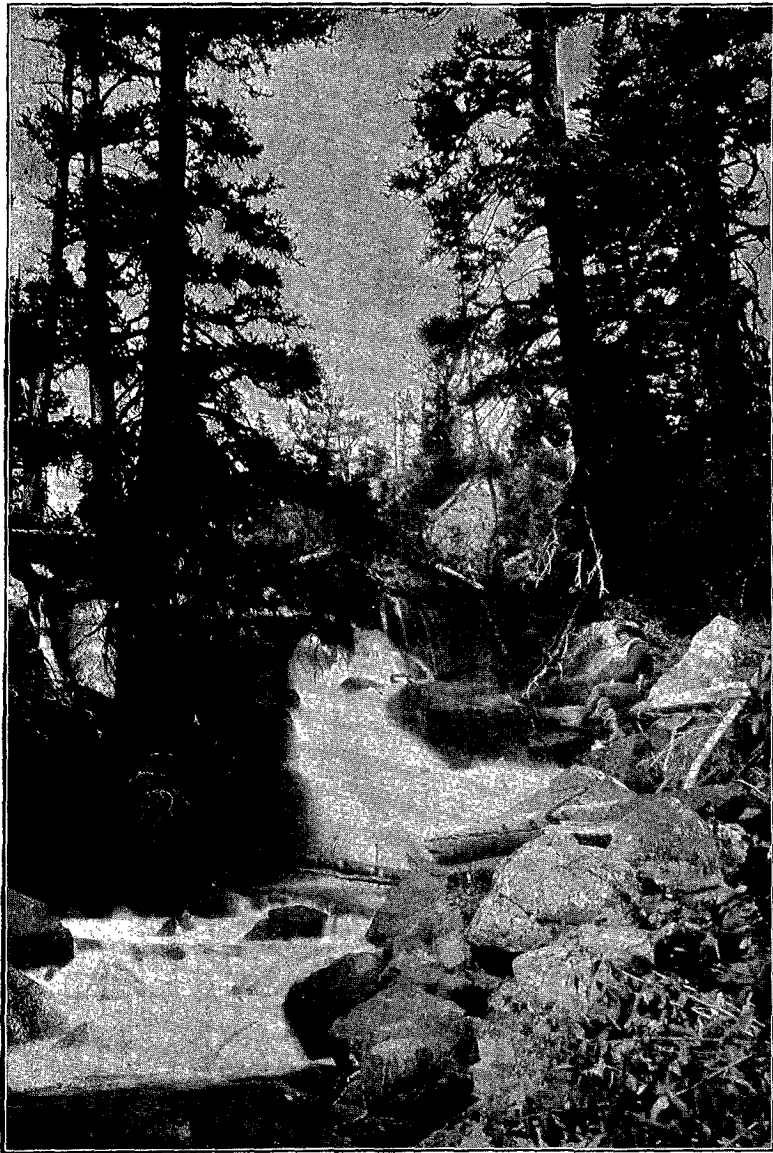


The Advent
HOLY BIBLE
REVIEW
IS THE FIELD
AMERICA
AND Sabbath
HERALD

Vol. 80

WASHINGTON, D. C., THURSDAY, DECEMBER 17, 1903

No. 50



A COLORADO MOUNTAIN STREAM

A Twelve-Ounce Bible

The American Standard Edition of the Revised Bible

PEOPLE who do not care for their Bible to contain several hundred pages of extra matter, or "Helps," besides the Scriptures, but have all this matter in their libraries, will appreciate a Bible that weighs only 12 ounces, but has type large enough to be read easily by any one with fair eyesight. To such people, the Bibles which we describe here will appeal. We show herewith a full-page specimen of the type, and the printed page is only 4½ by 6⅞ inches, and the thickness of the book is but ¾ of an inch.

If you need a Bible, and can read the type readily, and do not care for your

MANY of the readers of this paper have availed themselves of the opportunity of securing one of these Bibles. We feel confident that many others will appreciate this American Edition when once they have it for study.

To those who do not know about it, we will say that it is the Revised Version of the Bible as approved by the American Committee on Revision, and it has but recently been published.

Of its value, the editor of *The Signs of the Times* says: "The most perfect translation of the Bible into English there is in the world." *The Northwestern Christian Advocate* says: "There can be no doubt that in this version we are nearer the thought, and therefore the spirit, of the Master than in any version now existing in English."

REFERENCE BIBLE, BOURGEOIS TYPE (same size of type as is used in this notice), American Standard Revised Version, with Scriptural references, topical headings, and marginal readings; size, 5¼ by 8 inches. Will be sent postpaid at the following prices:—

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WITHOUT REFERENCES. A new edition has just been issued in minion type (same size as used for obituaries in this paper, see page 23). It has no references, and is 4 by 6¼ inches in size. We can furnish it as follows:—

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Moral virtues, and PROVERBS, 22, 23. their contrary vices.

abomination: how much more, when he bringeth it with a wicked mind?

23 A false witness shall perish: but the man that heareth speaketh constantly.

29 A wicked man hardeneth his face: but as for the upright, he directeth his way.

30 There is no wisdom nor understanding nor counsel against the LORD.

31 The horse is prepared against the day of battle: but safety is of the LORD.

CHAPTER 22.

A GOOD name is rather to be chosen than great riches, and loving favour rather than silver and gold.

2 The rich and poor meet together: the LORD is the maker of them all.

3 A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

4 By humility and the fear of the LORD are riches, and honour, and life.

5 Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them.

6 Train up a child in the way he should go: and when he is old, he will not depart from it.

7 The rich ruleth over the poor, and the borrower is servant to the lender.

8 He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.

9 He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

11 He that loveth pureness of heart, for the grace of his lips the king shall be his friend.

12 The eyes of the LORD preserve knowledge, and he overthroweth the words of the transgressor.

13 The slothful man saith, There is a lion without, I shall be slain in the streets.

14 The mouth of strange women is a deep pit: he that is abhorred of the LORD shall fall therein.

15 Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

16 He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

18 For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.

B.C. 1000.

1 Heb. in wickedness!

2 Heb. A witness of lies.

3 or, trust thee also.

4 Luke 1.3.4.

5 or, consisteth.

6 1 Pet. 3.15.

7 Is. 8. 9, 10.

8 Jer. 9. 23.

9 Acts 5. 39.

10 or, to those that send thee!

11 Ps. 3. 8.

12 or, victory.

13 1 Sam. 24. 12.

14 Ps. 12. 5.

15 Eccl. 7. 1.

16 or, favour better than, &c.

17 Job. 11. 15.

18 or, The reward of humility.

19 Job. 19. 14.

20 or, bound.

21 Eph. 6. 4.

22 Job. 2. 15.

23 or, Criticise.

24 Heb. in his way.

25 Heb. of oppressors.

26 Heb. to the man that loveth.

27 or, and with the rod of his anger he shall be consumed.

28 2 Cor. 3. 6.

29 Heb. Good of eye.

30 Ps. 101. 5.

31 1 Tim. 6. 9.

32 Rom. 12. 16.

33 Ps. 101. 6.

34 Heb. With thine eyes thine eyes talk upon.

35 or, and hath grace in his lips.

36 or, the matters.

37 Deut. 15. 9.

38 Job. 26. 13.

39 Ps. 12. 2.

40 Job. 2. 16.

41 Job. 5. 3.

42 Job. 7. 26.

43 Job. 13. 24.

44 Job. 9. 5.

45 Mat. 7. 6.

46 or, bound.

47 Job. 22. 23.

48 Heb. in thy belly.

49 Job. 13. 24.

19 That thy trust may be in the LORD, I have made known to thee this day, even to thee.

20 Have not I written to thee excellent things in counsels and knowledge,

21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

22 Rob not the poor, because he is poor: neither oppress the afflicted in the gate:

23 For the LORD will plead their cause, and spoil the soul of those that spoiled them.

24 Make no friendship with an angry man; and with a furious man thou shalt not go:

25 Lest thou learn his ways, and get a snare to thy soul.

26 Be not thou one of them that strike hands, or of them that are sureties for debts.

27 If thou hast nothing to pay, why should he take away thy bed from under thee?

28 Remove not the ancient landmark, which thy fathers have set.

29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

CHAPTER 23.

WHEN thou sittest to eat with a ruler, consider diligently what is before thee:

2 And put a knife to thy throat, if thou be a man given to appetite.

3 Be not desirous of his dainties: for they are deceitful meat.

4 Labour not to be rich: cease from thine own wisdom.

5 Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

6 Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats:

7 For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.

8 The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.

9 Speak not in the ears of a fool: for he will despise the wisdom of thy words.

10 Remove not the old landmark; and enter not into the fields of the fatherless:

11 For their redeemer is mighty; he shall plead their cause with thee.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

13 Withhold not correction from the

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The Advent HOLY BIBLE REVIEW AND HERALD And Sabbath

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

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No. 50.

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Editorial

"The Old, Old Story"

THE gospel is the story of love, infinite and eternal love.

"O, 'twas love, 'twas wondrous love!
 The love of God to me!
 It brought my Saviour from above,
 To die on Calvary."

There is no modern method of teaching the gospel which can take the place of the simple telling of "the old, old story of Jesus and his love" by one who has really experienced that love in his own heart.

"'Tis known on earth and heaven too,
 'Tis sweet to me because 'tis true;
 The 'old, old story' is ever new;
 Tell me more about Jesus."

There are no words in the Bible more wonderful than those which tell of the love of God to us. "Behold, what manner of love the Father hath bestowed upon us!" "We have known and believed the love that God hath to us." "I have loved thee with an everlasting love."

"Wondrous words, how rich in blessing!
 Deeper than th' unfathomed sea,
 Broader than its world of waters,
 Boundless, infinite, and free.
 Higher than the heavens above
 Is thine everlasting love."

The experience of the gospel is found in the fellowship of this wondrous love. It is the Lord's purpose for us that we "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." In the assurance of that love we may rest with confidence. In the light of that love we may walk with certainty even

in the midst of darkness. In the joy of that love we may rejoice in the midst of trial.

"Thou, blessed Son of God,
 Hast bought me with thy blood,
 Jesus, my Lord!
 O, how great is thy love,
 All other loves above,
 Love that I daily prove,
 Jesus, my Lord!"

"Quit You Like Men"

IF there ever was a time when the people of God needed to be on the alert, quick to discern the devices of the enemy, and whole hearted in the service of the divine Leader, it is now. We have reached the closing years of the great controversy, and the prince of this world will now put forth his mightiest efforts to ensnare the unwary, and to carry them down to destruction in the impending overthrow of Satan and his hosts. There are definite plans and an intelligent organization of forces on the part of the great rebel leader, and the Captain of the Lord's host desires to have his people organized in one united company for the final conflict. Did you notice the following paragraph in the article by Sister White in the REVIEW of November 26? "But the church must still fight against seen and unseen foes. Satanic agencies in human form are on the ground. Men have confederated to oppose the Lord of hosts. These confederacies will continue until Christ shall leave his place of intercession before the mercy seat, and shall put on the garments of vengeance. Satanic agencies are in every city, busily organizing into parties those opposed to the law of God. Professed saints and avowed unbelievers take their stand with these parties. This is no time for the people of God to be weaklings. We can not afford to be off our guard for one moment." There will be no excuse for any one who is found asleep at such a time as this, when such stirring warnings have been given. Over and over again the Lord is calling upon every believer to be fully awake to the meaning of present events, to put on the whole armor of God that he may be able to stand against the wiles of the devil, and to fight the good fight of faith. There need be no weaklings when it is the privilege of each one to be "strong in the Lord, and in the power of his might." With great force come the words of

exhortation to us now: "Watch ye, stand fast in the faith, quit you like men, be strong."

"A Very Present Help"

How many of God's saints have been comforted in times of distress by remembering and resting upon the blessed assurances which inspiration has put into the mouth of the psalmist: "God is our refuge and strength, a very present help in trouble. . . . The Lord of hosts is with us; the God of Jacob is our refuge." This is a world of trouble. Sickness and death, distress and anguish, are on every hand. Determined rebellion against God and a more decided refusal to walk in his ways are increasing the trouble in the earth. It often happens that the wicked by their unrighteous course bring trouble upon those who are loyal to God and his truth. But in all these experiences those who are acquainted with God have "a very present help in trouble." "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." The Lord has undertaken our case, and has pledged himself as our mighty Helper. "Let us trust fully, humbly, unselfishly in God. We are his little children, and thus he deals with us. When we draw near to him, he mercifully preserves us from the assaults of the enemy. Never will he betray one who trusts in him as a child trusts its parents. He sees the humble, trusting souls drawing near to him, and in pity and love he draws near to them, and lifts up for them a standard against the enemy." "O Israel, trust thou in the Lord: he is their help and their shield. O house of Aaron, trust in the Lord: he is their help and their shield. Ye that fear the Lord, trust in the Lord: he is their help and their shield." "Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me." "God is the refuge of his saints. When storms of sharp distress invade: Ere we can offer our complaints, Behold him present with his aid."

The Coming of the Seed **The Promises to Abraham**

ONE generation followed another after the birth of Seth, but still the promised Seed did not appear. Meanwhile wickedness increased until "Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . And the earth was corrupt before God, and the earth was filled with violence. And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth." Then came the flood in which all the inhabitants of the world perished, with the exception of Noah and his immediate family.

Among the descendants of Noah, after the world had been destroyed by water, there were those who soon turned away from the service of God, and became idolaters. "After the dispersion from Babel, idolatry became well-nigh universal, and the Lord finally left the hardened transgressors to follow their evil ways, while he chose Abraham, of the line of Shem, and made him the keeper of his law for future generations. Abraham had grown up in the midst of superstition and heathenism. Even his father's household, by whom the knowledge of God had been preserved, were yielding to the seductive influences around them, and they 'served other gods' than Jehovah. But the true faith was not to become extinct. God has ever preserved a remnant to serve him. Adam, Seth, Enoch, Methuselah, Noah, Shem, in unbroken line, had persevered from age to age the precious revealings of his will. The son of Terah became the inheritor of the holy trust. Idolatry invited him on every side, but in vain. Faithful among the faithless, uncorrupted by the prevailing apostasy, he steadfastly adhered to the worship of the one true God."

In his talk before the council the martyr Stephen thus spoke of the experience of Abraham: "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall show thee." And then were made unto him those promises which are recorded in Gen. 12: 2, 3: "I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed."

In response to this call Abraham went forth out of his own country, and came into the land of Canaan, and there "Jehovah appeared unto Abram, and said, Unto thy seed will I give this land." It should be noticed that in this first

promise of the land it was declared that it would be given to the seed of Abraham. In the later statements of the promise Abraham is specifically included in it. Thus after the separation from Lot the Lord said unto him, "Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." And likewise after the birth of Ishmael, in making the promise of a son whose name should be called Isaac, the Lord said, "I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession."

The promise to give the land to his seed while he was yet childless was in itself a promise of the seed, and really emphasized the fact that the seed was the principal thing in the promise. This is clearly the thought which Stephen had in mind when he said, "And he promised that he would give it to him in possession, and to his seed after him, when as yet he had no child."

That the promises to Abraham had especially in view the gift of the Son of God in the flesh and the coming of the Seed, is plainly shown by the interpretation of these promises as given by the Holy Spirit through the apostles. Thus Peter in preaching to the people after the resurrection said, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." These statements point out that the blessing which was to come upon Abraham and his seed was the blessing of being rescued from sin through the sending of the Son of God in the flesh, the true Seed, to turn away the people from their sins. So also the apostle Paul writes: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Nothing could be clearer than that in the promises to Abraham God was renewing his original promise of the coming of the Seed, while at the same time he was opening up to the mind of man something further of what was included in his own mind in that original promise. All this was done that "we might have a strong encouragement, who have fled for refuge to lay hold of the hope set before us: which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil." This is the "blessed

hope" of the coming of the Seed, and this hope is soon to be fully realized. Let us lay hold of this hope, accept the provision for cleansing from sin, and thus be prepared for the fulness of all the promised blessings.

A Man of Peace

THE plague was raging in the camp. Balaam's craftiness had accomplished what open opposition had failed to effect, and Israel was cursed. Then rose up Phinehas and thrust a spear through wickedness in their midst, and the plague was stayed.

It doubtless seemed to those who knew not the cause of the pestilence nor the nature of the plague that Phinehas was harsh and stern. Very likely it was the hardest task he had ever had set before him. It requires more moral courage and grace to stand against the course of one's friends than to stand with them. But that spear-thrust was the kindest deed done in Israel that day, when thousands were writhing in their death-agony. And God then and there set his seal upon Phinehas as a man of peace.

And the Lord spake unto Moses, saying, Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous with my zeal [margin] among them, that I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace. . . . even the covenant of an everlasting priesthood; because he was zealous for his God. Num. 25: 10-13.

Repeatedly that spear-thrust through wickedness is referred to in after scriptures. The psalmist says:—

Then stood up Phinehas, and executed judgment: and so the plague was stayed. And that was counted unto him for righteousness unto all generations forevermore. Ps. 106: 30, 31.

Malachi was given these words for the guidance of the priests:—

Ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, . . . he walked with me in peace and equity, and did turn many away from iniquity. Mal 2: 4-6.

The principles of peace are not abstract propositions to be admired while evil principles are left to war against the truth. When the crisis comes, and evil is thrust through and held up to the light, there are ever many who do not understand, who are ready to raise the cry, Peace, peace, when there is no peace, save in standing against wickedness. We in this latter-day camp of Israel need this lesson. More dangerous even than the act of spreading the germs of an awful plague are the suggestions that would persuade the people that there is no dan-

ger; that the germs are harmless and even kindly; that the one who raises the warning cry is overwrought, or has some personal animus to serve.

It is to be a battle and a march until we reach the heavenly land. The enemy would delight to take the field as leading a peaceful campaign, while representing the efforts to withstand evil as being born of a disposition to break the peace. His greatest move in the rebellion in heaven was when he persuaded the host of angels under his power that he was for peace, and that efforts to unmask the deception were but persecution. We are wrestling not against flesh and blood, but against the very powers of darkness. The one weapon that suffices is the sword of the Spirit. It may be wielded in the name of peace, for the Prince of Peace is the leader of the hosts of God on earth. W. A. S.

Brief Prophecies Concerning the Last Generation

THE following are some of the prophetic utterances which apply to the last generation:—

The Days of Noah and Lot

"As it was in the days Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. *Even thus shall it be in the day when the Son of man is revealed.*" Luke 17: 26-30. We read that in the time of Noah "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . The earth also was corrupt before God, and the earth was filled with violence." Gen. 6: 5, 11. The record of the wickedness of Sodom is given in the nineteenth chapter of Genesis. "In Sodom there was mirth and revelry, feasting and drunkenness. The vilest and most brutal passions were unrestrained. The people openly defied God and his law, and delighted in deeds of violence. Though they had before them the example of the antediluvian world, and knew how the wrath of God had been manifested in their destruction, yet they followed in the same course of wickedness." Thinking men and women can but be impressed with the fact that violence and crime of all kinds fill the land. Some who have been slow to acknowledge it are beginning to speak in no uncertain tones of the terrible manifestations of evil which are making up the world's daily record.

A sober and unprejudiced view of the condition of the world to-day, especially in the large cities, will warrant the conclusion that the days of Noah and of Lot are upon us again. This is the last generation.

"Perilous Times"

The religious experience of many church-members in the last generation is thus described: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; *having a form of godliness, but denying the power thereof.*" 2 Tim. 3: 1-5. The decay of personal piety is a cause of alarm to those who are laboring for the establishment of Christ's kingdom. In too many cases Christianity has become a mere profession without the power to save men from their evil ways. The standard of morality seems to have been lowered under the pressure of the times. Men connected with the church and prominent in the world's affairs lead the way in disregarding Christian principles in business, robbing the people by "high financiering," and seeking by many questionable ways to satisfy the ever-increasing desire for wealth. The influence of these leaders reaches far and wide. Many who have held positions of trust in the church yield to the prevailing temptations, or are overcome by their own evil passions and commit some outbreaking crime, bringing disgrace upon themselves and the church. This is the picture of the religion of many in the last generation.

Departing From the Faith

The character of much of the religious teaching of the last generation is also the subject of a prophecy: "Now the Spirit speaketh expressly, that in the latter times *some shall depart from the faith*, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4: 1. Satan introduced sin into this world by suggesting a wrong conception of God and his character, and this has been his plan for making sin to abound. He inspires men with his own ideas of God, and then persuades them that these ideas are from the Bible. Thus seducing spirits teach the doctrines of devils. Much that is taught under the name of religion to-day has its origin with the enemy of righteousness, rather than with the Author of Christianity. This is a characteristic of the last generation.

The Rich and the Poor

Inspiration furnishes a most wonderful description of the present conditions in the industrial world: "Go to now, ye rich men, weep and howl for your

miserias that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. *Ye have heaped treasure together for the last days.* Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. *Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. . . . Be patient therefore, brethren, unto the coming of the Lord. . . . Stablish your hearts: for the coming of the Lord draweth nigh.*" James 5: 1-8. The piling up of wealth at the expense of the wage-earning class, and the luxurious life of the rich are here declared to be characteristics of "the last days." Many of the economic conditions which prevail at the present time, and the problems which are seeking solution in the terrible strife between labor and capital, grow out of the situation described in this quotation from the Scripture. It is another view of the picture of the last generation, and this generation answers to the picture.

Our Offering This Year

IN order to answer the pressing calls that come to us from the world for the light God has given us, we should have a week-of-prayer offering this year of \$50,000. This is the estimate made by the officers of the General Conference Committee, who have given the matter very careful study. This call from the dark places of the earth is an appeal to every believer in this message. It should make a deep impression. It should move us to do something. It should result in a \$50,000 offering to our missions on Sabbath, December 19. Such an offering is possible. One dollar from each church-member would make more than that sum. Who dares to say that this denomination can not do it?

But if it is done, there must be some large giving by some. If no one gives more than a dollar, the offering will fall far short of \$50,000; for many will fail to give anything. The situation appeals earnestly to every Seventh-day Adventist. It appeals to every minister of this cause, to arouse and join in the call for help. It appeals to every conference committee to send their conference a rousing call for large giving. It appeals to all the officers of all our churches to take this matter to heart, and place the meaning, the interests, and the needs of missions clearly before all their members. It appeals to the officers and leaders of all departments of our organizations and of our Young People's So-

cities to swell this call for help to a loud, universal call. And then it appeals to every believer to give, and give until he feels it, and knows he is giving.

Then \$50,000 will be given to our missions, Sabbath, December 19. Then relief will come. Then there will be rejoicing in all lands. Then the laborers who have not had their wages in some of the Southern States for months can be paid. Then these laborers can pay their rents, and get their wives and children needed clothing. Then our colored school at Huntsville, Ala., can receive the help it has sorely needed for months, and for which it is still patiently waiting. Then, too, after relieving the urgent needs of our missions, some slight response can be made to earnest calls for enlargement.

Brethren and sisters, for the sake of the perishing, for the sake of the whole suffering creation groaning for deliverance, for the sake of Jesus our Redeemer, who now shares all the grief and pain of this suffering world, we must be in earnest about this matter.

A. G. DANIELLS.

A Plea for Our Missions

THE missionary enterprises of this denomination are an index of our standing. They reveal the spiritual life and vitality of the believers. They record the progress of the message. They give the surest evidence of the nearness of the end; for not until this message of the coming King has been preached in all the world for a witness unto all nations can the end come. In view of these facts, what must be our attitude toward our missions? Can we be uninformed regarding them, indifferent to them, or fail to support them except at great loss both to ourselves and to those around us who need salvation?

The purpose of this plea for our missions is to sound a trumpet call to the whole denomination to turn their attention to this problem. Think of our missions. Read the reports that come from them. Pray for their prosperity. Study their conditions and needs. Give steadily and liberally for their support. O, if all our ministers and church officers would become fired with a true and consistent zeal in behalf of our missions, what a change would come over the denomination! Let no one fear this would mean the neglect and ruin of the home work. Through the spirit of prophecy the Lord has said:—

The home-missionary work will be further advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working actively to supply the necessities of the cause of God that we bring our souls in touch with the Source

of all power.—“*Testimonies for the Church*,” Vol. VI, page 27.

Brethren, this inspired statement must be acted upon. It enunciates a most important truth. And it is confirmed by the experience of all missionaries, ministers, and churches in all ages who have taken the course indicated. O, may the Spirit of the Master attend this appeal for missions, that it may establish a wider and better acquaintance with them, awaken a larger and deeper sympathy for them, and lead to far greater zeal in carrying forward their interests.

The problem of missions is by no means a dry, uninteresting, dismal problem. To the Christian, the history of Christian missions is the most interesting and valuable part of human history. The miracles of missions of both ancient and modern times are calculated to fill the hearts of God's people with boldness and zeal for the prosecution of missionary enterprises. The records of our own missions are filled with the most encouraging experiences.

The third angel's message is to be proclaimed with a loud voice to “every nation, and kindred, and tongue, and people.” To those who receive that message, Christ says, “Go ye into all the world, and preach the gospel to every creature.” This command calls for a decision on the part of Seventh-day Adventists. Have we made it? Is obedience to that command a fundamental part of our program as a denomination? Do we all fully understand that we are to enlarge our missionary enterprises until every tribe of people on earth is reached, and the whole world is lightened with the light of this message?

A. G. DANIELLS.

Note and Comment

THE tendency to elevate national holidays to the level of things regarded as sacred, which has been apparent for some years, appears in a reference by *The Northwestern Christian Advocate* to Thanksgiving-day football games. The editor says, “It is to be hoped that last week witnessed the end” of such games. “Such use of the day set apart for national Thanksgiving to God and of family reunions is regarded by many as desecration,” he adds, “and a decided opposition is being created.” He quotes the Rev. F. W. Gunsaulus as saying in his Thanksgiving sermon that “many look forward to this day because on it they intend to attend the college football game, when instead they should be in church.” A further objection given by *The Advocate* is that “thoughtlessly and unintentionally such games are an insult to the president of the United States, at whose request the day is set apart for thanksgiving, and to the

churches and people who undertake to comply with that request.” It is not clear to us how a failure to comply with the president's request to attend church on Thanksgiving day, or even to indulge in a football game, can constitute an insult to the president, especially when the president himself does not go to the Thanksgiving services, as we are informed was the case last Thanksgiving. The tendency to invest the chief executive with religious authority, making it his prerogative to direct the people in the matter of paying their obligations to God, and holding it an insult to him not to worship according to his directions, is a tendency strangely at variance with the spirit of republican government, and suggestive of ancient Rome with its pontifex maximus. Such incidents are straws showing the direction of the wind.

THE evening *Star* of this city raises the query, “Are we Smoking Too Much?” It then gives figures concerning the consumption of tobacco in the United States during 1892, which answer the query. It says:—

The tobacco bill of the American people has grown to an enormous size. The people of the country use more tobacco and snuff every year. While the men spend more money on tobacco, the women are doing a larger business with snuff than ever before.

How many cigars would you imagine were smoked in this country during 1902?—Nearly 7,000,000,000, says the *Star*. This is 679,437,000 more than were smoked only the year before. Besides this, 3,254,883,000 cigarettes were consumed, which is an increase of 357,213,000 over the number used in 1901. And all this does not even approximately represent the total consumption of tobacco in the United States in one year, since it makes no account of the “plug” and snuff uses of the weed. The *Star* further says:—

The increase of leaf tobacco in ten years has been enormous. In 1893 the total number of pounds of leaf tobacco used in the production of tobacco, snuff, cigars, and cigarettes was 312,907,679. In 1902 the total was 427,553,964 pounds. . . .

The production of tobacco by the principal States [in 1902] was as follows: Missouri, 84,332,641 pounds; North Carolina, 52,209,593 pounds; Kentucky, 39,406,680 pounds; Virginia, 31,602,779 pounds; Ohio, 25,437,840 pounds; New Jersey, 21,229,084 pounds.

There were 26,423 cigar and 517 cigarette factories in operation. Virginia manufactured 460,702,354 cigars, using 4,096,602 pounds of tobacco. North Carolina makes comparatively few cigars, putting most of her manufacture into plug and other tobaccos.

New Jersey produced more snuff than any other State, the total being 5,583,323 pounds, nearly one third of all that was used.

“Do we smoke too much?” What can be done with a world so addicted to

smoking, but bring it to an end in smoke? "The wicked shall perish, . . . into smoke shall they consume away." Ps. 37:20.

THE trustees of the Nebraska public school, where the issue of reading the Bible in the school exercises was recently raised, are quoted as saying they will not obey the ruling of the State Supreme Court in the matter, which affirmed that the use of the Bible in the public schools was unconstitutional. This same class of persons, when the question of observing statutes for Sunday observance is raised, are usually heard denouncing as anarchy the idea that all law should not be rigidly enforced. There is a distinction between legal enactment and justice, and when the former is plainly against the latter, the enactment is of no binding force. The claims of justice can not be set aside by legislation. God's law is always just, being the product of omniscience, and all justice is embodied in the divine code. It is not anarchy to show one's allegiance to this higher code, even when it must be done in opposition to the enactments of men.

A PERTINENT question is propounded by the Rev. Morgan Dix, rector of Trinity Protestant Episcopal Church, New York City. The question is, "What can be done to stop it?" Some things that greatly need to be stopped, but for which no apparent remedy is in sight, are enumerated by him thus:—

Tell me, if you can, what can be done to stop men from beating down values and making properties worthless on which multitudes of people of modest fortunes have invested all they have. Tell me what can be done to stop strikers from their violent acts, by which they prevent honest men from working, because they do not wish to join their unions. What can be done to stop the demagogues, who are everlastingly at their work of stirring up the poor against the rich, and fomenting contests between labor and capital, as if the one were the natural enemy of the other? What can be done to stop extravagance, display, and show, and make very rich people economical and modest in dress and conduct, and saving, in order to give abundantly where gifts would help the community? What can be done to stop fellows from running after each new light, and taking up each new gospel? What can be done to stop married people from putting away each other, as soon as they get tired of each other, and adding to the sin of unfaithfulness the further sin of rushing into the arms of the partners of their guilt?

Men are talking about these things and deploring them, and hoping that they will in some way right themselves, but no one is showing any way within the limits of human power or wisdom in which these evils are to be remedied; "yet," to quote the words of a prominent Methodist journal, "no one who

thinks it over from a Christian standpoint can doubt that if they are not stopped, the harvest will be frightful beyond telling." We are in the time of the harvest,—the harvest of the gospel, and the harvest of the world; and the latter will indeed be a frightful harvest. The only thing in which there is light and hope is the gospel, which is the power of God unto salvation. "Preach the word."

THE *Northwestern Christian Advocate* says that the most serious of the sensational results of the recent political elections is the overwhelming defeat of the Republican candidate for mayor in Salt Lake City. This city has been of late years a Republican stronghold, and this sudden and complete reversal of political sentiment can mean nothing else than that the Mormon Church is directing the vote of its adherents in that State. "The gentiles declare," says the *Advocate*, quoting the Salt Lake correspondent of the *New York Sun*, "that the Mormon Church has built up one of the strongest and most powerful political machines in the world;" and this machine, we are told, not only "controls all Utah elections, electing Democratic or Republican tickets at will," but is planning "to hold the balance of power in the United States Senate by electing senators from Utah, Idaho, Wyoming, Montana, Nevada, Colorado, Arizona, New Mexico, and Oregon." The failure of the efforts of non-Mormons to prevent the Mormon Church from securing political control in these States, says the *Advocate*, "should open the eyes of the American people to the peril which menaces these States and the nation." The party which holds the "balance of power" in the national legislature is often able thereby to dictate terms to the government.

The *Advocate* says that Senator-elect Smoot, of Utah, should be debarred from Congress because he, in common with other representatives of the Mormon hierarchy, has taken an oath inconsistent with allegiance to the United States, and places the authority of the church above that of the government. This oath is known as the "endowment oath," and requires the one taking it to swear that he will avenge the blood of the Mormon "prophets" against the government of the United States, and teach the same obligation to his children; also that he will uphold the institution of polygamy. Such an oath is of course wholly contrary to the requirements of citizenship in the United States.

The Mormon Church, however, is not the only church, nor the strongest numerically of any church, the hierarchy of which constitutes a secret-oath-bound organization. The papal hierarchy own an allegiance to their head in Rome which

acknowledges that head to be the highest authority, both spiritual and political, on earth. The papacy is a union of church and state, an organization diametrically opposed in character to a republic, and is working to bend every other government to a conformity with itself. In its palmy days it dictated to kings and emperors, and it assumes the same authority to-day, boasting of its unchangeable character. In the German Reichstag the papal party, known as the "Center" party, has long held the "balance of power," and by it the pope brought Bismarck to terms, and has made bargains with Emperor William through which the papacy is fast regaining power in the country of Martin Luther. What the Mormon Church is seeking to do here, the papacy has done there. There is indeed no church that can be trusted to keep out of politics save that which comprises the true followers of Him who declared, "My kingdom is not of this world."

THE great intellectual enlightenment of the present age does not save it from being an age of abounding superstition and humbug. The *New York Christian Advocate* remarks upon the evidences of this which are apparent in that city. "If people were to form an idea of the religious and intellectual state of the city of New York by some of the advertisements for Sunday services," it says, "they would imagine common sense to be at a discount, and humbug and folly at a premium." The *Advocate* cites by way of illustration, "a few announcements of a recent Saturday," thus:—

Mrs. —, a psychic teacher, will expound the religion of science; the soul's immortality will be demonstrated through natural law, etherealization, materialization. . . . For those who do not like the above, this blasphemous advertisement had its attractions: "Christ Jesus (Manna Mysteria) now in the flesh will demonstrate personally. Angel of Light (Jennie) gives helpful messages from Summerland." Very appropriately this performance is in *Chimney Hall*. Then there are a woman and a man who will furnish "materializations" and such "communion with departed friends" as demonstrates immortality. A woman, who calls herself a "phenomenal psychic," promises to surpass all others. From first to last they are humbugs. . . . We mention these things simply to show that under the broad mantle of New World civilization the miserable superstitions of China, and of the Egyptians of old, when spirits peeped and muttered, are burrowing like moles, loving darkness rather than light, but claiming to possess light and to give light.

How much response would there be to such advertisements if those to whom they are addressed would search the Scriptures and receive into their hearts the soul-stirring truths of divine revelation? Faith is the antidote, and the only antidote, for superstition and religious humbug; and in proportion as faith declines, these will flourish, notwithstanding all the progress that may be made in mere intellectual enlightenment.

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.

He Leads Us On

He leads us on
By paths we did not know,
Upward he leads us, though our steps be slow,
Though oft we faint and falter on the way,
Though storms and darkness oft obscure the day,
Yet, when the clouds are gone,
We know he leads us on.

He leads us on
Through all the unquiet years;
Past all our dreamland hopes, and doubts,
and fears,
He guides our steps. Through all the tangled maze
Of sin, of sorrow, and o'erclouded days
We know his will is done;
And still he leads us on.

And he, at last,
After the weary strife—
After the restless fever we call life—
After the dreariness, the aching pain,
The wayward struggles which have proved in vain—
After our toils are past—
Will give us rest at last.

—Shadow of the Rock.

Lessons From the Past—No. 2

MRS. E. G. WHITE

How Shall Our Youth Be Trained?

JOHN the Baptist, the forerunner of Christ, received his early training from his parents. The greater portion of his life was spent in the wilderness, that he might not be influenced by beholding the lax piety of the priests and rabbis, or by learning their maxims and traditions, through which right principles were perverted and belittled. The religious teachers of the day had become so blind spiritually that they could scarcely recognize the virtues of heavenly origin. So long had they cherished feelings of pride, envy, and jealousy, that they interpreted the Old Testament Scriptures in such a manner as to destroy their true meaning.

It was John's choice to forego the enjoyments and luxuries of city life for the stern discipline of the wilderness. Here his surroundings were favorable to habits of simplicity and self-denial. Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, and of providence. The words of the angel to Zacharias had been often repeated to John by his God-fearing parents. From his childhood his mission had been kept before him, and he accepted the holy trust. To him the solitude of the desert was a welcome escape from society in which suspicion, unbelief, and impurity had become well-nigh all-pervading. He distrusted his own power to withstand temptation, and shrank from constant contact with sin, lest he should lose the sense of its exceeding sinfulness.

But the life of John was not spent in idleness, in ascetic gloom, or in selfish isolation. From time to time he went forth to mingle with men; and he was ever an interested observer of what was passing in the world. From his quiet retreat he watched the unfolding of events. With vision illuminated by the divine Spirit, he studied the characters of men, that he might understand how to reach their hearts with the message of heaven.

Christ lived the life of a genuine medical missionary. He desires us to study his life diligently, that we may learn to labor as he labored.

His mother was his first teacher. From her lips, and from the scrolls of the prophets, he learned of heavenly things. He lived in a peasant's home, and faithfully and cheerfully he acted his part in bearing the burdens of the household. He had been the Commander of heaven, and angels had delighted to fulfil his word; now he was a willing servant, a loving, obedient son. He learned a trade, and with his own hands worked in a carpenter's shop with Joseph. In the simple garb of a common laborer he walked the streets of the little town, going to and returning from his humble work.

With the people of that age, the value of things was determined by outward show. As religion had declined in power, it had increased in pomp. The educators of the time sought to command respect by display and ostentation. To all this the life of Jesus presented a marked contrast. His life demonstrated the worthlessness of those things that men regarded as life's greatest essentials. The schools of his time, with their magnifying of things small and their belittling of things great, he did not seek. His education was gained directly from heaven-appointed sources; from useful work, from the study of the Scriptures and of nature, and from the experiences of life,—God's lesson books, full of instruction to all who bring to them the willing hand, the seeing eye, and the understanding heart.

"The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."

Thus prepared, he went forth to his mission, in every moment of his contact with men exerting upon them an influence to bless, a power to transform, such as the world had never witnessed.

Satan works in every possible way to ensnare souls. As I consider the state of things in Battle Creek, I tremble for our youth who go there. The light given me by the Lord—that our youth should not collect in Battle Creek to receive their education—has in no particular been changed. The fact that the Sanitarium has been rebuilt does not change the light. That which in the past has made Battle Creek a place unsuitable for our youth, makes it unsuitable to-day, as far as influence is concerned.

When the call came to move out of Battle Creek, the plea was, "We are here, and all settled. It would be an

impossibility to move without enormous expense."

The Lord permitted fire to consume the principal buildings of the Review and Herald and the Sanitarium, and thus removed the greatest objection raised to moving out of Battle Creek. It was his design, not that one large sanitarium should be rebuilt, but that plants should be made in several places. These smaller sanitariums should have been established where they could have the benefit and advantage of land for agricultural purposes. It is God's plan that agriculture shall be carried on in connection with our sanitariums and schools. Our youth need the education to be gained from this kind of work. It is well, and more than well,—it is essential,—that efforts be made to carry out the Lord's plan in this respect.

But a larger sanitarium building, different in design, yet capable of accommodating as many patients, was erected on the same site as the old building. Since the opening of this institution a very large number of people have come to it. Some of these are patients, but some are not really sick, but, like tourists, are seeking for rest and pleasure. The large number at the Sanitarium is no evidence that it is the will of God that such a condition of things should be. Our sanitariums were not designed to be boarding places for the rich people of the world.

The care of the large number of guests at the Sanitarium requires a large number of helpers, and those in charge of our churches have been asked to send in the names of the most promising young men and young women in the church, that these youth may be communicated with by the managers of the Sanitarium, and the most efficient invited to come to the Sanitarium to take the nurses' course.

But shall we encourage our most promising young men and young women to go to Battle Creek, to obtain their training for service where attendance at entertainments, indulgence in worldly dress, and many other evils will tempt them to go astray? The Lord has revealed to me some of the dangers that our youth will meet by evil associations. Many of the wealthy, worldly men and women who patronize the Sanitarium will be a source of temptation to the helpers in this institution. Some of these helpers will become the favorites of wealthy worldlings, and will be offered alluring inducements to enter their employ. Through the silent influence of the worldly display of some of the patrons who for a time have stayed at the Sanitarium, the enemy has already been able to sow tares in the hearts of many of our young men and young women. This is the way that Satan is working.

To fathers and mothers I would say, Be careful what moves you make. Place not your children under the seductive influences and the subtle temptations that they would have to meet were they to go to Battle Creek. It is not God's design that our youth shall be called to this place, to associate with worldly people of all grades, high and low.

Because the Sanitarium is where it should not be, shall the word of the Lord regarding the education of our youth be of no account? Shall we allow the most intelligent of our youth in the churches throughout our conferences to be called to Battle Creek, to become servants to worldlings, some of them to be robbed of their simplicity by being brought in contact with men and women who have not the fear of God in their hearts? Shall those in charge of our conferences allow our youth who in the schools for Bible workers could be fitted for the Lord's service, to be drawn to a place from which for years the Lord has been calling upon his people to move?

We desire that our youth shall be so trained that they shall exert a saving influence in our churches, by working for greater unity and deeper piety. Human minds may not see the necessity for the call to families to leave Battle Creek, and settle in places where they can do medical missionary evangelistic work. But the Lord has spoken. Shall we question his word?

The Family Firm

The truth, in all its important bearings, needs to have a much deeper hold upon all who have to do with the training of our youth. Parents are to work skilfully for their own children, helping them while they are still in the home to gain a fitness to work as missionaries for Christ when they leave the home. The children are to be taught to be faithful in labor. They are to learn to relieve the weary mother, sharing her burdens. The older children may greatly assist her by helping to care for the little ones; and the younger ones may learn to perform many of the simple duties of the home.

Young men and young women should regard a training in home duties as a most important part of their education. The family firm is a sacred, social society, in which each member is to act a part, each helping the other. The work of the household is to move smoothly, like the different parts of well-regulated machinery. The mother should be relieved of the burdens that the sons and daughters can take upon themselves.

How important that fathers and mothers should give their children, from their very babyhood, the right instruction. They are to teach them to obey the command, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." And the children, as they grow in years, are to appreciate the care that their parents have given them. They are to find their greatest pleasure in helping father and mother.

Fathers and mothers should do all in their power to carry forward the work of the home in the right way. The law of God, with its holy principles and solemn injunctions, is ever to bear rule. The principles of the Bible are to be taught and practised. The parents are to teach their children lessons from this Holy Book, making these lessons so

simple that they will readily be understood.

The more closely the members of the family are united in their work in the home, the more uplifting and helpful will be the influence that father and mother and sons and daughters will exert outside the home.

It is a serious matter to send children away from home, thus depriving them of the care of their parents. It is of the greatest importance that church schools shall be established, to which the children may be sent, and still be under the watchcare of their mothers, and have opportunity to practise the lessons of helpfulness that it is God's design they shall learn in the home.

In our larger schools provision should also be made for the education of younger children. This work is to be managed wisely, in connection with the training of more advanced students. The older students should be encouraged to take part in teaching these lower classes.

Much more can be done to save and educate the children of those who at present can not get away from the cities. This is a matter worthy of our best efforts. Church schools are to be established for the children in the cities, and in connection with these schools provision is to be made for the teaching of higher studies, where these are called for. These schools can be managed in such a way, part joining to part, that they will be a complete whole.

Let us study the way of the Lord diligently, that we may discern his methods and plans. His wisdom is far reaching.

What Ought Israel to Do at This Time?

A. T. ROBINSON

"AND of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do." 1 Chron. 12: 32.

The only advantage in Israel's having an understanding of the time, lies in the fact that it enables her to know what Israel ought to do. The only advantage in knowing what Israel ought to do, is in doing what Israel ought to do. It was "that servant, which knew his Lord's will, and prepared not himself," who was adjudged worthy of many stripes. Our responsibility is measured by our privileges. To whom much has been given, of him shall much be required.

At different times in the history of the world the Lord has sent special messages of truth to the world. The apostle speaks of such movements, as "the present truth." Let us notice some of the characteristics of the "present truth" for any given time:—

(1) While it continues to be present truth, it is always the most unpopular thing in the world; (2) after it ceases to be present truth, and becomes a historical truth, it always becomes popular; (3) so long as it is present truth, the eternal destiny of every soul in the world is bound up in his acceptance or rejection of it; (4) the people raised up to pro-

claim a message of present truth will give that message with no uncertain sound, and with absolute knowledge that it is the message for the hour.

Noah was unpopular, and preached an unpopular message. In after generations he was universally believed to have been a man of God, raised up to give the message of salvation to the generation in which he lived. He knew he was giving such a message to the world. John the Baptist was sent to herald a message to prepare the way for the first advent of the Saviour. He knew he had a message based upon the prophetic word. "As saith the prophet Esaias," was his authority to those who came to inquire concerning his claim to be giving a message for his time.

The religious teachers of John's time, and of the time of Christ, while believing in Noah's message, in Abraham, Moses, and all the prophets, denounced John as a fanatic, and Christ as a devil. The religious teachers of our time, while believing in all special messages of the past, treat as fanatics and dangerous teachers those who are giving the special message for our time.

Since 1844 the saving truth for the world has been, "Fear God, and give glory to him; for the hour of his judgment is come." Following this is the most solemn message of warning that has ever sounded in the ears of humanity, against those who worship the beast and his image. Having understanding of the time, knowing that the judgments of God, in the seven last plagues, are about to fall upon the men and women now living upon the earth, what ought Israel to do in such a time as this? Ought she not to arise in the name and strength of Israel's God, and give this message to all the world?

"Is it time for you, O ye, to dwell in your ceiled houses, and this house to lie waste?" Is it time for men who believe such a message as this to have their means invested in bank-stock or tied up in other worldly enterprises, while our missionaries in foreign lands are crippled for the necessary means to carry forward their work; while the Mission Board is unable to respond to their calls for the money needed to support themselves and their families? How much will bank-stock or property of any kind be worth during the last year of probation?—It will be of no value outside the use that can be made of it to help bring lost souls into the ark of safety. How much will it be worth during the last month? the last week? the last day?

In "Early Writings" a time is spoken of when there will be a most bitter wailing because, when means was called for, it was withheld. To me it is an alarming fact that so many of our people seem to be clinging to their property with what seems like an almost death-like grasp. Will not the time come when there will be a letting go, a cutting down, a lessening of the hold upon this poor old earth, which is soon to reel to and fro, and stagger like a drunken man? Has not the time come when every believer in

this message should invest his surplus means in its proclamation? We often wonder and question why this work does not go forward with the power spoken of in the Word of God. When the cords that bind the interests of God's people to this earth are severed, we shall see the most glorious triumph in this cause that has ever been witnessed since this old earth fell beneath the dark shadow of sin. May God hasten the glad day.

No More Delay

H. F. PHELPS

I CAN truly say, with Paul, "Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." And by this love I still love the cause of God, and the dear old family paper, the REVIEW. It still stands upon the watch-tower, and sends forth the true advent ring of the advent message.

True, we have been looking for the coming of the Lord for more than fifty years; but just as true is it that that long-expected event is more than fifty years nearer than when we first believed; and that word, "There shall be delay no longer," revives the soul. And the wide-open doors for gospel work, with many pleas, "Come over and help us," together with the many, many calls for consecrated men and consecrated means, are all added evidences that the promise of no more delay is true. "For yet a little while, and he that shall come will come, and will not tarry."

Unbelief may look at the unentered fields and the millions yet unwarned, and comparing the vastness of the work to be performed before the Lord comes, with the more than fifty years already past since this work began, conclude that his coming is yet a long way off. But this is the spirit with which the ten spies viewed the work before the people of God in their time. In reply my faith says that my Lord is not straitened for means to fulfil his word, and to finish his work as appointed. The word of the Lord has gone forth; and as truly as he has spoken, there will be no more delay. For more than half a century we have been in the "finishing" of the "mystery of God," the mystery of the gospel, and very soon it will be said, "It is done." The work will be "finished," "cut short in righteousness." And he is able to do it. Of course, we are not able; but our God is able. And, thanks to his name, he will accept our hands, our feet, and our hearts to do his work, and our mouths to proclaim his word to the ends of the earth. But if we hold our peace at this time, the very rocks will cry out; for the time is even now here when a mighty work will be performed in a very short time. And our God will speed the work.

"It is not what we get, but give,
That buys us place in worlds of bliss;
And angels never yet have asked
What wealth of goods was left in this."

Peace

MRS. L. D. AVERY-STUTTLE

I LONGED for Peace; in vain I cried,
In vain I sought her far and wide,
In vain I toiled and pled forlorn,
No peace within my soul was born.

"Where art thou, Peace?" I cried once more;

When lo! a form stood at my door,
His look was haughty, proud, and high.
Like diamonds shone his glittering eye,
A wreath of laurels crowned his brow.

"Pray tell me, friend, whence comest thou?"

Who art thou, pray? and what thy name?"

Then loud the ringing answer came:
"Dost thou not know me? I am Fame!
And I am come to bide with thee;
Make room for Fame! make room for me!"

Then quick methought I heard a voice:
"Be wise, O mortal, in thy choice;
This guest comes not thy soul to bless,
Fame brings not peace nor happiness."

But all my soul cried out for Fame—
The world's applause—an honored name.

"Surely," I said, "Fame bringeth Peace,
Comfort and joy and happiness."

I ope'd the door to let him in,
When, close beside him followed Sin;
So cunningly she urged her way,
I scarcely dared to bid her nay.

"Ah, well, some day I'll ope my door,
And banish Sin forevermore."
'Tis thus I sought my soul to free,
And bring sweet Peace to bide with me.

In vain, in vain; day followed day,
And still sweet Peace seemed far away.
Again a stranger sought my door;
His form was bent, his dress was poor,
And in his arms a cross he bore.
His name was Duty; but his face
Beamed with a tender smile of grace.

"Come in!" I cried, "nor e'er depart;"
The while I took him to my heart.
Deep in his eyes a love-light shone;
And ah, he came not in alone,—
A calm, sweet Presence filled my breast,

A holy joy, a heavenly rest.
The turmoil and the cares were past,
And blessed Peace was mine at last.

The Gift of Giving

H. M. MITCHELL

"INASMUCH as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"I gave, I gave my life for thee,
What hast thou giv'n for me?"

"O, 'twas love, 'twas wondrous love, the love of God for me;
It brought my Saviour from above to die on Calvary."

As I think of the sentiments expressed in these quotations, and look over my own experience, I can only wonder at the little I have done for my Saviour.

Then my mind turns to the statement by Paul in 2 Corinthians 8, where he accounts for the liberality of the Macedonian brethren by saying that they "first gave their own selves to the Lord."

My dear brethren and sisters, let this

be our keynote in the future; and as our hearts become filled with his abiding presence, our souls will respond with the material assistance that is now so much needed to do "it unto one of the least of these my brethren."

If my brethren all over the field could witness the offerings coming in for nearly three years, as I have done while acting as treasurer of the General Conference and Mission Board, and read the letters from God's poor (but rich in faith), in response to the many appeals for help, some giving their last cent, others dividing a pittance in order to help, sending the same with praises and thanksgiving, and all wishing they could do more, I am sure hearts would be melted to do more than has ever been done in the past.

Brethren, let us seek the Lord and draw nigh to him by sacrifice, and God's sweet Spirit will be such a blessing as we have never enjoyed.

If we study the love of God for us, and contemplate his long-suffering to us ward, that it is for our salvation, we shall certainly give ourselves to him. May the Lord help us to hasten his soon coming.

A Time for Earnest Work

E. T. RUSSELL

THE great day of God is nigh and hasteth greatly. We are on the eve of the time of trouble spoken of by Daniel, "such as never was since there was a nation." This is evident from the fact that the nations are fast preparing for that conflict termed "Armageddon." The controversy between the rich and the poor is becoming more and more bitter year by year, and it seems only a question of a short time before they will be engaged in a bloody struggle. Satan is preparing all his forces. He is working in the ranks of this people, introducing his doctrines and sophistries to divert the minds of this people from the truth. He is also working among the great religious bodies in Christendom, and everything seems to indicate that the different denominations will be ready for a union in the near future on principles that will be contrary to the law of God, such a union as will tend to bring this people into distressing circumstances.

While Satan is so actively engaged in marshaling his forces, a divine energy ought to rest upon this people which will nerve them for the conflict, and strengthen them so that they will not rest satisfied until their efforts to place the light of present truth before the world shall be crowned with final victory.

"WHEN one makes a traveling companion of his Bible, as the Ethiopian did, God will have his Philip near by to aid him in the interpretation."

"OUT of the solitudes of the wilderness came John the Baptist to confront King Herod on his throne. When the spirit of man has been in training with God, there is no height of evil that he is not authorized to assault."



Tell Her So!

AMID the cares of married life,
In spite of toil and business strife,
If you value your sweet wife,
Tell her so!

Prove to her you don't forget
The bond to which the seal is set;
She's of life's sweets the sweetest yet—
Tell her so!

When days are dark and deeply blue,
She has her troubles, same as you;
Show her that your love is true—
Tell her so!

There was a time you thought it bliss
To get the favor of one kiss;
A dozen now won't come amiss—
Tell her so!

Your love for her is no mistake—
You feel it, dreaming or awake—
Don't conceal it! For her sake,
Tell her so!

Don't act, if she has passed her prime,
As though to please her were a crime;
If e'er you loved her, now's the time—
Tell her so!

She'll return, for each caress,
An hundredfold of tenderness!
Hearts like hers were made to bless!
Tell her so!

You are hers, and hers alone;
Well you know she's all your own;
Don't wait to "carve it on a stone"—
Tell her so!

Never let her heart grow cold—
Richer beauties will unfold;
She is worth her weight in gold!
Tell her so!

—Selected.

Health and Service

FREDERICK M. ROSSITER, M. D.

IN these days of business activity and competition health has acquired a commercial value. It is recognized as an essential factor to success in any enterprise, whether it be strictly legitimate or not. The man who has health can attend to his business, and ever be ready to profit by the changes in the market; whereas another, because of physical exhaustion, is compelled to spend weeks or months in sanitariums, or traveling to regain his health. To men responsible for large business interests this means great financial loss. Most of the failures in business and in professional life are due to poor health.

During the Civil War and during the wars of the last few years the efficiency of armies was greatly reduced by the large number of sick soldiers. There have been times when an army could not march because of the large number on

the sick list. It is perfectly evident that for the time being a sick soldier is worse than no soldier at all; for the army is not only deprived of his service, but some one must be detailed to care for him, thus decreasing the number of fighting men, increasing the expense, and wasting much valuable time.

A campaign is on. A forward movement is to be made. The soldiers of the cross are to march, fight, and win a victory. While the victory is of the Lord, yet it is clear that human instrumentality must be used in this warfare.

Health is as essential to success in the Lord's work as in any selfish enterprise. Much of the discouragement among Christians, and most of the failures, result from sickness and poor health, or from temporary violations of physical laws. The man who eats lobster salad or fried cheese late at night is almost sure to have a despondent view of life the next morning. Lesser infractions of the laws of health are attended with corresponding mental changes, and hence influence the spiritual life.

There is a direct relation between health and efficiency in any service. With right motives and correct principles, abounding health and physical energy enable one to take hold of spiritual matters with zeal and enthusiasm. Our attitude toward the Lord's work is determined largely by our physical condition. A feeling of physical well-being enables one to see truth more clearly, to exercise more faith, and to triumph over difficulties more easily. In all this no man can take credit to himself; for health and healing come from the Lord.

God has called his people to an exalted service; and that their service may be efficient, he has given them exalted principles of truth, among which are the health principles. By this means every individual is to be thoroughly furnished unto all good works, and the "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

The living—not the dead—shall praise the Lord. The healthy and strong can render the most effectual service in this message; hence the ambition of all should be to be healthy and strong. Every worker that "gets sick" interferes with the progress of the cause where he is located. He may have a blessing in his sickness, but he can have a greater one in health, and do more to help others. Estimating that five dollars is spent each year for each of seventy-five thousand Adventists for medicine, doctors' bills, nursing, and treatment at sanitariums, which is no doubt a small average, we have the large sum of three hundred and seventy-five thousand dollars. This is practically all

lost to the cause. Then, because of sickness of adults or children, say one day a year, valued at one dollar, is lost to each of seventy-five thousand persons, we have a sum of seventy-five thousand dollars, making, altogether, four hundred and fifty thousand dollars. This would send seven hundred and fifty missionaries abroad, with a salary of six hundred dollars a year each.

All sickness can not be prevented, but most of it can be. It is not at all desirable that one should be thinking about his health all the time, any more than that he should be thinking about his character. The adoption of correct principles will take care of both. There is no more reason for worrying about the health than for worrying about the character. If the health should be guarded as sacredly as the character, why should one hazard the health any more than he would jeopardize his good name?

The application of this principle will prevent much sickness and indisposition, which hinder one from giving his best service to this cause. To be sanctified wholly, soul, spirit, and body, means to be completely set apart for service. By overwork, neglect of sleep, errors in diet, insufficient outdoor exercise, and many other violations of nature's laws, we fail of sacredly guarding the health. Every day spent in bed because of preventable illness is both time and money lost to the cause of truth. We are also assailed by doubt, discouragement, and evil surmising. Self-control is in a measure lost; everything seems to go wrong; we look at matters through smoked glasses; it is easy to criticize and find fault; nothing is just right; we are either "sharp or flat," making a discord that is something terrible. Mistakes are made, memory is poor, and there are serious errors in judgment.

The exhortation to present our "bodies a living sacrifice," in order to render an acceptable and reasonable service, was never more urgent. And the most acceptable service is that which is rendered in health.

The Nervous Temperament

A CHILD born with a nervous constitution is to be pitied or envied according as he has parents who do or do not know how to treat him. Character is made or marred, even more than we are wont to believe, by the training which the child receives, and the future of no child is more absolutely in the keeping of its father and mother than is that of the nervous child. By injudicious treatment such a child may be made to grow up a physical and moral wreck, at odds with all the world, while under wise management it may develop into one of the highest types of lovable man or woman—gentle, affectionate, sensitive, intellectual, and dependable.

The nervous child is often difficult to manage, especially if the mother is impatient with its despondency or its irritability. Scoldings only increase the tension of its nervous system, and more severe punishment, which the phlegmatic child takes with scarce a whimper and to

its betterment, is often cruel in the extreme.

There are two types of nervous children—the active child, always on the go, inquisitive and acquisitive, but delicate as the mimosa leaf, shrinking back into itself at the first repulse or harsh word; and the pale, quiet, sensitive child, intelligent and thoughtful, but retiring. The child of the first type develops into the inventor, the active philanthropist, the promoter, the schemer, the adventurer, or the leader of criminals, according as his training has been wise or foolish. The child of the second type becomes the philosopher, the thinker, the man of letters, the poet, or the misanthrope, the sour recluse, and the plotter against society and government.

One great mistake in training a nervous child is to try to strengthen the nerves by opposition. A nervous child must be guided, not driven; if afraid of the dark, it must not be forced to sleep in a closed room without a glimmer of light. It should not be laughed at for its natural timidity, but should be gently convinced by argument of the groundlessness of its fears. At the same time its physical constitution should receive careful attention. Good, digestible food, an open-air life, avoidance of long hours of study, frequent changes of air and scenes, are all not only serviceable, but, one might say, indispensable in the transformation of the child of nervous disposition into the well-poised man or woman. — *Youth's Companion*.

Vegetarianism and Vigor

MARGARET EVANS, M. D.

FLESH food is not necessary to the maintenance of strength and vigor. Such foods as grains, peas, beans, lentils, and nuts are far more nutritious, and contain the nourishment necessary to meet all the requirements of the human system. Many of the grandest men of the past and present were, or are, vegetarians. The hardest work of the world is done by those who seldom taste meat. The prodigious feats of strength performed by vegetarians in all parts of the earth are splendid testimonies to the value of a non-flesh diet. The athletes of ancient Greece in her most glorious days, ate no meat, but lived on a diet of fruits and grains. While her gladiators were fed upon barley and other grains, together with fruit, they were capable of endurance which would stagger a flesh-eating athlete, but when, in later ages, they were given a flesh diet, they became dull and stupid, partaking of the characteristics of carnivorous animals to such an extent that Diogenes declared them to be wholly formed of "flesh of swine and oxen." The abstemious Spartans, who lived on bread and fruit during the height of their prosperity, show plainly the advantages to be gained by a vegetarian diet.

According to Herodotus "the men who performed the prodigious task of building the pyramids were fed upon onions, garlic, and lentils." The Hindu runners, who live upon rice, think nothing of covering a hundred miles a day.

The sturdy Turkish porters, who subsist principally upon black bread, water-melons, and figs, are splendid testimonies to the value of a vegetarian diet. The Mexican Indian will travel for many days on a small bag of parched wheat.

De Lesseps, the constructor of the Suez Canal, many years before his death became an earnest advocate of vegetarianism, because, as he publicly stated, he never would have been able to construct the canal "without the aid of the date- and barley-eating Arabs." The Roman soldier, while conquering the world, lived upon a coarse bread made from grains pounded in a mortar, to which was added honey, cheese, olive-oil, and fruit.

Meat is so scarce in Bolivia that the Indians are practically vegetarians, yet their power of endurance is wonderful. Consumption is unknown, and the sturdiest women of the world are probably found in that country. The rubber-gum gatherers of South America never taste flesh. Bananas form their staple dietary, yet they carry loads of one hundred and fifty pounds or more over rough mountain trails and through deep, ragged ravines. The Rio de Janeiro porters, also vegetarians, often carry weights of from four hundred to six hundred pounds over great distances. The porters of Hongkong, the carriers of Athens, Constantinople, and Smyrna, show us convincingly that vegetarianism and vigor go hand in hand.

About one fifth of the population of the globe are vegetarians from religious scruples, while three fourths of the remainder eat very little meat, except probably on feast days, because they are unable to procure it, yet they are vigorous, active, healthy, and do a vast amount of hard work. The listless club-lounger, the indolent healthy man, the people who board at American hotels, are the ones who imagine they can not keep up their vitality without an abundance of meat.

Simple Remedies for Distressing Disorders

Whooping-Cough, Headache, Neuralgia, and Toothache

SOMETIMES a very simple measure, one which many would pass by as unworthy of trial, proves to be exceedingly efficient in the treatment of disease. Whooping-cough is a dangerous disease with a high mortality in some places; and, as a rule, when the little patients recover, they show the effects of the disease for a longer or shorter period, sometimes permanently. It appears that in this disease the violent coughing and gasping increase the irritation, and tend to prolong and intensify the trouble. One authority (Niemeyer) says: "If we could arrest the spasm of the glottis, the backbone of the disease would be broken." Another says: "Spasm of the glottis is the sole cause of the acute suffering in uncomplicated whooping-cough, and could this element be removed, the disease would be reduced to the level of an ordinary catarrh. Spasm of the glottis being not only the sole cause of the terrible suffering in whooping-cough,

but of most of the danger as well, the main object of medication is the relief of this symptom."

Experiment has shown that when the jaw is forcibly drawn forward and downward, the tendency to spasm is much diminished, if not altogether broken. Any intelligent nurse or mother can administer the treatment. The little sufferer should be in the horizontal position, and when a paroxysm comes on, the nurse should step behind the child and grasp the lower jaw with thumbs and fingers, the thumbs at the chin, and the index fingers at the angle of the jaw, and draw forcibly forward (that is, vertically upward, when the child is lying on its back).

Those who have tried this treatment have found it a great aid in shortening and mitigating the attacks of whooping-cough. The treatment is not so successful in the very young.

It is well to remember in this connection a very successful mechanical treatment for headache, facial neuralgia, and toothache. Elevating the larynx sometimes causes almost instant cessation of these disturbances. The cartilages forming the "Adam's apple" under the chin should be grasped with the fingers, forced well upward toward the base of the tongue, and held there for about a minute. It is sometimes necessary to repeat the treatment two or three times in order to cause relief.

Another suggestion is made for the relief of pain at night. It has been observed that pain is more severe at night, and, as a rule, does not diminish until the next morning; also that pain is apt to be more severe after the lights are turned out than before. For this reason Goldscheider, of the Vienna University, advises, in case of pain or uneasiness, that the patient be allowed a light at night.

These measures may seem too simple to be worth a trial. Like Naaman, the Syrian, we are sometimes tempted to treat with scorn a procedure which, if put to the test, might prove a great boon. The reader is asked to make a note of these suggestions, and put them into practise at a favorable opportunity. They can certainly do no harm.—*Pacific Health Journal*.

Daily Counsel

"Be not false, unkind, or cruel;
Banish evil words and strife;
Keep thy heart a temple holy;
Love the lovely, aid the lowly;
Thus shall each day be a jewel
Strung upon thy thread of life."

FILL us with Thy love that forgives and summons and empowers, and send us out into the world under this thy summoning and challenging call. Help us to meet the next temptation in the expectation of victory, to expect to be able to bring to the next trouble fortitude and patience. This can be done. By the God-given power of will that is within us, may we create a new future out of the inspiration of this hour.—*Dr. Maltbie Davenport Babcock*.

THE WORLD-WIDE FIELD

Second Trip Through Constantinople and Bithynia

J. H. KRUM

ACCOMPANIED by our medical missionary, Sister Snedjian, as interpreter, the writer has visited the different groups of Sabbath-keepers in the provinces of Brusa and Bithynia. During our visit last year we had some difficulty in getting permission to travel, and in two places found positive and firm resistance. This year we are glad to report, however, that the Lord opened the way for us to go forward with unusual freedom.

In Constantinople we had a profitable meeting, with Brother Conradi in attendance. We then went to Bardizag, an Armenian town of ten thousand in-

re-elected to their respective positions.

From this place we proceeded to Nicomedia and Ada Bazar. In the latter city we heard that enemies were waiting for an opportunity to accuse us to the government, so we decided to go first to a Greek village in the vicinity. Here some of the brethren had made preparations to plant tobacco, pleading that other crops had been a failure. We held a study touching this unclean and destructive plant and its withering physical and moral effects on mankind, based on science and the Bible, quoting among other scriptures 2 Cor. 6:16, 17, and Rev. 18:4. "Ye are the temple of the living God; . . . wherefore come out from among them, and be ye separate, saith the Lord, and touch not the un-



A GROUP OF ARMENIAN ADVENTISTS

habitants, remaining there one month. We presented the message of righteousness by faith every night to attentive audiences, sometimes numbering one hundred. The last week of our stay we connected with this the testing points of the faith, which some of the hearers could not bear, and showed their displeasure by breaking some of the windows in the lower story of our house. The brethren feared government interference if the disturbances should be repeated, and we decided to move on to another place, rather than to be sent out of the province altogether. After baptizing a sister, we went to Ovajik, where we have a company of about thirty.

In Ovajik the two local district elders had become somewhat discouraged, through false accusations, which caused them to resign. We remained ten days, holding also a general meeting for the district, with the happy result that the wounds were healed, and the two discouraged brethren were unanimously

clean thing." I am glad to report that all but one, who was farming on shares with an unbeliever, accepted the call not only not to touch, but also not to multiply, the unclean thing.

They also acknowledged that there are sometimes spiritual reasons for the failure of crops, and that, as Prov. 26:2 says, "the curse causeless shall not come." After studying Mal. 3:8-12, one of the brethren testified that three years ago he quit bringing *all* the tithe into the storehouse, and from that time his crops failed. In the first two years he reaped less than he sowed, although the adjoining land of his neighbors yielded a bountiful harvest, thus fulfilling verse 9 and Haggai 1:1-11. Last year he determined to give the Lord his own, and the result was a good harvest. Even his wife, an unconverted woman, was moved upon by this experience to pay the tithe of her own income.

In this village the children surrounded the house on one of the holy days, and

began shouting, which attracted a large crowd. They forced themselves into the house which we occupied, talking and gesticulating wildly. It seemed to us that these people were re-enacting the scenes of their forefathers in Ephesus, for the greater part knew not the reason why they were come together. Acts 19:32. The greatest confusion prevailed for a time; but the Lord heard the prayers of his people, and after about two hours they dispersed.

We then went to Ada Bazar. A member of the Protestant church offered his house, as ours was small, and did not have seating capacity sufficient for the people who desired to hear. We held three well-attended meetings in this house; but during the third, some young men raised a disturbance, which caused us to transfer the meetings to Tomluch, five hours' distant. We remained three days with our brethren there, and returned to Ada Bazar, holding several meetings in another part of the city. We left for Nicomedia, holding one meeting there. Going to Bardizag, we accepted one sister by vote. The next day we started overland, in the saddle, for Shagshag. We could have gone by steamer in a much shorter time, but we would have been compelled to pass the police at the port, who prevented us from visiting the place, after repeated attempts, last year. Although the port was in sight of us all the time, we remained ten days in Shagshag without any opposition from the authorities, owing to the fact that the people of the village were friendly to us, and did not report our work.

From Shagshag we went to Kolutsh Kay (Sword Village), where we baptized one sister, the wife of an officer. Although we have only four members, about forty persons attended our meetings. One morning an impromptu meeting was announced. A woman who had manifested a good interest the evening before heard of it while kneading her bread. In her haste not to lose a word of the lesson, she neglected to wash her hands, and appeared in the meeting apparently unconscious of the dough upon her hands, until her attention was called to it by her friends. This woman has given satisfactory evidence that she esteems the bread of life more than the bread that perishes.

We had a new experience in holding the ordinances. In order to baptize the sister, we were compelled to go quite a distance from the village. And as we wished to reach another town before night, we held the ordinance of humility by a flowing brook. At night we arrived in an Armenian village named Karze (Stone Village), at the entrance to a rough, mountainous region. Among those who attended our meeting was a young man who had withstood our brethren for some time. He was especially displeased with a young brother who had recently connected with the company. After the service this opponent joined our brother on the way, and tried to persuade him to give up his obedience to the Sabbath. When his words proved powerless to persuade, he drew a dagger.

trying compulsion. The brother deftly grasped the weapon, and in the struggle that ensued managed to get it into his possession. Not wishing to hurt his assailant, he threw it into a field, where he found it early the next morning. We then took it to the ruler of the place, who remarked in a cold-blooded manner, "It is a shame for the young man that he allowed his weapon to be taken from him." Apparently he did not see the necessity of condemning the horrible assault, but rather the awkwardness of the young aggressor. In this region, and, in fact, in all Turkey, it is customary to go armed while traveling. Among the majority, he who knows how to handle his weapons best is considered a man, in the fullest sense.

From this place a ride of nine hours over the mountains brought us to Selouz, where we have some faithful and well-proved brethren. They have repeatedly suffered persecution, and to-day stand as faithful sentinels and witnesses in the district where the great Council of Nicæa was held in A. D. 325. After remaining with them five days, we left for the nearest government town, in order to have our papers arranged by the authorities. The kaimakam (ruler of the district) had a long talk with my interpreter, relative to our faith; and from the intelligent questions which he asked, we could discern that the Lord was working upon his mind to acquaint him with the great events which are to take place soon.

We took a carriage to Broussa, a city of about one hundred thousand people, eight hours' distant. Broussa is noted for its natural hot baths, its beautiful silks and celebrated Turkish towels, and for being the first capital of the Osmanlis. We visited the different American missionaries, who have had good success in educational work. Here we have a small company of witnesses for the third angel's message. As we found a good interest to hear, it was decided that the interpreter should remain for some time, while the writer proceeded to Constantinople. In the latter city we had the pleasure of seeing several meetings well attended, although at the time all gatherings were strictly forbidden.

In all these places we have seen grand opportunities for consecrated medical missionary workers. At present it is very difficult for ministerial workers to labor in this field, as meetings are forbidden everywhere. But we are glad to report that many obstacles placed in the way of ministering the word disappear before the intelligent and energetic nurse.

After a tour of four months, the writer reached his home in Palestine,

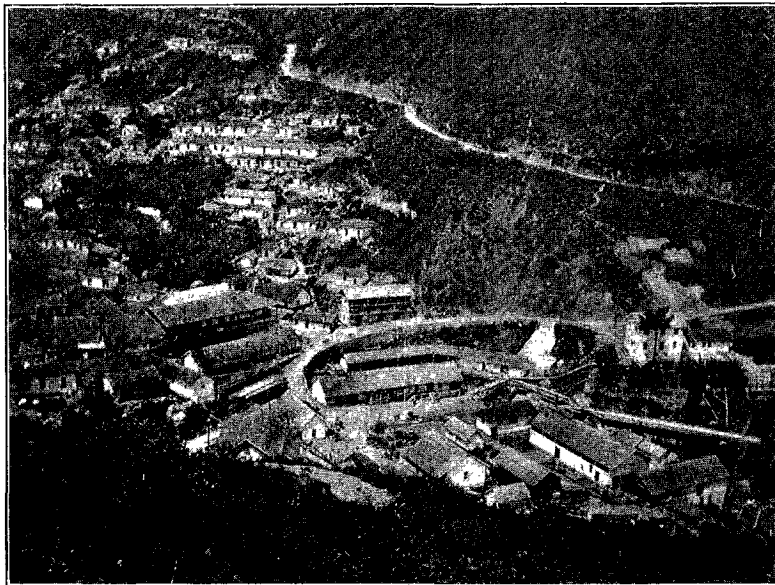
where he met with a Syrian brother who had just arrived from America with the intention of presenting the third angel's message to the Arabic-speaking peoples of Syria.

Jerusalem.

In San Juancito, Spanish Honduras

A. N. ALLEN

FOR the past three months it has been my privilege to work for a people who have borne scarcely any fruit from all the seed sown among them. Various societies have sent workers to this country, but after years of labor without any results they have either become discouraged and left or have been recalled by their societies. In all Honduras I do not know of a convert among the Spanish-speaking class. Nearly all the Bibles that have ever been brought into the country have been burned. One colporteur, while in Tegucigalpa, was driven from the market place by a shower of



A VIEW OF SAN JUANCITO

vegetables, while trying to hold a street meeting. Another missionary mysteriously disappeared. We had been here only a month when we were compelled to seek another house because we were Protestants.

Surely this is a moral desert, and a wilderness of superstition, ignorance, and false doctrine. "Gross darkness" is covering this people, but, praise God, the entrance of his word gives life; it gives understanding unto the simple. Ps. 119: 130.

It is on the strength of the promise, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it" (Isa. 55: 11), and, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" (Isa. 35: 1), that we are working. Although we have been without the written Word much of the time, we have not been idle. We have been breaking

and preparing the soil; and as the rays of the Sun of righteousness pierces the darkness of formalism, kind and tender hearts are revealed, and hard hearts softened. Some of the most reserved have given their order for our Spanish paper *El Mensajero*, and are now reading with interest. Last week I sent in fourteen more yearly subscriptions for this paper, making sixty-one in all. Besides this we are using a club of fifty each month. To-day I received a small case of New Testaments in Spanish, and a cargo of Bibles will soon reach us. Some of our own books are also on the road. Many have already spoken for Bibles and books.

The gospel must be published among all nations. Mark 13: 10. "The sower soweth the word." Chapter 4: 14. This is what we are doing. And God says, "It shall not return unto me void." We have here in San Juancito, Americans, Germans, Scandinavians, Jews, Chinese, and negroes, besides the Spanish and Indian population. The mine furnishes employment for about eight hundred men. These come and work a few months or years, and return to their homes. The population continually changes; and in this respect it is an important station from which the light of truth can shine with advantage. We hope soon to see those accept the truth who shall feel a burden for their own people.

San Juancito, where the ore is worked, has an altitude of thirty-six hundred feet. The ore is brought down from the mine twenty-two hundred feet, in iron buckets fastened to a cable wire which revolves like a belt, carrying the ore down, and the empty buckets up. This mountain, over which we have to climb in going to Tegucigalpa, is 7,240 feet high. The mine was once worked by Spaniards, probably two hundred years ago. Many dark holes may still be seen from which they removed the ore containing gold and silver. They used slave labor. The present population of San Juancito is forty-five hundred. The accompanying picture will give some idea of how the town is built on the mountainside, overlooking the mills and other buildings.

We have just received word asking us to return to the Bay Islands, and take the Uvilla school, which has been without a teacher for some time, in order to make ourselves self-supporting, on account of the present financial condition of our Mission Board. However, we hope to return at a more favorable time. Meanwhile the *El Mensajero* will be making its monthly visits, and we leave the work with God.

No barrier can stop God's truth.

A Neglected Field

A. R. OGDEN

To the south of us, and beginning right at our own door, lies the great Spanish-speaking field, embracing Mexico, the Central American States, and nearly all the South American republic.

In missionary circles, South America has been truthfully called the "Neglected Continent." But the subject of these few lines embraces more,—yes, the great, neglected Spanish-speaking field which begins with Mexico, our next-door neighbor, and yet how sadly neglected by those who have the greatest, most solemn message ever committed to man.

But in these few lines we can take but a general view of the great field, and of what yet remains to be done by us before our Lord can come and say, "Well done."

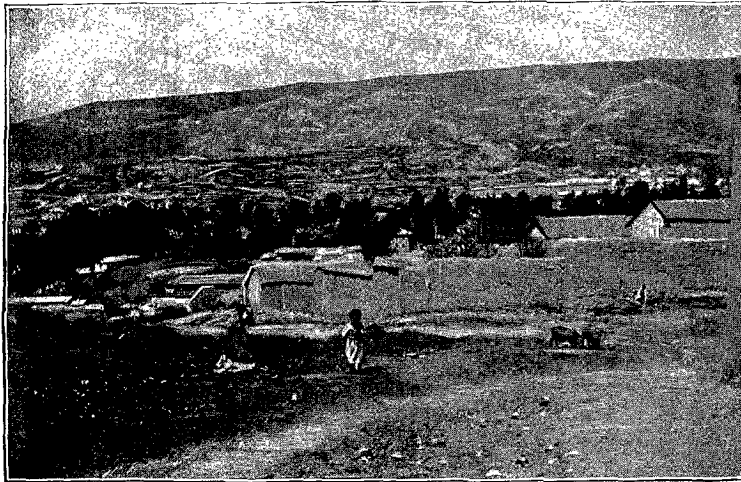
In an imaginary trip let us leave the Central States and go to the Pacific coast. About three days will suffice to bring us from Kansas City or Omaha to San Francisco, where we embark, sailing out through the "Golden Gate." Leaving this portal, through which all vessels must pass in sailing to and from San Francisco, we steer directly toward the setting sun. Once fairly at sea, far enough from shore to be safe from the many treacherous rocks of the coast, we suddenly change our direction from west to southeast. Two days of continuous sailing will bring us to the end of the waters washing the shores of the United States.

We now find ourselves viewing the mountains of Mexico. Eight days more will bring us to the Central American republics. Thus, ten days of continuous passage from San Francisco will bring us fairly in sight of the volcanic regions of Central America. As the steamers carrying passengers on the west coast are more properly freight steamers, we must content ourselves with stopping in probably half a dozen Central American ports. In each port we may be detained from a few hours to one or two full days, according to the celerity of those who have to do with receiving and dispatching the boat. From our boat in the bay we shall have a beautiful view of tropical vegetation. An abundance of sunlight and rainfall unite to make nature manifest itself in full glory.

Leaving Central America, we bid adieu to North America, and hastily pass on, stopping possibly at a port or two in Colombia, Ecuador, and Peru, occupying about two or three weeks more, when we find ourselves passing by the long, narrow strip of land on the west coast—Chile. In the three last-named republics, with Bolivia, a little to the interior, we have a population of ten million. And as yet little has been done to carry the precious message of the third angel to these millions in darkness. While a good

beginning has been made, yet much remains to be accomplished.

A few decades ago these different countries were altogether opposed to the entrance of Protestant missionaries, but to-day *the doors are open*. Many opportunities present themselves for carrying the truth into these countries. What shall we do to fill the openings? Many will say, "I can not go, the way is too far. I know not the language." True, all can not go personally, neither will it be necessary for all to learn the Spanish tongue. But all may and should have a part in carrying this last message to these waiting lands. There are some who already know the language, and are ready to go, but because of the lack of means can not be sent. Every one who will contribute of his means to aid in sending those who are prepared and anxious to go, is as truly doing his duty as is the one who goes. Now the year 1903 is closing. Its record is about made.



LA PAZ, BOLIVIA

Have we been faithful to our profession? Have we done all that we could? If not, let us rally to our duty. Let us make much larger gifts than we have ever made before, so that the messengers may be hastened on to every part of the earth. Surely this year ought to witness a larger annual offering than any year of the past. Where we have in the past given cents, can we not make the offering *dollars*? where before tens, now hundreds? Think of it. Pray over it. Act upon it.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

God's Word Gives Light

H. C. GOODRICH

UNCLE BEN is a colored man, seventy-six years of age, living at Corozal, ninety miles north of Belize, British Honduras. He was baptized in the sea at that place last week. His name is Benjamin Messiah. His education is very limited. Of his family only one married daughter remains, and all his income is from the cultivation of a little garden. For three years he has been alone in keeping the Sabbath, as he understood it, refusing even to light a fire or bring a pail of water.

During the last year we have had some correspondence, and last week I visited him, that his desire for baptism might be gratified. After some conversation, I said, "Well, Uncle Ben, how did you find out about the Sabbath?"—"Four years ago," he said, "I was reading Matt. 28: 1, 'In the end of the Sabbath, as it began to dawn toward the first day of the week,'—and I noticed for the first time that the first day was not the Sabbath, but was the day after the Sabbath." "And what did you do then, Uncle Ben?"—"Then I read the commandment, and found that it did not say the seventh day was the Sabbath, but the seventh day *is* the Sabbath. Then I knew that it is the Sabbath now." "And what next?"—"I began to read the Bible regularly. Isaiah pronounced a blessing on the man who takes his foot off the Sabbath; and Jesus said, 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.'" "What

books or papers did you have to read?" I inquired. "Not a book or a paper, but the blessed old Bible," said this dear old disciple.

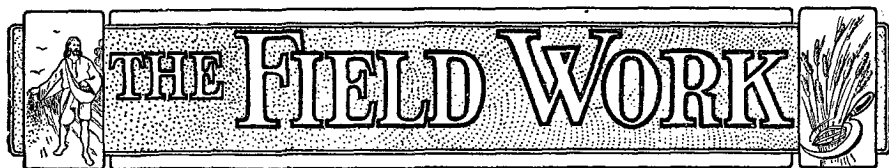
Three years ago, Brother Branster, our colored canvasser and colporteur, found Brother Messiah, and asked him if he would like a book which teaches that the coming of Christ is near. "Why," said Uncle Ben, "the Bible shows that we are living between the sixth and seventh seals." John 7: 17 came to my mind, and I knew that the Spirit of God had found a

willing mind. Thousands to-day are finding the Bible so hard to understand, so dark, so mysterious; and the law, like a great cloud of darkness, hangs before them, as did the pillar of cloud before the Egyptians by the Red Sea, because, like them, they are on the wrong side of it.

Solomon says, "The commandment is a lamp; and the law is light." Prov. 6: 23. And David, speaking of God's law, says, "The entrance of thy words giveth light; it giveth understanding unto the simple." Ps. 119: 130. Paul said the word of inspiration was intended to make the Christian perfect in word and doctrine, but that the time would come when they would not endure sound doctrine. 2 Tim. 3: 16, 17; 4: 1-4. To-day even the word of the church is accepted in the place of the Word of God; and men who are seeking light are made to accept fables instead of Bible truth. Let us reject every man-made commandment, that the light of God's Word may be to us as it was to Uncle Ben, a lamp unto our feet, and a light unto our path.

Belize, British Honduras, Central America.

THE Moravian Church has at the present time 2,268 missionaries and assistants in the field, who have under their care 98,599 persons.



THE FIELD WORK

Mississippi

CORINTH.—Since returning from Canada last August, my wife and I have been doing medical missionary work in Corinth. A young woman of nineteen, who was given up by the doctors, is now the picture of health, as the result of adopting the simple diet taught in the Testimonies. We do not know how precious is the gift of God to us through Sister White. This young woman has gone to her widowed mother, and is carrying out the principles of healthful cooking which she learned of us while being treated and boarded free of charge at our home. She was only one among hundreds whom we could cure of stomach troubles if we had the means. We go to the extent of our earnings in helping the poor.

Many widows come to this place because of the four large clothing factories here; some of these have children to support, and some are unable to work on account of age or sickness; so there is much destitution. Others have invalid husbands and relatives. We use these opportunities to present to them the truths for this time. We ask our brethren to remember us in prayer, also to send us clean literature, and second-hand clothing, especially for children and women. We support ourselves and our work by manual labor, receiving no pay from any conference.

E. P. AND RACHEL AUGER.

Kansas

MOLINE AND THAYER.—I have done but little ministerial labor during the last year or two, because the nervous strain seemed more than I could bear, and my health is much better when constantly employed in physical labor. One year ago I decided that it would be better for me to give up the work of the ministry almost entirely. But while contemplating the evidences of the truthfulness of those things that are so surely believed among us, and the startling events that are taking place all around us, and the more than startling indifference of so many who profess to believe the truth, my soul was stirred within me, and I determined to do what I could.

I visited Moline, November 21-23, to attend the missionary convention. Some came in from the neighboring churches, and we had an excellent time. I held seven meetings, and they decided to almost treble their number of the special number of the *Signs*.

Sabbath, November 29, we had a most solemn meeting at Thayer, and at the close when the call was made for those who had not given themselves to the Lord to come forward, fifteen responded,—the children and youth who had been attending the church and intermediate schools held at this place. Next day four more joined them. Fifteen were buried with their Lord in baptism, four were received into the church by vote, and ten were received by letter, making twenty-nine in all. We feel very grateful to our Heavenly Father; for he has

looked upon our labor of love and the spirit of sacrifice that has been manifested in providing buildings and maintaining the school. Truly this was a move in the right direction, and the Lord has shown himself gracious.

I expect to visit the German churches in the West in the near future. Pray for me and for the work, that I may have strength to perform my task.

D. H. OBERHOLTZER.

British Guiana

OUR work among the East Indians is becoming interesting, both in visiting and in meetings. In our visiting we have met some who are quite careless and indifferent about God's plan of salvation; while, on the other hand, there are those who pay good attention to the story of Jesus and his love, and invite us to come to their homes, so that they may hear the sweet story again. Two women, after hearing of the beauties of the coming world, gave two cents each, as a gift to God, they said.

We have a torch, which we use in open-air meetings, as this is the only way at present whereby we can reach the people. They sit on the ground, and sometimes the voices of one or two join in the sweet songs we sing. As an interest is being awakened through the Word and power of God, and some are inquiring for truth, we are praying earnestly to God that he may open their spiritual vision, that they may come to a knowledge of the truth as it is in Jesus, and also that means may be granted whereby we may be able to do a more effectual work among these dear people.

R. HYDER,
C. BELGRAVE.

Prince Edward Island

CHARLOTTETOWN.—Since my last report we have been having varied experiences. In the way in which the forces of evil are manifest, we see evidence that the Lord is working on the hearts of many. Two more honest souls have taken their stand to obey the Lord and keep his commandments; one of them is the city missionary of the Presbyterian church, to whom I referred in my last report. The other is passing through the fire of trial; but she is being refined, and her confidence in God is increasing. Her husband has forbidden her to attend any of our services; but she visits us at our home, when she can find opportunity, and we improve the time by encouraging her in the Lord. She has a good supply of reading-matter, and is a diligent student of the Bible.

There is much opposition in various ways to the work, as the people are slow to investigate for themselves, and are perfectly satisfied with their present condition. Yet we have a goodly number at our services, and many who have been following the teaching right along are becoming more and more convinced. We hope to see them take their stand to obey the Lord.

Our health lectures every Monday night have been well attended, and many who have reformed their habits of living and taken the treatments are enjoying the blessing of renewed health and vigor.

We have been conducting a hygienic cooking class in our home, with good results. The members of the class subscribe for the *Good Health* for one year, and we give them a series of lessons in cooking. There is a good interest, and we intend to continue this work, as we believe from what we have seen that such instruction will open the way for the whole message. We distribute the *Signs*, and have a goodly number of interested readers.

We expect to use the tabernacle all winter, as we find we can keep it quite comfortable with good fires, and it will be less expensive than to rent a hall.

We are of good courage in the work, and mean, with God's help, to lift up the standard of truth, that souls may be led to follow our beloved Master. Pray for us and the work in this part of the vineyard.

J. GREER HANNA.

Porto Rico

MAYAGUEZ.—I am now spending most of the time among the people, and I like it. This month I have traveled about four hundred miles, going as far away as Ponce, about sixty miles from Mayaguez. I have a good horse, and have enjoyed the work. I can not sell much, but I am learning the country, and the customs and language of the people. Sometimes I do not hear a word of English for two or three days at a time. I like the Spanish, and am truly glad that I am now able to make myself understood. During the last month I have talked to many about the coming of the Lord and the Sabbath. Some are interested, but usually these subjects are treated with indifference.

To-morrow I shall start to Hatillo, fifty miles north, to see a man with whom we have been corresponding for some time. He is almost convinced of the truth, and we have hopes that he will become a worker in this message. Our hope of success in the work lies in our being able to secure good native help, and I believe that our hopes will be realized; for we are receiving encouraging letters from all parts of the island, from young men whose hearts God has touched. Our paper is doing good work in helping us to find the interested ones. Then I call on them, and present the truth more fully. Often I find persons who have found their first gleam of hope from reading our little paper. You know that it is the only one of the kind here.

B. E. CONNERLY.

Minnesota

TWENTY-TWO accessions to the faith was the result of our twelve weeks' tent effort at Fergus Falls, Minn.

As it was decided that I should attend the fall camp-meetings in the State, with the view of later conducting another aggressive effort, we organized this new company into a church, leaving Brethren S. E. Jackson and E. M. Chapman to carry on the work. Brother Jackson was ordained elder of the church. Brother J. O. Peet and Brother J. F. Ballenger and his wife who had assisted in the summer's effort, took up work at Long Prairie. Ten weeks have now passed

since I left Fergus Falls. Brother Jackson reports an encouraging outlook,—members faithful, spiritual life deepening, new interest, and additional conversions. A more active and wide-awake church it has never been my privilege to know.

A cold contracted at the Long Prairie camp-meeting developed into *la grippe*, and I was confined to my bed for two weeks. Later, in harmony with the decision of the conference committee, we moved from Minneapolis to St. Paul, to take charge of the work here, Brother A. C. Gilbert assisting me. At present we are selling the special number of the *Signs*, and helping the St. Paul church. After the holidays we expect to begin a series of meetings in a hall at some central point in the city. Remember us in your devotions. O. O. BERNSTEIN.

Ontario

THE blessing of the Lord is attending the work in this conference. The population is about two million five hundred thousand, scattered over a territory as large as New York, Massachusetts, Connecticut, New Jersey, Maine, Pennsylvania, Maryland, Indiana, Vermont, and Delaware, or a total area of two hundred and twenty thousand square miles. It contains a most excellent class of citizens, who, though somewhat conservative, are as willing to receive the truth as any other people. We are in great need of earnest, consecrated laborers to extend the work into new fields. Some of the stronger conferences in the United States, especially Michigan, have helped to establish the work here, and it is very much appreciated.

During the summer two tent efforts were held, and a company brought out at each place, which we hope soon to see organized into churches. I recently organized a church of twelve members at Lindsay, where one of our Bible workers has been laboring the past year. Others are interested here, and steps are being taken to establish a permanent place of worship.

The industrial school was opened in September, with Brother and Sister Leland in charge. It was necessary to begin in a limited way in order not to incur further debt, but it is hoped that some buildings can be erected the coming year. The Lord has abundantly blessed the school thus far.

We have several faithful canvassers in the field, whom the Lord is blessing in their work. A good interest is manifested in disposing of the Capital and Labor number of the *Signs*. We are hopeful that the coming week of prayer will be a season of great spiritual blessing to all, and as a result laborers be raised up to enter the work.

G. B. THOMPSON.

In Sunny Arizona

A RECENT notice in the REVIEW has informed my friends and fellow workers that my little boat has been forced into dry dock for repairs. These few words are to tell you that the good hand of God has been upon me, and he has so blessed the treatments and exercises, under the direction of the Arizona Sanitarium, that I am steadily, but surely, improving in every respect; and, with the daily touch and blessing of the great Healer, this will evidently prove a sure road to complete recovery.

I am greatly blessed in the privilege of living at our clean, wholesome, thoroughly Seventh-day Adventist sanitarium. Until near the time of coming here this institution was quite unknown to me, as it may be also to the large majority of our people; but it ought to be better known; for I am persuaded that it will become a favorite winter resort and place of healing for many who are going to less pleasant and less satisfactory places.

The sanitarium is located at 525 Central Ave., Phoenix, Ariz. Phoenix is the territorial capital, and has a population of about twelve thousand people. It is one hundred and ninety-six miles south of the main line of the Sante Fe Railroad, on the branch line running south from Ash Fork. Located in the Salt River Valley, with fine mountains to protect it on either side, and with an elevation of about twelve hundred feet above sea level, Phoenix enjoys a salubrious winter climate, which is almost, if not quite, without an equal. In the warmest part of the day the temperature is seldom above eighty degrees in the shade, and about the coldest temperature known here is twenty-five degrees above zero; it is seldom below freezing. The days are calm and bright; the nights are cool; there is seldom any wind. No one says, "If it is fine to-morrow, we will do this or that," for it is always "fine to-morrow." The first morning after I arrived here, I said to a gentleman, "This is a fine morning, isn't it?" He replied, "Of course it is!" The weather is not considered a proper topic of conversation, for there are so few changes.

Though Phoenix is in the heart of the great American desert, yet it is a beautiful place, one hundred thousand acres of fertile land being under irrigation. Thus the place enjoys perpetual sunshine, together with rich, fertile fields that are always green, and flowers that bloom all winter.

The sanitarium is in charge of Dr. E. C. Bond. Persons wishing to enjoy the advantages afforded by the sanitarium and the fine, dry climate should write to the doctor before coming.

While thus isolated from my work, I shall be glad to hear from my old friends. E. R. PALMER.

The Past, Present, and Future

IT is some time since I have given a general report of labor through the REVIEW, and as we are changing our field of labor, I thought it would be well to let our brethren know something of our movements.

At the General Conference in the spring of 1901, it was decided that my wife and I should enter New York City to labor. The first of July, 1901, we entered that field, and remained there two years and three months. We conducted a Bible training-school, and had from six to twenty associated with us in the work all the time. The inexperienced workers were paid five dollars a week. This enabled them to pay their board, and have a little left to pay other necessities. We became responsible for their wages, and paid them without conference help. It can be readily seen that the wages alone would be from one hundred and twenty-five dollars to four hundred dollars a month.

We taught the workers to canvass for books as well as give Bible readings,

and our book sales were always a large source of revenue. During most of the time we had nurses in the training-school, and they gave treatments, which made another important item in our resources. Many times, seeing that we were not going to be able to pay our bills at the end of the month, we cried unto the Lord; and we could fill this article with records of the way he sent us help again and again.

Two Bible classes were held each forenoon, and the remainder of the morning was spent in private study. The afternoons and evenings were spent in missionary work in the city. During the two years and three months there were twenty-five who remained in the training-school from three to nine months, while there were six or eight who remained from two to three months. There were a goodly number of brethren and sisters living in the city who attended the classes more or less regularly. In some instances Bible workers of other denominations attended our morning classes. Some hardly missed a class for six months or a year. Some of these last referred to are now doing efficient work, as well as those who were members of the training-school family.

The New England and Ohio Conferences each supported two workers for a term in the training-school. Indiana also supported one.

Many thousands of tracts and papers were distributed free, and a large quantity of books and small periodicals was sold. Bible readings were held wherever opportunity was given. Some of our workers did good work teaching in Sunday-school, and holding Bible studies at social gatherings that were held among other churches. All classes were visited. A part of the time the training-school kept three halls every day in the week,—one large hall in a respectable part of the city, another hall for meetings held in the interest of the work among the colored people, and a small hall in one of the worst sections of the city. The use of this last hall was given us free of rent by the owner of the building. The work begun in this hall is what finally developed into the first colored Seventh-day Adventist church in the city.

The work among the colored people was largely carried on by Brother Uchtman, who accepted the truth the second month we were laboring in the city.

Most of the workers who came to us were inexperienced, and by the time they were able to do efficient work, they left, and new ones filled their places. This did not enable us to do the same work we would have done had the workers been retained in the training-school after they were prepared to do efficient work. The health work was not neglected at any time. Three cooking schools and one health school were held by the workers connected with the training-school. A large quantity of health literature was circulated in the city by the workers.

A church was organized the first year we were in the city, known as Seventh-day Adventist church No. 3. The Lord gave us honest souls as the fruit of our labors. The workers who received instruction in the training-school we trust will continue to be faithful, and will meet their Lord with sheaves of precious grain at his coming.

Our work in New York City has demonstrated the fact that a self-supporting work can be carried on in our

large cities, and workers trained for service in the field without being an expense to any conference.

Soon after we began our work, many requested outlines of the Bible lessons given in the school. To meet this need, in June, 1902, we published the first number of the little journal called the *Bible Training School*. We intended to send out only a few, but the Lord scattered them all over the world, until our subscription list has grown to over six thousand, and faithful souls in the distant foreign fields and in the home land are giving the Bible lessons in the *Bible Training School* to hungry souls, and the Lord is blessing the work. We have been sending out many sample copies, and find that honest souls of other churches appreciate the *Bible Training School* as well as our own people do, and many names from this class are being added to our list. It is also being sold at five cents a copy in many cities. Clubs of from ten to five hundred are taken by many, and used in missionary work. The subscription price of the *Bible Training School* is twenty-five cents a year. In quantities it is sold at the rate of two cents a copy. The address of this paper is Bible Training School, South Lancaster, Mass.

The earnest appeals made for the work in the South during the last few years have touched my heart, but I thought perhaps I was too old to enter such a difficult field; but last summer while attending the camp-meetings, in company with Elder Butler, and witnessing the way in which the majority of our people treated the earnest pleadings for help in this destitute field, I decided that I was not too old to work in a hard field, even if I had entered my seventy-first year, and said that as soon as we could close up our work in New York City, we would go South.

We gave up our house in the city, September 30; but I was taken sick at that time, and during October was not able to do any work. We thought best to remain in South Lancaster, Mass., for a few weeks, that I might regain my strength before beginning vigorous work in a new field. I am feeling stronger now, and we long to be at the front of the battle again. We expect to start for our Southern field of labor about December 14.

We wish to thank the many friends whom the Lord inclined to assist us by sending donations of money and provisions while in New York City. We hope all will pray that the Lord will sustain us, and give us souls for our hire in our new field. If any feel that they want to give substantial help to the work in the South, we assure them that it will be welcome.

S. N. HASKELL.

1025 Jefferson St., Nashville, Tenn.

A Revival in Sight

SINCE the canvassing work began, I think we have never had greater cause for encouragement than at the present time. The reason for this does not exist in any outward circumstances or conditions, though these are favorable, but in the fact that God is giving us the clearest evidence that he is stretching out his hand to finish the work and cut it short in righteousness.

One evidence of this is that God's people are beginning to take a deeper interest in this branch of the work. Our

conference presidents and committees are thoroughly awake to the fact that they have important responsibilities with reference to the canvassing work, and are trying to devise plans whereby they can best discharge them.

We confidently expect that in the near future most of our local conferences will have a competent State agent at work, and that every minister will consider himself a committee of one to help enlist new recruits for the State agent to train. If this is done, we shall find that there is plenty of use for the State agent, and he will earn his salary, too.

The conferences which are the most prosperous to-day are the ones where the circulation of our literature is a live issue, and where earnest efforts are made to enlist the people in this work.

The most prosperous days this message has ever seen was when all the ministers and people took an active interest in the sale of our books, papers, and tracts. A thorough revival of the book work and of the tract and missionary spirit is the shortest road to prosperity for any conference. When this work is revived as it should be, we shall see many more souls coming into the truth from the work of our canvassers and church-members, as well as more fruit from the efforts of our ministers.

I believe that such a revival is already in sight, that God's people are being awakened to the importance of this work as they have not been before in years, and therefore the outlook is most encouraging.

Word has come to us that "the canvassing work is to be revived, and carried forward with increasing success." This does not state that this thing ought to be done, but it "is to be" done. It will be done; for God says so. It will be done because his people are willing in the day of his power. It will be done in spite of the opposition of the enemy, and in the face of all the difficulties and obstacles that can be placed in our way.

Battles are not won by timid, indolent soldiers, but by men who are strong, energetic, well trained, and full of courage. And that is the kind of men we want for the canvassing work,—men who are not afraid of anything, not even hard work.

They are not afraid of anything Satan can do, of any barriers he can place in their way, because they know they are backed up by the power of an almighty God. Success awaits such men and women who will enter the canvassing work.

Now no one need feel discouraged because he thinks this does not describe his condition; for all the qualities that are essential to the workers in the canvassing field are possible of attainment by any man or woman of average intelligence and ability who will seek for them in the right way. We are told that "the Lord imparts a fitness for the work to every man and woman who will cooperate with divine power." In fact, no one is fitted for the work who does not obtain his fitness from the Lord. "What hast thou that thou didst not receive?" The answer to this question must be in every case, "Nothing." So there is no room for boasting on the part of any one; for all the talents possessed by any man were imparted by the Lord.

The idea seems to have obtained that only a few who naturally possess certain qualities can make a success of the canvassing work; and therefore many

who would like to engage in it do not have the courage to do so because they feel that they do not have these qualities. But I am thoroughly convinced that this is a mistaken idea.

It is true that not every one can make this work successful, and that there are some who could who have not been called to this service. But it is also true that there are many who have been called to it who are not in it now; and that the average man or woman can, by careful study and preparation, by energy and close application to the work, and faith in God's power to help, find success in the canvassing field.

If this were not true, it would be unreasonable for the Lord to call for so many volunteers for this work. The fact that the call is sounding is proof that it can be done; for God does not ask that which is impossible. Therefore the canvassing work offers a fruitful field for the exercise of the talents that have been entrusted to those who make up the rank and file of our people.

Now the fact that the man of ordinary ability can succeed in this work should not give the impression that it is in any sense undeserving of the best efforts of the most talented. God has told us that men of the best talent and ability should be in this work. The greater one's ability, the more efficient work will he be able to do. The canvassing work is not to be regarded as a dumping ground for those who are not able to do anything else; but it should be recognized as one of the greatest and most effective agencies God is using to finish his work in the world, and therefore it calls for the brightest minds, the stoutest hearts, and the best talent that can be found. "This is the very work the Lord desires his people to do at this time. All who will consecrate themselves to God to work as canvassers are assisting to give the last message of warning to the world. We can not too highly estimate this work; for were it not for the work of the canvasser, many would never hear the warning."

If the salvation of many honest souls depends upon their being found by our canvassers, surely we ought to have many more in this work to help search them out.

The following comprehensive statement found in "Manuel for Canvassers," page 17, is worthy of careful consideration by all who enter this work:—

"The work of the canvasser is elevating, and will prove a success if he is earnest, honest, and patient, steadily pursuing the work he has undertaken. His heart must be in the work. He must rise early and work industriously, putting to proper use the faculties God has given him. Difficulties must be met. If confronted with unceasing perseverance, they will be overcome. The worker may continually be forming a symmetrical character. Great characters are formed by little acts and efforts. . . . Exercise strengthens and expands the mind, and if heart-culture is not neglected, the character will be well balanced. The means of improvement are within the reach of all. Then let none disappoint the Master when he comes seeking for fruit, by presenting nothing but leaves. A resolute purpose, sanctified by the grace of Christ, will accomplish wonders."

This ought to give courage and confidence to all; for it points out the fact that success may be attained, and how it may be secured. May the Lord lay

the burden for service upon many who are now idling away their time, so they may have a part in the work; and in the great harvest come with rejoicing, bringing their sheaves with them.

F. E. PAINTER.

Our Colored Training-School

As we recall the many kindnesses of the friends of this institution in the past, we feel sure that they will be interested in hearing occasionally of its progress and its work. This is the ninth year of the school, every year of which has brought fresh evidences of God's love and tender care of the work.

In opening a school for the training of colored workers, the effort was of necessity an experiment, and these have been years of close study of the situation, and an effort at solving some problems. Quite a number of changes have consequently been introduced in the plans of the work; yet the general policy of establishing an institution in which all worthy students who might apply should be received, and permitted to work their way, when necessary, through a course of training, remains the same.

The beginning, of course, was small, but the school has steadily grown from year to year in numbers. And these experimental years have, we believe, established confidence in the propriety and the effectiveness of a training-school especially for colored workers. And it is certainly clear to all who keep up with the spirit of our times, and make an intelligent study of the much discussed "race problem" of to-day, that it is of the highest importance that in our work there should be a most thoroughly trained class of men and women among the colored people, who will be able to carry the message with force and wisdom to their own race. Nothing but the third angel's message in a converted heart will ever solve the race question to the mind of either colored or white.

The Patronage

Those unacquainted with all the circumstances will not understand the difficulties in selecting a class of students for a place like this. With practically no constituency to begin with, the school became at once a place where a student must not only be taught how to be a worker in the cause of truth, but in most instances he must be taught every step of the way to a knowledge of the truth, and thus considerable time must be spent in preparation. Yet almost all of those who have stayed in the school for a year have accepted the truth. One of the chief difficulties is to get them to remain long enough to become thoroughly grounded in its principles; for they generally go home at the end of the year, and in many cases are not able to return, and being surrounded by adverse influences, are led away. Yet in nearly all instances those who have a knowledge of the truth, and have come here to prepare as workers, are now engaged in the work, or are still under training, and our most enthusiastic supporters are the students who have gone into the field as workers.

The problem of securing from the student's labor the cost of his expenses, and at the same time teaching him an industry, as well as giving him a literary training, has proved one most difficult to solve. Consequently only a few industries could be introduced, and these such

as are most practicable under our surroundings. There is scarcely a more practical study for the Seventh-day Adventist young man and young woman than the study of all that goes to make a good practical farm and home. Such training is being given in the work the student does while earning his expenses. Practical sewing is done, also weaving; canning and molasses making were successfully carried on in their season; and a broom-making outfit is on hand for the winter's work in making up the broom corn we raised. In any of this work we can go only as far as we can raise means to introduce it, as nothing can be raised from our students, either by work or otherwise, toward its improvement.

The Policy

In the earlier years of this school the contributions toward its support were frequent, but as the institution grows older, naturally there is a decline in the interests that would bring it its support. And yet nothing has happened, nor can happen, to change the conditions which made it impossible for the student to bring into the school a sufficient amount for its support. The colored people among us are practically as poor now as they were eight years ago. And yet we have not the policy — nor do we believe in it — of simply giving the people an education which they themselves may be able to earn or buy. But we have adopted the plan of first bringing from the student all that is possible for him to furnish by honest effort and good work, after which we feel it is proper to do for him by philanthropic assistance what he is unable to do for himself in gaining a Christian education; and in any direction which we see that the student can be led to do more, and to depend less, we call upon him to do it.

Immediate Needs

At best, however, these students, as has been the case in other schools where it has been tried, are unable, through industrial means, to bring in sufficient to support the school. Hence the institution must look to its friends, or very soon it must close its doors to the great work for which it was planned. Like the other schools for colored students in the South, we are unable to charge tuition, but consider that we have done unusually well when we receive from them sufficient to pay their boarding expenses.

But this leaves our teachers without a source of income from the school, and leaves us without means with which to make improvements. So at present the question confronts us as to what shall be done. We are in great need of a suitable girls' home. Without this we shall be unable to give the training which should be given. Our teachers this year have paid their way to the school, and so far have not received a dollar for their services. But we have the utmost confidence that the Lord will provide as he has every step of the way.

Its Territory

This school is not local; being the only colored training-school among us, it draws its students from all directions. Its support should come from as wide a field. And yet at our last board meeting, it was seriously felt by some members to be the proper thing to close its doors until some substantial financial basis could be found. Could such a step be pleasing to the Master? It was thought best to continue trusting. While every

dollar is spent with the utmost economy, there must still be philanthropic assistance. For fear that some of our people should think that this is an unusual request, let me state that in our neighborhood there are two other colored schools, both of which are so supported. One of them receives regularly fifteen thousand dollars a year in this way, and the great Tuskegee Institute in this State receives from eighty thousand to one hundred thousand dollars annually, for its support, besides what is paid by the students. Locally a good spirit prevails, many blessings attend teachers and students, and souls are turning to the Lord.

B. E. NICOLA,

Prin. Huntsville Training-School.

"The Feast of Books"

In ancient Israel the people left their homes three times a year to attend the annual feasts. All the able-bodied men and all who could make the journey, were expected to leave their places of abode, and proceed to the place of assembly.

In the meantime their places of abode were surrounded by fierce, warlike tribes anxious to seize upon their lands and property, and even to destroy the lives of the aged and feeble ones left behind.

To the human vision it would look as if in thus leaving their homes unprotected, Israel had done a very foolish thing. Yet we have no record that any calamity ever befell their homes or loved ones while they were thus engaged. They were off on the service of the Lord. The leaving of their homes by the entire people to assemble at a common point for the worship of God was one of the Lord's ways of teaching the truths concerning himself to the heathen nations.

While Israel was absent on the Lord's service, a precious promise was in force: "I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year."

It is the same to-day. By manifesting perfect confidence in God to care for our welfare in temporal affairs, we shall do much to convince the world that we have in deed and in truth the religion of him who said: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

Passover, Pentecost, and Feast of Tabernacles in their material form are no more. But their meaning, the moral lessons which they taught, will remain as long as the tides of time shall flow. In these last hours of earth's history, the opening providences of the hour, the voice of the spirit of prophecy, the inner and most spiritual impulses of our souls, all call upon us to manifest our faith in God and in the coming of our Lord and Saviour Jesus Christ.

Just now is a great opportunity to do this by taking "Christ's Object Lessons," "Education," and the special number of the *Signs on Capital and Labor*, and going forth to sell them to our friends and neighbors.

Who will join God's workers in setting aside the month before the Christmas holidays each year to be a *feast of books*? Shall we not dedicate this time to the Lord by laying aside as far as possible our regular occupations, and devoting our service to the distribution of the literature which the Lord has given us

for the advancement of his kingdom in the earth? Let us begin at once to celebrate the *feast of books*.

P. T. MAGAN.

Friday in Emmanuel Missionary College

Of all the days of the week, Friday is one of the most interesting to both students and teachers of Emmanuel Missionary College. Under ordinary circumstances Friday is not an unusual day. Once upon a time it was not different from other days of the week in our school. True, the Lord has said that it is the preparation day, and theoretically Sabbath-keepers recognize that fact, but our school work used to progress on Friday much the same as on Thursday. Possibly toward the close of the day there might be a general rush to complete the work before the beginning of the Sabbath. Otherwise there was little to distinguish it from the rest of the week. But things have changed.

Last year the Sabbath question was studied by the students. The Bible was searched for truth, and the spirit of prophecy was also read. In the course of the study, the following quotation from Volume VI of the Testimonies was read:—

"We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time. Whenever it is possible employers should give their workers the hours from Friday noon until the beginning of the Sabbath. Give them time for preparation, that they may welcome the Lord's day with quietness of mind. By such a course you will suffer no loss, even in temporal things."

Immediately action was taken by the students and teachers, in harmony with this suggestion, that on Friday afternoon no regular work should be done in any of the departments, but that that portion of the day should be devoted to preparation for the Sabbath. It meant that in the building department all work closed at noon on Friday; that on the farm the horses were brought up, and all work stopped at dinner-time. It meant, too, that the home work was arranged with the same object in view; and that when the bell rang at sunset on Friday afternoon, our students were prepared to welcome the Sabbath.

Stepping out thus in harmony with the instruction of the Lord, brought a blessing. Naturally, when the matter was suggested, the question arose as to whether we could afford to do this or not. Could the student who is obliged to make his school expenses by work afford to lose a half day's work? Could the institution afford to do this? But there stood the promise that the Lord is able to make up what, from a financial standpoint, might appear to be a loss; and I believe he has done this. But this is not the only reason that Friday is an unusual day in Emmanuel Missionary College.

The institution was removed to the country in order that industrial training might be exalted to a position of equal importance with intellectual culture. In the training of workers, three phases of education call for equal recognition,—the industrial work, the intellectual, and the practical missionary work. These three phases of the work, so often separate and distinct, are in this institution very closely united.

Every student has the privilege of understanding the inner workings of every department of the school. Friday morning is devoted in a special manner to the manual training work. To illustrate, there is a farm committee which is now considering all problems connected with the farm,—the best methods of cultivating different portions of the land; the trees which should be set in the fall; how the corn should be cared for during the winter; what should be done with the stock; and all the various questions which naturally come to the farmer and the fruit man. There is the fuel and light committee, which has problems of its own. How shall the wood on the lowland be cut for winter purposes? In what way shall the school buildings be protected against fire? Plans for caring for the different buildings, for keeping up the grounds, etc., belong to this committee. Its duties are varied.

The boarding-club committee, must wrestle with all problems connected with feeding the members of the school family, the purchase of all food supplies, the cost of board, etc., as well as the education of young women in the domestic arts.

There is a committee on law and order, which deals with all irregularities in attendance upon school duties. The laundry committee has its distinctive duties. These various committees, with others that have not been mentioned by name, hold their meetings Friday morning. These are not committee meetings in the usually accepted sense of that term, but are classes in which the problems of the day are studied and disposed of. After these classes have met, the students and teachers hold what is known as a union meeting, and the various committees report. They do not only tell what they themselves have done, but the lessons which they have had, and the problems with which they are wrestling are presented to the entire school. This puts every student in direct connection with every department of the school. Problems which the farmer must settle are studied in this union meeting. Proper combinations of food, what is best to purchase for winter supplies, how best to care for the fruit, the organization of a fire brigade, a husking bee, the union of all departments for a half day in wood chopping,—these are some of the questions which come before this union body, and which all have a voice in deciding.

Should one wish to catch the spirit which pervades the work of Emmanuel Missionary College, I know of no better opportunity than to spend Friday in the school.

There is another day, Sunday, which has a special interest, and concerning which I hope to tell at a later time.

M. BESSIE DE GRAW.

New Gods That Came Newly Up

IN the thirty-second chapter of Deuteronomy and the seventeenth verse it is written concerning the children of Israel: "They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up."

In heathen countries new gods and new religions are constantly springing up. To the shrine of these the pious worshippers immediately flock. To these senseless images of wood and stone they bring their sacrifices of sheep and cattle,

of gold and silver and precious stones. The hard-earned money of weeks of toil, the little savings which had been laid up against the day of trouble, are all in a few hours expended as a sacrifice to some worthless new god that came newly up.

Nor is this all. In the course of a few weeks or months, these gods become old and out of date, and still other "new gods" come "newly up," calling for fresh expenditures of means and further sacrifices on the part of their devotees.

Thus it is on account of these "new gods" which in a never-failing stream keep on coming "newly up" that the devil is able to keep the mind of the heathen continually engrossed. Thus it is that the great mass of the heathen are made poor and are kept poor, their money being consumed in sacrifices to these worthless idols whom they vainly hope will be able to give them happiness.

But the means expended upon, and the sacrifices made to, these degrading idols do not bring real happiness at all. In the end the heathen awake to find that they have "sold themselves for naught."

Satan's principles are ever the same, and in all this there are lessons for the Christian to-day. We are not tempted to bow down to idols of wood and stone. Our adversary knows that an attempt to get us to do this would be useless. Nevertheless, the principle involved in "new gods that came newly up" still lives and works. Have you ever noticed that you will go along perhaps for months or years without some article of dress or comfort or pleasure, and then are suddenly seized with a desire to possess it? This to you is a new god "that came newly up." It is not, to be sure, a graven image of stone, but you have sacrificed your God-given means at its altar, as verily as does the benighted heathen sacrifice to his new god. The money which is needed in the work of God has been prostituted to another purpose.

The devil is continually manufacturing new gods with which to ensnare us. A few years ago there was a perfect craze for bicycles. Almost every young man and woman became infatuated with a desire to possess one. Convenience, health, longevity, were all urged as reasons why one should be purchased. At that time the spirit of prophecy stated that other infatuations and delusions would follow this one. Since then the automobile, altogether unknown a few years ago, has appeared. There is now a rage for this sort of vehicle. With many it has become an absorbing passion. This, too, is a "new god that came newly up."

The cause of Christ is suffering for means, while our money is continually being invested in new idols—new gods newly come up. My brother, my sister, has Satan brought any new god to the altar of your heart? It may be a piece of land, a fine horse and buggy, a new dress, some expensive furniture. Is it something you have done without for years, but for which you now feel an insatiable desire? Beware of this "new god that came newly up."

Of those who expended their money on "new gods" in days of old, God says, "They sacrificed unto devils." And when Christians now use their God-given wealth to satisfy some imaginary want, they sacrifice to the evil one. The pleasure which they hoped to derive from their "new god" either is not realized

at all, or it soon fades away. The "new god" quickly becomes an old one.

Satan then brings up something else to take its place. It matters but little to him if he can keep our minds engrossed with the pomps and vanities of this wicked world, and the sinful lusts of the flesh. Be it land, house, carriage, furniture, or dress, it is nothing to him so long as the money is kept from investment in the gospel message for the salvation of souls.

In the REVIEW AND HERALD of Dec. 3, 1903, was an article from Sister White on the Battle Creek College debt and the Missionary Acre Fund. There are people, aged brethren and sisters, who are waiting for the money which the Battle Creek College owes them. Some are in deep distress for need of it. They have loyally supported the cause, and now since old age and infirmities have overtaken them, they need the money which they loaned this institution, in order that they may be able to live.

Are there not thousands who will take the means which they had intended to sacrifice to some "new god" and dedicate it to the Missionary Acre Fund, that these who are bone of our bone and flesh of our flesh in the third angel's message shall not be left to suffer?

All contributions to the Missionary Acre Fund should be sent to the undersigned at Berrien Springs, Mich.

P. T. MAGAN.

Christian Education

Conducted by the Educational Department of the General Conference.

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

Who Are Wanted?

STRONG young men and women are wanted, those whose bodies are filled with the vigor of youth, and whose hearts and minds God has touched with coals from off his altar. For these the world is in crying need.

Never before was a truth given to the world which was so inspiring as is this third angel's message. In this message focus all the gems of truth of all ages. What may not be accomplished by such strong young people, inspired by such a marvelously beautiful system of truth?

He who gives himself to the greatest of all great works—the bearing aloft of the banner of truth—will first of all recognize the necessity of a strong physical being, not only that he may feel the exhilaration of pure blood bounding through his veins, carrying greater strength to muscles already strong, not only for the delightful sense of invigoration and health which God gives to all thoroughly well people, but because the greatest possible test of endurance—physical, mental, and spiritual—is to come to those who are now to fight in the army of the Lord.

But he is not strong who has not a keen mind and a devoted heart. The active, accurate mind is an absolute necessity. It must be able to bring to bear upon any question such principles and facts as will lead to just and right conclusions. There must be a deep appreciation and love for all that is beautiful in nature and in character. This balanced

thought naturally gives rise to a will strong for the right.

But a powerful body, and a strong mind ungoverned by a conscientious heart, is a dangerous combination. It is better to have dull than sharp weapons in the hands of unprincipled men; but in a young person whose strong body and trained mind are controlled by a heart burning with love and pure motives, we have the ONE WHO IS WANTED,—the one whom God and men are calling for,—the one who can, and will, do the world's work. The preparation and bringing forward of such young people to such a work, is Christian education.

FREDERICK GRIGGS.

School Work in Europe

ELDER L. R. CONRADI writes of the work in Europe as follows: "I'm glad to notice your interest in our European educational work. The more our work develops here among the different nationalities and tongues, the more important it is for us to train native workers. It is difficult for our American brethren to master these languages sufficiently to do the work required, so the chief burden of spreading the truth must be carried by the natives themselves. As our leading teachers in Europe can all read the English, there is no need of any translation.

"We have given considerable thought to developing the school work; and considering the limited means at our disposal, I think we have been reasonably successful. I am glad to receive good reports from our school in England. Professor Salisbury yet needs some good, consecrated helpers. In Germany Brother Lupke is struggling with seventy students, and in general our school is turning out quite a number of workers. In fact, we have room for only those who come with the idea of fitting themselves for the work. We are now trying to sell 'Christ's Object Lessons' to obtain means to erect another part of the building for chapel and recitation rooms.

"I have just finished a successful trip in Russia. Six or seven students are coming from there, representing the Russian, the German, and the Esthonian languages. Our school is full."

The Opening and Outlook of Union College for the Year 1903-1904

UNION COLLEGE opened this year with a larger attendance of regular college students than for several years past. The church-school department has been discontinued, as this work is carried on by the church.

The different branches of work carried on by the school are well represented. Our tuition being uniform has encouraged the students to take full work, so we find all our classes well filled. Each teacher has as many as he can well manage.

While we have a large number of students who are of mature age, and we may reasonably expect them to enter soon upon public work, we have also a large number of students who are fresh from high schools, whose age would lead us to expect them to stay with the school for a number of years.

The manual-training department is better patronized this year than at any

previous time in the history of the institution. An effort has been made to make the department self-supporting; that is to say, each specific division of the department must pay its own way. We have been careful not to engage in enterprises that would require a large expense and yield no income. We can not boast of any very great thing that has been accomplished in this department; however, should we take the gains of some departments and place them along with every other department which has kept up with its expenses, we should find that the manual-training department is ahead.

This year there is a good interest taken in the different branches of this department. I may speak of the tailoring, the sewing, the printing, the broom-making, the bakery, the farm work, the carpentry, and the electrical. In all these different branches we shall be able to send out students who can do fairly good work.

It is also encouraging to know that a large per cent of the correspondence which comes from students who are seeking an education deals with this question of learning some special branch of manual training along with other studies which would qualify them as missionaries. They have conceived the idea that if they are practical men in the field, it will be necessary for them to know how to construct buildings, and improvise appliances that will be needed in destitute fields, as well as to know how to teach the Word to the people.

Our normal department is growing. The increased demands which come from all over the school districts for competent church-school teachers, both in English and in foreign languages, has brought to our school a large number who are planning to engage in this work.

We are also pleased to announce that there are many who have come with a view of preparing for the ministry. And here I may state that the teachers have felt a burden in giving special attention to this class of pupils, whether they are studying grammar, science, history, or literature, that they may be fitted for their work as ministers.

Our Young People's Society has combined with it the missionary work of the school, and has for its membership both teachers and pupils. All are expected to take part. The meetings are held on Wednesday and Sabbath afternoon. In the missionary work an effort is made to enlist students in just as many different phases of missionary effort as can be well carried in connection with our regular school work. This includes Bible work, public speaking, distribution of tracts, selling our periodicals, missionary correspondence, and the study of missionary operations in foreign fields.

On Tuesday and Thursday, at the time of the general-exercise period, all are given an opportunity to take part in the "students' prayer divisions," seven rooms being set apart for prayer.

The school is divided into five rhetorical divisions,—one for the German, one for the Scandinavian, and three for the English students. These have regular exercises twice a month. They are under the supervision of teachers appointed by the faculty.

The board of management and the faculty are arranging for a special course of instruction for missionary workers, to begin about the seventh of January and close the third of March. During this term we expect that com-

petent ministers will be present to give instruction with special relation to field work; also general and State canvassing agents, who will not only give instruction to the students in the special course, but will conduct classes for just as many of the regular students as possible. This course will close the day before the Central Union Conference meeting, which will be held in this place. We feel much encouraged at the outlook for the school.

L. A. HOOPES.

The School Work in Brazil

AN interesting letter was recently received from Brother John Lipke, in which he gives a list of the teachers in Brazil. There are twelve schools and sixteen teachers in this country. Of these there are three advanced or mission schools and nine church schools. He says of their work: "The educational work has been going slowly. Our schools are German schools, but the Portuguese language is also taught. The lack of proper school-books makes it hard to carry out the principles revealed to us in regard to our schools; but nevertheless we have pushed on, and the Lord has blessed our efforts. I would be glad if we could obtain good school-books in our language which are in harmony with the Testimonies.

"It made my heart glad to learn of the good meetings which you had in College View. O, how I wish I could have been there! I am anxiously waiting for the published report of that convention. I can not express in words what a great burden I have for the education of our youth for the Lord's work. I am hungering and thirsting for more light on education, and I am eagerly watching the movings of our brethren at headquarters in the educational work. I am determined to carry out the Lord's instructions here as far as possible.

"Now to the point. This mission industrial school, of which I am the principal, has existed for about four years, and is the oldest school of the kind in Brazil. Most of our other church schools are taught by teachers who have gone forth from this school."

moments are thrown away in unimportant conversation, in indolence, and in doing those things which are of little consequence, that ought to be used every day in useful employments that will fit us more nearly to approach the high standard."

Not every one can put himself under an instructor in a regularly organized school, but every one can study in his own home. For the benefit of those who can not enter school, the Missionary Training School of Correspondence makes it possible for one to do systematic studying without leaving home. The student need not give up his occupation; he can do much toward gaining an education without the expense connected with a course in an institution.

Concerning the course in Bible, one student writes: "As I follow the thoughts expressed in the lessons, I feel lifted into a higher atmosphere."

A teacher writes: "The Missionary Training School of Correspondence offers one of the greatest advantages to our young people, and will prove a decided blessing to all who undertake the study. The work develops individuality, trains the intellect, fosters spiritual growth, and develops independent thinking and self-reliance. No Christian young person should let the opportunity pass."

A worker of some experience says: "The lessons in Bible are thorough and complete, yet not too long for a week's work. I like the idea of making constant and personal application to every-day life of the truths learned in the lesson. The Correspondence School will certainly assist much in preparing workers for these last days."

If you are interested for yourself or others, send for full particulars concerning the course offered, tuition, credits given, etc. Address Missionary Training School of Correspondence, Berrien Springs, Mich.

Special Training Course at Union College

THE board of managers and faculty of Union College find from year to year that there is a large class of persons of mature age and experience who should receive a short training in our schools. In order to meet the demands for the training of this class, special courses are arranged. It has been their custom to hold such a course each year during the winter weeks, when it is difficult for the workers to be in the field on account of inclement weather.

The managers have taken special pains to provide a missionary training course this year, to be held in connection with Union College, beginning January 7, and closing March 3, 1904. The course of instruction will be such as will be of the most practical utility. There will be lines of instruction that will be especially adapted to the needs of those who expect to take up the work of the gospel ministry. The same will be true of the Bible or city worker, the canvasser, and the church officer, as the following outline of topics will indicate:—

Studies in Psychology, W. A. Colcord; The Spiritual Side of the Worker's Work, C. McReynolds; The Work for our Large Cities, R. C. Porter; The Struggle Between Capital and Labor from the Standpoint of History and Prophecy, E. T. Russell; Church Work, J. H. Morrison; Sabbath-school Work, E. R. Palmer; Foreign Mission Work, W. A. Spicer; Young People's Work, Mrs. L. Flora Plummer; Our Schools and the Medical Missionary Work, L. A. Hoopes; History, A. T. Robinson; Bible Doctrine, L. A. Hoopes, G. F. Watson, L. F. Starr; The Work of the Gospel Ministry, W. A. Colcord, D. Nettleton, E. T. Russell, H. Shultz, S. F. Svensson, L. Johnson; Methods in the Canvassing Work, E. R. Palmer and canvassing agents; Methods in the Bible Work, Mrs. H. M. Hiatt; Hygiene and Hydrotherapy, Dr. W. A. George; Singing, M. H. Serns; English Language, D. D. Rees; Mathematics, E. C. Kellogg; Penmanship, E. E. Gardner; Reading and Spelling, E. R. Palmer; Drawing, Clara George.

In addition to these, the following lectures will be interspersed throughout the course:— Church School Work, C. R. Kite; Astron-

omy, E. R. Palmer; Travels in Europe, M. W. Newton; The Eastern Question, H. Shultz; The Fall of Babylon, R. C. Porter; The Work of Elijah, W. A. Colcord; Nature Study, Floyd Bralliar; Bible Literature, D. D. Rees; The Ancient Monuments and the Old Testament, M. E. Kern; Situation in the East, W. A. Spicer; Religious Liberty, W. A. Colcord; The Message to the World in This Generation, W. A. Spicer.

Every effort will be made to make this Special Course a missionary rally. Closing as it does just at the beginning of the biennial session of the Central Union Conference, it affords an excellent opportunity for the development of well-matured plans for the prosecution of the work in all branches of the message. In addition to the regular faculty of the school, the board of management has spared no pains in enlisting a strong force of instructors. All whose names appear in the foregoing list have been invited to act as special instructors. This has been done in compliance with the instruction that has come through the spirit of prophecy, given in "An Appeal for Missions," page 23:—

"It should be the aim of our schools to provide the best instruction and training for Bible workers. Our conferences should see that the schools are provided with teachers who are thoroughly Bible teachers, and who have a deep Christian experience. The best ministerial talent should be brought into our schools, and the salaries of these teachers should be paid from the tithe.

"At the same time the churches have a part to act. They should see that those who ought to receive its benefit attend the school. They should assist worthy persons who have not the means to obtain an education.

"If our church-members were awake, they would multiply their resources; they would send men and women to our schools, not to go through a long course of study, but to learn quickly, and go out into the field."

A very nominal tuition of \$1.75 a month, or \$3 for the term, will be charged, and other expenses will be correspondingly light.

Printed announcements will be sent out to all the conference laborers and church elders, and a liberal supply to the State offices in each conference, and to any others who may desire. For further information address the president of the college. L. A. HOOPES.

Change of Address

THE address of Elder E. Van Deusen, formerly in the West Indies, is now Lowell, Mich.

As the mission headquarters for Central China have been moved from Sin Iang Cheo to Sin Tsai Hsien, the address of Brother E. Pilquist, Drs. A. C. Selmon and H. W. Miller and their wives, Miss Charlotte Simpson, and Miss Carrie Erickson is now Sin Tsai Hsien, Honan, China, via Hankow.

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:—

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

J. H. Robinson, Braidentown, Fla., periodicals.

C. T. Jeffers, R. F. D. No. 1, Fruithurst, Ala., large quantities of all our English publications.

Mrs. Fannie Kattman, 2059 Tchoupetoulas St., New Orleans, La., REVIEW, Signs, tracts, and other publications.

C. S. Wilbur, No. 203, Valentine, Neb., periodicals and tracts to use in colporteur work. Please be sure to send *clean ones and prepay fully*.

NOTICES AND APPOINTMENTS

Notice!

THE Seventh-day Adventist church of Lowell, Mass., desires the post-office address of Miss Lizzie Sunquest, who is a member of that church. Any communication from her or in regard to her will be gratefully received. Address Mrs. Wm. Nicholls, Church Clerk.

Missionary Training School of Correspondence

"LABORERS should improve themselves." Under this heading, through the spirit of prophecy, there appears the following instruction:—

"Having learned the simple rules, they should bend their minds to the acquisition of knowledge in connection with their labor, so that they may be 'workmen that need not be ashamed.' They can master one branch of science after another while engaged in the work." This applies to active workers in the cause. It applies with equal force to the Christian who is living a quiet home life; for in the church of Christ there is no man who has not active duties to perform. "Golden

Mrs. J. F. Woods, 322 S. Detroit St., Warsaw, Ind.

Lucy L. Tyte, 710 East St., Flint, Mich., REVIEW, Signs, Instructor, Good Health, Life Boat.

Obituaries

STEVENS.—Died at Toledo, Ohio, Nov. 22, 1903, of pneumonia, Gladys Priscilla, little daughter of Brother and Sister W. H. Stevens. She was buried at Ligonier, Ind. Words of comfort were spoken by the writer, from Isa. 57: 1. JOHN W. COVERT.

GAHRELSSEN.—Died near Etna, Wash., of strangulated hernia, Hazel, daughter of Gus and Bertha Gahrelsen, aged 15 months and 4 days. Scripture texts were read and words of comfort spoken by Elmer Hamilton. She sleeps in Jesus till the Life-giver comes to awake the sleeping saints. GEORGE CHILTON.

BERGMAN.—Died at Spokane, Wash., Nov. 6, 1903, of heart failure, O. J. Bergman, aged 63 years. He accepted present truth under the labors of Elder J. W. Stone about six years ago. Brother Bergman was sick only about three days. We laid him to rest in hope. The funeral text was Ps. 116: 15. W. H. SAXBY.

STERN.—Died at College View, Neb., Oct. 28, 1903, Sister Hannah E. Sterns, aged 48 years, 8 months, 29 days. About two years ago she began to keep the Sabbath, and ever after it was her one purpose to do what she could to hasten the coming of the blessed Saviour. The funeral was held at Humboldt, her former home. Words of comfort were spoken by the writer, from Ps. 116: 15. C. R. KITE.

DEWEY.—Drowned in Lake Gogouac, at Battle Creek, Mich., Nov. 27, 1903, Elton Dewey, son of Otis W. Dewey, aged 12 years and 2 months. Elton was sliding down-hill and out upon the ice with his hand sled, and the sled carried him out to the thin ice. The ice broke, and he was drowned. Funeral services were conducted Sunday afternoon at the Tabernacle, the writer, assisted by Elder M. B. Miller, officiating. J. G. LAMSON.

GATES.—Died at his home in Sand Lake, Mich., Nov. 21, 1903, George P. Gates, in his seventy-seventh year. Brother Gates was among the first to accept the Adventist faith in this section about twenty-five years ago, and endeavored faithfully to represent its Author in his daily life. He fell asleep in the blessed hope. He leaves a wife and two sisters to await his awaking. Funeral services were conducted by the writer. L. A. KELLOGG.

MORSE.—Drowned in Muskoka Lake, Ontario, Nov. 24, 1903, our dear son, William Merry Morse, aged 33 years, 8 months, and 12 days. He leaves a wife and three children, and will be greatly missed not only in his own family, but in the community; for his kindness of heart led him to do for others, often to his own personal disadvantage. We hope to meet him in the resurrection morning. F. W. AND M. M. MORSE.

STEWART.—Died at Colorado Springs, Colo., Nov. 14, 1903, Frank Stewart, aged 51 years. Brother Stewart accepted present truth about twenty years ago at a series of tent-meetings held by Elder Cudney and myself at Plattsmouth, Neb. He was an earnest and faithful Christian. We believe he sleeps in Jesus. He leaves a wife and two children. The funeral was held at College View, Neb., and words of comfort were spoken by the writer. DANIEL NETTLETON.

WETMORE.—Died at his home, near Wrights, Pa., Nov. 18, 1903, Brother Orren Wetmore. He was a member of the Seventh-day Adventist church of Port Allegany, and rests in hope, falling asleep with the name of Jesus on his lips. The funeral was held in the Union church at Grimes. Many friends and neighbors listened attentively to words

of admonition and encouragement spoken by the writer, from Gen. 3: 15 and Heb. 2: 14. C. F. Mc VAGH.

GANIARD.—Died at Petersburg, Neb., Oct. 26, 1903, Sister Olive Ganiard, in the seventy-ninth year of her age. Sister Ganiard was among those who looked for the coming of the Lord in 1843 and 1844. She joined the Seventh-day Adventist church at Waterloo, Wis., in 1867. The REVIEW was a welcome member of the family for many years. She leaves an aged husband and three children. DANIEL NETTLETON.

HAVELY.—Died at Kellerton, Iowa, Nov. 13, 1903, of heart and stomach trouble, Mrs. William Haveley, aged 68 years, 7 months, and 28 days. She was a faithful member of the Seventh-day Adventist Church for the past seventeen years, and for the last few years was an isolated member. She came into the truth under the labor of R. C. Porter. She is survived by a husband. There being no Adventist minister in Kellerton, the request was to have a brother read John 14: 1 and 1 Cor. 15: 39-58 at the funeral. MRS. W. L. MONTGOMERY.

ALLISON.—Died at her home in Rome, N. Y., Dec. 3, 1903, of long-continued complication of disease, Susan I. Allison, aged fifty-two years. Sister Allison was converted in the Methodist Church, but did not unite with that denomination. At the time the tent-meetings were first held at Rome about twenty-five years ago, she heard and accepted present truth, and united with the Rome church, of which she remained a faithful member till the time of her death. Words of comfort were spoken at the funeral by the writer. A. E. PLACE.

BURFORD.—Died at Veto, Ohio, Nov. 25, 1903, Charles Edwin Burford, aged 30 years, 4 months, and 11 days. Brother Charles became interested in the truths of the third angel's message while taking treatment at the Battle Creek Sanitarium, and united with the Seventh-day Adventist Church in April, 1897. He was a faithful worker in the Master's vineyard, admonishing the wayward and cheering the weary. He was submissive to the divine will, and his last words were expressed in songs of joy that his work was accepted. He is survived by his aged parents, two brothers, and four sisters. RACHEL R. HESS.

LOGAN.—Died at her home in Spokane, Wash., Nov. 12, 1903, Sister Clara Leila Logan, of tuberculosis, after an illness of nearly nine months. She was born Aug. 22, 1862, and at the age of twenty-four was converted and united with the Baptist Church. Two years later she was led to unite with the Seventh-day Adventist Church, under the labors of Elder E. Briggs. She was a faithful wife and mother. She leaves a husband, two sons, and one daughter to mourn their loss. The funeral was held at the time of our regular service in the new church. Words of comfort were spoken by Rev. 14: 13. She was laid to rest with bright hope. W. H. SAXBY.

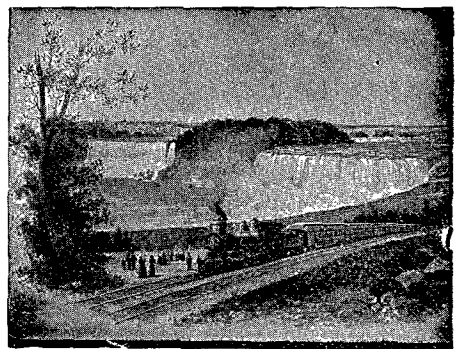
STITES.—Died in Battle Creek, Mich., Aug. 24, 1903, our dear mother, Sarah Stites, in the seventy-fourth year of her age. She was one of fifteen children, only two of which survive her. She, with our father, began to keep the Sabbath over forty years ago, and continued faithful all through life, never failing to gather her children for family worship at the beginning and close of the Sabbath. She leaves two daughters, six grandchildren, and two great grandchildren to mourn their loss. We laid her to rest beside our father, in Oakhill Cemetery, there to wait until Jesus comes to call them home. Funeral services were conducted by Elder G. C. Tenney. MR. AND MRS. FRED HALL.

EASTMAN.—Died at her home in Keene, Tex., Nov. 27, 1903, of consumption, Mrs. Mollie Ophelia Eastman. She was born in Illinois, Sept. 28, 1869; accepted Christ and was baptized at Waxahachie, Tex., in 1881; was married to W. W. Eastman at Rockwall, Tex., in 1886; entered the work with her husband in 1890, and accompanied him to Jamaica in 1895. Her health failing, they

returned to the United States in the early part of 1903. She was a model wife and mother, and was loved and respected by all who knew her. Her last words were, "The battle is fought, and the victory won." She leaves a husband and three children to mourn their loss. At the funeral, words of comfort were spoken by the writer. D. U. HALE.

McDONALD.—James H. McDonald, a native of Picton County, Nova Scotia, died in Gold Hill, Nev., Nov. 6, 1903, in the seventy-ninth year of his age. He was converted over thirty years ago in Virginia City, Nev., and joined the Presbyterian church of that place. Eighteen years ago a new hope came into his life,—the hope that he would live to see his Saviour come in the clouds of heaven. He joined the Seventh-day Adventist Church, and rejoiced the rest of his life in the truths he found in God's Word. When dying, he was asked by a friend, "Are you disappointed because you can not live to see Jesus come?" He replied, "I am satisfied, I am perfectly satisfied." He was laid to rest in Gold Hill cemetery to await the coming of the Life-giver. MARY GRANT FRASER.

NOYES.—Died at Weippe, Idaho, Oct. 6, 1903, after an illness of twenty-three days, Susan Noyes, aged 83 years, 6 months, and 8 days. When seventeen years old, mother was converted, and united with the M. E. Church, of which she remained a member for more than forty years. She heard William Miller preach in 1843 and 1844. At Siloam Springs, Ark., under the preaching of James Scoles and J. J. Wood, she heard and accepted present truth. She bore her last sickness with much patience. Of the nine living children, three were with her at the time of her death. The REVIEW was a source of great consolation to her, as she was isolated from all of like faith for over ten years. Words of comfort were spoken at the funeral by James Zeigler (Christian). R. T.



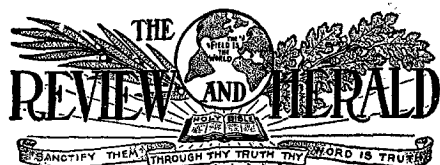
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WASHINGTON, D. C., DECEMBER 17, 1903

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

We commend the announcement on the second page to the attention of all our readers. We do not hesitate to say that we regard the American Standard Revised Version of the Bible as the best translation in the English language. We believe that all who purchase a copy will be pleased with it.

AMONG the leading articles in the *Missionary Review of the World* for December are the following: "Missions and the Mystics," "The Black Man in Liberia," "Encouragements in Jewish Missions," "Trials and Triumphs in Basutoland," "A Burman Tragedy," and "Heathen Darkness in Africa." The *Review* is an excellent publication.

THE friends in Great Britain are planning to sell sixty thousand copies of the holiday number of their health journal, *Good Health*, and one hundred thousand copies of the holiday number of *Present Truth*. This is certainly a heroic undertaking, in view of the limited number of Sabbath-keepers in that field. We wish them abundant success in their efforts.

IN a letter to Elder L. F. Starr, of Iowa, Dr. A. C. Selmon writes as follows, from Shanghai, China: "We have made this much of our journey safely. We have many things for which to thank the Lord. Our trip across the ocean was very pleasant with the exception of two stormy days. We have seen many evidences of the Lord's working for us in our business affairs. Many times we have come up to the place where we could do nothing but stand still and see the Lord work for us. Brother J. N. Anderson met us here at Shanghai, and will go on with us to the station in Honan. Everything looks very promising, and we all are in good health and of good courage. As we see what a work there is to be done here, we are led to seek the Lord more earnestly than ever before for strength and guidance." We hope that we may soon have a full report from this company of missionaries.

JOHN FARQUHAR TUPPER has said that, "A good book is the best of friends, the same yesterday, to-day, and forever." At this season of the year when the world at large is planning for the giv-

ing and receiving of holiday presents, we trust every loyal member of the remnant church will be alert to place before his neighbors books laden with present truth, directing these souls to the coming of the Lord and the end of the world. The *Review and Herald* Publishing Association has lately secured new, commodious quarters for its Book Department, and now carries a full stock of Bibles and our publications printed in pleasing and attractive designs, from which all should be enabled to supply their wants during this holiday season. Address 222 North Capitol St., Washington, D. C.

Remittances to the General Conference

ALL remittances to the general work of the denomination which are intended to come directly to our office, whether for the General Conference, the General Conference Association, the Mission Board, the General Conference Sabbath-School Department, the Religious Liberty Department, or the Relief of the Schools Fund, should be made by draft, check, registered letter, or money order, either post-office or express. Address plainly, 222 North Capitol St., Washington, D. C.

W. T. BLAND, *Asst. Treas.*

To Bulletin Subscribers

ANTICIPATING that the *Bulletin* would be discontinued between sessions of the General Conference, no call was made for two-year subscriptions at the last conference. Several hundred, however, sent in seventy-five cents, as formerly. All of these will receive the Year Book for 1904, which takes the place of the *Bulletin* directory. Let others who desire the directory place orders at once with the State office or the General Conference office, as the matter is already in the hands of the printers. The price is twenty-five cents. W. A. SPICER,

Secretary.

An Explanation

WE have just sent out from the General Conference office three printed documents relating to our missions, which we hope will receive a careful reading by our people during the week of prayer. We regret that we were a little late in posting them, but this seemed unavoidable.

Should any of these readings be late in reaching our brethren, we bespeak for them the same careful reading as if they had been on time. And it will be just as possible to help swell the annual offering; even though it may have been taken. You can send your offerings in, and they will be in time, and be very thankfully received.

A. G. DANIELLS.

We are asked to state through the *REVIEW* whether any part of the tract of land recently purchased at Takoma Park is in the District of Columbia. In response to this request we will say that this piece of property is within the corporate limits of Takoma Park, but outside the District of Columbia. The town of Takoma Park is situated partly within the District and partly outside. It is expected that the *Review and Herald* printing plant will be located within the District.

Week of Prayer Readings

ALTHOUGH several thousand extra readings were printed beyond the number called for by church and isolated lists, the unusual demand from isolated members has exhausted our supply. If any copies are available in any of the State offices or institutions, we shall be glad to receive them, and so be able to supply copies, even though late, to some of the isolated ones. Please send any such at once to 222 N. Capitol St., Washington, D. C. We must work up our isolated lists in all the conferences, for all the rank and file want to keep in touch with every move to-day. Let the isolated members and the church officers keep the local conference offices informed as to changes of address, and any word may then quickly be passed to all believers.

W. A. SPICER,
Secretary.

For Storm-Swept Jamaica

[In response to Brother Beckner's appeal for five hundred dollars to help in rebuilding churches destroyed in the late hurricane, the following funds have been received. Further offerings may be sent to the treasurer of the General Conference, 222 N. Capitol St., Washington, D. C.]

Amount previously reported.....	\$ 74 50
Mrs. Alice H. Robinson, Treas.	6 61
James L. Pauley	1 00
A friend	1 00
Mrs. M. E. Dahle	6 50
A. E. Everett	5 00
Mrs. E. J. Johnson	5 00
Fred Reitter	10 55
Mrs. S. McNally	1 00
H. H. Fisher	1 00
William H. Mills	5 00
Mrs. L. M. Willard	10 00
Solomon Anderson	1 50
Mrs. S. D. Stone	1 00
S. D. Cole	1 00
Mrs. Hattie Countryman	2 50
Mrs. M. R. Swan	2 00
Battle Creek Tract Society	1 00
Mary R. Stern	1 00
Illinois Tract Society	30
Henry and Barbara Resz	1 00
A friend	3 00
Mrs. G. E. Risley	5 00
Miss E. J. Rogers	2 00
L. G. King	1 25
George Knight	20 00
Carrie Stuyvasant	1 00
W. A. Wilcox, Treas.	1 00
Montana Tract Society	1 00
Mrs. R. M. Rockey, Treas.	40 00

Total \$212 71