not entirely a surprise, as there had lately appeared in the Lettish and Russian papers some very censorious articles against our work, and the very name of the street where our meetings were held had been given. Untrue members — backslidden members — are supposed to be the informers. Perils among false brethren are more to be dreaded in this land than are the efforts of our avowed enemies.

The charges against us are (1) collecting tithes; (2) having Russians in our meeting; (3) criticising other churches. Of these, of course the most serious is that of having native Russians (Greek Catholics) in our meeting.

Friday, the 9th, the case was to be handed over to the higher court, and Sabbath, the 10th, search was made to see whether the brethren were again as-

sembled. While this interfered some with the order of the day, yet it did not entirely break up the meetings. The brethren met in two different companies, and God was present with them.

In spite of all the difficulties that our workers must encounter here, this field shows a good growth. When it was organized two years ago, its membership was one hundred and eighty; now it is three hundred and eighty. One new church and five new companies were received into the mission at this meeting. The German, the Lettonian, the Esthonian, and the Polish nationalities are represented in the field. To insure greater safety to these nationalities, the native Russian brethren have been separated into a mission known as the Middle Russian Mission.

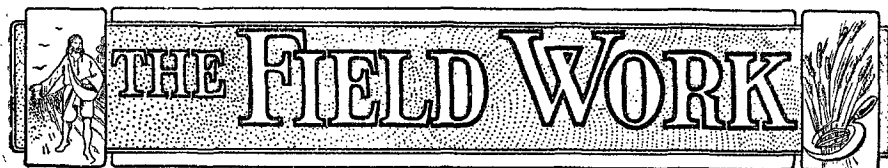
So expeditiously was all the business transacted, that by Friday afternoon all was out of the way. The ordination of Brother O. Wildgrube to the gospel ministry took place that morning, and that night two were baptized.

The Committee on Resolutions offered these recommendations, which were heartily adopted:—

"1. We would thank the Lord for the blessings, protection, and growth that have attended our work, and we feel grateful to the Mission Board and the German Union Conference for the financial assistance they have given us.

"2. In view of the need of more laborers, we would urge our brethren to be more faithful in the payment of their tithe.

"3. That we may assist our young



# THE FIELD WORK

## Rumania

CONSTANTZA.—We are safely out of Russia, into a freer land. From our hotel windows we look out upon the billows of the Black Sea; and the various costumes abounding plainly tell us that we are now down in the Balkan, one of the great storm-centers in the world, where political feeling runs high. We had a very profitable trip in Russia. Elder Huenergardt spent four weeks on the Volga, then helped us in our general meeting in the south. This was a profitable meeting. The South Russian Conference had its meeting, and at the close we gave some time to counseling with the native Russian workers, of whom there are now four for one hundred millions of people. This is not a very large number. Some of the native Russians were also present, to have a part in the meeting held for them. In spite of difficulties, the work is onward. We expect a larger tithe this year than ever before.

L. R. CONRADI.

## Porto Rico

MAYAGUEZ.—We have been on the island nine months, and are beginning to see some returns of the labor that has been put forth here. We have been able to sell a few books, but the prospect for success in the book work is anything but encouraging. There is now a mob of seven hundred men in the city, demanding of the mayor work or food. Rioting has begun in many places.

Our little paper has gone into every town with the silent message of truth, and, besides, many persons have been told in broken language that the Lord is coming soon, and that he calls upon his people to get ready for him. A great many are reading their Bibles. One man has quit using tobacco—a marvel here—and two men desire baptism. We believe the Lord has blessed the paper, and that it has spread the message much farther with much less expense than we could have done by traveling in the island.

Though not far from the home land, we find ourselves in a most difficult field, as indeed are all fields where Rome has for centuries bound the people in darkness and superstition. When safe in the home land, it is hard to realize the needs of a field like this, but our hearts are set that the message shall be given to Porto Rico. In spite of the apparently successful hindrances of Satan, we expect, through the power of God, that some precious souls will spend eternity in our Father's house because the faithful ones at home have sent us out with prayer and means to give the saving message.

B. E. CONNERLY.

## Alberta

PONOKA.—Since my last report I have spent a few days with the Harmattan church, where I had the pleasure of baptizing two dear souls. Five were received into the church at that time. The church school, which was conducted by Sister Carpenter, was giving good satis-

faction to parents and pupils. The brethren planted a crop of potatoes last spring for the benefit of the church school, and we hope it will provide most of the funds to meet the expenses.

October 20-24 I visited the Rush Lake church. The brethren voted to build a small house for church and school purposes, and also to hold a four months' term of school as soon as Sister Carpenter completes her term at Harmattan. These churches are both small, and the members are poor, but they see the necessity of doing all they can to educate their children for the Master's work.

October 25 I went to Buffalo Lake, where I found Brother and Sister Frank Preston trying to hold up the light of truth. One man had begun to keep the Sabbath. After holding meetings for about two weeks, six more, including children, promised to walk in the way of God's commandments. In every case their attention was first drawn to the truth through literature they had received from friends or canvassers. For the past week the weather has been too cold to hold meetings; but I have visited from house to house, and have held Bible readings as far as possible in such a thinly populated place. This is over forty miles from a railroad, twenty miles from the nearest post-office, and as a result I have not been able to send or receive mail for the last four weeks; but, like Paul, we thank God, and take courage, as we see a few stepping into the light.

J. W. BOYNTON.

## Society Islands

PAPEETE, TAHITI.—I have spent the last three months on Raiatea and Tahaa. I helped our people at Avera to get a little sugar mill started. We had but little cane this year, and made only about one ton of sugar and four hundred and fifty gallons of molasses. There will probably be considerable more next season. It was hard work this year, as we had to begin at the bottom, and work our way up.

I trust that our stay in Raiatea this time is not fruitless, in regard to our work for souls. One young man and his wife became much interested in the truth, and have gone into our home at Avera, and are studying English and the Bible. They are rejoicing in the light they have received, and say the Word of God is much plainer than ever before. There are about fifteen attending the school at the present time.

Our copra house was burned, with one ton of copra, a loss to us of not less than four hundred dollars. We could do nothing with copra-making until we had a new building, so had to erect one as soon as possible, to go on with our work. We need a new church in Raiatea, and are planning to build one this year. The children on our plantation are to plant a patch of sugar-cane, donating their work, and are to make the sugar, and the amount realized for it is to go toward the church. This year sugar is about eight cents a pound.

The Lord is surely blessing our ef-

forts for the youth, and we trust that this will help much in advancing the Lord's work here.

I am planning to make a trip to Pitcairn very soon, and shall also visit Mangareva and some other points in the Tuamotu Group, while on the way.

B. J. CADY.

## Michigan

WE recently held a week's meeting with the church at Maple Grove. The subject dwelt upon was the work of the Holy Spirit upon the heart. Close self-examination led to confession, and feelings of bitterness were largely removed. Then the Lord could work. We spoke on the importance of following God's Word in all things, and the Lord worked in behalf of those who were sick among us. Brother Harding, the elder of the church, was under the doctor's care. The doctor told him there was no medicine that could reach his case. We visited him, and read the promises of God to him. He knew there was power in God's word to heal; but he felt he could not accept it in his case. As we continued to read the precious Word, his faith took hold of the promises for himself, and he requested that all the church meet at his house. Friday evening, at the beginning of the Sabbath, a goodly number came, and we talked on the importance of taking God at his word. Then we all knelt together, and asked the Lord to make our brother whole. After prayer, we anointed him in the name of the Lord. Two of Brother Harding's sons were present; one said, "If father is healed, I will never doubt God's word again." I believe if all would follow God's word, we should see more of his power to convince sinners. Next day (Sabbath) Brother Harding was present at the meeting, and testified of God's healing power. Sunday one of Brother Harding's son was buried in baptism.

Come, dear brethren and sisters, let us all taste and see that the Lord is good; his word is just as sure in our case as in the one here mentioned. The time has come for all of God's servants to be clothed with his power, and go forth to proclaim the message he gives. By God's assisting grace we expect to go forward until the Lord says the work is finished.

B. HAGLE.

## Finland

ABO.—Since my last report we have held our yearly meeting in Helsingfors. About forty brethren and sisters were present. We had a good meeting. Elder Conradi was with us two days and a half, en route to St. Petersburg, Russia.

We are working on our Finnish song books, and have translated more than two hundred of the songs in the Swedish "Hymns and Tunes." We found some already translated, so altogether we have about two hundred and fifty songs for this new book, which is now in the hands of the binders. As we do not have many members, the sale will not be large at first, therefore we have felt that we ought to do something to meet the expense. A crippled sister, who has lived with us since we took her out of the poorhouse, did a little fancy work, for which she received four marks. This she gave for the new song book. I mentioned this at the meeting, and in a few min-

utes about three hundred marks was given, mostly in cash. This will help us in getting out our book, without much expense to the depository.

Elder Anderson was left in Helsingfors to follow up the interest which was created by the general meeting. A sister who was formerly a Salvation Army captain, but has kept the Sabbath for six or seven years, has now entered the Bible work, and is assisting in Helsingfors.

Here in Abo we had an excellent meeting last week, with a good attendance. I had two hundred handbills printed, and carried them myself to the homes of the people. Handbills are very expensive here, as there are not many job printers, and the large plants do not care for such work. The collections are small, and do not cover more than the fuel and light, not to speak of the hall rent. So we can not afford to advertise the meetings very often.

We have been hoping to have a school for our younger canvassers this winter, but do not know whether we can, as they can not afford to stop their work very long. We ask to be remembered in your prayers.

JOHN HOFFMAN.

### Africa

**GOLD COAST.**—Some are taking a great interest in our work. Some of the most influential people of the place are reading our papers. They express themselves as being greatly pleased with them. One is the wife of one of the wealthiest natives on the Coast. He is in England at present, but is expected home next month.

We had a very bad sea yesterday. There were nine persons drowned, although there was no wind. The sea became rough, and the small boats were wrecked in trying to land passengers from the steamers. People are very much aroused over it. We are trying to show them that it is a token of the coming day, before which time even worse things will happen. Storms are unknown here, so the people are not accustomed to such disasters; but we expect they will come here before the end. There has not been a strong wind since I have been here.

This whole coast is being much stirred over hypnotism, which has been introduced during the last year. Many have asked me about it, as it was imported from America. Several have given it up, through reading the *Signs*. I wish to fill this place with literature, as those who can read, read everything they can get their hands on. Already other denominations are becoming stirred over the circulation of our papers in this place, and are warning their people to stay away from our meetings.

Last Sabbath a young man, one of the clerks in a large law firm, came to see me on business. He did not know that we kept the Sabbath, so we had a talk on the subject, and I gave him a Bible reading. He said that he could see that the seventh day was the Sabbath, and he thanked God for sending him to our home. He says that he will observe the day. He can do so, if he wishes, as his firm does not work on Saturday. Others are differently situated, and fear that should they keep the seventh day, they would lose their places.

We are truly glad to know that our people have at last moved their headquarters out of Battle Creek.

J. M. HYATT.

### Atlantic Union Conference

THE second biennial session of the Atlantic Union Conference was held according to appointment at South Lancaster, Mass., Nov. 4-11, 1903. A full delegation was present, representing each conference and institution in the union conference. Elders Daniells and Prescott were present during the last half of the session, and gave timely help in the preaching services and in counsel.

As the Pennsylvania and New England Conferences had been divided during the past year, the territory of the former Pennsylvania Conference was recognized as the Eastern and Western Pennsylvania Conferences, and as such was received into the union conference; and the Southern New England Conference was admitted as one of the conferences of the Atlantic Union Conference.

The Committee on Plans submitted the following recommendations, which were adopted:—

1. That F. E. Painter be seated as a delegate at large, representing the union conference.

2. That the Atlantic Union Conference Constitution be so amended as to adapt it to present conditions.

3. That all our churches enter at once upon a vigorous missionary campaign.

4. That during this campaign we endeavor to circulate not less than our *pro rata* share of one million copies of the special Capital and Labor number of *The Signs of the Times*.

5. That in connection with, and following, this effort on the special *Signs*, we endeavor to dispose of the remainder of our quota of "Christ's Object Lessons," and to sell other of our smaller denominational publications.

6. That Article III of the Constitution be amended to read as follows:—

"The Atlantic Union Conference shall include all local conferences and mission fields in the following-named States; viz., Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland (Takoma Park township excepted), Virginia, and West Virginia."

7. That Article VI of the Constitution be amended to read as follows:—

"Section 1.—The officers of this conference shall be a president, a secretary, a treasurer, a financial secretary, and an auditor, and an executive committee consisting of the president and secretary of the union conference, the president of each local conference in the union conference, one representative from each of the following lines of work; viz., educational, publishing, and medical missionary, and three other persons."

8. That the conferences of the union (Vermont, New England, Virginia, and West Virginia excepted) be invited to become responsible for their *pro rata* share of \$3,650; the same being the unassumed portion of the General Conference Association liabilities assumed by the Atlantic Union Conference in the year 1901. That this *pro rata* share be based upon the membership of the aforementioned conferences, Jan. 1, 1901, and reported on page 51 of the *General Conference Bulletin* for April of that year.

9. That as far as consistent in each local conference where a tract society department does not now exist, one be arranged for at as early a date as possible.

10. That such conferences have control of the book work within their respective territories, and that they establish a safe and practicable financial basis of dealing with canvassers.

11. That each such conference appoint and maintain a competent field secretary, and that he be given liberal moral and financial support, and the hearty sympathies and co-operation of conference committees, ministers, and people.

12. That steps be taken speedily by each conference, and all our ministers and church

elders, to encourage suitable persons to engage permanently in the canvassing work.

13. That we indorse the action of the General Conference in adopting a cash basis; and that we follow the same policy in the conduct of the business of the Atlantic Union Conference.

14. That the ministers of the Atlantic Union Conference be urged to give more personal attention to perfecting and extending the organization of Sabbath-schools.

15. *Whereas*, We believe the Sabbath-schools are one of God's appointed means for instructing his people in Bible knowledge; therefore,—

*We recommend*, That our workers urge upon all the necessity of connecting with either a church or State Sabbath-school, in harmony with the plans for the home department.

16. That our conferences recognize the Sabbath-school work to the extent of employing secretaries to devote the time necessary to the proper development of the work.

17. That Sabbath-school conventions be held as frequently as practicable.

18. We recommend to the favorable consideration of the Sabbath-school Department of the General Conference the advisability of preparing and publishing at an early date a series of topical lessons upon the vital points of present truth.

19. *Resolved*, That we suggest to each of our conferences composing the Atlantic Union Conference, the appointment of an educational secretary to look after the educational interests of the young people in that conference, whose duties shall be to obtain the name and address of every child and young person of school age in the conference, to open correspondence with all young people who attend our training school, become acquainted with the circumstances surrounding them, and with their purposes, so as to assist them in securing an education for, and connecting with, a definite line of our work, and to concern himself especially with the establishment and maintenance of church schools wherever they can be properly established and carried forward.

20. *Resolved*, That we urge upon all our ministers the importance of co-operating with this secretary in seeking out our young people of promising ability, and assisting them in any way possible in obtaining an education for our work.

21. *Resolved*, That a special effort be made to induce young men and women who have a right experience and apparent qualifications, to prepare for and enter the ministry and Bible work.

22. *Resolved*, That a more earnest effort be made to get the young people attending our union conference training school, into various lines of denominational work.

23. *Whereas*, It is a fact that the worst features of the papacy are embodied in our Sunday laws of to-day; and,—

24. *Whereas*, It is also a fact that there is at the present time a mighty advance movement of the Sunday-law forces throughout the country and the world, for the rigid enforcement of these wicked laws, and for new and more stringent Sunday legislation, the result of which will be to retard the work of the third angel's message; and,—

25. *Whereas*, The Lord has plainly told us that we are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience; therefore,—

26. *Resolved*, That the Atlantic Union Conference take measures to extend the light to the people on this great subject.

27. *Resolved*, That literature be prepared adapted to the several States composing this conference, showing the unconstitutional character of these Sunday laws, that they are a denial to the people of the right of judgment as to which day of the week is the Sabbath, or Lord's day, or whether any or all days of the week are sacred; which right lies at the basis of religious liberty, which is guaranteed to citizens in the Declaration of Rights of the different States, and,—

28. *Resolved*, That this literature be sent as far as possible to judges, State, county,

city, and town officials, and members of the legislatures.

29. *Resolved*, That literature be prepared for ministers, showing the unchristian character of Sunday laws; and for the Woman's Christian Temperance Unions, showing that a day of idleness enforced upon the people creates a condition unfavorable to morality, and therefore against their work; and for the leaders of labor organizations, showing the tyranny of these laws; and that measures be adopted to distribute this literature in each of our conferences.

30. *Resolved*, That we indorse the *Sentinel of Christian Liberty*, and do what we can to aid in its circulation.

31. That the medical missionary work in all its features receive the same fostering care and financial support from the conference organizations, churches, and people that is given to other branches of our work.

32. That this branch of our work be made the medical missionary department of our conference organization.

33. That the general advisory work of this department in the union and State conferences be placed in the hands of department committees of suitable size and experience properly to develop the medical work.

34. That the real estate and personal property of the medical institutions created and supported by conferences be held in trust for said conferences by a legal corporation to be created by the conferences, and that the trustees of said corporation have the executive management of the institution belonging to the corporation of which they are trustees.

35. That the constituencies of departments and the executive committees afore mentioned, shall be elected by the conferences in session.

36. That nine persons be elected by this conference to be the advisory committee of the medical department of the Atlantic Union Conference.

37. *We recommend*, That we recognize the providence of God in the removal of the New England Sanitarium from South Lancaster to Melrose, and his blessing in re-establishing the institution in its new field; and that we pledge our hearty co-operation in sustaining and advancing its work.

38. (a) *We recommend*, That immediate steps be taken to procure a sufficient supply of the forthcoming special issue of the *Signs on Capital and Labor*, and appropriate tracts, to meet the present emergency in Boston.

(b) That conferences encourage contributions to the Missionary Acre Fund.

(c) That we request the board of trustees of the New England Sanitarium and Benevolent Association, and the International Medical Missionary and Benevolent Association, of Battle Creek, Mich., to transfer all real estate and other property of the New England Sanitarium located at Melrose, Mass., to a corporation to be created by the Central New England Conference of Seventh-day Adventists, to hold sanitarium property for the aforementioned conference.

39. That the rate of wages allowed by the Auditing Committee to Atlantic Union Conference laborers for the past year, be the salary for the coming year; such rate being subject to change by the Executive Committee, whenever in their judgment a change is proper.

40. That we highly appreciate the excellent character of the *Atlantic Union Gleaner*; and believing that it would be helpful in every home, that its general circulation would materially assist in maintaining a strong bond of sympathy throughout the union, we therefore earnestly request all local conferences to do everything within their power to secure a subscription for it in every family in their respective conferences.

41. (a) *We recommend*, That this conference recognize and commend the good work being done by our faithful canvassing evangelists in the field; and that we show our appreciation of their services by offering them encouragement in every possible way; by frequent letters and words of encouragement expressing our interest in their work as shown in their reports, and letting them know that they have our sympathy and our prayers.

(b) That one or more canvassers' insti-

tutes be held in each conference before June 1, 1904.

(c) That the conferences adopt a liberal policy in assisting canvassers in meeting the expenses incident to attending the institutes.

(d) That suitable ministerial help be furnished these institutes; and that when necessary, State agents from neighboring conferences be invited to assist in giving instruction.

(e) That each conference arrange for a special season of prayer and for consideration of the canvassing work in the churches, and that suitable readings be prepared by the State agent, president of the conference, and others, and furnished to the churches.

Recognizing in our church organ, the *REVIEW AND HERALD*, a strong factor in the presentation of the principles of the message for this time which should govern the lives and mold the hearts of believers; therefore,—

42. We earnestly urge all our people to give this paper a thorough, steady, and careful reading, that its molding influence may be manifest in their lives; and we ask our laborers to make earnest efforts to secure this desired result.

43. (a) That we grant the request of Virginia, Eastern Pennsylvania, and New Jersey Conferences for a cash appropriation of six hundred dollars each for 1904, to be paid in twelve equal instalments due the first of each calendar month of that year.

(b) That the title of Article VIII of the Constitution be amended to read, "Corporation Trustees, Departments, Committees, and Agents."

44. *Resolved*, That we invite the academy board to take steps to have the academy property transferred from the stockholding corporation to one which shall be organized to hold this property.

45. That Article VIII of the Constitution be amended so as to read, "This conference shall authorize the creation of corporations necessary for the execution of its business or the operation of its institutions, and shall at each regular session elect the board of management of such institutions and enterprises as are or may be operated by this organization in accordance with the acts governing the same; and this conference shall operate such departments, and employ such committees, agents, ministers, missionaries, and make such distribution of laborers as may be necessary effectually to carry on its work. It shall also give credentials or licenses to such ministers as may be employed by the union conference."

46. That we instruct the Conference Committee of the Atlantic Union Conference to appoint persons, as may be required by the laws of the commonwealth of Massachusetts, to form a corporation to hold the property of the South Lancaster Academy, providing the academy stockholders agree to make the transfer of the same, and providing the property can not be held by the Atlantic Union Conference Association.

The Committee on Nominations submitted the names of the following persons for officers of the Atlantic Union Conference:—

President, Hampton W. Cottrell; Secretary and Treasurer, William A. Wilcox; Executive Committee, in addition to the Atlantic Union Conference president, and secretary, and presidents of local conferences, we suggest as representatives of the educational, publishing, and medical missionary departments, the following-named persons: Frederick Griggs, George W. Palmer, C. C. Nicola, S. N. Curtiss, and F. E. Painter.

For members of the constituency of the Atlantic Union Conference Association of Seventh-day Adventists, for a term of two years, the following-named persons were elected to take the places of those whose terms of office expire at this session: Hampton W. Cottrell, William A. Wilcox, Frederick Griggs, George W. Palmer, J. Edward Jayne, Dwight B. Parmelee, and Preston F. Bicknell; for advisory committee for the advancement of the medical missionary work in the Atlantic Union Conference, Drs. C. C. Nicola, A. J. Read, and A. R. Satterlee; J. R. Scott, of

Washington, the head physician of the Washington Sanitarium, Elders J. E. Jayne and M. D. Mattson, Dr. E. H. M. Sell; for auditor of Atlantic Union Conference, J. E. Jayne.

The following persons were chosen as officers and board of trustees of the Atlantic Union Conference Association: President, Hampton W. Cottrell; Secretary and Treasurer, William A. Wilcox; Auditor, J. Edward Jayne; Board of Trustees, Miles D. Mattson, Albert E. Place, J. Edward Jayne, Hampton W. Cottrell, George W. Palmer, William A. Wilcox, Preston F. Bicknell.

To complete the Atlantic Union Conference Committee list, E. E. Miles. For members of the Atlantic Union Conference constituency, Edgar E. Miles, J. Edward Jayne, George W. Palmer, Frederick Griggs, Charles C. Nicola, William A. Wilcox, Hampton W. Cottrell, Preston F. Bicknell, Charles H. Edwards.

The Committee on Credentials and Licenses submitted the following:—

That credentials be renewed to H. W. Cottrell, S. N. Haskell, and E. E. Franke, that F. E. Painter receive ministerial license, and that missionary credentials be granted to Mrs. S. N. Haskell and J. L. Johnson.

The Committee on Distribution of Labor presented the following:—

1. That Elder H. C. Basney make Western Pennsylvania his field of labor.

2. That in harmony with the request of the president of the New York Conference, Capt. J. L. Johnson make Buffalo Harbor and vicinity his field of labor during the summer of 1904.

3. That Elder S. G. Huntington be invited to connect with the work in West Virginia.

4. That the Western Pennsylvania Conference send one of its ministers into the West Virginia Conference, and pay his salary for one year.

5. That the Virginia and West Virginia Conferences negotiate in counsel with the executive of the Atlantic Union Conference for an exchange of laborers.

A good spirit characterized all our counsels, and we can but believe that a new inspiration was received for the work before us.

H. W. COTTRELL, *Pres.*,  
W. A. WILCOX, *Sec.*

## An Opportunity for a Good Work in the South

THERE are openings for a good work to be done in nearly every place in the South; but the one that appeals to our reason as one that the Lord is especially pointing out at the present time is an opportunity in Earleyville, Tenn.

About one year ago Brother C. G. Howell, one of our former laborers in the Michigan conference, and his wife, Mrs. Elsie Westphal Howell, came to this portion of our Southern field, and began a school for the benefit of the people living among the mountains of eastern Tennessee. Brother Howell also preached in the neighborhood as time and opportunity permitted.

Their burden has been to establish an industrial school where the people could be taught not only the various branches of elementary knowledge, but also proper methods of cultivating the soil, and thus bettering their present condition. This plan has been encouraged by the generous donation of one hundred acres of land for this purpose, by Brother Ben Auten, one of our well-known members of the Iowa Conference.

It was our privilege to visit this interesting corner of our Cumberland Conference some time ago, and we were impressed that here was an opening to do good, and reach many honest-

hearted people with the truths of this last message.

It is to just such quiet corners as this that our people will be glad to retire, and find a refuge from the storms of strife and bloodshed that are fast gathering about our larger cities; and why not begin now to do a work for these people who are honest at heart, religiously inclined, and anxious to learn and know the truth?

Brother and Sister Howell are both earnest, devoted workers, both fully qualified for this special branch of our work, and are doing all that their means will permit. Just now they are getting out the rough timbers for their school building, depending upon the donations that personal friends, knowing of their good work, have kindly sent to them. This we believe to be right. The Lord has long been calling the attention of our people to the work here in the South, and we firmly believe that every dollar put here in this particular place will be money well invested in the bank of heaven.

They are not asking for expensive buildings, or even the ordinary home comforts of life that they enjoyed in the North; but we ask for them the immediate help of our brethren who prefer to know where their money goes, that they may be able to erect a few simple cabins in which to live, and teach this truth to the people in that section of the country.

With but little opportunity for learning, and shut off from the world as they are, these simple-minded, honest-hearted people earnestly grasp just such opportunities as Brother and Sister Howell are trying to place within their reach. Who will help them in their self-sacrificing efforts to carry this message to the very homes of the people here in this long-neglected South land? May God bless the givers. Address C. G. Howell, Earleyville, Tenn.; and, brethren, while you help in this effort at Earleyville, remember in your prayers the earnest workers here in the South who left the strong conferences of the North, and came here to do the work for these days in this Southern field.

OTHO C. GODSMARK,  
President of Cumberland Conference.

### Aikain Vartiija

OUR little paper *Aikain Vartiija*, in the Finnish language is published at Helsingfors, Finland. It is the only paper in the world in that language which brings the message of God for this time to its readers. Therefore it ought to reach all who speak that language. Our brethren have just issued a special number which contains select matter upon the main points of our faith, and they ask us to help them to bring this to the three hundred thousand Finlanders who reside in this country. This we ought to do. Let us therefore as many as have Finnish neighbors, or are acquainted with any of that nationality, send for as many papers as we can use, and see that all get a copy. In this way we may be instruments in the hands of the Lord to bring the light to some soul that we may soon see shine as the sun in the kingdom of our God.

The writer has been in Finland many times, and is convinced that there are persons of that nationality just as upright as those of any other nation on the earth. They are a small, oppressed

people, and they love their country, language, and freedom, as much as any nation.

Brethren and sisters, let us do what we can for them. The special number of *Aikain Vartiija* should be ordered from the International Tract and Missionary Society, Jakaregatan 2, Helsingfors, Finland. The price is five cents a copy, when it is ordered in clubs. Do not forget to send for these papers.

L. JOHNSON.

### Self-Supporting Missionary Work

For years the Lord has been calling our attention to the importance of giving this message to the people in the large cities, and also showing us that this work has been sadly neglected. We quote the following from "Testimonies for the Church," Vol. VII, page 40:—

"When I think of the cities in which so little has been done, in which there are so many thousands to be warned of the soon coming of the Saviour, I feel an intensity of desire to see men and women going forth to the work in the power of the Spirit, filled with Christ's love for perishing souls. Those in our cities—living within the shadow of our doors—have been strangely neglected. Organized effort should now be put forth to give them the message of present truth. . . . We all need to be wide awake, that, as the way opens, we may advance the work in the large cities."

We appreciate the fact that this is a difficult problem to deal with on account of the expense. In many of the large cities tent-meetings can not be held on account of local restrictions, and hall rent is almost prohibitive.

We are convinced that the work of warning the people in these large cities will have to be done largely through our publications, and if taken hold of in the right way, it can be made nearly or quite self-supporting.

Our pioneer paper, *The Signs of the Times*, can be used as an entering wedge. The special number on the subject of Capital and Labor will be a splendid one to begin with. Then let this be followed by the sale of the regular issues, securing subscriptions, and selling small books, tracts, and pamphlets. We have these covering almost every phase of the message.

Brother George A. King has been engaged in this work in New York City for many years. We quote the following from a letter recently received from him:—

"I think the time has come when we can work faster with the message by using *The Signs of the Times* as a pioneer for the book work as well as for Bible work and ministerial work. I have been working for several years on the difficult problem of reaching the people with books in these large Eastern cities. We have sold many thousands of dollars' worth of books, and have done a good work, but I think it is clear now that for the future the *Signs* or some other paper will have to play an important part in our work here."

As to the value of our periodicals, and especially *The Signs of the Times*, in this work, the following extracts from the Testimonies are right to the point:—

"Our missionary paper, *The Signs of the Times*, is doing its work everywhere, and is opening the way for the truth to be more fully presented."

"Our brethren do not all see and real-

ize the importance of this paper; if they did, they would feel greater personal interest to make it intensely interesting, and then to circulate it everywhere."

"This silent preacher, the *Signs*, enriched with precious matter, should go forth on the wings of prayer, mingled with faith, that it may do its appointed work in shedding the light of truth upon those who are in the darkness of error."

"It is a fact that the circulation of our papers is doing even a greater work than the living preacher can do."

It is the purpose of the publishers to make *The Signs of the Times* all that its name implies, by calling attention to current events, and showing what they mean in the light of prophecy. The subject of Capital and Labor can not be exhausted in one number, and this question will be discussed in future issues. Then there will be articles covering every phase of the message, presented in such a way as not to create prejudice, thus making the *Signs* truly a pioneer paper.

The harvest truly is great, but the laborers are few. Are there not those who will volunteer to take hold of this work in the large cities?

C. H. JONES.

### Results of Earnest Effort

THE following interesting experience was related by one of the workers for *The Signs of the Times* in Kansas City, Mo.: "There is no other work in which all may help a little, and receive such rich blessings, and have such good experiences as are to be had in working with the paper. Sister — and I took up this work one month ago. The first time we went out, we were rather timid, and did not think we could sell papers, but we found that the Lord strengthens those who desire to engage in work for him, and is able to bless their efforts even under trying circumstances. One night it rained very hard, and we scarcely knew whether to go back home or not, but we persevered in spite of the weather, and together we sold ninety-one *Signs of the Times*. We sold one hundred copies last Saturday night in about two hours."

A brother ordered a club of twenty-five *Signs of the Times* five weeks ago. He is delivering them from house to house each week. He has added to his club until now he has sixty-five regular readers. Several of the readers are becoming deeply interested, and six of them have asked that a Bible worker come and study with them.

A church in one of the large cities of the Middle West mailed several thousand tracts from the office of publication, using as a mailing list the names in the "Blue Book." This book contains the names of what is commonly termed the best class of people of the city. One of the Bible workers who followed up this work says: "The tracts, having preceded me, give a most excellent opportunity to introduce myself and work. I called on ten families to-day, and found that six of the number had read the tracts, and were pleased with the contents."

These are a few of the many experiences our workers are meeting with. These experiences bring to our minds quite forcibly two things: first, they indicate the strong desire on the part of the people to know the truth for this time, and the power of God to save souls; and second, they prove that much may be ac-

complished by spending a few hours each week in true service, placing in the homes these silent messengers.

"Individual, constant, united efforts will bring the reward of success. Those who desire to do a great deal of good in our world must be willing to do it in God's way by doing little things. He who wishes to reach the loftiest heights of achievement by doing something great and wonderful, will fail of doing anything. With what anxiety for the salvation of souls we should be filled as we see human beings perishing in sin. Work is what the churches need. They need an unreserved consecration to service. Jesus wept over the obduracy of Jerusalem. Whose hearts break to-day because of the peril of those in darkness? Who among those who have received such great light and such rich gifts, mingle their tears with the tears of their Redeemer?"

Such words as those quoted above should set many to thinking, and stir hearts to greater activity in warning the people of the doom that awaits the world, and of a soon-coming Saviour.

JAS. COCHRAN.

### Field Notes

A CANVASSER'S institute is to be held at Poplar Bluff, Mo., January 6-19.

A NEW church building was recently finished at Glenwood Springs, Colo.

A CHURCH of sixteen members was organized at Rocky Ford, Colo., November 7.

THREE persons were added by baptism to the church at Fort Collins, Colo., November 21.

BROTHER F. L. LIMERICK reports eleven persons keeping the Sabbath near Huntsdale, Mo., where he has recently been holding meetings.

A SABBATH-SCHOOL was recently organized at Owensville, Mo., where there are ten adults who are keeping the Sabbath, most of whom received the truth through the recent labors of Brother and Sister H. E. Meyer.

WE have just received a letter from the Drs. Selmon and Miller, announcing their arrival in Yokahoma. They were eager to press on, expecting in a few weeks to reach Inland China. A company of seven hundred Chinamen on board their ship had given them some opportunity to study their field. All were of good courage and rejoicing in the privilege of carrying the gospel to some of China's millions.

### Sabbath-School Lesson Notes

#### Lesson X—A Great Threefold Message

IN the beginning God made a revelation of his character in the things which he created. Had man never sinned, the great book of nature, spread out before him as a lesson-book, would have continued to unfold the character of the Creator, until it would have revealed fully the character of him whom to know aright "is life eternal." But after the earth was marred and defiled by sin, it reflected but dimly the Creator. As sin and wickedness increased, the mind of man became so darkened thereby that he could read no traces of God in his

created works. This world was then in need of another revelation, by which man might gain a knowledge of his Creator. The Lord did not leave the world to perish in this need. He gave to men his written Word. "Holy men of God spake as they were moved by the Holy Ghost." Thus the character and will of God were made known anew to men.

But there came another time when even those who read and interpreted the written Word every Sabbath day, "knew him not, nor yet the voices of the prophets." Those who were the teachers of the people knew so little of him whom the Scriptures revealed, that they fulfilled the very scripture they were reading in the synagogue every Sabbath day, "in condemning him." This world was then once more in need of another revelation of God. The Lord did not leave the world to perish in its need. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:14.

Now, in these last days, with the great book of nature—science, falsely so-called—exalted above the knowledge of God; the Bible misinterpreted in thousands of pulpits; the character and work of Jesus Christ misrepresented by the great mass of his professed followers, this world can no longer read aright the character of a God of love and justice. Once more the world is in need of another revelation of his character. The Lord does not leave the world to perish in its need, but in the last great message of his everlasting gospel to a lost and perishing world, he makes the grandest and fullest revelation of himself, through the revelation of Jesus Christ in his remnant people. "For I think," says the apostle, "that God hath set forth us the apostles last, as it were appointed to death: for we are made a theater unto the world, and to angels, and to men." 1 Cor. 4:9. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Before the church can shed this light upon a lost world, she must "have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. 4:6, 7.

When "darkness covers the earth, and gross darkness the people," the Lord sets his remnant church as a light amid the moral darkness, bidding her, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . And his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60:1-3.

#### Lesson XI—The Fall of Babylon

THE closing part of the first angel's message—"worship him that made heaven, and earth, and the sea, and the fountains of waters"—is an appeal to the Christian world, and to the whole world, to come back and walk in the commandments of God and hallow his Sabbath. It was the rejection of this message, a refusal to walk in the commandments of God, that caused the fall of Babylon. Therefore the fall of Babylon must be a fall away from God's commandments. God's commandments are

called a "way." "Blessed are the undefiled in the way, who walk in the law of the Lord." "They also do no iniquity: they walk in his ways." "Make me to understand the way of thy precepts." "I will run in the way of thy commandments." "Teach me, O Lord, the way of thy statutes." "Make me to go in the path of thy commandments." Ps. 119:1, 3, 27, 32, 33, 35. The fall of Babylon therefore, being a fall away from the commandments of God, must be a departure from the Lord's right way, into a wrong way of man's choosing.

"The priest's lips should keep knowledge, and they should seek the law at his mouth: . . . but ye are departed out of the way; ye have caused many to stumble at the law. . . . Ye have not kept my ways, but have been partial in the law." Mal. 2:7-9.

"Her priests . . . have done violence to the law." Zeph. 3:4.

"And many among them [when the Lord's coming is near] shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him." Isa. 8:15-17.

"The way of peace they know not; and there is no judgment in their goings; they have made them crooked paths: whosoever goeth therein shall not know peace." Isa. 59:8.

"As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity: but peace shall be upon Israel." Ps. 125:5. "Great peace have they which love thy law." Ps. 119:165.

"Because my people have forgotten me, . . . they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." Jer. 18:15.

"Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the Lord." Jer. 23:12.

"Now go, write it before them in a table, and note it in a book, that it may be for the latter day: that this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Isa. 30:8-11.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jer. 6:16.

"And the dragon was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

"They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble." Jer. 31:9.

A. T. ROBINSON.

## Christian Education

Conducted by the Educational Department of the General Conference.

L. A. HOOPES, Chairman;  
FREDERICK GRIGGS, Secretary.

### The Educational Department of the Review and Herald

At the meeting of the General Conference Council recently held at Washington, D. C., the following recommendation was made with reference to this department: "That an Educational Department in the REVIEW AND HERALD be established, to be conducted by the Department of Education of the General Conference."

The question of Christian education is one which has elicited no small amount of attention from our people during recent years. The Lord has given us some very decided instruction concerning the principles which should govern us in this work. The world is rapidly accepting the greatest delusions and including them in its educational systems. God's truth is to shine out bright and clear in this rapidly increasing darkness.

The purpose of the General Conference in establishing this department in the REVIEW AND HERALD, is to assist in giving to our people, and thus to the world, the principles of education from a Christian point of view, and to discover and apply the relation of these principles to God's present and last message to the world.

Principles are more clearly understood when they are applied, and we shall freely discuss in this department the working out and the practical application of the grand truths which have been given this people in this matter of education. There will also appear frequent reports from our training schools throughout the world, and from intermediate and church schools, when there are items which may be of general interest.

FREDERICK GRIGGS.

### The Week of Prayer and Our Schools

THE one event that is common to all our schools at the same time, and is perhaps of greater importance than any other in the entire school year, is the week of prayer. No other occasion is of so great significance, or is fraught with consequences which are so far reaching as this. The faithful teachers have, from the opening days of the school, looked forward to this time with feelings of much anxiety. When careful, progressive instruction has been given not only in the general meetings, but in the regular class work and in personal interviews, it is but reasonable to expect good results from this occasion.

#### The Primary Object

First of all, the teachers are anxious for the conversion of every student who has not yet made a profession of religion. They also greatly desire to witness a genuine revival in the Christian experience of the entire school. It is certainly proper that the earliest efforts of every teacher should be directed in such a manner that these results may be brought about. This is one of the distinctive features wherein the Christian and the public schools differ, and only as this phase of the denominational school is made successful can it truly

be called a Christian institution. The converted student who enjoys a living, Christian experience will do better work in his studies, and will get from his school privileges more results that are lasting and far reaching than he could possibly otherwise obtain. Hence the very object of these schools is to provide an education for their students which is positively Christian in character, and which will thoroughly develop Christian workers. For this reason the week of prayer is always looked forward to as the one special time when all previous efforts shall culminate in a unity of spirit and sentiment throughout the entire school. When this has been successfully done, the efforts during the remainder of the school year may be properly devoted not only to the development of Christian growth, but to preparation for definite future endeavor.

#### Preparation for Missionary Work

The week of prayer is also an occasion affording one of the best opportunities of the school year for presenting to the students the subject of the great mission fields of the world and their needs, not only of funds with which to carry forward the gospel work already begun, but of men and women upon whom have been laid the burden to go to these fields, and who are willing to consecrate their lives to this work, and to make the necessary preparation to carry it successfully forward. Many a student whose heart has been made tender by the influence of the Spirit of God during the week of prayer has been impressed to consecrate his life to some particular phase of Christian work; and often have the great mission fields of the world seemed most inviting. When it is remembered that the gospel of the kingdom is to go to *all* the world, certainly the importance of the work in foreign fields can not be easily overestimated.

Never in the history of God's truth in the earth has there been so great need of Calebs and Joshuas as at the very present time. Young men and women are needed who are acquainted with God, who have thoroughly prepared themselves for his service, who have an abiding faith in his Word, and who keep themselves humble, and are willing to deny themselves in order that they may do the greater work for him. That this may be accomplished there rests with every school—from the church school, where the first impressions are made, and seeds of truth planted, to the college, where the final work of preparation is completed—grave responsibilities; and the effective work of the week of prayer is the pivot upon which many of these things turn.

#### The Annual Donation

While every church and every individual member of the church is now earnestly considering the annual offering, which is one of the features of this time, and while all are anxious that the fund thus raised this year for foreign missions shall be greatly increased over that of former years, it is a matter that should not be overlooked in any of our schools. It is an occasion that can be made both interesting and profitable. Let all be especially impressed with the fact that this is a fund raised for carrying forward the work in the most needy fields. Even the children of the church school and the Sabbath-school may take an active interest in raising this fund.

Much of this money will be used in bringing about the conversion and education of children and youth in heathen lands, and every one who contributes to it will to that extent be actually engaged in foreign mission work. While some may donate to this fund in a general way, there may be others, either individual members or entire schools, who may be particularly interested in some special country or enterprise to which they may desire their contribution to go. Whatever plan will stimulate the greatest interest in the work and bring the greatest blessing not only to the one who gives, but to the object of the donation itself, will be the best to adopt.

May it not be that all our schools will take hold of this work in all seriousness; that they will make it an occasion of spiritual awakening and genuine growth; and may not the contributions received create a large fund to carry forward a greater work in our mission fields during the year 1904 than that of any previous year?

We shall be glad to receive reports from every school thus making a special effort during this time, to know the results of the week of prayer, and the amount of the fund raised for the foreign work, or any special feature of it. Certainly the Lord will bless these schools, and every effort that is put forth in them to advance his cause in the earth.

Parents may be able at this time to encourage their children greatly by sending to them an extra allowance for their week-of-prayer offering; even the little ones at home, perhaps in the church school, may also be helped to have an active part in this work. We are told that in India the expenses in our mission school are only one dollar a month for each student. Already some of our people have taken up this matter, and are supporting one or more students. Similar conditions exist in the mission fields of Africa and some of the islands of the sea. To-day there are those who have been students and teachers in our schools of this country who are pushing forward the gospel work in all these lands. In a little while others will go out to unite with them in their efforts, or to open up new fields, and every donation to this work, with every prayer offered in its behalf, will be a source of great help and encouragement to those engaged in it.

W. T. BLAND.

## Current Mention

—Canton, China, is the center of several railway lines which are built or under construction at the present time, the work being in charge of the American China Development Company.

—The revolution in San Domingo has proved successful, an act of capitulation being signed November 24 by President Wos y Gil, who afterward took refuge in the British consulate. A new president is to be chosen on February 27 next.

—The Chicago street-car strike was ended November 25, and the trainmen ordered back to work. The company retains the right to discharge, discipline, and hire its men without interference of the union in any way. Employment is to be open to union and non-union men alike. Other differences were submitted to arbitration.

— Reports of the condition of Emperor William, who recently underwent an operation for the removal of a soft tumor in his throat, are less reassuring than those first received. In spite of the apparently simple nature of the emperor's affection, it refuses to disappear as readily as it was believed it would, and there is fear that it may assume a malignant form, it being remembered that both the emperor's parents died of cancer.

— Senor Manotas, of Colombia, has arrived in the United States as an envoy from Colombia to act with six other envoys from that republic in an effort to arrive at some understanding with the government at Washington over the seizure of Panama. The Colombian government has issued orders to raise the army footing to 100,000 men in the event of General Reye's mission to Washington proving fruitless. There is talk in Colombia of an invasion of Panama.

— Prohibition has received a severe backset in Texas. The State Court of Criminal Appeals, the highest Texas tribunal, has rendered a decision that practically makes the local option law of the State inoperative. It has declared the law of 1901, which sought to prevent the shipment of liquor in unbroken packages into local option precincts, unconstitutional, and that such sale of liquor is legal. The effect of the decision is to permit individuals, clubs, or other purchasers to have quarts, gallons, or other unbroken packages shipped to them regardless of local option regulations.

— A dispatch from Karachi, India, dated November 16, gives particulars of the contemplated invasion of Tibet by a strong British expedition, which has been ordered to occupy the Chumbi Valley, the key to Tibet, and to advance to a point one hundred and fifty miles distant from Lhasa. The expedition is said to be for the purpose of discussing with Tibetan authorities their non-observance of treaties, which have injured trade between Tibet and India. It is expected the Tibetans will fight, and the latter hope to receive assistance from Russia.

— It is reported from Vienna, on the authority of a Russian nobleman who had returned from visiting his estates near Moscow, that the Russian peasantry and artisans were in a state of dangerous insubordination, and apparently ready for an uprising which will be directed against the Jews and Germans first, and then against the nobles. The people, he said, had a scowling expression, and they were no longer respectful. Many had lost their religion, and nearly all seemed to be filled with the revolutionary spirit. He apprehended extensive massacres of Jews before long.

Summary of the Canvassing Work  
Reported for October

	AGENTS	ORDERS	VALUE
Atlantic Union Conference			
Maine .....	4	6	\$ 21 80
Can. New England..	3	47	194 35
So. New England..	3	32	122 00
East'n Pennsylvania	7	95	248 18
West'n Pennsylvania	10	176	466 20
Vermont .....	2	12	24 25
New York .....	4	6	21 80
Southern Union Conference			
Georgia .....	6		221 50
Tennessee River ..	7		520 10
Alabama .....	4		122 00
Cumberland .....	6		571 30

Carolinas .....	8	347 06
Louisiana .....	1	49 15
Florida .....	2	19 25
Mississippi .....	3	285 35
Lake Union Conference		
Ohio .....	3	149 82
Indiana .....	4	101 282 20
So. Illinois .....	10	167 455 90
Wisconsin .....	4	25 58 25
North Michigan ..	1	16 16 00
East Michigan ....	2	46 58 50
Central Union Conference		
Colorado .....	15	287 610 96
Missouri .....	11	151 535 25
Pacific Union Conference		
Washington .....	1	40 227 75
Northern Union Conference		
North Dakota ....	4	11 35 50
Minnesota .....	11	105 205 65
Southwestern Union Conference		
Texas .....	8	389 719 26
Arkansas .....	4	311 819 90
Oklahoma .....	20	498 1,058 95
European General Conference		
Great Britain .....	73	1,484 3,385 53
Germany .....		844 2,898 12
Summary		
A. U. C. ....	33	374 1,098 58
S. U. C. ....	37	2,135 71
L. U. C. ....	24	355 1,020 67
C. U. C. ....	26	438 1,146 21
P. U. C. ....	1	40 227 75
N. U. C. ....	15	116 241 15
S. W. U. C. ....	32	1,198 2,598 11
E. G. C. ....	73	2,328 6,283 65
Grand totals ....	241	4,849 \$14,751 83

NOTICES AND  
APPOINTMENTS

Notice to Members of College View  
(Neb.) Church

THERE are on the membership list of the College View, Neb., church the names of quite a number of persons who have not reported for some time—some even for a number of years. A new membership list is to be made out at the beginning of next year, and all absent members who do not report before that time, and whose whereabouts can not be ascertained, will be no longer considered members of the church, and their names will be dropped from the church roll.

MRS. M. E. KERN,  
Church Clerk.

Notice!

THE office of publication of the Bible Training School has been removed from 896 Eighth Ave., New York City, to South Lancaster, Mass.

The management of the paper will not be changed in any way. It will still be devoted to the interests of house-to-house work. The managers of the Bible Training School hope greatly to increase the usefulness of the paper during the coming year. The paper will be filled with the third angel's message in its simplicity.

The subscription price of the paper is twenty-five cents a year. All communications should be addressed to Bible Training School, South Lancaster, Mass.

Notice!

THE Chicago South Side church desires to hear from the following-named persons: Mesdames Mahana Walling, S. M. Bennett, Sarah Paten, Mattie Morgan, Lizzie Aldrich, Laura Dotterer, Philip A. Rogers, Julia Williamson, Emma McLay, Seretta Stoughton, Barbera Stabie, Fannie Bogens, Carrie Scrope, Mary Howe, and Mary Murphy, Misses Kittie Miller, May Dirksen and Gertrude Williamson, Messrs. J. T. Scott, William Foster, Will Geo. Hall, Albert G. Gro-

hens, James Brown, W. H. Dunbar, J. E. Moore, and C. L. Butcher. It will be necessary to drop from the record the names of those from whom we receive no word by Jan. 1, 1904. So please write; addressing Mrs. Rachael T. Mitchell, clerk, 2816 Cottage Grove Ave., Chicago, Ill.

This Will Interest You

THE Correspondence School for Nurses connected with the Sanitarium Medical Missionary Training School will begin a new class the first of January, 1904. Lessons are sent weekly to students who are unable to leave home duties in order to take a regular course at one of our sanitariums. This is the sixth year this work has been in progress, and hundreds are availing themselves of it. Our enrolment for 1903 shows an encouraging increase. Studies in eleven subjects are given, among which Christian Help work and the care and treatment of the sick are prominent. Our lessons have recently been rewritten and enlarged, and are in every way improved.

The tuition fee is five dollars for the entire course. This amount is to cover the cost of sending out lessons, correcting the replies, and returning the reports to the pupils. The few text-books required for this work are furnished at actual cost price. We shall organize a new class in January, which will continue one year. By taking double lessons, some students finish in six months. We shall be glad to hear from all who are interested. A descriptive circular giving full particulars, also testimonials from those who have taken the course, will be sent free on application. Address Correspondence Department, Sanitarium Training School, Battle Creek, Mich.

Missionary Training School of Correspondence

THIS School of Correspondence has been called into existence to meet the needs of the hour. There are in almost every community people who, if circumstances were different, would be glad to enter one of our schools to prepare for active missionary work. They know that the Lord has a place for them, and a work for them to do. Some are prevented from attending school by home duties, others are detained for financial reasons. Nevertheless, these would make just as good workers as those who become resident students in our various schools. They are as earnest and as thoroughly Christian as those differently situated.

There are families that feel that they should work as families in the cause of God. There are mothers who have a deep longing to better understand God's will concerning them and the training of their children. These are the people who have created a demand for the work of the Missionary Training School of Correspondence. It is for them that the Missionary Training School of Correspondence has been opened.

Possibly those who are detained from our schools have felt that they must live always under great disadvantages, but this is not true. Many a man has advanced by doing his studying after the ordinary day's work. Lincoln is a notable example of such industry. We often read of men who were obliged to work hard all day, but who utilized every spare hour in self-improvement.

If men working for worldly advantage will put forth such an effort, should Christians be satisfied when they do less? The long winter evenings may profitably be devoted by many Christian families to a study of the Word of God. In many of our homes, neighbors may gather to study God's truth. The course of instruction offered in Bible by the Missionary Training School of Correspondence will enable parents to work side by side with their children. It will make it possible for Christian fathers and mothers to study with their neighbors. It is an opportunity which none can afford to miss.

You should at least read the circulars issued by the Missionary Training School for Correspondence, and see for yourself

what you may do by studying in your own home. Address Missionary Training School of Correspondence, Berrien Springs, Mich.

### Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A charge of one dollar for one insertion of six lines, or less, and of twenty cents for every line over six, will be made, though in the case of the poor who wish employment, the charge may be remitted. Persons unknown to the managers of the publishing house must furnish good references.

WANTED.—By S. D. A. man and wife, work by month. References given and required. Address F. E. Shultz, Box 46, Sherburn, Minn.

WANTED.—By S. D. A. brother 31 years of age, whose health is not the best, a situation in the South, where he can do light work for small wages. Address H. Hunt, Oxford, Mass.

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.—Employment where the Sabbath may be observed, by first-class mechanic, also understands shorthand, typewriting, and book-keeping. Is willing to do any honorable work where he can keep the sabbath. Address J. Wm. Sypher, 28 Howard Ave., New Haven, Conn.

### Publications Wanted

N. B.—Attention has been repeatedly called to the necessity of having papers properly wrapped. Do not roll or wrap too small. Cover papers well, so that they will be clean when received. Some have paid double the postage necessary, while others have forwarded literature by express when it would have been cheaper to send it by mail, at four ounces for one cent.

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

Ada Hunt, 725 Jarvis St., Ft. Worth, Tex.

Miss Emma L. Runck, College View, Neb.

Henry Tonjes, 21 Morton St., New York City, N. Y.

Mrs. Edw. Reinhard, Box 27, Fairmount, N. D., periodicals and tracts.

Mrs. C. W. Crowell, Gravette, Ark., *Signs, Sentinel, Life Boat, Instructor*.

C. A. Hansen, Box 530, Manton, Mich., *Signs, Sentinel, Little Friend*, and tracts.

Mrs. E. Chromster, Box 44, Farmington, N. M., *Review, Signs, Sentinel, Watchman, Good Health*.

Mrs. Amanda Malony, 667 Hoyt Ave., Muncie, Ind., *Review, Signs, Instructor, Little Friend*, etc.

C. A. Johnson, Colfax, Iowa, *Signs, Sentinel, Watchman*, and tracts. A good supply could be used.

L. Trowbridge, City Mission, Omaha, Neb., *Signs, Good Health, Review, Sentinel, Vaktare* (Swedish).

Mrs. S. Clement, Gentry, Ark., *Signs, Review, Good Health, Instructor, Little Friend*, and tracts.

Mrs. S. H. Lawrence, Bridgeport, Ala., *Instructor, Little Friend, Pacific Health Journal, Medical Missionary*.

## Obituaries

KING.—Died at her home in Greenfield, Ind., Nov. 14, 1903, of typhoid fever, Samantha A. King, nee Plessinger, in the sixty-eighth year of her age. She was married to Levi J. King, June 15, 1856. Seven children have been born to them, five of whom are

now living. She sleeps in Jesus. Words of comfort were spoken by the writer; from John 11:25. W. D. CURTIS.

BOULDEN.—Died at Fremont, Neb., Nov. 4, 1903, Mrs. Elizabeth Ramzie Boulden, aged 89 years and 2 months. Mother accepted present truth at Council Bluffs, Iowa, in 1887, through Bible readings conducted by Mollie R. Long. She loved to talk of a soon-coming Saviour. Funeral services were conducted at the house by Elder McCrory. We sorrow not as those without hope.

MATTIE BOULDEN.

HOUSE.—Fell asleep in Berkeley, Cal., Nov. 15, 1903, after a protracted illness of several months, Charles Ralph House, aged 28 years, 2 months, and 26 days. Brother House accepted present truth about one year ago, and although a great sufferer, he died triumphing in Christ and in the assurance that he should soon answer the Life-giver's call to immortality. He leaves a wife and three children, who sorrow not as those who have not that blessed hope. Funeral services were conducted by the writer. J. D. RICE.

SIMONDS.—Fell asleep in Jesus, at Lincoln, Ark., Nov. 9, 1903, S. Simonds, aged 73 years, 4 months, and 8 days. He accepted the truth of the third angel's message forty-five years ago, under the labors of C. W. Hall and M. E. Cornell, at Bowling Green, Ohio, and was firm in the truth until the close of his life. After he accepted present truth, most of his time was spent in active service for the Master, preaching and caring for the sick, and he often expressed a longing for the Lord to come and redeem his people. A son and a daughter are left to mourn. Words of comfort were spoken by the pastor of the M. E. Church. G. E. NORWOOD.

ARROWSMITH.—Died at her home near Fenton, Mich., July 4, 1903, Sister Lucinda C. Arrowsmith, in the eighty-second year of her age. About twenty-two years ago she and her husband accepted present truth under the labors of Elders Daniells and Corliss, uniting with the Seventh-day Adventist Church, remaining a faithful member of that organization till her death. After the death of her husband, in 1895, she was the special care of her daughter, Sister M. E. McOmber, who resided in the home, and was her constant companion and attendant. She bore the intense suffering of the last few days of her life with Christian fortitude and patience. But thanks to him who "giveth his beloved sleep," she is resting in Jesus with the full assurance of a part in the first resurrection. Funeral services were conducted by the writer; text, Rev. 14:13. C. H. KNIGHT.

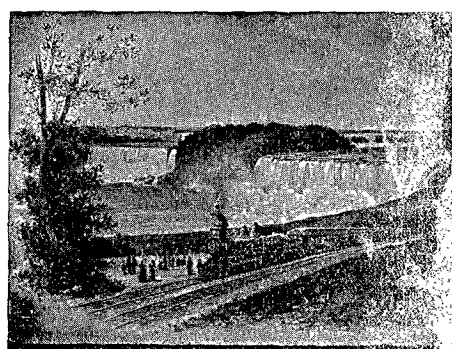
NELSON.—Died at Portland, Ore., Oct. 31, 1903, of smallpox, William Sullivan Nelson, aged 66 years, 3 months, 25 days. Over two years ago he moved from his home in Cedar Lake, Mich., to Portland, Ore. Last spring his companion, who had walked with him for forty-three years, was suddenly taken from him by death. Though isolated from his family, and with a prospect of a fatal outcome, his courage and hope were unshaken. He said very feelingly to some of us who visited him at the Isolation Hospital, "I have trusted all to Christ." His attendants say that he passed away quietly and peacefully. Of his family of eleven daughters six survive him. The blessed hope sustains them. We laid Brother Nelson to rest by the side of his wife, a few friends only gathering at the grave. On Sabbath, November 7, a memorial service was held in the East Portland church, conducted by the writer; text, Job 14:10-15. F. M. BURG.

### Gone to Rest

COVERT.—My beloved father, Daniel Covert, was born March 15, 1814, in Clark County, in what was then the Territory of Indiana, and died at Hutchinson, Kan., Oct. 21, 1903, having reached the advanced age of 89 years, 7 months, and 6 days. He was a member of the Methodist Church for about twenty-five years, but in the summer of 1868 through Bible study he accepted the truth as taught by Seventh-day Adventists. With our people he retained church connection till

the day of his death. Our family record shows that father and mother (her maiden name was Catherine L. White) were married in Bartholomew County, Indiana, in the autumn of 1837. To them were born four sons and nine daughters. All these sons, and seven of the daughters, are yet living. The total living posterity of my parents, as nearly as I can ascertain, consists of eleven children, forty grandchildren, forty-eight great grandchildren, and four great great grandchildren. These at present compose thirty-seven families, and by counting them all families the whole household numbers one hundred and forty persons. Besides these who yet live, thirty-three of their offspring are dead. Funeral services were held in the Seventh-day Adventist church at Hutchinson, Kan., in the evening of October 21. He was then taken to Indiana, that he might be laid by the side of mother, who had gone to rest seventeen years before father's decease. Now they sleep together in the Albrecht Cemetery, a little distance south of Kokomo. But our numerous family sorrow not without hope. We believe father and mother sleep in Jesus, the blessed Life-giver, and surely he is coming from heaven soon to raise to immortal life those who sleep in him. Often have I heard father and mother speak of that wonderful meteoric shower of Nov. 13, 1833, and tell about how the people thought the day judgment had come. They would then refer to the Saviour's promise that the generation which had seen that sign would not all pass away before the second coming of Christ should take place. And even last March, when in conversation with father about these things, he expressed it as a hope which he yet entertained that he would live until the second coming of Christ. It is true that not many of that generation remain to witness the closing work of Christ in the gospel work, but we are thankful for the blessed promise which yet remains. WM. COVERT.

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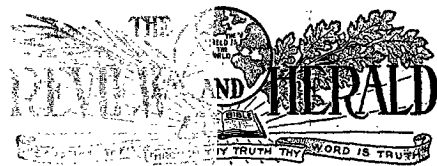
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WASHINGTON, D. C., DECEMBER 3, 1903

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

BY an error to print, on page 6 of the Week of Prayer Readings, the date of the beginning of the 2,300 days of Daniel's prophecy is given as 465½ B. C., instead of 456½.

BROTHER and Sister E. B. Gaskell, who have recently returned from South Africa after a stay of ten years in that field, spent a day in Washington last week on their way to Hildebran, N. C., where they will again take up work.

IN the issue of the REVIEW for October 20 it was stated that an article by Sister White treating upon the Missionary Acre Fund would appear in the next paper. There was some delay in furnishing the article, and it has therefore been deferred until this week. It will be found on the ninth page.

ELDERS I. H. Evans, H. W. Cottrell, and J. E. Jayne were in Washington last week, and joined with the resident members of the General Conference Committee in meetings for counsel concerning various matters of importance to the work. Elder Evans spoke twice in the M Street church during his stay in the city.

AT the recent council of the General Conference Committee, held in this city, it was recommended that an educational department should be opened in the REVIEW, to be conducted by the Educational Department of the General Conference. In harmony with this action a new department is opened in this issue, with the title "Christian Education." We believe that this new feature of the paper will prove to be both interesting and profitable, and we commend it to the attention of our readers.

WE have received the Capital and Labor number of *The Signs of the Times*, and are much pleased with both the matter contained in it and the general appearance of the paper. We wish it could be read by every person in this country. Experience proves that it will sell readily. We could easily fill columns with reports from some of our brethren and sisters here in Washington who have already had most interesting experiences in selling the paper, and we are confident that it can be circulated by the hundred thousand. If our people will take hold of the work earnestly, this issue of the *Signs* has been placed on par in all the principal news stands in Washington, and the striking picture on the first page attracts much attention. We mention this with the hope that our brethren in other cities may be encouraged to do the same thing, and thus make use of these distributing agencies for the spread of the truth.

THIS week's paper bears a special message to our people concerning the week of prayer. We hope each article will be read with thoughtful attention, and that the hearts of all will be stirred concerning this subject. Every consideration emphasizes the importance of making this annual season more than an ordinary occasion. We need to receive special gifts of grace and mercy, and we need to give special gifts for the advancement of this message in the earth. May both needs be fully met.

### The Week of Prayer Readings

THESE readings have now been sent to all church elders, conference laborers, and isolated members. If any have not received the copy, please apply at once to your conference secretary, or to the General Conference, 222 North Capitol St., Washington, D. C. There is still time for all to insure having a copy before December 12, the first day of the week of prayer. If any church elder or leader has not received a package of offering envelopes, let him send word at once to Washington.

WRITING under date of Oct. 22, 1903, and enclosing a donation of one hundred dollars to assist in establishing the publishing work in Washington, Elder D. T. Bourdeau says:—

I have felt anxious to do something to assist our new publishing plant in Washington, that at so important a center it may far exceed in influence our former beloved publishing house in Battle Creek. . . . As I look up to the date of these lines, I see I have special reasons for sending the inclosed pittance as a thank offering. This is the fifty-ninth anniversary of the ending of the twenty-three hundred days, of Christ's entering upon his closing work as a priest in the heavenly sanctuary, and of the investigative judgment of God's people, beginning with the righteous dead. Also, about fifty-nine years ago I was converted under the influence and through the miraculous workings of God's Spirit that attended the proclamation of the first angel's message. I have cause for gratitude to God, since he has kept me from falling during these many years, and in view of the encouraging fact that we are fifty-nine years nearer the coming of Christ than we were in 1844.

I might also add the fact that twenty years ago to-day our lamented brother, Elder J. N. Andrews, died, having desired that he might fall asleep in Jesus on this the greatest day in his experience in the second advent cause. And have I not in this another reason for gratitude for God's sparing mercy? It is blessed to die in the Lord under this message, and it is also blessed to labor on in this the best of causes, and witness the opening heaven revealing the glory attending the Redeemer coming in the clouds of heaven and with all the holy angels. Courage in the Lord, brethren! We are almost home. May love and union prevail among us, and the work soon close in triumphant victory.

We appreciate the assistance rendered to the work here and unite in the desire expressed that the work may "soon close in triumphant victory."

### Notes From the Pacific Press

THESE are busy days at our office in Oakland. Four cylinder presses, besides the large perfecting press, are constantly at work on the Capital and Labor number of *The Signs of the Times*, and the whirl of machinery can be heard from early morning till late at night. Running at the rate of 25,000 a day, it will take forty days to print 1,000,000 copies.

Extra hands have been employed, so that now our force numbers nearly two hundred and fifty.

Before the date of the missionary conventions, November 21, 150,000 copies of the special *Signs* had been mailed from the office, and only about half the orders filled at that date.

Orders are still coming in at the rate of from twenty-five to fifty thousand a day. The mails seem to be too slow, so now they come by wire. Here are a few samples:—

PHILADELPHIA, PA.  
Four thousand *Signs* immediately, half to Hilbert and half to Fitzgerald, usual address.

HILBERT AND FITZGERALD.  
EVERETT, MASS.  
Please send me two hundred and fifty copies of special *Signs*.

CHARLES F. PALMER.  
ROCHESTER, N. Y.  
Ship to Sharp Rochester, N. Y., twelve hundred Labor *Signs*.

A. O. BURRILL.  
MALDEN, MASS.  
Mail me two thousand special *Signs*, Tremont Temple, Boston. Rush.

K. C. RUSSELL.  
PHILADELPHIA, PA.  
Make the order special *Signs*, Philadelphia, two thousand. Rush forward.

R. A. UNDERWOOD.  
WASHINGTON, D. C.  
Send us at once twenty-one hundred special *Signs*.

REVIEW AND HERALD PUB. ASSN.  
Several days ago proofs of the first cover page were sent out to conference presidents and others. So far as heard from, everybody seems to be pleased.

At chapel services a week ago last Sunday morning, the office employees subscribed for nearly 5,000 copies.

Orders for *tracts* are coming in about as freely as for the special *Signs*, and our facilities are being taxed to the utmost. But notwithstanding the rush of work and long hours, a spirit of cheerfulness and devotion pervades the entire institution. All seem willing and anxious to do all they possibly can to get the work through, and in the best possible manner. Should some of the orders be delayed just a little, we trust the brethren will be patient with us. The matter contained in this paper will not be out of date for a long time to come.

One brother writes in, asking if he can be assured of being able to get these papers all through the months of January and February of next year. Of course he can. We will continue to print as long as they are called for.

C. H. JONES.