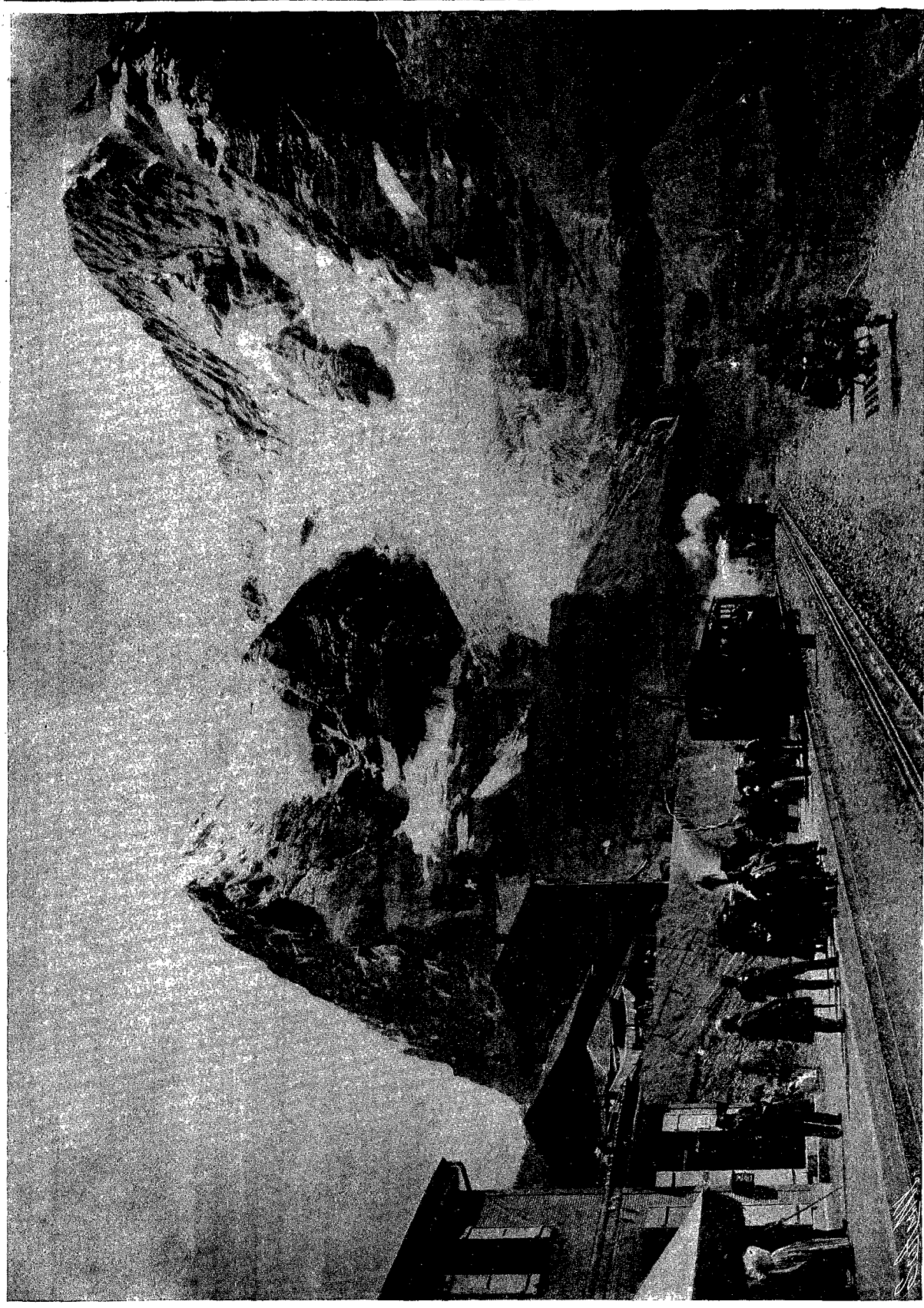


The Advent
HOLY BIBLE
REVIEW
IS THE FIELD
AMERICA
HERALD
And Sabbath

Vol. 81

WASHINGTON, D. C., THURSDAY, JANUARY 14, 1904

No. 2



A Twelve-Ounce Bible

The American Standard Edition of the Revised Bible

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

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

abomination: how much more, when he bringeth it¹ with a wicked mind?
23² A false witness shall perish: but the man that heareth speaketh constantly.
24 A wicked man hardeneth his face: but as for the upright, he⁴ directeth his way.
30³ There is no wisdom nor understanding nor counsel against the LORD.
31 The horse is prepared against the day of battle: but⁶ safety⁵ is of the LORD.

CHAPTER 22.

A¹ GOOD name is rather to be chosen than great riches, and² loving favour rather than silver and gold.
2 The rich and poor meet together: the LORD is the maker of them all.
3 A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.
4⁸ By humility and the fear of the LORD are riches, and honour, and life.
5 Thorns and snares are in the way of the forward: he that doth keep his soul shall be far from them.
6⁷ Train¹ up a child² in the way he should go: and when he is old, he will not depart from it.
7 The rich ruleth over the poor, and the borrower is servant⁴ to the lender.
8 He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.
9⁶ He⁶ that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.
10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.
11⁶ He that loveth pureness of heart, for the grace of his lips the king shall be his friend.
12 The eyes of the LORD preserve knowledge, and he overthroweth⁹ the words of the transgressor.
13⁷ The slothful man saith, There is a lion without, I shall be slain in the streets.
14⁸ The mouth of strange women is a deep pit: he that is abhorred of the LORD shall fall therein.
15 Foolishness is bound in the heart of a child; but¹⁶ the rod of correction shall drive it far from him.
16 He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.
17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.
18 For it is a pleasant thing if thou keep them² within thee; they shall withal be fitted in thy lips.

B.C. 1000.
1 Heb. in wickedness!
2 Heb. A witness of lies.
3 or, trust thou also.
4 Luke 1.3, 4.
5 or, considereth.
6 1 Pet. 3.15.
7 Is. 8.9, 10.
8 Jer. 9.23.
9 Acts 9.39.
10 those that send thee!
11 Ps. 3.8.
12 or, victory.
13 1 Sam. 24.
14 Ps. 12.5.
15 Eccl. 7.1.
16 or, favour is better than, &c.
17 ch. 11.15.
18 or, The reward of humility, &c.
19 Deut. 19.14.
20 or, bound.
21 Eph. 6.4.
22 Tim. 3.15.
23 or, Creechise.
24 Heb. in his way.
25 Heb. ob-scureness.
26 Heb. to the man that lendeth.
27 or, and with the rod of his anger he shall be consumed.
28 2 Cor. 9.6.
29 Heb. Good of eyes.
30 1 Es. 101.5.
31 1 Tim. 6.9.
32 Rom. 12.
33 Is. 101.6.
34 Heb. Wilt thou cause thine eyes to fly upon.
35 or, and hath grace in his lips.
36 or, the sinners.
37 Deut. 15.9.
38 ch. 26.13.
39 Ps. 12.2.
40 ch. 2.16.
41 Is. 5.3.
42 Eccl. 7.26.
43 ch. 13.24.
44 Mat. 7.6.
45 or, bound.
46 ch. 22.25.
47 Heb. in thy belly.
48 ch. 13.24.

19 That thy trust may be in the LORD, I have made known to thee this day, even to thee.
20 Have not I written to thee excellent things in counsels and knowledge,
21⁶ That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?
22 Rob not the poor, because he is poor: neither oppress the afflicted in the gate:
23 For the LORD will plead their cause, and spoil the soul of those that spoiled them.
24 Make no friendship with an angry man; and with a furious man thou shalt not go:
25 Lest thou learn his ways, and get a snare to thy soul.
26⁷ Be not thou one of them that strike hands, or of them that are sureties for debts.
27 If thou hast nothing to pay, why should he take away thy bed from under thee?
28⁸ Remove not the ancient⁹ landmark, which thy fathers have set.
29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before³ mean men.

CHAPTER 23.

WHEN thou sittest to eat with a ruler, consider diligently what is before thee:
2 And put a knife to thy throat, if thou be a man given to appetite.
3 Be not desirous of his dainties: for they are deceitful meat.
4³ Labour not to be rich: cease from thine own wisdom.
5⁷ Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.
6 Eat thou not the bread of him that hath² an evil eye, neither desire thou his dainty meats:
7 For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.
8 The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.
9⁹ Speak not in the ears of a fool: for he will despise the wisdom of thy words.
10 Remove not the old¹ landmark; and enter not into the fields of the fatherless:
11² For their redeemer is mighty; he shall plead their cause with thee.
12 Apply thine heart unto instruction, and thine ears to the words of knowledge.
13² Withhold not correction from the

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The Advent REVIEW AND HERALD And Sabbath

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

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Editorial

A Conquering Church

IN the first view of the church militant given to John in vision he saw "a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer." At that time the church was few in numbers, and possessed practically none of those modern agencies now considered so essential to the success of gospel work, but it had a mighty faith in its invisible Head, and kept itself unspotted from the world. Under these conditions the Lord could work mightily to his own glory. There was a direct connection between Jesus on the throne of infinite power and his representatives on the earth. This experience is thus described: "So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed." The same Jesus sits in the same place of power to-day, and is just as willing now as then to work with his church, and to lead it from victory to victory. The same spirit of repentance for sin, of distrust of self and fleshly power, of humble dependence upon the presence and power of the Holy Spirit, will certainly bring to the church of the latter days the same experience that was found in the church of the early days. Is it not needed to-day? "Wherefore should the nations say, Where is now their God?" O for a return of those days when the word was spoken

with convincing power, and when those who heard the pointed testimony of humble men "took knowledge of them, that they had been with Jesus." When the church again takes the place of privilege which belongs to it, then it will again be a conquering church. May that day be hastened.

"Giving Thanks Always"

THE unnumbered blessings of God flow to us in a continuous stream. These unmerited gifts call for a continuous giving of thanks. We have nothing which is not given to us from God. "He giveth to all life, and breath, and all things." He "giveth us richly all things to enjoy." His only begotten Son is the gift of his love to a world perishing in sin. Through this gift of gifts come all other blessings. The common mercies of life, those blessings which sometimes seem to be expected as a matter of course,—food, raiment, shelter, strength for service, the ability to plan and to execute,—all these are the direct gift of God, and are the constant testimony to his tender mercy toward us. To receive these gifts without recognizing God by giving thanks is to follow in the way of the heathen. The trouble with them was that "knowing God, they glorified him not as God, neither gave thanks." One of the counts in the indictment against those who have merely the "form of godliness" in the "perilous times" of "the last days" is that they are "unthankful." The unthankful heart soon becomes the rebellious heart, and is filled with accusations against God. To save us from all this the Lord has often reminded us of the privilege and duty of giving thanks. Again and again do we find the exhortation, "Give thanks unto the Lord." In a single psalm occur these calls to thanksgiving: "Oh give thanks unto Jehovah." "Oh give thanks unto the God of gods." "Oh give thanks unto the Lord of lords." "Oh give thanks unto the God of heaven." There is no experience of life in which we may not give thanks. This is the application of the instruction given through the apostle Paul, a man who suffered many things for the sake of the gospel: "In everything give thanks: for this is the will of God in Christ Jesus concerning you." He who gives thanks in everything will have many things for which to give thanks, for the thankful man can be trusted with an increase of blessings.

The Coming of the Seed "It Is of Faith"

IN all the provision which has been made for the restoration of man, and in all the promises which have been made to man in presenting to him the fulness of the meaning of the gospel of God's grace, the central figure is Christ, and the central thought is the gift of Christ. The essence of every promise is Christ. The fulfilment of every promise is accomplished through Christ. To lose sight of Christ in the promises of God is to pervert the essential idea of the promise. To expect the fulfilment of the promises of God apart from Christ is to pervert the whole purpose of God, and to frustrate his plan of salvation as revealed in the gospel.

When God declared that the seed of the woman should bruise the head of the serpent, he gave the assurance of the union of divinity with humanity in the person of his Son, through whom victory would be gained over Satan and sin; but the power for the fulfilment of this promise in the triumph over evil was not in the flesh. All the power was in the Word who became flesh, and thus provided for the power in the flesh to meet and overcome the enemy. To rest confidence in the flesh, instead of in Christ, the power of God revealed in the flesh, would mean inevitable failure. The flesh is visible, but the power is invisible. The things which are seen do not have in them any power to save and to deliver. The gospel teaches us how to deal with the invisible power of the Eternal, appropriating it for our salvation through the faith which is itself the gift of God. And even when that power is revealed in the flesh, all confidence must be in the invisible power, and not in the flesh. The word of power must be the basis of faith.

When God promised Abraham that he would give the land to his seed, there was involved in the promise, and as the essential part of the promise, the whole provision of the gospel for the restoration of man to his place as ruler of the world. The redemption of the earth, the resurrection of the dead, the extinction of evil, and the eternal reign of righteousness, all to be accomplished through the coming of the promised Seed in the flesh, were bound up in the promises made to Abraham. The promise of the land, which as interpreted through the apostle Paul was a promise of the world, the world made

new after the resurrection, as was revealed to Abraham in the announcement of his own death, was the promise of a redeemer of the world who would be born of the flesh in the line of Abraham's family. Only through that redeemer could the redeemed possession be obtained. Only through that redeemer could the redeemed possession be retained even after it had been obtained. The essential thing in the promise was the redeemer, to whom and through whom the land would be given. The faith for the fulfilment of the promise was the faith which laid hold upon the coming Seed, to whom the promise was made.

The manner of the birth of Isaac, the child of promise, was a divine object-lesson to teach that there did not reside in the flesh any power to accomplish that which was included in the promise of God. And even when the word of power begins to make visible the results of its working, still faith must rest upon the invisible word of promise rather than upon visible results. This is shown in the test of Abraham's faith. After the word of promise had brought Isaac in the flesh, in whom the seed was to be called, faith must still look to Isaac in the promise, and not to Isaac in the flesh, inasmuch as the promised Seed, the Redeemer, was still in the promise, and not in the flesh. This was Abraham's faith. He rested wholly upon the promise, and not upon any outward appearances, and obeyed God even when that obedience seemed to destroy all hope of the fulfilment of God's promise to him, "being fully persuaded that, what he had promised, he was able also to perform," and he left the responsibility for its performance wholly with God. Such faith was counted for righteousness.

When the Lord promised to David that his seed and his throne should be established forever, it was a promise that death should be destroyed, and that the dominion should be taken from the prince of this world and restored to man. But the power to accomplish this was not in the flesh of David nor in the armies of David. The power was in that blessing of God which was sent to the world in the gift of his eternal Son to become one with the human family, and to bring deliverance from sin and death. And the faith which would bring the accomplishment of this promise must rest wholly in the invisible God and the invisible power of his word, and not in any outward circumstance or appearance.

Now as the descendants of Abraham and of David, the heirs of the promises, lost their close connection with God, they turned to the outward and the visible as the ground of their confidence in the fulfilment of those promises, and lost sight of the essential thing, the coming of the Seed. They interpreted their own possession of the land of Canaan to be the meaning of the promise of the land, and

they limited the promise to David to be fulfilled in the king on the throne at Jerusalem. In the same way they made their sacrifices and offerings a means of salvation, and thus perverted that which was intended to be a means of revealing Christ to them into a round of fleshly works which hid Christ from their eyes. They turned from the invisible to the visible, they discarded faith for sight, and rested upon their own works for the fulfilment of God's promises to them, rather than upon the faith which Abraham exercised. Thus they laid hold upon the mere shell of the promises, the outward forms, and lost the real kernel of life and power. In this way their connection with heaven was broken, and they shut themselves away from the divine power. Their religious service became a sham, a fleshly performance in which there was no revealing of Christ to the sinner, and sin ran riot in their lives.

After his people had refused his reproof and instruction through the prophets, there was only one course left for the divine Instructor to follow in order that he might bring his people back to a simple faith in the power of God and to confidence in the coming of the Seed as the only hope for the fulfilment of the promises,—they must eat of the fruit of their own doings, and reap the results of their own persistent perversion of the truth and of their misplaced confidence in the flesh; and this experience came to them in due time.

The Faith of Jesus

Of those whom God recognizes as his people in this closing period of time, it is written, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. They have not merely faith in Jesus, but the faith of Jesus.

Jesus, as the son of Joseph and Mary, lived by faith. Through the sorrows and trials of his earthly life he was sustained by the joy that was set before him. He perceived this joy by faith. He knew what the reward would be at the end of the race in no other way than we know it,—by faith in the word of God.

But Jesus passed through hours of darkness, when temptations assailed him. Even to him, perfect as he was in character, there came a time when to his view the outcome of his great contest with the powers of evil was shrouded in obscurity. It was his faith that held him to God in the hour of trial. The following description from "Desire of Ages," chapter "Calvary," presents before us the occasion when "the faith of Jesus" was put to the severest test:—

Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to him his

coming forth from the grave a conqueror, or tell him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God, that their separation was to be eternal. . . .

At the ninth hour the darkness lifted from the people, but still enveloped the Saviour. It was a symbol of the agony and horror that weighed upon his heart. No eye could pierce the gloom that surrounded the cross, and none could penetrate the deeper gloom that enshrouded the suffering soul of Christ. The angry lightnings seemed to be hurled at him as he hung upon the cross. Then "Jesus cried with a loud voice, saying, . . . My God, my God, why hast thou forsaken me?" As the outer gloom settled about the Saviour, many voices exclaimed, "The vengeance of heaven is upon him. The bolts of God's wrath are hurled at him, because he claimed to be the Son of God." Many who believed on him heard his despairing cry. Hope left them. If God had forsaken Jesus, in what could his followers trust? . . .

Amid the awful darkness, apparently forsaken of God, Christ had drained the last dregs in the cup of human woe. In those dreadful hours he had relied upon the evidence of his Father's acceptance heretofore given him. He was acquainted with the character of his Father; he understood his justice, his mercy, and his great love. By faith he rested in him whom it had ever been his joy to obey. And as in submission he committed himself to God, the sense of the loss of his Father's favor was withdrawn. By faith, Christ was victor.

"The faith of Jesus" is faith that holds the soul to the right in the hour of darkness. And that hour will come to the followers of Christ, as it did to him. The tempter and enemy of souls will not allow our faith to go untested. We need not expect to escape by keeping in the Christian pathway; it is when we are in it, that the devil assails us most fiercely. The hosts of evil will press in darkness upon the mind, darkness that comes from the very depths of the bottomless pit; and with that darkness will come the temptation to doubt, perhaps to doubt the very things we have believed most, and then to distrust God and murmur against him. And in that hour the faith of Jesus, if we have it, will save us from falling; and that alone will be the anchor of the soul. We are human, and "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

In the climax of the great controversy that has now come, in the hour of temptation that shall come upon all the world to try them that dwell upon the earth; in the time when the great adversary shall work with "all power and signs and lying wonders, and with all deceivableness of unrighteousness," we shall be kept only by the faith of Jesus, which held on to God when all was darkness, and his Father appeared to have forsaken him. Let us be sure that we have indeed "the faith of Jesus." L. A. S.

Holding the Winds

LOOKING at the situation from a merely human standpoint, and interpreting the indications according to the accepted standards of worldly wisdom, there would seem to be strong probability of a war which would be likely to involve the great nations of the earth. The leading political prophets of both continents are freely predicting that this will come before the close of the year upon which we are just entering. This shows that according to the best judgment of those who are accustomed to study national problems, all the conditions exist which are necessary to bring on such a general conflict. If the great nations of to-day do not soon muster their armies and navies against one another, it will not be for lack of such reasons as are usually considered sufficient to precipitate war.

But in the face of all this we venture to express the belief that this great last-day battle will not be fought this year. It is true that we are facing the time when the nations are angry, and if they were left to their own unrestrained passions and plans, we should doubtless soon see them engaged in deadly warfare with one another, but it is equally true that God rules in the kingdom of men, and that his purpose is supreme. There is a work to be done in offering the gospel of peace to the world before the winds of strife will be let loose. A call is to go forth to every nation, to gather out and seal for the heavenly kingdom those who place loyalty to God and obedience to his law above every other consideration. The winds are held until this work is accomplished. Here is the scripture which throws light upon our present situation: "After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ascend from the sunrising, having the seal of the living God; and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads."

The message of the commandments of God and the faith of Jesus must be proclaimed to this last generation, and every one will be called upon to make his choice between allegiance to the law of God and allegiance to the commandments of men. The test will come directly and specifically over the fourth commandment, that seal of the law in which is found the full name of the Creator and Father. Those who through repentance and faith become truly obedient to the law of God are those on whose foreheads the name of the Father is written, and who are thus prepared to stand with the Lamb on Mount Zion. This sealing

work is accomplished as the closing part of the threefold message which is to prepare the way for the coming of the Son of man on the white cloud. It is therefore clear that while the nations are ready for the last great conflict, the people of God have not completed their work, and are not ready. In great mercy the divine command is given to hold the winds that time may be given to extend the last call to loyalty to the King of heaven, and to prepare a people to stand in the day of wrath.

Here is where we find ourselves when we take our bearings by the aid of the prophetic word. What, then, do these indications of war mean to us? Are they merely matters of speculative interest and discussion? Are they merely a general sign of the times? Are they not rather a very special and emphatic reminder of a work not yet done, and a trumpet call to take up neglected duty with a most earnest spirit of consecration? The world is needing this message, and God by special interposition is keeping the way open that his people may be free to enter all the fields with the gospel of the soon-coming kingdom. The situation ought to arouse the most sluggish, and fire a whole people with holy zeal. The end may come as soon as we are willing to bring it. We may see our Lord as soon as we have announced his coming to all the world. Then let every energy be devoted to the work while the winds are being held.

The Love That Fights Against Evil

SATAN strikes at the very heart of the plan of salvation when he attempts to substitute for the love of God his counterfeit of sentimentalism and false sympathy with evil. This counterfeit is sweeping over the world to-day, in Christendom and heathendom, with a philosophy that considers it uncharitable to discriminate sharply between good and evil. It substitutes the so-called broad platform of service for humanity for the service of God, which alone can help humanity.

The love that is shed abroad in the heart by the Holy Spirit is no species of mere refined sentimentalism. It is a positive, discriminating, keen-edged force. It is tenderness, but not softness. It is gentleness, but strength. Under its influence the character develops as the lily for purity and gentleness, but as the very cedar of Lebanon for gnarled and hardy strength to withstand all the opposing winds that blow.

This we see in the life of Jesus. Kind and gentle, he was, yet firm and unswerving for righteousness. Evil and pretense and deception never met so keen an edge as that which was wielded by the Saviour, whose heart was breaking for the love wherewith he loved men. In the

day of God nothing will be so terrible to the lost as that loving face of the Saviour. They will cry to the rocks and the mountains to hide them from that face, from which shines undimmed the love of God for man.

There is nothing in the universe so intensely aggressive as the love of God. The love that poured itself out for the lost will fight for the sinner against all the powers of darkness. There is courage in this truth for every tried soul. The Lord turns to the fiercest of animals to find a figure by which to hint at the strength of the love that fights in the sinner's behalf against evil. "For thus hath the Lord spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for Mount Zion, and for the hill thereof. As birds flying, so will the Lord of hosts defend Jerusalem." Isa. 31:4, 5. As the hungry lion, tasting blood, fiercely clings to his prey, so the Lord by the strength of his love for his children, having tasted the joy of redeeming them, will guard them from evil influences. As the timid mother-bird would interpose her own life between her brood and a wild animal, the instinct of motherhood strengthening her to fight against any odds, so God's love, so gentle and so sweet, has been the motive power for conflict with the forces of evil ever since the original rebellion in heaven. There was war in heaven because love could not compromise with evil, and Satan and his deceived followers were cast down.

There is nothing so finely discriminating as love. No eye is so quick to detect danger for the little one as the mother's. The loving heart stands jealously on guard to save from wrong. It is the very opposite of love that lets down the barriers for evil to prey upon the flock. The true shepherd fights against the wolf, not because he hates the wolf, but because he loves the sheep. The shepherd who merely hated the wolf would very quickly flee and leave the sheep to be torn and mangled, when his own life or interests were threatened. Not so the true shepherd. His love for the flock detects danger where the hireling sees nothing. Wolves in sheep's clothing, seductive errors clothed in the phrases or garments of light, are abroad in the world to-day. Now, more than at any time since the serpent persuaded man to taste of the tree of knowledge of good and evil, we need to have the genuine love of God shed abroad in our hearts by the Holy Spirit, so that we may know how to meet and reject without hesitation the deceptive mingling of good and evil that would snare our souls.

This love saved the angels of heaven who did not rebel. They saw most mys-

terious workings that they could not understand. On the supposition that Satan was telling the truth, something seemed to be wrong with the divine administration. It was loyalty born of the love of God that helped the greater number to penetrate the deception, and to see that he was working only to exalt self while professing loyalty to the best interests of heaven. This love understood the cruel charge against God and Christ involved in the suggestion that the angels were asked to submit to arbitrary power and possible slavery. At the same time the counterfeit of love, a false sympathy on the part of those under his control, strengthened Satan in his warfare against God, and enabled him to maintain the false issues raised to cover his plan of rebellion, until the leaven of sin had worked ruin in the hearts of a third of the angels.

From that day to this, love has been fighting uncompromisingly against sin, while Satan's gospel of a counterfeit love has sought to stupefy the faculties of discernment until they can no longer distinguish between good and evil. The loving heart is surer guide in time of crisis than the clever head, and love is not a passive principle.

This love of God we must hold in our hearts by the submission of every power of the being to his control. Then shall we be prepared to wrestle with the strong for the souls for whom Christ died. It will give definiteness to the aim and strength to the arm. The Christian soldier must know the order of battle, and the difference between the enemy's standard and his own. The trumpet must be given a certain sound. The secret of it all is in the love of Jesus that can teach a little child to love righteousness and hate iniquity, even as Jesus did. And it will make men like little children with God, but hardy soldiers of the cross in meeting the brunt of the final clash of arms in the great controversy. This is the love that will make the weakest as David, and David as the angel of the Lord, in meeting the subtle working of Satan as he now comes to deceive if possible the very elect. W. A. S.

Shall We Continue to Work?

DURING the last few weeks the Seventh-day Adventists in America have been manifesting a deep, practical interest in the welfare of their fellow men. Many have been working hard with the Capital and Labor number of the *Signs*. In all parts of the world—in cities, towns, and country neighborhoods—they have tramped from door to door, selling this paper. More than half a million copies have been sent from the office, and still orders are coming in.

Now, when this special campaign is over, shall we not continue to work for this missionary paper? Every week it

contains interesting articles, setting forth in clear statements the truths of this message for this hour. We can not ask that the same time and effort be given to every issue that is being given to this special number, but a reasonable effort on the part of all throughout the entire country would give this paper a great circulation among the people. They need it, and should have it.

While many have been working with the *Signs*, others, we are glad to know, have been selling "The Story of Joseph," in behalf of the work of the colored people in the South. There is a great work to be done for this unfortunate race. It will require large sums of money. The General Conference Committee recognizes the South as one of the needy mission fields of the world, and has endeavored to make a fair appropriation of its receipts to the Southern field, but this help is far from meeting their great needs. It has grieved us much that we could not do more. But Brother J. E. White's plan for the sale of "The Story of Joseph" makes it possible for this denomination to raise a large amount of money for the work among the colored people, without taxing itself beyond reason, and this plan will not draw all the missionary gifts of the denomination from other mission fields. The plan is simple. Sell "The Story of Joseph" for twenty-five cents a copy, and send the money to the Southern Missionary Society. Here is an opportunity for mothers and children to do valiant service for the Master.

This work can be kept up during the entire year. Without a great, rushing campaign, but by a steady, cheerful effort, a very large sum can be raised in this way. The result will be that thousands of children will get a book that will do them good; our people, old and young, who sell the book, will be blessed; and a splendid work will be done for the colored people in the South.

Shall not this good work be continued all through the year? Should not parents, church officers, Sabbath-school teachers, and ministers as well, look after this?

And there is still another line of work to be done; namely, to place our books of moderate size and price, in the hands of thoughtful men and women. We have canvassers selling our large subscription books, but a much larger distribution of our books should be made each year. Why should not thousands of our people place a book like "The Story of Daniel the Prophet" in the hands of their neighbors each year? This book sells for one dollar. Its simple story, scripture lessons in the close of the volume, covering every important fact presented in the book, would be read with interest and profit by thousands who do not know this truth, if we as a people would make the effort

we should to place this book in their hands.

Dear brethren and sisters, we press the question at the head of this article,—*Shall we continue to work?* We are now making earnest efforts, and we have just made an annual offering to missions. Do we regret this? Is it a hardship? Few, if any, will admit this. We are being blessed in this service for God. Then let us keep at it through the year. If continued a little time, it will become our natural element, and then what a grand work will be done. The Lord's coming will be hastened. Let us continue to work. A. G. DANIELLS.

Two Disasters Compared

JUST one year to a day from the burning of the Review and Herald Office in Battle Creek—Dec. 30, 1902—occurred the awful Chicago Iroquois theater disaster,—Dec. 30, 1903,—the most destructive of life of its kind known in the history of this country.

When we read of the latter, we could not help comparing the two. In the former there was a property loss of about three hundred thousand dollars, but no loss of life. In the latter the property loss, though in a building costing half a million dollars, was only twenty thousand dollars, while in less than fifteen minutes nearly six hundred persons lost their lives. In one, the fire occurred when there were very few in the building; in the other, the building was nearly full of people. How easily the cases might have been reversed!

Should we not in this see the wonderful providence of God? Should we not in this see how merciful is our great High Priest, and how precious in his sight are his remnant, though erring, people? We are again forcibly reminded of the words that came to us soon after the destruction of the Review and Herald Office: "Let us praise the Lord that the lives of his children have been so precious in his sight. He might have cut off the workers in their heedlessness and self-sufficiency. But no! He says: 'They shall have another chance. I will let the fire speak to them, and will see if they will counterwork the action of my providence. I will try them as by fire, to see if they will learn the lesson that I desire to teach them.' When the Battle Creek Sanitarium was destroyed, Christ gave himself to defend the lives of men and women. In this destruction God was appealing to his people to return to him. And in the destruction of the Review and Herald Office, and the saving of life, he makes another appeal to them. He desires them to see that the miracle-working power of the Infinite has been exercised to save life, that every worker may have opportunity to repent and be converted. Let every one examine himself, and see whether he be in the faith. Let the peo-

ple of God repent and be converted, that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord."

Another lesson we may learn from this is the insecurity of all human devisings against danger and disaster when God's protection is withdrawn. The Iroquois theater building is reported to have been "absolutely fire-proof," and to have been built "with safety as the first consideration." And yet in almost the first play given in it this appalling disaster occurred. And here we are again reminded of the counsel and warning that has lately come to us: "Out of the cities, is my message. . . . The time is near when the large cities will be visited by the judgments of God. In a little while these cities will be terribly shaken. No matter how large or how strong their buildings, no matter how many safeguards against fire may have been provided, let God touch these buildings, and in a few minutes or a few hours they are in ruins. The ungodly cities of our world are to be swept away by the besom of destruction. In the calamities that are now befalling immense buildings and large portions of cities, God is showing us what will come upon the whole earth."—*Testimonies for the Church*, Vol. VII, page 83.

Surely we have reason to be grateful to God for his counsel, his mercy, and his protecting care. W. A. COLCORD.

Note and Comment

ON another page of this issue we publish an instructive article on the prospective war between Russia and Japan, by the editor of the *Cosmopolitan* magazine. Many thoughtful minds are pondering the ominous possibilities of a general world-war which lie wrapped up in the present situation, and even to those not looking for the end of earthly things there is something about it which suggests Armageddon, the last great battle scene set forth by inspired prophecy as marking the close of human history. Here is an utterance by the editor of the *Philadelphia Inquirer*, which shows how men's minds are being turned in this direction:

It has been for the most part a year of peace, but the sun of 1903 has set for the last time with all hearts agitated because of the condition of things in the far East. Does Russia intend to fight for her present position, or to back down outwardly and still gain her position by the arts of chicanery and duplicity? That is the question intelligent men are asking themselves the world over, and the answer is still as difficult as it was some months ago. Is it not strange that the czar, who called The Hague conference and pretended to be in favor of universal peace, should be threatening the youngest member of the great family of nations? There are those who believe that there will be no war, because Russia has everything to lose and nothing to gain by fight-

ing. There are those who think the dogs of war must necessarily be unleashed, and they are wondering whether the fight is to be a duel, or whether each combatant is to get an ally. In the latter case we are on the verge almost of the great battle of Armageddon, and it is useless to speculate.

It is useless to speculate, truly, but it is highly useful to know what saith the Word of the Lord concerning the signs of the times in this period of the world's history, and to be guided by the light which it throws upon the pathway before us. It is in the highest degree essential to every soul not to be in darkness at this time, that the day of God overtake him not as a thief in the night.

WHEN Jesus made his triumphal entry into Jerusalem, and the Pharisees desired his disciples to be rebuked because they cried "Hosanna," Jesus replied: "I tell you that, if these should hold their peace, the stones would immediately cry out." In the progress of God's truth in the earth a similar hour has been reached,—an hour when it is to go with irresistible power to all lands, when there is to be delay no longer; and if those to whom this message is entrusted should hold their peace, the very stones would cry out the words of warning. The time when things ought to be, or might be, that would hasten the work of God, is in the past, and we have reached the time when all necessary things to its progress are to be. We can hasten the work; we can no longer hinder it.

SHEIK ABDUL HAGK, of Bagdad, who is the head of a "Holy Islamic League," an organization embracing all Moslem nations in its scope, and designed to guard and foster Mohammedan interests in general, has issued a document addressed to the Christian people of the world, which is in the nature of a Mohammedan declaration of war on Christianity. It bears the title, "Islam's Last Word to Europe." We quote a few characteristic statements from an English translation made for the *Literary Digest*:—

Christian Peoples! it is time that we should be heard. The hatred entertained by the people of Islam for Christianity is irreconcilable. After centuries of hard work spent in the attempt to make us friendly toward you, the only result has been that we now despise you more than was ever the case in the annals of history. . . . The whole structure of Mohammedan faith is based on the doctrine of the unity of the one God, who is absolute, without limitations or restrictions, eternal, who has never been begotten, and who has begotten none other. This article of our faith is in direct opposition to Christian teaching. Through this article the Christian dogma of a trinity becomes the sworn enemy of the god of Islam. The absolute hostility of these two fundamental doctrines is a cruel trial to the patience of every Mohammedan.

. . . To this we must add a second indisputable point: Between our faith and yours there is an impassable and eternal gulf fixed, on account of your concept of the divinity of Christ. . . . Then, too, we have not forgotten the Crusades. These are being continued in a hundred accursed forms even now. You have contended against us and humiliated us with all your power. You have forced back the boundaries of Islam in all the corners of the globe; but what is left of the Mohammedan nations you are seeking to disintegrate through your diplomats and your missionaries. Your scheme has been systematically devised. You make no concealment of your intention to annihilate Islam. Instead of excusing yourselves for your aggressive and hostile policy, you boldly declare that we are rebels against your civilization. Yes, we are rebels, and we will remain rebels until death. . . .

Ye Christian conquerors, know well that no skill or science, no money or treasure, no miracle, will ever reconcile us to such a godless supremacy. Know ye that the very sight of your flags flying in our lands is a torment for the soul of a Moslem. . . . We now know that we are three hundred million strong. We have needed organization and concentration, and you have forced us to take these steps. Islamic unity is now becoming a reality from one end of the earth to the other, and a holy zeal is uniting us, and driving us to our inevitable destiny. We do not fear your threats or arms. What do we care for the things of this world? Victory or defeat are in the hands of God alone. It is our duty to die rightly, and the world has learned during the past thirteen centuries that the Moslem knows how to die.

THE year 1903 "went out in gloom," says the *Philadelphia Public Ledger*, in an editorial published on the first day of 1904. "It came to its end in days marked by a series of peculiarly oppressive circumstances of violence and disaster, culminating in a horror the like of which has not often touched the shuddering emotions of a continent."

FROM the advance sheets of the forthcoming report of Pennsylvania's Secretary of Internal Affairs, the statement is taken that a total of 26,503 persons was killed or injured on steam and street railways in that State during the year ending June 30, 1903. This is a greater number of casualties than was sustained by the Federal army in any one of the great battles of the Civil War.

A PROMINENT official of the United Mine Workers of America has issued an address to organized labor in Utah, called out by the action of a prominent Mormon official in supporting the Utah Fuel Company in a contest with striking employees. The address declares that "union men must be aroused to the true situation and defend themselves, and appeal to national labor organizations throughout America to assist in unseating Senator Reed Smoot, who is a member of the controlling board of his church, and who would be a dangerous foe to labor in Congress."

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.

God Never Fails

THE dearest things in this fair world must change;
Thy senses hurry on to sure decay;
Thy strength will fail, the pain seem no more strange,
While love more feebly cheers the misty way.
What then remains above the task of living?
Is there no crown where that rude cross hath pressed?
Yes, God remains, his own high glory giving
To light thy lonely path, to make it blest.
Yea, God remains, though suns are daily dying,
A gracious God, who marks the sparrow's fall;
He listens while thy aching heart is sighing;
He hears and answers when his children call;
His love shall fill the void when death assails,
The one, eternal God, who never fails.
— W. O. Partridge.

A Call to Greater Consecration

MRS. E. G. WHITE

MEN and women are God's agencies for the salvation of souls. Of his true followers the Lord says, "This people have I formed for myself; they shall show forth my praise." They are my witnesses, my chosen representatives, in an apostate world. Filled with a desire to win sinners to Christ, they have the sympathy and co-operation of the heavenly universe.

The church on earth is to become the court of holy love. Those who by the Lord's appointment occupy in it positions of trust are to bring into it the pity and self-sacrifice of the great Head of the church. Christian fellowship is one means by which character is formed. Thus selfishness is purged from the life, and men and women are drawn to Christ, the great center. Thus is answered his prayer that his followers may be one, as he is one with the Father.

Can you marvel, my brethren and sisters, that I am bowed down with inexpressible agony, as again and again I am made to realize that few among our people understand their weakness? The characters of many of those who have received such wonderful truth are a jumble of opposites. Christ has promised to make them harmonious on every point, not pleasant and agreeable and kind today, and to-morrow harsh and disagreeable and unkind, falsifying their profession of faith. But they refuse to place themselves where he can help them. They are breaking the commandments of God; for they have left their first love. Some have joined the enemy, to become accusers of the brethren. How could they do this wicked thing? In thought,

word, and deed they are transgressors. They have spoken words that God condemns as unjust and cruel.

Pray that your lips may be touched with a live coal from the divine altar, that you may speak only pure, Christlike words, and that you may see that it is a sin to speak harshly and unadvisedly. There are many now teaching others who need themselves to learn what it means to be redeemed by the blood of the Lamb and the word of their testimony. They need to feel the power of saving grace. Self and Satan are spoiling many souls, making them so unchristlike in spirit, in word, and in action, and so harmful in influence, that God will separate them from his work.

There are in human nature elements of destruction, which, under certain conditions, break forth to consume. The moral powers are prostrated. The excited passions tyrannize over the higher, nobler faculties; and Christlikeness is not revealed. The infinite One — he who alone was able to bring order and beauty out of the chaos and confusion of nature's darkness — is able to subdue the rebellious heart of man, and bring his life into conformity to the divine will. His Spirit can quell man's rebellious temper. But unless men possess the love of Christ, the qualifications that otherwise would be of value in God's work will be controlled by the selfishness of the human heart. In order to be true Christians we must surrender ourselves unreservedly to Christ.

Day by day we are building characters, and we are building for eternity. God desires us in our lives to give the people of the world an example of what they should be, and of what they can be through obedience to the gospel of Christ. Let us place ourselves in God's hands, to be dealt with as he sees best. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Ye are God's husbandry, ye are God's building." If we build in co-operation with him, the structure that we rear will day by day grow more beautiful and more symmetrical under the hand of the Master-builder, and through all eternity it will endure.

Sanctification is a progressive work. It is a continuous work, leading human beings higher, and still higher. It does not leave love behind, but brings it into the life as the very essence of Christianity.

Christ says to us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He is our example. During his life on earth, he was ever kind and gentle. His influence was ever fragrant; for in him dwelt perfect love. He was never sour and unapproachable, and he never compromised with wrong to obtain favor. If we have his righteousness, we shall be like him in gentleness, in forbearance, in unselfish love. Shall we not, by dwelling in the sunshine of his presence, become mellowed by his grace?

Let us honor our profession of faith. Let us adorn our lives with beautiful

traits of character. Harshness of speech and action is not of Christ, but of Satan. Shall we, by clinging to our imperfections and deformities, make Christ ashamed of us? His grace is promised to us. If we will receive it, it will beautify our lives. Then in the place of disparaging our fellow workers, we shall help them to climb the ladder of progress. Deformity will be exchanged for goodness, perfection. Our lives will be adorned with the graces that made Christ's life so beautiful.

God calls for our co-operation. His requirements are just and reasonable. Shall we not strive to be Christians in life as well as in profession? Shall we not ennoble our lives with the dignity of a steadfast purpose? When we take the name of Christ, we pledge ourselves to represent him. In order for us to be true to our pledge, Christ must be formed within, the hope of glory. The daily life must become more and more like the Christ-life. We must be Christians in deed and in truth. Christ will have nothing to do with pretense. He will welcome to the heavenly courts those only whose Christianity is genuine. The lives of professed Christians who do not live the life of Christ are a mockery to religion.

A true, lovable Christian is the most powerful argument that can be advanced in favor of Bible truth. Such a man is Christ's representative. His life is the most convincing evidence that can be borne to the power of divine grace. When God's people bring the righteousness of Christ into the daily life, sinners will be converted, and victories over the enemy will be gained.

"Finally, brethren, 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."

Responding to a Calamity

WM. COVERT

THOSE who have lost heavily in business, usually think themselves excused from making offerings to the Lord's cause; but should their financial reverses lead them to reach such a conclusion?

Mr. George Muller, the great philanthropist of Bristol, England, having occasion to advise a business house concerning the proper action to take when a sudden and deep reverse had come, said it would be best to express gratitude to God because he had not taken all from them. He advised them to give a thank offering to the Lord for leaving some property. The firm followed the advice, and gave five hundred dollars because they had been dealt with in such a merciful manner. This firm is said to have been repaid more than a thousandfold for the gift which they offered.

It pays to follow the instruction which says, "In everything give thanks." Reverses have been lessons, and we should learn how to obtain the benefits which are proffered.

The Holy Temple

A. E. LEMON, M. D.

"THE temple of God is holy, which temple ye are." 1 Cor. 3:17. It is important to know how to preserve the temple holy, but we should first know what the temple is. "Your body is the temple." 1 Cor. 6:19. Is the body of every human being a temple of God? We desire to know the truth. God's Word is "the truth." John 17:17. There we shall find the answer.

The Word does not say, Ye are temples, as of many; but, "Ye are the temple," as of one. "The temple of God is holy, which temple ye are." Is the body of every human being holy? Is it not God's presence that makes the temple holy? And when he dwells in us, do we not become his children? "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 2 Cor. 6:16. Does God, then, dwell in every human being? God is not a formless, pervading presence, but a personal God. He sits upon the throne of the universe. He has dealt with this world in all the ages through his Son Jesus Christ, who is both Creator and Redeemer, and who is also a distinct person, and a personal Saviour. Is Christ, in every man? Either he is, or he is not. "If Christ be in you, the body is dead because of ["as to," Gr.] sin; and the Spirit is life because of righteousness." Rom. 8:10. As such can be said only of believers, it follows that only believers have Christ dwelling in them, by his personal representative, the Holy Spirit, 1 Cor. 6:19. And therefore only believers can constitute the temple. And, moreover, unbelievers are not united, and can not be one temple, and since they are not holy, they can not be the holy temple. And it follows that only those who are "holy brethren" (Heb. 3:1) can constitute the holy temple; for "the temple of God is holy."

Now it appears manifest that the "holy brethren" are not all separate temples, but "all one in Christ," and "members one of another." Let Paul tell us what the temple is: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." Eph. 2:19, 20. This is the temple of which the prophet wrote: "Behold the man whose name is The BRANCH; . . . he shall build the temple of the Lord, . . . and he shall bear the glory." Zech. 6:12. The temple at Jerusalem was a prophecy of Christ, the greater temple. The Jews sought to destroy the greater temple by killing Christ. But he said, "Destroy this temple, and in three days I will raise it up. . . . But he spake of the temple of his body." John 2:19-21. So it is that we can be the temple of God only as we partake of Christ, and by the new birth become "members of his body, of his flesh, and of his bones." Eph. 5:30.

Such only is the temple of God, which in its true Scriptural light becomes the glorious "habitation of God through the Spirit," when Christ dwells in our hearts by faith, through his personal representative, the Holy Spirit. May every reader seek to become a living stone in God's temple (1 Peter 2:5), not by works of eating and drinking (Rom. 14:17), nor by the works of the flesh (Rom. 3:20), but washed, sanctified, and justified, in the name of Jesus and by the Spirit of God. 1 Cor. 6:11. And when we let the Holy Spirit cleanse our hearts from sin, and make his abode with us, we shall live to God's glory, with one object, to save souls. And then when Christ comes in a little while from this, he will "change our vile body," and redeem us to himself. Let us not "mind the things of the flesh," but with the last warning message as our watchword, press forward to warn the world of its impending doom.

The Time Is at Hand

F. M. BURG

THE saints of God in every century of the past have hoped for the glorious consummation that is just before us. Seers and prophets of all ages have by the eye of faith and in holy vision seen the glad dawning of eternal day, when the mists and clouds that have enshrouded time's passing years shall be dissipated and dispelled forever; when the question of the ages will have been fully and finally settled. One question, paramount to all others, and fraught with such interest as to arrest the attention of all the angels of heaven and of the inhabitants of all unfallen worlds, and to which God is seeking to direct the attention of fallen humanity by the "everlasting gospel," has been pending from the day that Lucifer inaugurated rebellion in heaven. His persistent insinuation that God was inconsiderate, arbitrary, and unjust in not assigning to him the highest position resulted in the disaffection of one third of the angels. For the safety of the heavenly family this vast host of rebels was cast out, and banished from the presence of God.

But the question had been raised as to the character of God and his throne. The arch-rebel persisted in his evil war, and sought to instill into the minds of the innocent pair in Eden doubts concerning God's justice and righteousness. He told Eve that God knew that if she should eat the forbidden fruit, it would benefit her, that it would lift her up, and she would be wiser for having eaten of it. It is sad beyond the power of language to express that the question as to the justice and right of God and of his throne, his government and his law, which was there planted in the minds of Adam and Eve, has resulted in such a departure from the service of God and loyalty to him that the history of mankind has been one of idolatry and rebellion, with the attendant results that beggar all efforts to describe them. And so far from the knowledge of God did the nations go, that the prevailing conception of his character in the heathen

mind was often shown by the sacrifice of innocent babes to appease the wrath of gods, the deluded devotees placing their own offspring in the red-hot arms of the hideous idol Moloch. This retrogression, this departure from God, this lapse into heathen darkness and superstition, prevailed almost without exception till the star of Bethlehem announced the advent of the One whose life was the "light of men."

However, God was not without witnesses in all the ages. Abraham knew him, and was called "the friend of God." He kept his charge, his commandments, his statutes, and his laws. Gen. 26:5. Because of his integrity in the midst of a people where idolatry prevailed, a promise was made to him and was fulfilled, that from his loins there should spring a nation like the stars of heaven for multitude. But the history of his posterity is a sad, sad history. Though there pertained to them the "adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9:1-4); though exalted above all others in privileges and blessings, yet their history was one of constant lapsing into idolatry and sin, like the nations around them. Still, faithful men among them maintained their loyalty to God, witnessing for him and the right till his Son was sent forth, born of woman, made "in the likeness of sinful flesh," and "we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Rom. 8:3; John 1:14. "Without controversy great is the mystery of godliness: God was manifest in the flesh." "God was in Christ, reconciling the world unto himself." 1 Tim. 3:16; 2 Cor. 5:19.

The gospel of Christ is to reveal God to the ends of the earth. He has sent his church on its glorious mission to be witnesses for him in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth, to be "the light of the world." And through his church he designs to consummate his unchangeable and fixed purpose to make his name "great" from the rising of the sun to the going down thereof. Mal. 1:11. It has been his aim to compass this glorious end through his people from the time that he called a people and placed his name upon them. And by the prophet he says to us: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory. . . . Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isa. 62:1-3. You will notice how far his glory is to be made known among the nations by his people,—"*all* kings shall see thy glory." This has ever been the great aim of the gospel, the end, in the purpose of God, to be compassed by the working out of the great plan of redemption among men. Because of the unfaithfulness of the people to whom has

been given such an exalted place, and in whom such a trust has been reposed, the centuries have rolled by, and still the great purpose of God to get his name the glory due unto him among the nations seems far from fulfilment; yet *the time is surely at hand* for the "everlasting gospel," the revelation of the "righteousness of God," to be speedily given to every nation, kindred, tongue, and people, till the earth is lightened with its glory. See Rom. 1: 16, 17; Rev. 14: 6, 7; 18: 1-4. This is the purpose in, and is to be the grand culmination of, the work in which we are as a people engage.

And so long has been the delay with us to "arise and finish the work," that God has sent us these stirring words, which ought to cause us to bestir ourselves as never before: "Something great and decisive is to take place, and that right early; if any delay, the character of God and his throne will be compromised." It must be clear from this that the time is here when there can be "delay no longer." And it is a cause of the greatest rejoicing to the faithful at this time that we are assured by the oath of the angel that delay shall be no longer. "Cast not away therefore your confidence, which hath great recompense of reward. . . . For yet a little while, and he that shall come will come, and will not tarry." Heb. 10: 35-37. Then the message must go, yea, it *will go*, and be finished *in this generation*. There can be no alternative with the issue that is involved. And it will go by us, if the culmination of this long-continued controversy is salvation to us. If we do not relate ourselves to it so that it can go by us *now*, and be finished in this generation, it *will go* by some one else, and we shall lose our part in the grand consummation.

And with such an issue as this, and in view of the magnitude of the work that will give the knowledge of the Lord to the ends of the earth, it is seen at once that the call of this hour is for full and unreserved service in the work we have in hand. As all of the few loaves and fishes had to be delivered into the Saviour's hands before he could feed the multitude, so our *all*, little though it be, of money, or possessions of whatever nature, must be wholly yielded to the Saviour. And when this is done by the people of God, he will as surely finish his work by us in this generation as he fed the thousands with the fishes and the loaves.

What does it mean, then, that the work languishes for lack of means; that the funds in the treasury are so low, and consecrated men and women are so few, that the brethren who are planning for the work seem handicapped in their efforts to plan for the advancement of the message? Does not all this appeal to every reader of this paper to make a complete consecration to the work of finishing the "mystery of God" (the gospel), that the day may come when the knowledge of God shall fill the earth as the waters fill the sea? May the Lord give us correct conceptions of the responsibility resting upon us at a time like this, and of the trust committed to us.

The World's Final Great War

THE commanding position which Russia has grasped along the frontiers of China, India, and Persia seems to leave no doubt as to her intentions. We are to have one great final war, which promises to be so frightful in its waste of human life, and so costly in its expenditure of treasure, that it will be a lasting horror; and it must settle the question of the world's civilization. Napoleon predicted that in one hundred years the world would be either Cossack or republican. Busy with home affairs, neither governments nor peoples seem to understand how threatening is the Cossack rule — even to America itself.

Russia has to-day one hundred and twenty-nine millions of population. Persistently carrying out a plan conceived more than forty years ago, she has quietly occupied every position in Asia which would eventually enable her to annex the four hundred millions of China; then the two hundred and eighty millions of India, and the eight millions of Persia.

Year after year Russian army posts have been advanced, re-enforced and built into large commands; until to-day Russia is ready to attack, not China alone, but along her entire frontier line in Asia. In the event of war, only the most supreme exertions by England, France, Austria, and Italy, re-enforced by the United States, can stop the Cossack advance.

The fact that, for her own purposes, Germany has entered into compact to act with Russia, makes the situation one of the utmost difficulty — of the most extreme danger. For once, the German emperor seems to be short-sighted. Whatever part of China may be conceded to him temporarily, eventually he must find himself opposed to Russia as certainly as England and Japan are to-day.

Does any one doubt Russia's plans? Never was policy more clearly written. There can be no question about it, and if our attention were not so absorbed in home affairs, the American public would quickly understand it. During two years spent in Peking and northern China, in military affairs, the writer became convinced that no obstacle would be likely to exist to the extension of Russian dominion toward the East, unless China herself should be built up into a strong military power. The building of the Trans-Siberian Railway and the occupation of Manchuria would be the first steps. It was not anticipated at that time that the plan of campaign would be so far-reaching as to bring Russia simultaneously into China, India, and Persia.

There can be no question that entrance into Manchuria was part of the long-preconceived plan. Very likely the Boxer troubles were stirred up with a view to giving excuse for this entry, and distracting the attention of the world. Having entered, Russia had no intention of leaving. The pretense of evacuation was only because at the time she was not ready to begin battle. Other nations, and especially the United States, have been blind to what this movement really meant. It is now no longer necessary

that additional Russians should be brought in to capture China. The Manchurians and Mongols furnish splendid fighting material, at least so far as private soldiers go. They can subsist on a little rice, make long marches, sleep in the open, obey orders, and quickly learn to handle firearms with precision. They can be subsisted and kept satisfied with a total expenditure of not above six or eight dollars a month, as against from five to eight times that cost for the American soldier; and the Russians have the officers ready to put over them.

Russia is now established along the frontiers, its forts built, and its navies in the Eastern harbors of Asia. Many officers have arrived, and vast quantities of stores and arms have been shipped in. More than one hundred and fifty thousand Russian troops are either on the ground or within call, as the nucleus of an army of occupation. It would require but a short time to drill natives in order to put half a million men in the field, sweep down on Peking and over northern China.

Let the civilized world stop its business long enough to consider this spectacle, and ask, Whence will the force be brought to combat the Russian forces in China? But let Russia annex four hundred millions of Chinese subjects, and with this low-priced labor build armaments; then India and Persia are certain to fall.

America feels confident in her strength, and added to England and France, we imagine that we might conquer the world. But where would these three nations stand if Russia had at command two thirds of the world's population? Does she need money to conduct her campaigns? By weight of numbers she would move down and capture it.

If Russia should be permitted to retain her position in Manchuria, the Cossack will presently hold the world by brute force. I am opposed to war. I do not believe in war. I hope there will never be another war. But if there can be a just war, it is called for now. Either America and southern Europe must fight Russia at this time, or concede to her all of Asia. Vain as the United States is of her strength, she will find occasion in the near future to regret present indifference. Manchuria is but the stepping-stone to China. China captured, the balance of power is determined.

The hundred years covered by Napoleon's prediction has a decade still to run — a decade in which to determine whether the world is to be Cossack or republican.

The people of the United States have been so intent upon their own little corner of the world, that they have failed to reflect on what a Cossack world would mean. But this Manchurian question is a matter of such tremendous importance that it demands thoughtful determination. Russia is doing her work so quietly, so diplomatically, and with such deceptive professions of good faith, that we stand like children reviewing events without comprehension of what they mean, or of the influence at work upon our own destiny. — *The Cosmopolitan for December.*

The Coming Conflict

E. T. RUSSELL.

UNLESS divine providence should interpose, a fierce and bloody conflict between capital and labor seems imminent. The rapid concentration of wealth in the hands of a few has caused labor to combine, that it may more successfully cope with that power that is almost master of the world.

Trades unions have been multiplied until almost every branch of industry is represented in the American Federation of Labor. Strikes, lock-outs, boycotts, bloodshed, and destruction of property have thus far marked the struggle between the contending forces.

Since 1881 there have been about twenty-five thousand strikes in the United States alone. These strikes have caused the loss of millions of dollars to both employers and employees. Besides, more bitter feelings have been engendered in the hearts of both rich and poor toward each other. These strikes are but indications of the pent-up force, which, like a Vesuvius or a Pelee, is liable to break forth at any moment. As the John Brown raid was the forerunner of the late Civil War, so the strikes that are taking place are omens of the coming conflict between the rich and the poor—and fierce and bitter it will be.

Speaking of the Homestead strike, T. V. Powderly said: "It is but the rumbling of the coming revolution." The majority of the strikes have been failures, but at the great anthracite coal strike of 1902, the miners gained a decided victory. This strike lasted five months, involving one hundred and forty-seven thousand workmen. The continued strike produced a coal famine, which led Mr. Roosevelt, as private citizen Theodore Roosevelt, and not President Theodore Roosevelt, to call a special commission in order that the strike might be settled by arbitration, and thus save suffering and distress on the part of the coal consumers of the country. As the State militia of Pennsylvania had failed to subdue the strike, the calling of a special commission by Theodore Roosevelt was an indication on his part that Pennsylvania was unable to settle this strike within its own territory. Since Mr. Roosevelt called the commission as a private citizen, and not as president of the United States, it seems evident that the general government did not care to become mixed up in the controversy. Congress, however, set its indorsement to the course pursued by Mr. Roosevelt, by voting a salary to the commissioners appointed and to their associates. The victory gained by the strikers has caused capital to organize more thoroughly that employers may be able to cope more successfully with organized labor. Thus, as the result of the victory gained by labor in the great anthracite coal strike, future strikes will be more formidable and far-reaching. One of the sad features of the situation is that both classes are preparing for the worst, and both are jealously eying each other.

Some years ago, at a labor conference held in St. Louis, the following resolution was passed:—

"Resolved, That no nation in which the people are totally disarmed can long remain a free nation; and, therefore, we urge upon all liberty-loving citizens to remember and obey Article 2 of the Constitution of the United States, which reads as follows: 'The right of the people to keep and bear arms shall not be infringed.'"

Acting upon this resolution, several labor organizations have organized themselves into military companies, as stated by John Swinton, in June, 1903:—

"A short time ago when the great strike of the steel workers got under headway, the New York *Herald* startled the country by printing a dispatch from West Virginia, that the first military company ever formed by a labor union had been organized at Wheeling by Crescent Lodge Amalgamated Association. The interest in the original report, however, has not been diminished; for it is now known that the Crescent Lodge at Wheeling is not the only one that has taken the subject under consideration, and that other labor organizations in different parts of the country have done likewise. They claim that the right of the people to keep and bear arms is guaranteed by the Constitution, and that, as the working men are the bone and sinew of the country, the Constitutional right can not be denied them."

Mr. Swinton then adds:—

"At this point it may be mentioned that a good number of trade unions, especially those in the Western States, have recently prohibited their members from joining the regular State militia, under the pain of expulsion, and the reason given for this action is that the State troops are used in the interest of capitalism against the labor element, and in the suppression of justifiable strikes. It is a fact, nevertheless, that, at least in Pennsylvania and Illinois, the State militia have, on several occasions, suffered from the charge of being unduly sympathetic with labor in the case of a strike."

Capital also demands a larger standing army to protect its interests. J. J. Hill, the great railroad magnate, is credited with saying:—

"I am not overrating the demand when I say that it is imperative that the United States maintain the nucleus always and the organization and the officers for an army of two hundred thousand men. With our varied interests, with our expanding commerce, and with our crowning and ever-increasing power, this strength is not more than sufficient for our uses in times of stress and danger."

The *Coming Nation* says:—

"We know what the capitalists are doing. We see them preparing the munitions of war to rule the masses by force of arms. But they are foolish. They are wise only in their own conceits. They are adopting the tactics of kings, and will be as chaff before the wind by and by. All the fates are against their tactics. Kings with greater armies than can be mustered to fight for capitalists here, are trembling before the steady growth of a higher civilization among the people, hurried on by the distress of this rapidly increasing army of out-of-works. Justice

injures none, though it may shut off the privileges of robbers. Thus the contending forces jealously regard each other, and mean to be prepared, if possible, for the worst."

Eugene V. Debs said in a speech in St. Louis, in 1897:—

"Never in my life have I been more hopeful than now. I am not gifted with great visionary powers, but I can see the beginning of the end. [Cheers.] This meeting is an inspiration. It will lead to great results. This movement has attained tremendous impetus, and will go ahead with a rush. When the people are ready,—and that day is not far off, my friends,—there will be a spontaneous uprising; the Supreme Court will be abolished, Congress dispersed, and the rights of American citizens and American freedmen will be enthroned.

"The time will come to incite the populace. When that time comes, you can depend on me. [Cheers.] I will not stand in the rear and ask you to go ahead. I will be in front, and say to you, 'Come on!' [Renewed cheering.]"

The apostle James, by his prophetic eye, beheld the struggle that is now going on, and its culmination, as is quite clearly described in the following quotation:—

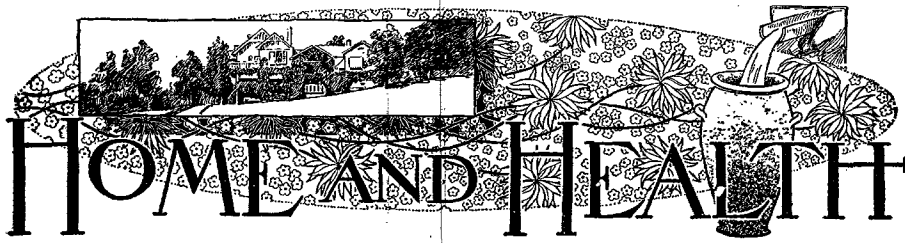
"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

The prophet Ezekiel tells what they will do with their hoarded wealth in connection with the day of the Lord:—

"They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling-block of their iniquity." Eze. 7: 19.

Trouble awaits both rich and poor, and it can not be long before the storm breaks in all its fury. Dear readers, on which side of the controversy shall we be arrayed? The Lord, speaking of this time in Amos 5: 13, says: "Therefore the prudent shall keep silence in that time; for it is an evil time." And James, speaking of the same time, says: "Be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door."

It is no time now for the Christian, and for that matter the man who knows not Christ, to hold grudges. The bitter feelings fostered in the hearts of these two classes are contrary to the gospel of Jesus Christ. With great force the words of the psalmist come home to every heart, "Fret not thyself because of evil-doers." Let every soul know that he himself is right with God. Then he will be sure to be on the right side in the coming conflict.



Where is Home?

Is it where stately mansions rise
With dazzling splendor toward the
skies —
The poor man's dream, the rich man's
prize?

'Tis where the heart's best treasure is,
For perfect love is perfect bliss.
Deny me wealth, but give me this.

The humblest place beneath the skies,
When viewed with love's devoted eyes,
Becomes a perfect paradise!

And when our earthly loves are o'er,
And earthly mansions are no more,
Forever, on the other shore,
Heaven is home!

—Christian Commonwealth.

Cleanliness*

MRS. ANNA L. COLCORD

THE whole subject of sanitary science may be comprehended in one word—cleanliness. Its meaning is "freedom from dirt, filth, or extraneous matter."

The subject of cleanliness is one of the simplest and most intelligible of all the sciences. Its essentials are plenty of pure water, an abundance of fresh air and sunshine, together with attention and carefulness.

Poverty is no just excuse for uncleanness. The poorest clothes may be kept clean, and the house, though ever so poor and meagerly furnished, may be kept cleanly and wholesome. More depends upon the character and habits of the people who occupy a house than upon the house itself. The story is told of an Irish landlord who removed his tenants from their mud huts into the beautiful dwellings he had erected for them. When he afterward visited his estate, his disappointment knew no bounds. The new houses were as dirty and untidy as the mud huts had been. The pig was still under the bed, and the hens on top of it. The beautiful concrete floors were as dirty as the mud ones had been. The windows were broken, and the yard had grown up full of weeds. The trouble was he had gone about his reformation in the wrong way. Reform, to be effectual, should begin in the individual. He should first have taught the people the beauty of cleanliness and comfort. Building new houses, making sewers, keeping public streets clean, etc., on the part of the state or municipal authorities, is not enough to insure health and cleanliness in a community.

If dirt and the seeds of disease are

allowed to accumulate about each separate home, all these things will avail but little. There must be active co-operation on the part of the people themselves. Each family and each individual must take a personal interest and exercise care in this matter. Otherwise little permanent results can be obtained.

Dirt is demoralizing and degrading. It is associated with drunkenness, wickedness, and crime. It is the dirty parts of the cities that are the dangerous parts. Just in proportion as people are orderly and cleanly, they are respectable.

Cleanliness promotes industry, comfort, thrift, health, patience, modesty, morality, and life, while uncleanness tends to indolence, carelessness, poverty, indecency, disease, degradation, and death.

Cleanliness is one of the distinguishing features between civilization and barbarity. A nation progresses in civilization according to the habits of order and cleanliness practised by the people. One of the first steps toward civilizing a degraded man is to place him in a clean, healthy home, and teach him cleanly habits. This is generally one of the first things missionaries have to do when entering upon their work among the poor and degraded in our large cities and in heathen lands.

Habits of cleanliness in the daily life and surroundings are essential to good health, without which we can not attain to our brightest hopes and highest ambitions.

It is to a lack of knowledge of cleanliness and attention given to the little, common, yet most important things of daily life that thousands perish every year. A large per cent of the mortality of young children is due to uncleanness as well as to improper diet. Such diseases as diphtheria, typhoid fever, bubonic plague, and others, which carry off their victims by the thousands and tens of thousands, originate from preventable causes. They come as a consequence of a violation of the laws of cleanliness.

About three years ago the bubonic plague broke out in several of the large cities of Australia. The doctors who spoke and wrote on it termed it a strictly "filth disease," and the remedy prescribed for its removal was to "clean up." Accordingly large gangs of men were employed at great expense to the government to wash, cleanse, and sewer the dirty parts of the cities. Whole sections, in some instances, were burned down in order to clear out the rubbish and destroy plague-infected buildings. Disinfectants were used freely, and were furnished for use in the whole city, free of charge. Great fear took hold of the people, as no one knew but he would be the next to show symptoms of the dread disease,

and be carried away to the pest house. Among other preventives recommended was a warm bath daily.

It was known that rats carried the disease. Accordingly a reward was offered for every rat caught, and large numbers of men were employed for the sole purpose of killing these rodents. The rats thus caught were taken charge of by the health officers, and were cremated. People almost feared to buy a bag of potatoes lest a rat infected with bubonic plague had been on them. The steamers arriving from other ports were kept at a distance from the wharves, and large tin funnels were placed on the hawsers, or cables, which held the boats in place, to prevent the rats getting from the shore on to the boats. It cost many thousands of dollars to clean up the cities and wipe out the plague.

Cleanliness of the body as well as of surroundings is essential to health. The surface of the body is provided with tiny openings called pores, which act as sewers to carry away the waste matter from the system. There are about two millions of these over the entire body. Unless obstructed, they are at work constantly. In order to feel bright and active, frequent bathing is necessary.

(To be concluded)

The Simple Life

TIMES have changed, doubtless, and we can not expect to preserve the simplicity of our grandmothers. But the courage of simplicity is sadly needed among American women. Every detail of household life is becoming more and more complex. Many a husband and father is overworked year after year, till the strenuous life finishes him a decade earlier than necessary, because his household requires too much furniture, too many clothes, too many outings, too many entertainments, too many servants, too much keeping up with the rising standard of luxurious living. It requires a high courage for any woman to set a simple standard, and hold to it; but her family will rise up and call her blessed in the end, if she has the courage of her conviction that simplicity is the keynote of true living.

When we sit down and think about it, how few are the essentials of life, after all! Shelter, warmth, clothing, cleanliness, plain food, education, religion, family ties, friendship—there is little more to be added to complete the list. These are practically within any one's reach, without exhausting effort. Strenuousness begins when we add brownstone, steam heat, laundries, entrees, university courses, pews in expensive churches, and relatives and friends who spend largely and expect us to do the same. Caught in this luxurious whirl, we lose the realities for the appearances of life. Many a home which might have been happy if it had been contentedly simple, becomes a mere abode of contention, debt, and pretense, from which all possibility of happiness has faded forever. It requires bravery to wear one dress for three seasons when all one's neighbors have three dresses in

* A paper read at the College View (Neb.) church, Sabbath, Oct. 24, 1903.

one season. It requires a calm courage to do without new curtains and center-pieces when our friends regard them as necessities of existence. It demands firm mental balance to read standard books instead of the last novels, and to let the flood of magazines and newspapers sweep by without wading in neck-deep in company with every one else. The woman who rushes from kitchen to club, from sewing-machine to charity-meeting, with haste and without rest, is called an "all-round" person in approving tones. "She neglects nothing," is the formula of praise from all her friends who toil after her, inspired by her strenuous example. The woman who simplifies kitchen and sewing, who restricts clubs and charities to the point where she really gains strength and gives strength from and to them, and who aims for true social intercourse and not empty social dissipation, is regarded as "so eccentric," if she is a person of position and means, or "so queer," if she possesses neither. The average woman has not the courage to take this stand. It involves not being "like other people;" and we all know the horrors of that phrase to the average mind.—*Priscilla Leonard.*

Health's Decalogue

1. Rise early, retire early, and fill your day with work.
2. Water and bread maintain life; pure air and sunshine are indispensable to health.
3. Frugality and sobriety form the best elixir of longevity.
4. Cleanliness prevents rust; the best-cared-for machines last the longest.
5. Enough sleep repairs waste and strengthens; too much sleep softens and enfeebles.
6. To be sensibly dressed is to give freedom to one's movements, and enough warmth to be protected from sudden changes of temperature.
7. A clean and cheerful house makes a happy home.
8. The mind is refreshed and invigorated by distractions and amusements, but abuse of them leads to dissipation, and dissipation to vice.
9. Cheerfulness makes love of life, and love of life is half of health. On the contrary, sadness and discouragement hasten old age.
10. Do you gain your living by your intellect? Then do not allow your arms and legs to grow stiff. Do you earn your bread by your pickax? Do not forget to cultivate your mind.—*French Medical Review.*

A Father's Love

MUCH is said and written in glorification of mother love. Father love is less in evidence, but one little girl's opinion of it appears in the following story:—

A young rector was in charge of a large church in the West End of London, whose wife died, leaving a motherless child. The people hoped that some aunt, sister, or niece would come to look

after the child, but none such appeared. Gradually it came to be known in the parish that their scholarly and eloquent rector was as much at home amid the mysteries of the nursery, the warming of a child's mug of milk, the washing of baby's face, etc., as he was familiar with the mazes of theology and the changing phases of Biblical questions.

Four years slipped by, and one Easter Sunday, when the church was adorned with wreaths and lilies of sweet perfume, the child was placed, as usual, in the corner of a front pew, and the service went on until the sermon began.

This was on the mother of Christ—her agony of heart at the cross, her wonder at the news of the resurrection, and from this he turned to tell of the sadness and misery of those who "feel the mother want in this world."

The face of his motherless child inspired unusual earnestness as he pictured that wonderful mother love.

In conclusion he said: "Think what a child's life is without a mother's love. Who can tend, who cherish, who can love—who—but a mother?"

And in the depth of his feeling the rector's strong voice halted, as if for an answer.

In the hush of the great congregation a little voice spoke out very sweetly from that front pew:—

"A faver [father] would do just ev'y bit as well, papa, dear!"

The rector closed the service somewhat abruptly as he gave the benediction.

The little child ran into the vestry, and the rector clasped her to his heart, as the little one, in a half-frightened tone, asked: "You aren't angry wif me, are you, papa dear? I forgot ev'ybody was a lis'ning!"—*Selected.*

"SINCE thy Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is he;
Know his love in full completeness,
Feel the measure of thy weakness;
If he wound thy spirit sore,
Trust him more."

What the Housewife Wants to Know

OLD stockings cut down the seam make excellent cloths for polishing furniture and floors, as well as soft iron-holders.

When grease is spilled on the kitchen table or floor, pour cold water on it at once to prevent its soaking into the wood. It will quickly harden, and can be lifted with a knife.

To remove soot from a carpet, sprinkle plenty of fine salt over it, and sweep along the grain of the carpet. Repeat until every trace of the soot is removed.

In making down pillows go over the wrong side of the case with an iron rubbed well with beeswax each time it is applied to the cloth, to prevent the down's working through the cloth.

Flat irons should be washed every week, and always kept in a clean, dry place. Few housekeepers use sufficient wax in ironing. Do not allow your irons

to become red hot, as they will never again retain the heat.

When winds blow, and there is frost in the air, put handkerchiefs, collars, cuffs, and all small articles in the wash to dry in a pillow case. The fabric is spared whipping by the wind; they will freeze dry, and be quickly gathered for ironing.

Buy a strip of asbestos cloth at the hardware store, and use small squares of it to interline your iron-holders. Keep a good-sized piece fastened to your ironing-board to save the sheet.

Do not try to sweep an invalid's room, but wring a clean cloth out of cold water to which a few drops of ammonia have been added, and carefully wipe the carpet, matting, or floor, turning and rinsing the cloth, and changing the water frequently.

Cheese-cloth makes good dusters, and window or box draperies that are no longer fresh and attractive should be cut into squares and neatly hemmed for the purpose. There should be a sufficient number on hand that they may be washed as regularly as the face towels, as they last longer and give more satisfactory service with frequent washings.

Teach the boys as well as the girls the proper way to put the bedclothes to air over two chairs in the morning, and also occasionally give the boys a lesson in simple cooking by having them help prepare breakfast.—*Katherine Kay, in the Pilgrim.*

The Best Kind of a Missionary Society

THE family is the unit of government and the strength of the nation. So the character of the families in the church determines the character of the church. The church will be a missionary church when the families comprising the church are missionary families. Therefore the best kind of missionary society is the family missionary society. This missionary society is brought to view in "Testimonies for the Church," Vol. VII, page 11, where, speaking to parents, it says: "Let them [the children] unite with you in opposing the evil by which Satan seeks to destroy the souls and bodies of human beings. Share with them the secret of the cross, the secret that to you means sanctification, redemption, and eternal victory. As you take your children with you into the service of the Lord, what a victory you gain."

Such a family will be a united family, and united in a glorious cause. What will be the result of such missionary societies?—"If this work were faithfully done, if fathers and mothers would work for the members of their own families, and then for those around them, uplifting Christ by a godly life, thousands of souls would be saved."

And what will be the result upon the churches?—"When God's people are truly converted, when they realize the obligation resting upon them to labor for those within their reach, when they leave no means untried to rescue sinners from the power of the enemy, the reproach will be removed from our churches."—*M. E. Kern, in The Central Advance.*

THE WORLD-WIDE FIELD

New Developments in Missions

W. A. SPICER

Two new moves in the fields abroad are of much significance. The truth had long since taken firm root in other lands. Centers of operation have been established in all continents from which the light would continue to shine out even though cut off from connection with the American field. But it is ours to plant new centers, and aid our brethren abroad in lifting the blazing beacon higher and still higher. We have recently received information that the Australasian Union Conference has taken up energetically a new movement to lay the burden of the work in the Pacific Islands more fully upon the believers in Australasia. Our people there feel the same desire that we do to hasten the evangelization of all the world. They are enthusiastically taking up the missionary forward movement, and aim to do their utmost to sustain and enlarge the missionary campaign in that field, which naturally falls under their care.

And now comes the word that the Ger-

man Union Conference, itself a vast and needy mission field, though strong in sturdy growth and conference organization, has launched its own first foreign mission across the seas. It is not their first mission. The German Conferences, with millions of people within their own territory, have all the time carried a burden for the regions just beyond. They have sent out representatives into Austria, Russia, the Balkan States, and Turkey. Thus, in co-operation with the Mission Board, Germany has done splendid work beyond its own borders.

Now we are asked to help our German Union Conference in planting its first over-sea mission station in German East Africa. This enterprise will mean much to the work in Germany as well as to the cause in Africa. The colonial authori-

ties have taken much interest in the matter, and from the new colony the light of truth will shine back to the fatherland. German East Africa is northeast of Nyassaland. Our brethren who are pushing northward from that point toward Uganda will be cheered by this movement.

The vote authorizing a call for this enterprise was cheerfully passed at the Oakland General Conference, and now that the time has come to open the subscription lists, let us cheerfully respond. Two German sisters who have watched for the call have already sent in the first gifts, as will be seen on the last page of this issue.

A New and Needy Field

L. R. CONRADI

AFRICA has not been styled the "Dark Continent" without good reason. Millions upon millions are there waiting for the light of the gospel. While something has been done, yet it is very little in comparison to the awful needs of the masses who have yet never heard the "glad tid-

slave trade decimated the population.

All this has changed. Africa to-day is fast becoming a large European colony, owned by Great Britain, Germany, France, Belgium, Italy, Spain, and Portugal.

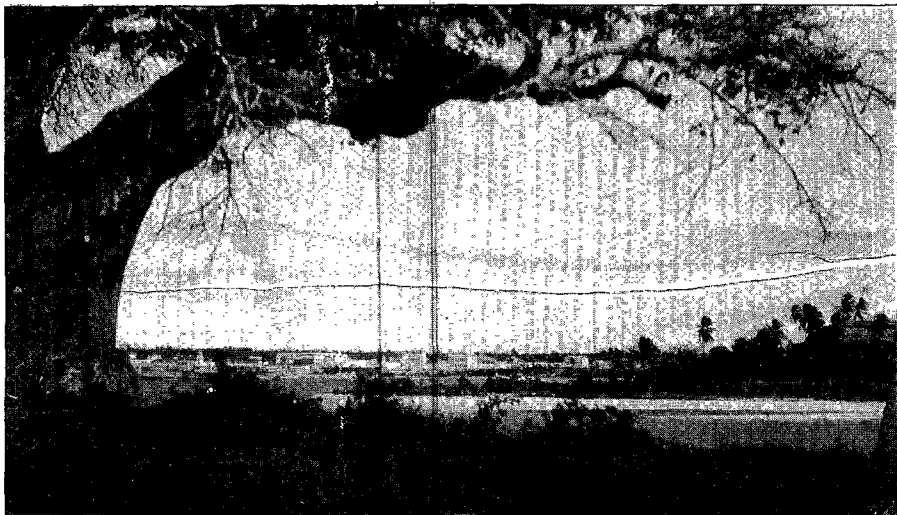
The German possessions are the more recently acquired. On the west coast, Germany has Togo, Kamerun, and Southwest Africa; on the eastern coast is German East Africa, the most important of the German colonial possessions, with the largest population (about 6,000,000). While thus far only about fifty miles of railroad has been laid, still the German government has built a number of well-constructed roads, and planted military stations all over the land, so that order and peace are established among the natives, and the slave trade is nearly extinct. The land in general is fertile, and there are a number of mountainous districts quite salubrious for Europeans.

As the work in Germany has steadily advanced until our membership is now about three thousand, our eyes naturally turn to the German colonies. Wherever the subject has been presented to our people, they have felt a desire to help in the great work of enlightening the people who live in heathen Africa. Two thousand dollars has been raised toward meeting the initial expenses in opening up the mission, and the German Union First-day offerings are to be devoted to this field.

We have spent considerable time in investigating the country, and the Hamburg Seventh-day Adventist Association has received the governmental right to acquire and hold mission property in German East Africa,—indeed, the Colonial Department accords to us the same privileges that it grants to other missionary societies,—and we have the colonial governor's hearty personal invitation to come.

Brother J. Ehlers, a practical gardener of many years' experience, will be in charge of the mission. He is a man about thirty years of age, and has been a faithful believer in the message for a long time. His previous experiences have been such as to well fit him to undertake the establishment and direction of the mission. He has spent about one year in our Friedensau school. He is accompanied by Brother Enns, a trained nurse from America—a man who, for a number of years, has felt himself called to the work of a medical missionary in Africa. They sailed from Naples, October 23, on the steamer "General," German East African Line, reaching Dar-es-Salaam, November 12. This port is about twenty-five miles south of the island of Zanzibar.

At this time we can not definitely state just where they will settle, but we expect that they will report soon. They planned to confer first with the colonial governor. We have rather hoped to establish ourselves northwest of Victoria Nyanza, not far from British Uganda. The place could be easily reached by the Uganda road, which crosses from Mombasa to Lake Victoria. Freight can be transported across the lake. As soon as a location has been decided upon, they



DAR-ES-SALAAM

ings." But when it comes to the presentation of present truth, we have scarcely touched this mighty continent with our finger-tips; and yet we owe to these millions of human beings the same duties that we owe to their brethren in the South, or to the natives of any other country. Indeed, the African in his native environment has less opportunity and fewer privileges than do peoples living in more favored lands.

The Dark Continent has wonderfully developed in the last few decades. A short time ago the interior was but a blank upon the maps. It was unexplored and unknown save to a few daring adventurers, who had crossed the land. Cruel rulers oppressed the people, and the European traveler was constantly in danger of losing his life. The terrible

will undoubtedly call for means to assist in establishing the mission, and for more workers.

While the German Union has provided so liberally to open up the station, it would seem that our brethren across the waters should be asked to lend us a helping hand. The General Conference voted five thousand dollars toward this enterprise, but as yet this money has not been raised. Of course the Mission Board can not create the funds—it can only receive them. Among the friends

coming judgment. Can you not assist us by raising two dollars in the States to our one? We need your co-operation and help, and perhaps the liberality of our American churches in this matter might bring rich showers of blessing to themselves. Would to God that such a wave of giving might visit you that a subscription list in the Review, headed "Five Thousand Dollars for German East Africa," would quickly be opened, and the list rapidly completed and closed; and above all, brethren, remember in

Among the Women of India

GEORGIA BURRUS BURGESS

A SHORT time ago I met an elderly Hindu woman, who was visiting at the house of a relative of hers with whom I was acquainted. Thus came the opportunity of telling her for the first time the "old, old story," which was so new to her. As she listened, her eyes filled with tears, and she said, "O, I wish I could remain here longer, so that I could learn more! It seems to me there is something in this religion that I have never found before—something that can cleanse my heart."

One Hindu woman, a widow, whom I had visited but a few times, and whose relatives were trying to get to discontinue studying with me, said to me, "Memsahib, when I hear about your Jesus, my heart seems to melt, and I want to learn more of him. Come as often as you can, and teach me."

Hari, a Brahman woman, has recently accepted the Saviour, and is rejoicing in him. Her friends and relatives are very much stirred, and she is meeting with much opposition, but she stands firm. A short time ago a mob attacked her home at night, and told her they would give her just so much time to leave the place, as they would have no Christians there. But their threats did not move her. In telling me of these things, she said, "What does it matter if I lose all these? I have found the Saviour, and that is



of the cause and of missions are there not a number in America who will donate from one dollar to one hundred or more dollars toward the German East African Mission? As we in Germany, with only three thousand members, have already raised three thousand dollars, it seems to me that in a short time the five thousand dollars might be sent to the headquarters of the General Conference in Washington, if those whom God's Spirit touches will only respond. Brethren, the German Union has two hundred and sixty-five millions of souls to warn of the soon-

your daily prayers the workers so recently sent out to this new and untried field. Address your offerings to the Treasurer of the General Conference, 222 North Capitol St., Washington, D. C. Hamburg, Germany.

BROTHER G. F. JONES and his wife, who have spent some time in Mangareva and also in work for the Pitcairn Island people, have been requested to locate in Raratonga, and they will take charge of the work during the absence of Brother and Sister Piper.

enough." A number of years ago a little Hindu girl was attending a mission school in Calcutta. Here she first heard of the Saviour, and learned to love him. One day she went to her teacher, and said, "Memsahib, I love Jesus, and want to be a Christian. Won't you take me away from my home, and let me live with you, so I can be a Christian?" The teacher explained to her that that would not be pleasing God, but told her if she would pray God in faith, he would open the way for her at the right time.

Shortly after this the child was married, and of course taken out of school. But she did not forget her early teaching. Within a few years her husband died, and the sad lot of a child widow became hers. Soon after this her father also died, and she was left to the care of an older brother. In this added grief her heart turned again toward the Saviour of whom she had learned in the mission school, and she began to pray that God would open the way for her to become a Christian. She prayed definitely that in some way her brother with whom she was living might be converted; and within a year from the time she began to pray, her brother became a Christian. She, too, was baptized, and after continuing her studies for some time, became a teacher in the London Missionary Society's Hindu Girls' School, where she has been working ever since.

About a year ago the attention of this young woman was called to the Sabbath, and she became convinced that it was her duty to keep it. At once the question arose in her mind, How could she go on teaching school on the Sabbath? She felt assured if she refused to teach on that day, she would lose her position. Her anxiety was not so much for herself as for her brother, who had become a helpless invalid, and was entirely dependent upon her. But remembering how God in answer to her prayers had opened the way for her to come out from Hinduism, she believed that he would by some means open the way for her to take this advance step. So going to her pastor, she told him of her conviction, and that she could no longer teach on the Sabbath. Of course he tried to convince her that it was not necessary for her to keep the Sabbath. But, finding it impossible to turn her, at last, rather than lose her from the school where she had taught so faithfully, he arranged to have another take her work on the Sabbath, and she teach only the Bible class. This she has been doing for about three months. So we now have a Sabbath-keeper teaching in the London Missionary Society.

This young lady is very anxious to learn more of the truth and fit herself to carry the message of the Saviour's soon coming to her shut-in Indian sisters, and we trust that the way may soon open for her to engage in this work.

Mission Notes

BROTHER CONRADI writes that our German missionaries en route for German East Africa had reached Aden when he last heard from them.

FROM Hamilton, Bermuda, Brother J. A. Morrow reports that two of the Boer prisoners with whom they have been holding meetings have begun to observe the Sabbath, and others are interested.

THE Telugu Christians have sent one very highly esteemed among them as a foreign missionary to Natal, South Africa. This has been done within the last six months, and marks a distinctly new period in the development of the

work among the Telugus. The missionary has gone with his family to preach the gospel, and to be a pastor among the natives of India who have gone there as laborers, and are employed on the plantations and estates of Natal. He is sent and supported by the Telugu Christians. This has greatly stimulated among them the missionary spirit, the spirit of prayer, and the grace of giving.

WRITING of their experiences in India, Brother W. O. James says: "The work in this field is steadily increasing. We find people every day who manifest an interest in the special truths for this time. It is wonderful to see how the Lord goes out before us and prepares the way when we do not see a step ahead."

BROTHER D. C. BABCOCK reports the work moving forward in British Guiana, and precious souls accepting the message. They were expecting to have baptism soon, when four will unite with the Georgetown church. Their congregations were so large that the tent could accommodate but about one fourth of those who came.

IN China a man is required to mourn three years for the death of his father, one hundred days for the death of his mother, and not at all for the death of his wife. Indeed, a Chinaman would feel disgraced if he showed any sorrow on account of the death of his wife. This tells its own story of woman's condition in heathen lands.

DR. GRIFFITH JOHN, writing of the fact that four missionary societies are operating in Chang-sha, the capital of the province of Hunan, says: "It would have been as much as any foreigner's life was worth to attempt in Chang-sha six years ago. The change is wonderful. I can not think of it without exclaiming with wonder and gratitude, 'What hath God wrought!'"

THE literature of missions has multiplied with a tremendous rapidity lately. Barring fiction, there is no class of books of which so many have been published in the last ten or twelve years. This indicates that there is "a reading public" for this kind of literature; that more people are interested in missions, and that more are eager to become intelligent and well informed on this subject.

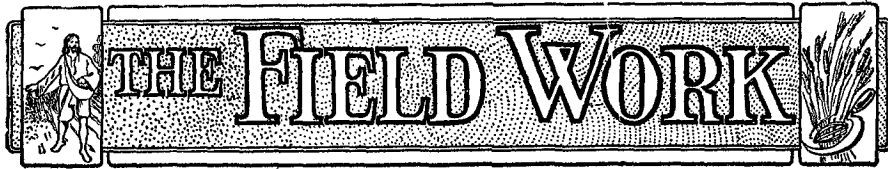
A MEDICAL missionary in Tura, Assam, writes of an interesting case, which is one of the encouraging signs to the missionaries who toil alone among the heathen: A young married man came to the office one market morning, and said he wanted to learn to read. There never had been a teacher in his village, but the man bought a little primer, and after asking a few questions, went on. The next week he came back, and read half of the letters, and asked more questions, and went away. He has worked in this way from week to week, and now reads any Garo printed in the

English character, almost anything in the Bengali, as well, and has made a start on the English. Although still a heathen in name, the man has been preaching to his villagers; and when the missionary made his first visit to his home, he found many evidences of the working of the Spirit.

BROTHER A. J. HAYSMER, writing of the return of Brother D. U. Hale and family from the West Coast of Africa, on account of the condition of their health, says he would gladly step into the gap, if it were thought best, still it does not seem wise for him to take his family into that unhealthy climate. We confidently expect that somewhere the Lord has some one in preparation to enter that needy field, and carry forward the work already begun at such sacrifice.

OF the English people, near Pua, Chile, Brother H. F. Ketring writes: "I held a meeting with them, and I never had a warmer reception. They listened eagerly as I told them of the blessed hope, and how we must prepare to share in its fruition. And as they took my hand to bid me good-by, they begged me to come back and talk to them again. They had heard of my meetings in the other colony, and asked that I come over and visit them. Thus the people are longing to hear the truth. It did me good when I entered, to see lying on the center table a full morocco 'Bible Readings,' a full morocco 'Great Controversy,' and also a cloth one. They have been read, too. Thus the faithful canvasser sows the seed, and another reaps. We are pushing forward, and the Lord is giving us the victory."

ON account of failing health, Brother and Sister A. H. Piper have been compelled to withdraw from Raratonga, for a time at least. They will go to Australia, where they will be connected with the work. Writing of their departure, Brother Piper says: "It is with a great deal of regret that we have decided to leave the field, but we feel that we must get away before another hot season begins. We have enjoyed our work with the natives here very much, but ever since arriving three years ago, the climate has prevented us from doing all we wished to do. We hope to complete our church building before our departure. With the trouble we had in securing our land, it has been a long undertaking; but I am glad to say that some of those who opposed our getting the land in the beginning are now helping us to finish the building. The chiefs who at one time persecuted our brethren now let them off from the ordinary work in the village, in order that the work on the church may go on. The school, although the attendance is not very large, is doing nicely. There is an excellent spirit among the native youth attending. One young man, who has shown undoubted signs of a thorough conversion, and whose whole desire is to become a missionary, we are taking with us to Cooranbong, that he may attend the school there."



THE FIELD WORK

East Michigan

DECEMBER 26 and 27 it was my privilege to meet with the brethren at Rives, in company with Elder Gowell and Brother F. G. Lane. Brethren Lane and Boylan had been laboring at this place for a few weeks in the past, and as a result a few new believers were added to the little company at that place, bringing courage and rejoicing to all. On Sunday we organized a church there with a membership of fourteen, and with a full corps of officers. The Lord's Spirit was very clearly manifested in choosing and setting apart the officers of the church, and it did us good to see the loving, humble spirit shown by all the brethren. A good school is in progress at Rives, which is held in a part of Brother Kienest's house, fitted up for that purpose. We believe that the brethren at Rives are doing a good work, and that others will join their company in the near future. All departments of the work are in good progress in this new church.

E. K. SLADE.

Virginia

I LEFT Stanleyton for Fishersville the fourth of November, to hold some meetings, and remained there one week. The Sabbath-keepers at Fishersville are of good courage. The Lord came near in our meetings, and one man promised to obey.

November 11 I went to Newport News to assist Elder Babcock in a series of meetings, and remained until December 7. Here we had good meetings, and I truly hope that some will obey the truth soon. My stay at this place was a source of great blessing to my own soul, and I enjoyed my labors with Elder Babcock.

I labored at Lynchburg from December 8-22, and was with our people there during the week of prayer. The Lord came in by his Holy Spirit, and blessed us in our meetings. Nearly all are of good courage. They are scattered in different parts of the city and surrounding country, and are doing nobly in the payment of tithes and offerings. Their Sabbath-school donations in three months amounted to ten dollars.

I also visited Brother and Sister Campbell, at Naruna, twenty-five miles south of Lynchburg. I preached once in the M. E. church, to a good audience. They are calling strongly for labor here, and the way is open for a series of meetings. I believe a company could be raised up. Brother and Sister Campbell are of good courage in the Lord. He was railroad master when the truth reached him eighteen months ago, at the time our tent was pitched in Lynchburg. He sold his home in the city, gave up his position, and hired a farm of two hundred acres at Naruna. The Lord is blessing them.

If any of our people in the North wish to move to a country where the climate is mild, and where they can do missionary work, and thus be a help to the cause, I would invite them to consider this place. It is on the N. & W. R. R., not far from Lynchburg. Farms can be had at low figures. Truly there is a wide field for

labor here, and Virginia needs men and women of good Christian experience, who can settle in new places and build up the work.

I expect to be with the Stanleyton church in their quarterly meeting, then go to Lynchburg and hold quarterly meeting.

T. H. PAINTER.

Porto Rico

We had planned for me to make a ten days' trip in the northwestern and central parts of the island. So the first of December I started on horseback, with a good supply of our paper *El Centinela de la Verdad*, tracts, and Testaments.

I had a good experience in every village; but my special object was to meet with some people who had become interested in the truth through reading the paper. These people, who lived in Hatillo, sixty miles from Mayaguez, I had never met, yet there was a goodly company gathered to meet me, and they expected me to preach to them. My heart almost failed me when I realized that not one in the company knew a word of English, and I so deficient in Spanish; but I told them to get all the Bibles they could, and I talked to them on repentance, the forgiveness of sin, and baptism. The Lord richly blessed us, and all enjoyed the study. At the close two men desired baptism, and in a private talk one of them said that he would keep the Sabbath of the Lord.

In the center of the island I passed through some wild and dangerous country. The mountains are covered with timber, and the villages are few and far apart. The roads are only mountain trails, and it was necessary for me to have a guide. As the rainy season is not yet past, the mountain streams are swollen, and it is many times dangerous to cross them. One receives a novel experience sleeping in the native huts, and eating native food. These poor people must hear the news that the Lord is soon coming, and I am thankful for the message, and for the privilege of taking it to them.

During this trip I traveled more than two hundred and fifty miles, received seventy-five cash subscriptions for our paper, and had many opportunities to declare the message for this time. I intend soon to start on another trip of the same kind. How we need help and means here! I wish that we could have twenty thousand copies of our paper to scatter among the people. I praise the Lord for a part in this glorious, closing work.

B. E. CONNERLY.

Michigan

CHARLOTTE, OWOSSO, AND HAZELTON.—We spent Sabbath and Sunday, December 5, 6, with the church at Charlotte, and the blessing of God was with us. From Charlotte we went to Owosso, where we remained through the week of prayer. Some were discouraged, and almost ready to give up the truth, but by the help of God they were reclaimed. The readings for the week of prayer

were read, and each evening after the reading, a meeting was held for the purpose of seeking God and putting away sin. We appealed to parents to get out of the way of their children. Fathers and mothers went to their children, and putting their arms about them, they came forward to seek God together, until nearly all in the church were forward seeking God. We held Bible studies each day in the church school. Nearly all joined in seeking God for light, and it made our hearts rejoice to see so many anxious to become free in Christ. We spoke of the importance of getting the truth before the people around us; and the school closed one afternoon, teachers and students going out with the special number of the *Signs*. Truly this is a move in the right direction. May these young people continue to hold on to the arm of God by faith.

We next visited the Hazelton church. Sabbath and Sunday, December 26, 27, were good days for us. Nearly all felt their need of a new conversion to God, and took part in the testimony meeting. Some said they had been robbing God in tithes and offerings, and promised to return to the Lord his own. Truly the Lord is willing to help all who will consecrate themselves to him.

We spoke three times in the jail at Coruuna. The prisoners gave good attention. Those in charge came into the hall and listened, with interest, and several of the prisoners asked for prayers. One man seemed to get hold of God. Truly the Lord has gone out before us to prepare hearts to receive the message. May God arouse his people who are dying of inactivity. I believe to delay now is fatal. May each one to whom God has given this precious truth arouse to action.

B. HAGLE.

Tennessee

EARLEYVILLE.—Many have read Elder Godsmark's article in the *REVIEW* of December 3 with reference to the work we are trying to establish in this needy field. Several have written us in regard to locating here; and in response to Brother Godsmark's appeal we have received five dollars from a dear sister in Michigan; also a box from kind friends at Judd's Corners, Mich. These kindnesses are much appreciated; and I know there are others who have felt prompted to aid in the work. There are so many needs and so many calls that I would not now add to what has been said had there not come to us a circumstance which I expect to describe in our school record under the heading "Blessings in Disguise." About eleven o'clock, Thursday, December 24, a fire broke out in the haymow of our barn, and made a clean sweep of barn, corn crib, sheds, hay, fodder, broom corn, and about one hundred and thirty bushels of corn, a good part of which had been bought to feed through till another season. We do not know how the fire started. Brother Auten, to whom the barn belonged, and I were both away. The neighbors came and worked heroically to save the house and what else they could. They are very kind indeed to us, and offer to help in the work of rebuilding. I do not know the full meaning of the circumstance; but I am sure that God will make it plain to me in his own good time. And the promise "to give unto them beauty for ashes" has been a great comfort to me.

Two or three have written, asking how to send money. It may be sent by post-office order on McMinnville, Tenn., the letter being directed to me at Earleyville. Registered letters may be directed to the last-named place.

The following thoughts from "Gospel Workers" have been of much encouragement to me: "Those who closely connect with God may not be prospered in the things of this life; they may often be sorely tried and afflicted. . . . Job was deprived of his worldly possessions, . . . yet he preserved his integrity and faithfulness to God. . . . It is a work of faith to calmly repose in God in the darkest hour,—however severely tried and tempest-tossed, to feel that our Father is at the helm."

I have confidence that he guided us here to do a work for him, and with hands uplifted to heaven for help, we will not fail nor be discouraged.

Since beginning this article, a little motherless thirteen-year-old girl we have taken into our home came to me and asked, "Brother Howell, how long has this world stood?" I told her, "About six thousand years." "How long," she queried further, "will it be till Jesus comes?" "Some now living," I replied, "I will live till he comes." "O, I hope I shall live till he comes!" she said, with her eyes just sparkling. "I never thought of it at home; but since coming here, I have thought I would like to live till Jesus comes."

May God grant that she may, with many others here whom he desires to reach with this message through us.

CLIFFORD G. HOWELL.

From Cape Town to Pietermaritzburg

ON the nineteenth of October, Elder Hyatt and the writer left Cape Town for the eastern province of Cape Colony. As Brother Moko, who was working in the native location near East London, was needing help and counsel, Elder Hyatt went directly to East London, while the writer went on to Port Elizabeth, being joined by Brother Ingle a few days later. We met Elder Tarr and Brother Sates at Port Elizabeth, and greatly enjoyed the privilege of visiting the brethren and sisters there. Through removals the church-membership at that place has been reduced to a small number, but those who are left are alive to the truth, and are anxious to do everything possible to cause it to prosper. They have recently moved the church building to a lot owned by the church, as before it was located on ground that was loaned for the purpose. Brother Sates is anxious to start some medical missionary enterprise, and we hope the way may soon be open for him to do so.

We spent Sabbath, the twenty-fourth, at Uitenhage. On the previous Sabbath Elder Tarr had been there, and had baptized Brother Vermaak and a portion of his family. On this Sabbath, after an impressive sermon, Elder Tarr administered baptism to two of Brother Vermaak's daughters, who had been unable to attend the previous week. This family began keeping the Sabbath several months ago, after reading some books purchased from the gospel wagon company. They have gladly accepted all the points of our faith, and are rejoicing in the light. The removal of Elder Edmed and family was a great loss to the Uiten-

hage company, as there was no one left to take the eldership of the church, but the members there are not in the least discouraged. Sister Blodgett has done good service as pastor of the church as well as teacher of the school.

On the twenty-eighth Brother Ingle and the writer started for East London. In the meantime the long-continued drought had been broken by copious rains, and the veld was beginning to change its color from a parched brown to a living green. After a pleasant journey we joined Elder Hyatt and Elder Tarr at East London. We found quite an interest had been awakened among the natives at the location. But, as is nearly always the case, the enemy had not been asleep. It had been reported that Brother Moko was an agitator, and was causing discontent among the natives by advising them not to work on the Sabbath. He had just received notice from the town council to leave the location at once, or he would be prosecuted. We were sure there was a misunderstanding, so we obtained an audience with the mayor, and explained the matter fully to him. We think Brother Moko will now be allowed to proceed with his work unmolested. While we were there, open-air meetings were held in the evenings, at which Elders Hyatt and Tarr spoke through Brother Moko as interpreter, and then Brother Moko spoke in Kaffir. I have never heard a better interpreter in any language than Brother Moko. These meetings were attended by over three hundred people, who stood as close to us as possible, and listened with rapt attention.

While we were at East London, a meeting was held to discuss the advisability of opening a church school. If a teacher can be provided for them, we believe there will be a church school there next year.

After spending Sabbath and Sunday at East London, we took passage on the "Walmer Castle," and reached Durban the following day. Durban is a beautiful place, and a modern city in every respect. We remained there only one afternoon, however, and the next morning found us at the home of Elder Edmed, in Maritzburg. It is a pleasure and a privilege to be here for a short time to enjoy with this family the rich blessings which the Lord has been pleased to grant them. As we attend the meetings in the gospel tent, and see the large number of new Sabbath-keepers, and their earnestness and devotion to the truth, our hearts are filled with praise to God. A baptismal service will soon be held, when about twenty-five of these new converts will be buried with their Lord in baptism. The meetings of the Union Conference Committee will begin Tuesday morning, a report of which will appear later.

O. O. FORTNER.

Nevada

RENO.—After returning from the Hawaiian Islands, we were invited to labor in Nevada, making our first effort at Reno. We found the company very much discouraged, and the church building in an unfinished and dilapidated condition. We at once began to repair the church, and after painting and papering the building, clearing and fencing the lot, we held public service for four weeks, reclaiming a number who, becoming discouraged,

had given up. Three adults and several children have also taken their stand to obey the truth.

Before leaving, we celebrated the ordinances with them, nearly all participating. They all seem encouraged, a number paying their tithe, and subscribing for the REVIEW and the *Signs*. We are enjoying good health, and are of good courage in the Lord to labor on till the end.

MR. AND MRS. C. E. LELAND.

Greater New York Conference

It was my privilege to attend the second annual session of the Greater New York Conference held in New York City, November 12-16. The meetings were held in a very pleasant hall in the Merritt building. The churches were fully represented by delegation. The business of the conference was transacted during the day, and preaching services, which were well attended, were held each evening.

The Greater New York Conference was organized two years ago. Previously Greater New York formed a part of the Atlantic Conference, which included New Jersey. In the reorganization two years ago, the name Atlantic Conference was dropped, and the Greater New York and the New Jersey Conferences were organized.

The territory of the Greater New York Conference is Greater New York, Long Island, and the counties of Westchester, Rockland, Putnam, Orange, Dutchess, and Ulster in the State of New York. Although the territory seems very limited for a conference, it has a population of about five millions. It is really a great field. Its population represents nearly all the nations of the world, and many of them in quite large numbers.

The conference has ten churches, with a membership of six hundred and fifty. During the last conference year the membership was increased by one hundred and twenty-three. The tithe for ten months of 1903 was \$9,146.32. The general offerings amounted to \$1,675.65, and the Sabbath-school offerings to \$341.58, making the total receipts \$11,163.55. It will be seen that the average tithe per member is more than sixteen dollars. This, I think, is the highest tithe paid by any conference in the United States.

There has been a most encouraging increase in the tithe in both the Greater New York and New Jersey Conferences since the reorganization. During the conference year ending at the time of the change, the tithe was about nine thousand dollars. As will be seen, the tithe of the Greater New York Conference this last year was as large as that of the whole field before the change. And I have been informed by Elder Jayne, president of the New Jersey Conference, that the tithe of that conference has very greatly increased during the two years.

Elder C. H. Edwards was elected president, with a committee of eight good advisers. The conference is thoroughly organized, with Tract Society, Medical, Sabbath-school, and Educational departments. It has three ordained ministers, one licensed preacher, and twelve licensed missionaries.

During the past year some of the brethren who are following their regular business vocations have done a large amount of gospel work, some of them having held public meetings all through the summer. The Lord has blessed their

efforts. They are earnest, loyal workers, who help to give life and zeal to the conference.

I greatly enjoyed attending this conference, and feel encouraged regarding its future. It is certainly a great mission field of itself, but the members do not forget other great, needy fields.

A. G. DANIELLS.

A New Sanitarium in Peoria, Illinois

PROMPTED by the conviction that memorials for God are to be established in our cities, we have labored and prayed that provision be made for the growth of the work started here about six years ago by Brother and Sister R. B. Craig; and our hearts are cheered by the recent developments.

Peoria is, next to Chicago, the largest city in Illinois, and is the metropolis of the new conference organized in southern Illinois. It is a wealthy and pleasure-loving city, surrounded with beautiful scenery. It has many industries, the greatest being the distillery business, which has assumed immense proportions, as may be seen by the following facts furnished me by United States collector of revenue: The internal revenue collec-



THE PEORIA SANITARIUM

tions on proof spirits in Peoria for last year amounted to over thirty-two million dollars at one dollar a gallon. This is presented in another way by the statement that the revenue collections here last year amounted to over one hundred thousand dollars a day, and that the daily shipment of these strong liquors has reached as high as forty-four car loads of sixty-five barrels each. Each bushel of corn that is ground, cooked into mush, and fermented with from one to two pounds of yeast, affords five gallons of proof spirits. When it is understood that these spirits are from one to four times the strength of the whisky sold at retail, it is manifest that the works of evil are fully represented in Peoria; and until probation closes, it is very clear that God has a work for rescuers.

Efforts to get a suitable location for treatment rooms or a cafe have been repeatedly made, but each time something hindered the execution of the plans. We have now secured an excellent, three-story brick building, erected for other purposes, but remarkably adapted to our use as a sanitarium. Having been built by a philanthropic lady as a home for clerks and working girls, it was not only well built, with good plumbing, steam-

heating apparatus, laundry, and large, airy basement, but its twenty guest rooms were fully furnished with a good grade of furniture. It is well supplied with hair mattresses, chairs, cooking ranges, and carpets. After thorough cleaning, the carpets were made into acceptable Brussels rugs. On the ground floor a few alterations were necessary. For two thousand dollars we have a well-equipped sanitarium, with twenty guest rooms, in a city of seventy thousand inhabitants.

In the absence of conference or other funds to make this a denominational enterprise, individuals have for the present arranged for the necessary funds, which, together with the liberal terms granted by merchants, has made it possible to establish a memorial for God in this city. For this we praise him, and again consecrate our lives to the work which he may give into our hands.

J. E. FROOM, M. D.

The Work in Menominee, Mich.

It is a little over two years since we began work in the Upper Peninsula. With the exception of one brother who was permanently located here, we were all alone; and yet not alone, for the Lord was with us, and that to bless. We often thought of those precious words,

"I am with you alway, even unto the end of the world." We were informed that we had come to a hard field. Our experiences confirmed this statement; but those encouraging words, "There is nothing too hard for Thee," and, "I can do all things through Christ which

strengtheneth me," inspired us with hope, and we determined to leave the success in the hands of the Lord, and proceed at once to business.

A minister asked me one day, "What do you expect to accomplish in our city?" I replied, "To get the people to study their Bibles and take them as they read." He remarked, "I want you to leave my lambs alone." I inquired if he would object to my feeding the lambs in case I should find them suffering for food. He said that he would look after his flock. The interview was pleasant; he remarked that he was acquainted with us as a people, and that I represented a good class of people.

The work went on, and in the Lord's own good time a company was raised up who love the truth. To the Lord be all the praise. Later on a short course of lectures was given by Elder H. R. Johnson, Brother Harris, and the writer. And while no marked success was apparent at the close of this meeting, yet some became interested, and those already interested were more firmly established in the truth.

The first annual camp-meeting in the Upper Peninsula was held at Menominee last year, from June 25 to July 5. We

found the business men ready to grant us some favors. The use of the grounds and lumber cost us nothing. In fact, some of the lumber was given to us, and we sold a part of it to meet our expenses.

Besides our own laborers in this field, we were favored with the presence of Elders Covert, Haughey, and Bourdeau. The labors of these brethren were blessed of the Lord, and were highly appreciated by all present. Services were conducted in the English, French, and Scandinavian languages. On account of this being the first attempt to hold such a meeting in this field, it was not so well attended as we had hoped, but the Lord blessed the meeting, and all seemed encouraged to go forward in the Master's service.

Near the close of the camp-meeting proper we retired to Greenbay, not very far from the camp-ground, where twelve or thirteen were buried with their Lord in baptism, thus expressing their faith in a once crucified and now risen Saviour. This was a solemn scene, well attended, and almost perfect order was maintained. To the Lord be all the praise.

After the camp-meeting, a short series of meetings was held in the same place, but the interest was not sufficient to justify a continuation, therefore the tent was taken down, and moved to another part of the city. The interest at this place was good, and several began to keep the Sabbath as a result of this effort. These meetings were held by Elders Williams, Johnson, and Bourdeau, and the writer. The Lord blessed much in the presentation of the closing message. Many seemed deeply impressed with the same.

Some time after the tent-meetings closed, a church was organized. Some who were ready to be taken into the church could not be present, but will be taken in later. There are others who have begun to keep the Sabbath since the organization. We hope that they will soon be brought under the care of the church. Families of our faith are moving here, and we have hope of a good, strong church to hold forth the word of life.

The Triumph Food factory is almost ready to begin operation. We hope this enterprise will furnish employment to some who have recently begun the observance of the Sabbath, and also to those of our faith who have lately moved into the city. This enterprise has already made a favorable impression upon the leading business men, who promise to patronize the institution, and assist in any way they can. Many of them have offered to help us when we get ready to build a church, promising us from twenty-five dollars to two hundred dollars apiece. It is obvious to us here that the Lord is co-operating with us in gaining the respect and confidence of this people; nevertheless there are some here who are much opposed to us and our work, and are working against us. But we do not worry about that, for we know that the God whom we serve must and will prevail.

A broom factory has been started recently, and furnishes employment to several of our brethren. We hope that it may be established on a successful basis; many business men promise to patronize this enterprise also.

The object of these institutions is not for the purpose of the accumulation of wealth for individuals or companies, but they are to be auxiliaries for the furtherance of the third angel's message.

During our campaign with "Christ's

Object Lessons" I went to two business men, telling them the nature of our work, and inviting them to co-operate with us in the enterprise. One man took twelve copies, and gave them to friends and relatives; and since that time he has paid our hall expenses during a course of lectures, sent one of his relatives, who had lately begun the observance of the fourth commandment, to the Cedar Lake Academy, paying her expenses while there, and now one of his own daughters is attending the Berrien Springs school. His wife has accepted the Sabbath, and he is convinced. He donated fifty dollars last year for a Christmas offering, and besides all this he offers two hundred dollars to help build a respectable place of worship. Shall we not give the business men an opportunity to help in this closing message?

I will mention one more case. The Lord has helped in the disposition of "Christ's Object Lessons" among the business men. One grocer has taken thirty of these books to send to his customers, friends, and relatives, besides tracts, pamphlets, and papers. He is certainly doing a good work. He had been quite a wicked man in his younger days, but he procured a new Bible, and began to study. He became perplexed over the Sabbath question, and could not get any rest until he went into his room with the Bible in his hand, and had a season of prayer. He prayed that God would show him which day was right, hoping that the Lord would bring some text to his mind in behalf of Sunday. After prayer he opened his Bible, and to his surprise his eye rested upon Eze. 20: 12. "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

Shortly after this experience a notice appeared in the secular papers that his store would be closed from Friday evening sundown till Saturday evening sundown. He told me that he would have to keep the Sabbath, or reject the whole Bible, and he could not do that. He is now rejoicing in the truth. Does it not pay to give the business men an invitation to help.

May the Lord bless the work and the workers throughout the world, that the message may speedily go to the world in this generation.

M. W. LEWIS.

Interesting Testimonies

An incident occurred in a Sabbath service which I attended during the week of prayer that to me was very interesting. After the reading prepared for the occasion, opportunity was given for a social service. A strange lady arose in the congregation, and said she was rejoicing in the Lord that she had found a people that were keeping God's commandments. It was her first meeting with Sabbath observers. She told how she had received a tract on the Sabbath question, and how it led her to investigate the subject more thoroughly, and finally to accept this wonderful truth. She related the circumstances of her coming into the place where our church was located, and her eagerness to attend the Sabbath meeting. Immediately after she sat down, another strange lady arose and related almost the same story as to her experience. She had received a tract from one of our brethren living at a distance, which prompted her to further in-

vestigation, and a final decision to accept the message as a whole. She, too, was rejoicing in the Lord that she had been led to see such a glorious and saving truth.

It was very cheering to look into the faces of these two sisters, and to hear the good testimony they bore. It was somewhat out of the ordinary that these two persons with an experience so nearly alike should find their way into this particular Sabbath service. We shall, however, expect to see many such incidents in the closing of this message. The literature we are sending forth will bear fruit to God's glory. Just now is the time for every one to be engaged in active service for the Master. On every hand are manifest evidences of God's Spirit striving with the people. Thousands of souls are longing for the truth contained in our books, tracts, and papers. The need of the hour is an awakened church to carry the truth to the people.

JAS. COCHRAN.

Encouraging Words for the South

THE hearts of many Southern workers have been made to rejoice greatly on account of a recent Testimony published in *The Southern Watchman* of December 15. The title of this Testimony was, "A Fruitful Missionary Field." The servant of God says, "When a difficult field is presented before me as a field that must be worked, I understand that I must make this field my special burden." What an example this is to those who are laboring in more favorable fields.

Again she says: "The Southern field, with its encouraging and discouraging features, has been kept before me for many years. The workers in the South have had to struggle along against obstacles that have hindered their progress. It is God's help alone that has enabled them to move forward in the face of difficulties which at times have threatened to overcome them."

She further says: "My brethren, there is no reason for discouragement. The good seed is being sown, God will watch over it, causing it to spring up and bring forth an abundant harvest. . . . Our part is not to sit and weep, and wring our hands, but to arise and work for time and for eternity. We have as yet merely touched the Southern field with the tip end of our fingers. The earth shall be filled with the knowledge of the Lord, as the waters cover the sea. . . . Let a class of canvassers be fitted up, by thorough instruction and training, to handle the publications that shall come forth from the press. . . . O, that the presidents of conferences would encourage the church-members to take an active interest in the South, and do all in their power to advance the work of Seventh-day Adventists in this field."

After admonishing those in more favorable localities to turn their hearts to this needy field, the servant of God adds these encouraging words: "Many are preparing to put their shoulders to the wheel to help advance the work. The clouds of darkness and despondency are rolling back, and the sunshine of God's favor is shining upon the workers."

"The Lord is gracious. He will not leave our work in the South in its present condition. . . . Now, just now, is our time to proclaim the third angel's message to the millions living in the

Southern States, who know not the Saviour's coming."

This Testimony should bring confidence and courage to the work and workers here; and already we see evidences of its fulfillment. During the past few weeks three experienced canvassers from the North have come to our conference without any solicitation on our part. I believe that the canvassing work is the principal work that the Lord is stirring up the hearts of his people to do in this field, as it can be carried on with less prejudice than any other branch of our work.

The race prejudice is so great that, in other departments of our work, if one begins to labor for one class, he is barred from the other; but this is not so with the canvassing work, for the world looks upon it generally as a money-making scheme, and considers that a person is entitled to sell to all classes alike; while God looks upon it as missionary work of the highest order. Therefore neither the people of the world nor the people of God raise any objection to one working with both classes in the canvassing work. All who are familiar with the work here will recognize this as a condition that places the worker on vantage ground.

Besides being a native of the South, the seven years' experience that I have had in the work here has taught me many precious lessons; and if this experience can be of any help to my fellow workers who are thinking of making this their field of labor, I shall be glad to hear from them.

If your hearts are turned toward this field, ask the Saviour earnestly to guide you. Make no rash moves, but move cautiously and prayerfully. Seek wisdom daily from God; and when you are sure that the Lord is leading, then do not permit the enemy to overthrow your plans. It is always best to bring with you letters of recommendation either from your conference officers or from the officers of the church to which you belong, as this will sometimes save much confusion.

I wish to say, in conclusion, just a few words to my dear brethren and sisters who are already here in the South, and have not yet found their place in the work. It seems that Israel's cloud has been lifted, and is moving this way. Do we not wish to catch a glimpse of this cloud, and move on with this triumphant march? If so, let us heed that portion of this Testimony which says, "Our part is not to sit and wait, and wring our hands, but to arise, and work for time and eternity."

The Lord has told us that there is a work that all can lay hold of and do, so with hearts overflowing with love and zeal for perishing souls, let us seek the Lord earnestly, that we may be willing to do that work, and thus fulfil the promise, "Thy people shall be willing in the day of thy power."

V. O. COLE;

State Agent Cumberland Conference.

"Story of Joseph" Fund

A CALL was recently made through the REVIEW for donations to a fund to be used in printing and binding the book, "Story of Joseph." This book is being sold on the same plan that "Christ's Object Lessons" is sold on. The plan is to create a fund that will pay the expenses of publishing this book, so that the total pro-

ceeds of the sales may go to build up the mission school work among the colored people of the South. The sum of five hundred and fifty dollars is needed to publish an edition, for which the paper has been already ordered. This is a small amount compared to what our people have done for "Christ's Object Lessons," according to the same plan. The following donations have been received up to December 28:—

J. F. Carman, \$25; C. W. Smouse, \$7.30; H. E. Brighthouse, \$5; Anna Nicholas, \$5; M. E. Yergin, \$4; H. S. Stewart, \$2.50; Chas. Hatters, \$2.05; Mrs. L. F. White, \$1; Mrs. H. L. Gilbert, \$1; Laura E. Ashton, \$1; Mrs. Jane Sinclair, \$1; A. D. Ladeau, \$1; D. Dohse, \$1; Mrs. E. Anderson, \$1; V. Hardy, \$1; Jno. A. Lauck, 80 cents; Mrs. M. Brand, 75 cents; Mrs. T. Heald, 75 cents; L. M. McNutt, 50 cents; Mrs. A. E. Joslin, 40 cents; Miss M. Severns, 25 cents; Annie Tucker, 25 cents; C. S. Twing, 25 cents; Chas. Hildreth, 25 cents; Mrs. L. E. Hull, 26 cents; T. A. Palin, 20 cents; Maria Waterbury, 20 cents; Mrs. Alice Lawson, 25 cents; Mrs. Jane Holford, 25 cents; total, \$64.21.

SOUTHERN MISSIONARY SOCIETY.

Responses

A FEW weeks ago an appeal appeared in the columns of the REVIEW for aid in erecting two churches for the colored people, one in Nashville, Tenn., and the other in Jackson, Miss. We are glad to report the following sums received, to be divided equally between the two. Most of those who made these donations have specified that they are to be used for this purpose. Some have requested that their donations should be appropriated where they will do the most good, and we have felt clear in applying them to the building of these churches:—

W. H. and E. H. Kynett, \$100; H. A. St. John, \$20; Mrs. M. Burlson, \$11; Mrs. M. E. Coffin, \$10; John Biron, \$10; Geo. and Tillie Hough, \$6; Edwin Squires, \$6; Betsy J. Carpenter, \$5; O. F. Bowen, \$5; Mrs. O. F. Ward, \$5; a friend, \$5; Mrs. J. Schriver, \$5; Gertrude Uhri, \$5; A. M. Pillsbury, \$5; Mrs. Alice Fisher, \$4; E. and J. Tregauza, \$4; May L. McCabe, \$3.70; Mrs. E. Spicer, \$3; Mr. and Mrs. S. D. Wager, \$3; Mrs. S. J. Myers, \$2.26; C. W. Smouse, \$2.10; Mrs. Millie Adams, \$2; Miss E. Anderson, \$2; Mrs. T. Heald, \$2; John A. Lauck, \$2; J. B. Styvesant, \$1.80; Mrs. E. L. Mason, \$1.40; Mrs. C. E. Glover, \$1; Mrs. Lillie Berry, \$1; Mrs. V. Housengton, \$1; R. H. Miller, \$1; Alex. B. Campbell, \$1; Emma J. Campbell, \$1; Jennie R. Hewett, 90 cents; Louisa Stone, 70 cents; Mrs. G. W. Hiller, 50 cents; A. D. Landeau, 50 cents; Mrs. Jane Holford, 50 cents; Alice Lawson, 50 cents; Mrs. B. Montgomery, 25 cents; Mrs. E. A. South, 25 cents; total, \$241.36.

TOTAL DONATIONS FOR NASHVILLE CHURCH
Amount previously reported \$327.75
One half of donations reported
above 120.68

Total received to date \$448.43

TOTAL DONATIONS FOR JACKSON CHURCH
Amount previously reported \$185.00
One half donations reported
above 120.68
Donations received by M. C.
Strachan 17.55
Church at Milton, Ore. 10.00

Brother and Sister Raymond . . .	10.00
Sales—"Story of Joseph"—in Mississippi	34.31
Sister Rogers	7.35
H. C. Mitchell	7.00
F. R. Rogers	5.00
Donations	3.00

Total received to date \$399.89

An apparent discrepancy appears in "amount previously reported" for the Jackson church. The one hundred dollars from the company at Jackson, and the same amount from the church at Vicksburg, were given to apply on purchase price of lot, and have not all been paid yet.

Owing to recent advance in the cost of building, it will take about two hundred dollars more to complete each building, including painting and seating it ready for dedication and use. Both these structures are well under way, and are developing into neat, commodious buildings, which will properly represent the work in these places.

By the last of January, 1904, it is expected that both these buildings will be completed. We earnestly desire that every bill shall be paid at that time, and the buildings be dedicated free from debt. It would be a much greater satisfaction if the balance of about three hundred dollars deferred payments on each of the lots could be also met, so that there would be no debt whatever remaining. Brethren, can not we do this during the month of January? Address Southern Missionary Society, Nashville, Tenn., Station K.

Field Notes

THIRTEEN persons have recently accepted present truth in western Oklahoma, as a result of work done by Brother Wm. Braily.

At Perry, O. T., on a recent Sabbath nine persons made a start in the service of God, of whom eight were students in the church school at that place.

AMONG the week-of-prayer reports is one from Union College, stating that that institution "has not witnessed so great a revival season for many years." Many of the students have given their hearts to God.

BROTHER F. H. CONWAY reports seven new Sabbath-keepers at Lone Elm, O. T., where a series of meetings was begun by him November 26. These will unite with the Perry church, the two towns being but nine miles apart.

A NEW Miehle press has been purchased by the International Publishing Association at a cost of \$2,750, to be used in printing the German, Danish, and Swedish papers, also books, tracts, and pamphlets in these languages.

THE new church building at Shattock, O. T., was dedicated free of debt the first Sabbath during the week of prayer. The following Sabbath, nine persons joined the church, bringing the present membership up to about ninety.

A CHURCH of eight members has been organized at Lake Village, Ark., two of this number having accepted the truth during a seven days' meeting there, ending December 20. A Sabbath-school of ten members is also in progress.

A RECENT report from Hutchins, Kan., stated that the church there was expecting a considerable increase in membership at the next quarterly meeting; several Sabbath-keeping families having recently moved into that vicinity. A good church school is in progress there.

THE Nebraska Conference is planning for a vigorous campaign in the city of Omaha, the beginning of which will be a house-to-house canvass by a competent corps of workers during the winter. Revival services will be held also in the church, preparatory to a strong public effort to be made about the end of March.

Christian Education

Conducted by the Department of Education of the General Conference.

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

1904—The Keynote—Our Schools

TIME rolls swiftly on. It has been rolling on just as swiftly for six thousand years; but its end is at hand. Time is soon to become eternity. How soon we do not know, except that it is to be in this generation: this we do know; "for the mouth of the Lord hath spoken it." Are you looking for him, at the moment of whose appearing time is to be changed to eternity? If so, to you he will come with joy; for to those, and to those only, "that look for him, shall he appear the second time without sin unto salvation." All such will hail his coming with joy.

The year 1903, with its burden of successes and failures, joys and griefs, has forever gone. The year 1904, with its opportunities,—and there were never greater,—is here. These opportunities are responsibilities. As there were never greater opportunities, so there were never greater responsibilities. What are these opportunities?—They are solely those of hastening the coming of this Prince of Peace in this generation. The work of God is to increase in strength as the end draws near. But this will not be accomplished until the believers in this coming King definitely and forcefully proclaim his return. This proclamation is the keynote of our message. The harmony and effectiveness of a piece of music depend upon its keynote. If there is no keynote, or if it is not used as a basis of harmony to which all other sounds recur, all is discord. Just so it is in our work. When all that is thought, said, and done, finds its dependence upon this keynote,—the return of our Saviour,—then all is success, progress, victory. "When the true keynote is struck, God will reveal himself as a God of mercy and love." The keynote is our opportunity; to sound it is our responsibility.

Seventh-day Adventists, the professed sounders of this keynote, have thousands of children and youth in our schools. What an army of workers these students may make. But they can not make an effective army unless they are well organized and drilled. And there is no note of organization but this same keynote. It must be struck in the schools with a greatly increasing force and regularity. But it must be correspondingly struck in the homes. Every child of every believer in the advent should be

continually under the sound of this keynote. If this is true, as it certainly is, there will be an especial effort on the part of every believer to place his children in those schools where the coming of the Saviour is the central, and indeed the all-absorbing theme. The teachers in these schools will have all the facts of knowledge to be taught set in their proper relation to this event—the greatest event, and indeed the desire of all ages. The year 1904 means nothing to our schools if it does not mean the sounding of the keynote in its harmonious setting, and the sounding of nothing else.

F. G.

Words From Schools in Foreign Lands

China Mission

THE China Mission has at present only one worker that can properly be counted as a teacher,—Miss Ida Thompson, who is conducting an Anglo-Chinese school in Hongkong.

The school has an enrolment of about twenty. It was opened last fall, and while it presents encouraging features, yet it is an experiment, and may not continue beyond the first of the coming year.

J. N. ANDERSON.

Avondale School

We had a very good school the past year, the increase over the year before being about fifty per cent. I have just returned from a trip in the interest of the school; and the prospects seem to be favorable for a good attendance the coming year. Our school opens in January. We are planning to have our first teachers' institute during the holidays this year. We hope to have a profitable time.

Our yearly balance sheet has just been made out, and shows that we have made a gain in running of about fifteen hundred dollars during the past year. Our effort with "Christ's Object Lessons" has paid off about half of the original indebtedness of the school, and we hope the good work will continue until the debt is entirely liquidated.

C. W. IRWIN.

Buluwayo Mission

We have about fifty in the school home and seventy in the day school. In addition to this number we have nearly one hundred and fifty who are attending the schools that are taught by our faithful boys in the kraals at a distance from us.

We are trying to follow the instruction that has been given us so many times to train burden-bearers. Yet it is here as it is elsewhere,—there are few that one can depend upon. There are many whom we can depend on some of the time and in some places, but to find one whom we can depend on at all times and in all places and under the most trying circumstances is difficult.

We need men who are masters of any situation. They will be placed many times far from outside help. They will have to erect their own buildings. They will have to grow their own feed. They will have to be the leader and instructor in every enterprise. They will have to stand alone when everything seems against them. They must know this truth will triumph, and be determined to triumph with it in spite of all appearances. They must be able to endure, seeing him who is invisible.

Yet when we see the change that God has wrought in the few years that we

have been here, we are found saying many times that these people are farther advanced than we are; that is, in comparison to the light they have had.

We open a school as the first step in raising up a church: we send out a teacher first, and the preacher follows him. Or I might more properly say that the teacher is the preacher, and the preacher is the teacher. A preacher who is not an educator is of no use to us here; and a teacher who can not teach the science of salvation, and who does not make it his first, last, and only work to prepare pupils for the kingdom, is of no use to us.

W. H. ANDERSON.

Current Mention

—Twenty people were killed and a larger number seriously hurt in a "head-on" collision of a passenger train with a cattle train on the Rock Island Railway near Willard, Kan., January 6.

—Paris, France, is deeply interested over the alleged hypnotic murder of a woman by two of her neighbors who are Spiritualists. The latter had exercised a hypnotic influence over the woman, under the spell of which she had executed a will in their favor, cutting off the natural heirs of her property.

—Fire in a wing of the Iowa State Capitol building, January 4, did damage to the amount of \$500,000. Valuable books and documents were saved only by the exertions of the governor and firemen in removing them to a place of safety. The alleged cause of the fire was the dropping of a lighted candle by an electrical worker.

—According to the Tokyo correspondent of the London *Daily Mail*, "Governor Taft had a secret conference with the Marquis Ito this afternoon [January 7] at the United States consulate at Yokohama," at which "Governor Taft assured the marquis that the United States will observe a friendly neutrality toward Japan in the event of war, and that if necessary, it would grant the use of American ports in the far East to the Japanese fleet."

—A Paris dispatch of recent date says: "The diplomats are making inquiries as to the attitude of the powers in case of war, that to be adopted by the United States being regarded as particularly important." The Japanese minister is credited with saying: "The attitude of the United States will mean much. She has negotiated a treaty with China for the opening of three ports in Manchuria to the commerce of the world. These ports have been occupied by Russia, and thus her treaty rights have been violated." The outlook still continues very warlike.

—The weight of evidence touching the origin of the Chicago theater tragedy shows it to have been caused by the "flood light," a very powerful electric light used to illuminate the stage in a manner demanded by the play. The great heat from this light set fire to a curtain which was swinging near it, and at times, moved by currents of air, came almost in contact with it. Evidence gathered by those charged with the duty of official investigation shows that much loss of life would have been averted if the ventilators over the stage had been opened, or the skylights not been fastened shut. Fire Inspector Fulkerson

said: "All the testimony given me forms a story of incompetence, blunders, carelessness, and neglect upon the part of builders and managers of the theater." From the latest figures obtained, it appears that almost one in three of the people who attended the matinee lost his life, the percentage being a trifle over thirty-one per cent. The theater seated 1,606 people, and in addition to these 236 had been admitted after all seats were sold, making a total of 1,842 people in the theater, of whom 591 were killed. Of the victims, all but a few were in the galleries.

—A special meeting of the American hierarchy of the Catholic Church has been called, the place and time of the gathering to be Washington, January 31. As stated "authoritatively" to a reporter of the *New York Sun*, "the hierarchy will be convened to discuss the project of creating a primate in the United States, and the findings of the council will be carried to Rome by Archbishop Farley. This will be one of the most important councils of the hierarchy since that of Baltimore in 1884." "The *Sun's* informant said that the establishment of a primate in this country would result in the withdrawal of the apostolic delegate at Washington, and the transfer of Mgr. Falconio to some European post. It is said that Cardinal Gibbons is the only member of the hierarchy who has been mentioned by the bishops for the new honor. The cardinal's present rank of *quasi primate* is only honorary, carries no jurisdiction, and comes through the fact that tradition has made the Archbishop of Baltimore by courtesy the primate of the hierarchy of America. It is said on authority that Pope Pius has expressed his belief that the United States should have her own primate with a jurisdiction covering that now held by the apostolic delegate. . . . Another project to come under consideration at this special meeting of the hierarchy will be the convocation of another plenary council. It is stated that if the primacy is not established, the calling of the council will follow."

NOTICES AND APPOINTMENTS

The Year Book For 1904

THE denominational Year Book for 1904 is now going through the press, and orders can be filled very soon. The chief features of the book may be stated as follows: A complete directory of the General Conference and all its officers, committees, departments, and laborers; complete directories of all union and State conferences and union and local mission fields throughout the world, with the territory, population, membership, and churches thereof specified, as well as the names and addresses of officers, committees, departments, and laborers given, and church schools in operation therein so far as reported; directories of colleges, academies, and intermediate schools, with boards, faculties, and branches taught; directories of publishing houses, with boards, officers, and departments connected therewith; a complete list of periodicals published under the auspices of the denomination, with specifications as to frequency of publication, price, size, and editors thereof; a directory of sanitariums, with boards and faculties; treatment rooms, restaurants, cafes, and benevolent institutions. The work also contains a summary of officers, with their addresses, a directory of ordained and licensed ministers, and of physicians, together

with statistical reports, and the Constitution of the General Conference.

We are sure that the many new and excellent features which the work contains will make it of great value to all who desire a correct understanding of the various features of our organized work. It is larger than preceding directories, is revised to date, and is issued in a convenient form, and at a low price. Price, 25 cents. Orders should be sent to your State Tract Society, or to the General Conference, 222 North Capitol St., Washington, D. C. W. A. SPICER, Secretary.

Church Officers of Tennessee River Conference, Notice!

Will the church clerks please send the names and addresses of all church and Sabbath-school officers to Mrs. E. C. Spire, Franklin, Ky., as soon after the annual election as possible? We need this revised list as soon as it can be obtained, at our conference office, also at the offices of our publishing houses. Important communications are often to be sent to our churches, and it is quite necessary to have the names and addresses of the proper persons. Please, church clerks, send the names of the officers as requested.

N. W. ALLEE,
Pres. Tenn. River Conf.

Mississippi

A SESSION of the Mississippi Conference of Seventh-day Adventists will be held in Vicksburg, Feb. 7-9, 1904, for the purpose of electing officers, and laying plans for future work. We trust this meeting may prove of great benefit to the work in the State.

H. G. THURSTON.

Business Notices

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

WANTED.—A young married man and his wife, to tend to a farm in Buffalo County, Neb. Must be well recommended. Address Lars Hansen, Sartoria, Neb.

WANTED.—At once, a competent person to take charge of cooking in first-class cafe. Custom principally from university. Address Hygienic Cafe, 426 State St., Madison, Wis.

FOR SALE CHEAP.—A good little home in College View, Neb., about 6 blocks from college. Good 4-room cottage, excellent cellar, good barn, pleasant location. Address L. N. LaBonte, Mountain View, Mo.

FOR SALE CHEAP.—Well-improved deeded farm of 320 acres in Oklahoma, 4 1/2 miles from county seat, S. D. A. church and church school; land nearly all tillable, 30 acres in growing wheat, young orchard, abundance of good water. Address H. B. Tilden, Woodward, O. T.

WANTED.—To correspond with a man, or man with wife, who has had experience in general farm work, and would like a position by the year on a fruit and stock farm in southeastern Illinois, near county seat. Write for particulars, giving age, experience, and reference. An opportunity for the right person. Address W. T. Bland, 222 North Capitol St., Washington, D. C.

WANTED.—Box of clothing for distribution among the colored members of our denomination. Both children and adults are in great need. Any cast-off garments can be made good use of. One colored minister who is laboring here is very much in need of clothes. He has a large family, and has been giving his time to the cause without financial support. Those sending are requested to notify W. H. Armstrong, 331 N. Green St., Greensboro, N. C., and to prepay the transportation.

Publications Wanted

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

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

G. W. Vaughn, Lenoir, N. C., periodicals and tracts.

Mr. L. F. Sparhawk, Waldo, Ore., Signs, Life Boat, health journals, and tracts.

Miss Birdie Cruzan, 1213 West 9th Street, Joplin, Mo., REVIEW, Signs, Sentinel, and tracts.

Vesta Cash, Holland, Ill., Signs, Sentinel, Youth's Instructor, Little Friend, and Good Health.

L. F. Elliott, 1035 Green St., Norristown, Pa., Signs, Youth's Instructor, and tracts, also health literature.

Joseph Clark, Ceballos, Cuba, periodicals in English or Spanish. Send by mail, same rate as in United States.

J. F. Agard, 2014 Magazine St., New Orleans, La., periodicals in English, German, French, Spanish, Italian, and Scandinavian.

S. B. Taft (Post Wheelwright), Fort Ringgold, Starr Co., Tex., Signs, Sentinel, Little Friend, Youth's Instructor, health journals, tracts, and pamphlets. Also papers and tracts in Spanish.

Obituaries

WILSON.—Died at Cripple Creek, Colo., Sept. 2, 1903, Sister Ruth Wilson, in her forty-eighth year. She was a member of the Seventh-day Adventist church of Cripple Creek, Colo., having accepted the truth about ten years ago. She sleeps in Jesus, waiting the return of the Life-giver. Words of comfort were spoken by the writer.

C. H. BATES.

WHITMARSH.—Died at Vanderbilt, Mich., Dec. 19, 1903, Dotta Whitmarsh, aged 62 years, 11 months, and 27 days. Without a moment's warning, heart disease closed his life. About twenty-five years ago he accepted this message, and the Saviour was dear to him at the time of his death. His companion and eight children survive him, four sons and four daughters, who greatly miss their father's counsel. Words of comfort were spoken by the writer, from Ps. 116:15.

E. A. BRISTOL.

VAIL—STOTENBERG.—Death enters two families of the Stockton (Cal.) church in one week. On December 19 Platt Vail, the husband of Sister Vail, but himself a member of the Baptist church in Elk Point, S. D., died, aged 75 years. December 23, Sister M. E. Stotenberg, aged 45 years, died of pneumonia. She leaves a husband and four daughters. She was a beloved companion, a tender mother, and a worthy member of the Stockton church. At each of these funerals words of consolation were read from the Scriptures by the writer. J. N. LOUGHBOROUGH.

CLAY.—Died in San Diego, Cal., Nov. 7, 1903, of cancer, Cyprian Clay, aged 90 years, 7 months, 27 days. Brother Clay accepted the message of present truth about sixteen years ago. He was a humble, faithful, patient servant of Christ till the end of his pilgrimage. He was born near New Orleans, and was a nephew of Henry Clay of historical note. Mary A., one of five children who still survive, was his constant companion and helper during the last twenty-seven years of his life. "Lo, children are an heritage of the Lord." Funeral services were conducted by the writer, assisted by Dr. T. S. White-lock; text, 2 Sam. 14:14.

S. THURSTON.

JENKINS.—Died at the home of her mother in Breckenridge, Minn., Dec. 14, 1903, of tuberculosis, Ivy I. Jenkins, nee Wilson, aged 23 years, 2 months, and 28 days. At the age of nineteen years she gave her heart to God, was baptized, and united with the Seventh-day Adventist church at Sauk Center, Minn. The blessed hope sustained her through many weary months of decline. Funeral discourse was given by Rev. P. Cook (Baptist), from Rev. 14:13. MRS. J. D. WILSON.

SOULE.—Died in Denver, Colo., Dec. 22, 1903, of tuberculosis, Sister Alice A. Soule, in the forty-sixth year of her age. Sister Soule was born in the State of Maine, in 1837. She came to the State of Colorado about ten months ago, but the dread disease had obtained such a firm hold upon her that she only received temporary relief. The last few weeks before her death she failed very rapidly. She died in the blessed hope, and was laid to rest in the Fairmont cemetery, to await the coming of the blessed Saviour whom she loved. She leaves a husband and three sons, and many friends. Funeral services were conducted by the writer. G. W. ANGLEBARGER.

BOYER.—Died at his home near Mill Grove, N. Y., Dec. 7, 1903, Elijah Boyer, aged 82 years, 6 months, and 4 days. He was a member of the Alden church at the time of his death. Funeral services were conducted by the pastor of the M. E. Church, at Alden, N. Y. Six years ago mother was laid away to rest. They leave three sons, one of whom was adopted, and two daughters. We mourn their loss, but not without hope that we shall see them when the Life-giver comes to claim his own. Father's mind was clear till the last. He prayed that God's blessing might rest upon the cause, his children, grandchildren, and friends, and quietly fell asleep. MRS. ROXANA HOFFMAN.

PHIPPS.—Died at his home, in St. John, New Brunswick, Dec. 25, 1903, of neuralgia of the heart, Calvin S. Phipps, aged 76 years. While attending to his barn work in the morning, he expired suddenly. For about thirty-five years he was a member of the Freewill Baptist Church. Ten years ago, when Elder F. I. Richardson and R. S. Webber held tent-meetings here, and brought out a company to observe the Bible Sabbath and look for the soon coming of the Saviour, he united with them, as he had believed these truths for several years. Sterling integrity, deep piety, loyal devotion, strong faith, and wide usefulness were life-long characteristics. His wife, five daughters, and one son survive him. The funeral service was held in a crowded house, December 27, and was conducted by the writer, using for his text 2 Tim. 4:7, 8, assisted by the Rev. Mr. Long, pastor of Victoria Street Freewill Baptist church. Interment was in the cemetery at Bellisle. F. A. TRACY.

KELLOGG.—Died at the home of her daughter, Mrs. A. N. Stiwell, in Grand Rapids, Mich., Dec. 9, 1903, Sister Lucinda S. Kellogg, formerly Sister McClure, aged 84 years and 9 months. Sister Kellogg, nee Richmond, was born in LeRoy, N. Y., in August, 1819. At an early age she was converted and united with the Christian Church. She came with her parents to Michigan in 1838. About forty-five years ago she became interested in the third angel's message, and joined the Seventh-day Adventist church in Greenbush, Mich. Later she moved to Cedar Springs, of which church she was a pioneer and abiding member. She possessed an uncommonly meek and quiet spirit, combined with great firmness and persistency of purpose, and was faithful in the discharge of duty. Although age had impaired her reason and memory, she always remembered the Sabbath day to keep it holy, and would read her Bible and the REVIEW, and looked forward with joy and confidence to a home on the new earth. Funeral service was preached by Elder Kilgore, from 1 Thessalonians 4, beginning at the thirteenth verse. Burial in Cedar Springs, where rest in hope her venerable parents, David and Lois Richmond, and others of "like precious faith."



WASHINGTON, D. C., JANUARY 14, 1904

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

OUR Mexican press has begun to issue a quarterly giving the senior Sabbath-school lessons in Spanish.

THROUGH the courtesy of the publishers of the *Scientific American* we are able to give our readers on our first page a glimpse of mountain scenery in Switzerland. This particular view is on the line of the Jungfrau Railroad between Lauterbrunnen and Grindelwald. The station in the foreground is 6,160 feet above sea level.

THE necessity of holding a formal annual meeting of the legal Foreign Mission Board in New York, January 5, led to the meeting there of Brethren A. G. Daniells, W. W. Prescott, H. W. Cottrell, F. Griggs, Dr. A. J. Read, W. A. Spicer, in the office of the Greater New York Conference. Brother C. H. Edwards, president of the conference, and other local brethren joined in several council meetings. Plans and recommendations acted upon will be reported in our next issue.

Has Your Subscription Expired?

THIS is the last paper you will receive if your time expired during the last half of December, and you have not yet renewed.

Please look at the date on your wrapper, and if your subscription has run out, renew at once, so as not to miss any copies of the paper.

A subscriber who recently ordered the REVIEW says: "Since receiving the paper, I have wondered how I did without it so long. I certainly do enjoy reading every article."

To those whose subscriptions expired in October, November, and early in December, and who have just renewed, we wish to say that we can not supply back numbers beyond the issue bearing date of Dec. 31, 1903.

THE January number of the *Pacific Health Journal* is devoted to the subject of "Alcoholism." Among the leading articles are the following: "Is Alcohol a Food?" "Is Alcoholic Medication Necessary?" "Physiological Effects of Alcohol," "Mental, Moral, and Social Aspects of Alcoholism," "The Liquor Traffic" (Mrs. E. G. White), and

"Masked Alcoholism." Such a study of the temperance question lays a solid foundation for permanent reform. This issue of the *Journal* ought to have a wide circulation. The subscription price is only fifty cents a year.

German East Africa Fund

THE Oakland General Conference voted to ask for \$5,000 to assist our brethren of the German Union Conference in establishing a strong mission in German East Africa. The believers in Germany have taken hold with a will, and the article from Brother L. R. Conradi, on page 14, shows that the time has come to open the lists and invite response from those who wish to share in the blessings of this enterprise. Gifts should be sent to the Treasurer of the General Conference, 222 North Capitol St., Washington, D. C., and will be acknowledged in the REVIEW. Two sisters in New York City have already responded as follows:—

M. Tasto \$ 50.
Wilhelmine Brunjes 50.

Thanks

WE wish to thank our ministers, elders of churches, tract society officers, librarians, and all others who have recently sent us such good lists of new subscribers for the REVIEW. We have not been able to write a personal letter to each one, but their efforts are none the less appreciated.

The pages of the REVIEW are filled with messages of truth and warning, and with reports of the world-wide work. You who read the paper know that all our people need the help which it gives. Will you not continue your efforts in behalf of those who do not take it?

A Contemplated Change

THE following paragraph which we take from *The Signs of the Times*, will be read with interest:—

For years the management of the Pacific Press Publishing Company have felt that the land now occupied by their publishing house is too valuable, and land surface too cramped in the heart of a large city in a residence district, for factory purposes, and that it was wisdom in many ways to seek some rural place where land was less valuable, where homes in healthy surroundings could be secured by employees, with space sufficient for gardens, fruit trees, and breathing room; and where shipping advantages would be good. Such a place has been found and secured in the village of Mountain View, Santa Clara County, thirty-nine miles south of San Francisco, a place which combines many of the advantages of the city with the benefits of a healthy country life. We shall say more about this in the future, and shall have plenty of time to say it, as we shall not be able to move the plant until next summer. We believe that God has guided in this move, and we are sure our friends will be glad to congratulate us. We wish their prayers still, that the same kind Father may be over us in the

establishment of the plant, and all that is incidental to it or connected with it.

The instruction which has been given with much clearness concerning the location of our institutions emphasizes the advisability of going to the country with them, and it will certainly be a good move in this direction if the close of the present year shall find both the Pacific Press and the Review and Herald, the two leading publishing houses of the denomination, well settled in new quarters with rural surroundings. There is doubtless more meaning than we now see in this counsel to avoid the large cities in selecting homes for our institutions, but by following the counsel we shall be prepared for what the future may bring to us. We congratulate our co-workers of the Pacific Press on the action which they have taken.

Africa Loses a Worker

LAST week our brethren in Cape Town, South Africa, penned, with heavy hearts, we know, the sad message that came to us by cable, "Watson dead, fever." The reports from Brother J. H. Watson, of Nyassaland, which have lately been appearing in the REVIEW, so full of courage and information, make it difficult to realize the sad fact that the writer has laid down his work at the Master's feet, and that our hearts are now bound to Nyassaland by a new and tender tie. In the last issue of the old year we printed his message that away in the heart of Africa the workers felt the impulse of this new time. "As the glad notes of 'Home-ward bound' came echoing down the line," he wrote, "we are assured that the land of promise is in view." Now he awaits the entry to that land under the blessed benediction for this time, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Our sympathies are with the wife and little one and others who are so sadly bereaved. We are glad that this mission station is under the supervision of the South African Union Conference, so that provision may be made for the work without long delays. Brother T. H. Branch and family were associated with Brother and Sister Watson in the work at this station. One of the hard things to the missionary in the distant fields is the fear that in case of failing health or death others will be deterred from stepping in to fill up the ranks. So it has ever been in the story of missionary anxiety. But we thank God that loyal hearts are ever ready to catch up the standard that drops from the hands of a falling comrade. If the South African Union Conference finds it necessary to call for another helper from America, hearts will certainly respond, for the message is to be quickly carried. In a recent letter Brother Watson wrote: "I am satisfied that this great continent of Africa is not to be warned of the coming of the Lord without much hard work and some real sacrifice. But so many seem to think that the Lord will perform wonderful miracles while we stand by and look on and see the results."

W. A. SPICER,
Secretary.