

# The Advent REVIEW AND Sabbath HERALD

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No. 52



"RING OUT THE OLD, RING IN THE NEW"

"AWAKE, ye saints, and raise your eyes, and raise your voices high;  
Awake, and praise that sovereign love that shows salvation nigh.  
Not many years their round shall run, not many mornings rise,  
Ere all its glories stand revealed to our admiring eyes."

## Publishers' Page

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### First Quarter Sabbath-School Lessons for 1904

THE Sabbath-school lessons for the first quarter, January, February, and March, 1904, are a series of thirteen lessons upon the prophecies of Daniel, treated under the following divisions:—

The Prophecy Illustrated by Nebuchadnezzar's Dream; The History of Nations Foretold; The Papacy and Its Work; The Vision of Daniel 8; The 2300 Days; The Sanctuary and Its Cleansing—in Type; The Sanctuary and Its Cleansing—in Antitype; The Judgment; The Eastern Question; The Standing up of Michael; The Battle of Armageddon.

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BY URIAH SMITH

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The Advent  
  
 And Sabbath  
**REVIEW AND HERALD**

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

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## Editorial

### *The World's Peril*

We are drawing near to the end. It is evident that the climax of the great controversy between Christ and Satan is just at hand. The forces of evil are even now being marshaled for the final conflict. There is abundant evidence of this in the intensity with which the powers of darkness are now working. The power which has held in check the outbreaking of sin is being more and more cast aside, and unrestrained passion is more fully revealing itself. These are days of violence. A form of godliness is not sufficient to withstand the fierce assaults of temptation, and many nominal professors of religion are betraying their trusts, and joining the ranks of the criminals. Organized capital is growing more unscrupulous in its methods, and organized labor is becoming a law unto itself. The prospect looks forbidding, even to those who are inclined to take the most hopeful view of the world's future. But what is the real truth of the situation? In the light of God's Word it is evident that the world has now been brought to the very verge of ruin as the result of sin. We are just entering upon the time when "the earth shall stagger like a drunken man, and shall sway to and fro like a hammock; and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again." The real meaning of sin will soon be seen in the downfall of the world. The fall of Babylon of old and of the Roman republic are types of this downfall. This is the world's peril, and the danger is a real one.

### *The World's Need*

In this dark hour of peril the world needs the light and truth of this closing message. Although there is no salvation for the world as a whole from the fearful results of rebellion and disobedience, yet every individual who will believe the truth and obey the truth may be delivered in the day of the world's downfall; "for in mount Zion and in Jerusalem there shall be those that escape, as Jehovah hath said." This message makes clear the picture of these times as given in the prophetic word, so that men may understand where we are in the current of history. This message unmasks the deceptions of the day, that men may see that there is no salvation in the many proposed ways of escape which are mere human inventions. This message discloses the plans of Satan in his supreme effort to deceive the world, and shows how he will seek to sweep the multitude to destruction by working under a false cloak of religion. In this message is found the only hope for a lost world in this the last generation before the ushering in of the great day of the Lord. How great, then, is the responsibility which rests upon those who have a knowledge of this message! How diligent should be our efforts to make known this message of salvation! Let no one make the mistake of trying to save the people by some other means than the giving of this plain message. The message of salvation which the Lord has ordained to meet the peril of the world in this last generation is the only means of salvation, and nothing else can be successfully substituted for it. The world to-day is in perishing need of this third angel's message in its fulness and power. O that every Seventh-day Adventist might realize this, and give himself and his all to the worldwide proclamation of the one and only saving message for this time! Now is the time.

### *The Coming of the Seed*

#### *Righteousness by Faith*

THROUGH the renewal and development of the original promise of the Seed, as set forth in the promises to Abraham, we have found that the complete gospel of the resurrection from the dead, and the possession of the new earth as an eternal inheritance, was taught in the first assurance of a Seed who would

bruise the head of the serpent. And in this experience of Abraham there was given an object lesson of the faith which takes God at his word and builds upon his promises. "For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith." The basis of this experience is found in these words: "Looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what he had promised, he was able also to perform. Wherefore also it was reckoned unto him for righteousness." Thus the hope of righteousness by faith rests upon an unwavering confidence in the ability of God to fulfil his promises.

But such faith as this means implicit obedience to the commands of God, that obedience which always appears as the result of a genuine faith. And so we read: "By faith Abraham, when he was called, obeyed to go out into a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, . . . dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise." It was through such obedience of faith that the way was opened for the fulfilment of all that the Lord had promised. This is shown by the Lord's own statement concerning the course which Abraham would pursue: "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him."

The Lord promised; Abraham believed the promise. That he really believed the promise is shown by the fact that he acted upon it; his attitude of obedience made such a connection between himself and the Lord's purpose that he became one with that purpose, and the fulfilment of that purpose consequently was manifested in his experience. This is the genuine experience of righteousness by faith. Faith unites us with God; faith unites us with the purpose of God as revealed in his Word; thus through

the obedience of faith the plan of God is worked out in human experience.

It is plain that the faith of Abraham took hold upon the great truth of the resurrection. This is brought out in the final test of his faith in the promise of the coming of the Seed. "By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; even he to whom it was said, In Isaac shall thy seed be called: accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back." Of course this faith was based upon the resurrection of Christ from the dead, through which faith alone comes the assurance of the forgiveness of sin. For "if Christ hath not been raised, your faith is vain; ye are yet in your sins."

It is further evident that when our faith takes hold upon the same vital truth upon which Abraham's faith rested, the resurrection from the dead, we shall share in the same experience of righteousness by faith. "Now it was not written for his sake alone, that it [righteousness] was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification." Righteousness by faith, whether in Abraham's day or in our day, rests upon the resurrection of Christ. It is a risen, living Christ who dwells in our hearts by faith. But the risen Saviour is the coming Saviour, and the same faith which accepts the risen Saviour for justification includes the coming of the Saviour, and looks forward to that event as the consummation of all the hope of the inheritance.

We can thus readily see that when the time of the promise draws nigh, that is, when the coming of Christ is near at hand, those who are truly righteous by faith will not be in darkness that that day should overtake them as a thief. The faith which builds upon God's word gives understanding of God's word. The true children of Abraham, following the example of Abraham, believe that what God has promised he is able to perform and will perform, and this faith reveals itself in obedience to the commandments of God. It is thus that a people is prepared to receive the reward of the inheritance, prepared to hail with joy the returning Lord.

There is thus an inseparable connection between righteousness by faith and the coming of the Seed. That faith which is reckoned for righteousness lays hold upon the risen Saviour, and accepts in him all that was promised to the Seed, but waits in hope until the coming of the Seed for the full possession of the inheritance of righteousness—the earth made new. And so the message of right-

eousness by faith will prepare the way for the coming of the Seed, and when the Seed comes "to whom the promise was made," the righteous by faith of all ages will enter upon the full possession and enjoyment of all that was involved in the original promise of the coming of the Seed.

### "A Day of Good Tidings"

"THE night is far spent, the day is at hand." When we accepted this truth, every soul of us took our place in the ranks of the Lord's morning watch. It is ours to awaken the sleepers in all the world by the warning cry that day is dawning. Prophets and holy men of God since the world began have fallen asleep in the blessed hope of that glad hour when the day should dawn, and the day star arise in our hearts. Now we actually see the gleams of the golden morning. We must herald the solemn and glorious cry to all the ends of the earth.

"This day is a day of good tidings, and we hold our peace: if we tarry till the morning light, we shall find punishment: now therefore come, that we may go and tell the king's household." 2 Kings 7:9, margin. So spoke four starving outcasts of Israel "in the twilight" of that morning of deliverance when they found the great spoil outside the walls of Samaria, and remembered the famishing men and women and little ones shut up in the hopeless city. We have committed to us the precious treasure of this third angel's message. "I rejoice at thy word," says the psalmist, "as one that findeth great spoil." Ps. 119:162. This twilight hour of the dawn of eternity is a time of good tidings. The world is famishing. Truly if we tarry till the morning light, if we hold back now from carrying the tidings to our brethren of the King's household, scattered among all the nations of the earth, we shall have sore punishment, swift and speedy.

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we know it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" Prov. 24:11, 12. Thus does God press upon us the burden of answering the cry from the regions beyond. We can not say we know not the need; for in our papers from week to week our workers in the mission fields have told us of it, and have told how the truth wins victories wherever it is preached. And no believer in this message desires to remain ignorant of the need. There is but one thing worth living for now, and that is to respond to the call of heaven to rescue the perishing.

We know that brethren of the King's household, hungry and thirsting for

the truth that we know, are waiting for us in all the lands abroad. The little band of workers is continually finding them. And we know it because John in vision, beholding the close of this sealing message, saw the white-robed throng, washed in the blood of the Lamb, coming from every nation, and tongue, and tribe,—a vast multitude. Our business is to seek them out. Angels can guide the feet of the workers to the praying ones, as Peter was led to Cornelius, even though the heavenly messengers are unseen.

W. A. S.

### Worldly Education a Snare

THE imperative need, from a Christian standpoint, of cutting loose from the educational system of the world is plainly shown by such statements as the following, which we note in a published tribute to the late Herbert Spencer, by a professor in Columbia University. Speaking of the extent to which the latter-day doctrine of evolution is indebted to Mr. Spencer, this authority on the subject says:—

The whole philosophy of evolution has become so much the very warp and woof of human thought, that we find it difficult to realize that in 1850 not more than half a dozen men in all Europe and America had so much as an inkling of its most fundamental ideas, and that of those only one grasped them in a constructive spirit, and saw that they held the interpretation not merely of organic changes, but even of the unfolding of the universe, from star dust to the highest achievements of socially organized mankind. Within the space of thirty years Mr. Spencer, by his marvelous constructive power, and his not less marvelous gift of intelligible exposition, had made this conception so familiar to all men that since 1880 all men have imagined that mankind has always thought in terms of it, forgetting to whom they owed their enlightenment.

When a doctrine which antagonizes every principle of the gospel has become "the very warp and woof of human thought," and so universally accepted that no one seems to remember that it was not always taught and believed, what else can the few who still contend for the faith once delivered unto the saints do but cut loose completely from the world's educational system, and institute one for their children in which Biblical truth, the highest and most essential of all knowledge, shall be preserved? What we must have is an educational system not built upon human thought, but upon divine thought; not upon human wisdom, but upon the wisdom that cometh down from above; a system which leads the mind not away from the Creator, but to him. Mr. Spencer's life-work, great as it is from the world's standpoint, is a monument of the utter failure of the best efforts of the human intellect apart from God.

L. A. S.

### Some Aspects of the Labor Question

UNION labor monopoly in one of its worst aspects was exhibited in the city of Chicago in connection with the recent strike of Chicago livery drivers. The livery drivers' union, says a press description, "not only prevented livery stable teams and private ambulances from going out, but declined to permit hearses. They tried to assault an undertaker at a funeral and on his way from a funeral. They rioted in the shadow of a church. Policemen with clubs acted as pallbearers. The sick could not be moved to the hospitals. The dead were carried to their graves amid hoots and groans. One man sat, armed, by the driver's side on the seat of an undertaker's wagon, and so took his wife's body to the cemetery. A child's body was taken to the burying ground in a street car. The pickets of the union were stationed at the house while the funeral was in progress."

It is known also that in many cases relatives of deceased persons took care to prevent notice of the death from becoming public, because the strikers read the death notices printed in the daily papers, and immediately posted pickets about the premises where dead persons were known to be.

Thus by one act after another these labor trusts are making plain the fact that no respect for grief, no regard for any circumstances which may entitle one to consideration from his fellow beings, or for any rights, however sacred, is to be allowed to stand before the assumed right of these organizations to dictate to all laboring men in all matters pertaining to the right to work, and to deprive the public at any time of services upon which they depend for the comforts and necessities of life. As the *New York Sun* observes: "The open grave is as forbidden as the open shop, and the indignation which seems to seethe in some illogical persons, probably with 'capitalistic' sympathies, at the thoroughness of the Chicago proceedings, is out of place. Those drivers have the courage of their convictions under any circumstances, and at every cost to the inferior, unorganized, and outlawed part of the community."

While this strike was in progress in Chicago, there was given in New York City a dinner at which prominent representatives of capital and labor were present, in honor of the executive committee of the National Civic Federation. The president of the New York Building Trades Employers' Association made a speech in which, says the *Sun*, he created a serious disturbance among the labor leaders present by declaring: "I don't believe we have any more right to ask a man if he is a member of No. 18,000, A. F. of L., before we give him a job than we have to inquire whether he is a

Catholic or a Protestant, a Mason, or a Knight of Columbus."

And when tests are imposed on individuals, as they now are, which are as contrary to right and justice as it would be to impose religious tests, will it be at all strange if the time soon comes when religious tests are imposed, and individuals are asked whether they are Protestants or Catholics, or whether they are Seventh-day Adventists or not? All these things point to the coming of that final test which will distinguish between the worshipers of the true God and those who worship the "beast" and receive his "mark." That time can not now be far away.

L. A. S.

### Openings in Spain

WE have only just entered Spain. Brother Frank Bond and Brother and Sister Walter Bond have scarcely begun their work. Some time ago they reported the conversion of a teacher and preacher. Now they write:—

You notice from the heading of this that we have changed our address. Sabadell is a city of about thirty thousand inhabitants, located about fifteen or twenty miles north of Barcelona. A small Protestant company here, without a pastor, gave us an invitation to come and assist them in their meetings. They seemed earnest, so we took it as a favorable opening. The only way a place can be secured to be used for religious purposes is to rent it for school work. For this reason, and also because we thought it would enable us to enter homes, we decided to carry on a little school in connection with the meetings. We had quite a little difficulty in getting the necessary permission from the government. The laws are very rigid with reference to everything that is carried on outside of the Roman Church.

The man we mentioned in our last letter has been a great help to us. At present he is donating all his time to the school work. The school has an enrollment of nineteen boys. We have one large room in our house, which we use for meetings. Six meetings have been held, with an average attendance of about twenty. All have acknowledged the Sabbath, and some have begun to obey, for which we praise God.

Last Friday evening a lady called to see us. A Bible reading on the signs of the times was given. The Sabbath question came up. God blessed the study, and she went away a Sabbath-keeper. She has been here nearly every day since to study. This shows that God has prepared hearts in this land. The great need is workers. God has told the workers in America "to struggle to get into new fields." A worker in this field does not have that struggle. We have a population of over nineteen million, and probably not a hundred of them have even heard of a Seventh-day Adventist or this great message. We have recently heard from several young ordained ministers, who have some knowledge of the Spanish. They are willing, even anxious, to come to this field if the way opens. According to the papers of this country, the laws are getting more strict all the time. Sunday laws are being enforced, etc.

Surely now is the time to work. We are praying the Lord of the harvest to send more laborers to this corner of his harvest field.

What, O, what response shall be given? Nothing can be adequate that stops short of a whole people aroused to instant and constant action, throwing every resource available into God's work to-day. Then, in God, shall we find the sufficiency.

W. A. S.

### Development of the Work in Washington

IN one of the communications that came from Sister White while we were looking for a location for our headquarters in the East, the statement was made that although there was opposition to moving from Battle Creek, yet confidence would be established as soon as the move was made. This assurance gave us much encouragement when it came, but at that time we were not able to form the faintest conception of its real meaning as it has been unfolded since.

From the letters that have come to our office from nearly all our organized conferences and mission fields throughout the world, we have undoubted evidence that the Spirit of God spoke confidence to the hearts of our people everywhere when the move was made. Presidents of conferences, secretaries and treasurers of various organizations, superintendents of distant mission fields, and many humble believers among the rank and file of our people, have written to us, telling of the gladness that came to their hearts when they read the first announcement of our removal to Washington. Some say that they could scarcely refrain from tears, others say that they immediately knelt down and thanked the Lord, and asked that his special blessing might attend this change.

As letters have come from all parts of the world, and from so many who have had no correspondence whatever with one another, all in the most perfect accord, we can see very plainly that the impression all have received has been from one source—the Spirit of God.

We desire to assure our dear brethren and sisters everywhere, who have felt so deeply interested in this move, and who have written us so kindly, that we greatly appreciate this beautiful harmony that exists. It sustains us wonderfully in our efforts to make the changes indicated by the spirit of prophecy.

It gives us blessed assurance of a new era in this cause. This has surely set in. The signal blessing of God has attended every step in our removal to Washington, and the efforts to develop the work here.

The good hand of the Lord has been with Brethren Washburn and Sheafe since they came to this city, one year and a half ago. At that time there was but one church here; now there are three.

It was my privilege to be with Elder Sheafe, Sabbath, December 6, when he organized the third church in this city. Up to that Sabbath, Brother Sheafe had been pastor of the church on Eighth Street, Northeast. Many excellent people have accepted the truth under his labors during the year and a half that he has been here. These had united with the Eighth Street church until the building was well filled. As many had to travel some distance at considerable cost to attend the meetings each week, it was thought best to organize another church. A very nice hall was secured at Twelfth and U Streets, Northwest. Fifty-one persons joined on the first Sabbath. Others are being added continually. The Sunday night services are attended by four or five hundred people.

The M Street church, for which Brother Washburn has worked so earnestly, is entirely free from debt, and is now nicely fitted up for the services. The membership of this church is one hundred or more. This building is well filled, and in the near future it will be necessary to organize another church. It is not our plan to build up one large church in Washington. We propose to establish small churches, of about one hundred members, in different parts of the city and District.

We have just begun a series of Sunday evening meetings in the Masonic Temple, in the heart of the city. At this writing two meetings have been held. Although we are just entering the holidays, when religious meetings are not the most popular, we have had an attendance of about four hundred at each meeting. Space will not permit of anything like a statement of the interesting and encouraging features of these meetings.

We announce plainly and openly that they are conducted by the Seventh-day Adventists. Every week we distribute several thousand copies of the synopsis of the address. This opens the way for missionary efforts of various kinds. We are taking up the prophecies of Daniel, and intend to give an exposition of the fundamental truths of our message. The Lord has blessed Brother Prescott in the addresses he has given. Thousands of people in Washington are now having their attention called to this message, and a deep impression is being made upon many minds.

One of the many striking experiences we have had is this: An aged and infirm lady was visited by our city evangelists. She made a very earnest and intelligent request for prayer for healing. She was a stranger to our workers, but her appeal was so earnest that they could do nothing but comply. They followed the instruction of James, and the Lord honored the faith of all by stretching forth his hand to heal. The following Sunday night this aged woman was out to the

meeting at the Masonic Temple, with a heart overflowing with joy for what the Lord had done.

Brethren, why should not such experiences attend the ministry? Does not our Lord tell us to preach the gospel and to heal the sick? And does he not tell us these signs shall follow? May the Lord save us from all fanaticism, but give us true faith to do all he has commanded.

Space will not permit of a more extended report this week, but we shall tell our people from time to time of the Lord's dealings with us.

So far, we have not met with a discouraging feature in the work in this place. We are all pressed hard with much work and many perplexing problems, but our courage is good. We look for certain victory. A. G. DANIELLS.

### **Africa Feels the Impulse**

THE marked evidences of God's guiding hand in the recent experiences through which we have passed have deeply impressed many hearts, and testify emphatically that "there shall be delay no longer." The sound has gone out to British Central Africa, and has elicited the following response from Brother J. H. Watson, the superintendent of our mission at Cholo:—

We have just read in the REVIEW of August 11 and August 20 the articles describing the circumstances connected with the moving of the offices to Washington, and the hopes expressed by the different writers that in the wake of these circumstances will follow a new experience and increased power. These things are two months in the past, but the thrill of hope and courage has reached even us, who are perhaps as far distant from headquarters as any of our workers.

The conditions here cause us to feel intensely the need of special help from God that we may have good judgment and wisdom to know how to apply ourselves to work in this part of the world, where we do not have the benefit of the experience of other workers for the same class of people. We have courage to believe that as additional power is imparted to the work and workers at the headquarters, those of us who are in distant parts of the earth will feel the impulse, which may perhaps qualify us for being more helpful in doing the work that we desire to see accomplished.

Those in "foreign" fields are usually spoken of as being "at the front," but however appropriate the simile, I believe all will agree that we look to headquarters as leading in the forward march to victory. As the glad notes of "Homeward bound" come echoing down the line from those who have long stood at the front, we are assured that the land of promise is in view; and while darkness covers this part of the earth, and gross darkness the people, "even a darkness which may be felt," we hear the command, "Arise, be enlightened; for thy light cometh." Isa. 60:1, margin. "Now thanks be unto God, which always causeth us to triumph in Christ, and

maketh manifest the savor of his knowledge by us in every place."

Our hearts are with the workers in the field, and especially with these in the darkest parts of the earth. For them we daily pray. In their victories we rejoice. In their troubles we are troubled. We purpose that only notes of faith and courage shall be sounded out to these, and hope that they will not be disappointed in looking to headquarters for a trumpet call to go forward and finish the work. "Onward, ever onward!"

### **Some Conditions of Success**

WRITING in the *Missionary Review of the World* of one of those powerful revivals of half a century ago, Dr. Arthur T. Pierson makes some helpful suggestions to those who desire to see fruit of their labors for the salvation of souls. He says:—

We venture, with modesty but with deep conviction, to suggest to fellow pastors and the churches of Christ some possible hindrances to the highest success in saving souls, and home helps.

First of all, there is a *kind of preaching* that directly tends to salvation. It is of first importance to aim at a definite end, and then adjust means to the end. Pulpit essays and popular lectures may entertain and instruct, and many a good exposition of the Word may edify disciples, yet all these may have not the least tendency to bring a lost sinner to Christ. There may be nothing to arouse or awaken, to convince of sin or lead to repentance and faith. Many a sermon does not even appeal to men for a decision; the preacher expects no such movement among his hearers, and makes no effort to induce it. On the other hand, a man who is intelligently a fisher of men will see that all his method is adapted to catch them; and if there is a time of fruitless toil, will at least mend his nets, and see that they are not unfit for his calling. A man who preaches should definitely frame sermons with reference to constraining his hearers to a choice of Christ, and should insist on instant and decisive, if not visible, action on their part. A sermon is so far a failure that does not *grip* the conscience, using conviction and emotion as channels to *resolution*.

Again: too great emphasis can not be laid on *prayer*. Over and over again has God taught us that on supplication and intercession everything else depends—power to present truth, to arouse and win souls, to conduct inquiry meetings, to feel the grand impulse of a mighty passion for souls. Prayer alone can command divine resources of thought and power, open the floodgates of heaven, awaken the careless, restore backsliders, quicken dead prayer-meetings, kindle the fire on broken altars—in a word, a revival of prayer is a revival of all else that is most precious and needful. And yet prayer is the *most neglected* part of personal and church life. . . . All revivals that are heaven born have been preceded by prayers that are heaven inspired.

Once more we add, with deepest solemnity, that there must be a distinct revival of the *sense of the supernatural*.

We have fallen on days when naturalism, that twin brother to materialism, is having unusual sway. There is, even on the part of professed disciples, a decay of faith in the divine element in the Word of God, the work of Christ, and the operation of the Spirit. The days of the Ulster Revival [1859] were days when, whatever may have been the coldness of the churches, this awful blight of skepticism about the supernatural did not prevail. For ourselves, we have no confidence in any signs of a coming revival which are not attended by a new faith in God as an active, actual worker among men. While the Bible is assaulted, the infallibility of Christ's teaching disputed, the reality of the Holy Spirit working doubted, if not denied, we are dishonoring the very means and conditions upon which all true, genuine, reforming, transforming spiritual work absolutely depends. Let us learn a lesson from the past.

In a few words Dr. Pierson has given a clear view of the state of things in the churches. "There is," he asserts, "even on the part of professed disciples, a decay of faith in the divine element in the Word of God, the work of Christ, and the operation of the Spirit." This does not make the outlook very hopeful for a general revival of genuine religion, but it is a sign of the last days—a form of godliness without the power. The world needs the threefold message of Revelation 14, given in the demonstration of the Spirit. And these suggestions apply to the giving of that message.

## Note and Comment

Is the United States government concerning itself in religious affairs at the Vatican? Such is the only conclusion to be drawn from the following cable dispatch from Rome to the *New York Tribune*:—

The visit of Ambassador Storer here, and his conference with several cardinals and the pope, is now learned to have been for the purpose of representing to the Holy See how indispensable is the nomination of Archbishop Ireland as cardinal, after so many promises, and after all the church has obtained through his influence.

Mr. Storer left the Vatican pleased, and it is said that he is almost sure that Archbishop Ireland this time will succeed. Vatican circles, however, are skeptical, and the opinion prevails that although the most discussed candidates are Archbishops Ireland and Ryan, the pope will choose an outsider, who is likely to be Archbishop Farley. This belief is based on the feeling that if one American See must be honored by the conferment of the purple, New York deserves it most, because it has the largest Catholic population.

This, says the *New York Christian Advocate* (Methodist) which reprints the dispatch, "if correct, is a portentous affair." It adds:—

When our ambassadors get to running after the pope and his cardinals to rep-

resent to the Holy See how indispensable is the nomination of Archbishop Ireland as cardinal, after all the church has obtained through his influence, it appears as though a political party is paying its debts to the archbishop.

And when representatives of the United States government directly concern themselves with religious affairs at the Vatican, how long will it be before representatives of the Vatican will be directly concerning themselves with political affairs at Washington?

CHICAGO newspapers have recently given much space to accounts and discussions of the increasing crime in that city, as manifested in burglaries and "hold-ups," assaults, etc. Some figures on the subject, compiled from these papers, show that in the month from September 27 to October 27 there were 394 burglaries and hold-ups, and only 88 arrests. In the last six months seventeen police magistrates have had before them 226 persons charged with carrying concealed weapons, and of these 121 were discharged, and 105 of the remainder were let off with a light fine. There are now more than 1,000 criminal cases awaiting trial, with only four trial judges in the criminal courts to dispose of them. Within the space of four days, from December 6-9, inclusive, twenty persons in Chicago were held up and robbed, one of the victims being a lawyer, who, in attempting to run away, was shot and mortally wounded. Robbers have entered places of business, and at the revolver's point forced the proprietors and others whom they found to give up their money. One attempt was made to hold up a street car.

Not only are robbers becoming more numerous, but they are showing a more reckless disregard of human life. According to the *Chicago News*, "there has been a marked and significant change in the character of these crimes during recent years. Formerly the footpad rarely resorted to violence, save as a means of avoiding arrest. To-day the robber's weapon is used to injure, maim, and kill. Having robbed, he is likely to beat his unresisting victim into insensibility. In short, he is a murderer as well as a robber."

The *News* thinks that this disregard of law on the part of the criminal class is largely due to the lax enforcement of law, which, in turn, is due in many cases to the political "pull" that protects the dives where criminals resort, and where most of their crimes are planned. "It is the same villainous influence," the *News* adds, "that hampers the administration of justice, and secures light sentences and bridewell pardons." But this is a popular government, and when evil

conditions exist, the responsibility for them is seen in the last analysis to rest with the people themselves. The moral degeneracy is a public and general one. This gives to the situation a much more serious aspect than it would otherwise possess.

UNDER the heading "Tea and Coffee Drunkenness" a Washington paper quotes from *American Medicine* the following statement of facts concerning the consumption of tea and coffee in this country, showing the enormous waste of money by both rich and poor on these useless and harmful articles, and suggesting a direct connection between their use and indulgence in stronger drinks:—

In the annual report of the Children's Aid Society of New York is published a tabulated list of the conditions of families whose children attend the industrial schools in that city. The number of families whose condition was investigated was 3,453, and the family income of 561 was less than four dollars a week; of 1,263, from four to seven dollars; of 1,629, from seven to ten dollars. In all, the breakfast was bread and coffee only; the supper, bread and tea, with some cheese, macaroni, or fruit. Thus with all the terrible poverty, the article of diet that does not fail twice a day is the coffee or tea. Probably also in the dinner list of many these drinks were included. Surely from the working-man's dinner bucket the pint or more of coffee is never omitted. But the point needing emphasis is that in the report referred to, it is children who from earliest years are drinking tea and coffee. What proportion of the income of these poor families thus goes to the purchase of these drinks is a highly important concern, but is not directly medical. Whatever one may think as to the physiologic action of caffeine, it is agreed that it is not "a food," and that the amount of money thus wasted by the poor could and should be spent in buying real health-bringing and strength-giving foods. This economic aspect of the question also becomes doubly important both as a medical and financial matter when one finds these articles on the dietaries of all our public institutions. Should so much of the public money be spent on articles of drink, non-foods? And the custom has many bearings on health. The more coffee and tea drunk, the more tobacco used. The national consumption of coffee and tea, moreover, rises almost accurately *pari passu* with the amount of alcohol used. Is it not true, as a rule, that intemperance in the one co-exists with intemperance in the other? Is not the temperance problem closely bound up with this use of coffee, tea, and alcohol? If so, and even if not so, coffee and tea are unnecessary and peculiarly harmful to children.

L. A. S.

At a recent address in Chicago, Archbishop Quigley, of that city took occasion to state the hopes entertained by the papacy for the conquest of the Western hemisphere. "The new world was discovered by Catholics, and the cross was planted in the name of the church. We can not get it out of our heads," he said, "that Catholics will yet claim the new world again."

## 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.

### If Christ Should Come To-night?

GRACE BABCOCK

If Christ should come to-night, what would you say?

If he should ask you if some soul you'd won

To follow him rejoicing all the way?

Or if he'd ask what you for him had done

To show him which you here have loved the more,

The pleasures of this sinful world below,

Or joys which shall be found on that blest shore,

In that bright home to which his servants go?

Dear friend, what would you say?

If Christ should come to-night, would you rejoice?

Would your whole soul, filled with a sweet delight,

Be thrilled with joy at the dear Saviour's voice;

And rapture find in that sweet face so bright?

Could you look up with every sin confessed;

With every wrong or thoughtless word made right?

And in his presence feel supremely blest,

Your garments by his cleansing blood made white?

Dear one, could you rejoice?

Soon Christ in all his brightness we shall see.

Will you among his ransomed ones there sing,

"This is our Lord; we've waited long for thee"?

Waited till from the grave his saints he'll bring

To meet the living ones who watch and pray.

If you've not learned the way up to the golden gate,

O, wait not till you hear the trump in that last day,

Or you will hear the solemn words, "Too late."

Dear one, come now, to-day.

### Written for Our Admonition— No. 1

MRS. E. G. WHITE

THE book of Deuteronomy should be carefully studied by those living on the earth to-day. It contains a record of the instruction given to Moses to give to the children of Israel. In it the law is repeated. At the time when the instruction which it contains was given, the people of Israel were encamped beside the Jordan. All but two of the adults who had left Egypt had died in the wilderness. Now the generation that had arisen during the forty years of journeying were about to pass over the Jordan to receive their inheritance in the promised land. But they must first hear from the lips of Moses the instruction given

him by the Lord for them. The words of the law must be repeated to them, and they must hear again the conditions upon which they were to enter into and take possession of the promised land.

The law of God was often to be repeated to Israel. That its precepts might not be forgotten, it was to be kept before the people, and was ever to be exalted and honored. Parents were to read the law to their children, teaching it to them line upon line, precept upon precept. And on public occasions the law was to be read in the hearing of all the people.

Upon obedience to this law depended the prosperity of Israel. If they were obedient, it would bring them life; if disobedient, death.

"These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red-Sea. . . . The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: turn you, and take your journey, and go into the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the seaside, to the land of the Canaanites, and unto Lebanon, unto the great river, the River Euphrates. Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

"And I spake unto you at that time, saying, I am not able to bear you myself alone: the Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. . . . How can I myself alone bear your cumbrance, and your burden, and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken is good for us to do. So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it. And I commanded you at that time all the things which ye should do."

Moses had given the people to understand that he did not desire to monopolize the honor of government. Of all the men of Israel, he was the best qualified to be the leader of the people. But he realized that he must have counselors with whom to share the responsibilities of the work. I can not bear these burdens alone, he declared. Wise, God-fearing men were to be chosen to work

with him, and they were to remain in their position of trust as long as they gave evidence that they were loyal and faithful. These men were to show favor to no one, and they were not to do one wrong action in order to gain favor. They were never to accept bribes nor to allow themselves to be overawed by evil men. In all their decisions equity was to govern. They were to be "able men, such as fear God, men of truth, hating covetousness."

The men thus chosen were appointed rulers over the people,—rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens. Speaking of their appointment, Moses declared: "I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it. And I commanded you at that time all the things which ye should do."

And the people had agreed to the plans outlined by Moses, and had promised to follow the Lord's directions. Why then had they worked contrary to the Lord's agreement, arousing mutiny and discontent? Why had they murmured and complained, as if they were hardly dealt with? They had complained of Moses, as if he were treating them harshly, when he was seeking in every way to make their journeyings in the wilderness a preparation and training for the promised land. Obedience to God's commands, co-operation with him in carrying out his plans, was essential for their present and future good, yea, for their eternal welfare. But they had been rebellious and disobedient.

Speaking of their conduct in the wilderness, Moses said: "And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea. And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged.

"And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. And the saying pleased me well: and I took twelve men of you, one of a tribe: and they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out. And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the Lord our God doth give us. Notwithstanding



ye would not go up, but rebelled against the commandment of the Lord your God: and ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites to destroy us. Whither shall we go up? Our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there."

It was upon the very borders of the promised land that the people had broken into rebellion. The spies had returned from Canaan with their hearts filled with unbelief, and their wicked murmurings had set the hearts of all the people in rebellion. Dissatisfaction is quickly awakened in hearts that are un sanctified.

"Then I said unto you, Dread not, neither be afraid of them. The Lord your God, which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; and in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bare his son, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe the Lord your God, who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day. And the Lord heard the voice of your words, and was wroth, and sware, saying, Surely there shall not one of these men of this evil generation see that good land, which I swear to give unto your fathers, save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord. Also the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither."

The time to which Moses refers when the Lord was angry with him was when the stream that for so many years had supplied the people with water ceased to flow. It was the Lord's purpose to test his people. He would prove whether they would trust his providence or imitate the unbelief of their fathers. Before God permitted them to enter Canaan, they must show that they believed his promise.

But no sooner was the cry for water heard in the encampment, than the people forgot the One who for so many years had supplied their wants, and instead of turning to God for help, they murmured against him, in their desperation exclaiming, "Would God that we had died when our brethren died before the Lord."

Their cries were directed against Moses and Aaron: "Why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink."

The leaders went to the door of the tabernacle, and fell upon their faces. Again the glory of the Lord appeared, and Moses was directed, "Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock."

The two brothers went on before the multitude, Moses with the rod of God in his hand. They were now aged men. Long had they borne with the rebellion and obstinacy of Israel; but now, at last, even the patience of Moses gave way. "Hear now, ye rebels," he cried, "must we fetch you water out of this rock?" and instead of speaking to the rock, as God had commanded him, he smote it twice with the rod.

Moses had spoken from irritated feeling; his words were an expression of human passion rather than of holy indignation because God had been dishonored. "Hear now, ye rebels," he said. This accusation was true, but even truth is not to be spoken in passion or impatience. Moses, in taking it upon himself to accuse the people, grieved the Spirit of God, and wrought the people only harm.

Bitter and deeply humiliating was the judgment immediately pronounced. "The Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." With rebellious Israel, they must die before crossing the Jordan. Had Moses and Aaron been cherishing self-esteem, or indulging a passionate spirit, their guilt would have been far greater. But they were not chargeable with wilful or deliberate sin; they had been overcome by a sudden temptation, and their contrition was immediate and heartfelt. The Lord accepted their repentance, though because of the harm their sin did among the people, he could not remit the punishment. God forgave Moses, but he could not grant him that which he so greatly longed for,—a home in the promised land.

### A Crisis

J. O. JOHNSTON

"If there was ever a crisis, it is now." These words are found on page 16 of "Testimonies for the Church," Vol. VI; and within the past few days we have received word from the author of these words, saying, "I have been impressed to call upon the members of our churches to study the last two volumes of 'Testimonies for the Church.' . . . In the visions of the night the Lord told me that the truths contained in these books must be brought before the members of our churches, because there are many who are indifferent in regard to the salvation of their souls." Therefore we are now in a time of crisis; and not only so, but as compared with all other crises of the past, this one stands paramount.

"If there was ever a crisis, it is now."

Then, why is it that Seventh-day Adventists are not stirred to intense activity in every church in the land? Surely it must be because many are asleep, and do not discern the signs of the times. But all are not asleep. There is heard even now "the sound of a going in the tops of the mulberry trees;" and the Lord calls upon those who do hear to bestir themselves, and seek God most earnestly to awaken his slumbering people before it shall be too late to secure oil in their vessels.

We need to agonize now before God; for we are living in the very midst of the "shaking time." God's people are being shaken; the world is being shaken; and soon everything which can be shaken will be shaken. During such times as these shall we be found among those who "can not be shaken"? or shall we be sifted out? This will depend upon how we relate ourselves to God and the special work he has for us to do. God is bidding us to seek his face. He counsels us to seek righteousness and meekness, that we may be hid in the day of his anger. Zeph. 2:3.

Can it be possible that there are Seventh-day Adventists who do not discern the signs of this time? and will they sleep on, making no preparation for the advancing night, until, too late to secure oil in their vessels, they awake to hear the startling cry, "Behold, the Bridegroom cometh; go ye out to meet him"?

On page 131 of "Early Writings" is found precious instruction which we should study at this time; for it is present truth: "I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them. . . . As the praying ones continued their earnest cries, at times a ray of light from Jesus came to them, to encourage their hearts, and light up their countenances. Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these, and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their power to resist the evil angels, and trying to help themselves by calling upon God with perseverance. But his angels left those who made no effort to help themselves, and I lost sight of them."

This is the picture of the present hour, and we are either among the "earnest, praying ones" or among those who do not "participate in this work of agonizing and pleading." Where are we to-day? Are you, dear reader, among the company who are agonizing before God, and resisting the darkness around you? If not, may you hasten to join them, or

the darkness will soon shut you in, and your lamp will go out. The Lord loves his people, and he will quickly turn unto them, if they will return unto him.

### A Witness for Truth

FREDERICK M. ROSSITER, M. D.

DURING the past few years a number of huge animals, among them several of the mammoth type, have been found in various parts of the world. In all these discoveries the one feature that seems to interest scientists is the number of thousands or millions of years in the past at which the existence of these animals may be placed.

It might seem that our evolutionist friends would receive a sort of mental jar when they read of these gigantic creatures that lived twenty thousand or one million years ago, with which our present-day animals are mere pygmies in comparison. By comparing figures it is not necessary to be a very "great scientist" in order to see that present-day animals are very much smaller. It is passing strange how so many small elephants can evolve from such huge beasts! At first thought it might also seem strange that "scientists" always have these animals living at least twenty thousand years ago—but we know why.

A year or two ago the finding of a human skull in the soil of Kansas set the entire "scientific" world agog, speculating as to its age, and after "very thorough" speculation it was concluded that the owner of the skull did not live this side of twenty-five thousand years ago!

The greatest and most interesting find of recent years is the immense mammoth discovered by a Russian soldier in northern Siberia a short time ago.

From the daily press we obtain the following facts: "This new mammoth just dug out in Siberia is the most remarkable specimen of a prehistoric animal ever found. It is absolutely perfect. The wonderful processes of nature have preserved the gigantic carcass in exactly the state in which it lived. The hair, eyes, skin, and organs of the great beast are perfect."

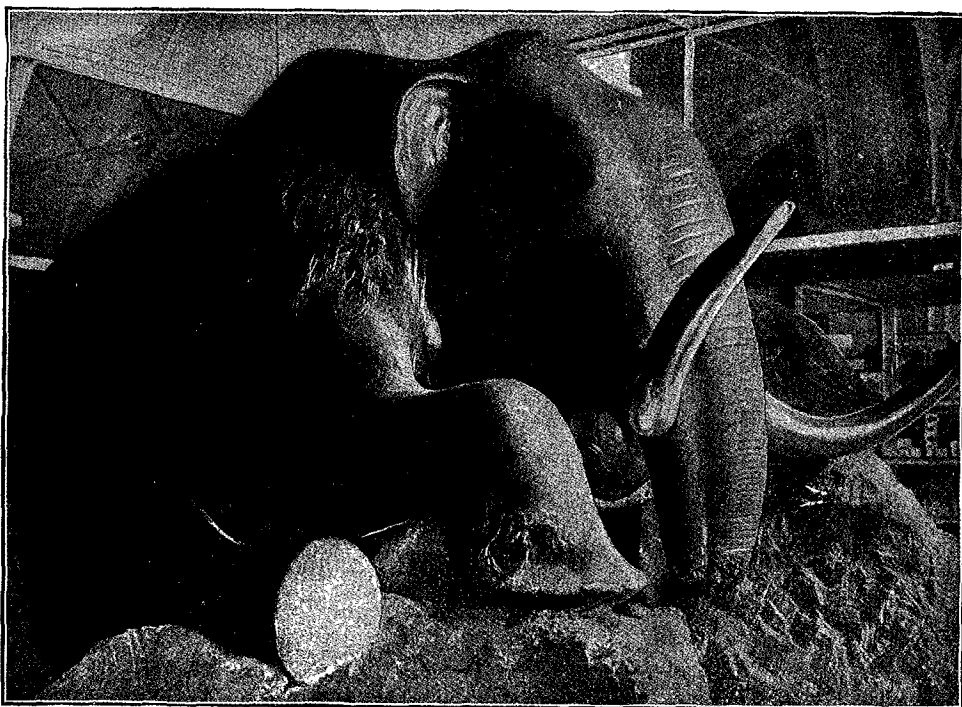
This mammoth was discovered by a Cossack who saw its great body through six feet of clear ice. Word was sent to St Petersburg, and an expedition was organized by Dr. Herz to secure the prize. The illustration here presented is from a photograph which he took. A Cossack stood guard over the animal fifty days, waiting the arrival of the party.

The animal was found in a perfect state of preservation; undigested grass was found in the stomach, and particles of grass were found about the teeth; the flesh was still red,—all showing that the animal came to a sudden death while eating, and was soon buried by some disturbance of nature.

Dr. Herz is quoted as saying: "The impromptu grave into which the animal plunged was made of sand and clay, and his fall probably caused masses of neigh-

ing soil to loosen and cover him completely. This happened in the late autumn or at the beginning of winter, to judge of the vegetable matter found in the stomach; at any rate shortly afterward the grave became flooded, ice following. This completed the cold storage till further augmented by vast accumulations of soil, and hundreds of feet of ice about this." "Thus the enormous creature was preserved for how long no one knows, through hundreds of centuries, perhaps, until not so many years ago some movement of the earth spat forth the fossil mausoleum, leaving it exposed to sun and wind until very gradually the ice crust wore off, revealing to the passing Cossack the long-hidden treasure."

The following are some of the facts about the animal: It is eighteen feet high; weighs thirteen thousand pounds, or six and one-half tons; its hair is from seven to fifteen inches long; its skin three inches thick, and weighing eight hundred



From the Scientific American

THE SIBERIAN MAMMOTH

and twenty pounds; tusks fourteen feet three inches long; length of foreleg, twelve feet six inches. "Scientists calculate that the gigantic creature lived twenty thousand years ago."

There are many interesting observations to be drawn from this discovery, but I will mention only two. First, at one time there was no ice in Siberia, but plenty of vegetation to feed great animals; and second, it must have been warm there, for elephants are tropical animals, and usually are found only in jungles or heavily wooded lands.

It is perfectly apparent that this animal lived before the flood, and who knows but that it was one of the animals named by Adam at the creation? for elephants are long-lived beasts. It was evidently killed at the time of the flood, and buried later, and preserved for a witness in these last days, to testify to the truthfulness of God's Word.

God has seen fit to reveal some things to his people in these last days that their

faith may be established. From "Spiritual gifts," Vol. III, page 92, I quote:—

"Bones of men and animals are found in the earth, in mountains and in valleys, showing that much larger men and beasts once lived upon the earth. I was shown that very much larger, powerful animals existed before the flood, which do not exist to-day." "Because the bones of human beings and of animals found in the earth are much larger than those of men and animals now living, or that have existed for many generations past, some conclude that the world is older than we have any Scriptural record of, and was populated long before the record of creation, by a race of beings vastly superior in size to men now upon the earth.

"God so ordered that men, beasts, and trees, many times larger than those now on the earth, and other things, should be buried in the earth at the time of the flood, and there be preserved to evidence

to men that the inhabitants of the old world perished by a flood. God designed that the discovery of these things in the earth should establish the faith of men in the inspired history."

O DIVINE LOVE, I have not loved thee strongly, deeply, warmly enough. . . . I beseech thee, accept me, and use me a little for thy glory. I have done nothing for thee yet, and I would like to do something. O, do, do, I beseech thee, accept me and my service, and take thou all the glory.—David Livingstone.

By thine own soul's law, learn to live;  
And if men thwart thee, take no heed,  
And if men hate thee, have no care:  
Sing thou thy song, and do thy deed;  
Hope thou thy hope, and pray thy prayer,  
And claim no crown they will not give.

—Selected.

**Higher Ground**

A. E. AXTELL

"O Zion, . . . get thee up into the high mountain." Isa. 40: 9.

"Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain." Gen. 19: 17; Isa. 40: 28-31.

THE God of Israel lift thee up  
To higher ground, to holier thinking,  
Where thou wilt live, and not unite  
Earth's baser joys, its ways and means,  
To heaven's livery.

For he hath said, "Come higher up;"  
Leave the low plains where now there  
dwells

Earth's miasms, its pride and folly,  
Doomed to Sodom's dreadful fires,  
Nor be content with middle heights;  
For, hidden there with hellish art,  
Is Satan's snare of *satisfied*.  
That word's the same to-day as when  
Of old 'twas said, "Let there be light;"  
If first there be a willing mind,  
An entering in of heaven's thoughts,  
To reach the heights before unknown,  
Shall easy be;  
For "underneath are arms of might"  
To "bear thee up, lest 'gainst the stone  
Thou dash thy foot."

Be not dismayed by dizzy heights  
Nor paths, though treacherous they may  
seem.

He leadeth thee to heaven's gate;  
The way's well known to him.  
We need not fear to trust, he doeth  
All things well. He fainteth not, nor  
Weary is. To them that have no might  
He magnifieth strength.  
To them that wait on him is given  
To mount on eagle's wings; to run,  
Nor weary be; to walk, and falter not,  
To heaven's plain, and victor's crown,  
To high and holy living.

**Shall the Blind Have the Gospel  
Preached to Them?**

L. N. MUCK

IN Mark 16: 15 we read: "Go ye into all the world, and preach the gospel to every creature." That is a direct command from the Saviour. No one is to be slighted: all must hear the message of the third angel. Again we read in Matt. 24: 14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Our Heavenly Father is desirous that all should be saved, and unless we go forward in the work of warning the world, we are not in harmony with the great Leader.

It is not generally understood by our people that an interest has been awakened in bringing the present truth within reach of the blind people to whom we now have access. There are more than eighty thousand educated blind people in America, besides many thousands who, on account of impaired vision, are excluded from our public schools. These thousands of unfortunate, truth-loving people who are forced into physical darkness, appeal to us for the spiritual light of the third angel's message, and we thank God that the way has been opened whereby the honest blind in our land may have the message.

About four years ago the General Conference began publishing the *Christian*

*Record*, a monthly magazine for the blind, which is set in two well-known systems, the American Braille and the New York Point. This paper had a good patronage from the first, and demonstrated that it had a mission and a needy field, and two years ago most of our State conferences voted in their annual meetings to recommend the *Record* and its work to all their churches. The work of the blind was taken up and thoroughly discussed at this time, and those present voted to send one or more copies of the *Christian Record* to each State institution for the blind, and to every public library where there has been a reading room provided for the blind. Some of the State conferences have followed out this idea, and the following is, in substance, a copy of the recommendation in those States which have carefully considered the matter:—

"We recommend that all our churches take an interest in the circulation of the *Christian Record*, by placing it in the hands of the blind people, and contributing to its support."

We urge you, brethren, at this time prayerfully to consider the cause of the blind, and we beseech you in the name of Jesus, to do all you can, or may feel called upon to do, in supplying all blind persons of whom you may know with the *Christian Record*, or if there are no blind persons in your community, to make donations for subscriptions for the thousands we know of, who would be interested readers, but who can not take the paper. Heaven is watching with interest the progress of this work, and we believe that God wants us to sound the gospel trumpet to those in double darkness, and we also believe that God wants these unfortunate people to hear the message in this generation. From Volume III of the Testimonies, we quote the following, which we believe is in perfect harmony with the work of this office:—

"The blind man has disadvantages to meet on every side in the loss of his sight." We can help him to overcome this loss of sight, or to be satisfied with his condition, by holding up the light of the gospel, and by giving him something to read which will enlighten him and make him to realize that these light afflictions are nothing. "The heart in which pity and sympathy are not excited at seeing the blind man grope his way in the world that has clothed him in blessings, is hard indeed, and must be softened by the grace of God. Not a face can the blind man look upon and there read kindly sympathy and true benevolence. He can not look upon the beauties of nature and trace the finger of God in his created works. Their cheering gladness does not speak to him to comfort and to bless, when despondency broods over him." If the mind is kept busy and the hands employed, all despondency and discouragements will be overcome. "How quickly would he exchange his blindness and every temporal blessing for the blessing of sight. But he is shut up to a world of darkness;" but there the gospel peace comes to every heart; and where there is darkness, God

causes it to become light. Brethren, can we afford to keep silent when there are thousands of hungry souls going down to ruin? Let us invite these blind people to go through with us to the kingdom. We are all watchmen on the walls of Zion. Let us, then, in the name of our Leader, carry this precious truth to those in darkness. "This is God's test of our character. If we have the true religion of the Bible, we shall feel that a debt of loving-kindness and interest is due to Christ in behalf of his brethren, and we can do no less than to show our gratitude for his immeasurable love to us while we were sinners, unworthy of his grace, by having a deep interest and unselfish love for those who are our brethren, and who are less fortunate than ourselves."

Where the work for the blind has been presented, a deep interest and ready response were manifested, and we feel sure that our churches and the brethren, throughout the great harvest field will gladly co-operate with us in this important work of giving the message to our blind brethren and sisters in the Lord.

Many of the States are indebted to us for literature sent to their State institutions and libraries, and we earnestly urge each president whose attention has been called to this matter by a communication from this office, kindly to send us the amount due us. Let us not place the burden on the General Conference; for we realize that the conference treasury is under a great financial strain at this time. If each should give a very small amount, this work would be greatly benefited, and we would be better prepared to meet the demands of thousands who are depending upon us for bread to feed their hungry souls.

A few weeks ago we called the attention of the brethren and sisters to the condition of the blind in this country, and some have responded liberally, and we earnestly appeal to all to consider the needs of the blind, and to send us their mite.

The subscription price of the *Christian Record* is two dollars a year, which, on account of the expense in the preparation of a paper for the blind, is a very low rate. We invite the young as well as the old to take hold with us in our attempt to rescue the perishing.

Send all donations and subscriptions to the office of the General Conference, 222 North Capitol St., Washington, D. C.

**God's Law**

SOME time ago a visitor at the Observatory of Harvard University was desiring to look through their great telescope. Consulting a book of astronomical tables, his friend said: "A star will pass across the field of vision at 5: 20 o'clock." The instrument was adjusted, and the visitor, lying upon his back, applied his eye to the glass, his friend meanwhile standing with a small hammer in his hand, and with his eye fixed on a tall chronometer clock. At precisely 5: 20 o'clock the observer said, "There!" At the same instant his friend's hammer struck the

table. The exclamation and the hammer stroke were absolutely simultaneous, although the man at the telescope could not see the clock, nor the man with the hammer the star. It was a wonderful coincidence—that passage of the star hundreds of millions of miles away across the object glass of that telescope, at the instant when the second hand marked the hour 5:20 o'clock.

The wonder seems greater when we know that the book in which was the predicted position of that distant star was published ten years before, the forecast being based on calculations running back a thousand years. In the same book were other tables predicting celestial movements a thousand years still in the future—movements which we may be assured will prove as certain in fact and as exact in time as that which has just been noted. So perfect is the law of God, and so absolute the obedience of nature to his decree! But the God of nature and the God of grace are one; and his relations to redemption are equally definite, and are sustained by no less power than those which bind the universe about his feet.—*The Pacific*.

### Three Cents a Week

G. B. THOMPSON

WOULD you give three cents each week to have Sister White come into your home and talk to you about the blessed truths of the third angel's message? In times of sorrow and deep affliction, in perplexity, distress, and disappointment, would you like to have her loving counsel? In the crisis through which we as a people are now passing, would you like to have her come into your home and counsel you concerning the proper course to pursue?

Have you enough interest in the message and the messengers to give three cents each week to have several of our ablest ministers and writers come into your home each week and instruct your family concerning the vital truths of the third angel's message?

Would you give three cents each week to have those who stand in responsible places at the head of the work, and are in touch with all the important developments of the message in the home and foreign fields, come to your home and tell you how the work is progressing in the various departments of the work, near and far off?

Would you give three cents a week to have some of the venerable, gray-headed pioneers in this message, who bore the burden in the heat of the day, make a weekly visit to your home and relate some of the stirring experiences of the early days of the message, and how God wrought in mighty power among the believers?

Would you be able, think you, to spare three cents each week if by so doing you could hear from all the faithful brethren and sisters who have left the comforts of home, bidding farewell to relatives and friends perhaps forever, to plant the standard of the truth in the "regions

beyond"? Would you give three cents each week to have a letter from them, telling how the Lord was blessing them, and hastening the truth to earth's remotest bounds?

Is it worth three cents each week to hear how the Lord is working in our various educational institutions, converting souls, and fitting up workers to carry the message to all parts of the world?

Is it worth three cents a week to you to know how the various institutions—educational, medical, printing, etc.—are prospering financially and otherwise, and to learn of the plans that are being made to build new institutions, and how you can help establish them?

Well, all this and much more can be obtained by subscribing for the REVIEW AND HERALD, which costs but *three cents a week*,—\$1.50 a year,—and brings a weekly digest of the most important religious instruction. How any believer in the message for this time can get along without the weekly visits of this excellent paper is more than I can explain. In fact, they *do not get along* spiritually. I have never found a single one in my labors who was thoroughly abreast of the message who was not a reader of the REVIEW. They are more or less in the dark concerning the important movements of the work. The salvation of many depends upon their having access to this paper, and as laborers we should do our utmost to place it in every Seventh-day Adventist home.

### "Strive Lawfully"

W. A. THEO. MILLER

A FEW days ago a young Japanese who is familiar with United States history, asked me to tell him what the Monroe doctrine was. After making clear to his mind that the Monroe doctrine forbids any power of the Old World to interfere with any struggling, weaker government of this continent, he said: "When I was in Japan, I could not conceive the meaning of that doctrine, because the army of the United States of America began to conquer the Filipinos who were very anxious to form a government by themselves, and for themselves, and enjoy the liberties that the few people of this country fought for under the leadership of George Washington. No, I could not understand. And when I was interpreter for my army at the time the allied powers occupied China, we marched up to Peking, her capital, and the Chinese told me that they could not understand the Monroe doctrine; but *now* I understand; it's good doctrine. Thank you very much!"

In the apostle Paul's second letter to Timothy, who was entering the work of God as a minister of the gospel, we read: "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." 2 Tim. 2:3-5.

Again: "The husbandman that labor-eth must be first partaker of the fruits." Verse 6. Does not this teach the doctrine that "they which preach the gospel should live of the gospel"? Is not the laborer "worthy of his hire"? Do not "they which minister about holy things live of the things of the temple"?

"Uncle Sam's" soldiers who are engaged in war with the Filipinos are paid by him, and for the reason that they are serving *him, and not themselves*. They knew before they joined the army what their wages would be, and they reckoned those wages to be sufficient to supply their needs while they were serving him who called them to the battle; but to the soldier of Jesus Christ the promise is, "Whatsoever is right, that shall ye receive."

Both letters to Timothy contain special instruction to the ministry. To be convinced of that one needs but to give them a careful reading.

The Lord has never said that a Christian can not lawfully perform secular labor, or engage in secular business. On the contrary, he plainly tells us that we, as Christians, are to be diligent in business, and that we are to do all our common work "as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart." Eph. 6:6. But I am at great loss to know what the Lord desires to teach us in the foregoing Bible quotations if it is not that those who are called of God to proclaim the glad tidings of salvation are to be supported by those who accept the salvation declared unto them. If the ministers of to-day were, to a man, faithfully carrying out this instruction, refusing to engage in worldly affairs, and especially *in speculation*, would not the believers feel a deeper interest in the message as well as in the messengers, and with increased confidence in the work of God, lay their tithes and their offerings at the disposal of the Lord's consecrated, sanctified servants? Thus minister and people and the precious cause of present truth would be enriched with both spiritual and material blessings.

"While you stand in the position of a herald of truth, a *watchman* upon the wall of Zion, you can not have your interest interwoven with *mining or real-estate business*, and at the same time do *effectually* the sacred work committed to your hands. Where the souls of men are at stake, where eternal things are involved, the interest *can not safely be divided*."

"Especially should the *minister* keep himself from every worldly entanglement, and bind himself to the Source of all power, that he may represent correctly what it means to be a Christian. He should cut loose from everything that would in any way *divert* his mind from God and the great work for this time."—*Testimony*, No. 33, pages 58, 59.

"Lord, increase our faith."

"Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20:20. And let all the people say, "Amen!"



### Why Not?

THE little sharp vexations,  
And the briers that pierce and fret,  
Why not take them to the Helper  
Who has never failed us yet?

Tell him about the heartache,  
And tell him the longings, too;  
Tell him the baffled purpose,  
When we scarce know what to do.

Then, leaving all our weakness  
With the One divinely strong,  
Forget that we bore the burden,  
And carry away the song.

— Selected.

### Baby's Wardrobe

EULALIA S. SISLEY, M. D.

COULD the average baby speak for himself, he would doubtless enter strong protest against his first wardrobe.

Although his opinions may be poorly formulated, he must be conscious of this: that whereas heretofore he was warm and comfortable, at present he is rendered quite miserable.

His respiration and digestion are hindered by tight bands, his arms and feet are insufficiently clothed, and his limbs are hampered in their movements by long, heavy skirts. He must feel, indeed, that he is entering a "vale of tears," especially when he discovers that crying is the only language he knows, and that this language is often misinterpreted. When he expresses dissatisfaction with his state, be his complaint prompted by cold feet or by tight bands, his cry is usually answered in the same way—by more food. But this often multiplies his sorrows by aggravating the colic already initiated by the foregoing causes.

In planning the baby's clothing, several important points should be considered, the object being to make the wardrobe as simple and as comfortable as possible.

Let it be remembered that an infant's bones are soft and pliable, and easily molded by constricting garments.

The band as ordinarily applied brings too much pressure to bear upon the chest. Not only is full expansion of the lungs prevented, but the ribs may be pressed upon in such a way as to produce actual and permanent deformity. A knitted band is preferable because of its greater elasticity, though one made of soft flannel will do very well if not fastened too tightly about the body. The band need not be tight in order to hold the ordinary dressings in place.

The little garments should be made as light as is consistent with sufficient warmth. The long, heavy skirts, supported only by tight waist bands, are not only colic producers, but frequently cause bow legs and curvature of the spine.

Each skirt should be attached to a bodice, or else be made in the form of a slip, so that its weight may be borne by the shoulders. Thirty inches is sufficient length for such a garment, measuring from the neck.

Since the baby's skin is as soft as velvet, the material used for its clothing should be of such texture as will not cause irritation. Also in making the garments there should be no rough seams to scratch the sensitive skin. The buttons used should be small and flat, as the pressure of large buttons would be annoying.

Perhaps the matter of greatest importance is to see that all parts of the little body are sufficiently protected from cold. Special attention should be given to the extremities, as these parts are most easily chilled. Sometimes a mother who protects herself with warm garments, thoughtlessly clothes her infant with the thinnest material, or perhaps leaves the baby's arms and neck and feet quite bare. The idea that leaving the arms and legs unclothed will "toughen" the baby is a questionable one. Even though the child may survive the experiment, it will be at the needless expenditure of much vital energy. An infant loses relatively much more heat by radiation than does an adult, hence in the former, more vital energy is required to maintain the body temperature necessary to health.

A chilling of the extremities is conducive to colic, inflammation of the bowels, catarrh of the nose and throat, and various lung troubles. It may be stated as a general rule that a long-sleeved shirt and warm stockings should be worn by the baby all the year round. During even the warmest weather, the omission of these garments should be made with the greatest caution. Of course care should be taken to avoid the other extreme, that of overclothing the baby, as one error is about as harmful as the other. The object to be kept constantly in mind should be to clothe all parts of the body equally.

Simplify the baby's wardrobe as far as possible, both as to the making of individual garments and the number of garments worn. This will lessen the labor of making and laundering, and will also facilitate that formidable process of dressing and undressing the baby.

Do not forget that the baby will grow, but make due allowance for this in arranging his wardrobe. If a baby is to develop symmetrically, he must never be hampered by outgrown garments.

Every child has a natural right to begin life by being dressed, fed, and cared for in harmony with nature's laws. Upon its parents rests the responsibility of guarding this right.

### Alcoholism Injurious to Health

So serious have become the evils resulting from the use of alcohol by the people of France that the physicians and surgeons of the hospitals have issued a public warning, which is placarded over the country, in the hope that it may help to reduce the evils of alcoholism. This placard is distributed by the public powers, and posted conspicuously in the public hospitals. It reads as follows:—

"The majority of maladies treated in the hospitals are caused, or aggravated, by the abuse, and even by the simple use, of liquids containing alcohol; all of these liquids, however denominated, are dangerous. We direct special attention to the so-called *aperitifs*, such as absinthe and bitters.

"The brandies and liquors are also very destructive, and likewise wine in large quantities. More than one liter per day of wine represents a dangerous quantity. Taken before eating, the liquids depress the appetite, whatever advertisers may say to the contrary; they burn the stomach, the liver, and the arteries. After eating, alcohol, in whatever form served, troubles the digestion, and at the end of some time it is impossible to do without drinking, and from this moment the victim is alcoholic.

"It is possible to become alcoholic in drinking regularly the liquids indicated above, and that also without entering into a state of intoxication.

"The working classes labor under the greatest error in believing that alcohol gives strength. Those who are addicted to its use realize merely an artificial excitement, which lasts but a short time, and leaves them more fatigued than before. They then desire to cure this fatigue in again consuming alcohol, and they thus become alcoholic.

"Alcoholics become insane easily, and are liable to very painful forms of paralysis. We often treat working men who have been very robust, and who have become rapidly consumptive because they have regularly taken before each meal their *aperitifs*.

"The children of alcoholic parents are almost always badly formed, weak-minded, insane, scrofulous, or epileptic. They die often in convulsions.

"Criminals are in large part alcoholics or the children of alcoholics."

France was at one time considered the most sober nation of Europe. It is now the most drunken. This is due to the efforts made to popularize the use of wines, especially the so-called light wines. The habit of wine drinking has become so strong that the people feel unable to do without some alcoholic drink, and whenever for any reason the price of wine is advanced, the people resort to the so-called *aperitifs*. The cheapness of these destructive drinks has increased their use, and the habit once formed is rarely broken.

Efforts are being made by American brewers, distillers, and dealers in alcoholic drinks to increase their sale and consumption in this country. It is deeply to be regretted that many influential

papers going into the homes of the people are lending their aid to this effort by publishing advertisements of wines, beer, and whisky. There has been during the past two years a special effort made by dealers in whisky to increase the sale of certain brands by advertising, and their advertisements appear in only the better class of daily and weekly papers. These drinks are, therefore, virtually thrust before the eyes of young people as well as of the more mature in all homes. Dealers are also advertising their goods by circulars as never before in this country.—*Northwestern Christian Advocate*.

### The Neutral Bath for Sleeplessness

This is simply a full bath at the temperature of ninety-two to ninety-seven degrees, administered in the usual manner.

Friction should not be administered, unless it be very gentle rubbing when the patient first enters the bath, if he feels a slight inclination to chill. Chill will not occur, however, if the temperature of the bath is properly adjusted to the patient's condition. The average temperature of the bath should be ninety-four or ninety-five degrees. When the patient is feverish, and the skin hot and flushed, even though there be no rise of temperature, the temperature of the bath may be ninety-two or ninety-three degrees. If the patient is thin and bloodless, with small heat-making capacity, the temperature of the bath should be ninety-six or ninety-seven degrees. All mechanical efforts should be avoided after as well as during this bath, as its purpose is to secure calmative or sedative effects. The duration of the bath when applied for relief of insomnia, should be from fifteen minutes to one hour. When used for the reduction of temperature, however, it may be continued for a much longer time, as three to four hours; and in certain cases of acute mania, obstinate insomnia, or fever, it may be continued for several hours consecutively, at a temperature of ninety-two or ninety-three degrees.

The neutral bath diminishes the pulse rate, but does not modify the respiration. Exhalation by the skin is suspended, so that water accumulates in the tissues. It is in this way the cutaneous nerves become supersaturated with water, rather than by absorption of water from the bath. At the neutral point, there is then practically no movement of fluids either inward or outward. The urine is greatly increased in quantity, while its acidity is decreased; it may even become alkaline.

The temperature and mode of administration of the neutral bath are such that neither thermic or circulatory reaction is produced. The bath may consequently be prolonged for an almost indefinite period, without producing exhaustion or any other untoward effects. When the bath is prolonged for a considerable period, the patient should be suspended in a sort of hammock, con-

sisting of a sheet let down into the tub and secured to the edges, and should be made comfortable by means of an air pillow. The temperature of the neutral bath may be maintained uniform by placing covers over the tub, and adding jugs or bottles filled with hot water as often as may be necessary; or a portion of the water may be removed from time to time, and replaced with water at a higher temperature. When the temperature of the surrounding atmosphere is such as to prevent cooling, so that the bath is warmed by the heat of the body, it may be necessary to add cooler water occasionally to prevent elevation of temperature, whereby the bath would cease to be neutral in its effects. This bath depends for its good effects entirely upon the careful adjustment of the temperature within the limits named, ninety-two to ninety-seven degrees Fahrenheit.

In insomnia there is practically no single measure of treatment so valuable as the neutral bath. For this class of patients the bath should be administered at bedtime. The patient often becomes drowsy in the bath, and may fall asleep. He may be allowed to sleep in the bath for several hours if it is found that removal counteracts its hypnotic effect, which is not infrequently the case. The sleeping patient must be carefully watched, however, to see that the head is not submerged.

On removal from the bath, in cases of insomnia, great care should be taken to avoid chilling of the surface by evaporation. The patient should be instantly wrapped in a Turkish sheet and woolen blankets, and should be dried by gentle patting of the sheet or blanket, and without rubbing either with the sheet or with the dry hand, being afterward placed in bed as quickly as possible, and his surroundings made in every way conducive to sleep, so that the good effects of the bath may not be lost by excitation of the nervous system by unfavorable conditions.

It will be interesting to recall the fact that Hippocrates well appreciated the neutral bath as a means of inducing sleep.—*Good Health*.

### One-Sided Education

MANY parents go to great pains and expense in giving to their children—and especially the daughters—the best school education their means will afford. Many sacrifices are made and much inconvenience borne that this may be accomplished, and when the "finished product" of the college or young ladies' school comes home to help make the happiness of the home, it is a great gratification for the old folks to feel that their children have had "as good as the best," and being now "educated," they, as well as the young people, imagine they have but to "go forth to conquer," with the odds in their favor. Most of these young people have learned many things. They are interested in many things,—art, literature, music, golf, college athletics, philanthropy, club

work, etc.,—and are able to discuss fluently, and with more or less intelligence, all the popular questions of the day, from the religious down to politics.

But one has but to touch upon the subject of food values, practical hygiene, and the homely virtues of the common kitchen and laundry to see how very one-sided their education really is. To be sure, they have the theory—or at least some of them have—of domestic science at their tongues' end, and can wind the best cook in the crowd all into a tangle with their scientific treatment of the subject; but how many of them can go into the home kitchen, and, with the few homely utensils which have served their mothers so long and so well, get up a good, healthy meal of victuals?

There is no reason why these daughters, and even sons, should not know something about practical matters of this kind. They should be taught to apply, as well as recite, the teachings of chemistry and hygiene, and their interest in the homely "home" duties should not only have been aroused, but stimulated and strengthened, and the value of a practical knowledge of food and food values, and of the hygienic treatment of simple, every-day home matters should have been duly impressed upon their minds.—*The Commoner*.

### Making the Church Popular

WE may set it down as a fact that no church in which the pure gospel is faithfully preached, the standard of conduct held up to the Bible teaching, and discipline maintained therewith, will be a "popular" church; at any rate not until the majority of mankind become Christians. Such a church will be a powerful one, but not "popular." It can gain popularity by filling its pulpits with preachers who preach nearly everything but Christ and him crucified; by lowering the standard of living, and by relaxing its discipline so that only the grosser forms of sin come under its censure.

It was not contemplated by our Lord that his church, set as an exponent and example of righteousness in a world lying in the wicked one, should be popular. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. . . . If they have persecuted me, they will also persecute you." And may we not add that the nearer the church is like Jesus, the more will the world hate and persecute it? We are called to be a "separate" and "peculiar people," and are forbidden conformity with the world. This being true, it follows that all attempts to adjust the church to the liking of the world must be at the expense of its true character and divine mission. The world has its code and its spirit, and these are not in harmony with those of the church as our Lord instituted it.—*Pittsburg Christian Advocate*.

# THE WORLD-WIDE FIELD

## Cuba's Need

MRS. IDA M. FISHER

LYING one hundred miles south of Key West, between the Caribbean Sea and the Gulf of Mexico, the largest and most westerly island of the West India Group is found.

Cuba, with her coast line of nearly 2,200 English miles, her 47,278 square miles, including her dependencies, her population of nearly two million souls, who know nothing of the third angel's message, presents a most interesting field for the consecrated worker.

With her two hundred or more ports, including Havana, which has one of the best harbors in the West Indies, there are twenty-three principal ones.

Intersected by a broken mountain range, which extends through the island from east to west, some of the mountains rising to a height of eight thousand feet, with two hundred and sixty rivers, independent of streams, the falls which are found in the Ayor Negro River, which are nearly two hundred feet high, and the natural bridge which spans this river, many mineral springs, the luxuriant palms and tropical fruits and flowers,—all these make it a paradise to the tourist.

No wonder a Spanish writer in speaking of this beautiful spot at the time of its discovery by Columbus in October, 1492, gives the following statements: "At the sight of that coast so clean, without shoals or reefs, in which its gentle waters flow tranquilly, at seeing those mountains covered with verdure, that sky so blue, Columbus exclaimed, full of enthusiasm, 'This is the most beautiful land that eyes have seen.'"

When the island was first discovered, it was inhabited by Indians of the same tribe that inhabited all the islands of the Caribbean Sea. These Indians lived in tribes under chiefs, who were called *caciques*. These looked upon the Spaniards with confidence, and at first regarded them as gods.

After discovering the island of Pines, Columbus returned to Cuba in July, 1494. He landed on the shore of the River Jatibonico (Ha-te-bo-ne-co), where he celebrated the first services held on the island. The Indians regarded with respect these wonderful ceremonies of the Catholic Spaniards. At last one of their old men drew near tremblingly, and said, "It seems to me that you are doing a good work, because you are worshipping your Divinity. Although it is said you

have come from strange lands with great arms to conquer many peoples and countries, nevertheless you are not vain. Know thou there is in the other life two places where the souls will go,—the one full of joy and luck, is destined for the good; the other, fear and horror, where groan the evil. If you are mortal, and fear the eternal punishment, you will not do evil to those who do you no evil; and according to what you do, you will be recompensed." Thus the savage recognized the infallibility of a Supreme Being. Most of these savages have gone the same way as those of the other islands which were under Spanish rule. It is claimed that a few families are still in existence near Santiago.

Most of the inhabitants of this island are Spaniards and Africans. After the



SCENES IN CUBA

year 1511, colonists came from all provinces, even the Canary Islands, and settled in this island. Until 1511 only the Castilians were permitted to live there, but now the Biscayans, Catalans, Asturians, Castilians, Andalusians, and negroes share its wealth.

In 1886 slavery was abolished. Until 1898 the island was under Spanish rule. Havana, the capital, has over four hundred thousand inhabitants. Santiago, in the southeastern part, which was the original capital, has a population of over three hundred thousand. Spaniards have told me that this city is far more healthful than Havana.

The chief industry is sugar and tobacco raising. Its tobacco is recognized as the best in the world, if such a thing can be said of the weed. This fact has caused some feeling with the Porto Ricans, as they think that their country produces a good plant.

All of the tropical fruits are raised on the island; and it is claimed that when the island was discovered, six varieties of sweet potatoes were cultivated.

Like all Spanish countries Catholicism is the principal religion. The people, bound down by superstition, trust to their saints and penances to gain them an entrance to the kingdom of heaven.

Alberto Jose Diaz, a former officer among the Cuban revolutionists, was the first man to carry Protestantism into this Catholic land. One day during the last rebellion, he, with a companion, was sent ahead to select a camping-ground. Spanish sentinels saw them and followed them; night drew on, and they hid in a thicket, lashing their horses, to make the Spanish soldiers think they had escaped; but not being able to deceive them, they were forced to take a log and drift out to sea, expecting to land some place else on the shore. Sunrise found them far from land. For days they drifted without food or water, and finally Diaz's companion lost consciousness, fell off, and was drowned. At last Diaz was picked up, unconscious, by a passing vessel bound for New York, and was put ashore penniless.

He spent his time reading newspapers to the men in a cigar factory. After a time he was taken sick with pneumonia, and was confined to his boarding house. Miss Alice Tucker, a home missionary, became interested in him, and living in the same house, went to his bedside and prayed with him and left him a New Testament. Diaz studied it, and was led to give his heart to God. His heart yearned for his people; and the rebellion being over, he was sent as a colporteur by the Gethsemane Baptist church of Brooklyn. He was the one who led the company of over twenty Baptist missionaries in their work.

After he returned to Cuba, he was closely watched by the police, as he had been a rebel. One day he left Havana on the railroad with two boxes of Bibles. He was arrested, as they thought the boxes contained dynamite. His Bibles were taken from him, and placed in another cell. He applied to the United States consul, as he was a naturalized citizen. On Sunday morning he asked permission to preach to the prisoners, but was refused. Nevertheless he prayed, sang, selected his text, and preached so that all could hear him. In a short time he was released. There was a great demand for his Bibles, and he sold them all. Afterward the mayor who caused his arrest was converted with seventy others in the same town.

With two other missionaries, he was arrested in the town where he was born, in 1890, where they went to hold meetings, the charge being that they broke the law by not notifying the Spanish authorities of the meeting.

Soon he organized a church, and baptized three hundred persons. One of the first persons to enter his church was his mother, who had been a pious Catholic. Diaz had the pleasure of baptizing her, and it so affected him that all he could say was, "Lord Jesus, this is my mother." At the end of two years' work eight thousand persons had offered themselves for baptism, and he had received eleven hundred.

Later reports of his work testified of "twenty-five ministers, thirty churches and stations, day schools in which seven hundred pupils were being instructed, twenty-five thousand Sunday-school pupils, and industrial schools."

So it is that the blessed gospel of peace has begun its work in this darkened part of the globe, but when "this gospel of the kingdom shall be preached to all the world as a witness unto all nations; . . . then shall the end come."

In the entrance of Protestantism, Cuba holds open to us her door, and invites, yea, pleads, that this last message of the soon coming of our Lord be preached to her millions. Can we close our eyes to her needs any longer?

### **Simla, the Summer Capital of India**

MRS. J. L. SHAW

AWAY in the central chains of the western Himalaya Mountains, fifty-eight miles from the main railway, is Simla, the summer capital of India—the summer home of the viceroy and leading government officials. This was first established as a health resort in the early part of 1800, and has for years been the summer residence of the viceroy and officials of the government of India, and their retinue of government servants.

Simla has an elevation of seven thousand feet. Up to the present time all the travel of the fifty-eight miles is made by tongas, over a broad, well-kept cart road. When it is known that this distance, and the ascent of seven thousand feet, is made in eight hours, it can easily be seen that everything must be done most orderly to accomplish the trip. Each tonga is equipped with two strong horses, which are changed every two or three miles. The drivers are stalwart natives of dignified bearing, with steady nerves, and, as far as we could see, kindly manners. To avoid accident, each driver is provided with a horn, which is blown occasionally to warn the return tongas, bullock trains, or camel caravans, of their coming. Everything, from the driver to the harness and bullock wagons, is of a substantial nature. It is evident that lightness of weight has never entered into the thought, but, rather, substantiality. No doubt this has saved lives; for accidents are seldom known, though at times during the rains the old cart road is regarded a little dangerous. At the present time a railway is under construction, and will soon be in operation. This will make Simla more accessible to tourists.

As one begins the ascent, he leaves behind the hot and sultry plains, dotted with rice fields and native villages, and finds instead towering hills and green slopes, which are a pleasant change from the heat and congested condition of the cities. When work is impeded by sickness, it is, indeed, a boon to lift up our eyes to the hills, from whence cometh our help. These old Himalaya Mountains bring relief to many worn missionaries in India, and are natural provisions for giving renewed health and vigor.

About thirty miles distant, as one winds in and out among the hills, Simla can be seen quite distinctly, and the buildings that can first be recognized are the town hall and Viceregal Lodge. Simla

covers an extended area, and jinrikishas are used by nearly every one. These are drawn by four or five native men—two in the front, and two or three at the back. The men make a very pleasing appearance in their highly colored costumes, as they run up and down the hills with the jinrikisha. The privilege of riding in a carriage in Simla is granted only to the viceroy—the commander in chief and lieutenant governor of the Punjab.

One of the most interesting points is the peak of Jako, eight thousand feet in height, in the east of Simla. This hill is thickly wooded, and its slopes on all sides are covered with beautiful homes. On its top a Hindu priest lives, and has a heathen temple. He spends his life in worshiping idols and feeding the monkeys grain. When we visited Jako at first, we did not see any monkeys. The old priest, now almost blind, brought out grain, and began to call the monkeys. They seemed to know the voice; for there were answers from all over the mountain-sides, and soon from all directions they came, large, small, and medium-sized. Some, too weak to walk, fastened themselves to their mothers, and swelled the number. They ate their food greedily, and when we ventured to offer a little food to the rajah, or king of the company, he gave a snarl, and made a most hideous grimace. These monkeys are free to wander all over the city, as people are not allowed to molest them, there being some who regard them as sacred, and worship them. It is not an unusual thing for twenty or thirty to pass along together in the main thoroughfare, or to walk into a house and take what best suits their fancy.

The chief building of interest to the visitor is the Viceregal Lodge, the residence in the summer months of Lord Curzon, the viceroy of India. The grounds have the appearance of an American park, covered with green grass and an occasional cluster of pampas grass.

The climate resembles very much that of California, but the winters are colder. During the warm weather there is an evenness of temperature that makes it a very healthful place. Here are gathered representatives of the best families of England and India. The system and thoroughness that characterize the government work in all its branches are reflected in the homes of the people, and there is much really to learn and admire in these English and Indian people.

It was our privilege to spend eight weeks in this beautiful retreat, with two of our workers, Sisters Wilcox and Knight. To reach the class of people represented in this place is no small undertaking, but the Lord has greatly blessed the efforts made. Miss Wilcox came to India as a self-supporting missionary. By means of the health work, she has gained access to some of the most influential homes in India, and has had experiences that have shown the leadings of the Lord in a marked manner. Miss Knight has spent two summers here, and formed a large circle of friends, and has had a very pleasant connection with the Young Women's Christian Associa-

tion. Some have taken their stand for the truth, and others are interested.

*Calcutta, India.*

### **Africa**

ONE hundred years ago Central Africa and the Congo region were shrouded in dense darkness. Superstition, cruelty, and debauchery ran riot. It is only with the last quarter of a century, since the valiant explorations of Livingstone and Stanley, that we have seen the rays from the Sun of righteousness illuminating the awful gloom. The religion of the people is fetishism, a form of demon worship, the utter hopelessness of which renders its devotees much more ready to receive the gospel than are those of other heathen countries, where their religions promise future rewards.

The vigorous churches there, with thousands of stalwart, independent Christians, who a few years ago were naked savages, "having no hope, and without God in the world," should stimulate the churches in the home land to more earnest efforts to sow the good seed in the vast fields of rich, virgin soil in the regions beyond.

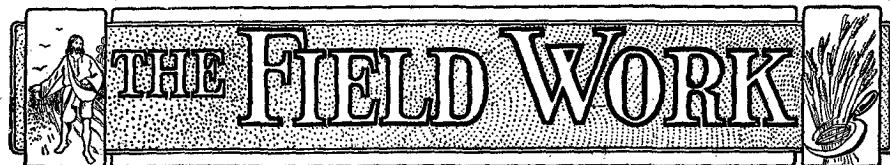
The Roman Catholics are opposing the work of Protestant missions, even to the extent of committing acts of violence upon the persons of Protestant converts. They are pre-empting large districts, to the exclusion of missions, and at present are especially aggressive.

The history of missions is replete with difficulties and oppositions; but these are the badge of the genuineness of the work, and have tended to strengthen and purify it. There is no alternative; we must press forward; duty demands it; the love of Christ, the needs of Africa's millions of people, and the opportunity all demand it.—*Selected.*

"WITH the open door to every land, with the beckoning hand of waiting nations, with many ready to go, and with our abounding wealth given us by a mighty God—what wait we for?"

THERE are hundreds of languages into which not one word of the Scriptures has yet been translated. In the islands of Polynesia it has been estimated that there are over one hundred languages sufficiently distinct and worthy to warrant the preparation of independent versions. Africa, from the West Coast, going eastward through the great district in the interior, which the native church of Uganda has claimed as the outlet of its own missionary zeal, has a number of languages. South America and Central America have native tribes which are yet entirely without the Word of God. The languages of the Indian empire alone number one hundred and fifty—not mere dialects, but as different from one another at least as French is from Spanish. And over seventy million people, speaking nearly one hundred of these languages, are still without any portion of the Scriptures in their own tongue.—*Selected.*





# THE FIELD WORK

## Japan

KOBE.—The past month has been the most prosperous in our history here. Six new patients have applied for treatment, and six or eight have continued from the previous month. The last two weeks particularly have been busy ones. Of late, when patients come in, they tell us they have been hearing a great deal about this place, and have come to see what we can do for them. During November our receipts were about two hundred dollars. The patients have begun to show some interest in our belief.

At the beginning of November we divided our forces, Drs. Kumashiro and Kawasaki taking charge of a little sanitarium in the locality where there are more Japanese than there are in our neighborhood. Brother Kuniya has been holding meetings in Kobe, with an encouraging attendance.

S. A. LOCKWOOD.

## Kansas

NORTHWESTERN Kansas is my present field of labor. This district is not so densely populated as the country farther east; but it contains many souls that have never heard this great truth. O, how we need more consecrated workers! We need canvassers, missionaries, and medical missionaries in this field. Here is a good place to get experience; one comes in contact with men and women from every part of the world. There is opportunity here for young men and women to show their willingness to work for God. The work is moving on. Our Captain is commanding, and the victory is sure. We are now in the midst of the week of prayer, and we believe many souls will be blessed. As soon as the week of prayer is over, we expect to begin a series of meetings.

Any one desiring to enter this field to canvass, sell *Signs* and tracts, and distribute reading, is invited to address me at 821 West 5th St., Topeka, Kan.

T. GODFREY.

## South Africa

AFTER a comparatively smooth voyage of twenty-four days, we landed in Cape Town, November 24. About ten days were spent in London on our way to Africa, during which time we visited the sanitarium and the school. Those who contributed so cheerfully to the former will be glad to know that it has paid its way from the beginning, and that its patronage is increasing. Fifty young people are enjoying the benefits of the school, many of whom are wholly paying their way by selling our literature in the great city. We could but admire the faith and courage of these devoted students. The school equipment and facilities are very limited, but the Lord is blessing the work, and will, I feel sure, send forth from the world's metropolis many earnest laborers to assist in gathering from among the nations the remnant of Israel. The power of present truth is yet to be felt in the world; but

this will not be until its power is more sensibly experienced in the lives of those who profess it. When self is *dead*, the truth will live.

After three years' absence, many changes appear in this field. Satan would like to wreck this message, but the Captain of the Lord's host is leading the work, and it is destined, not to defeat, but to triumph gloriously.

Several of the brethren and sisters met us at the wharf, and gave us a hearty welcome. We hope so to labor together and so to co-operate with the Lord that his work may be speedily accomplished in this part of his vineyard.

I. J. HANKINS.

## India

ASANSOL.—After a pleasant voyage we reached Bombay, India, March 30, 1903, remaining there until July. We have been working with our excellent paper, the *Oriental Watchman*, which is carrying the third angel's message in this sin-darkened land.

From there we went to Poona, where we also began canvassing with the British *Good Health* which is published in London especially for the Indian field. With this we are able to reach the Parsee class, who are a very intelligent people. They do not believe on the Lord Jesus, but are of those "who changed the truth of God into a lie, and worshiped and served the creature more than the Creator." They are vegetarians as a rule, and *Good Health* takes well among them. We have been able, however, to get the *Oriental Watchman* into several Parsee homes.

We had some precious experiences while in Poona, and the privilege of seeing one woman who had served Satan for about sixty years give her heart to the Lord. What a grand privilege to carry this life-saving message to a dying world! One day while walking on the street in Poona a man whom Mr. James had canvassed stopped him, and asked that he would pray for him. He had once been a Christian, but had gone back into the world.

Since leaving Poona we have been traveling through the northern and central provinces. We can see that the Spirit of God is working mightily upon the honest-hearted people. The *Oriental Watchman* has been circulated for about six years now, and the truth which it contains has stirred the people. Often pressing invitations are extended to us to spend the evening with families, and more fully explain to them this message. It is easy to work for the people of India, as this truth is new to them. Then, again, I believe the Lord is doing a special work at this time; for he says that the work will be cut short in righteousness.

We have no time to lose; for we can see that the Lord is calling out a people from the world who will make up the number of those "that keep the commandments of God, and the faith of Jesus."

Our conference was held in Calcutta, November 6-16. There we met all the

workers of India, after being separated from our people for over seven months. How it cheered our hearts to hear the glowing reports from different parts of the field! Together we enjoyed the spiritual feast which our hungry hearts had been longing for. The Lord came very near and blessed in our meetings.

When the conference closed, all the workers seemed anxious to return to their work again. I was very much impressed with the spirit of brotherly love that existed among them.

What a privilege to meet with so many of God's people, whose hearts are aglow with his love, and whose highest ambition is to win souls for Jesus.

MRS. W. O. JAMES.

## Argentina

CRESPO.—We have watched with interest the removal of headquarters from Battle Creek to Washington, and it has rejoiced our hearts to see the manifest leading of the Lord. The willingness to follow the heavenly counsels is sure to give fresh courage to our brethren everywhere.

We have no discouraging report to send from this part of the field. Brother McCarthy writes me that fifty-five are firm in the truth, as the result of the effort in Missions. The Lord is working in a wonderful manner there.

We pitched our tent in the village of Crespo, Entre Rios, early in September, to hold a local meeting for the brethren of the province. Each evening we had a meeting in the Spanish language, for the benefit of the people in the village and vicinity. These meetings were conducted by Dr. Habenicht and myself. The day meetings were conducted mostly by Brethren Westphal and Maas, in the German language, as our brethren in this vicinity are German. There was a good attendance of our own people, and at the close of the meeting four were baptized.

As there was considerable interest manifested on the part of the Spanish-speaking people, Mrs. Town and I remained to follow up the interest. It is slow work among these Catholic natives, who have never seen a Bible, but we are seeing some results. Five have begun the observance of the Sabbath, and have expressed a desire for baptism.

From here Brethren Westphal and Maas went to a German colony on the east side of the province, with the tent. They pitched the tent in the village, near the place where we held our general meeting in March, and where Brother Maas has since been working. In a letter just received from Brother Westphal, he reports five baptized recently, and others keeping the Sabbath, who will be baptized soon.

One of our native workers, Brother Diriwachter, is working in the province of Santa Fe. He reports that a German Catholic family with four sons has begun to keep the Sabbath.

A few months ago a young German teacher came to our school to study. He had to room with other young men. When they had their worship together before retiring, he made sport of it for a time. But after a while he grew more serious, and it became clear that he was having a struggle with the truth. At last he gave in, and sent me the following note:—

"I have decided to be baptized, to liberate myself from this load that I

am always carrying, and to find eternal peace. Although I do not expect that my life from now on will be free from tornadoes, I believe the Lord will help me in the struggles I may have to go through, if I give myself entirely to him. May the Lord help me in a fulfilment of that which I to-day promise. Do not forget me in your prayers; and let me know where the baptism will take place."

The young man has taught school for some time among the German colonists here, who are opposed to us, and it has cost him quite a struggle to take this stand; but he could not withstand the power of the truth. So, even in this dark land, the good work is going forward slowly, for which we give thanks to our Heavenly Father.

N. Z. TOWN.

### Scotland

THE Lord is still blessing our efforts in this field. Wednesday, October 28, we had our first baptism, when thirteen precious souls were buried with their Lord in the watery grave. About the same number are now waiting the next opportunity for baptism. We expect before long to organize a church here, and at this writing there are between thirty and forty who are ready to become charter members of the new church. The interest in our meetings, especially those held on Sunday, is excellent. The Lord is working. Of this we frequently see evidences.

One of our dear brethren, formerly a Salvation Army captain, but now a successful canvasser, gave his heart to the Lord when he was a boy. At that time his father was a devoted Christian worker, and for years enjoyed a rich experience; but when in temptation, he fell into great wickedness, and for years led a life of sin. The son came to our tent-meetings, accepted the truth joyfully, and soon began to feel a burden of soul for the restoration of his father. The father began to attend our meetings, became interested in the prophecies, and last Sunday the Lord led me to plan a discourse especially suited to this man's needs. The Lord blessed the word with power, and that night the Spirit brought salvation to that home, and at midnight there were songs of praise over the return of the lost sheep. Before his conversion, this man said that he must be a Seventh-day Adventist if he ever came back to the Lord. Both father and son are, by training, expert commercial canvassers, and we now expect their talents to render good service for the Lord.

Another brother, a master baker by trade, holding a leading office in the Congregational church, came to the tent-meetings, heard the message, and was convinced of its truth. Saturday was his busiest day; but after visiting, talking, and praying with him, he decided to obey the Lord. Then the Lord began to work for him by what seemed to him strange providences, although they were not new to us. The very week he made up his mind to close his store on the Sabbath, although he could not do so without giving notice, people came and paid their bills on Friday, who had never done so before until Saturday night or later, and on the Sabbath of that same week there was so little business in the shop that the brother changed his clothes and came to the Sabbath service, leaving his wife and a hired girl to tend the shop. When

he returned from meeting, his wife told him that they had done no business since he left, nor did they do any until the Sabbath sun had set; and then there came such a constant stream of customers that the brother, his wife, and the hired girl were kept busy until the closing hour, and thus a whole day's business was done in the few hours between sunset and midnight. In this remarkable way by his providence, the Lord spoke to this dear man, and showed his ability to care for him. His shop has been closed ever since on the Sabbath, and he is firm in the truth.

Another brother was an inveterate user of tobacco, although a professed Christian. He heard the message, and became convinced that his Sunday-keeping and his tobacco using were alike wrong. He first desired to be free from the tobacco, but promised the Lord that if he would deliver him from the tobacco, he would also keep the Sabbath. The Lord heard him, and he has had no desire for tobacco since. Then he determined to keep the Sabbath, as he had promised, but the enemy strove hard to turn him from his purpose by picturing before him the dire results to his wife and large family of small children. We encouraged him to obey, and to leave the future with the Lord. He began to keep the Sabbath, and in consequence lost his work and good wages as a carpenter. Then the Lord worked for him. The Scotch people all buy their bread for the week at one time, and for years past on each Monday morning his wife has needed to replenish the bread box, but on this particular Monday morning the usually empty bread box was found to be full of bread.

The scoffer would make light of this, but we who know the God of Israel know that he who replenished the barrel of meal and cruse of oil for the widow of Zarephath is the same yesterday, today, and forever. This brother entered the canvassing work, the Lord blessed him greatly, and after this we presented the tithing question. He heard, but did not obey. The Lord began to slacken his hand, and for two or three weeks success departed from him. I told him plainly he was robbing God, and that it would pay him well to take the Lord into partnership. For some time he held out, but we pleaded with him not to reject the light, and assured him that the Lord would prosper him. A letter received from him a day or two ago would do anybody good to read. I will give a few extracts from it:—

"I had very good success in my delivery yesterday. I lost only three books, and that was made up to me by the gentleman in my last lodging, who, seeing me unwrap a copy of 'Great Controversy,' bought it. At night when I was looking over my day's work, I set the tenth part aside to give to the Lord, and the Lord does hear and bless. The Lord drew me out to canvass to-day, and he put in the orders in a manner one could scarcely look for. He is a grand partner. To-day we [meaning the Lord and himself] sold four copies of 'Eden to Eden,' four of 'Christ Our Saviour,' and one of 'Making Home Happy.' Further on in his letter, he writes: "Dear brother, Mr. Brown was telling me last night that Mrs. Brown was saying that she did not understand how some things are as they are. She has, as a rule, to send for goods on Thursday, and yet this week she needed nothing, although she

has not bought more than usual. Mr. Brown quoted that passage that tells us something about being careful to entertain strangers, for some had thereby entertained angels unawares. So the Lord is speaking in more ways than one to them. Praise the Lord." The Mr. and Mrs. Brown were boarding him without charge.

Dear brethren and sisters in America, others may explain these things as they choose, but we see in them the manifest working of our wonder-working God accompanying the preaching of his last great message by something approaching those signs and wonders which the Saviour promised to the apostolic preachers of the early gospel. Pray for us and the work in Scotland.

ALEXANDER RITCHIE.

### Dedications in Wisconsin

WE held a series of meetings and dedicated a church building at Clear Lake, Wis., November 27-30. Elder J. B. Locken and Brother C. D. AcMoody were present to assist in the services. Sister Lottie Farrell was also there in the interest of the church-school work. At all the services the house was quite well filled with attentive listeners. A commodious little meeting house worth about five hundred dollars was formally dedicated to the service of the Lord on Sunday, November 29. This building was entirely free from debt. Arrangements were made to increase the order for the special number of *The Signs of the Times* three hundred copies.

I also visited a newly organized church at Barron the evening of the thirtieth, and talked to them in regard to missionary work. They ordered five hundred copies of the Capital and Labor number of *The Signs of the Times*.

I next went to Eau Claire, December 1, and continued meetings over the following Sunday, December 6. On the last day of the series of meetings we dedicated a new house of worship in that place. Elders T. B. Snow and J. B. Scott, and also Brother L. L. French, were present to assist in the services. The interest in our meetings increased as long as we remained there. Five hundred copies of the Capital and Labor number of *The Signs of the Times* were added to the order which they had already made. This paper was meeting a ready sale in that city. An immense number of copies could be sold if the proper effort could be made.

The prospect in Eau Claire seems quite favorable for an increase of membership in the church. It would have been quite agreeable to our feelings if we could have remained longer to conduct meetings in the new church building, but the large amount of conference business at this season of the year made it necessary to return to the office. Elder Scott is spending most of his time this winter in the new sanitarium at Madison, doing pastoral work with the patients, and also conducting meetings in the People's church in the city. He reports that some have lately accepted the truth in the sanitarium, some in connection with his labors in the church, and one family who were attending his services at the People's church. Had it not been for his interest in Madison, he could have remained in Eau Claire, but as it is, Elder Snow and his wife will follow up the work there.

WM. COVERT.

## Brazil

At the Curitiba general meeting, arrangements were made for Brother Emil Holzle and the writer to labor together among the Brazilians in the Pavana Province. Accordingly, upon my return from the Rio de Janeiro general meeting, I started for Curitiba, where Brother Holzle lived, to meet him and then go with him into the field. On my way to Curitiba I spent one Sabbath at Joinville, then passed through the Hausa Colony, visiting the brethren who live there, and celebrating the Lord's supper with them. At San Bento, where I was obliged to go in order to get a mule that I had lost on my trip to the Curitiba general meeting, I also celebrated the Lord's supper with the brethren. After passing through Rio Negro, and visiting the believers there, I arrived at Curitiba the first of October.

As soon as possible Brother Holzle and I left Curitiba, and after a short day's journey we came to a small Roman Catholic town called Bocayuwa. Here we met two families who had for some time been reading our Portuguese paper, the *Arauto da Verdade*, and were much interested. One of the men, the mayor of the place, offered us the town hall in which to hold meetings at any time when we were able to do so; but owing to more advanced interests in a number of other places, it did not seem best to leave those in order to create a new interest, and so we went on, promising to return and hold meetings as soon as we were able to do so. Leaving Bocayuwa, we intended to go to Ouro Fino (Fine Gold); but just as it was getting dark, we lost our way, and after traveling nearly two hours without meeting any one, we heard the barking of dogs far down in a valley, and soon found the house. As these people had no pasture for our animals, we had to go a little farther, to a place called Campinhos. Here we were very hospitably entertained by an aged Brazilian planter. Our missing the road seemed providential, for this man and his family were hungering for the truth.

Leaving Campinhos the next morning, we were soon overtaken by a heavy rain, which continued the rest of the day. About dark that evening we arrived at Serro Azul. The following day it rained even harder, so we spent the time in visiting some Englishmen who lived about ten miles from Serro Azul. We next went to Ribeira. In the vicinity of this villa a number of people have for some time been interested in the truth, and are keeping the Sabbath. We spent two weeks with them, also visiting others in the neighborhood, some of whom are much opposed to the truth, all being Catholics. Sabbath, October 31, we buried fourteen dear souls with their Lord in baptism, while four others are expecting to be baptized in a few days after they are legally married.

The loose way in which the marriage relation is treated in this country, owing to the influence of the Roman Catholic Church, causes much difficulty in our work. Since the republic was proclaimed, legal marriage exists, but the priests as a rule do all in their power to have the people disregard the laws, and become married by the Catholic Church, as they do not like to lose their prestige. Many simply live in concubinage. Of those who were keeping the Sabbath at this place, two couples, who had been married only by the Catholic Church, now

sought to comply with the requirement of the law, becoming married by the civil authorities.

But too often, when these people seek to place themselves in right relation to God's law and man's, the guardians of the law, who themselves are frequently leagued with the political priests, do all they can to hinder the people from carrying out the requirements of the law, by asking exorbitant prices for the performance of the ceremony, or else by making other unjust demands. But the truth is triumphing, and gradually is its light dawning in Brazil, for which we praise the Lord!

F. W. SPIES.

*Salto.*

## The Transfer of Stock in the S. D. A. Publishing Assn.

THERE was sent to Wisconsin the list of three hundred and sixty-five shares of stock in the Seventh-day Adventist Publishing Association, with the request that we get this stock signed over in the interest of the new corporation which is being organized at Washington, D. C.

Our success has been better than was expected. We have been able to return three hundred and fifteen shares, fully transferred, out of the three hundred and sixty-five committed to our trust. Quite a large per cent of this stock was in the name of persons who are now deceased. As far as we can ascertain, all this stock held by living persons has been signed over. These shareholders were found to be in various States, and it has required no small amount of correspondence to trace them and secure their certificates. Up to date, we have returned all but five shares which have been located. If the sister whose name was on this certificate was living, it would doubtless have been signed over, too.

It is encouraging to know that the loyalty of our people to the Lord's cause is such that the business connected with these financial interests can be transacted in a Christian way.

WM. COVERT.

## From Book to Building

At the opening of the first Sabbath of the week of prayer, it was our privilege to hold our first service in the new Study Hall Building, at the Emmanuel Missionary College.

A deep sense of the sacredness of the place pervaded every heart. All were happy in the thought that this building, which has been erected for the teaching of the holy message committed to our trust, is almost entirely the handiwork of young men who are preparing for the gospel ministry,—young soldiers of the cross who have dedicated the intelligent service of their hands, as well as of their hearts, to the cause of the Master.

Most buildings are ultimately erected on a much more elaborate scale than at first planned: Different tastes and supposed wants are gratified by the addition of this and that convenience, until the final cost far exceeds the first estimates.

In the case of the Study Hall, this rule was reversed. The first plans for the building were almost double in size those ultimately adopted. First, one unnecessary addition was dispensed with, then another convenience which we had supposed we could not possibly do without, until a plain rectangular building,

one hundred and fifteen feet six inches long by forty-four feet ten inches wide, remained. The very experiences through which we have passed have only served to make its walls and halls more dear.

For months our little band had toiled and watched the building rise. First the architect's plans had to be made. Should we hire an architect, or do the work ourselves? The plans were finally drawn by Brother A. S. Baird, who has charge of our mechanical industries. The work was done in and with the mechanical drawing class. Then came the making of the blue prints. Under Brother Baird's direction this work was accomplished entirely by the young men. The fine work on these has been commented upon by a number of men who from time to time have come here to sell us material.

Next came the cement walls for the basement, and then the frame superstructure. God's eye was upon it all, and inexperienced as our boys were, no lives were lost, and no one was seriously hurt, while the construction proceeded.

It seemed impossible to hire mechanics to put on the heavy concealed gutters or to install the furnace heating plant. The heating plant we finally installed ourselves entirely by student labor, and we are glad to state that it gives better satisfaction than any other on the premises, and cost us between four and five hundred dollars less than any firm would have installed it; and, with the exception of the chapel ceiling, the building was plastered entirely by student hands.

There is no disposition on the part of young men to mar buildings which they themselves have erected. This work stimulates dignity and sobriety of character. And we know that as these young men go forth to distant mission lands, they will be independent and self-reliant, able to grapple with the practical problems of life.

To God we give the glory that this building has been erected by student hands whose hearts and characters have been built up in the knowledge of him who does all things well.

As yet the Emmanuel Missionary College has no dormitories in which to house the students. We expect to build simple cottages for this purpose. And daily our prayers are ascending to God that the hearts of our brethren and sisters may be moved upon to take up the precious ministry of selling "Christ's Object Lessons," thus watering their own hearts, leading souls to the kingdom, and causing means to flow into the College treasury for the purpose named.

As we view the buildings already erected, our hearts well up in gratitude to God. It is money derived from the sale of "Christ's Object Lessons" that has put them up. We think of the prayers which have ascended from the trembling hearts of our dear brethren and sisters who in their inexperience have gone forth from the simple duties of home and field and shop, and entered upon the ministry of canvassing for "Christ's Object Lessons."

In the vision of the mind we can see young men and women who have never yet had the advantage of training in our schools, thus beginning their warfare for Jesus Christ and the cause of his kingdom here on earth. We can see devoted husbands and fathers, wholly unaccustomed to canvassing, leaving their daily toil and going forth in the strength of Emmanuel, to invade the king-

dom of the adversary, carrying the truth to those who know it not, and at the same time providing the means that a home may be built for their sons and daughters.

We can see frail and timid mothers who have never done such work before, leaving their families and firesides and going forth to sell the precious page. And even once again as we think of the aged and infirm who have long waited for the coming of their Lord and Master, and know that they have loyally borne their part in this campaign of heaven's giving, we can only say with one of old, "What hath God wrought!"

Amen and amen. God's plan for raising the money to build this school has endeared it and his dear people who have labored so faithfully, to the hearts of all who labor here. It is, as has been promised, "unifying the churches."

In God's name let us go forward with this good work. Never, never must we weary of well-doing till the day is done, the victory won. Christ is the finisher as well as the author of our faith. O, that the church may awake and arise, and shaking herself from the dust of sin, put on the beautiful garments of righteousness which the Lord provides!

"Do something, do it soon, with all thy might;

An angel's wing would droop if long at rest;

And God himself, inactive, were no longer blest."

P. T. MAGAN.

### How the Work Is Going Forward

It takes work to circulate a million copies of *The Signs of the Times*, as every one who has had experience with the Capital and Labor number can testify. We are glad to see, however, that there seems to be no objection to this from those employed in the publishing house, nor from those working in the field. As an evidence of this, we note that many of our workers in the publishing house, after putting in extra hours in making the paper and in mailing it, are going out evenings to sell it. But as a still wider evidence of the work required and the interest manifested in this truth-filled number, we will quote from a letter just received from Elder C. McReynolds, president of the Kansas Conference:—

"Your communication regarding the *Signs* work came to hand this evening. I have just returned from a two weeks' effort to get every one to take part in this work, and in many places the work is moving forward nicely. We have now ordered about twenty thousand copies, and expect that this is hardly half of what we shall use. We have at last four workers in towns that have never been worked with the paper, and where we have no churches. Elder A. R. Ogden, who has just returned from South America, will work all the towns on the Missouri Pacific Railroad from Salina west to the Colorado line, and then back on the Union Pacific to Ellsworth, which is nearly half way across the State on two roads.

"W. F. Surber, our former State agent, and W. V. Robb are in the eastern part of the State. They have worked two small cities, and expect to enter the third to-morrow. They will work toward the southern part of the State, covering the towns having no churches in them."

Elder McReynolds then goes on to tell of the organization throughout the State,

which he says is to continue during the month of December, and concludes thus:—

"I trust the Lord will give us wisdom and power with the people, that from this good beginning the work may be continued, ever increasing in volume till every neighbor has been fully warned, and every city, town, hamlet, and country place has had the light of the special message for to-day."

The circulation of a million copies of the Capital and Labor number of the *Signs* depends upon just such earnest, energetic, and carefully planned campaigns as this one which Elder McReynolds describes. Shall we not each have a part in it?  
PACIFIC PRESS.

### Good Words for the Review

We are constantly receiving words of appreciation of the REVIEW, from its many readers. Some say that they do not see how the next paper can be as good as the last one.

The following were all taken from Sunday's mail:—

"The REVIEW seems to grow better as the end draws nearer."

"Please find within, postal order for \$1.50, for which send us the REVIEW AND HERALD for another year. We have taken the REVIEW for fifty years, and can not afford to do without it now."

"Enclosed you will find \$1.50 to renew my subscription for the REVIEW AND HERALD for another year. I can not think of doing without it. I have read it thirteen years. I can hardly wait for the time to come every week for it to get here. As I am situated so that I can not attend Sabbath-school and church very often, the paper is my preacher and teacher."

"I see my subscription has expired, and I could not get along without the good old REVIEW, so I enclose the price, \$1.50."

"Many thanks for the paper; I can not do very well without it. It contains so many good things we need to know. It comes to me as a silent minister each week. We are out where a minister seldom comes, so I am always glad to see the REVIEW."

"Enclosed please find \$1.50, for which please send me the REVIEW AND HERALD one year. I have been slow about renewing, and thank you very much for continuing to send the paper. I should not like to miss one."

"We can not do without the REVIEW, and we cheerfully pay our subscription for another year. Our hearts throb in unison with the advancing message recorded in its sacred pages. We look for its coming eagerly, and sometimes when the REVIEW and letters come together, the REVIEW is opened first. God bless the editors, the compositors, the printers, and every one connected with it. And when the last REVIEW has been written, printed, and read on earth, may its readers be present at the 'grand review' on the sea of glass."

Are there any Sabbath-keepers near you who do not have the weekly visits of the REVIEW? If so, will you not tell them how much you appreciate it, and how important it is for them to have it for themselves? The REVIEW ought to be read by ten thousand more of our people than now subscribe for it. Will you not aid us in the effort to reach these ten thousand?

REVIEW AND HERALD PUB. ASSN.

### Field Notes

WORD from Samoa announces the arrival of Dr. and Mrs. A. M. Vollmer, November 12. The laborers there welcomed them gladly to a part in the work.

THE tithes and offerings in Jamaica for the first nine months of 1903 were \$1,645. The field is still dependent upon the Mission Board for help, although the brethren and sisters there are doing all they can to make their work self-supporting.

BROTHER GEO. F. ENOCH, writing of the privilege of being connected with this closing work, says that their hearts are out on the firing line, and they care not to be anywhere else. They have tasted of the joys of breaking up new territory for Jesus, and can conceive of no greater privilege.

BROTHER H. C. GOODRICH writes from Belize, where he has been shut in a few weeks on account of the rainy season, that as a result of his stay there three have begun to keep the Sabbath, and others with whom he is holding Bible studies are much interested. He was expecting soon to have baptism and organize a church at French Harbor, where he reported the Lord was blessing the work abundantly.

OUR brethren in Australia have adopted the plan of devoting one Sabbath during the month to the missionary enterprise. Brother E. H. Gates writes that they are endeavoring to reach the point where they can support the work in the island field. He says a real interest in the East Indian work is being aroused in different parts of Australia. He is planning to spend some time with the churches, in the interest of the work outside of their home field.

BROTHER M. ENOCH writes that the membership of their church in Bermuda has reached twelve, and with several others who are keeping the Sabbath, they have a nice little company of Sabbath-keepers. The seed is being sown. They are looking forward in faith to the time when it shall bear fruit. He and Mrs. Enoch recently spent a few weeks in the cool climate of Nova Scotia, and returned to their island home much refreshed and of good courage.

WE quote the following statements descriptive of the new industrial school at Elk Point, S. D., from a report written by Elder C. A. Burman to the *Dakota Worker*:—

"On the spot, where one year ago was a pasture covered with underbrush, now stands a monument dedicated to God for the instruction of those who shall proclaim the advent message to the world. Who of that committee fifteen months ago dared to hope that in such a short time there would be such manifestations of God's love toward his people?"

"The new building, 48 x 48 feet, two and one-half stories high, is plain, neat, and very substantial. It is heated by a furnace, giving the building an even temperature. Besides chapel, two recitation rooms, office, dining room, and bath room, there are sleeping rooms. A

kitchen, pantry, one-story high, are built north.

"The floor of the other building is now for office, carpenter shop, printing room, broom shop, and laundry.

"I was much pleased to find that when all the cash is received on pledges, all accounts can be settled, and our little institution be free from debt. We as a committee are indeed glad and grateful to God and our brethren and sisters for the spirit of liberality shown in this matter.

"The efforts put forth by both teachers and students to build up this school are worthy of our attention. A spirit of sacrifice has taken hold of every one connected with the institution. God has greatly blessed their efforts.

"A thorough work is being done in the class room. All seem to take great interest in the precious lessons of truth.

"At the time of my visit, there were thirty-six students in the home and seven outside.

"The spiritual standing is good. Nearly all take part in the devotional services, and several are taking part in selling the special *Signs*."

## Christian Education

Conducted by the Educational Department of the General Conference.

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

### The Minetto (N. Y.) Intermediate School

AN intermediate school is being maintained this year in the New York Conference. It is located at Minetto, Oswego Co., and is in charge of two young ladies. The attendance at the school is good, and has been constantly increasing. This growth, we have reason to believe, is due largely to the presence in the school of an earnest spirit of work, which is so essential in the training that results in helpful workers.

A good interest in the school is being manifested by those not of our faith, and we understand that some children from the public school are now in attendance. This is as the Lord would have it. A good work is being done for these children. The teacher, in speaking of this work, recognizes the source of her help in these words: "God is good, and I can see his working power in the lives of my little ones every day."

These teachers are also using another of God's appointed methods in reaching the hearts of the young people as well as those outside,—the power of song. A good interest in the singing is being taken by all. A chorus of about twenty-five members has been organized, and is doing excellent work. Much interest is being taken in this feature of the work, as also in a reading room which has been established, by those outside, and much help has been extended in different ways. These teachers have had the privilege of meeting the people of the town on different occasions, and have improved the opportunities in presenting to them their work, and in this way an interest is being awakened.

The class work of the school is all carried on with the one idea in mind, that of fitting these children and young people for the work of carrying this message to the world in this generation. In

writing of the work in her advanced grade the teacher says, "I am trying to make all of my work practical. In my advanced class we are taking up missionary geography, making the work hinge on the missionary viewpoint."

What a blessing to our churches and to our cause such schools as these are, and what a power for good is thus created.

F. G.

## Language Teaching

(Concluded)

WHAT is the first essential to power? Is not simplicity? Simplicity is the truest element of strength. The Saviour taught, when he was here: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." You can in no wise possess yourself of truth. You can in no wise become the depositaries of truth. You can in no wise enter into the secrets of the kingdom. The kingdom can not come into your heart unless you take the attitude of children. Now what is the point in becoming as little children? It is simply to become a learner, to be in a condition of mind to receive the truth just as the little child receives it. Simplicity is the greatest element in truth. It has been the work of the enemy through all ages to put truth into such a labyrinth of form and ceremony that nobody but the select few are able to comprehend it at all. Then we must simplify our language study. We must get right down to foundation principles, and deal with them. There is power in principle; there is no power in form. There is so much formalism in language study that the student's work is like trying to satisfy one's thirst by lapping ice, instead of breaking through the crust, and drinking the living water. Yet, since form is necessary, how shall we get that without keeping the mind continually upon it, and without presenting it in such a manner as to give the impression that the form is the principal thing?

It seems to me that the simplest way of doing that is to relegate our forms to the background. The essential forms of words are exceedingly few. A concise statement of them would not occupy very much space, and might be put into the form of a dictionary for reference.

I believe that the acquiring of ability and taste for original study and thinking is the highest and holiest aim of the school work. Our work as teachers is to give students a taste of what is good. It is to teach them how to do original work and original thinking. It is to inspire them with a determination to possess themselves of what is good.

The study of language is to develop power. What is the best way of doing this? Language teaching should be an essential part of the work of every teacher in every department of the school. In the absence of that, we must supply the lack as fast as we can in the language department, and then teach the students, first of all and above all, to think. To do this, we must give them themes to study, subject-matter upon which to reflect. That will make them think. Let the student start with the source of all truth; let that be his foundation in thinking out that theme. Then let him gather in the echo of truth from men's words, collect all the rays of light that he can, and he will find words with which to express his thoughts. But if you tell

him that this word must take a certain form after that other word, and use a sentence to show him the right relation of the two words, he not having developed sufficient thinking power to get what the sentence really means, is there anything in it more than just an illustration of the naked form? What do you hold before him as the object of language teaching?—It is to minister to form. It is to bring all truth, and put it through that mill of form, to make it come out in a pretty dress. So when he gets to writing, he has developed ability to know what constitutes a pretty dress, to size it up and criticize it. Then he puts his truth into that form, so as to make that form stand out. But if you have his soul stirred with the theme of the truth he is studying, and let him have a burning desire to impart that truth to somebody else, you will find that that is the greatest stimulus to his powers of speech that he ever had, and he will find some way to tell it. Then if he tells it wrong, set him straight. Show him how to tell that right; point out his faults of speech. Then he will learn through that process of teaching and study, that his forms are simply subservient to the truth. The ordinary grammar says that a noun is a name. That technical term is put before the student the very first thing. But if you teach him the proper use of the noun, the pronoun, and the verb in the expression of the truth that he longs to tell, so that he gets it by actually doing something and thinking something, then you give him an impulse in the right direction. He can see that his forms are servants to his thoughts.

W. E. HOWELL.

### Influence of Greek Education—Its Dangers

"We are all Greeks. Our laws, our literature, our religion, our art, have their roots in Greece."—*Shelley*.

"Except the blind forces of nature, there is nothing that moves in the world to-day that is not Greek in origin."—*Henry Sumner Maine*.

These are strong statements, but let us see if conditions to-day do not prove their accuracy. Much of the learning and philosophy of Greece was taken from Egypt, that land of dense darkness,—so designated by the Word of God. Many of the Egyptian myths and gods were adopted by the Greeks. Thus the Greek conception of truth was based largely upon Egyptian philosophy. As a representative of the philosophy thus acquired, turn to Plato. Plato believed that the human soul was immortal, that it could not be destroyed. Since a divine intelligence had created it, it was as indestructible as its Creator. This is the same doctrine that Satan taught our first parents in the garden of Eden—"Ye shall not surely die." The outgrowth of Plato's philosophy is seen to-day in the efforts of men to find God by human reasoning. His doctrine of the immortal soul is seen in the beliefs of the Roman Catholic Church in purgatory, and of the Protestant churches in the spirit land. The system of penance observed by the Roman Catholic Church is the outgrowth of Greek philosophy, which teaches that one must afflict the body in order to become pure in spirit.

A fundamental principle in Greek education was that of harmony. Harmony in anything was beauty. Consequently

their highest aim in the cultivation of physical powers was to become beautiful, and not for service. This study of harmony and beauty, particularly as manifested in man, his thoughts, and works, and apart from God, the source of all true beauty and harmony, quite naturally led to a worship of man. This gave them their adoration for their great men, statesmen, poets, painters, and sculptors. We find this same spirit in the world to-day. Look at our colleges and their system of training the youth. Students that are the strongest physically, that are the best specimens of physical culture, and that are the ablest to defeat opponents in all manner of sports, are idolized the world over. The gaining of strong physiques is made an end rather than a means. God intends that strong bodies shall be used for service in doing for others.

The same undue deference to brilliant thoughts and oratory, regardless of their truth, which was seen in Greece, is becoming more noticeable in our own time and land. This is also observed in the many evolutionary theories which are rapidly increasing and being promulgated to-day. These theories are directly in sympathy with those of Greek teachers, and may, indeed, be said to be their outgrowth. Thus the schools of to-day are molded by this same Egyptian darkness brought to us through the Greeks. "Out of Egypt have I called my son." Out of these schools teaching darkness we are called, that our light may shine into the darkness, rather than that the darkness shall destroy our light.

JOHN K. JONES.

## Current Mention

— John D. Rockefeller has made another donation to Chicago University, the amount of the gift being \$1,850,000.

— An insurrection has broken out in Korea, says a Tokyo (Japan) dispatch, and 100 Koreans have invaded China.

— Ten persons were killed and thirty injured in a wreck on the St. Louis and San Francisco Railway near Godfrey, Mo., December 21.

— Hard times prevail in the Transvaal, chiefly to the stagnation of the mining industry. There is a great scarcity of laborers to work the mines.

— A "Personal Liberty League," the purpose of which is to secure the repeal of the "blue laws," and secure the passage of "liberal laws consistent with the spirit of this progressive age," has been incorporated at Albany, N. Y.

— It is reported that Japan has informed Russia that an answer to Japan's demands must be forthcoming by January 7. There is a general feeling among diplomatists that war between these powers may break out before the end of January.

— The Canadian government at Ottawa is reported to be considering a proposition put forward there to annex Newfoundland and Greenland to Canada. Newfoundland desired annexation in 1895, but the Ottawa government did not treat the matter seriously at that time. Greenland, it is stated, can be annexed only by paying a purchase price to Denmark.

— The Russian government is now adopting the policy of deporting objectionable Finns to Russia instead of banishing them to foreign countries, as formerly. This is considered another step in the process of coercing Finland to Russian rule.

— The far-famed granite mountain of Texas has been sold to a resident of New York City. The property includes an entire mountain of solid granite covering 179 acres of ground, together with foothills adjacent to the property. The sale price approximated \$1,000,000.

— One of the worst railway wrecks ever known occurred near Connellsville, Pa., the evening of December 23. A passenger train on the B. & O. Railway was derailed by obstacles on the track while running at high speed, wrecking several cars, the smoker being thrown forward over the baggage car onto the engine. A steam pipe burst, and those in the smoker who were not killed by the collision were scalded to death by the escaping steam. A total of sixty-five deaths was the result.

— It was discovered not long ago that the supposed useless "rabbit brush," which covers the mountains of Colorado at an altitude of 7,000 to 9,000 feet, contained twenty-five per cent of commercial rubber. A prospector lost in the hills first discovered the rubbery substance by chewing the root to sustain life. His discovery was brought to the knowledge of Chicago chemists, and the Western Rubber Company was the result. A dozen men are now engaged on the hills about Salida, Colo., collecting the brush, of which millions of tons are in sight.

— All news from Colombia indicates that that country is determined to go to war for the recovery of Panama in case the Colombian representative at Washington, General Reyes, fails in his attempted negotiations with the United States government, notwithstanding European diplomats have warned Colombia that Europe approves the attitude of the United States. Meanwhile the administration at Washington is considerably embarrassed by the opposition of prominent Democratic senators, and the Republican Senator Hoar, to the treaty negotiated with Panama. The government has dispatched a strong naval force to the Panama coast.

— An examination into the alleged frauds in the United States Post Office Department, which was made by General Bristow at the direction of President Roosevelt, discloses the fact that the government has been defrauded of millions of dollars by a great conspiracy extending back over a number of years, and involving prominent ex-officials of that branch of the government service, the chief offenders being Assistant Attorney-General Tyner, A. W. Machen, general superintendent of the free delivery system, and G. W. Beavers, general superintendent of salaries and allowances. A list of other delinquents which is given includes the superintendent of the money order system, an assistant attorney, superintendent of the registry system, superintendent of city free delivery system, and seven other officials, all of whom served in this department the present year. Besides these, indictments have been brought against twenty other persons who were former employees.

— The American Pro League, a negro organization in Philadelphia, has undertaken to solve the problem in this country by transferring 3,500,000 negroes from the South to tracts of country in the North and West which are to be purchased for the purpose. The organization hopes to accomplish this during the next six years. It will establish negro department stores, factories, model tenement houses, schools and various other business and educational institutions for Northern and Western towns.

— The Cuban House of Representatives at Havana recently by a large majority vote passed a bill suspending payments to the Catholic Church which have been made under several agreements between General Wood as United States military governor and Archbishop Sbarretti, the last agreement dating from May 15, 1902. The agreements provided for the payment to the church of \$89,000 annually for the rental of certain buildings occupied by the state, the state having the option of buying these buildings in 1906 for \$1,500,000. It is argued in the Cuban Congress that the United States had no rightful power to exercise acts of sovereignty in Cuba, and that Archbishop Sbarretti could not represent the religious orders to which the property belonged, because at the time of the agreements the orders had been suppressed.

### Summary of the Canvassing Work Reported for November

	AGENTS	ORDERS	VALUE
<b>Atlantic Union Conference</b>			
New York .....	3	126	\$ 118 25
Central New England . . . . .	2	11	88 75
Southern New England . . . . .	3	34	156 50
Eastern Pennsylvania . . . . .	10	100	341 28
Western Pennsylvania . . . . .	13	246	790 65
Vermont .....	3	90	127 40
Maine .....	3	44	162 25
<b>Southern Union</b>			
Georgia .....	3		196 60
Tennessee River .....	7		389 30
Alabama .....	2		119 75
Cumberland .....	4		240 00
Carolinas .....	11		523 20
Louisiana .....	1		161 20
Florida .....	2		8 75
Mississippi .....	4		184 15
<b>*Lake Union</b>			
Ohio .....	9	82	1014 75
Indiana .....	5	180	781 30
N. Illinois .....	3	164	344 40
S. Illinois .....	9	479	1268 50
Wisconsin .....	5	42	127 65
East Michigan .....	2		84 25
North Michigan .....	5	246	505 35
Superior .....	3	62	743 84
<b>Northern Union</b>			
Minnesota .....	10	122	221 35
South Dakota .....	2	13	79 70
<b>Central Union</b>			
Iowa .....	4	21	41 30
Kansas .....	16	953	846 47
<b>Southwestern Union</b>			
Texas .....	6	79	148 80
Arkansas .....	5	114	269 99
Oklahoma .....	8	302	321 80
<b>Canadian Union</b>			
Ontario .....	6	286	478 90
<b>European General</b>			
Great Britain .....	74	1696	2597 24
Germany .....		815	3276 27
<b>Latin Union</b>			
Central Europe .....	6	1042	4460 16
<b>Australasian</b>			
Australia .....	41	807	3254 58
New Zealand .....	7	50	262 60
Tasmania .....	5	60	306 76

**Summary**

A. U. C.	37	651	1785	08
S. U. C.	34		1822	95
L. U. C.	41	1255	4870	04
N. U. C.	12	135	301	05
C. U. C.	20	974	887	77
S. W. U. C.	19	495	740	59
Canadian U. C.	6	286	478	90
E. G. C.	74	2511	5873	51
Latin U. C.	6	1042	4460	16
Australasian U. C.	53	917	3823	94

Grand Totals ..... 302 8266 \$25043 99  
 \* October and November.

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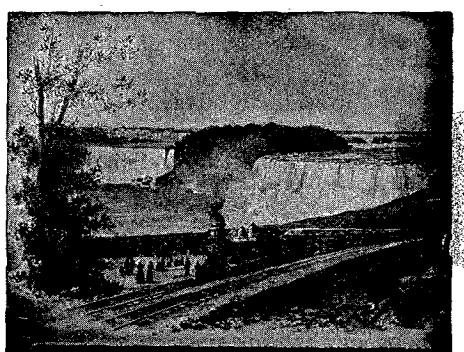
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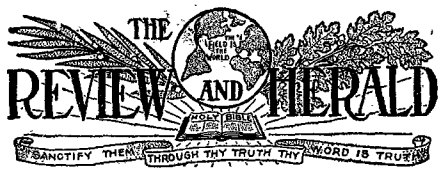
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WASHINGTON, D. C., DECEMBER 31, 1903

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THE Newfoundland Mission field, with one small church, and no ordained minister or elder, reports the circulation of half a million pages of literature during the present year. This is equal to two pages and a half to every man, woman, and child in the colony. The tract campaign is being pushed there, and the Young People's Society is doing a good work in selling books.

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The paper has a neat cover, which gives it an attractive appearance. We hope the workers will be successful in the effort to circulate one hundred thousand of this issue.

WE have received the following suggestion from Brother A. Smith, of Grandville, Mich., whose name is familiar to many of the old readers of the REVIEW: "The third angel's message, like the first and the second, is to be carried not only to every nation and tongue, but also to every kindred as well. This evidently means that every one who receives the message is in duty bound to send or take it to his own kindred. If all Seventh-day Adventists would do this in the matter of distributing the Capital and Labor number of *The Signs of the Times*, it would through this agency alone result in the distribution of at least half a million copies. But the distribution need not necessarily be limited to one's kindred, but may include friends and acquaintances also. Let the watchword all along the line be, 'To every kindred.'"

FROM the Lernhi Valley church, of Baker, Idaho, there comes to us a letter filled with a spirit of faith and good cheer. Writing by order of the church, the secretary says:—

We feel that we, too, would like to have you know that although we are out here in the mountains, a small young church, we have been watching with intense interest—yea, with prayers and entreaties for you all—the wonderful and conspicuous manifestations of God's providences in the way you have been led, and we rejoice with deep and hearty gratitude at the developments and growing convictions that erelong we shall certainly see the crowning struggle and the final glorious victory of the world's message as it goes to the ends of the earth in this generation.

We feel encouraged to believe that many of our churches throughout the field entertain the same hope concerning the speedy triumph of this advent movement.

### The Review for 1904

THE last issue of the REVIEW for 1902 was dated December 30. That issue of the paper was not all mailed when, on the evening of the day when it was dated, Tuesday, Dec. 30, 1902, the Review and Herald printing plant at Battle Creek, Mich., was wholly destroyed by fire. The year since that time has brought changes which were not anticipated in our forecast of the REVIEW for 1903. Before the end of the first quarter the senior editor, Elder Uriah Smith, was suddenly taken from us by death, after more than fifty years of faithful labor in connection with the office. The headquarters of the denomination have been removed to this city, and the paper, which for nearly half

a century was printed in Battle Creek, now bears the imprint of Washington, D. C. And in this experience we have seen such marked evidences of God's guiding hand as have not been revealed in the history of this movement for many years. Now we are brought to the beginning of another year, and we do not know what it may have in store for us, but we have the utmost confidence in our divine Leader and in his gracious purpose concerning this advent message, and this assurance delivers us from fearfulness. The Lord himself is directing this advent movement, and he is abundantly able to bring it to a successful issue.

We have by no means realized our ideal for the REVIEW during the past year, although we have honestly endeavored to make it a channel of information and instruction concerning the message for this time, and an inspiration to loyal and faithful service in extending a knowledge of this truth. Whatever measure of success has attended our efforts is already known to our readers, and the record can not be changed.

The coming year is certain to be one of interest and importance in the further development and progress of this work, and every lover of this message will desire to keep in the closest touch with its advancement. We do not see how this can well be done without reading the REVIEW. It will contain the reports of progress from all parts of the world. It will be the mouthpiece for presenting plans for aggressive efforts. It will seek to be the exponent to the people of the best thoughts of those who are bringing forth the treasure house of the Word that is new and old. Above all else, it will endeavor to contend earnestly for the faith once delivered unto the saints, and to give the trumpet a certain sound in behalf of those special truths which have been the foundation of this advent platform for more than half a century. We purpose that the paper shall be a messenger of light, whose weekly visits shall bring help and blessing to all its readers.

We wish all the members of the REVIEW family a happy new year, a year whose happiness shall grow out of loyal devotion to God and his work, and we invite their hearty co-operation in our efforts to enlarge our circle of readers during 1904.

### It Helps in Three Ways

ALL contributions for the Missionary Acre Fund should be sent to P. T. Magan, Berrien Springs, Mich. Remember that money thus donated assists three most worthy and important enterprises: it assists in clearing the debt from the Battle Creek College property, that it may be secured for the Medical Missionary College; it assists in the establishment of the new Review and Herald at Washington; and it helps to build the Emmanuel Missionary College at Berrien Springs.

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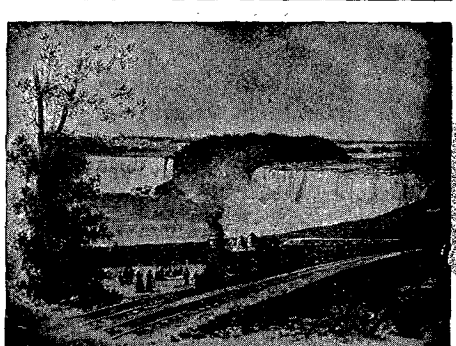
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S. U. C. C. 34  
L. U. C. C. 41  
N. U. C. C. 12  
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THE last issue of the REVIEW for 1903 was dated December 30. That issue of the paper was not all mailed when, on the evening of the day when it was dated, Tuesday, Dec. 30, 1903, the Review and Herald printing plant at Battle Creek, Mich. was wholly destroyed by fire. The year since that time has brought changes which were not anticipated in our forecast of the REVIEW for 1903. Before the end of the first quarter the senior editor, Elder Uriah Smith, was suddenly taken from us by death, after more than fifty years of faithful labor in connection with the office. The headquarters of the denomination have been removed to this city, and the paper, which for nearly half

DECEMBER 31, 1903  
year, although we endeavor to make it a channel of information and instruction concerning the message for this time, and an inspiration to loyal and faithful service in extending a knowledge of this truth. Whatever measure of success has attended our efforts is already known to our readers, and the record can not be changed.

The coming year is certain to be one of interest and importance in the further development and progress of this work, and every lover of this message will desire to keep in the closest touch with its advancement. We do not see how this can well be done without reading the REVIEW. It will contain the reports of progress from all parts of the world. It will be the mouthpiece for presenting plans for aggressive efforts. It will seek to be the exponent to the people of the best thoughts of those who are bringing from the treasure house of the Word things new and old. Above all else, it will endeavor to contend earnestly for "the faith once delivered unto the saints" and to give the trumpet a certain sound in behalf of those special truths which have been the foundation of this advent platform for more than half a century. We purpose that the paper shall be a messenger of light, whose weekly visits shall bring help and blessing to all its readers.

We wish all the members of the REVIEW family a happy new year, a year whose happiness shall grow out of loyal devotion to God and his work, and we invite their hearty co-operation in our efforts to enlarge our circle of readers during 1904.

**It Helps in Three Ways**

ALL contributions for the Missionary Acre Fund should be sent to P. T. Magan, Berrien Springs, Mich. Remember that money thus donated assists three most worthy and important enterprises: it assists in clearing the debt from the Battle Creek College property, that it may be secured for the Medical Missionary College; it assists in the establishment of the new Review and Herald at Washington; and it helps to build the Emmanuel Missionary College at Berrien Springs.  
P. T. MAGAN.