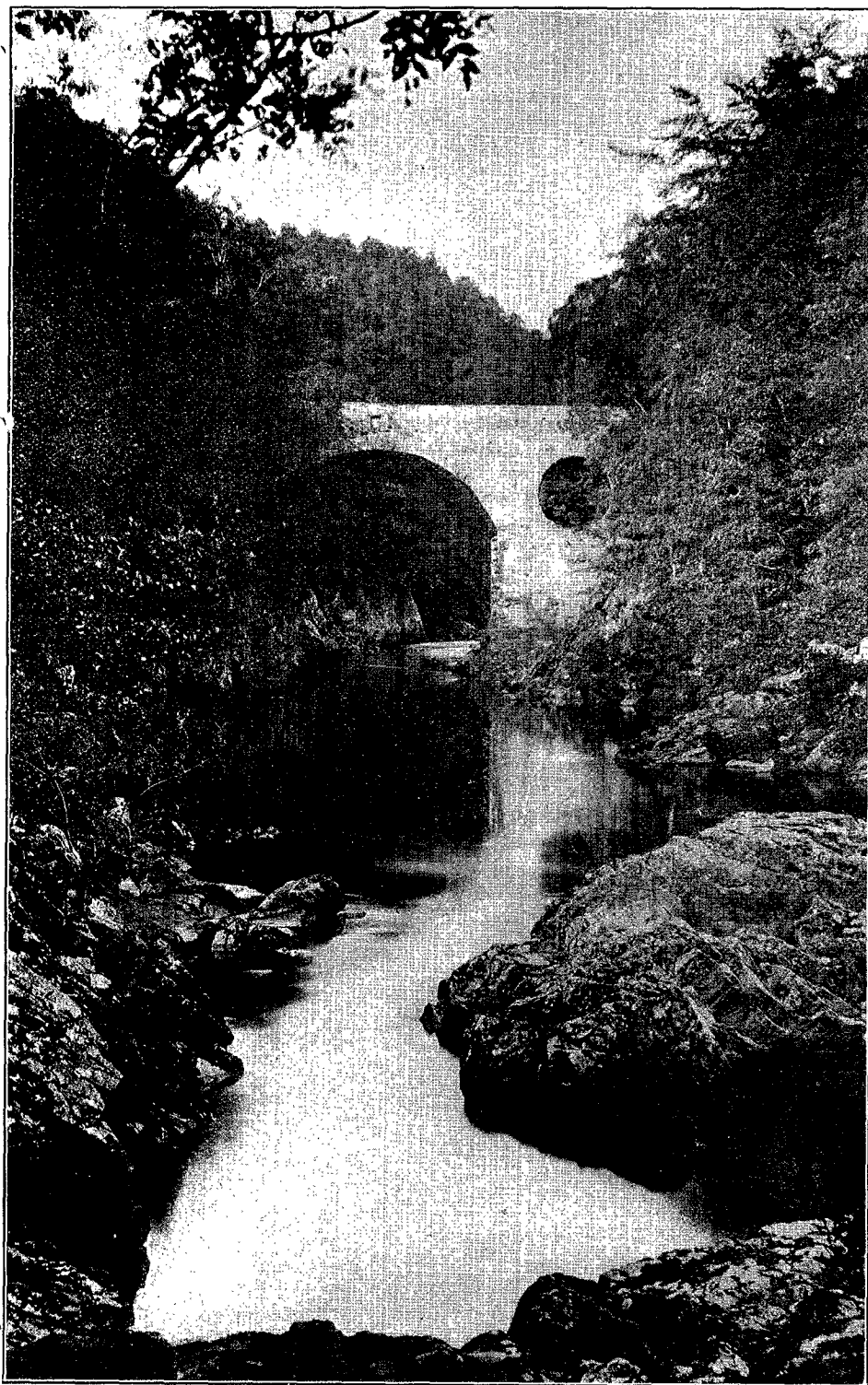


The Advent REVIEW And Sabbath HERALD

Vol. 81

WASHINGTON, D. C., THURSDAY, FEBRUARY 4, 1904

No. 5



From "The Four Track News"

"OH! SCOTLAND, BONNIE SCOTLAND."

Tracts That Will Answer

QUESTIONS, such as, What does it all mean? Why wasn't this found out before? Who changed the day? How may we know anything about Christ's coming? etc., are invariably asked of those presenting present truth. The following lists of tracts, arranged according to subjects, will furnish ready answers to these questions, and in many cases are more effective than verbal discussions:—

What Does It All Mean?

Signs of the Times	1
What Do These Things Mean?	1
Wonders of the Nineteenth Century ..	2
Great Day of the Lord	2½
Truth for the Times	1
God's Message for To-day.	½
Heralds of His Coming	1½
Without Excuse	1

Sabbath or Sunday, Which?

Which Day Do You Keep, and Why? ..	½
Is Sunday the Sabbath?	½
Who Changed the Sabbath?	1½
Day of the Sabbath	1
Bible Authority for Sunday Observance ..	½
The Seventh or One-Seventh	½
New Testament Sabbath	1
Scripture References	2
Elihu on the Sabbath	1
Rome's Arraignment	1
Seal of God and Mark of the Beast. ..	2
Christian Sabbath (Catholic authority) ..	1½

Mortal or Immortal?

Immortality of the Soul	2
Tormented Forever and Ever	1
Thoughts for the Candid	½
Jesus and the Resurrection	½
Thief on the Cross	½
Scripture References	2
Rich Man and Lazarus	1

Spiritualism

Spiritualism, Its Source and Character	1
Samuel and the Witch of Endor	2
Hypnotism, What Is It?	3

What Must I Do to Be Saved?

Some One Cares for Your Soul ...	½
Jesus Died for You	½
The Name—Help to Overcome ...	1
What Must I Do to Be Saved?	½
The Way to Christ	½
Privilege of Prayer	½
There Is Help in God	1
Salvation through Christ	½
Sure Promises of God	½
Power of Forgiveness	½
The Christian's Privilege	2
Have Faith in God	½

Religious Liberty

United States as a Christian Nation. ..	½
Shall Christ and Caesar Yoke Together? ..	½
Church and State Distinguished ...	1½
Limits of Civil Authority	½
Religious Liberty and the Mormon Question	1
The Civil Sabbath—Disguised Legislation	½
The Immaculate Conception	1
Christ and the Pharisees	2
Our Answer	½

Discount in Quantities

There are 50 of the half-cent tracts in a package; and of the one-cent, or larger tracts, there are 25 in a package. To those who will order sufficient full packages to equal 100 or more tracts, we will allow a discount of forty per cent, postage to be added at the rate of two cents for each package.

Education

BY MRS. E. G. WHITE

A BOOK for children, young or grown up.
A book for the aged: we're never too old to learn.

To parents, teachers, and students, all pupils in earth's preparatory school, this book is dedicated. May it aid them in securing life's greatest benefits, development and joy in service here, and thus a fitness for that wider service, the "higher course" open to every human being in the school of the hereafter.

Table of Contents

First Principles:	History and Prophecy.
Source and Aim of True Education.	Bible Teaching and Study.
The Eden School.	Physical Culture:
The Knowledge of Good and Evil.	Study of Physiology.
Relation of Education to Redemption.	Temperance and Dietetics.
Illustrations:	Recreation.
The Education of Israel.	Manual Training.
The School of the Prophets.	Character-Building:
Lives of Great Men.	Education and Character.
The Master Teacher:	Methods of Teaching.
The Teacher Sent from God.	Department.
An Illustration of His Methods.	Relation of Dress to Education.
Nature Teaching:	The Sabbath.
God in Nature.	Faith and Prayer.
Lessons of Life.	The Life-Work.
Other Object Lessons.	The Under-Teacher:
The Bible as an Educator:	Preparation.
Mental and Spiritual Culture.	Co-operation.
Science and the Bible.	Discipline.
Business Principles and Methods.	The Higher Course:
Bible Biographies.	The School of the Hereafter.
Poetry and Song.	Scripture Index.
Mysteries of the Bible.	General Index.

This intensely interesting and instructive volume is not at all intended for those alone who seek merely a worldly education. "Our ideas of education take too narrow and too low a range. . . . True education means more than a preparation for the life that now is. It prepares the student for the joy of service in this world, and for the higher joy and wider service in the world to come."

Dedicated to Parents, Teachers, Students—to All.

Bound in cloth, beautiful cover design, postpaid, \$1.

Story of Daniel the Prophet

THIRD edition, beautifully illustrated with full-page half-tone engravings.

One who desires to master the philosophy of an acceptable Christian life, and the means and methods by which a close connection with God may be maintained, can find no more competent text-book than is furnished in the record of the experiences of the prophet Daniel. If you would acquire a vivid sense of God's care for his people, and his constant remembrance of them, and the easy means he makes use of to accomplish his ends, you will find the subject fully exploited in the prophecy of Daniel.

An interesting book, because it tells the simple story.

A remarkable feature of this book is an appendix of nearly one hundred pages, containing a chart with Bible references on the principal points of present truth, the whole focusing in the sanctuary question; also short Bible readings on the Second Coming of Christ, Millennium, the New Earth, the Law of God, the Sabbath, Repentance, Fate of the Wicked, Christian Help Work, Spiritual Gifts, Christian Education, Ministration of Angels, Baptism, Dress Reform, the Judgment, Lord's Supper, Righteousness by Faith, Health Reform, Life Only in Christ, Tithing, Church Order.

Do you remember what you read? Turn to the appendix of this book and you will find questions on each chapter, calling forth the leading points therein, and thus establishing them in your memory. Over 2,300 questions in all.

From the Index of Marginal References and General Index, comprising some twenty-five pages, a storehouse of valuable information is always at the command of the reader.

There is no other book like it.

Neatly bound in cloth, postpaid, \$1.

By Land and Sea

IN every young heart there is a desire to see the world. While this is proper, it is beyond the reach of many; and to see and appreciate the wonderful things in the different parts of the world, one needs to study beforehand the scenes and places of interest. With "Travels by Land and Sea" in one's possession, a truthful and accurate description can be secured of many of the places of interest in the different lands on our globe, which people spend many dollars in traveling to see.

Our church schools can gather from this excellent book much profitable information in connection with their geography study.

Price, postpaid, \$1.50.

"I do not see why this book should not have a large sale, now that the price is reduced. This will enable thousands to secure it who felt hardly able to purchase it when it was sold as a subscription book. It certainly will make a fine addition to a library; and it is a book that will be very instructive for our young people, especially in studying the different missionary fields. We will do all we can to circulate it."

"SECRETARY OF WISCONSIN TRACT SOCIETY."

Order of State Tract Societies; Review and Herald, Battle Creek, Mich.; Review and Herald, Washington, D. C.; Pacific Press, Oakland, Cal.; Kansas City, Mo.; Southern Publishing Assn., Nashville, Tenn.

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.

VOL. 81.

WASHINGTON, D. C., THURSDAY, FEBRUARY 4, 1904.

No. 5.

Devoted to the Proclamation of "the
Faith which was once delivered
unto the Saints"

ISSUED EACH THURSDAY BY THE
Review and Herald Publishing Assn.

Terms: in Advance

One Year.....\$1.50	Four Months.....\$.50
Eight Months.....1.00	Three Months......40
Six Months......75	Two Months......25

No extra postage is charged to countries within the Universal Postal Union.

Address all communications and make all Drafts and Money Orders payable to—

REVIEW AND HERALD, 222 North Capitol St.,
Washington, D. C.

[Entered as second-class matter August 14, 1903, at the post office at Washington, D. C., under the act of Congress of March 3, 1879.]

Editorial

Unmasking Satan

THERE is more satisfaction in talking about Christ and his gospel than in speaking of Satan and his work, but it is nevertheless necessary to expose the snares of Satan, and save the unwary from being caught in them. The Lord would not have us ignorant of the devices of the great deceiver, and he has therefore clearly revealed to us in his Word the plan of the campaign which will be followed by the prince of this world. In tearing off the covering of religious phrases and forms under which he is now attempting to hide his false teaching, and in revealing the true character of his hellish philosophy by showing what a perversion of the genuine gospel it really is, we hope to save some unsuspecting souls from eternal ruin.

Hasten the Work

THERE is every inducement to lead us to hasten the work of giving this message to the world. Men are being deceived and led astray for lack of the light of this truth. Satan is holding many in bondage who would be made free by the knowledge of this gospel message. Hope would take the place of despair, joy would take the place of sorrow, and confidence would take the place of dread in the experience of troubled souls who would welcome this message, if they only knew what it holds for them. The whole long reign of sin will come to an end when this message has finished its work, and the way will be prepared for the return of our blessed Lord to take

his people to himself. Then those who have been separated by death will be restored to each other's companionship, and all will behold the loving Saviour face to face. There is nothing enduring but the things of the eternal kingdom. The things of this world will pass away. "Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and hastening the coming of the day of God." "Behold, I come quickly; and my reward is with me, to render to each man according as his work is." "Amen: come, Lord Jesus."

Accepting Forgiveness

THE disposition to forgive inheres in the very nature and being of God. He himself thus defines his own character: "And Jehovah passed by before him, and proclaimed, Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth; keeping loving-kindness for thousands, forgiving iniquity and transgression and sin." The psalmist speaks of the same thing in these words: "Thou, Lord, art good, and ready to forgive." This disposition to forgive was rendered effective for us in the gift of Jesus, "in whom we have our redemption, the forgiveness of our sins," whom God did exalt to be "a Prince and a Saviour, to give repentance to Israel, and remission of sins." In the cross of Calvary we find the solution of the problem of freely offering forgiveness to all who will accept it, while preserving justice as the foundation of the throne. "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus." God has thus provided forgiveness for sin, but in order to be benefited by this provision we must accept the forgiveness offered. The first step in this experience is repentance. "Repent ye," is the oft-repeated call. Repentance is coupled with the remission of sins. The risen Saviour declared to his disciples that "repentance and re-

mission of sins should be preached in his name unto all the nations." True repentance includes confession of sin, and this brings the application of the forgiving mercy of God. "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." Having sincerely repented of sin and confessed our sins unto God, we accept forgiveness by taking God at his word and believing his assurance of full pardon. In doing this we honor God, who has pledged himself that the repentant sinner shall have forgiveness. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Blessed is he whose transgression is forgiven, whose sin is covered." Do not fail to accept the forgiveness freely offered to us.

The Life of Faith

HE who lives the life of faith is by no means a mere visionary and impracticable dreamer. He who deals with the things which are unseen is not thereby unfitted to deal in the most sensible way with the things which are seen. He who believes God and accepts his estimate of the comparative value of things present and things to come will be the best prepared to deal prudently in the whole conduct of life. It is those who devote all their time and strength to the acquisition of that which they may lose in a moment of time who are justly open to the charge of acting foolishly. So it was with the rich man in the parable. After a time of great prosperity, according to the usual way of thinking, he said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." "A prudent man, who had made wise provision for the future," says the world. "Thou fool," said God. Which is right? Is it evidence of an unbalanced mind to follow the counsel of the Nazarene, who had not where to lay his head? His advice is, "Seek ye first the kingdom of God, and his righteousness." "Lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in

heaven." Are the one hundred thousand millionaires of this country more sound in their views of finance than the Great Teacher? And the would-be millionaire is building upon no better foundation than he who is able to reach the goal. There are really but few who exercise an unwavering faith in God, and who order their lives in harmony with the plain statements of the Scripture concerning this world and the world to come. The life of faith is the unusual life. The cases are becoming rare where the unseen, the things of the heavenly kingdom, truth and righteousness, are viewed from God's standpoint with the eye of faith, and estimated in the light of eternity. Nevertheless it is true that the life of faith is the soundly practical life, the Word of God being true. Happy is the man of faith.

The Coming of the Seed **The Two Mysteries**

IN the first advent of Christ, when the Son of God became the Son of man, the mystery of the kingdom of God was made manifest, "even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." To this revelation of divinity in humanity those had looked in all the ages whose minds had been able to discern the meaning of the prophetic utterances. From the time when the original promise was made in the garden that the seed of the woman should bruise the serpent's head, this clothing of divinity with humanity had been declared in a variety of statements and typical experiences. When Jesus made his triumphal entry into Jerusalem, and the rulers, meeting the procession on the Mount of Olives, asked the question, Who is this? "the disciples, filled with a spirit of inspiration, are heard above all the noise of the crowd, repeating in eloquent strains the prophecies which answer this question. Adam will tell you, It is the seed of the woman that shall bruise the serpent's head. Ask Abraham, he will tell you, It is Melchisedec, King of Salem, King of Peace. Jacob will tell you, He is Shiloh of the tribe of Judah. Isaiah will tell you, Immanuel, Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Jeremiah will tell you, The Branch of David, The Lord our righteousness. Daniel will tell you, He is the Messiah. Hosea will tell you, He is the Lord God of hosts, the Lord is his memorial." When "the Word became flesh, and dwelt among us," the mystery which had been revealed and yet hidden in symbol and prophecy became a concrete fact—God manifest in the flesh. This is the mystery of godliness. "And without

controversy great is the mystery of godliness; he who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory."

This opening up of the divine purpose to angels and men made it forever clear that the eternal Son had not simply been given *for* man, but *to* man, and the truth was taught with a positiveness hitherto unknown that the gift of the Seed was the essence of every promise, and that only in the acceptance of the gift of the Seed could any promise be realized. And even though Jesus ascended to the right hand of the Father, so that his bodily presence was no longer experienced by his disciples, yet in his humanity he had connected man on earth with the throne of God, and he had promised his constant presence with the believers, in the gift of the Comforter, the Holy Spirit. And so the mystery of the gospel was proclaimed and revealed, and the power of a present Christ was manifested, and the church prospered, even though its testimony for Christ was sealed with the blood of many martyrs.

But in the very generation during which this mystery had been thus wrought into fact and testified of to the whole then known world, such a perversion of this gospel began to manifest itself as afterward developed into that chiefest counterfeit of the gospel, that masterpiece of deception—the papacy. The apostle Paul wrote of this as "the falling away," and the apostle John designated it as "the antichrist." And even in their time the foundation of this great apostasy was being laid. In one of his very earliest epistles Paul wrote of this, saying, "The mystery of iniquity doth already work," and he warned the church of it in his farewell words to the elders of the church at Ephesus: "I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them." By the teaching of these "perverse things" the gospel of "Christ in you, the hope of glory," was perverted, and an attempt was made to lay another foundation than that which had been laid. The corner-stone of the true gospel foundation is that Jesus of Nazareth is the Son of God, and that he is the Head of the church. This is the mystery of godliness, and upon this foundation the true church rests. The corner-stone of the perversion of the gospel is that the pope of Rome is the vicerent of the Son of God, and takes his place as the visible head of the church. This is the mystery of iniquity, and upon this foundation the false church rests. The mystery of iniquity is simply a counterfeit of the mystery of godliness, and its whole intent is to shut Christ out of his place in

the plan of salvation, to take away from the gospel that which has constituted its very essence from the time of the original promise.

The blasphemous nature of this counterfeit gospel, and the terrible perversion of the mystery of godliness which is found in this mystery of iniquity are thus described by one who has given much study to this system:—

The great primal truth of God's unity and supreme and exclusive government was supplanted in the old world by the device of making men adore inferior divinities, not as God, but as representatives and vicerents of God. So in the modern world the leading Christian truth respecting Christ, and the oneness of his mediation, has been supplanted by the device of other mediators, and of another Christ,—antichrist. Popery is the counterfeit of Christianity, —a most elaborate and skilfully contrived counterfeit,—a counterfeit in which the form is faithfully preserved, the spirit utterly extinguished, and the end completely inverted. This counterfeit church has its high priest,—the pope,—who blasphemes the royal priesthood of Christ, by assuming his office, when he pretends to be Lord of the conscience, Lord of the church, and Lord of the world; and by assuming his names, when he calls himself "the Light of the world," "the King of Glory," "the Lion of the tribe of Judah," Christ's Vicar and God's Vicerent. This counterfeit church has, too, its sacrifice,—the mass,—which blasphemes the sacrifice of Christ, by virtually teaching its inefficiency, and needing to be repeated, as is done when Christ's very body and blood are again offered in sacrifice by the hands of the priests of Rome, for the sins of the living and the dead. This church has, moreover, its Bible, which is tradition, which blasphemes the Word of God, by virtually teaching its insufficiency. It has mediators,—saints and angels, and especially the Virgin; and thus it blasphemes the one Mediator between God and man. In fine, it blasphemes the person and office of the Spirit as the sanctifier, because it teaches that its sacraments can make holy; and it blasphemes God, by teaching that its priests can pardon sin, and can release from the obligations of divine law. Thus popery has counterfeited, and, by counterfeiting, has set aside, all that is vital and valuable in Christianity. It robs Christ of his kingly office, by exalting the pope to his throne; it robs him of his priesthood in the sacrifice of the mass; it robs him of his power as Mediator, by substituting Mary; it robs him of his prophetic office, by substituting the teachings of an infallible church; it robs God the Spirit of his peculiar work as the sanctifier, by attributing the power of conferring grace to its own ordinances; and it robs God the Father of his prerogatives, by assuming the power of justifying and pardoning men.

Thus the counterfeit Christianity of Rome is as extensive as the real Christianity of the New Testament: it substitutes other objects of worship, other doctrines, other sacraments; all of which, however, in the *letter*, have an exact correspondence with the true. The *forms* of Christianity have been faithfully copied; its *realities* have been completely set aside. Thus Satan has carried his object, not by erecting a system

avowedly antagonistic, but by amusing and deluding men with the counterfeit.

It is apparent further that in the doing of all this, in the substitution of the counterfeit for the real, the mystery of iniquity for the mystery of godliness, there has been taken out of the gospel message the very heart of "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." In this false gospel there is no place nor need for the teaching that all the glorious promises and prophecies will find their consummation in the coming of our Lord in glory, and in this false church there is found no voice responding to the "Behold, I come quickly" with the earnest petition, "Even so, come, Lord Jesus."

In the mystery of godliness, the true gospel, Christ is exalted as God manifest in the flesh, and the hope of mankind is shown to depend upon the coming of the Seed as the Lord of glory. In the mystery of iniquity, the counterfeit gospel, the pope is exalted as the vicar of Christ, and men are deluded with the claim that through the sacraments of the church they may secure heaven and everlasting bliss entirely independent of the coming of the Seed. To such an extent has the gospel of the original promise in Eden been perverted. There is certainly a demand for a message which shall proclaim the gospel of the coming of the Seed.

Off to the Mission Fields in 1903

LAST year it was early seen that the mission treasury would not warrant adding very heavily to the staff of missionaries in the fields abroad. Here and there posts required strengthening, but the General Conference Committee decided to defer opening several new stations earnestly called for by the fields. The hard time in missions comes when we have to hold back candidates who offer themselves, and send word to the fields that we shall have to delay reinforcements. Yet, as the list for 1903 shows, even last year in missions means no little movement toward the fields abroad. As you go through the record, think what an added responsibility of praying and giving such a list lays upon our churches in this country. There went out in 1903 the following workers to the fields named:—

Elder J. A. Strickland and wife, January, to Jamaica, West Indies.

Elder B. E. Connerly and wife, January, to Porto Rico, West Indies.

Elder D. U. Hale and wife, January, to the Gold Coast, West Africa.

Elder A. W. Kuehl and wife, February, to the Transvaal, South Africa.

Brother J. M. Hyatt and wife, February, to the Gold Coast, West Africa.

Elder J. H. Watson and wife, March, to Nyassaland, Central Africa.

Brother Andrew Ness and wife (canvasser), April, to Scotland.

Dr. A. J. Hetherington, April, to the Bay Islands, Central America.

James McKay, David Johnson, Laura V. Porter (canvassers), April, to Great Britain.

Elder Alexander Ritchie and wife, April, to Scotland.

Dr. J. M. Keichline, May, to Egypt.

Miss Berta Taylor (canvasser), May, to England.

Elias Zarub, May, to Syria.

R. T. McPherson and wife (printer), June, to South Africa.

George M. Harris and wife (nurses), June, to England.

A. C. Enns and M. H. Wentland (nurses), July, to Germany.

C. D. Lude (teacher), July, to Argentina, South America.

Elder S. W. Nellis and wife, Elder S. M. Cobb and wife, Elder R. D. Quinn and wife, J. L. MacElhaney, N. J. Wall-dorff, in July, to Australia.

Fred Robert and wife, August, to France.

Drs. A. C. and Bertha L. Selmon, Drs. H. W. and Maude T. Miller, Charlotte Simpson and Carrie Ericksen (nurses), October, to Inland China.

Earl Rees and wife (nurses), October, to Japan.

Ella McIntyre (nurse), October, to Egypt.

Dr. V. Pampaian and wife, and C. Pampaian (nurse), October, to the Transcaucasus, Asiatic Russia.

Dr. A. W. George, October, to Turkey.

Elder I. J. Hankins and wife, October, to South Africa.

James G. Smalley (teacher), October, to the Bay Islands, Central America.

Dr. Geo. W. Thomason and wife, October, to Ireland, preparatory to going on to South Africa.

Drs. A. M. and Maude O. Vollmer, October, to Samoa, Pacific Islands.

Of workers from this country, already in fields abroad, Elder M. A. Altman and wife, of England, sailed for South Africa in December, while Brother A. C. Enns, reported above to Germany, went on in October to German East Africa, in company with J. Ehlers, of Germany. Early in the year W. O. James and wife went on from England to India, and Elder H. Armstrong and wife, of England, also sailed for India.

Besides these laborers some have gone to Mexico and to Europe as independent, self-supporting workers.

The laborers named, with the wives, make up a total force of sixty missionaries who sailed from this country in 1903, while eight from Europe went on to regions beyond. We do not list the children, who, nevertheless, are wanted in the fields, and count as helpers in the missionary campaign.

Of this list, Brother and Sister Hale have returned from the Gold Coast, being driven back by the deadly fever, and Elder J. H. Watson has laid down his life in Nyassaland. All the rest are pushing the battle in the fields. It means something very practical to this mission treasury that this force has been added. Yet it is, after all, such a little contribution to the world's great need. Truly we must pray the Lord to greatly bless the efforts of the little band abroad as they seek to break the bread of life to hungry souls. Then shall even a few loaves and fishes suffice to feed the multitudes. And it is most important that all shall remember the *regular, systematic, weekly* gift laid by for missions, the faithful remembrance of which by all would produce a steady flow of means to sustain work already begun and to greatly increase it. There is not a laborer in the list who does not realize that in the day of harvest he will divide his sheaves with those who at home have prayed and given in order that he might go.

W. A. S.

"The Hidden Presence"

IN a recent number of *The Outlook* (New York) there appeared an editorial with the heading, "The Hidden Presence." It is worthy of some attention as indicating with much clearness the trend of the "New Thought" movement. The first sentence of the article is this: "We fail to find God because we do not look for him in the right place." After speaking of the common tendency to confine God to the remarkable and striking displays of his power, it says further: "The Scripture writers did not any less believe in God's presence in the commonest phenomena of nature. In truth the commonest phenomena of nature are as great manifestations of his power and presence as those which impress us as unique." As illustrating and enforcing the meaning of this statement, quite a long quotation is then made from Psalm 104. Then comes this further declaration concerning the presence of God: "As he is in all the common phenomena of nature, so he is an inspiring, guiding, protecting, redeeming presence in all the experiences of men; not more the God of the poet or the prophet than of the shopman or the day-laborer. . . . What Jacob said when he awoke from his dream of the celestial ladder to find his head pillowed on the stones, we might all of us say at all times: 'Surely the Lord is in this place; and I knew it not.'"

Applying the same method of interpretation to the teaching of the Scripture concerning human conduct in general, it says: "We have an idea that only the extraordinary, the uplifting, the celestial movements of our minds are

divinely inspired; but this was not the conception of the sacred writers. The secret and source of all life is God; he is over all and in all; in him we live and move and have our being. All human activities of every kind have the source of their power in the infinite and the eternal. . . . Let us not, then, wait for the extraordinary to bring us the revelation of God's presence. We are to look for him not without, but within. . . . Every voice of conscience summoning to virtue or restraining from vice, saying, Thou shalt, or Thou shalt not; every regret for a misspent past, . . . every inspiration to a higher, nobler, and better future, calling from the heights above, Follow thou me—yes, every incentive to generous or unselfish service and self-sacrifice for another, every impulse toward humanity, of pity for the sorrowing, or of mercy for the erring, is the voice of God speaking within us. Nay, more than that; all the common operations of our mind are, if we do but recognize it, witnesses to his presence from whom comes all our life, and by whom, if we will but allow it, all our life may be both guided and strengthened. To commune with ourselves is to talk with God."

This article is a good illustration of the method of interpreting and applying the Scriptures which is in vogue in many quarters to-day. It is that mixture of truth and error, and that mingling of Scripture teaching with the assertions of a speculative philosophy which appears to prove the presence of God as very real and very near to every one of us, while in reality it sets aside the true God altogether, and substitutes in his place that false conception of God which ends in making each one a god unto himself. While in the outward form of its statements and its reasoning it ostensibly makes God the upholder and the director of all things and all persons, it in reality dethrones the true God, and deifies impulse and those mental processes which it transforms into "spiritual consciousness." While it apparently lifts all the common experiences of life to a high spiritual plane, it really eliminates the truly spiritual experience altogether by breaking down the distinction between the natural man and the spiritual man, by making the conduct of every man inspired and directly controlled by God in him, and by asserting for every man, regardless of his personal attitude toward God, the same experience of the presence of God within him. The logical result of all this misleading philosophy is that man becomes God, but this final step in the logic is usually not stated in direct terms. Not so, however, in the case of this article. It does not hesitate to declare in plain language the legitimate conclusion from its "philosophy and vain deceit,"—"To commune with ourselves is to talk with God."

Here is revealed openly and baldly the inevitable result of that professedly Christian teaching which is based upon the creed of God in man as revealed in those mental and physical experiences which are common to all men. It dispenses with the atonement as unnecessary. It belittles all those great truths which center in the cross of Christ. It ends in the universal salvation of all men by making every man as God, and consequently his own savior. But this is heathenism.

The very title of this editorial, "The Hidden Presence," is suggestive of the fact that this modern teaching concerning the being and nature of God which is set forth as "The New Thought" is simply a variation of the Chaldean idolatrous worship, that paganism which has been preserved for centuries in the creed and ritual of the papacy. In such doctrine as this apostate Protestantism is showing its identity with "the mystery of iniquity." This is made clear by a consideration of the simple facts in the case. The god of the ancient Chaldean mysteries was Saturn. "Saturn and Mystery are both Chaldean words, and they are correlative terms. As Mystery signifies the hidden system, so Saturn signifies the hidden god." The papacy has perpetuated this pagan perversion of the truth in its form of service. "In the litany of the mass the worshipers are taught thus to pray: 'God hidden, and my Saviour, have mercy upon us.' Whence can this invocation of the 'God hidden' have come, but from the ancient worship of Saturn, the 'hidden god'?" And now this same pagan notion is being brought forward by a degenerate Protestantism as "The New Theology." That these three presentations of this conception of "the hidden god" are simply different phases of one and the same root principle is shown by the fact that they all arrive at the same conclusion. They exalt man in the place of God, they put humanity in the place of divinity, and they make each man his own savior. Here is the foundation of every heathen religion.

It is manifestly a Scriptural teaching that the true God hides himself. "Verily thou art a God that hidest thyself, O God of Israel, the Saviour." But in the true revelation of this same God man is humbled in the dust, God is exalted, and the only way of salvation is shown to be through faith in the man Christ Jesus, who is "Emmanuel, . . . God with us." This is the difference between Christianity and the heathenism of every age.

THE devil says, If you obey God, you can not live; and God says, You can not live if you disobey me. The question is, Which of the two shall we believe? But can we really have any question about it?

Washington (D. C.) Medical and Sanitarium Interests

AS announced in a recent REVIEW, steps are now being taken to carry out the instruction that has been given with reference to carrying on denominational medical missionary work in Washington, D. C. In order that all our people may be fully acquainted with this instruction, the following statements from the Testimonies are herewith presented:—

"If there is any place in the world that should have the full rays of present truth, it is Washington, the city that is the very heart of the nation. . . . God has looked with displeasure on the neglect that has been shown to this city."

"Since medical missionary work, when carried on as God has appointed, is indeed the helping hand of the third angel's message, we should without delay take advantage of the favorable openings for beginning this work in the vicinity of Washington. If there is one place above another where a sanitarium should be established, and where gospel work should be done, it is in this city. We can not estimate how great an influence would have gone forth from Washington in favor of the truth had a sanitarium been established there twenty years ago. . . . Above all other places, the capital of our nation should now have an opportunity to hear the message for this time."—*Testimony, "Our Work at the Nation's Capital," dated July 17, 1903.*

"May God help us to develop plans so that our youth can become genuine medical missionaries. . . . We have before us the work of establishing a medical institution near Washington at once. No time is to be lost. Call for the best talent, and make arrangements for conducting a nurses' training-school. All that can be done, should be done to make a deep impression in favor of the truth for this time. Place at the head of this institution one who can be trusted. Obtain facilities for giving treatment, and secure God-fearing youth as your helpers."—*Letter of instruction, dated Aug. 27, 1903.*

"The plans laid for the carrying forward of this work should be such as will bear the indorsement of heaven. In no case is this line of work to be made secondary. It is to be prominent in bringing the truth to the minds of the people. With great wisdom, establish a sanitarium in Washington. Establish the work upon a solid foundation. Let the building be neat and tasty, but not expensive. We can not afford to erect an expensive building. The Lord desires this building to be a representation of what he designs all his sanitariums to be. The Lord will work with his people, if they will work humbly with him."—*Testimony, "To the Leaders in Our Work," dated Oct. 15, 1903.*

These quotations cover, I think, all the features of the instruction that has come to us regarding this particular branch of work. In Volume VII a great deal is said with reference to locating our sanitariums in rural places outside of the cities. With these facts before them, the committee appointed to find a suitable location for our headquarters in the East, selected a block of nearly fifty acres in Takoma Park, six miles north

of the Capitol building. This ground is one mile from the Takoma Park post-office, the Baltimore and Ohio Railway station, and the terminus of the Washington and Takoma Park electric street-car line. It was purchased for six thousand dollars.

This selection was made by the following-named brethren: W. W. Prescott, H. W. Cottrell, W. C. White, I. H. Evans, O. O. Farnsworth, C. H. Jones, R. A. Underwood, S. N. Curtiss, J. S. Washburn, Lewis C. Sheafe, Dr. J. H. Neall, Dr. J. H. Howard, A. Kalstrom, W. M. Lewis, and A. G. Daniells.

There was not an opposing vote when the final decision was made. As is usually the case with such large committees, some took more conservative views than others. During the Washington Council last October, the entire delegation visited Takoma Park, and gave the place we selected a careful inspection. The advantages and disadvantages were canvassed as fully as deemed consistent. The plans for the sanitarium and school were explained as fully as they had been grasped by those who had given them the closest study. Criticisms, suggestions, and counsel were solicited.

After thorough discussion, the council heartily voted that one hundred thousand dollars should be raised for the purpose of opening a sanitarium, a school, and General Conference offices at Takoma Park, D. C.; that a corporation should be created to hold and manage the sanitarium, and that this corporation should be a non-dividend paying and a non-stock company. A constituency was also recommended, including the General and Atlantic Union Conference Committees, and the executive committees of various surrounding conferences, together with the board of management of local district work.

Our brethren who attended that council will probably never know the full value of their hearty, broad, courageous attitude and addresses on this important question, when it came before the council. I do not remember ever having seen a more excellent manifestation of large-heartedness in my official connection with this work. While the presidents of local conferences were fully aware that a large measure of the responsibility of raising the money for this enterprise would fall upon the conferences they represented, they deliberately and courageously urged the raising of one hundred thousand dollars in order to reach the standard placed before us by the Testimonies. Instead of trimming and shaving the estimates down to the lowest possible notch, they placed them much higher than I had dared to hope for, but not higher than necessary. This brought gratitude and courage to my heart, and it means success in our efforts to raise the money. Further statements will be made next week. A. G. DANIELLS.

Note and Comment

As mentioned in last week's REVIEW, by Brother W. S. Bond in his report from Spain, a stringent Sunday law is about to be enacted and put in force by the Spanish government, or rather, a stringent "holy day" law; for in Spain all church days have equal recognition with Sunday. The measure provides for "the prohibition of work on the *fiestas* of precept [Sundays and other church days], without distinction of occupation, whether laborers in the cities or farmers, neither of sex, age, nor state of the laborers." In the United States the Catholic Church gives the impression that she is too liberal to favor stringent Sunday legislation; but this action of Catholic Spain, where public thought and legislation are molded almost wholly as the papacy wills, shows how liberal Rome is in her real nature. When a popular sentiment shall be worked up for the support of religious legislation in this republic, Rome may be counted on to give her full support to such measures, well knowing that all such legislation must be either directly or indirectly in support of her own principles and institutions.

AUTHORITATIVE voices are heard in England, declaring that the famous education act, which at its passage in 1902 precipitated such a struggle between the established church and the non-conformists, is a pronounced failure, and must soon be repealed. It is declared by its enemies, and admitted by some of its friends, that the system has proved "unworkable." The people are tired of the disturbance it has created all over the country. According to the *Saturday Review*, the merits of the controversy will be overlooked in the general desire to put an end to the "pandemonium" created by the act. The ordinary citizen, it says, may for the sake of quiet "at any time throw his weight in favor of wholly secular education. . . . He will take no trouble to ascertain nicely the rights and wrongs of a dispute he abhors. His main object is to stop the noise of the disputants." Persecution does not succeed well where its victims constitute so large a proportion of the population as do the non-conformists in England. It is where a vast majority imposes its religious dogmas by law upon a small minority that persecution does its deadliest work, and makes the darkest stain on the pages of human history.

"To this end was I born, and for this cause came I into the world," said Jesus, "that I should bear witness unto the truth." What stronger testimony could be given of the value of truth? What can there be for which we should more earnestly and persistently seek? And

when we have found the truth, what should we be more zealous for than to bear witness to it? To this end were we born, and for this cause came we into the world. "As He is, so are we in this world."

Is the famous Darwinian theory so highly exalted by modern "science" dying of old age? This question is justified by indications which are now to be seen in certain scientific quarters in Europe. In Germany, says the *Literary Digest*, there is among theologians an active discussion of the question whether the days of Darwinism are numbered. A recent article in a German periodical by "the veteran philosopher, Edward von Hartmann," is entitled "The Passing of Darwinism." This scientific authority passes judgment upon Darwinism not from a Biblical standpoint at all, but from that of the most modern science purely. He says:—

In the sixties of the past century the opposition of the older group of savants to the Darwinian hypothesis was still supreme. In the seventies, the new idea began to gain ground rapidly in all cultured countries. In the eighties, Darwin's influence was at its height, and exercised an almost absolute control over technical research. In the nineties, for the first time, a few timid expressions of doubt and opposition were heard, and these gradually swelled into a great chorus of voices, aiming at the overthrow of the Darwinian theory. In the first decade of the twentieth century it has become apparent that the days of Darwinism are numbered. Among its latest opponents are such savants as Eimer, Gustav Wolf, De Vries, Hoocke, von Wellstein, Fleischman, Reinke, and many others.

"The tombstone inscription for Darwinism," is this article by Hartmann, writes Professor Zoeckler, of Greifswald University, in a German magazine which recently published a collection of anti-Darwinian views from German naturalists. Edward Hoppe, "the Hamburg savant," has published a recent brochure declaring that the theory of evolution is not reconcilable with the religious idea. And Professor Fleischman, of Erlangen, summed up a recent course of lectures on "The Darwinian Theory" with this conclusion:—

The Darwinian theory of descent has not a single fact to confirm it in the realm of nature. It is not the result of scientific research, but purely the product of the imagination.

What Professor Fleischman now says about Darwinism is exactly what Seventh-day Adventists have said all along, while nearly the whole religious world has committed itself to this evolutionary, antichristian theory. Now eminent scientists are repudiating this theory in strong terms, and religious teachers, unless they follow this example, may soon be left in a very ridiculous position. How much better it is to have simple faith in the Word of God, and so be kept from such egregious mistakes. L. A. S.

General Articles

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

Trust

WITH hearts submissive to Thy will,
When wishes are denied,
Teach us, O Lord, to trust thee still,
Whate'er betide.

Thou dost the hungry sparrows feed
And ravens when they cry,
And every living creature's need
Dost satisfy.

When scanty hoard and failing cruse
We view with troubled eye,
Still food convenient for our use
Thou dost supply.

Then for to-morrow and its needs
May we not anxious be,
But where thy hand in wisdom leads,
Still follow thee.

And daily praise thee for thy grace,
And for thy constant care,
Until we see thee face to face
Thy joy to share.

—Rev. William L. Curtis, in *The Advance*.

Evidences of Discipleship

MRS. E. G. WHITE

HE who is converted to the truth, through faith made a partaker of the divine nature, is set apart to do the work of him who gave his life for the life of the world. The converted man is not a sluggard, but an earnest, faithful worker. He is one of Christ's chosen instrumentalities for the saving of others. He is filled with the same spirit of service that inspired the Saviour. He is a laborer together with God. He has the same earnestness, the same fervor, that led Christ to work so untiringly for the perishing. He is made a partaker of Christ's sufferings and of his great love, and he becomes a part of his working force for the saving of sinners.

Those in whose hearts the love of Christ abides will use every power they have in doing the work that Christ did. Every one who has received the message of Christ's love has a work to do. Upon every Christian rests the responsibility of reflecting the light of heaven to those in darkness. Each follower of the Saviour is to proclaim the glad tidings of salvation through grace. No one is to fail of living the truth that he has received.

The words of the Christian are to be carefully chosen. His deportment is to be above reproach. It is the revealing of the goodness of Christ's character that has so decided an influence on all with whom he is brought in contact.

The Lord is our Captain, our Leader. We are to bear his banner, and wear the armor that he provides. We are to strive to win his enemies to be his friends. Not till he lays his armor at the feet of the Redeemer is the Christian to relax his watchful, prayerful efforts.

"We are laborers together with God."

Ever remember that all your capabilities, all your possessions, are the Lord's, to be used and improved in his service. Remember that all the means you have is given you by God. Use it to glorify his name. Use it wisely and economically, because it is a sacred trust. I ask those who have been entrusted with the Lord's money to labor unselfishly for the Master. Do not tie up your money in estates and banks, when there is such need that it be put into circulation to advance the Lord's work. Remember that your money is yours only in trust. Give the light to others by giving of your means to send workers into new fields. Thus you will hasten the coming of Christ. He who is truly converted will feel it a privilege to give of his means to send the truth into the dark places of the earth.

God asks, Why are not memorials for me established in the cities? What answer can we return? The neglected work in our cities testifies to the lack of Christlike energy among believers. Let all awake to the need of establishing Christian missions in the cities. Let God's workers enter the doors that he has opened for them. Believers need to arouse and do much more than they are now doing in lines of Christian effort.

Christ's commission is, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Let God's people show that they believe these words. Fulfilling the Saviour's commission, they are to be a working power through all time.

Have we light? Let it shine forth to those in darkness. Tell the Saviour that you are doing his bidding, and then believe that he will fulfil the word, "Lo, I am with you alway, even unto the end."

Of the disciples we read, "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

Our work is plainly outlined by the work of Christ and the work of his disciples after his resurrection and ascension. We are not at liberty to sit with folded hands, waiting for some one to lead us to fields of labor and set us at work. Those who have a knowledge of the truth are to go forth in the name of the Lord, believing every word that Christ has spoken, and looking to him for grace and strength.

As, like the disciples, you go from place to place, telling the story of the Saviour's love, you will make friends, and will see the fruit of your labor. All true, humble, loving, faithful workers will be sustained and strengthened by power from on high. They will win their way to the hearts of the people as they follow Christ's example. The sick will be ministered to, the afflicted prayed for. There will be heard the voice of singing and the voice of prayer. The

Scriptures will be opened to testify of truth. And with signs following, the Lord will confirm the word spoken.

This class of work has gone out of fashion. Let it be once more brought into practise. The fields are white all ready to harvest. The Lord desires many more to go out into the harvest field. He will be with those who study his Word and obey his commands. He will impart to them his grace. Go forth in the name of Christ, remembering that he is your companion, that every prayer, every word, every song, is heard by him. The message of the soon coming of the Lord with power and great glory will bring conviction to many hearts.

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name that is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

Satan's Delusions

S. N. HASKELL

As the people of God near the eternal shore, the dangers increase. Satan, who once was an angel of light, the covering cherub at the right hand of God in the heavenly courts, has come down, "having great wrath, because he knoweth that he hath but a short time." He will work with "all power and signs and lying wonders." That master mind, once the highest among the angels of God, has for six thousand years bent its energies for the destruction of souls, and he will bring all the depths of his satanic skill, all the subtilty he has ever acquired, all the cruelty developed against the people of God, into the final conflict. That which hath been will be, except that the coming struggle will be marked with an intensity such as the world has never before witnessed. Satan will use the same policy, manifest the same spirit, and work for the same end, as in all preceding ages. No person will be safe from his workings unless he is a child of prophecy; unless his position and work bear all the marks of God's prophetic Word.

Concerning Christ, John bore record, saying, "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining upon him, the same is he that baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." John 1:32-34.

The chief evidence to John that Christ was the true Messiah was the fulfilment of prophecy. He had seen in vision that Christ would come to be baptized of him; he had felt the holy atmosphere of his presence. He had realized a purity of character he never before had seen in any man. He had heard confessions of dark crimes as people had come to be baptized of him, but he had never come in contact with a human being from whom emanated an influence so divine. All this was in harmony with what had been revealed to John concerning Christ's baptism. He knew he was Christ, and he shrank from baptizing him on that occasion. "John forbade him, saying, I have need to be baptized of thee, and comest thou to me?" No one could better judge, for John was filled with the Holy Ghost from his birth. Luke 1:15. And yet he did not know the Messiah until he saw what God had told him would be,—the Holy Spirit descending upon him and abiding.

God's special work in the last days is a work of prophecy. The Sabbath of the fourth commandment will be seen in the light of prophecy, as well as in the general teaching of the Scripture. But among the many voices that will arise, the many "isms" that will confront the people of God, he that looks for signs and wonders only will be led astray, and will one day plead, "Have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Satan's counterfeit will so nearly represent God's peculiar work that nothing but a fulfilment of the Word in all particulars will be the lamp to guide the soul through the dark mazes of Satan. To trust in a human understanding of the Word will be an equal failure. But with proper appreciation of the Word, the prophecy which points out the people of God and their work, with the illumination of the Holy Spirit, will be a safe guide. God has marked the history of his people from paradise lost to paradise restored. In the pillar of cloud by day and fire by night he has gone before them. If they forget their history in prophecy, its connection with the past, the present, and the future, they will be deceived and overtaken by some snare of Satan. The characteristics of God's people will not be now and then a glimmering light, but a line of prophecy will be fulfilled, connecting the past, present, and future. These are God's strong reasons. "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we

may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods." Isa. 41:21-23.

So the work of God in the last days will be a work outlined by the prophetic penman. It comes in as a golden link in the chain of prophecy. It fills a vacant place. It will bear every evidence of the divine Word of God—not simply a feature or two, which Satan will counterfeit. Let these principles be studied, and a people will be found who will keep the commandments of God and have the testimony of Jesus Christ. They will have a history in the past, and their present experience will stand connected with it. As the golden rays of the sun can be traced back to the sun itself, so the light which shown on their pathway in the beginning of the message will shine unto the end, increasing its sacred rays more and more until it ends in glory.

The Message Unchanged

G. B. THOMPSON

WITH God the past and the future are alike outspread. From ancient times he has foreseen every step, and made provision for every circumstance which will arise in the mysterious drama being enacted in the earth. The destiny of nations is with God; he holds the program of events in his own hands.

Ever in the past when his judgments were to be visited upon the inhabitants of the earth to stay them in their impious and heaven-daring schemes, warnings have been sent through human agents to prepare them for the terrible ordeal, that they might be rescued from the coming destruction. These warnings have always come exactly on time to meet the emergencies and needs of the hour,—not a day late,—neither have they because of unbelief been drawn out beyond certain limits. The warnings of the past were always adapted to the circumstances of the times in which they were given, and accomplished their work on time.

The message Noah preached was heaven-born, correct in every detail as first given, and just as God wanted it given to warn the world of the coming flood. He knew how long it would take to accomplish the work, and gave a message that would be timely and up to date till the flood came. Imagine this solemn proclamation given to Noah being changed, set in the background after a time, and a new theology thought to be more advanced and progressive brought to the front! and as the closing years of the generation that was to witness this terrible overthrow from the hand of the Almighty were being ticked off, but little being said about the deluge, lest prejudice be aroused and the work hindered! Some may have arisen after a time and departed from the old pillars of the message given to Noah in the beginning, asserting that what had been preached for fourscore or fivescore years was hardly the message now, and to adhere to these truths was narrow; that we must be more progressive, and not make a "hitch-

ing-post" of these truths, which were good enough in their time, but go on into greater light. But Noah was unmovable, as firm as a rock. He adhered to the old landmarks of his message, and entered the ark at last.

The closing-event on the program of events will be no exception. When the strongholds of kings are to be demolished, and the arrows of his indignation is to strike down his foes, and desolation and ruin such as no mortal mind can picture is to take place, the Lord will announce the startling event. The message will begin on time, close on time, and from the beginning be given in the exact setting necessary to warn the world. It will never be changed, and the woe of God is upon any effort to move a block or stir a pin. The nearer we come to the closing scenes of earth's history, the more clear and distinct will ring out the cry from consecrated souls, "Behold, he cometh with clouds."

But there must be a reaching out for the fundamental pillars of the message which have stood from the beginning; for the enemy has been plotting their overthrow. How thankful we should be that connected with this message is a gift which can unmask before us the schemes of Satan and his generals. It is the same now as in the days of Elisha. 2 Kings 6:8-12. We read the following from the pen of Sister White in the REVIEW of Nov. 19, 1903:—

"Satan has laid his plans to undermine our faith in the history of the cause and work of God. I am deeply in earnest as I write this. Satan is working with men in prominent positions to sweep away the foundations of our faith. Shall we allow this to be done, brethren?"

Every loyal heart will respond, "No; this shall not be done." Many years ago this same warning was written out for our admonition:—

"Satan is now using every device in this sealing time to keep the minds of God's people from the present truth, and to cause them to waver. I saw a covering that God was drawing over his people to protect them in the time of trouble; and every soul that was decided on the truth, and was pure in heart, was to be covered with the covering of the Almighty. Satan knew this, and was at work in mighty power to keep the minds of as many as he possibly could wavering and unsettled on the truth."—*Early Writings*, page 35.

The covering here spoken of we are told in Isa. 30:1 is the Holy Spirit. Then that which will bring the Holy Spirit in its fulness and power to this denomination is purity of heart and an unwavering allegiance to the message.

"I saw some who were not standing stiffly for present truth. Their knees were trembling, and their feet sliding, because they were not firmly planted on the truth, and the covering of Almighty God could not be drawn over them while they were thus trembling."—*Id.*, page 36.

If there was ever a time when God's people should be diligently searching the Word for light that the clear outlines of

the message may be readily perceived, that time is now. If we fail to do this, our feet will surely slide.

The Gospel Aimed at Sin

T. E. BOWEN

MUCH of the preaching in these days is of little profit, for the simple reason that no one gets hit with the gospel. It sometimes appears that the representative of God purposely sets his target either above or to one side of his congregation, so that no one present could possibly get hurt.

While the Word of God teaches us to guard carefully the feelings and rights of others, yet when it comes to dealing with sin, no tame messages are in place. God, by his Spirit, so speaks to individual hearts under the plain gospel message that the hearer is led to ask himself, "Is it I?" When Nathan went to the king and pointed out through a parable his great sin, he did not leave David to query very long as to who was meant. He closed the message with, "Thou art the man."

It is sin God is after. He wants his messengers to deal telling blows against sin, not individuals. But the Spirit of God always applies it to the hearer. He knows how to apply the keen edge of truth so that not a tissue untainted by sin shall be cut out of the heart. It divides at the right place. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12.

If people attend church with any other motive than to have their sins revealed to their own view a little more vividly than before; if the messenger of God goes to speak anything else than the word of the Lord,—that word which is of such power, containing both life and death, and which is given for the purpose of condemning sin in the flesh,—then all will have assembled in vain. They will not return benefited, better prepared to grapple with temptation, neither can they truthfully say that God indeed was in the place.

Men and women do not need to be flattered. God is very sparing of his praises for frail humanity. But he loves sinners. Christ gave himself to die, that he might destroy sin, and save the sinner. This beautiful distinction the servant of Christ ever should keep before him, and his own soul will be watered as he fearlessly condemns sin, and at the same time tenderly loves the sinner.

Occasionally by chance a target might be hit in shooting at random, but usually people aim at whatever they design to shoot.

The devil does not enjoy himself when sin is attacked by the servant of Christ. However, he can take his usual nap in church, so long as everything else is talked of except the sins of the people.

God says, Show my people their *sins*, and spare not,—spare sin not. The

gospel is the power of God manifested against sin. Nothing can destroy sin but the gospel of Jesus Christ. Therefore the need of the world, lying in sin and wickedness, is the pure gospel. Shall it have it?

The Simple Desire

O MASTER, let me walk with thee,
In lowly paths of service free;
Tell me thy secret, help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay
And guide them in the homeward way.

Teach me thy patience, still with thee
In closer, dearer company,
In work that keeps the faith sweet and strong,
In trust that triumphs over wrong,

In hope that sends a shining ray
Far down the future's broadening way;
In peace, that only thou canst give;
With thee, O Master, let me live.

—Washington Gladden.

The Holy Temple—No. 4

A. E. LEMON, M. D.

"STRAIT is the gate, and narrow is the way, which leadeth unto life." If Satan sees that he can not get us to turn to the left, he will be just as much pleased if we turn the other way.

The Lord has been giving this people light upon the subject of diet reform for many years, and at length that light has been largely accepted. But if the enemy of souls can induce us to make a wrong use of that light, he will have accomplished his sinister purpose as surely as if he had led us to reject the light altogether.

Health reform is temperance,—nothing more; nothing less. And temperance, or health reform, whichever we may choose to call it, is one of the fruits of the Spirit; or in other words, one of the results of conversion.

It is the old, settled plan of the arch-deceiver to exalt the creature, and cheat the Creator of his glory. And in order to do this he is constantly laying plans whereby to get men to try to save themselves by some effort of their own.

Now if he can get us to look at health reform not simply as one of the fruits of a godly life, but as a cause of godliness, and as a means of grace by which we can prepare ourselves for translation, he will have accomplished the double design of leading us to make a wrong use of the light of health reform, and to depend more or less on our own efforts for salvation.

Who can deny that many have come to believe that by maintaining a rigid "Edenic diet" we shall be enabled to go through the seven last plagues untouched by the pestilence that walketh in darkness, and the destruction that wasteth at noonday? Is that not salvation by works? But let God tell us how he expects us to escape the plagues: "It shall not come nigh thee . . . because

thou hast made the Lord . . . thy habitation." Ps. 91:5-9. And is it not "through the Spirit" rather than by works that we become the "habitation of God"? Eph. 2:22.

Some believe that we may, by obedience to natural laws, rise above the physical degeneration caused by the errors of our ancestors, and live in defiance of the diseases of the present day. Devoted, faithful brethren lie beneath the sod in distant lands, silent witnesses against this assumption, to say nothing of the long list of deaths from consumption, cancer, and even Bright's disease in our weekly obituary reports. Disease is the result of sin, of generations of transgression against God's law. Ex. 15:26. If we expect to obtain physical salvation by our own works of obedience, are we not in that thing right where the Pharisees were in Christ's time, and where the church was in the time of Luther, denying the fundamental truth of justification by faith?

When we, as believers, obey the light of health reform as given in the Testimonies, because we delight in God and love to do his will, because our temperate manner of living will keep our minds in harmony with the infinitely greater truth of the indwelling of the Holy Spirit, and because our obedience to this light will prevent us from suffering the direct result of indulgence, that is one thing; but if we expect by such obedience to obtain redemption from the effects of the sins of our forefathers, and to accomplish the preparation necessary for translation, that is another thing altogether.

God did not give us health reform to take the place of Christ, that we by it should accomplish our own redemption, either physically or spiritually. Let us be health reformers because temperance is one of the fruits of the Spirit, an evidence of faith; and let Jesus Christ be our Redeemer and our temple builder.

A Message in Brief

MANY a backslider never slid very far forward.

Everything in the world but the human heart obeys God.

A man can do more business if his head is cleared by prayer every morning.

Many think it is the Bible that says: "Do as the Romans do."

A purpose in the head and not in the heart does not last long.

"Policy" was not in the dictionary that Daniel studied.

A man can not live for God in any age or country without enemies.

Many people seek an experience instead of Christ.

Many join the church who never joined Christ.—D. L. Moody.

It was not the wisdom of the Egyptians, but the fellowship of the Arabian wilderness that made Moses the leader of God's people. The voice of God is clearer where there is no babble of tongues to confuse it.



"Countrified"

Do they call you "countrified"?
Let it be your joy and pride,
You, who love the birds and bees,
And the whispers of the trees!
Trust me, friend of flowers and grass,
Little brown-faced lad or lass,
Naught in all the world beside
Equals being "countrified."

Up of mornings when the light
Reddens on the mountain height;
Hearing how the bird-throats swell
With the joy they can not tell;
Conscious that the morning sings
Like a harp with unseen strings,
Over which the breezes glide;
This is being "countrified."

Roaming far, on summer days,
Or when autumn woodlands blaze;
Learning how to catch and tell
Nature's precious secrets well;
Filled with sunshine, heart and face,
Or, where branches interlace,
Dappled like the shy trout's side;
This is being "countrified."

What though little fit to pose
In the city's ways and clothes?
There is vastly more to love
In the brown of nature's glove.
Health and happiness and tan
Are best fashions for a man;
All who near to God abide
Are, in some way, "countrified."

—James Buckham.

The Influence of the Home

MRS. ANNA L. COLCORD

THE family is the first institution God made in this world. It antedates even the Sabbath. It is therefore of primary importance.

The influence which the family exerts in the world is greater than many realize. It is the foundation of society, the church, and the nation. If the families are right, society will be right, the church will be right, and the nation will be right. The laws of nations themselves are but the reflex of the training of nurseries. The condition of the church is largely determined by the home training of the children. Society is governed according to the individual training of our sons and daughters.

"Men are only boys grown tall,
Hearts don't change much after all."

Therefore one of the most practical ways to work for society, the church, and the nation, is to work for the family.

Many who are preaching the message for this time seem to overlook the fact that this message is to "turn the heart of the fathers to the children, and the heart of the children to their fathers," — terms which indicate the family relationship. To give little or no attention to the family, the home, and home influ-

ences, therefore, is to overlook important relationships, and to neglect an essential part of our work.

In view of the far-reaching influence of the home, it is not strange that the enemy is doing his utmost to ruin homes and break family ties. This is one of his most effectual means of bringing the world to a state of lawlessness and confusion. As the work of the gospel is to counterwork the work of Satan, it will seek to unite and strengthen family ties, and make the home what God designed it should be.

A Blessing in the Home

IN many a home, that woman of varied endowment, the maiden aunt, plays her quiet role of unrecorded and most valuable service, and her beneficiaries are scarcely aware of her sacrifice of time or personal enjoyment, or of the check she has put on her individual preferences or opinions in order to carry out the family rule, which she often neither approves nor sympathizes with. She is ever ready to take the helm when illness or absence forces the heads of the homes to yield it to other hands. If she has an independent income, this boy goes to college, and that girl receives the musical education for which she longs. Too often, even in grateful young hearts, no inquiry is made as to what might have come into her single, and, in some ways, lonely life had she used the money to gratify herself. She is dear and good and generous — they fully understand that; but where she would have traveled, what she would have taken delight in possessing — books, pictures, a home which was her very own, in which to express herself — they do not think or dream of these. "How could she be happier than she is?"

Beside a sick-bed she keeps her close and tender watch, and when the mother, refreshed by sleep, made beneficial by her perfect trust in the care which supplements her own, returns to her post, she sees with unjealous eyes the joy with which the patient welcomes back the best-beloved. Never to be the very nearest and dearest, and yet gladly and cheerfully to fill all the offices in which many a brave and high-hearted single woman serves her family, calls forth the very highest type of character, and belongs to the noblest class of human endeavor.

It would surprise many a household, and even astonish the minds of many a mother, to know how often a lovely and richly endowed sister or daughter shuts the door of her heart against the entreating affection which would woo her to come forth into a freer life and world

of her own, and stands valiantly at a post where she feels she is needed. Unrecorded, except in those angelic tablets where we love to believe human endeavor is never without comprehending recognition, to-day, and every day, fair girls mature, but at the most receptive and perfect stage of life's experience see before them the way to their hearts' full satisfaction, and deliberately turn back to keep the cup of joy full for a mother or father, otherwise desolate. "I thought they cared for each other, but I am glad to say there is nothing in it." How often have you heard some dependent mother say this?

Can we not readily bring to mind homes which are absolutely permeated by the patience and enduring love of one strong, devoted heart? Have you not seen flaxen locks grow gray, and the straight carriage of a beautiful figure change to the stoop of an old, bent woman, without one faltering moment or backward look toward a past youth, while the burden of labor and administration and the fond bearing of burdens went on from decade to decade? And yet no man called this faultless woman wife, nor did any child name her mother. Not until the great summing up of human achievements shall be made, will the true estimate of such heroic lives be known.—Mrs. James Farley Cox.

"Visited Upon the Children"

EUROPEAN scientists have recently given much attention to the physical degradation among children, which they believe to be the result of intemperance on the part of the parents. A startling example was recently published in the *London Daily News*, on the authority of M. Hughs Leroux, a famous French publicist, who made his statement in the following terms:—

Some months ago a workman and his wife, accompanied by a small boy of four, waited on Dr. Garnier, the physician who presides over the insanity ward at the Paris Depot, or Central Police Station. The parents were in great distress, and the story they had to tell was that on two occasions the lad, their son who was with them, had attempted to murder his baby brother. On the last occasion the mother had just arrived in time to prevent him from cutting the baby's throat with a pair of scissors.

Examined by Dr. Garnier, the child declared that it was quite true that he wished to murder his brother, and that it was his firm intention to accomplish his purpose, sooner or later.

Taking the parents into an adjoining room, Dr. Garnier said to the father, "Are you a drinker?"

The man protested indignantly. He had never been drunk in his life. His wife backed up his assertion. Her husband, she said, was the most sober of men.

"Hold out your hand at arm's length," said the doctor.

The man obeyed. After a few seconds the hand began that devil's dance to which alcohol fiddles the tune.

"As I thought," said the doctor. "My poor fellow, you are an *alcoholic*."

He questioned the man, who, with tears in his eyes, related that, being a brewer's drayman, it was his duty to deliver casks of beer to his master's customers, carrying the casks up to various stages. A glass of wine was occasionally offered him as a *pourboire*. The total quantity so absorbed by him amounted to a liter or a liter and a half a day. This had been going on steadily for several years.

"With the result," said the doctor, "that you, who have never been drunk, have become so completely alcoholized that you have transmitted to that unfortunate baby in the next room a form of epilepsy which has developed into homicidal mania."—*National Advocate*.

Children's Common Diseases Scarlet Fever and Measles

EULALIA S. SISLEY-RICHARDS, M. D.

DURING the winter months these acute infectious diseases are most prevalent. While it is needless to say that a child suffering from either of these diseases should be under the care of a physician, this point should be emphasized, that very much depends upon good nursing and the care with which the physician's instructions are carried out.

Both of these diseases, though not necessarily dangerous in themselves, are frequently followed by serious complications, a fact which renders care and vigilance absolutely necessary. It would be well for every mother to be somewhat informed concerning the nature of these diseases, and the complications which are most likely to follow.

Scarlet fever occurs most frequently in children under ten years. The onset is usually sudden, and may be accompanied by vomiting or even convulsions. The fever rises rapidly, reaching perhaps one hundred and four degrees or one hundred and five degrees Fahrenheit the first day. Usually on the second day the scarlet rash appears, first on the face or chest, but often rapidly invading the entire skin. After a few days the rash gradually disappears, and with it the fever. At the same time the superficial layers of the skin begin to be thrown off in dry scales. This process lasts from two to three weeks. One of the most characteristic symptoms of scarlet fever is inflammation of the throat. It may be but a slight affection; or it may develop into a most intense diphtheritic inflammation.

Inflammation of the kidneys (or acute Bright's disease) often sets in during the second or third week of the disease, and is a serious complication, as it may become chronic, or even cause the child's death. The symptoms are puffiness of the eyelids, swelling of the feet, suppression of urine or the passage of a small quantity of highly colored or bloody urine. Strange as it may seem, the most severe inflammation of the kidneys often follows the milder attacks of scarlet fever. So during convalescence, even in mild cases, mothers should guard the little patient most carefully

from exposure to cold or dampness, as such exposure may bring on this complication even after all danger is apparently past. In case it appears, the patient should drink an abundance of plain water or lemon water (from six to eight glasses daily). He should also be given a full hot bath or a hot blanket pack. The bowels must be kept open, and the skin active. Prolonged chilling of the skin must be carefully avoided.

For the relief of the tonsillitis, give hot fomentations to the throat every two hours, with cold compresses frequently renewed between. The throat should be frequently gargled with hot water or some mild disinfectant solution. This is very important, as the inflammation often passes from the throat through the Eustachian tubes into the middle ear. This complication is one of the most frequent causes of permanent deafness.

Nothing need be said concerning isolation, disinfection, or other treatments, as the attending physician will give necessary instruction in these matters.

The early symptoms of measles are usually similar to those which herald the approach of a severe cold,—chilliness, sneezing, catarrh of the nose and throat, redness of the eyes, and cough.

About the fourth day, when the fever has reached its height, the rash appears, continuing two or three days. The most important stage of the disease is convalescence, as it is during this time that the serious lung complications so often make their appearance—bronchitis, broncho-pneumonia, or even tuberculosis of the lungs. It is the frequency of these pulmonary complications that renders measles one of the most serious of children's diseases.

Then in caring for a case of measles, from the very onset of the disease some special treatments should be given to fortify the lungs against these dangerous complications. Perhaps the most efficient measures would be the hot fomentation applied to the chest several times each day. The hot application should be followed by a cold chest compress wrung dry, and thoroughly covered with several thicknesses of dry flannel.

"Soothing Sirups" for Babies

THE dire effect of the so-called "soothing sirups" upon thousands of little innocent babies can scarcely be imagined. The awful crime of Herod, who slew the little children of Bethlehem, shrinks into insignificance when compared with the evil wrought by these drugs upon the infants of our land in a single year.

The essential ingredient of these sirups is some form of opium, to which children are especially susceptible. "Soothing sirups" do indeed soothe the restless, suffering babe; not by removing the cause of pain and healing the disease, but simply and solely by deadening the nerves and benumbing the delicate cells of the brain. Harm is done to the stomach and other digestive organs, and not infrequently permanent injury results. Sometimes the helpless

babe is soothed into the stillness of death, as happened in a case some time ago, when a mother unwittingly poisoned her child with "soothing sirup."—*Selected*.

An Untidy Girl

SHE comes tripping home from school, rushes into the house, throws her hat on a chair, her cloak on another, and galoshes in the middle of the floor, gives her mama a kiss, and then hurries upstairs to change her dress. Her room is all topsy-turvy, nothing in its place, and mama has to be summoned to try and find the necessary change of wearing apparel. Such a girl is laying a good foundation for an untidy, slovenly life. These habits will stick to her; and should she marry a man who is neat, tidy, and orderly, she will be a domestic thorn in his side continually. Somebody must "straighten up" after such a girl, and usually it is the tired mother who must make the weary steps. Home training has much to do in remedying such habits. Girls, and boys, too, should be taught the value of system—of putting things in the proper place. Such training will be of infinite value in after years. Let all the girls who read this resolve to "have a place for everything, and everything in its place," and be sure and carry the resolution into every-day life.—*Christian Standard*.

Why He Was Not Promoted

HE watched the clock.
He was always grumbling.
He was always behindhand.
He had no iron in his blood.
He was willing, but unfitted.
He didn't believe in himself.
He asked too many questions.
He was stung by a bad book.
His stock excuse was, "I forgot."
He wasn't ready for the next step.
He did not put his heart in his work.
He learned nothing from his blunders.
He felt that he was above his position.
He chose his friends among his inferiors.

He was content to be a second-rate man.

He ruined his ability by half doing things.

He never dared to act on his own judgment.

He did not think it worth while to learn how.

He tried to make "bluff" take the place of ability.

He thought he must take amusement every evening.

Familiarity with slipshod methods paralyzed his ideal.

He was ashamed of his parents because they were old-fashioned.

He did not learn that the best part of his salary was not in his pay-envelope.

—*Orison Swett Marden, in Success*.

OUT of the presses of pain
Cometh the soul's best wine,
And the eyes that have shed no rain
Can shed but little shine.

—*Selected*.

THE WORLD-WIDE FIELD

A Message From Inland China

E. PILQUIST

THE Lord is very good to us here in China. We were anxious to have the medical missionary work started, and so asked for a medical worker; but the Lord knew we needed more, so he sent six consecrated young men and women, full of strength and vigor, to take up the work so much needed here. We are now all located in a small mission compound which I have rented, and which furnishes living-rooms for our workers.

As it looked then, and as we see it now, it was in the providence of God that we were led to locate in this place. From the first, there has been a friendly feeling manifested toward us on the part of both the mandarin and the people. As soon as the mandarin learned that we were coming, he sent his soldiers throughout all parts of the city, with a proclamation to the people, telling them that they should treat us friendly, and that they should never do us any harm; for we were coming to help them. He sent me a gift, which means, "You are my brother, and are to stay here."

When the mandarin learned of the arrival of the new missionaries, he wanted to meet them, so sent us word that he would visit us in a few days, which he did, coming with his procession of soldiers. He was very glad to meet the workers, and expressed great interest in their plans, hoping that they would soon learn the language, that they might devote all their time to healing the sick in this place; he also said that he needed their services for himself. Two days after this, four of the chief magistrates visited us, wishing to make friends with us.

Since the arrival of the workers, a small chapel, which is at the entrance of our mission compound, has been filled with sick people who wish to see a doctor, and we have had to station a boy at the door of the chapel to keep them from crowding into our house. And when any of the workers go out into the city, they are followed by a crowd of people, and are often stopped by the sick, who beg for help. They are in a pitiable condition, suffering from all manner of diseases, the great majority of which are curable. The people in the surrounding country and neighboring cities are in a similar condition, and are constantly asking for help.

Two days ago a woman from a country home came to see us, and to tell us that there were eight in her home, six of whom were sick, and they wanted

help. A man suffering from paralysis stopped Drs. Selmon and Miller and myself, and wanted to be cured. I told him that we had not yet had time to found a dispensary, and the medicine had not yet arrived. But he could not wait,—that is contrary to the nature of a Chinaman,—so he came the next day with a large company of sick people, and

the country en route to the station, a stop was made in one of the near-by cities. A crowd of native women soon pressed into the courtyard to see the ladies in the party. They said that our workers must make haste to learn the language, so they can tell them of heaven. Although we stayed there only a few hours, the doctors had time to treat four patients.

Two of the brightest young men among our converts have been looking forward to the time when the doctors should come, so that they could learn to be medical missionaries.

Sin Tsai Hsien is a city of about fifteen thousand inhabitants, located in



pounded on the door of the chapel, asking for help. He has come back several times since, with similar companies.

As the workers were coming across

the center of the "Great Plain," which is a most fertile region, as well as the most densely populated, in the world, there being eight hundred and fifty people

to the square mile. The city has a good reputation, as during the Boxer movement the people had no feeling of hatred toward the missionaries, although they knew of the proceedings in other cities. They say that they will never have a part in any such affair, even if asked to do so by the officials.

Previously to our coming, no missionary work had ever been done in this place; and there are four near-by cities of equal rank with this, that are in a similar condition. There is a river running by the side of our city, which renders other large cities easily accessible from our station.

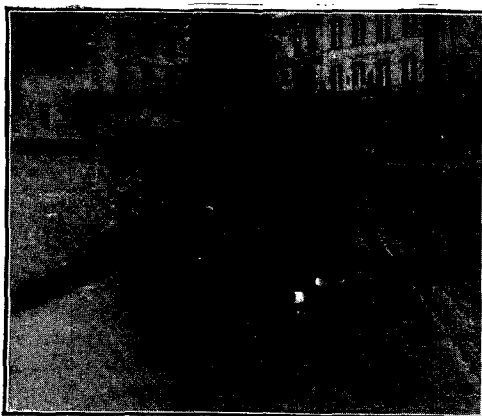
As another evidence of the friendly feeling manifested, I might state that there was no post-office here, but at my request a postal station was opened, which will enable us to send out our printed matter from this city to all parts of China. The railroad is but a few miles distant, which puts us in immediate communication with Hankow and several large cities, and it will be but a short time until it will be completed southward to Canton and northward to Peking. Thus this seems to be the most favorable point for receiving supplies from without, and for the distribution of our literature in China.

It might be asked why I did not seek a station in one of the railway cities. This question I will answer by stating my experience at Sin Iang Cheo, as I was located there before the railroad and after. The railroad has had a bad influence on the people, as it has brought in a large number of foreigners of the worst class. This has been a great detriment to the people, making it much harder to get them interested in the gospel. Missionaries of other denominations have found the same difficulty in the railroad stations, and are moving to more inland cities.

For some time I have felt that we must have a training station here in the heart of China. We now have a band of faithful workers, and with the arrival of the workers from the States, new fields are opening up before us, so that it makes it necessary for us to plan for a greater work for China. The Lord gave us a printing-press, and we already have some Bible readings translated, and are ready to print them as soon as we can secure a location for our press, and get it in operation. We also have native converts who are now distributing portions of the Gospels, and will make good colporteurs to distribute our tracts. I already have as large a Bible class of bright young men as I can accommodate, and many others desire to come. There is great need of a training-school for the native Christians.

Among the women and girls also there is an interest to learn the gospel, but as yet we have had no place to which we could invite them, to study with them. Last Sabbath Mrs. Pilquist invited them into her dining-room for a gospel talk; but the room was entirely too small to accommodate them. Then the doctors have no place to treat the sick. A dis-

pensary and a small ward at least will be needed. And we need a place for new workers to stay while learning the language. We have good Mandarin teachers. The language of this province is the purest Mandarin dialect spoken in any part of China, and Mandarin is the dialect of fifteen out of the eighteen provinces. After studying the language a few months, the worker can accompany me or one of the evangelists to some of our neighboring stations, and carry on the work there. It is not our desire to concentrate our work and workers in this place. That would not be a wise thing; for the field is too great, and the laborers are too few. We desire to make this a distributing center, to give the workers the training needed with the old workers, and a good start in the language, then send them forth to take charge of the stations, in the way stated above. And we must have a place in which to start the definite lines of work which I have mentioned.



ONE OF THE FOUR HUNDRED MILLIONS

On account of the dense population of Sin Tsai Hsien, it has been difficult to secure a place to open our work. We have asked the Lord to direct, and he has answered our petition. I will tell you how he has wrought for us. We have the offer of a large compound, covering at least one and one-half acres of ground, which is located not more than ten rods from the center of the city. It has a front of over one hundred feet, facing the main street, and two large stores, either of which could be used as a chapel or as a medical dispensary. Back of these is a series of six courts, with a house in each court, all the courts being separated from one another, and opening into one common passage, so they could be used for different purposes,—one for a house for the sick, another for the printing work, another for the training-school for the missionaries, another for the native men's Bible school, another for the native women's Bible school, and the remaining court is large enough to accommodate two families. The buildings are in good condition, but would need some repairs to make them suitable for these purposes.

The man offers to lease this to us for ninety-nine years for the very low figure of one thousand string of cash, so we could lease it and fit it up for one thousand dollars. To lease property here is

much cheaper than to buy it; and it amounts to the same thing, as it is at the renter's disposal for ninety-nine years, the same as if he had bought it.

This country, with its teeming millions, is ripe for the closing message, and we must plan to meet their crying needs quickly. The Lord will open the way, if we will only do our part. He certainly directed these workers to this field, and has wonderfully blessed in the efforts put forth thus far. And I know that there are many others in the more favored lands who will be led of him to come to China.

The six workers are all in good health and vigor. They are well pleased, and of good courage, and are taking hold of the work with great enthusiasm. They are anxious to acquire the language as quickly as possible, so they can minister to the physical needs of this people, and feed their souls as well; for on every hand there are opportunities for doing good. These workers have brought to us a great blessing, and will be a great help to us in the work. We feel very thankful to the Lord, and to the friends at home, and especially to the Mission Board for sending so many bright, strong missionaries in one company. I hope that all the friends in the States will remember us, and work together with us for the salvation of souls in China.

Sin Tsai Hsien, Honan.

General Meetings in Brazil

F. W. SPIES

THE territory of the Brazilian Conference being nearly as large as that of the United States of America, it is very difficult—almost impossible—to have anything like a general representation at any one meeting held in this vast field. Hence the plan was conceived of holding a series of State meetings in the different States, or provinces, where we have believers.

Leaving my home in Brusque, toward the close of January, 1903, I started for the Province of Rio Grande do Sul, on the way visiting several of our churches and laboring for them. I arrived at Sao Leopoldo, in time to attend the first of this series of general meetings, which was held April 4-11. At this meeting we enjoyed the Lord's blessing in rich measure. The different departments of our work received attention, and those present were united as never before in the message entrusted to us by our Lord. Two souls were baptized at this meeting.

Eight days of travel on muleback across the campos (prairies) of Rio Grande do Sul, during which time we usually slept on the greensward with the blue sky for a canopy, or perhaps in some sugar mill, brought us to the place of our next general meeting, Linha Torres, Santa Catharina. This meeting was a great blessing to the people among whom it was held, owing to the peculiar circumstances existing at that place. At the close of the meeting there were five souls buried with their Lord in baptism.

The journey was then begun for the

place of the next general meeting, which was held in Joinville, Santa Catharina. On the way to Joinville, Brethren Graf and Westphal had hoped to spend a Sabbath at Gaspar, the home of the writer, where our largest and oldest church of Brazil is located, but reaching there too late, this plan could not be carried out.

The Joinville meeting was also a great blessing to the brethren present, but the attendance was smaller than at the previous meetings. Here also two souls were baptized. From Joinville we traveled to Curityba, where the general meeting was held May 23-30. Curityba is the capital of the province of Parana. The Curityba meeting being attended in part by native brethren and sisters, it was necessary to carry on the work in two languages. But as at the other meetings, so also here, the hearts of the Lord's people, although the people were of different tongues, were united in the great work before us, and all left the meeting with the resolution to do faithfully their part in warning the world.

When we were about to leave Curityba, Brother Graf became quite seriously ill, and was obliged to remain at Curityba, while Brother Westphal, and Brother Holzle, who had joined us at Curityba, and the writer went on to Itarare, the place of the next general meeting. We were very sorry to leave Brother Graf, but the appointments for the future meetings were out, and we could not delay. We left him in the care of faithful brethren, committing him to the Lord, and I heard nothing further from him until about six weeks later, when I met him in Santos. He had fully recovered.

The Itarare meeting being attended chiefly by natives, everything was done as far as possible in the Portuguese tongue, or was translated into that tongue. At this meeting seven persons were baptized, and as many others made a start in the Lord's service. Brother Holzle remained at Itarare to follow up the interest created by the general meeting, and a number of others have since started in the Lord's service.

After the Itarare meeting we were again obliged to part. Brother Westphal went on to the province of Espirito Santo, to attend the general meeting there, while Brother Holzle remained at Itarare, and I returned to Brusque, accompanied by another brother who was going to take Brother Graf's mules home.

As soon as possible after my arrival at Brusque, I went to Rio de Janeiro to attend the last of the series of general meetings, and the council of the conference committee held in connection with it. The Rio meeting had the least attendance of all the general meetings, yet the gathering was an important one. Many important questions relating to the work of the depository and the general work were decided at this time. We trust that much good will result from the council held at the headquarters of our large field.

The first of September I arrived at my home in Brusque, having attended six of the seven general meetings held in

Brazil. I traveled about six hundred miles by water, five hundred miles by rail, and seventeen hundred miles on muleback, and about four months' time was spent, in attending these various meetings. While on these rides, sometimes a *capao* (small woods) or an open *campo* would be our lodging place for the night. It is true that comforts and conveniences, and even at times the necessary food for ourselves and our animals, were scarce, yet upon looking back over these months of wearing labor, we can see that the Lord was with us and blessed our labor. So we press on toward the prize of our high calling, giving him all the praise.

Ribeira, Sao Paulo, Brazil.

Mission Notes


MORE than ever before is there need of prayer, in view of the unprecedented openings for preaching the gospel in all the world, the great need of workers, and the dearth of means. The ministry of intercession is a service in which all may engage, and one which will be a response to our Saviour's command, "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest."

NOT five years have passed since the British, under Kitchener, recovered Khartoum, then a heap of ruins. It had been a city of seventy thousand inhabitants. Now the Gordon College is completed, and from its position stretches for two miles a street of handsome government buildings and private residences. The Khedival Avenue, with four rows of trees, is being rapidly lined with substantial business and private houses. Bands play in the public gardens, where an exhibition, agricultural and industrial, has just been held. Correspondents are astonished at the progress made, and amazed at the public confidence in the future of this city in the desert. It is reached by a railway of five hundred and seventy-five miles, with sleeping and dining cars. Built as a military road, it is now an artery of commerce. "Khartoum represents Europe transplanted into Africa; Omdurman is still Africa undiluted." Mission work is not encouraged by the government among the Mohammedans, but is among the tribes to the south. A correspondent says the material on which missionary effort is to be exercised is infinitely more encouraging than the negro of the West Coast. The people are widely different from the negroes, and intellectually far superior. Although they may be fierce and sanguinary, their expression is not vicious. They are well formed in frame, and even handsome in features. The climate is less enervating than in the moist and swamp regions of Africa. Omdurman, just across the White Nile from Khartoum, has a population of fifty thousand, but only a section of the original city is yet reoccupied. Here Christianity may come in contact with representatives of thirty tribes of the better races of Africans.—*Selected.*


IN 1863—forty years ago—the British and Foreign Bible Society issued a booklet, "The Gospel in Many Tongues," illustrating the Scriptures it was providing for many lands. It contained John 3:16 in ninety-one languages, and in about thirty varieties of letters or characters. The edition of 1893—ten years ago—contained sample verses from two hundred and eighty-four distinct languages or dialects. In thirty-six cases, a verse occurred a second, or even a third time, in the same language, but in different characters; for the society has often to provide the same translation in more than one kind of letters, to meet the reading habits of distinct sections of a population. The Centenary edition, revised and enlarged, of "The Gospel in Many Tongues," has just been published. It contains no fewer than four hundred and three specimens. They consist of a verse in three hundred and fifty-nine varieties of languages, and of forty-four cases of this same verse reduplicated in another character. The figures present vivid evidence of the number of tongues in which the Bible has already begun to speak, and the preparation that is being made in all the world for the closing gospel message.

THE American Board (Congregational) reports for the year ending September, 1903, in twenty mission fields that belt the globe and include 75,000,000 souls, 101 strategic centers, with 1,196 connecting outposts. During the year the church-membership, 59,585, contributed for Christian work \$176,439, one third of the whole amount appropriated by the Board for these missions. The sacrifice represented by such a gift is worthy of thought, and might stir those who are blessed with so much more of this world's goods, to greater liberality. Many of these Christians receive only a few cents for a day's labor, out of which must come the living for their families, which is meager indeed, as well as their gifts. These Christians have not only given until they felt it, but continued sacrificing until they felt the joy of the Father in giving all. This same blessing may be ours if we will but clear out the channel so that it can flow in. Shall we not make 1904 the banner year in sending the gospel to the world? Anything short of this will be displeasing to him who did not withhold heaven's best gift that through him we might have life, and have it more abundantly.

A RECENT letter from Brother E. H. Gates reports an increasing interest in mission work among our Australian brethren and sisters. They are devoting the fourth Sabbath of each month to a missionary service similar to our second Sabbath missionary service. He says: "Everywhere there is a good interest in our missions, and a willingness to help in this work. I really believe that our churches here are going to do much toward supporting the work in the islands." The whole wide world is astir to-day.



THE FIELD WORK



Oklahoma

THE work in Oklahoma is still onward. The laborers in the field are of good courage, and some of them are having good success. I was recently called to help Sister Syp in her meetings at Concord. At a meeting appointed for prayer for those who were interested and for the success of the meeting, the Lord came near, and we realized that he heard our prayers. After a few more meetings, those very ones for whom prayer was offered took their stand on the Lord's side. This was a source of great encouragement to the little company here. Only about four of the original members of the Concord church remained, so we reorganized the church, with about twenty members. Four were baptized, and four or five are ready for baptism; the others were Sabbath-keepers who never joined the church before. There is still a good interest, and Sister Syp will continue the meetings.

The Perry church had an increase of about seventeen members lately. Elder Conway baptized thirteen a few weeks ago. The Pauls Valley (I. T.) church, which was lately organized, has had quite an increase since it was organized. Several companies will soon be ready to be organized. The Lord is blessing us, for which we feel very grateful to him who always gives us the victory.

G. F. HAFNER.

Central America

PORT LIMON, COSTA RICA.—We left Bocas, Nov. 27, 1903, intending to work at Port Limon and along the railroad line to San Jose for the next month. We held a four nights' meeting in Big Bite, and as a result six young men were baptized, and others are expecting to be soon. During the year since we left our native home for this field, we have had varied experiences, but never for one moment have we wished we had not come. We find men here who are longing for something, they know not what until the truth reaches them; then that longing is satisfied. As we see such so eagerly drinking in the truth, how could we regret our coming here? I used to think I was very busy, but now, with Bible work, visiting, nursing, and acting as secretary for this field, keeping all the books, etc., I can hardly find time to sleep.

The Lord is blessing my efforts in the medical work. One woman who has been unable to turn herself in bed for three months, under our treatment fully recovered in two weeks. Two of our young women, aged twenty-four and twenty-five, natives of Colombia, intend to start for the States in a few weeks to enter a training-school for nurses.

The work is opening up so rapidly that we need help very much, especially some one to help Mr. Knight in his ministerial work. Although in some respects this is an exceedingly difficult field to work, in others it is very encouraging. The people, as a rule, are willing to read and study the Word of God. Our

canvassers are successful in selling our publications. The greatest difficulty is in getting our books from the States, as it takes such a long time. There is a great work to be done here, and we feel thankful for the exalted privilege of working with Jesus in giving the last message to the people of Costa Rica and Colombia. Remember this field in your prayers, and send us help.

MRS. I. G. KNIGHT.

Colorado

MEEKER AND GLENWOOD SPRINGS.—January 8-14 was spent with the church at Meeker. On the Sabbath we celebrated the ordinances of the Lord's house, which was a precious meeting to those present. Sunday morning we held the quarterly and annual business meeting, at which time a full corps of officers was elected, and instructed in their several duties. Meetings were held each night during my stay, and were well attended by appreciative audiences. In addition to the evening services, several day meetings were held, besides Bible studies in the homes of the people. The good Spirit of God was present with us, and as a result five consecrated themselves to God, and six identified themselves with God's people. Truly, it was good to be there; for the dear Lord was there. To him be all the praise.

On my return to Glenwood Springs, we held the first ordinance meeting in our new church building, using new utensils bought especially for use in the celebration of these solemn ordinances. The Lord came very near, and blessed us abundantly. Those present thought it the most solemn ceremony of the kind they had ever witnessed. Although the church building is not quite ready for dedication, yet all felt to praise God for the marvelous manner in which he has worked for us, in giving the new commodious building, the necessary equipment for these ordinances, and best of all, precious souls to worship him therein. We are led to say, "This is the Lord's doing; and it is marvelous in our eyes."

L. A. SPRING.

Western Washington

NOVEMBER 27-29 I attended the general meeting at Vancouver, Wash. Elder E. L. Stewart was taken sick at the first of the meeting, but recovered sufficiently to take an active part the last day of the meeting. Elder Decker and Dr. Holden came from the Portland Sanitarium, and rendered valuable help. Several of the brethren and sisters from neighboring churches attended this meeting. On Friday, after a missionary study, a large number of those present took copies of the special Signs, and sold them in the city. The Lord blessed in this work, and most of those who went out met with excellent success. This brought a spirit of good cheer into the meeting. All went home feeling that it had been profitable to meet together.

After the close of this meeting, I

spent three days at Sara, where we have a small company of believers. The Lord blessed in the few meetings held. Elder A. J. Stover, one of the pioneers in the message, lives at Sara, and is a great help to the company there.

Sabbath, December 5, I spent at Tacoma, speaking in the church to a good-sized audience. I have met Dr. T. J. Allen, whom I had not seen for ten years. Dr. Allen's parents and my parents accepted the truth together in Arkansas, during the first tent-meeting ever held in that State. We all passed through the persecutions there from 1885-87. The doctor is now conducting treatment rooms in Tacoma.

I spent two days at Ilwaco, below Astoria. There is a church building here, but most of our people have moved away. The first three days of the week of prayer I spent at Vancouver. Two meetings each day were held. All seemed to enter into the spirit of the meeting, and the Lord added his blessing. From Vancouver I went to Goldendale. A few families of our people live at this place, and are engaged in running a sawmill. A successful church school is in progress. We also held two meetings each day, and I am sure they were the means of helping us to draw nearer the Lord.

I am now at Kelso, assisting the brethren to erect a church building. We have a good building, twenty-four by thirty-six feet, nearing completion. Kelso is a good town of over eight hundred inhabitants, and there seems to be considerable work going on. I think there is a good opening for a first-class carpenter. My courage and hope are good.

W. F. MARTIN.

Virginia

SINCE my last report in the REVIEW I have labored at Manassas, Tackett Mills, Fredericksburg, Culpeper, and Mt. Williams, and at each place there are precious souls rejoicing in the truth for these last days.

At Manassas the few who accepted the truth in the tent-meetings last fall are still firm in the faith, though so scattered that it is difficult to get them together very regularly.

At Tackett Mills I held the first series of meetings ever conducted in that part of the State by our people, only a sermon or two having been preached there before by our ministers. Dr. W. N. Tate and family have for years been endeavoring to hold up the light at this place, having accepted the truth in Ohio some years ago, under the labors of Elders Underwood and Mason, and others. The Methodists kindly granted us the use of their comfortable house of worship.

We had excellent meetings, and quite a number manifested a desire to lead a better life; but the weather was such that we could not fully develop the work at that time. The people there earnestly plead for the work to be followed up at a time when the weather may be more favorable.

I made a short stop with the friends in and near Fredericksburg, holding two week-of-prayer services with them. I had not visited Culpeper for more than two years, but I found a few there still rejoicing in the light brought to them by the tent-meetings in 1901.

I am now holding meetings at Mt. Williams, and notwithstanding the cold weather and the snow and ice, the at-

tendance has been excellent, and the people seem to be interested. I do earnestly hope and pray that the Lord may bring many others into the light of this blessed truth. I find all the house-to-house work I can do among the people, and hold services at the church every night.

At all these places I have tried to keep before the people the importance of all points of present truth, and have taken some orders for our periodicals, sold and given away many papers, tracts, books, special *Signs*, etc. In some places I am sorry to find among some of our people an inclination to give up important principles of health reform, and return to their old habits of eating and drinking.

May the Lord help his dear people to arise and take the final onward march to complete victory and triumph in this fast-closing message of truth.

B. F. PURDIAM.

British Columbia

PORT SIMPSON.—Again the Lord has broken the enemy's ranks, and the ensign of Jehovah is now set up in this place. Little more than one year ago I arrived here, not knowing how long I should remain, or the possibilities for carrying forward the work; but as the Lord opened the way, I have followed, simply yielding myself to him to do his will. From a human standpoint, the outlook was very discouraging, there being nineteen persons who were in some way connected with the mission work when I came. There has been much strife and opposition from the missionary element, as well as from some of the natives themselves. But the Lord has fought the battle, pressing it even unto the gates, and has established the banner of truth in the enemy's stronghold.

Friday, Dec. 11, 1903, Elder J. L. Wilson, president of the conference, administered baptism, and organized the first Indian Seventh-day Adventist church in British Columbia. The following Sabbath the ordinance of humility and the Lord's supper were celebrated, this being the first time in the Christian experience of Port Simpson that these services were conducted according to the Scriptures. Several times I have been warned and threatened by the opposing element, who, when finding their words unheeded, have appealed to the agent of Indian affairs, but receiving no satisfaction, have recently laid the matter before the government authorities, hoping to have me removed from the place; but we continue to move forward with the work God has given us to do, waiting the result.

The way in which the people listen to the truth, and help in the meetings, is very commendable indeed. Their hearts are warm with the love of God, and they are anxious to help their people to see the truth. Not being able to get a building in which to hold meetings, I have finally resorted to open-air meetings, which are largely attended, notwithstanding the inclemency of the weather. On one occasion I counted more than one hundred and fifty natives, seemingly anxious to hear the message. But those who are acquainted with this climate can well imagine the inconvenience in holding open-air meetings during the rainy season in this country. With the people huddled together in groups under umbrellas, or in the shelter of some building near by, and the speaker drenched with rain and snow, and chilled with the

piercing wind, the situation is anything but comfortable, yet the evidence of good being done is too great for us to discontinue our efforts.

We need a building to hold meetings in; and soon we must have a teacher, and open a school for our children, some of whom are in the Methodist home schools, and can not keep the Sabbath. We must get them out, but we must first have a building for school and meeting purposes. I do not wish to make this a general call for help, but are there not some who would like to lay up a little treasure in heaven by sending us a contribution, as God has prospered them, that the Indian may have a place in which to worship God? Remember this is a very small conference, and in its infancy, the entire membership not so large as many churches in the States, but our territory is large. May the Lord move some hearts to help us.

We need more workers and more means. Who will come over and help us? If you can not come, will you send your money? If you have not any means, will you kindly send us tracts, and the *Signs*, *Life Boat*, and *Little Friend*? Please ask God how much he would have you give to help build the first Indian church and school building in British Columbia.

O. E. DAVIS.

Camp-Meeting at Royal Park, Victoria, N. S. W.

THIS camp-meeting was held in a portion of the Royal Park, a well-kept public reserve extending from Brunswick to Flemington Bridge. The part occupied by the camp was at the Flemington Bridge end, near the railway line, and with cable trams from the city running every few minutes past the park gates. The camp opened on Thursday, November 12, with seventy family tents, occupied by three hundred and twenty-four persons, large pavilion, children's tent, book tent, and kitchen tent, from which the usual simple courses were served. The preparations were well organized, so when the time came for the opening meeting, everything was in excellent order, and all visitors were comfortably settled. The weather was good throughout, with the exception of a little rain the first Saturday night.

The public attendance was very large the two Sundays, and every night during the week the meeting tent was filled, and large numbers stood outside. The chief speakers were Brethren Farnsworth, Hennig, and Hare. Meetings were held for our own people at 6 and 11 A. M., and at 3 P. M., in addition to the conference meetings at 9 A. M. Brethren G. A. Irwin, Gates, Woods, and C. W. Irwin, and others, conducted these, and much valuable instruction was given. Toward the latter part of the meeting, Dr. D. H. Kress arrived on the ground, and gave several health lectures.

One encouraging feature of the camp was the excellent attendance of our own people, and the interest taken by them in the meetings. Many parents were there with their children, for whom meetings were held daily, and some had the joy of seeing their sons and daughters take their stand on the Lord's side. These, at least, feel repaid for going to camp-meeting.

It is difficult to judge of the real interest as yet, but from seven hundred to one thousand persons have listened to

the stirring truths of the gospel night after night, and on Sundays about three thousand have been present. We hope from these to gather out a strong church which will remain here as a witness to the third angel's message. As soon as the camp closes, the tent will be removed to some near-by place, and the work of gathering in will begin.

E. M. GRAHAM.

Indiana

INDIANAPOLIS.—Now that all the deliveries are made for the holidays, I thought I would write a few lines about the canvassing work in this city during the past year, and especially for the December delivery, which included 5 family Bibles, 18 hand Bibles, 1 "Home Hand-Book," lib., 35 "Desire of Ages," 20 "Patriarchs and Prophets," 21 "Great Controversy," 25 "Daniel and the Revelation," 19 "Bible Readings," 9 "Best Stories," 4 "Christ Our Saviour," 2 "Cats and Dogs," 6 "Making Home Happy," 2 "Christ's Object Lessons," 23 "Inspired History of Nations," 8 "Gospel Primer," 3 "Christ in Song," 9 "Ladies' Guide," 3 *Signs*, and 1 *Good Health*. Orders amounted to five hundred and eighty dollars for Christmas, and out of these, all were delivered except 1 family Bible, 1 "Daniel and the Revelation," 1 "Bible Dictionary," 5 "Science in Kitchen," 1 "Steps to Christ," and 1 "Gospel Reader."

One copy of "Christ's Object Lessons" was sent to Washington on the Pacific coast, 4 "Primers" were sent to Porto Rico by the Englewood Christian church for missionary work, 1 "Ladies' Guide" was sent to Columbus, Ohio, 1 "Bible Readings" to Reading, Pa., 1 "Desire of Ages" to a Mr. Arthur, the play writer of Pelham Manor, N. Y. Thus our publications go to every point of the compass. In speaking of this, my desire is not to make a showing of the total work done, but to show how many new homes have been entered in the past year.

The following represents 6,187 exhibitions, and shows the work done in one year: "Desire of Ages," 37; "Ladies' Guide," 26; "Home Hand-Book," 5; "Bible Readings," 75; "Patriarchs and Prophets," 44; "Daniel and the Revelation," 54; "Great Controversy," 28; "Heralds of the Morning," 1; "Christ's Object Lessons," 60; Bibles, 65; miscellaneous, 75.

Many hundred pages of tracts were given away, many papers were sold or given away, one hundred of the special *Signs* were sold, fourteen Sunday night sermons were preached, meetings were also held for nine months in the Covenant Congregational church, lectures and Bible studies upon some point of present truth being given until the Sabbath question was reached. That subject was thoroughly discussed, and one hundred dollars' worth of our books was sold among members of that congregation. Bible readings were given four or five evenings each week, besides those which I gave from door to door. Had there been from ten to twenty persons at work in this city, which has a church of one hundred and fifty or two hundred members, the results might have been ten or twenty times greater. Offerings to the amount of sixteen dollars have been turned over to the conference secretary, and seventeen persons have begun

the observance of the Sabbath during the last year.

These results have been secured by untiring perseverance day and night, in health and sickness, in rain and shine, in cold and heat, with many a long, lonesome trip to encourage and instruct some individual, but the Lord has added his blessing, and it is for him and for souls that I work. To carry on the work successfully in large cities one must be prompt, and must sell on easy payments.

I have been in the field for almost three years, and have often seen times when I did not know where food for my wife and two little children was coming from, but our necessities have been supplied. I thank the Lord for these experiences. Never fear, my dear brother or sister, however faint of heart you may be. The birds seldom gather a meal in one place; they have to hunt for it. Man never gained the top of a mountain without a long, tiresome effort. Never Try or Can't remains at the bottom, while Try is seen at the top. But think, dear one, if some precious soul is led into the truth through your effort, how glad you will be that you tried; and I do pray the Master that in 1904 many more may be added to our ranks.

As a final word of caution let me say, if you go out and don't seel books by the ten dollars' worth a day, or even a week, don't conclude that you can not succeed. God is only trying you, and it may be that you will soon get your reward. The Lord has promised to be with you, and so just believe Rom. 8: 28.

H. S. BROWNING,
Colporteur for Indianapolis.

South Central Africa

BULUWAYO.—We are carrying on our work as usual. Services are held each week at the church. The attendance is good. The average attendance in the Sabbath-school is about eighty. The enrolment is fifty. We enter on the books only those who attend regularly. The native school is studying the Psalms. The workers use the *Lesson Quarterly*. The school is in charge of Sister Sturdevant. She has a native assistant. All the teachers in the native school are natives. Teachers' meetings are held with them each week.

The preaching has been practical. These sermons have been addressed to the church in particular. We are preparing the church to see the necessity of cutting off those who have departed from the faith. Our Friday evening social meeting is full of life and interest. At the close of each service an invitation is given to those who are in trouble, and who are not satisfied with their experience, to remain, and some time is given to personal work. In addition to this, much of the same kind of work is carried on during the week.

Meetings are conducted by the native teachers in four kraals on Sabbath afternoon. The younger boys and girls are given a lesson at the same time at home. There are fifteen who desire baptism. Most of these come from the schools that have been taught in the kraals. We feel that they need more instruction, and I am planning to help them. Some who live here with us will be baptized soon.

School Work

We opened our special term of school the first of December, 1903. All the teachers from the kraals came in. There

are about twenty in attendance. The advanced class in Bible (native) is finishing the third year's work. The period covered is from the crossing of the Jordan to the kingdom of Solomon. "Patriarchs and Prophets" is used as a help in this study. Each lesson is made practical, and the reason is always sought for the various experiences of Israel. The second class is studying the life of Paul. The same plan of making the lesson a part of the daily life and experience is followed. "Sketches from the Life of Paul" is used as a help in this class. The third class is studying the life of Christ. "Desire of Ages" is the reference book in this class. As each act of the Master is seen to fit into the divine plan for him, we seek to fit our lives into the place he, who has given to every man his work, has for us. Instruction is also given in the English language, arithmetic, and geography.

Industrial Work

Outside the class room the boys are employed on the farm, and the girls in the home. Twenty boys under Brother Sturdevant's direction have carried on the farm work. Twenty acres are planted to peanuts; thirty-five acres to mealies, and ten to sweet potatoes. The boys are taught to plow, drive team, cultivate, and do general farm work. In this way we hope to accomplish much in character-building, and at the same time provide a support for the school. Three of the boys herd the cattle, goats, and mules. The girls prepare the food, care for the home, and take two lessons in sewing each week. Several garments have been made besides the mending of their own clothes.

Finances

The Lord has blessed in a wonderful manner in the finances. We have been able to pay all of our native help, the workers, with some cash on hand. All this has come from the sale of grain in the shop.

I hope soon to be able to answer some of the calls for schools. I am planning to open three new schools the first of the year. All these have been put off the last two or three years because we did not have the teachers to send to them. I feel that they should wait no longer.

There is considerable fever among the boys at present. This is due to the recent heavy rains.

W. H. ANDERSON.

Western Pennsylvania Conference

THE semiannual business session of the Western Pennsylvania Conference convened in Pittsburg at the call of President E. J. Dryer. The executive committee had some very important matters to decide, and therefore solicited the counsel of our brethren throughout the conference. All our ministers, Bible workers, and quite a number of our canvassers and leading brethren were present. The meetings began on Tuesday, January 12, and adjourned on Monday, January 18. The business sessions were interesting, profitable, and determinative of progressive undertakings.

Every phase of the message received careful consideration, and definite steps were taken to put the medical, educational, canvassing, and evangelical work upon a better footing. The conference

decided to equip and open treatment rooms in or near Pittsburg, as soon as sufficient capital has been secured. The institution and workers will receive their support from the conference. The conference committee will have the general direction of the welfare of the institution, but a local board elected by the conference committee will manage the details of the institution. It was the sense of the conference to put every feature of the message, together with all the workers connected with it, upon the same basis.

The city of Pittsburg presents very favorable conditions for the promulgation of the medical and health principles, and we look forward to the building up of an extensive work in the near future in this place. We will make strong efforts to solicit as many donations and use as little borrowed capital as possible. We will proceed on a small and safe basis, and enlarge according to the needs.

Another important step was taken in the work of reorganization, by dividing the conference into five districts. Elder I. N. Williams was given charge of District No. 1; Elder C. F. McVagh of No. 2; Elder E. J. Dryer, president of the conference, of No. 3; Elder C. S. Longacre of No. 4; and Elder W. F. Schwartz of No. 5. These leaders will look after the interests in each district, keep in close touch with the churches, and give more attention to their welfare than they have received in the past.

It was also decided to transfer the headquarters of this conference from Williamsport to Corydon. The change is to be effected not later than next June. Elder I. N. Williams was elected to act as treasurer, as soon as the transfer is effected. It was recommended that the Western Pennsylvania Conference Association be incorporated as soon as possible in order to establish new enterprises, and hold property and legacies. A conference association constitution was drawn up, pending ratification. The constituency consists of ten members, comprising the present conference committee, and a representative of each of the five districts.

The stately steppings of an unseen Guest were distinctly recognized by all in all the meetings. The Lord came especially near to his people in the Sabbath services. The Allegheny church united with the Pittsburg church in all-day services, and the large hall on the corner of Fifth Avenue and Stevenson Street, was well filled. Elder E. J. Dryer gave a stirring discourse in the forenoon on the distinctive features of the third angel's message, and the dangers of being side-tracked. Elder I. N. Williams spoke in the afternoon, after which an earnest appeal was made to the young people. Twenty-six young people came forward, some to consecrate themselves anew to the work of the Lord, some to be reclaimed from a backslidden condition, and others made the start for the first time in the Christian life. It was cheering and reviving to the soul to behold the promising and touching scene, and all felt that it was an earnest and precursor of the outpouring of the latter rain. The Pittsburg church contemplates the erection of a church building in the near future. This new conference, with its new plans, has a bright prospective future. It has added to its list of workers five new laborers since last June, and is planning to add a few more.

The brethren departed with glad hearts, fresh courage, bright hopes, and new zeal to press the battle to the gates.

C. S. LONGACRE.

The Week of Prayer in the French Field

AFTER passing the first Sabbath of the week of prayer with the Paris church, I left to visit the company at Banges, in the eastern part of France. The Spirit of the Lord greatly blessed our meeting. On Christmas night, by lantern light, I baptized three earnest souls, who desired to be enrolled among the number of the disciples. Among these was a young man who for four years has been clerk and student in a law office; but having studied the message for a few months, he had decided to obey. The Protestant pastor of the community had cited him as an example of good moral character.

The Sabbath following, we broke bread together, the Spirit of God witnessing his good pleasure by removing all past differences, and firmly uniting the little company in the bonds of brotherly love. I ordained Brother Guichon as elder of the little flock. This brother is a blacksmith, who, for several years, has manifested a Christian spirit in his daily walk. The tithes of the quarter were faithfully paid, and a Christmas donation offered to the work. Three more young people testified of their desire to walk more faithfully in the future, and will soon receive baptism.

From eastern France I passed over into French-Switzerland, holding the annual assemblies with the churches of Brenne, Moudon, Geneva, and Lausanne.

The little church of Geneva now numbers nearly fifty members. They have rented a small hall in the center of the city, where services are open to the public two or three times a week. There are good prospects before the church of Geneva.

At Lausanne there is a good interest in the truth. On Friday night there were a few strangers in the meeting. Though the message was addressed to the church, yet the strangers were so deeply interested that they invited others to attend, and on Sunday night the hall was crowded with strangers. Every available seat was taken, and even planks were added to give more seating capacity. At the close of this meeting I was made acquainted with two of the listeners, who expressed their intention soon to receive baptism and join the church. It is to be regretted that we do not have a minister available for Lausanne.

From Lausanne I went to Yverdon, the city of Pestalozzi. Here I met with the committee of the French-Swiss Conference. We had a pleasant and profitable meeting. Measures were adopted which I think will help the work this coming year. Addition was made to the working force of the conference, a young brother who had attended the Geneva and Paris schools being invited to assist Brother Tieche, the president of the conference, in his work in Geneva.

The report of work from Belgium is also encouraging. Brother Curdy writes of a number of interested ones whom he thinks will soon be ready for baptism.

Our Brethren Bond in Spain are much encouraged in seeing a new person accept the truth. The work in Spain needs our prayers.

Brother Nussbaum sends word from

the south of France that the week of prayer caused quite a revival among the churches and companies of that section. The little company at Brignon has recently been encouraged, several persons having decided to begin the observance of the Sabbath.

We have no reason to feel discouraged over the outlook of the work in the French-Latin field. Quite the contrary. The committee of this field will meet at Valence, France, the first of the coming month. At this meeting we expect that important decisions will be made to advance the work in this field. We thank God for his guidance in the past, and by faith we expect it in the future.

B. G. WILKINSON,

8 rue Belloni, Paris, France.

The Revival in Battle Creek

[FROM private letters received from Battle Creek which have given some account of the recent revival in the church at that place, we make the following extracts for the benefit of the readers of the REVIEW.—ED.]

"This work began last fall when we inaugurated a ten days' church institute. Various lines of church work were taken into consideration, and a good interest was secured. We felt at the time that the institute was of great value to the members of the church. Immediately following this institute there was inaugurated in each district of the church a health school, in which the principles of health were thoroughly taught to the people, and they were encouraged to go out among their neighbors and put into practise the principles learned. This greatly encouraged the people to engage in personal missionary work. Then came the week of prayer, and we are free to say that there never has been a more successful week of prayer held in this church. This was not the result of the labors of special leaders, for we had only our own workers in the church; but we believe that the institute and the schools of health had prepared the church to receive this added blessing, and besides, we feel that the members of the church are beginning to realize their situation, and are turning unto the Lord.

"Immediately after the week of prayer the Young People's convention was held. During this season there was a special manifestation of the blessing of the Lord upon the entire church, and especially among the young people. The meetings were of so much interest, and so largely attended, that the church board felt that it would not be right to allow the meetings to stop, so they invited Brother Luther Warren to remain with us, as he had been in attendance during the Young People's convention. The interest in the meetings has continued during the last three weeks. So you see we have had a continuous series of meetings for the last three months; and it is the intention of the Board not to cease their efforts now, but to go forward in the opening providences of the Lord, and do whatever can be done for the advancement of the work."

"As the results of his [Brother Warren's] efforts here, one hundred and forty-seven persons have been baptized. Very few of these are under fifteen years of age, yet most of them are young people, but of course there is some

sprinkling of gray hairs. I believe there have been about three hundred public conversions. I think that this estimate includes those who had backslidden, those who had never made a start, and those who were entirely out of the truth. Night before last [January 23] I understand that there was a public call for those who would give their lives, their time, their means, and all they had for the advancement of the third angel's message, and two hundred pledged everything they have on earth for the furtherance of this cause.

"A training-school for workers, I am informed, is being opened up, and arrangements are being perfected whereby lessons will be given to qualify these workers to do something for the Master.

"I was at the meeting last night, and they had a very good service. Quite a good many came forward, and hundreds bore testimony. I counted at one time about sixty on their feet, waiting to bear testimony."

"Over forty have given themselves to the canvassing work. Canvassing classes are being conducted daily and nightly, and I think that twenty have pledged themselves for life, while about twenty others have pledged themselves to take it up at once as a stepping-stone to something in the future, either medical work or the ministry. Brother Campbell, of the West Michigan Conference, and Brother Blosser are here, putting in their entire time in giving these canvassers instruction."

"It is proposed to organize several Bible classes, one to be conducted by Brother Jones, in which will be enlisted the young men who think of making the ministry their calling. Another class will be organized for those who wish to enter the Bible work; and a special class will be formed and conducted by Dr. Morse for those who wish to take a little extra drill in the medical missionary work. The entire class of the whole number interested in this effort, consisting of about one hundred and fifty persons, will be organized into a missionary band."

"The brethren here in this church expect that we can send out a large number of workers in the near future. This has been the aim from the first, and we are thankful to know that a large number of the Battle Creek church have expressed a desire to move out into fields of usefulness. The Spirit of the Lord has come in graciously, and is working upon the hearts of nearly every member of the church. We have not seen a more decided, earnest effort on the part of the members of the Battle Creek church to find their true situation, and turn unto the Lord, than at the present time."

Lake Union Notes

THE tokens of a revival of the canvassing work in many places are appearing. In the West Michigan Conference a field secretary has recently been chosen, and in Battle Creek the revival that began during the week of prayer, and has been increasing ever since, is now showing results, a number entering the canvassing work. Some are old canvassers who have been aroused to their first love.

In all the conferences of this district there is a growing conviction that this

branch of the Lord's work should receive more attention. The people are willing to buy our books. One canvasser who has been working in the same city for four or five years, recently reported a delivery of two hundred and forty-seven books, valued at \$598.20, during December. As he recanvasses the territory, he finds many who will buy a whole set of books. As a sample, one man bought twenty-five dollars' worth. A thirst for our books is created by giving them a sup the first time. J. B. BLOSSER.

The International Publishing Association

THE corporation known as the International Publishing Association was formed at Grand Island, Neb., Sept. 6-9, 1903. I will state briefly the steps that led to the formation of this association.

1. The General Conference held at Oakland, Cal., March, 1903, provided for the formation of a committee of fifteen to have charge of the foreign publishing work in America. Six of these committeemen were to be appointed by the General Conference Committee, and nine by the Central Union Conference Committee. In due time the committeemen were appointed as recommended, with two additional members.

2. Through a call made by W. C. White, chairman of the Publishing Committee of the General Conference, and the president of the Central Union Conference, the committee met at Grand Island, Neb., September 6-9, and formed the International Publishing Association. The action of this committee in the creation of the association, and in laying plans for placing the foreign work on a firm basis, was indorsed by the General Conference Council held at Washington, D. C., in October, 1903. At this council the needs of the work were considered, and actions were passed recommending that a general donation of six thousand dollars for this work be called for the first Sabbath in February, that should this collection amount to more than the sum called for, the surplus be donated to the work in Washington, and that each of the foreign papers solicit donations from its own people.

The object of this association is to print, purchase, and sell religious, health, and educational literature throughout the United States in the German, Danish-Norwegian, Swedish, and other foreign languages. Thus it will be to these different nationalities represented in the denomination what the Review and Herald Publishing Company and the Pacific Press Publishing Company are to the English-speaking people.

The association has purchased and fitted up a building at College View, Neb., as economically as possible, in which to do their work. In this they have set an example that is commendable. In fact, no means has been expended unnecessarily for outward show, yet they have a good, neat, commodious plant in which to do their work. They need six thousand dollars on or before April 1 in order to meet certain obligations, and be prepared to do efficient work.

For years our foreign brethren have contributed liberally to conference and institutional work. Our sanitariums and publishing houses represent the sweat, toil, and sacrifice of these brethren as well as of the English brethren. In times of necessity they have shared our

denominational burdens, and when appeals have been made for means with which to assist any worthy enterprise, they have responded liberally. The money that has been used thus far in the work of the foreign publishing association has been donated by our foreign brethren. They have taken hold of the work nobly, and we feel assured that they will continue to lift with heart and hand until the work is done. Shall we not assist them by a liberal contribution Sabbath, February 6? I am sure this will be pleasing to the Lord. May the Lord stir the hearts of our brethren to abound in the grace of giving at this time for the benefit of this needy enterprise.

E. T. RUSSELL, *Chairman.*

An Old Friend Has Returned

WHEN a dear friend returns after a long absence, how gladly we welcome him! What satisfaction his very presence brings! Perhaps he has helped us over some hard place, or encouraged us in some trial—has, in fact, proved himself "a friend indeed."

Just as gladly do the Sabbath-school officers and teachers welcome the return of the *Sabbath School Worker*. Its familiar face brings encouragement to all. It was a *help* in the past, and we have missed it so sadly during its absence that it now seems doubly welcome.

We are not disappointed on a closer acquaintance either; for although smaller in size than before, it still has just the helpful suggestions, the reports from other schools, the instruction for teachers and officers, which we all need. Its "Helps on the Sabbath-school Lessons" for each week, and for every division of the school, are more valuable than ever, and contain just the information for which every earnest teacher feels the need.

The price, too, is so low that all can now afford to have it—35 cents per copy to individual addresses, or 25 cents per copy where two or more copies are sent to one name and address. You will surely need the *Worker* for 1904.

Donations for the Memorial Church, Washington, D. C.

SINCE the last report, \$25.75 has been received for the Memorial church. Several friends who have already sent money to help pay the debt, are now sending help to make the alterations and repairs to fit the church for its special work. These necessary alterations have cost more than we had expected, and are not yet finished. We still hope that after this work shall have been completed, a good sum can be turned over to the sanitarium and school work, for which there is an immediate need. Below is given a list of donations received since the last report was written, December 30:—

Previously reported, \$7,767.95; W. Burchfield, \$1; O. M. Hindbaugh, \$1; John Hindbaugh, 50 cents; John Patterson, 25 cents; C. E. Paul, \$1; Ezra Fillman, 25 cents; E. L. Maxwell, \$2.50; W. A. Wilcox, Treas., \$3.25; W. R. Kester, \$1; D. S. Plum, \$2; Mr. and Mrs. Henry Briere, 50 cents; Anna Dommitt, \$1.35; R. H. Norton, \$1; Wayne Barto, 50 cents; Harry Christman, 25 cents; Charles Christman, 25 cents; Lloyd Christman, 25 cents; Rachael Christman, 25 cents; C. D. Christman, \$1; G. W. Copple, \$10.

The following donations were received Feb. 3-16, 1903: Mrs. Sarah Whipple, \$2; Brooklyn church, by Mrs. Luther Warren, \$11.06; H. G. Butler, \$5; Mrs. M. E. McDonald, 38 cents; E. M. Bailey, \$1; Robert Irvine and R. I. Rogers, \$1.50; Mr. and Mrs. W. J. Read, \$2; W. J. Hackett, \$2; M. M. Osborn, \$2; Augustus Klein, \$2; F. Baryour, \$1.50; E. E. Gardner, \$1; Holton (Kan.) church, \$2.50; Kenton (Ohio) Sabbath-school, \$2.75; Mrs. J. E. Cross, \$1; Mrs. A. Nasman, \$1; Maggie Spies, \$1; Mrs. Robert M. Chaffee, \$3; Moline (Kan.) church, by Jennie R. Dewey, \$3.50; John I. Gibson, \$5; Samuel Booth, \$5; Mrs. A. E. Irving, \$10; Lewis Philipson, \$1.50; Mr. and Mrs. L. E. Hildreth, \$2; Kelley (Iowa) church, by Mrs. Geo. Olson, \$3.18; Clifford Lake (Mich.) church, by A. L. Evans, Lib., \$4.25; New London (Wis.) church, by H. O. Thomas, \$4.65; Bath (Me.) church, by R. A. Umberhind, \$5; John F. Benton, \$10; Hartington (Neb.) church, by Geo. Peterson, \$12; M. P. H., \$15; Mrs. Hoxie, 25 cents; Howard Hoxie, \$1; Jacob Arnold, \$5; Mary Greer, 25 cents; Ella Greer, 50 cents; Eliza Greer, \$1; Master Frank Dryden, \$1; Miss Nellie Dryden, \$1; Mrs. C. W. Dryden, \$1; Mrs. W. A. Marsh, \$1; W. A. Marsh, \$5.10; Mr. and Mrs. R. Harrington, 50 cents; Mrs. Arnold, \$1; Rowland Harris, \$1; J. B. Walters, \$1.20; Arthur Herr, \$1.25; A. D. Aycock, \$1.50; G. W. Roat, \$2.50; C. S. Baker, \$5; Chase (Mich.) church, by Mrs. Lida Torrey, \$6; J. A. Despelder, \$12; N. R. P., \$2; Alexandria (Minn.) church, \$5; Tampa (Fla.) church, by B. B. Newman, \$5.10; Chas. Hess, \$1.50; Eureka (Wis.) church, \$3; Helen Langtry, \$5; Peter Peterson, \$10; J. A. Coffey, 50 cents; J. B. Coney, 75 cents; Mrs. Gaither, \$1; Butler Hunter, 50 cents; Robin Hunter, 50 cents; Eleanor Hunter, \$1; Hiram Hunter, \$1; W. E. Copenhagen, \$5; A. R. Evans, \$1; G. F. Evans, \$5; N. B. Emerson, Treas. Kansas Conf., \$13.56; Woodland (Cal.) church, by Lucy Bush, \$41.30; Reuben Andrews, \$1; W. J. and Emma Swain, \$1; Mrs. H. M. Gater, \$1; Mrs. D. T. Richardson, \$1; Mrs. Almina J. Hicks, \$1; T. R. Angove and wife, \$2; J. M. Deming, \$5; Mrs. M. H. Hughes, \$5; Lizzie Mitchell, \$1; C. A. Dorcas, \$4; Annie L. Wood, \$5; friends in Spokane (Wash.), by Elder W. H. Saxby, \$10; G. W. Anglebarger, Denver, Colo., \$10.50; Mr. and Mrs. W. G. Buckner, \$20; Mrs. C. S. Botsford, \$1; Mrs. A. E. Oviatt, \$1; George Green, \$5; Herbert West, wife and mother, 75 cents; Missionary Society, Olin, Iowa, \$6.50; Trenton (N. Y.) church, by Elder C. H. Keslake, \$11; Miss Gertrude Dubards, \$1; R. L. Fowler, \$5; Thos. T. Heald, \$5; Springfield (Ill.) church, \$2; Ann M. Johnson, \$2; Mrs. Lottie Kesling, \$1; a friend, \$6.69; Mrs. Jessie Deming, \$1; Wm. Christopher, \$2; Mrs. C. A. Prince, 50 cents; Mrs. Nellie Hayward, 50 cents; Mrs. C. L. Davis, \$1; Mr. C. L. Davis, \$1; a friend, Milton, Mass., \$5; Mrs. R. H. Morton, \$1; Richburg (N. Y.) church, by B. E. Fisk, \$7; J. B. Hollidge, \$5; Davis City (Iowa) church, by Mrs. Julia Norman, \$9; Mrs. M. Riford, 50 cents; Mr. and Mrs. L. Beals, 50 cents; Mrs. Frances M. Alden, 50 cents; Mrs. Stevens, 50 cents; Mrs. E. Barry, 50 cents; Mrs. J. C. Moore, \$1; students of Bethel (Wis.) Academy, \$7.85; Nellie Swank, 25 cents; John Swank, 10 cents; Eddie Swank, 15 cents; Gertrude Swank, 25 cents; Mrs. Maggie

Swank, \$2.25; Oline and Ethel Meeker, \$1; Mrs. L. A. Wykoff, 50 cents; Eva A. Piper, \$1; E. W. Stratton, \$1; Mrs. S. A. Bryant, \$1; Neb. Tract Society, by Mary F. Beatty, Sec., \$41.02; Mrs. Maria Rule, \$2; Bessie Smith, \$1; Mrs. H. W. Lee, \$1; J. E. Lingle, 25 cents; Samantha Anderson, 15 cents; Elizabeth Rea, \$1; Rachael Gardner, \$1; Levi Gardner, \$1; Harry Lingle, 10 cents; Amy Reish, \$1; J. L. Reish, \$4; Mrs. Valeria Cresup, 50 cents; Mrs. S. M. Whitlock, \$1; Miss Bessie Sufficool, \$2.50; Pound Church, \$2.17; Mrs. Lizzie Diedrich, 50 cents; R. T. Dowsett, \$3; a friend, Helena, Mont., 50 cents; a friend, Helena, Mont., \$2.50; a friend, Helena, Mont., \$5; Sullivan Wareham, \$20; Hamilton Paul, \$1; Jennie Paul, \$1; Odessa R. Paul, 5 cents; S. B. Steen, \$1; H. E. Shelstad, 25 cents; Gust Hendrickson, 25 cents; John Kraus, 25 cents; Sidonie Sproed, \$1; Fred Sproed, \$1; Lemhi Valley (Idaho) church, by Chas. Carlson, \$6; Rachael Shane, \$10; Mrs. Hobart, Oregon, \$15; Mrs. Celia Steele, \$5; Miss Helen M. Steele, \$5; J. M. Parker, 25 cents; Mrs. L. A. Sprague, 25 cents; Geo. B. Tompkins, \$2. Total reported, \$8,379.36.

J. S. WASHBURN.

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

Field Notes

A SABBATH-SCHOOL has been organized near North English, Iowa.

THE company at Poetry, Tex., have been strengthened by six recent additions to their number.

BROTHER M. MACKINTOSH reports six recent converts to present truth in the San Luis Valley, Colorado.

At Doxey, O. T., nine persons recently received baptism, following a series of meetings held there by Brother Wm. Braley.

FOUR persons have recently been added to the company at Watonga, O. T., and three have joined the church at Harper, in that Territory.

THE Iowa Industrial Academy at Stuart now has a total enrolment of eighty-five. About seventy-four of these are in regular attendance.

THE Keene (Tex.) Academy now has an enrolment exceeding one hundred, and the church school has an attendance of one hundred and twenty.

A CORRECTION.—Brother C. E. Le-land writes us that by mistake his recent report from Reno, Nev., designated that church when the church at Susanville, Cal., was meant, the statements made having no application to the church at Reno.

At Gentry, Ark., where Brother J. A. Oppy has been holding meetings, there are eight new Sabbath-keepers, and a prosperous Sabbath-school. It is the intention of the company there to erect a church building soon.

BROTHER J. S. JAMES, field secretary of the Southern Illinois Conference, writes us: "There will be a canvassers' institute held in Du Quoin, Ill., March 8-21. A good attendance is expected at this institute."

A CANVASSERS' institute for Southern California is in progress at Los Angeles.

A CHURCH organization is contemplated at Peru, Ind., where there are now about eighteen Sabbath-keepers.

A CANVASSERS' school in Walla Walla College began January 3, to continue twelve weeks, and close with a two weeks' institute.

CANVASSERS' institutes on the Pacific Coast will be held at the following places: Northern California, February 1-13; Western Oregon, February 16-29; Western Washington, March 1-13.

At Ellisville, Miss., nine adults with a number of children have answered the call to become commandment-keepers, several of these being young men who give promise of becoming useful workers.

BROTHER F. H. CONWAY reports from Perry, O. T., that eighteen persons have recently joined the church at that place, and at the date of writing three others were expecting to join soon.

ELDER I. J. HANKINS, who recently returned to South Africa, has been elected president of the Cape Conference. Brother Hankins has been asked to take charge of a training-school for workers in that field, provision for which was recently made.

THE Western Oregon Conference Committee has selected the following persons to represent this conference in the next biennial session of the Pacific Union Conference at Healdsburg: F. M. Burg, W. R. Simmons, R. Rose, C. J. Cole, and Geo. W. Pettit.

THE teaching staff of Claremont Union College, South Africa, for the coming year will comprise the following: Mr. and Mrs. C. H. Hayton, Miss Ellen I. Burrill, and Miss Helen Hyatt. Mr. A. Commin has been asked to connect with the office in Cape Town, and Mr. William Haupt to enter the ministerial field of labor.

BROTHER GEORGE CRAWFORD reports from Cove Creek, N. C., that following a series of revival meetings by Elder R. T. Nash and himself in that place, "eight souls made a public profession of faith in Jesus, and three of them promised to keep the Sabbath." A Sabbath-school was organized January 2. The church school is prospering, and doing much to bring a knowledge of the Saviour to the children, many of whom never heard a prayer until Brother Nash began preaching there recently.

WRITING of the outlook for the Oakwood Industrial School at Huntsville, Ala., Brother J. H. Smith says it "is constantly increasing both in members and in spiritual growth. Several of the students who came here not knowing God, have given their hearts to him for the first time. This gives us more joy than any other advancement that could be made. There are about forty students in the school home now. Most of them are of an older class, who appreciate the value of an education, and are willing to put forth an effort to obtain it. They have, as a rule, an ambition to become workers for the Master."

Christian Education

Conducted by the Department of Education of the General Conference.

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

"I-Have" and "O-Had-I"

WE read of the meekness of Moses, the faith of Abraham, the patience of Job, the glory which crowns the martyrs of Jesus, and the grandeur of the seat at the right hand of Christ in his perfected kingdom, and we desire to be like those worthy men. With the poet we exclaim, "I long, O, I long to be there!" but how few come forward with the price! The Lord presents the very ladder which may take us to the seat we claim so much to desire, but how often our foot slips on the first round, and many become discouraged and sit down to the mockings of "O-Had-I." Some even think they made a mistake to try at all. O, how frail and short-sighted is humanity!

A young man, who had often expressed a great desire to learn the carpenter's trade, finally obtained an opportunity. After working about three weeks, he, by a careless motion, let a chisel slip, and instantly its sharp edge buried itself in his knee. He dropped the chisel, grasped his knee with both hands, and hopping around on one foot, cried, "O, I wish I had never learned the trade! I wish I had never learned the trade!" Some seem to look upon and deal with Christianity after this order; but to the careful, thinking mind it is plain that three weeks does not master the carpenter's trade, neither does it make a Christian, and it is foolish to condemn either business, and drop our tools, because we strike a bone or a disappointment.

It means more than "O-Had-I" to say farewell to riches, and a glittering throne like Egypt's was in the days of Moses, and wander with a poor, despised race till we die in the wilderness. It took Moses forty years tending sheep, and another like period dealing with rebellious Israel, to fit him to stand on Pisgah's peak and feast his eyes on God's view of beautiful paradise restored. More than six hundred thousand persons started with him from Egypt. All might have stood with him on the mountain of success and glorious victory if they had stood with him all the way.

No one can rightly appreciate the glory of our ascending Lord, or a seat with him on his throne, who fails to see as a part of the picture the wilderness of temptation, the days of patient toil and nights of prayer, yea, and the awful experiences of Gethsemane and Calvary. The loved Commander of all heaven reached the throne for a redeemed world with hands and feet pierced, and his noble brow scarred with a crown of thorns; and his counsel is, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The man who sees the throne, and no crucified Lord between him and the throne, can never expect to have the throne above.

The mother of Zebedee's children asked of Christ a seat at his right hand in the kingdom for her sons, James and John. The reply was, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that

I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with."

Men may by wealth, by deception, and because they have a certain name, gain a position and a throne in this world, but the only way to the throne of God is by the way of Calvary.

Many mourn to-day because they think they do not have the position which belongs to them. This opens the way for envy and jealousy to come into the heart, and Satan whispers, "Your brethren do not appreciate you, they do not recognize you as they should," etc., etc. But all this is surely a denial of the divine providences of God. Let all such study carefully the testimony of John the Baptist as recorded in John 3:25-31, especially verses 27, 30. Probably with few if any exceptions we occupy as exalted positions as we are really fitted for. At least, no one is fitted for a more responsible position than that which he occupies till he is willingly and faithfully performing to the best of his ability his present duties.

We deny God if we fail to recognize that his eye is over all his creatures, and it is useless and foolish to say or admit that he makes mistakes in his dealings with his children. Now let us read the word, "God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." "Due time" means at the right time. But suppose I come to the time when I think and feel quite sure that I ought to be exalted, and the exaltation does not come? If I believe the word, I know it is now "due time." If I get stirred up over the fact that it does not come, or that some one else instead of myself was exalted, it is time for me to humble myself "under the mighty hand of God." We oftentimes find that the seat called "lower" by the world or the selfish heart is really a *higher* round in God's ladder heavenward.

The highest aim and most noble desire of man in this life is to recognize the divine providence of God; to fit himself to discharge present responsibilities so faithfully that each day's experience shall be a stepping-stone to the next; and while others are sitting in their "hard lot," listening to the mocking song of "O-Had-I," he may be seen daily on the road to success, with "I-Have" "perched tamely on his hand." Let us all listen to his song: "I have forgiveness from all my sins; I have been saved from doubt and despair; I have daily confidence in the providence of a mighty Friend; I have help up every 'hill difficult'; I have strength to deal justly, and walk humbly before God; I have peace that floweth like a river; I have bright hopes of filling the place in the future kingdom that my heavenly King shall select for me."

A. E. PLACE.

Among the Church Schools

SINCE my last report I have visited the school at Des Moines, Iowa, where Miss Grace O'Neal is teaching. The regular school work was rather broken into the day I was there, as they were preparing to have a Thanksgiving program in the evening. I was much impressed with the program rendered, and, so far as I could judge from it, and from

the school work I saw, the Des Moines school is doing very superior work.

Miss Ruth Kane is also teaching a small school in Des Moines. Reports of her work are very favorable, though I was unable to visit her school while there.

While at the educational council, held at Kansas City, Mo., it was decided to systematically search out those of our young people in the various conferences who should be engaged in the church-school work, and encourage them to prepare for it. It was decided to furnish these with the reading-circle lessons. Four leaflets on educational topics are also to be prepared, and given a general circulation among our people in this union conference. Plans were also laid for making nature study in our church schools more effective, and at the same time assist in that work at Union College.

After the council I visited the school in St. Joseph, Mo., where Mrs. Florence Lemmon is teaching. Her school was opened under difficulties, but through faith and consecrated efforts, these have disappeared. At this writing I am at Sioux Rapids, Iowa, where Miss Edna Schee is teaching. She has eighteen pupils enrolled, and they are having much of God's blessing in the school. A united church and a prayerful effort have assisted in making this school a real encouragement to the work there. The school work this year is the most successful I have ever seen it. Truly, God's hand is in this work.—*Floyd Bralliar, in the Central Advance.*

Current Mention

—The university library at Turin, Italy, the most famous in that country, was partially destroyed by fire, January 26. It is estimated that 100,000 volumes were burned. Many rare manuscripts are included in the loss.

—It is reported that Russia's reply to Japan's latest note will indicate an acceptance by Russia of the Japanese terms, and hence will dispel the probability of war. Japan is said to insist on the maintenance of the integrity of China as well as of Corea, while Russia has insisted on an agreement providing only that Corean integrity shall be maintained.

—There are indications of an intention on the part of Colombia to make an attack on Panama, this move being prompted by the necessity to the government at Bogota of doing something to avert its downfall. Governmental affairs in Colombia are reported to be in bad shape. President Marroquin has lost all his prestige, and a revolution would not be an unexpected event.

—News of a great disaster in the Fiji Islands was received at London, January 25, by the following cable dispatch: "A severe hurricane swept over the Fiji Islands, January 21 and 22. The damage in the neighborhood of Suva (the capital, and chief port of the islands on the southwest coast) was chiefly to the banana and other plantations and native houses, but the destruction at Levuka (on the east coast of the small island of Ovalau) was very serious. Whole native villages were swept away, the bonded warehouse was destroyed, and its valuable contents were seriously dam-

aged, and coasting steamers, a bark, several small craft, and many government buildings were destroyed. Only six lives have thus far been reported lost, but news from the provinces has not yet arrived."

—One of the greatest disasters in the history of coal mining in this country occurred January 25, at the Harwick mine of the Allegheny Coal Company at Cheswick, Pa. The disaster was of the usual kind in coal mines,—an explosion of gas which had collected in the galleries of the mine. All the men in the mine at the time, with one exception, were killed, some being blown to pieces by the violence of the explosion, which was very great, and others being suffocated by the gas into which the air was changed by the explosion, all the oxygen having been burned out of it. The number of lives lost, including two men who were killed at the mouth of the mine shaft, and one who went down in a rescue party, is one hundred and seventy-four. The work of recovering the bodies was one of the greatest difficulty, and progressed very slowly.

Summary of the Canvassing Work Reported for December

	AGENTS	ORDERS	VALUE
Atlantic Union Conference			
Maine	4	32	\$ 58 05
Vermont	3	24	55 50
Central New England. 1	23		56 00
Southern New England 3			20 50
Eastern Pennsylvania. 7	37		162 15
Western Pennsylvania 4	14		40 75
Southern Union			
Georgia	2		68 95
Tennessee River 8			228 85
Alabama	2		40 65
Florida	3		247 95
Cumberland	3		140 75
Carolinas	6		124 20
Louisiana	2		181 75
Mississippi	1		41 50
Lake Union			
Ohio	8		123 55
Indiana	7	11	323 00
Southern Illinois 10	82		203 05
Superior	3	41	263 40
Central Union			
Iowa	3	17	35 85
Colorado	10	562	1,030 40
Kansas	20	767	941 89
Southwestern Union			
Texas	4	93	115 72
Arkansas	2	19	61 75
Pacific Union			
Western Oregon 5			158 00
Western Washington. 9	28		165 20
Northern Union			
South Dakota	2	13	79 70
Minnesota	4	13	18 00
Canadian Union			
Ontario	7		283 75
European General			
Germany		581	552 04
Great Britain	69	511	969 40
Australasian Union			
Australia	57	1,173	6,153 84
Tasmania	6	244	478 00
New Zealand	8	210	950 24
Summary			
A. U. C.	22	130	392 95
S. U. C.	27		1,074 60
L. U. C.	28	134	913 00
C. U. C.	33	1,346	2,008 14
S. W. U. C.	6	112	177 47
P. U. C.	14	28	323 20
N. U. C.	6	26	97 70
Canadian U. C. 7			283 75
E. G. C.	69	1,092	1,521 44
Australasian U. C. ... 71	1,627		7,582 08
Grand totals	283	4,495	\$14,374 33

NOTICES AND APPOINTMENTS

Notice!

THERE is opportunity for three young men to enter the nurses' training class at the Iowa Sanitarium at once. As only a limited number are admitted to each class, the students have the advantage of individual instruction by their teachers. Besides a thorough course in the different scientific branches of nursing, a full course in Bible is given, teaching especially the truths peculiar to us as a people. Upon the completion of the course a diploma is granted. Send for application blanks to Iowa Sanitarium, Des Moines, Iowa.

J. EDGAR COLLORAN, M. D.

Notice!

THE members of the Medical Missionary Department of the Atlantic Union Conference are hereby called to assemble Feb. 5-8, 1904, at New York City; the place of meeting being Miller's Hall, in the Miller Building, corner Broadway and Sixty-fifth Street. The object of the meeting is to organize the committee, and formulate plans for aggressive work throughout the union conference during the year.

The following are some of the questions that should be considered: relation of Medical Department to the union conference, to the local conferences and their medical committees, and to institutions and enterprises in the Atlantic Union; how to provide funds required by the department to carry forward its work; literature, and how to secure it; how to aid, by friendly co-operation, physicians and nurses who are carrying on independent, self-supporting work; the most effective way to educate our churches in health principles, including simple treatments; the establishment and management of city treatment rooms and hygienic restaurants; the establishment and management of food factories and stores; the financial question as related to each interest. Many other topics may be introduced by the different members of the committee.

The committee is composed of the following-named persons: Drs. C. C. Nicola, A. J. Read, A. R. Satterlee, Geo. A. Hare, E. H. M. Sell, Brother J. R. Scott, Elders M. D. Mattson and J. E. Jayne.

We trust every member of the committee will be present the entire period, and be prepared to do work with the different churches on Sabbath. The president of the General Conference will be in attendance.

The Greater New York Conference invited the council there, and will care for those in attendance. The first meeting will be at 10 A. M.

H. W. COTTRELL.

Opportunity for Self-Improvement

"CHRIST's commission, 'Go ye into all the world, and preach the gospel to every creature,' is spoken to every one of his followers." This was the opening thought of the message that came to this people during the week of prayer. On every one who has been saved by grace is laid the burden of carrying the good tidings to others. Those who realize the solemn work that we have to do will sense the need of self-improvement. "He is a Christian who aims to reach the highest attainments for the purpose of doing others good." Laborers in God's vineyard should constantly seek to improve themselves.

Seventh-day Adventists are ever ready to take hold of new and successful methods for extending their work. The world has demonstrated that successful study can be done by correspondence. By taking advantage of this method, many of our people who can not leave home to attend one of our training-schools may come in touch with our educators, and pursue systematically courses of instruction that will be of great benefit to them.

As announced in the last Year Book, Union College is offering some work by this method. The subjects now being given are New Testament History and History of Missions. Let

any who are interested in this work, address Union College, Correspondence Department, College View, Neb.

Notice!

THE church at Flint, Mich., desires the addresses of the following-named persons: Mrs. Emma S. Worden, Melissa Simpkins, and Anna Shelden. If not received by the first Sunday in April, they will be dropped from the church record.

LUCY F. TYTE, Clerk.

Notice!

NOTICE is hereby given that all members of the Eureka (Cal.) church who do not report, and whose whereabouts can not be ascertained by April 1, 1904, will be dropped from the church roll. Address Mrs. Helen Cook, 1537 Watson St., Eureka, Cal.

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 home in a mild climate, with opportunity to pay expenses in work. The benefit of home treatments is desired. Address A. H. Davis, Monticello, Minn.

WANTED.—A first-class barber to work in Seventh-day Adventist barber shop. Good wages to the right man. Apply to Henry Thompson, 1309 Queen St., Alexandria, Va.

FOR SALE.—New eight-room house, with 2½ A., and some fruit trees, two good wells of water; only a few rods from our intermediate school. Address W. D. Dortch, Hazel, Ky.

FOR SALE.—Farm in tracts from 5 to 30 A., to consecrated Sabbath-keepers. Soil rich, producing good fruit, vegetables, etc. Object, to get church school or industrial school. For particulars, address J. E. Lovell, Genesee, Idaho.

FOR SALE.—Good nine-room house in College View, Neb., five blocks from college. Has large cellar, and basement, a cistern, two wells, five lots with 130 bearing fruit trees, also a good barn. Address P. Potter, College View, Neb.

FOR SALE.—In Takoma, Md., on avenue with water and sewer, a beautiful building lot containing half acre, at a bargain. High ground, near railroad and electric station. Address P. W. Wiley, 10 Randolph St., Washington, D. C.

FOR SALE.—Farm of 40 A., \$1,200; 5 mi. S. E. of Osseo, Hillsdale Co., Mich. S. D. A. church and church school on corner of farm. Buildings fair. Good well and cistern. Fruits for home use; 30 A. improved. Address, with stamps, Edd Losey, Osseo, Mich., R. F. D.

WANTED.—Physician, a graduate of the American Medical Missionary College, on salary or as partner, in a well-established and well-equipped sanitarium. Must be Seventh-day Adventist in good standing. Address L. J. Belknap, Garden City Sanitarium, San Jose, Cal.

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:—

H. R. Knecht, Bennington, Ind., REVIEW, Signs, Life Boat, Little Friend, Youth's Instructor, and Sentinel.

Clara Blexrud, Osseo, Wis., Little Friend and Youth's Instructor.

Ruth Phillips, Osseo, Wis., periodicals, especially Little Friend and Youth's Instructor.

Mrs. M. C. McNeely, 1121 North 17th St., Birmingham, Ala., REVIEW, Signs, and tracts.

Obituaries

DIMMICK.—Died Jan. 21, 1904, at the home of her father, Henry Grammar, near Libertyville, Iowa, Laura Grammar Dimmick, aged 37 years, 6 months, and 17 days. A husband, two children, a father, a mother, a brother, and three sisters look forward to that happy reunion where there will be no more good-bys and aching hearts. Funeral services were conducted by the writer in the home of her father. She was laid to rest in the Libertyville Cemetery.

W. C. HANKINS.

HAMREN.—Died near Wetaskiwin, Alberta, of pneumonia, Sarah Jeanette, youngest child of J. L. and Ida Hamren, aged 16 months and 21 days. Although little Nettie was not permitted to remain long in the home, she was such a bright sunbeam that she will be greatly missed by the sorrowing parents, brothers, and sisters. Words of comfort were spoken by the writer, from Jer. 31:15-17, after which kind friends laid her to rest in the Wetaskiwin Cemetery, which means, in the Cree language, The Hill of Peace.

J. W. BOYNTON.

ELLYSON.—Died at Willamina, Ore., Jan. 12, 1904, Etta Blair Ellyson, wife of J. J. Ellyson, aged 42 years and 18 days. She became a member of the Willamina church four years ago, and most of the time since then was Sabbath-school secretary and church librarian. Hers was an unselfish life, her greatest delight being to do good to others. She leaves a husband, father, one brother, and five sisters to mourn their loss, but not without hope. In the absence of a minister, the funeral services were conducted by the writer.

J. W. G.

PENGALLY.—Died at Guelph, Ontario, Jan. 17, 1904, of diphtheritic croup, Russell, youngest son of John and Catherine Pengally, aged 10 years and 8 months. On account of the contagious nature of the disease the interment was hastened, and the father, who was away canvassing, was unable to reach home in time for the funeral. Under these sad circumstances, the bereaved parents are sustained by the Christian's hope, and look forward to the resurrection of the just. A few words of comfort were spoken by the writer.

G. B. THOMPSON.

GINLEY.—Died in Coopersville, Mich., Jan. 18, 1904, Dr. J. H. Ginley, aged 75 years and 6 months. The deceased accepted present truth in 1855, under the labors of Elder J. B. Frisbie. Thirty-five years ago Dr. Ginley was physician-in-chief of the Battle Creek Sanitarium, which was then known as the Health Institute. He afterward conducted a similar institution in LaFayette, Ind., later removing to Coopersville, Mich., where he was practicing physician for twenty-five years. He leaves a widow and three children, one of whom, Mrs. Laura J. Whitgrove, is a Bible worker in England. The funeral was held at his late residence, and the interment took place in the Adventist cemetery in Wright.

WING.—Died at the home of his brother, of cancer of the stomach, David Wing, aged 54 years, 7 months, and 21 days. He was born in Sutton, Quebec, but removed to Kansas in early manhood. Later he moved to Lake County, S. D., where he learned of the precious truth. Three years ago he removed to Alberta, and remained until his health failed, when he went to California. He seemed to improve for a time, and returned home, only to fail again. He left a cheering testimony of his hope and faith in God. His wife, two children, two brothers, two sisters, and many friends mourn their loss. By his request, the writer, assisted by Rev. T. P. Perry (Methodist), preached from the comforting words of 1 Thess. 4:13-18.

J. W. BOYNTON.



WASHINGTON, D. C., FEBRUARY 4, 1904

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

REMEMBER the collection next Sabbath for the benefit of the International Publishing Association. Note the article on page 20.

WE are glad to greet in Washington, Brother Ellery Robinson and wife, who have spent some years in both England and India, in the book and Bible work. Brother Robinson will join us in the work in this city for a time.

ELDER J. O. CORLISS and family were in Washington last week, en route from England to California, and Brother Corliss spoke to the M Street church last Sabbath. The condition of his health has made it necessary for Brother Corliss to withdraw from active pioneer work, at least for the present, and he will make his home in California for a time.

It is a source of gratification to us to be able to announce that the circulation of the REVIEW has been steadily increasing until it now has the largest *permanent* list in its history. We appreciate the efforts put forth in its behalf by the friends of the paper, and still invite their co-operation in the purpose to place it in every Sabbath-keeping family in the United States.

THE Year Book, containing the official denominational directories for 1904, has now been issued. Much painstaking work has been done by the statistical secretary, Brother H. E. Rogers, in the preparation of this pamphlet, and the information is reliable and up to date. It will be found of interest to all who desire to be informed concerning the affairs of the denomination, and almost a necessity to all workers. The price is twenty-five cents, and it can be obtained through the usual channels, or from the office of the General Conference.

THE following item of news will be of general interest. It comes from Brother A. J. Bourdeau, the secretary of the California Tract Society: "You will be glad to learn that the entire State of California and the two small churches in Nevada, had, up to Jan. 18, 1904, taken 59,476 copies of the Capital and Labor number of *The Signs of the Times*. We are now planning to mail copies to each of the 7,500 public school

teachers in California, and to 4,000 school trustees, whose names and addresses I have been able to secure from the county superintendents. If we succeed in sending them to the teachers alone, it will roll up a total record of about 67,000 copies for us. This we still hope to accomplish. Of course, California's population is only about 1,500,000." This is a good showing for California.

WE are receiving encouraging responses from our brethren in the field with reference to the effort to place the REVIEW in every Sabbath-keeping family in the United States. Elder J. G. Wood, of Ohio, writes as follows:—

Touching the circulation of the REVIEW among our own people, I will say that I give this matter my personal attention, to see that every family gets the REVIEW as far as possible. In looking over my diary I find twenty-four subscriptions for the REVIEW in the last ten months from our little company. For more than forty years we have had with few exceptions, the weekly visit of the REVIEW in our family. In fact, we hardly know what we could do without it. We look for the REVIEW with nearly as much interest as we do for the next Sabbath day. The REVIEW always keeps us in touch with the advancing light of the great threefold message for our time.

... It is the great medium which the Lord uses to speak to his commandment-keeping people.

The Answer to China

It is a stirring appeal that comes to us from China in this week's issue. Brother Pilquist states the case, and letters from Brother Anderson, the superintendent of the China Mission, and from the medical workers, second every word urging the need. Dr. Miller writes that so far as he knows, they are the only physicians in a province of twenty-two millions. The workers find their hands full day by day, but feel the pressure of need of some place for teaching and caring for those who throng them. They feel that the facilities asked for are essential, and one thousand dollars secures them for all time, as that is what a ninety-nine year lease means to us. Surely the request is a reasonable one. The General Conference Committee has returned answer that definite assurance can not be given until the reports from the week-of-prayer offerings come in, and the estimates for all the fields are made up. When the definite answer goes, a draft for one thousand dollars must go with it. In justice to all the fields, we must wait a little—unless some one or two individuals, hearing the call, should find that God had enabled them to send the answer without delay. We make no general appeal for small gifts in such cases; for the needs in all the fields are such that a hundred places might readily open calls for subscriptions. But sometimes when reports

of special needs come from newly opened fields, such as this from China, some one or two individuals feel it a privilege to make special provision to supply the need. The facilities are desired only as a base of operations for hastening the third angel's message, with its warning of the coming of the Lord, among all China's millions. As people come long distances with hopeless cases, as of blindness, incurable so far as human skill is concerned, our workers can point them to the coming One, and they suggest that it will be a glad experience when, if to the glory of God, even the blind may receive sight, in the closing work. We are all surely remembering to thank God that still his hand holds in check the winds of strife in the far East, giving us still further opportunity to sow the seeds of truth in time of peace.

W. A. SPICER, *Secretary*.

Another Call

AGAIN we would call the attention of the stockholders in the Review and Herald Publishing Company, of Battle Creek, Mich., to the matter of transferring their stock so that it can be used in the publishing work at Washington, D. C. In order for this stock to be made available, it must be signed over to I. H. Evans, Trustee, who has been appointed by the General Conference Committee and the Review and Herald Board to attend to the matter of closing out the old company. All who are willing thus to transfer their stock, so that it can be used in the publishing work at Washington, D. C., should attend to this matter at once.

Take your certificate of stock, and turning it over on the back, sign it on the dotted line below the printed matter, and forward to I. H. Evans, Review and Herald, Battle Creek, Mich.

If you can not find your certificate, please drop a line to I. H. Evans, as above, and he will send you a blank that will answer the purpose.

This matter ought to be attended to at once. Will not all our brethren and sisters who read this notice see that their stock is promptly assigned?

The Practical Working of a Good Plan

COLLEGE VIEW, NEB., Jan. 26, 1904.
 Elder A. G. Daniells,
 Washington, D. C.

DEAR BROTHER: Our First-day offerings in the College View church during the first seven months of 1903 amounted to only \$18.52. During the last five months of the year, or from the time we adopted the ten-cent-a-week envelope plan, our weekly offerings amounted to \$343.18. In other words, the result is *hundreds of dollars* under the new plan, against almost *nothing* under the old. I think this speaks well for the systematic ten-cent-a-week plan, especially when the use of the little envelopes is adopted, as we have adopted them here,—placed them in little pockets on the backs of the seats, so that everybody can get one without fail every time he comes to church.

Sincerely your brother,
 W. A. COLCORD.