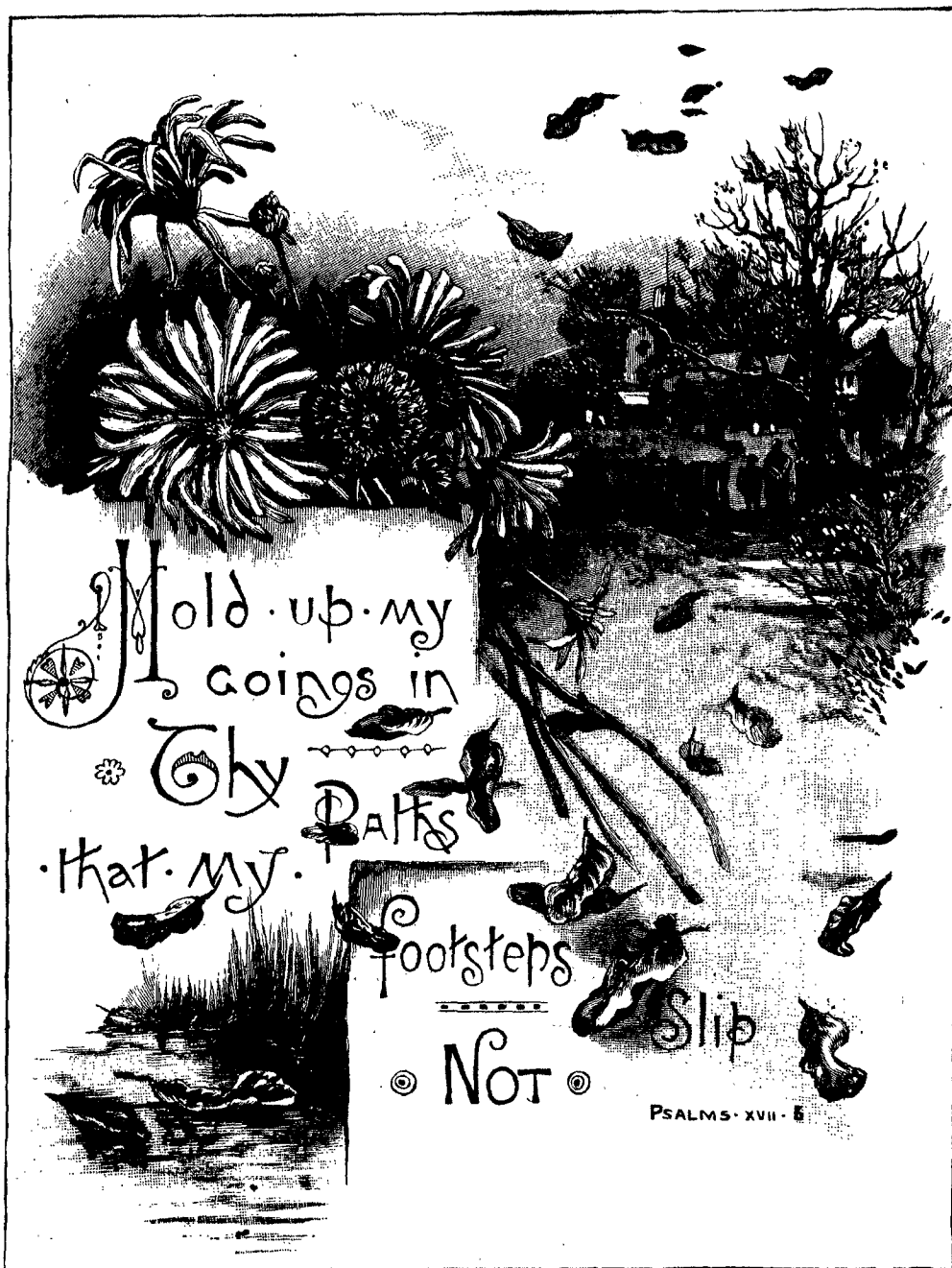


# The Advent REVIEW AND HERALD And Sabbath

Vol. 79

BATTLE CREEK, MICH., TUESDAY, DECEMBER 2, 1902

No. 48



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

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## Editorial

### Sound an Alarm

THROUGH the prophet Joel the Lord sends the instruction, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain." This is not a message of warning to the world in wickedness. It is "in Zion" that the trumpet is to be blown. It is "in my holy mountain" that the alarm is to be sounded. It is a call to the people of God themselves. The meaning of the form of expression used is made clear by considering what it meant in the camp of Israel to blow an alarm. Here is the instruction which the Lord gave to Moses: "When ye blow an alarm, then the camps that lie on the east parts shall go forward. When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm." The sounding of the alarm call on the trumpet was a summons to the people for a movement forward. It meant to break camp and to advance. And the Lord himself gave the signal for every advance through the pillar of cloud. "Whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed." Thus the Captain of the Lord's host clearly indicated the time for the advance, and the blowing of the alarm was the means of announcing the call to go forward. And every advance was made in this way. These things are recorded for our instruction. The Lord has clearly indicated to us his desire for an advance move. "Our

General, who never makes a mistake, says to us, 'Advance. Enter new territory. Lift up the standard in every land.' . . . Our watchword is to be, Onward, ever onward. The angels of God will go before us to prepare the way. Our burden for the 'regions beyond' can never be laid down until the whole earth shall be lightened with the glory of the Lord." These are the marching orders, and the servants of the Lord should now "blow an alarm," that the people may move forward as a solid body in orderly array. Let every one heed the summons to break camp and move on.

### Sufficient Grace

THERE is neither exception nor limitation to the promise, "My grace is sufficient for thee." Both the fullness of the supply and the greatness of the power of God's grace constitute the guarantee of this promise. It may be fully depended upon without any fear of failure. It may help us to appreciate this if we call to mind some of the expressions used in the Scripture in speaking of the grace of God. Here are three or four: "the abundant grace;" "the exceeding grace of God;" "the exceeding riches of his grace;" "the manifold grace of God;" "the grace of our Lord was exceeding abundant." And not only are we thus assured of the abundance of the supply, but we also have the blessed assurance, "The Lord will give grace." Those who have passed through severe trials and have proved these promises have gained a vantage ground upon which they can stand in further conflicts. When every earthly dependence has failed, and a distressed servant of the Lord has sought for needed grace "with strong crying and tears," and has found that "he giveth more grace," what confidence in God it begets in his soul! He finds that his strength comes from a sense of his own utter weakness and helplessness as he listens to the comforting declaration of the Lord, "My strength is made perfect in weakness." Through what seems to be a bitter experience he learns to distrust self more completely and to trust in God more fully. He puts into his character building material which has been tried in the fire. He learns more of "the power of his resurrection" by partaking to a larger degree in "the

fellowship of his sufferings." This is a time when we all need to learn these very lessons. We are certainly in the shaking time, and the experience of each one will be tested as a preparation for the closing scenes before the coming of the Lord. Only "the exceeding grace of God" can sustain us and give us the victory in this hour. Without this we shall fall by the way. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Our God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

"In want my plentiful supply,  
In weakness my almighty power,  
In bonds my perfect liberty,  
My light in Satan's darkest hour;  
No trouble can my soul appall:  
Thou art my life, my heaven, my all."

### The Promised Return

THERE is nothing more certain than that the Saviour will come again for his people whom he has redeemed. In his last prayer just previous to his passion, he said: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." There is now "a great multitude, which no man could number," who are quietly sleeping. They fought the good fight, they finished the course, they died in hope. He who was their hope in life has not forgotten them. They will come again from the land of the enemy. "Thy dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of light [the dawn], and the earth shall cast forth the dead." The return of Christ marks the time of the resurrection of the righteous. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." This was his promise to the disciples: "I will come again, and receive you unto myself." And so at the second coming of our Lord both those who have fallen asleep in Jesus and those who are translated will together enter upon the enjoyment of the answer to that last prayer of the Saviour that his own might be with him. "For the Lord himself shall descend from heaven with a shout, with

the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and *so shall we ever be with the Lord.*" Is it any wonder that the promise of the return of the Saviour brings joy to the heart of the true believer? Ah, then we shall be with him.

"And I shall see him face to face,

And tell the story, saved by grace."

We are now in the time of the promise. The "signs in the sun, and in the moon, and in the stars," which have been fulfilled, show that "he is near, even at the doors." We may now apply the words of the Saviour, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." What a blessed hope! Let the good news of the speedy return of our Lord be sounded out among the nations. Let all that we have and all that we are be consecrated to the one work of hastening the coming of the blessed Master. So shall all our hopes be consummated.

### All the Fullness of God

No one can read the epistle of Paul to the Ephesians without being struck with the bountiful provision made for the Christian, and the boundless privileges conferred upon him.

In Eph. 3:14-21 the apostle gives one of his glowing and cumulative descriptions, laying before us in progressive steps the great provisions made for the follower of Christ, and the marvelous powers made ready to his hand in his conflict with sin. He goes through his argument step by step, leading us up to loftier heights, and expanding our field of vision, till we are brought to measure the immeasurable, and span the length, breadth, height, and depth, and to "know the love of Christ, which passeth knowledge," and to possess "all the fullness of God." Then he commends us unto him that is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Then, in grateful adoration, the apostle ascribes all power to him, in these words: "Unto him be glory in the church" through all space and "throughout all ages, world without end. Amen." In the preliminary part of this wonderful prayer, he says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, . . . that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able," etc., as already quoted.

The ability to "comprehend" and "measure" was the subject of the apostle's prayer. Observe how he prays;

how wisely he arranged his petitions. The deepest thoughts in the heart of a spiritual man are sure to come out in his prayer. Hear a man of God pray, and you hear the real man speaking. And when such a man as Paul prays, we may well be all attention to every syllable. His prayer is an ascending one. Each petition rises higher than the preceding. And meditating on this prayer is something like ascending an Alpine peak. You will see that in order that a man may be filled with "all the fullness of God," there must be an inward strengthening. "There are spiritual faculties, as well as mental, and it is absolutely necessary that these should be strengthened by the Holy Ghost if we are to apprehend anything of Christ in all his fullness. The Spirit of God takes us down, if I may so express it, to the shore of the ocean of redeeming love, and as the soul drinks it in, new life and new power flow into every part of the spiritual system. Then, following that first petition, comes, "That Christ may dwell in your hearts by faith;" that is, by an ever-acting faith on our part, a whole Christ may be received, and a whole Christ may be retained within the soul."

"How many there are who only know what it is to have a Christ in the Bible. They know what it is to have a portrait of Christ, and they gaze with rapture upon it, and yet know but very little of what the apostle meant when he said, 'That Christ may dwell in your hearts;' that he may be no mere portrait, no mere bright idea; but that, enshrined within your soul, there may be a living Lord. Then you see how naturally comes the following petition: 'That ye may be filled with all the fullness of God.' Consider what it is to be filled with all the fullness of God. I take it that it is to have as much of God within us as our nature will contain; to be as full of God as the temple of old was full of Jehovah's presence. The apostle prays that the Ephesians may have God in their chambers of imagery, God in their motives, God in their meditations, God in their contemplations, God filling their entire manhood. The central thought in this passage is the ability and willingness of God, in Christ, to do according to every possible measure of human need at every possible time. If we realized this, what a changed aspect it would give to this poor life of ours."

—Penny Pulpit.

Christ is said to dwell in our hearts by faith. The soul then accepts of Christ entirely as prophet, priest, and king. To those in whom Christ thus dwells, he is made of God "*wisdom*," to cure their ignorance and folly; "*righteousness*," to abolish their guilt; "*sanctification*," to renew their natures; and "*redemption*," to free them at last from the grave, and bring them to glory.

The apostle does not say, God "is willing." That is unnecessary. He turns the gaze of the Ephesians upon the wonders of God's power,—God "is able to do,"—and connects it with the love of Christ, and the fullness of God, of which he had just been speaking. He "is able to do exceeding abundantly above all that we ask or think." The word here is peculiar. It means "out of measure," surpassingly, transcendently, "breaking over all bounds" of our comprehension. We feel its force more and more when we take in connection the whole of the glowing context in which the language labors hard to indicate the greatness of the idea. We have to comprehend the "incomprehensible" and to measure the "immeasurable." The measure of what God will give is limited only by his power to do; and its lineal extent is limited only by the love of Christ, which "passeth knowledge;" and both the strength of God and the love of Christ are summed up in that amazing expression, "All the fullness of God." It is not only abundantly that he is able to do, but "exceeding abundantly above all that we ask or think."

Cecil says, "Our Heavenly Father always sends his children the things they ask, or *better things*; he answers their petitions in kind or in kindness. While we think only of our ease, he consults our profit."

A gentleman passing a church one day with Daniel Webster, asked him, "How can you reconcile with reason the doctrine of the Trinity?" The statesman replied, by asking, "Do you understand the arithmetic of heaven?" U. S.

### Studies in the Gospel Message The Real Presence

THE subject of the Sabbath-school lesson for December 13 is, Taking Away the Real Presence.

Christianity is Christ. It is not simply true that Christ is the central figure in Christianity, but he is the sum of Christianity. The gospel is "the gospel of God . . . concerning his Son Jesus Christ our Lord." And the Christ of the gospel is the divine Son of God, who veiled his divinity with humanity, and "set up his tabernacle in the midst of our human encampment." He was conceived of the Holy Ghost, born of the virgin Mary, and in him divinity and humanity met. The purpose in this is thus stated: "All this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and his name shall be called Emmanuel, which being interpreted is, *God with us.*" The Christ of the gospel is also "the Lamb of God, which beareth the sin of the world." "He became the living sacrifice for a fallen world." He was crucified, he was raised

from the dead, he ascended into heaven, and is now "a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." "Him did God exalt at his right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins." And to-day "we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." This is the Christ of the gospel, "the Lord's Christ." Any so-called gospel which does not set forth the divinity of Christ and his divine work in all these particulars with clearness and a power unto salvation from sin is simply a perversion of the gospel of Christ. Beware of such a false gospel. It is not "the everlasting gospel" which is to be preached "to every nation, and kindred, and tongue, and people."

We cannot be sure that people believe in the Christ of the gospel simply because they profess to believe the Bible, and express themselves in the language of the Bible. It makes a vast difference whether one comes to the Bible with his ideas of the gospel already formed from the writings of men or from his own reasonings, and uses the language of the Bible simply as a means of conveying to others his previously formed ideas, or whether he comes to the Bible with a mind free from human conceptions of God and Christ and the way of salvation, and permits the language of the Bible both to give him his ideas and also to provide the forms of expression through which these divinely revealed truths shall be imparted to others. In the former case we have man-made conceptions of the truth hiding themselves under God-given forms of the truth. This is the wolf in sheep's clothing, and it is the most dangerous way in which error can be taught. By a confusion of terms, by an interpretation of Scripture which is mere sophistry, and by such an application of Bible texts as utterly disregards the context and the general tenor of the Scripture as a whole, the entire gospel is perverted, and the thoughts of men are put in the place of the thoughts of God. It is in this very way that "the Lord's Christ" is shut out of the gospel, the church is deprived of her divine head, and Christianity becomes a mere system of human speculation; for Christ is "the Word of God,—God's thought made audible," and when the thoughts of men are substituted for the thoughts of God, then we have simply a

human Christ, "a good man" in the place of the God-man.

These are the methods which the papacy has employed through which to subvert the gospel, and to put man in the place of God. By this deceptive way of working it has taken away from the church the real presence of Christ, *the continual One*; and therefore, although it claims to be the only true church, "the mother and mistress of all churches," the fountain and preserver of Christianity, it is in reality no church at all, but a mere human organization, the corrupter of pure Christianity. The Roman Catholic Church has not openly discarded the Bible, but it has put tradition above the Bible. "Tradition is to us more clear and safe." In this way the word of God becomes subject to the mind of man, and thus ceases to be any longer the word of God. "The great error of the Romish church is found in the fact that the Bible is interpreted in the light of the opinions of the 'fathers.' . . . But the word of God is not thus to be interpreted. . . . The will and voice of finite man are not to be interpreted as the voice of God." Having thus throttled the word of God so that it is no longer "quick and powerful," the way was open for any kind of error which the human heart, inspired by Satan himself, could invent.

The Roman Catholic Church does not professedly set aside Christ and his gospel, but it puts forward the pope as "Christ's vicar and God's vicegerent." It teaches that "the pope is as God on earth." The next and natural step after this blasphemous assumption is that the pope is given a place above God, and "the people think of the pope as the one God that has power over all things in earth and in heaven." Thus God's word no longer has authority in the church, and God in Christ is no longer the head of the church. All that is divine is taken away, and the gospel is no longer "the power of God unto salvation."

The Reformation of the sixteenth century was an effort to restore to the church that which had been taken away. The Bible was given to the people in their own language, and they were taught to read it as the voice of God to them. They were encouraged to fasten their faith directly upon Jesus Christ as the one only Mediator and Saviour, and by coming to God through him to "receive forgiveness of sins, and inheritance among them which are sanctified by faith" in Christ. As long as the Reformers held to the principles which they themselves laid down, there was a great power in their movement, and through their message souls were delivered from the bondage of sin. But when they or their successors began to depart from their own principles, then divisions sprang up, and different sects began to appear. All the great religious move-

ments since the Reformation have been a more or less direct effort to return to the simple truths which were the power of that struggle for the restoration of the primitive gospel of salvation from sin through individual faith in Christ as a personal Saviour. Each one of these great movements has progressed with much promise of success up to a certain point, and then its purpose has been largely thwarted and its power sacrificed by harboring within itself, under one form or another, the very false principles which it started out to reform.

A glance at the situation as it is in the religious world to-day will furnish satisfactory proof for these statements. Almost every one of the great Protestant denominations has largely ceased to be a powerful factor in reforming the evils which have threatened the life of Christianity because it has itself become so thoroughly permeated with the same evils. The so-called "higher criticism" has destroyed the faith of many in the word of God as a divine authority in the church, the merely human conception of Christ as a good man has taken away from many the real presence of God in Christ as a divine Saviour, and the different shades and phases of the doctrine of natural immortality have led many others into the mazes of Spiritualism, theosophy, and speculative philosophy (either openly or almost unconsciously), until the Protestantism of to-day has degenerated in many places into an image of the papacy,—a form of a genuine Christianity without its power.

About half a century ago a people arose, who afterward took the name of Seventh-day Adventists, called out in the providence of God to do the final work of reform. They have been the messengers of light and truth to the world. They have held up the Bible, and the Bible alone, as a sufficient rule of faith and practice, and have taught a faith in Jesus Christ which would reveal itself in salvation from sin and in obedience to all the commandments of God. It has been a distinct call to a return to primitive Christianity as a preparation for the soon-coming Saviour. Need any one be surprised if Satan should make a determined effort to wreck this reform movement in the same way that he has attempted to overthrow all the others,—by introducing into it a leaven of false teaching which will rob the gospel message of its power to cope with the subtleties of a heathen philosophy under whatever guise they may appear? This power is found in the presence of a living Christ, who is present by his representative, the Holy Spirit. This blessing comes to us through the ministry of Christ, our high priest in the heavenly sanctuary. Any teaching which tends to weaken our faith in this very definite thing is a long step toward taking away

the real presence from us by substituting a human conception of the presence of God for the reality of his presence in Christ through the Holy Spirit. It is time that a warning note should be sounded within this denomination. It is no time now to exchange the simple but powerful truths of this message for a sort of spiritual philosophy. There is danger that the messengers shall lose their message, and be used to spread the very false principles which they started out to expose and overthrow. We need now to apply to every teaching, whether within or without the denomination, the divine test, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Beware lest any one take away from *you* the real presence.

### Strange Sights for Angels to See

A LITTLE verse from the German says:—

"The angels from their home on high  
Look down on us with wondering eye,  
That where we are but passing guests  
We build our strong and solid nests,  
But where we seek to dwell for aye,  
We scarce take heed a stone to lay."

The angel Gabriel appeared to Daniel, and explained to him the meaning of a prophetic vision, over five hundred years before Christ. Just before John the Baptist was born, he also appeared to Zacharias, saying, "I am Gabriel, that stand in the presence of God."

The angel had seen kingdoms rise and fall, and men devoting their efforts to this or that fond plan, had perished, and had been forgotten by those who followed them.

And all the time God was carrying out his purposes, and seeking to save those who, here and there, were willing to make him first in their thoughts. But most of the human family have chosen the things which they could hold but for a little time.

And now, to this day, the same sight must meet the angels of heaven. Not Gabriel alone, but "all" the angels are sent forth to minister to those who shall be heirs of salvation. Heb. 1:14.

They see the world hastening on to the day of God, for the most part careless of eternal interests.

Dreams of empire and colonial expansion, and the struggle for place and power and for necessary food and raiment take up the thoughts of men.

How strange must the sight be to the angels, even after these thousands of years, to see the human family chasing after the unabiding things of earth, and giving little or no thought to eternal realities. Those realities are not vague and undefined to the angels, who see

God's face in the courts of heaven. Yet they see men making choices continually—taking practical common-sense views of life, men call it—which show that the darkened minds of men weigh things of this life against all the kingdom of heaven.

And now, while God's church on earth is commissioned to carry the final message of Rev. 14:6-12 to all the world, the angels are our helpers. The whole work is represented by an angel flying in the midst of heaven, carrying the gospel to every nation and tongue.

All heaven is astir now, and the angel messengers are going to and fro from God's throne in heaven to this perishing world. Never was there such activity, we know; for the time of the final conflict has come. Even Satan engages with greater wrath than ever, knowing that he has but a short time.

Now, while Christ's ministry in the sanctuary above is drawing to its close, shall not all heaven see a people humbling their hearts before God, putting away sin, and partaking of the energy of heaven in going forth to bear this glorious message to the world?

"The coming of Christ to this world will not be long delayed. Let this be the keynote of every message."

W. A. S.

### Open Doors in Europe

THE pressure of other work prevented me from furnishing last week's REVIEW with an article on "Open Doors in Europe." In order to refresh the minds of the readers with the statistics presented in my former article, I will restate some of them.

The territorial area of the European General Conference is seven and one-half million square miles—more than twice the size of the United States.

The population is five hundred million—one third of the entire population of the world, and six times that of the United States.

There are thirty nations, thirty languages, thirty governments, and twenty rulers.

Scattered over this great field are eight thousand Sabbath keepers, three hundred churches, and one hundred and seventy-eight regular gospel workers. The annual tithe paid is forty-three thousand dollars.

The United States, with only one sixth of the population, has seven times as many believers, six times as many laborers, and twelve times as much tithe.

In the United States there is one Sabbath keeper for every thirteen hundred people; in the European field there is one for every sixty thousand people.

In the United States we have large printing houses, and many schools and sanitariums. In the European field these facilities are few and small.

Is it not perfectly clear from these figures that the cause in the United States should share its abundance with the European field? Why should a State with only two million people have three thousand believers, fifty preachers, and twenty-five thousand dollars yearly tithe, while Scotland, with five million people, has only forty believers, two preachers, and four hundred dollars tithe annually? No good reason can be given. The only reason why such conditions exist is because this message has been preached in that State thirty years, and in Scotland only one year.

About one year ago one of our ministers went to Scotland to preach the third angel's message. He located in Glasgow. From the first he found the people ready to hear the message he had to present. Some good preparatory work had been done by a faithful canvasser. During the year forty or fifty people have accepted the truth.

At the close of the London Conference last May, two of the canvassers who went with the company of ten to Great Britain were sent to Scotland. Two months later I met these canvassers at the Leeds camp meeting. They reported large sales, and also stated that they had never met a kinder people anywhere. They brought an earnest, intelligent young Scotchman to the camp meeting to be baptized. This young man had his attention first called to this message by these canvassers. He was the first fruits of their labors in Scotland. The fact that they were able to gather this sheaf so soon, shows how white and ready the field is for the harvest.

What is true of Scotland is true of other parts of Great Britain, and of many other countries on the Continent. Two years ago a young minister was sent to Hungary to learn the language, that he might preach this truth to that people. When he entered that country, there were but very few Sabbath keepers there. During the two years that this brother has been learning the language, he has been working alone for the people, and nearly two hundred have accepted the truth. This is convincing evidence that the Lord has gone before us into all lands, and that he is pouring his Spirit upon all flesh, and preparing hearts to receive his last message of warning to the world.

While in Europe last summer, I had the privilege of visiting one of our ministers who had recently located in Prague, Bohemia. Although this minister had been working in that city only a few months, and had never before come in contact with the Bohemian people, twenty or thirty had accepted the truth. Those I met were as warm hearted, zealous Sabbath keepers as I have found anywhere in my travels. This minister assured me that he had



never enjoyed ministerial labor anywhere more than in Prague.

All parts of Europe in which earnest, faithful work is being done bear testimony that the fields are white, ready to harvest. Again I say that the reason why there are so many more believers and laborers and so much more tithe in the various States of America than in the different countries of Europe, is because the message has been preached so much longer in the States than in Europe.

But let us return to our statistics. The Scandinavian Union Conference has three organized union conferences and two mission fields. The conferences are Denmark, Norway, and Sweden. The mission fields are Finland and Iceland.

The population of this union conference is 12,500,000. The number of Sabbath keepers is 2,165, and there are twenty ministers. There is one school in operation, also a printing establishment, and there are two sanitariums and three treatment rooms.

In many respects Scandinavia is a most promising field. When the truth was first presented there, it was readily accepted, and excellent conferences were established. Many promising young men and women were trained in the simple training school conducted by the laborers. These young people have been true to the Lord, and are now bearing heavy responsibilities in different departments of the work. But Scandinavia needs more laborers. Denmark, with two and one-half million people, has but four ordained ministers, and two licensed preachers. One of the ordained ministers is president of the union conference, and another is editor of the Danish paper. We are pleased to report that Elder Lewis Christian, of Chicago, has recently gone to Denmark to strengthen the staff of workers in that conference.

Once Denmark had a school, but it has been discontinued. The educational work in that conference should be started again by the establishment of at least a small training school. This would give the young men and women an opportunity to prepare for efficient service.

The medical work in Denmark is prospering. The Skodsborg Sanatorium is the leading medical institution of our cause in Scandinavia, and most of the time has as many patients as it can provide room for. During the summer months, many guests occupy rooms outside the building, and take regular treatment. Dr. Ottosen and his consecrated staff of helpers endeavor to make this institution a preacher of the third angel's message. Many people of standing and influence from all parts of Scandinavia, and even from Germany and Switzerland, patronize the Skodsborg Sanatorium, and from it carry some knowledge of the truth for this time.

Since the financial crisis of two years ago, the blessing of the Lord has been especially manifest in the different conferences of Scandinavia. Earnest efforts have been made by the leaders to place the finances in good shape. The efforts of the American brethren to pay the creditors of the Christiania publishing house have brought new life and courage to the Scandinavian brethren. While they have rejoiced to receive this help from America, and to see the cause of God in their country saved from dishonor, they have at the same time put forth the most earnest efforts to wipe out all their debts, and to build up the cause in all its branches. God is blessing their efforts, and new life and large results from labor are being seen.

Finland is a mission field of the Scandinavian Union Conference. It has a population of two million six hundred thousand. In the western part of Finland there are about three hundred and fifty thousand people who speak the Swedish language. It is in this part of the country that we have begun our work. At present we have two ministers at work in Finland. The last report from them stated that at the close of 1901 there were sixty-five Sabbath keepers in that country. The tithe for the year was \$540.52. That is over eight dollars per member,—a large tithe compared with what is paid in many of our rich States. During the first four months of this year those poor people paid four hundred and thirty-five dollars tithe.

Owing to the repressive religious laws of the country, our laborers experience many difficulties in preaching the truth, and in selling our books and papers. All our Sabbath keepers must remain members of the Lutheran, or state, church, and pay to it their annual dues. When our minister enters a city to preach, he must notify a minister of the state church, and invite him to attend. This state preacher can permit the meetings to continue, or he can close them. In order to sell our literature, one must have a recommendation showing that he is a good Lutheran, a license from the censor, and a passport from the police.

Yet with all these difficulties, our brethren are working away, and God is blessing their labors. They are gathering out a people for translation. They have sold fourteen thousand copies of "Prophecies of Jesus," and thirty thousand of "Steps to Christ." At the present time they are selling two thousand copies of their Finnish paper, *The Signs of the Times*, every month. One person who lives in a remote part, and whom the ministers have never met, sells one hundred copies each month.

These dear people in Finland have recently been brought under the Russian government, and are fast losing their civil and religious liberty. The greatest

blessing that can come to them is the third angel's message. They are ready for it. Shall we not extend to them our sympathy, prayers, and means? All Scandinavia is a beautiful field, and its doors are wide open for our messengers. Why should not every person who can speak the Scandinavian language give his whole time and energies to that people? Why should not Scandinavia, including Finland, be supplied with a larger staff of earnest workers?

Brethren, let us arouse to the opportunities and demands of this hour.

A. G. DANIELLS.

THAT church which rests upon a principle first made conspicuous by the Roman emperor Constantine, who bargained with the bishops for their support in civil affairs in return for his support of their ambitions in the religious realm, remains true to the policy thus bequeathed it, in the course it would pursue in the Philippine Islands. The Catholic "apostolic delegate" at Manila, in a recent public address to Governor Taft, said:—

It will be my first and principal thought to see that your authority is upheld and respected everywhere in the islands by those dependent on me, and I need hardly say that I expect your excellency to do the same for mine and for all the authorities of the church in general.

"I will uphold your authority in the islands if you will uphold my authority and that of the Catholic Church." This is what the representative of Rome proposed. Governor Taft in his reply showed that he fully appreciated the significance of the use of the word "authority." In his language that term was conspicuous by its absence. He said:—

The property and the rights of the church must be observed and protected by the government. What those rights are, when in dispute, unless they are settled by an agreement, must be determined by the courts of justice. The preservation of those rights is the duty of the government of these islands, not only by virtue of the Treaty of Paris, but by virtue of the Constitution of the United States and of the principles of American jurisprudence, which are so deeply seated in the political creed of every American that they cannot be departed from.

"Authority," said the "apostolic delegate." "Rights," said Governor Taft. The Philippine governor, and the United States for which he spoke, have nothing to do with the "authority" of the Catholic Church. Rome failed to gain a recognition of her authority and a promise to uphold it from the United States government, but she is constantly seeking for it, and will make another attempt at the next favorable opportunity.

## 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.

### The Shadow of the Rock

In the shadow of the Rock  
Let me rest  
When I feel the tempest shock  
Thrill my breast;  
All in vain the storm shall sweep  
While I hide,  
And my tranquil station keep  
By thy side.

On the parched and desert way  
Where I tread,  
With the scorching noontide ray  
O'er my head,  
Let me find the welcome shade,  
Cool and still,  
And my weary steps be stayed  
While I will.

I in peace will rest me there  
Till I see  
That the skies above are fair  
Over me;  
That the burning heats are past,  
And the day  
Bids the traveler at last  
Go his way.

Then my pilgrim staff I'll take,  
And once more  
I'll my onward journey make  
As before;  
And with joyous heart and strong  
I will raise  
Unto thee, O Rock, a song,  
Glad with praise.

—Ray Palmer.

### The Results of Rejection

MRS. E. G. WHITE

CHRIST'S lament over Jerusalem was for those also who to-day have had great light, and who have seen wonderful manifestations of his power and goodness, but who have not fulfilled God's purpose for them. Those who hear the voice of God and co-operate with him, using their capabilities in his service, will receive his blessing. But those who forget his instruction, and follow their own way, are a dishonor to him. A time will come when their wrong course of action, with its results and consequences, must be met.

"Whosoever heareth these sayings of mine," Christ declared, "and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Christ uttered a fearful denunciation against those who, though privileged to have him among them, did not profit by his ministry. "Woe unto thee, Chora-

zin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

The calamity that was soon to come upon the Jewish people was no greater than they deserved. They had been given the best of opportunities, but they did not accept the truth that would have made them wise unto salvation. They heard the message of John the Baptist, but it did not lead them to repentance. They trifled with the things of eternal interest. Christ made every effort to bring them to a realization of their true position, that they might repent and be saved. But, filled with proud conceit, they rejected his warnings and despised his entreaties.

The Jews misrepresented Christ, and John his forerunner, saying of John, "He hath a devil." They imputed his severe denunciation of their sins to satanic inspiration, saying that he was not in his right mind, that he was a poor hypochondriac, full of fancies, led by a crazed imagination. And of Christ they said, "Behold a man gluttonous, and a winebibber, a friend of publicans and sinners."

### Salvation Offered to All

In sorrow Christ wept over those who, having the plainest evidence of his divinity, turned from him. His heart was filled with sadness as he thought of the result of their rejection of the message he came from heaven to bring to them. But he rose above his painful thoughts, and offered God thanksgiving, saying, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."

Christ looked up to heaven with gratitude for the security of the covenant of redemption. Looking round on the people, beyond the priests and Pharisees, he made an offer of salvation to all the children of men, high and low, rich and poor, learned and unlearned. To all he offered a balm for the sorrow and pain that are brought by sin. All are invited to unite with God in the covenant of grace.

In our work to-day we shall meet with the same spirit that Christ met in his day. The world is filled with the same baleful influence that led the Jews to reject Christ. Transgression is developing in a most marked manner. We shall meet with those who have received light and evidence, but who in their perversity reject all that does not harmonize with their own plans, persisting in the deter-

mination to follow their own way. They refuse to receive truth themselves, and do all in their power to lead others to regard with indifference the word of the Lord.

The greatest scholars, the greatest statesmen, will in these last days turn from the light, because the world by wisdom knows not God. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. . . . God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are."

Men who are learned in the wisdom of the world may think that they can explain the mysteries of the world; but in the explanation of the mysteries of the gospel, babes and children in Christ are far in advance of them. Those whom the world account unlearned and ignorant men may be chosen by the Lord as teachers, because he sees that they are willing to learn as well as to teach. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." The power that brings success is of God.

The truth is to be placed before the great men of the world, that they may choose between it and the world. God is not the author of their ignorance. He sets everlasting truth before them,—truth that will make them wise unto salvation,—but he does not force them to accept it. If they turn from it, he leaves them to themselves, to reap the fruit of their own doings.

### Whom Shall Man Worship?

#### A Pertinent Question Just Now

THIS question is as old as the human race; and the question, Who ought to receive worship? is as old as the rebellion in heaven. It did not come into either heaven or earth until the justice and sovereignty of God were challenged by the father of sin. And so the controversy and conflict from then till now has been over the matter of loyalty, obedience, reverence, worship. It is as great an issue now as it ever was—indeed, it is reaching its culmination in this very age, as we shall see.

The man Adam met the question, and fell before it. Disobedience was the proof of his disloyalty; disobedience showed his worship of another out of harmony with the One he should have served; obedience is one of the highest forms of worship. As all the offspring of Adam fell in his fall, so there came One who was to meet the same test, and who, if he met it successfully, would open a way whereby all men might rise and stand in his triumphant stand. He came; he met the test in the personal presence of the fallen rebel, and he tri-



umphed gloriously over the common enemy of God and man. In the example of his own life, Jesus Christ answered truly and fully that question for all time.

So now when voices are calling to us from every side, when scores of standards are being raised, we ought to know what is the true standard and the true voice. Otherwise we shall be deceived, and ruined eternally. As God is not a God of discord, there can be but one true standard, one true voice. All others, all that are not in perfect harmony with this standard, this voice, are false; either counterfeits of the genuine or open or secret enemies of the true. He who worships anything but God has listened to one of these voices of deception, and has placed himself under one of those false standards. It makes no difference what that other object of worship may be, to worship it is to range one's self on the side of the enemy of God. The worship of self is such a worship, and he who performs it is on the side of Satan and against God.

Self-worship is a religion that is very much in evidence at the present time. It is not confined to sect. It is manifest wherever the Spirit of God has not come into the heart to soften and subdue the elements within us that would war against God. We may be made to think we are doing God service while we are burning incense to this idol, and so serving under the banner of sin. This worship of self is not the mere serving and pleasing of self, known as selfishness. It is a specific act of worship performed as self-worship. It is the dogma of a cult or cults in which the object of worship set before the individual is the "divinity within himself," the "good within him," the "God within him." The cults which teach these God-defying doctrines are becoming numerous. It is becoming "quite the thing" to be a member of one or more such. Those religions teach that we have God within us. That makes the human being divine in the mind of the believer in that doctrine, and then he is prepared for the instruction given by such a cult for his worship of himself. He is taught to sit down at some definite time each day, and slowly, carefully, and distinctly repeat to himself such sentences as these, and many more of similar import:—

I am ONE with Infinite Life.

I am HEALTH, for the indwelling Life is Health Itself.

I am STRENGTH, for the Eternal Good [by which they mean God] within me is Strength Itself.

I am HARMONY, for the Divine Mind is Harmony Itself.

I am LOVE, for the Infinite is Love itself.

I am WISE, for I know that God is Wisdom Itself.

I am TRUTH, for the Truth is Law of Being.

And so it goes on, attributing to the finite all the attributes of the Infinite. Whatever God is, that they claim to be; whatever he has, that they claim to possess. If they are a part of God, what he is they must be; and they claim that they are, because they have him within them-

selves. The ascription of all those attributes to self makes self a god. The repetition of those claims at recurring, designated periods is an act of homage, worship; and the deeds which go with it testify to the reality of that worship. With such the "I" is all, and the "I" is God.

This is the key and the kernel of the philosophic religions which are claiming such attention in the world to-day. Their adherents are multiplying rapidly. Every cult in which man is looked to in this way and set up in this way in the place of God is doing the work of God's enemy, and is inspired in that work by him who sought to usurp the throne of the Most High. That one said to Christ, Fall down and worship me, and all you see shall be yours. That would have made Christ the servant of Satan, second to Satan, instead of the servant of God and Redeemer of man, and would have stamped failure upon Christ's mission as Adam's sin did upon his. But Christ was more than equal to the test. He answered: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." And those words of Christ should be uttered by every man or woman to-day who is urged to turn from the worship of the true God to the worship of self, and consequently and unavoidably to the worship of Satan. The principle underlying that declaration should be made a part of the very life. That made Christ a victor, and it will make you a victor. The enemy is coming in like a flood. This is the standard which is lifted up for you in this crisis: "Thou shalt worship the Lord thy God, and him only shalt thou serve." Allow the enemy to gain no foothold in that citadel by flattering you with the possession of the attributes of divinity in a flesh which you know to be only frailty itself without God's sustaining grace.

Whom shall we worship?—If God be God, worship him; but if man be God, there is nothing worth worshipping in the universe. There is, however; and he is the Lord of our Righteousness, our Creator and Redeemer.—*Signs of the Times.*

### The Shoes for Christians

W. T. BARTLETT

EVERY man who wants to walk in safety through this present evil world must pay heed to the instruction to have his "feet shod with the preparation of the gospel of peace." Eph. 6: 15. Whoever leaves these shoes off when he goes out as a Christian worker will soon find himself forgetting his mission, and wrestling with flesh and blood.

As long as we have these shoes on, no matter where we go, we shall stand in peace. We may be surrounded with storm and tumult, but our feet will be resting on the peace of God, and by means of these shoes, we shall take that peace wherever we go.

These shoes are a part of the armor that Christ wore, and it was these that enabled him to stand so quietly among supercilious opposers, to carry peace into the midst of roaring seas and demoniac

madmen, and to stand before his unjust judges without answering their falsehoods.

Nor is their virtue merely a passive one. The wearer is carried by them where the wicked are who know no rest, preaching peace to them that are near and to them that are far off. The gospel of peace is no gospel unless it be proclaimed, for gospel means glad tidings. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

### "In Everything Give Thanks"

To give thanks to God is a duty. When we remember the multitude of his mercies, our hearts should overflow with gratitude. If our hearts are right, it will be so. Ingratitude is one of the basest conditions of mind. When one who has received many favors from a friend turns selfishly away, and forgets the interests of that friend, he is incapable of true friendship, and is lost to all noble principles. Every good gift is from God. To forget him while enjoying his benefits is a great sin.

In the morning when we wake, the first thought should be a thought of the mercy which has kept us through the night. At night before we close our eyes to sleep, we should give thanks to him for the mercies of the day. At the beginning of the year we should thank God for the opportunities which lie before us. At the close of the year we should recount the mercies of the past, and sing praises to our Heavenly Father, who has lengthened out our days and supplied all our need.

The Christian has special reasons for thanksgiving. He has more than the ordinary mercies of life. He has that without which life is vain. He has the Christian religion. When the apostle wrote, "In everything give thanks," he wrote to those who had been converted, for the most part, from heathenism. They had experienced a wonderful change. They had, indeed, been brought from darkness to light, from the power of Satan to the living God. But we were never in darkness as they were. We were born in the light. We opened our eyes in a land where Christian truth reigns. From the first we have known much about God and Christ and the gospel of salvation from sin. The Christian walks in the light, and rejoices in hope of the glory of God. How can a Christian be ungrateful?

But we are commanded to give thanks in everything. It is easy enough to give thanks when everything goes well. But when afflictions come upon us, are we thankful? Can we give thanks in the fires? This is a test of our faith. In nothing, perhaps, does the difference between a Christian and others appear so clearly as in his behavior in affliction. No philosophy ever taught men to rejoice and be thankful in the fires, and no man by nature ever rose to this exalted experience. But a Christian does not look on affliction as others do. He sees in it a blessing. "Tribulation worketh patience, and patience experience, and experience hope." "All things work to-

gether for good to them that love God." Therefore we glory in tribulation also. We do not have to wait until the day of eternity dawns to discover that tribulation is a blessing when sanctified by prayer and the Holy Spirit. We have the experience here and now. Some of the richest fruits of life have ripened on these branches. Some of the noblest traits of manhood have been developed in the fires. Men and women who have passed through sore afflictions have become more tender-hearted, more considerate of others, more charitable, more unselfish, more sympathetic, more humble, and more heavenly minded. By the grace of God they have learned lessons, won victories, and acquired dispositions in their trials which they never knew before. Good men would not exchange the good which they have gained through trial for great riches. Their losses have proved to be their greatest gains. What they feared most has become their strongest ally. A hymn from the Scottish Free Church Hymn Book expresses this thought with rare beauty:—

"My God, I thank thee, who hast made  
The earth so bright,  
So full of splendor and of joy,  
Beauty and light;  
So many glorious things are here,  
Noble and right.

"I thank thee, too, that thou hast made  
Joy to abound.  
So many gentle thoughts and deeds  
Circling us round,  
That in the darkest spot of earth  
Some love is found.

"I thank thee more that all our joy  
Is touched with pain;  
That shadows fall on brightest hours,  
That thorns remain,  
So that earth's bliss may be our guide,  
And not our chain.

"For thou who knowest, Lord, how soon  
Our weak heart clings,  
Hast given joys, tender and true,  
Yet all with wings,  
So that we see gleaming on high  
Diviner things.

"I thank thee, Lord, that thou hast kept  
The best in store.  
We have enough, but not too much  
To wish for more;  
A yearning for a deeper peace  
Not known before.

"I thank thee, Lord, that here our souls,  
Though amply blest,  
Can never find, although they seek,  
A perfect rest;  
Nor ever shall until they lean  
On Jesus' breast."

— *The Christian Advocate.*

### **The Exceeding Sinfulness of Sin**

SOME religious teachers make light of sin. According to their view, sin is not the most dreadful thing in the world. They tell us that it is only an infirmity, the result of ignorance, and may turn out to be a benefit rather than a curse. But this is not the doctrine of the Bible. This is not the verdict of an enlightened conscience. According to the Bible, sin is an evil for which it is not easy to find

a remedy. The wisest men of all the ages have made diligent search for an adequate remedy for sin. Sin is corruption. What can wash away the dismal stain and make the guilty conscience clean? "The wages of sin is death." What shall deliver us from the body of this death? Sin is an evil so dark and destructive that nothing less than the blood of the sinless Son of God is sufficient to save the soul that has been tarnished by it.—*Selected.*

### **Words to the World**

C. D. M. WILLIAMS

"HE that sent me is true; and I speak to the world those things which I have heard of him." John 8:26. In these last days some are saying that we have no right to use the teachings of Christ in the four Gospels for doctrine. Only the epistles are for doctrine: Christ, in his earthly ministry, taught only the Jews under the old dispensation. Therefore we have no need to take heed to his teaching unless the same thing is taught in the epistles of the apostles. But Christ says, "I speak to the world." "As long as I am in the world, I am the light of the world." Then while he was in the world, he was the light, not of the Jews only, but of the world, and the words that he spoke were to the world. "I am come a light into the world, that whosoever believeth on me should not abide in darkness. . . . I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." From these passages of scripture it is very plain that Christ had a message not only for the Jews, but for the world. And that the world will meet his words in the great day of judgment.

Let us consider some things that God sent his Son to proclaim to the world: "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28. By this we know of what Sabbath Christ is Lord. It is the Sabbath that, at that time, had been made for man, which can be no other than the seventh-day Sabbath. He does not claim to be Lord of a sabbath that is to come, but of one already in existence.

God, foreseeing that there would arise a power that would think to change his law, that part of his law that related to his Sabbath; and foreseeing that this same power would try to make man believe that Christ was Lord of a sabbath that man had made, sent his Son to proclaim to the world that the Son of man was Lord of the Sabbath that God had made for man. This was a warning to man that he might not be deceived by any false sabbath that might arise. So all man has to do when a false sabbath, or Lord's day, does come up, like the Friday of Mohammed or the Sunday of Rome, is to say, Is that the message which God sent to the world by his Son? Had men always gone back to this for

authority, no Mohammedan Friday or Roman Sunday would ever have been acknowledged by Christians as the Lord's day.

When God sends a message to the world through his only Son that Christ is Lord of the Sabbath that God has made for man, what right has man to send back a message to God that Christ is Lord of a sabbath that man has made for God? Whose words are we to meet in the judgment? Shall we meet man's testimony as to what day is the Lord's day, or shall we meet the message that God has sent to the world through his Son? Christ says, "The word that I have spoken, the same shall judge him in the last day." Dear reader, how shall we stand in the judgment?

### **What You Can Do**

"I THINK a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly, she can," rejoined her friend; "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide of the party.

"Can't I wear a white dress down into the mine?" she asked, petulantly.

"Yes'm," returned the old man. "There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

There is nothing to prevent the Christian wearing his white garments when he seeks the fellowship of that which is unclean, but there is a great deal to prevent him from wearing white garments afterward.—*The Lookout.*

### **For the Master's Use**

"KEEP my lips that they may be  
Filled with messages from thee."

The days are past forever when we said, "Our lips are our own." Now we know that they are not our own. And yet how many of my readers often have the miserable consciousness that they have spoken unadvisedly with their lips! How many pray, "Keep the door of my lips," when the very last thing they think of expecting is that they will be kept! They deliberately make up their minds that hasty words, or foolish words, or exaggerated words, according to their respective temptations, must and will slip out of that door, and that it cannot be helped. The extent of the real meaning of their prayer was merely that not quite so many might slip out. As their faith went no further, the answer went no further, and so the door was not kept. Do let us look the matter straight in the face. Either we have committed our lips to our Lord, or we have not. This question must be settled first. If not, O, do not let another hour pass! Take them to Jesus, and ask him to take them.—*Fran-ces Ridley Havergal.*



### Let Something Good Be Said

WHEN over the fair fame of friend or foe  
The shadow of disgrace shall fall, instead

Of words of blame, or proof of thus and so,

Let something good be said.

Forget not that no fellow being yet

May fall so low but love may lift his head;

Even the cheek of shame with tears is wet

If something good be said.

No generous heart may vainly turn aside

In ways of sympathy; no soul so dead  
But may awaken strong and glorified,

If something good be said.

And so I charge ye, by the thorny crown,

And by the cross on which the Saviour bled,

And by your own soul's hope of fair renown,

Let something good be said!

—James Whitcomb Riley.

### Opportunities, Improved or Neglected

LENORA A. ROLLES

WE find JESUS, when only twelve years of age, earnestly engaged in conversation with Israel's learned men, and all who heard him were astonished at his wisdom. To his mother, who was surprised at finding him thus employed, he said, "Wist ye not that I must be about my Father's business?" He felt the importance of improving every opportunity.

Jesus had been carefully trained by godly parents. His brain was not dwarfed nor benumbed by evil habits. His eyes were not blinded by sin. He was ready to see, ready to think, ready to act.

One of the greatest opportunities is given to man when a little life, fresh from the hand of God, is placed in his hand to train, to mold, to shape. Natural tendencies may be strong, but far better risk naturally evil tendencies, carefully trained, than the best of tendencies in a child turned loose to develop at will. The latter is the devil's opportunity to ruin the child.

Nothing but divine power can inspire the parents to lead, not drive. None but God can give the tact to reach the soul of the child. Not all at once can the character be formed, but little by little, precept upon precept. "Train up a child in the way he should go: and when he is old, he will not depart from it." Somewhere, sometime, the heart will be touched by the remembrance of the patient teaching and the earnest, faithful prayers.

Next in importance to the parent's opportunity is the teacher's. It seems natu-

ral for the child to copy the teacher. Her ways are his ideal. We find him imitating the tone, the dress, the walk, of the teacher. What an opportunity for doing good! The child-mind, plastic, unaffected, natural, is a fruitful soil in which to sow seed.

Teachers, parents, be not discouraged. Faithfully sow the seed, even though you may not realize such results as you desire. There will be happy surprises in heaven.

If a desire to do good comes into the heart, remember that it was planted there by God himself. He who numbers the hairs of the head does not give the desire to do good, and then withhold the opportunity to do something for him. We must put away our own ideas of what this work shall be. The very thing from which we are praying to be delivered, may be used by the Lord to give us the discipline we need. The joy of serving God is hidden from us until we are willing to serve him, willing to give him our powers, our talents, our strength.

We say, Yes, there are opportunities, but the obstacles are mountain high. Let us scale the mountains. Determination in the Christian life is fully as important as in the business life. We often fail to accomplish the desired object because we lack Christian courage, zeal, and energy. We must cry to God to anoint our eyes that we may see, and to quicken our understanding that we may know, and that we may be energized by the needs about us.

Home duties need not prevent work for God. Are there in our homes those who know not God? Do they find in us those Christian graces which speak silently of God and his power to keep us sweet always? or do they find us fretful and impatient? A failure in the Christian life means neglected opportunities. What a difference between the bright, cheery, Spirit-filled life, happy because of the joy and peace found in serving God, and the life that finds no joy, no peace, only hardness and strife! One improves his opportunities in work for God, and the other, through lack of willingness to accept the terms of the gospel, fails.

Our opportunities are not measured by the amount of work we do. If they were, we might be led to wonder what could have been the purpose in our creation. The opportunity for advancement may appear many times, yet not until we seize it is it ours. Success or failure depends upon that which is within us, rather than our surroundings. Teach the children to make use of opportunities. To the youth as well as to the older ones I would say, An opportunity for doing good once gone is gone forever.

The great Burden-bearer, the giver of opportunities and responsibilities, is ever near. Let us lay hold upon his strength, power, and wisdom, and rooted and grounded in the faith, we cannot fail.

### The Children and the Sabbath

L. R. A.

As the cold weather comes, the children will be obliged to spend most of the day in the house, and the question of occupation for the day becomes an important one to mothers.

My children enjoy drawing on the blackboard or tablet from nature or from the illustrations in their Sabbath books. Then we find a Bible verse that the picture suggests, and write the verse by the picture. A "cozy corner" for the day gives them much pleasure, and they can be taught very young that certain books are right for the day, and that others are not. Most of our books are Sabbath books.

During our quiet Sabbath walk, we take turns in naming an object in sight that reminds us of a Bible verse. The rest of the family guess what the verse is. Many beautiful verses are often repeated before the right one is guessed.

Sometimes we describe Bible characters without giving the name, and the rest guess the name. It is a pleasure to see the interest the children take in this exercise. What a wonderful book the Bible is! We never tire of its stories!

Our neighbors generally speak of the day as "your Sabbath," so I am particular to teach the children that it is the Lord's Sabbath not ours, and that he gave it to us for our good, and that when we let him rule our hearts, we shall find "delight" in the day.

### The Sunshiny Woman

"WHEN we come to count over the qualities that endear our friends to us, almost all of us think first of cheerfulness," says a writer in a contemporary. Sunshiny men or women, who bring a bright thought or word, or even a glad smile with them, are always welcome as the first flowers in May. Each heart knows its own bitterness; each soul has its own troubles and trials and vexations; and so we turn to the one who can lighten our sadness with the radiance of a cheerful spirit. Sunshine of the soul is largely a matter of cultivation; for there are few so fortunate as not to have some grief. The selfish sit down and brood over their sorrows. They give themselves up to fits of despondency and moodiness, and are a kind of moral wet blanket on the pleasure of all with whom they come in contact. They tell you their sorrows and bedew you with tears until it seems there must be a kind of luxury of woe in which they rejoice. After all, the cheerful spirit is but an example of "that brave attitude toward life" of which Stevenson wrote.

It is the courageous bearing of inevitable burdens, a determination not to fret, and not to add to the sorrows of the world the griefs of one's own heart. A woman who had many sorrows and heavy

burdens to bear, but who was noted for her cheerful spirits, once said in explanation: "You know I have had no money; I had nothing I could give but myself, and so I made the resolution that I would never sadden any one else with my troubles. I have laughed when I could have wept. I have always smiled in the face of every misfortune. I have tried never to let any one go from my presence without a happy word or a bright thought to carry with him. And happiness makes happiness. I myself am happier than I would have been had I sat down and bemoaned my fate."

This gospel of happiness is one that every woman should lay to heart. What it means to a man to come home at night to a cheerful wife no one but he who has to fight the hard battle of life knows. If he is prosperous, it is an added joy; but it is in misfortune that it shines like a star in the darkness. A complaining wife can kill the last bit of hope and courage in a sorely troubled heart, while a cheerful one gives new courage to begin the fight over again.

The mother who lets her children grow up to be moody and discontented, subject to blues and sulks, is failing in her first duty. She is handicapping them in the race of life. Cheerfulness is one of the prime requisites to success and happiness. The sunshiny man or woman has every one for a friend, for this sad old earth must borrow its mirth; it has sorrows enough of its own.—*Selected.*

### The Cause of Cancer

WHILE the question of the cause of that dread and increasingly prevalent malady—cancer—remains still unsettled, the investigations which are constantly being made with a view to its solution contain much to warn us against the free use of common salt. One of the latest testimonies on this point is mentioned by the London correspondent of the *Melbourne Age*. He says:—

"The earnest appeal made by the king a short time ago for increased efforts to discover a cure for cancer is producing a variety of strange theories and experiments. A Leeds physician, Dr. Braithwaite, has just advanced the startling suggestion that the common salt which we all use so freely in our different foods is one of the leading causes of the terrible disease. He puts his theory this way. Salt, he says, is an essential factor in the origin of cancer, but it is inoperative without at least one, probably two, out of three other factors. These he names as (1) overnourishment, especially from meat; (2) an impure condition of body, owing to the non-use of food eaten, and to an indolent condition of life; and (3) some local irritant, such as would be caused by a blow, or some micro-organism. The idea came to Dr. Braithwaite from noticing that cancer is seldom met with among the Jewesses who are treated in the women's department of the Leeds infirmary. The difference of diet as between Jews and Gentiles is the absence of bacon and ham from the diet of the former; and as, according to Professor

MacFadyean, principal of the Royal Veterinary College, the pig is the only domestic animal in which no case of cancer has been met with, it must be the salt, not the flesh of the animal, which is to blame. Jews also eat less, butchers' meat and more of fowl and fish. The late medical officer of the Jewish Hospital for Incurables says he has never seen a case of cancer among Jews. Other points mentioned by Dr. Braithwaite in support of his theory are as follows: Savages, as far as is known, never suffer from cancer. They get no salt. All domestic animals except the pig are subject to cancer, and salt is given to sheep, cows, and horses, but never to pigs. Wild carnivora with a pure meat diet are exempt. On the other hand, when confined to zoological gardens, they are given salt, and become subject to cancer. Another doctor points out that men in the merchant service suffer from cancer considerably above the average of outdoor workers. Out of every one thousand deaths of men between the ages of twenty-five and fifty-five cancer is responsible for forty-seven. These men are large eaters of salt meat."

There are many strong objections to a meat diet, and one of them is that such a diet is naturally conducive to the use of a large amount of salt.

The true remedy for cancer is undoubtedly to be found in a reform of diet. People, however, do not want to reform their diet; they want to continue eating as before, and then have something discovered that will nullify in their systems their transgression of natural law. But nature does not work on this plan; which is to say that the Creator has made no provision for immunity to the transgressor of his laws. He has no plan but that men shall live rightly; and if men will not do this, then there is nothing left for them but to discover that the law is inexorable which declares, "Whosoever a man soweth, that shall he also reap."

### How to Cure a Cold

To make a radical cure of a cold, let the patient abstain entirely from food for at least twenty-four hours. Should the bowels be at all inactive, it is desirable that they be thoroughly flushed with warm water. The patient should drink freely of pure water, taking a brisk walk in the open air, and then a Turkish bath. This may be followed by an oil rub, sometimes called a Roman bath, which mollifies the skin, making it more flexible and active. He will find a permanent benefit therefrom. The internal pressure will be relieved, and the cure perfected. Necessarily, chronic cases need more persevering treatment, but each day will show progress, and only perseverance is needed to triumph ultimately over the morbid action. If colds were always promptly and properly treated, there would be many less cases of influenza, pneumonia, or even consumption to be cared for. It would be like turning the stream in the right direction at the fountain head. We well know that many victims of influenza do

not regain their normal condition of health for several years afterward.

When this plan is faithfully carried out, the individual is free from any symptom of disease, rarely finds a handkerchief necessary, or even a need of clearing the throat. The converse may be quickly proved by a short season of greasy and highly seasoned food, and an extra meal added to the usual supply. The old proverb, "Feed a cold and starve a fever," is an absurdity; for one suffering with a cold has already an inward fever on hand; and the more he is fed, the worse he will become. Feed a cold, and you will be sure to have a fever to starve.

All harassing forms of coughing can be avoided by simply obeying the laws of health. The cough is a process of nature to relieve itself of impurities, which are then thrown off by the mucous membrane instead of by the usual excretory organs. By purifying the system, by eliminating the impurities through the natural channels, we relieve the determination of the blood and nervous energy to the mucous membrane, and the cough vanishes. By drinking freely of hot water every hour, this happy result can be materially hastened. This is much better than taking the ordinary cough mixtures, which disorder digestion and spoil the appetite. The water should be taken as hot as can be borne, and it relieves by promoting the secretions as well as the expectoration.

A simple "cold in the head" may be successfully treated by drawing hot water into the nostrils and then blowing it out, repeating the process several times, until the nose is thoroughly cleaned. This is a simple and effective way of strengthening the membranes. It is both soothing and curative, and may be done morning and evening while washing the face. Whenever hoarseness is apparent, the one remedy is rest.

Like other diseases, a cold is not a thing which leaves no trace. It should be treated with as much care as would be given to many other diseases. If neglected, it is liable to bring on serious complications. Every period of disease through which a person passes, whatever its nature, is a permanent impairment of the vitality. Therefore, catching cold, or the beginning of any disease, is to be avoided as much as the losing of a valued possession. Lack of attention to such matters, which seem so simple in themselves, causes one to grow old sooner than he otherwise would.

For those in fair health, the practice of cold bathing in the morning is to be commended, particularly if a warm shower precedes the cold, or a short season in a warm room precedes the cold plunge. This is then most invigorating, and helps to tone up the skin to be unmindful of external changes of temperature, and makes the person less liable to take cold.—*C. H. Shepard, M. D.*

"THERE is no joy comparable to the joy of the loving heart that yields to the Beloved's will."

# THE WORLD-WIDE FIELD

## Laboring Among the Copts in Egypt

LOUIS PASSEBOIS

THE fame of that great nation from which the Copts mainly derive their origin, renders this people objects of much interest, especially to one who has had the privilege of examining the wonderful monuments of ancient Egypt.

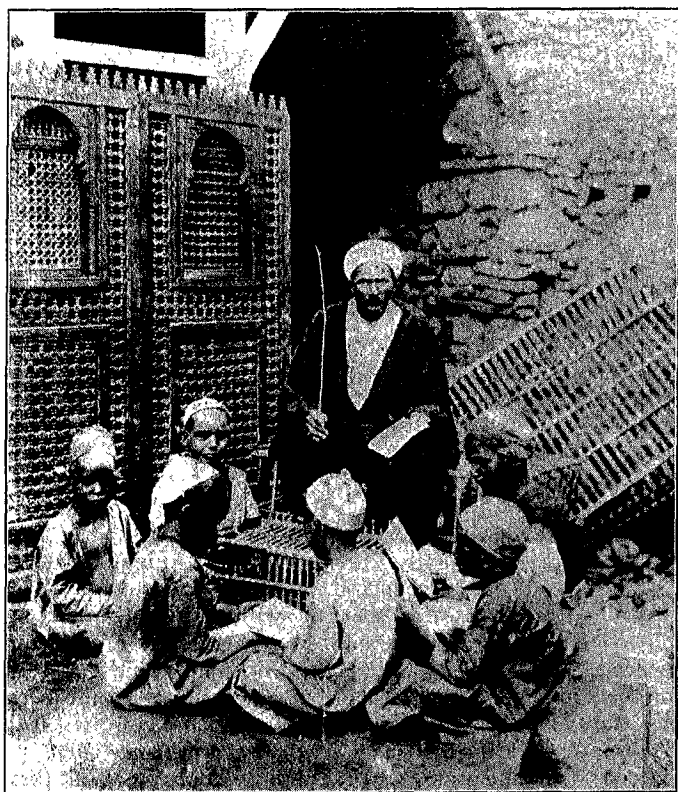
The Copts at present, it is said, compose about one fourteenth of the population of Egypt; and about ten thousand of them are in Cairo. In some parts of Upper Egypt are villages inhabited exclusively by persons of this race, especially in the district called the Fayoom.

The vast number of ruined convents and churches existing in different parts of Egypt shows that the Copts were greater in number a few centuries ago; but every year some embrace the faith of El-Islam, and become intermixed by marriage with Moslems. Thus the number of Christian Copts has been reduced to the present small population.

They have not altogether lost their ancient language, their liturgy and several of their religious books being written in it. But the Coptic has become a dead language, understood by very few persons, and the Arabic has been adopted in its stead; though at present there is a movement on foot for its revival, and it is now being taught in their schools. Many speak English, and thus the way is open to labor among them. Generally they love to study the Bible, but have many traditions. To them we are to look for workers to labor among the Islams.

Quite a number are interested in the truth, and some would keep the Sabbath, but, being employees of the government, it is a difficult thing for them to do so. Egypt has no industries whatever; and when young men come out of school, the only source of work is employment under the government. Even the commercial houses will not employ them, as the majority of these houses are European, and engage their workers from Europe.

With the exception of a small proportion who profess the Romish or the Greek faith, the Copts are Christians of the sect called the Jacobites, from Jacob Baradaeus, a Syrian, who was a chief propagator of the Eutychian doctrines. The Coptic church recommends baptism of boys at the age of forty days and girls at the age of eighty days, if they are well and healthy, but earlier if they are ill and in apparent danger of death; for it is a prevailing belief among these people that if a child dies unbaptized, he will be blind in the next life, and the parents must do penance for the sin of which they are guilty in not having had



A NATIVE SCHOOL

the child baptized. Most of the Copts circumcise their sons at the age of seven or eight years.

The Copts have numerous schools, and are generally better educated than the Mussulmans, occupying most of the government positions. But very few of their women are able to read or write.

In their prayers the Copts somewhat resemble the Moslems. I am informed that there are very few of them who do not comply with a precept of their church which enjoins them to pray seven times in the course of the day. The first prayer is said at daybreak, the second at the third hour, the third at the sixth hour, the fourth at the ninth hour, the fifth at the eleventh hour, the sixth at the twelfth hour,—sunset,—and the seventh at midnight. In the seven prayers of each day those persons who have learned to read

repeat the whole book of Psalms. The illiterate repeat at each prayer hour the Lord's prayer seven times, and, "O my Lord! have mercy!" forty-one times. Previous to prayer, persons of the better classes wash their hands and face, and some also wash their feet. They always face the east while praying. Their ordinary prayers, or at least the latter and shorter form, they often repeat while walking or riding or otherwise actively employed.

Confession is required of all members of the Coptic church, and is indispensable before receiving the sacrament of the Lord's supper. The Copts observe long and arduous fasts. They also hold that pilgrimage to Jerusalem is incumbent on all who are able to perform it. The pilgrims compose a numerous caravan. They pass the passion week and Easter at Jerusalem, and on the third day after the passion week proceed to the Jordan, in which they bathe.

They almost universally abstain from the eating of swine's flesh. Their ordinary domestic habits are Oriental, and very nearly the same as those of their Moslem fellow countrymen. They pass their hours of leisure chiefly in the same manner, enjoying their pipe and coffee. Their meals, and the manner of eating, also are similar, but they drink brandy at all hours of the day, and often to great excess. The women are not allowed to be seen in the street without a veil.

Recently we have had meetings in our mission home, which were well attended by Copts and Greeks. The services were conducted in English and Arabic, and much interest has been manifested. A few days ago I received a letter from a Copt who is a government employee, a railway station master. He has attended some of our meetings and studied present truth. He writes that he is anxious to be free from his employment, and go into a school where he and his wife may study the Word of God and prepare to work for him. We hope that his prayer may be answered, and that both he and his wife may become wise in the Word of God, and be able to teach it to their people. As yet we have no lady workers to labor among these native women groping in darkness; and a man, no matter how often he visits the home, may see the men, but is never allowed to talk to the women.

Several other Copts are much interested, especially two young men in the school of telegraphy. They have been coming to our house almost every night to study the Bible, and have told me that their one desire is to prepare themselves for the ministry, to be instruments in God's hand to carry the everlasting gospel to those who are far from him. A Greek young man also is much in favor of the truth, and desires to keep the Sabbath; but being young,—only sixteen,—his parents have put him into employment. The Word of God is working upon his heart, and we believe that the time is not far distant when he will, by the help of God, keep the commandments of God and the faith of Jesus.

We are in great need of a school, that



we may train some of these young people for the work, and of a printing press, that we may print literature in the Arabic. We hope that the day is not far distant when these needs will be supplied.

*Cairo, Egypt.*

### **The Work in Scandinavia**

L. R. CONRADI

EN ROUTE to and returning from Finland, we met the representative brethren of the Skodsborg and Frederikshavn institutions, as well as the leading brethren of the Danish field. The Skodsborg Sanatorium has had its best run of patients the past year, and the outlook is favorable for that institution.

During the summer months they had a fair patronage at Frederikshavn. This is the first year Frederikshavn ever had a physician permanently located there (Dr. N. P. Nelson), and they have made enough to pay his salary, and the insti-

the government is obliged to help the people in order to keep them from starvation. As Norway, especially, has passed through quite a crisis in its cities, this comes still worse on the people there, as the crisis has now struck the country districts. However, during the year ending June 30, 1902, the Norwegian books sold amounted to more than \$8,000 in value; the tithe to \$4,560. Fifty-eight persons were baptized, and six were added by vote. The present membership is six hundred and ninety-eight.

The president of the Denmark Conference, Brother P. A. Hansen, reports some successful meetings in Frederikshavn. The church there has been strengthened by quite a number of additions to its membership. Their book sales for the twelve months ending June 30, 1902, were over \$4,200; their tithe was \$4,760. Twenty persons were baptized, and nineteen were added by vote. The present membership is six hundred and forty-six.

In Orebro Brother C. Kahlström, who has been carrying forward a medical mission there for some time, has rented a nice apartment in the center of the city, and put in a bath room and an electric-light bath. He reports encouragingly of his work.

The Swedish Conference expects to take hold of the circulation of "Christ's Object Lessons," and push this vigorously throughout the field, for the benefit of their educational institution at Nyhyttan. They have recently finished a new building for the accommodation of the teacher. At the time of our visit, there were not so many students in the school as formerly.

In general, the work in Scandinavia seems to be going forward, and we believe there are better days before it. We trust that the cause of God here may be remembered by our people everywhere; for the effectual, fervent prayer of the righteous availeth much.



A STREET IN STOCKHOLM

tution will, perhaps, have a smaller deficit than last year. The poor season has militated against our work there, and none of the brethren felt that the work had been given a thorough trial, so it has been decided to continue the branch institution, and we hope that it may open up more favorably next spring. The brethren concerned are anxious to make the work a success, and Dr. Nelson is determined to do his best for the institution.

The Danish health journal, largely through the efforts of Brother Hendrickson, has a circulation of five thousand copies monthly in Denmark alone. As two editions of this paper were being published, one in Denmark and another in Norway, arrangements were made to have both editions printed by our house in Christiania. This gives much-needed work to our Norway brethren, furnishes the paper to our Danish brethren just as reasonably as they secured it before, and provides for the publication of the Norwegian edition at a trifling cost.

I found that the weather had been so cold all over Norway, especially in the northern sections, that the harvests are nearly an entire failure, and in some places in Finland, Sweden, and Norway

We had an interesting meeting with the conference committee in Orebro, Sweden, October 13-15, where the work for the coming winter was laid out, and important publishing interests considered. Their book sales for the year were nearly \$17,000; the tithe was \$3,450. Twenty-five persons were baptized, and sixteen were added by vote, bringing the membership up to seven hundred and ninety-four. (Year ending June 30.)

Steps were taken to increase the circulation of our Swedish journals, and also to get out additional books in connection with Finland, so that both countries may be provided with a new book simultaneously. We find that co-operation in these Scandinavian countries will save means in many ways, and by a little planning a number of difficulties may be overcome.

We are glad that Brother Nils Anderson, who has been a faithful Bible worker in Sweden, has answered the call to go to Iceland. He expects to sail from Copenhagen, October 28, taking a steamer direct to Seydisfjord, in the eastern part of the island, where Elder Ostlund is now located. It has taken almost a year to find the proper person for that field. We are glad to send one who seems so promising.

### **Triumphs of Missions in Madagascar**

WHEN Madagascar was first entered by missionaries (1820), the people were found to bear all the marks of heathen and idolatrous degradation. Homes could not be said to exist. Infanticide was common, slavery universal. They attributed to their idols all power, but neither goodness, virtue, nor love. They were mere personifications of human greed, licentiousness, malice, deceit, and cruelty; and the people were like to them.

At first the missionaries enjoyed the favor and protection of the rulers. They had, however, labored eight years without gaining a single convert, when a change in the government brought on a long period of vigorous persecution. The eight years following the breaking out of persecution witnessed the gathering of several thousand converts, many of whom were government officials and leaders in the army. With the success of Christianity, persecution was intensified, until, in 1836, the missionaries were forcibly expelled from the island, and for twenty-five years the church there was without outside assistance.

These twenty-five years recorded a series of persecutions for intensity and extent scarcely excelled in the history of the Christian church. The ingenuity of cruelty seemed exhausted. They were chopped in pieces, cast into pits, where boiling water was thrown upon them until they died. They were condemned to slavery for life, were hurled from precipices, chained together by links forged about their necks, and driven out to die. They were sold as slaves into perpetual exile. Thus, for a quarter of a century, this young church was absolutely isolated from all communication with the churches in other lands, while it underwent a persecution whose martyrs are numbered by the thousand.

Finally, a change in the government



brought religious liberty for the islands. Those in prison were released; those who had been sold as slaves were set free; exiles were permitted to return. It was a year of jubilee. The missionary's return was the occasion for a triumphal procession which escorted him throughout the island. He found everywhere that this infant church had not only been able to endure, but had actually grown five-fold, and religious teaching had completely permeated the island. Many of the sites where martyrs fell were now commemorated by the erection of Christian churches. Converts were multiplied with almost unparalleled rapidity. The desire for the Word of God was so great that for some time the presses were unable to keep pace with the demand. Sabbath observance, Christian marriage, industry, and honesty took the place of lawlessness and sloth.

In the midst of these joyous triumphs a Christian queen came to the throne. The coronation throne was covered with a canopy, on the four sides of which were written the mottoes: "Glory to God," "Peace on earth," "Good will to men," and "God with us." Her example was of far-reaching influence. One hundred churches were erected within one year.

In 1895 there were enrolled 375,000 Christian adherents. A glance at your missionary map of the world will reveal to you the fact that about three fourths of the island is regarded as Protestant Christian.

"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."—*Morning Star*.

It is part of my religion to look well after the cheerfulness of life, and let the dismal shift for themselves.—*Louisa M. Alcott*.

### Notes

BROTHER PHILLIP GIDDINGS has recently spent a week among the Indians up the Canje Creek, British Guiana, and reports three added to the church by baptism. Others are deeply interested. The work began on the new church in Georgetown, British Guiana, November 2. They are laboring hard to complete the building by the middle of December.

SIXTEEN are enrolled in the Bible school which just opened in Paris. As many more have had to be refused, owing to the lack of accommodations. The students spend a portion of the day canvassing for books and papers; this work will soon be followed by general meetings.

THE work in Brazil has recently suffered loss through the death of the colporteur in Rio de Janeiro. As yet no one has been found to take his place. Brother Stauffer writes: "A city of over six hundred thousand inhabitants needs scores of workers; but how glad we would be for one consecrated young man to take our fallen brother's place, and lead out in real missionary work!"



### The German Union Conference

WHILE there have been many things which we would have been glad to see improved, yet, since our last report, six months ago, the cause in the German Union Conference has been making steady progress. The most prominent feature of our work during that time was the German Union Conference held at Friedensau, July 18-28, to which each of the local fields sent its representatives. This was the largest meeting we ever had, about seven hundred being in attendance.

At that time, two new fields were organized, by dividing the Austro-Hungarian and Balkan States Mission into three more natural divisions. Until recently, that field, with its sixty million people, had had but one ordained minister, Elder J. F. Huenergardt. About a year ago Elder J. P. Lorenz entered Prague. The work is now so arranged that Elder Huenergardt remains in charge of Hungary, with about twenty-two million inhabitants; Elder Lorenz takes charge of the Austrian Mission, with about twenty-five million people; and Elder G. Perk, who had formerly labored in Saxony, but was compelled to leave because he had baptized in that country, has been called to the directorship of the Balkan States Mission,—Rumania, Servia, Bulgaria, and Montenegro. Brother Perk's knowledge of the Russian will assist him greatly in mastering the Bulgarian and Servian languages. Thus there are now eleven distinct fields in the German Union Conference, and we plan to organize the Rhine Province (which now belongs to the West German Conference) into a separate field this winter. It contains nearly six million people. Thus we expect to have four conferences in Germany, one in Russia, and one in German-Switzerland, by the beginning of the new year, so there will be six conferences and six mission fields in the German union.

### The West German Conference

The strongest of our fields to-day is the West German Conference. As Elder H. F. Schuberth has been chosen vice-president of the union, and given special charge of the work in Holland, Elder J. Pieper, formerly president of the East German Conference, has taken his place. Its largest churches are at Hamburg, with two hundred members; Friedensau, where we have one hundred and eleven members; and Hannover, with a church of eighty-eight members. A few small companies have been raised up in the province of Sleswick-Holstein; and in Hildesheim, a company of thirteen has accepted the message. The church at Brunswick had fourteen additions, and our teacher at Friedensau was instrumental in bringing out a company of twelve near Burg, making our total addition in the West German Conference one hundred and thirteen, bringing its present membership up to ten hundred and sixty. We are holding lectures in Frankfort, Altona, Erfurt, Cassel, Rendsburg, and Dortmund. Elder

G. Schubert has begun work in Cologne, the leading city of the Rhine Province, with a population of three hundred and seventy-three thousand. His hall holds two hundred, and he reports that the attendance is so large that many cannot find a seat. We also have quite a number of canvassers in that city. We now have two general agents employed in the West German Conference, and the canvassing work is receiving more and more attention. The tithe for the half year was five thousand dollars.

### East German Conference

The headquarters of this conference are now in Berlin. Our chief efforts here have been put forth in Dresden, the capital of Saxony, and in the mountain districts bordering upon Bohemia, at Oberschlema, where a church of sixty-one members has recently been raised up. Elder Oblaender has been blessed in his labors at Breslau, the leading city of Silesia, where thirteen have been added, so that our church there numbers forty. In Eastern Prussia twelve were brought in at one place, and we have also secured a Polish laborer. Elder E. Frauchiger, formerly director of the South German Mission, has now been chosen president of this conference, and has settled in Berlin, where he recently received about twenty new members. As this conference has lost two of its ordained ministers,—one being spared for the Balkan States, and the other for Hungary,—they are much in need of additional help. Eastern and Western Prussia, with three million people and three hundred Sabbath keepers, ought soon to be organized into a separate conference, as this field is too large for the securing of a proper representation at the general meetings. We have had our worst experiences in Saxony, where the law does not permit us to baptize any one who has not first left the state church—a thing which is not allowed until one becomes of age; so a minister who baptizes a minor is liable to a heavy fine. In Dresden the pastors pressed things so far that Elder Perk, who is a Russian, was compelled by the police to leave the country; and now we have secured a native of Saxony to take his place. In this field we are developing three good leaders for the canvassing work, which is picking up right along. This conference now has a membership of ten hundred and two, and its tithe the last half year was three thousand nine hundred dollars.

### Southern Germany

This mission is the third field in Germany proper. For some reason the work here has not grown so rapidly as in the northern portions. However, in Carlsruhe, the capital of the grand duchy of Baden, the work has been strengthened through the labors of Brother Frauchiger, twelve having been baptized during the six months, so that the church there now numbers fifty. Elder Weber labored with success in Upper Würtemberg, and lately in Bavaria at Nuremberg, where eleven were baptized. We now have a company of twenty-three at Nuremberg. In Bavaria we have also

had trouble about baptizing, and some of our ministers there have had to change their fields of labor on this account, as the police threatened to send them off. The total increase in this field was forty-three, the present membership being two hundred and fifty-six, paying a tithe of one thousand dollars the past half year. Elder Weber is the director, and we expect that by the beginning of 1903 we shall have an organized conference. Elder Baumann, formerly of the West German Conference, is now laboring here, and it is proposed that Elder Kraft, who is expected from Iowa, begin work here, among these fourteen million people.

#### German-Switzerland

Farther to the south lies the German-Swiss Conference. During the summer Elder J. T. Boettcher, assisted by Brother Voth, held a series of tent meetings in the city of Winterthur. About twelve tents were pitched there, in which they conducted a summer school for the canvassers and workers, in connection with the public effort. As the result of this meeting, twelve have taken their stand, and the interest is being followed up by meetings in a hall. Elder Erzenberger has settled in Bern, the capital city of the Swiss republic, and he, too, reports encouragingly of the work, eight having accepted the message at that place. The church in that city now numbers twenty-two. We have not yet received the last quarter's report from Switzerland; but the prospects for the future growth of this conference are good. During the last six months their tithe was eleven hundred and ninety dollars, and they have received thirty-five members, making the present church membership two hundred and sixty-six. The sanitarium at Basel has had from six to twelve patients; but their yearly income was not quite so large as that of last year, the sanitarium itself sustaining a loss of about three thousand dollars; however, the health food department, the sales of which are constantly increasing, has had a gain of two thousand dollars, so that the net loss for the year was only one thousand dollars, and this is more than covered by the health food sales of former years.

#### The Holland Mission

The field which has suffered most severely and had the worst experience, is Holland. The first quarter of this year seemed very promising for the work there; but on my way to the meeting in London, I learned that there had arisen some troubles in Holland concerning our position on the sanctuary, that vital question of the third angel's message. The brethren had read a book by an English writer in which he spiritualizes away the sanctuary as simply the temple of God in man, and teaches that Christ finished the entire work of atonement upon the cross, and presents the idea that the sanctuary in heaven is only a myth. This question had puzzled all our Holland ministers, and they had meetings about it, and formulated their objections to the truth as held by Seventh-day Adventists, before they let us know a word about the matter. As this became known, it naturally had quite an influence on the whole field. If we take into consideration the fact that the Holland work had but recently been entered upon, and the people were naturally much attached to their ministers (as they were

the only ones able to speak to them in their own language), we can see that they would be strongly influenced by the movement. And to make matters worse, there were national feelings against some of the laborers who had come there from abroad. Five of the brethren went over to the European General Conference in London, and they were labored with faithfully by Brethren Daniells, Waggoner, Olsen, and others, and after that meeting I spent Sabbath with them in their leading church at Rotterdam, and gave them four days' opportunity to bring up all the points at issue. As Elder Schuberth remarked, the truth never looked brighter than when it was put to such a severe test. We asked the ministers what position they would take. They asked for more time. The fact is, as their former knowledge of the truth became darkness to them, they saw plainly that they must forsake all the light which we as a people have on the prophecies. When I remarked that the test of their position would be their success, one of their ministers frankly said: "While we have the Sabbath left, yet the strength which the prophetic word gave to the message is gone." When the time allowed for the reconsideration of their position had expired, two of their ministers who had been prominent leaders in the movement, stood aside, and the party formed a local committee of lay members, to manage their work.

Elder H. F. Schuberth, who was asked to take special oversight of this field, remained three weeks, and, accompanied by Brother Wintzen as interpreter, visited each company in the country, while I returned to Germany. We now have three workers there, and forty-seven of the two hundred and forty Sabbath keepers have thus far fully decided to remain with us, and others are on the point of a favorable decision. Elder Klingbeil's family remained faithful, and he himself is again becoming more and more settled. Quite a number of the other party have already ceased observing the Sabbath, and many others have stopped paying tithe. Naturally enough, one main issue was the spirit of prophecy. While one would think our Holland paper would lose by this experience, yet, strange to say, its circulation is increasing right along. We are by no means discouraged at the outlook. These things will test one's faith, but the strength of truth will appear the more plainly, as all such movements will finally come to naught. It is a glorious thing to say that the truth sanctifies us, but we must remember that it is only pure doctrine that has this sanctifying power. There is nothing more important in the work of God than that common-sense equilibrium, where the reception of undefiled doctrines brings about a true life.

#### Austrian Mission

Elder Lorenz has continued his meetings in Prague. He has been able to receive fifteen new members, and now we have a company of twenty in the ancient home of Huss. Their tithe for the past two quarters was seventy-five dollars.

The "Away-from-Rome" movement is causing considerable stir, and matters have reached almost a fever heat in Bohemia, where a leading prelate of the country has been caught in his efforts to get away with a large sum of money belonging to one of the banks, which he is said to have been secretly robbing for

years. As this man was a great favorite of the "church" and of the pope, the incident has caused not a little stir. He has been safely lodged behind the bars.

Brother Lorentz is assisted by Brother Simon, a native Bohemian, who is thus obtaining a good experience for the work to be done in his own tongue. Of late we have sent one of our German brethren to labor in the large and beautiful city of Vienna. En route, he had an interesting visit near Brunn in Moravia, where a family has fully decided in favor of the truth. He also visited a teacher in the mountains in Austria, who had become interested through our publications. Thus far we have been able to secure no rights for the carrying forward of our canvassing work in this field. It now has three laborers, but what are three workers to twenty-five million people?

#### Hungarian Mission

Elder Huerngardt has been visiting the churches, and he reports quite encouragingly. A promising young man, a Hungarian, who has had some experience as a minister and editor, has recently united with us in Budapest through the missionary efforts of one of our members there, and Brother Huerngardt is now employing him as an assistant in the work. This gives us a good native laborer in the Hungarian language. A good Rumanian worker is also developing. One of our Rumanian brethren, who has spent several years in Friedensau, returned to Hungary after the German Union Conference, and was called into the military service; but from the beginning he told the officers that he could not serve on the Sabbath. They threatened him in every way, and imprisoned him for a month, but as he remained true to God and held fast to his promises, he was finally set free, and even given permission to go out canvassing. We are indeed thankful to the Master for this victory in behalf of the truth. Elder Mathe and his wife, formerly of Eastern Prussia, have recently entered Pressburg, Hungary, a city of about sixty-two thousand inhabitants, where the German language is still in the ascendancy. He will give his time to the millions of Germans in Hungary; but still our force is small in this large country. Thus far we have church members among the Hungarians, Germans, Rumanians, and Servians.

#### Balkan States

Our field farthest to the south in this part of Europe is the newly organized Balkan Mission, which is now under the directorship of Elder G. Perk, formerly of Dresden. He has his headquarters in Bucharest, the capital of Rumania, a city of three hundred thousand inhabitants. We have had a German worker there, who has developed some interest among the Germans in that city, and a small company is being gathered out. Brother Perk has recently visited two German churches near the Black Sea, as well as Rustchuk, Bulgaria, and Varna, where we have some Sabbath keepers. The Balkan Mission has suffered greatly because it had no local superintendent, but we hope now that greater prosperity will attend the work here, and that additional laborers will be developed. Five have been baptized in this field, and it now has eighty-four members, and its tithe for the six months was one hundred dollars. In addition to

Elder Perk, we have three Bible workers, — two Germans and one Bulgarian, — and we hope soon to secure a Rumanian worker and another Bulgarian. A young man from Bulgaria, who has been a mechanic in the navy, has lately come to Friedensau at his own expense, desiring to become educated for the work. The Macedonian difficulties still make it hard for us to reach Macedonia, where we have some Sabbath keepers.

#### North Russian Field

The work is onward here, especially in Volhynia, among the German country people near the German border. Elder Gaede, who is director of this mission, attended the London meeting, and then remained in Germany until after the Friedensau gathering. The strongest churches are in Volhynia, where there are seventy members; then there is a church of thirty-two members in St. Petersburg; one numbering forty-nine at Riga; a company of thirty-three Sabbath keepers at Reval. The work has lately obtained a foothold in Kief, the holy city of the Russians. Thirty-four were added to our numbers in this mission during the last six months, and their membership is now two hundred and seventy-nine, paying a semiannual tithe of about three hundred and fifty dollars. Elder Gaede is their only ordained minister, and they have five Bible workers, among whom are laborers in the German, Russian, Esthonian, and Lettish languages. At present this seems the most promising field in Russia. Brother Wildgrube accompanied Elder Gaede to the London meeting, and they, with two Bible workers (Brethren Voss and Sprohge), were present at the Friedensau Conference. This field will have a deficit of about one thousand dollars this year, which will be met by funds from the German union treasury.

#### Southern Russian Conference

This conference is still suffering from the sickness of its president, Elder H. J. Loeb sack. In Friedensau we appointed a temporary vice-president to serve until the time of their general meeting, at which they chose H. K. Loeb sack for the vice-presidency. Their main increase of late has been in Bessarabia, where they received sixteen new members. Although they have baptized fifty-four during the last two quarters, yet their net increase is but one, and their present membership is eight hundred and twenty-two, who have paid about six hundred and forty dollars tithe during that time. Although this conference has but four laborers, it will run behind about one thousand dollars.

#### Middle Russian Mission

In this, the native field, which has a membership of about two hundred, not very much has been accomplished during the summer months, still we hear from many interested persons. Some native helpers are now being educated in Friedensau, and we believe that this winter will witness quite a growth in the field. They need a more thorough organization. We hear of entire companies that are accepting the Sabbath, but they should be visited, and instructed, and brought into line. Especially does the tithing system seem to be a hard question for them to grasp, and we have considerable difficulty over this matter. Certainly, this is the hardest field we have, and it takes much of the grace of God to labor successfully here.

The summary for the German Union Conference for the year ending June 30, 1902, shows a tithe of \$25,401, and offerings and gifts amounting to over \$4,100. Our membership is now 4,150, and we have 77 ministers and other gospel workers, and 150 churches, and about 200 colporteurs.

#### Publishing Work

The business of our publishing house in Hamburg is constantly increasing, and our annual statement for the year ending July 1, 1902, shows the best year we have ever had. This house is under the charge of the Union Conference Committee, and so its profits are not used simply to build up some one enterprise, but they are at the disposition of the Union Conference Committee, to be expended wherever it seems that the interests of the cause at large can best be served. This year the gain was more than seven thousand dollars, thirty-five hundred dollars of which was given toward the new school building in Friedensau. Last year the office bore the expense connected with sending out "Christ's Object Lessons," and it is doing the same this year. Five hundred dollars of our gain was devoted to the sick fund for our office employees, and the larger part of the amount still remaining, to increasing our stock capital, as we desired to enlarge our stock. They also set aside quite a sum for the purpose of developing the canvassing work, and holding canvassers' institutes. The general agents in the field are supported by the Hamburg house. We have revised "His Glorious Appearing," and thus far one hundred and fifty thousand copies have been sold. Our canvassers are also taking hold of the circulation of our larger books, with good success.

As our Sunday work has caused us some trouble, we have found it necessary to arrange to work eleven hours a day five days of the week, and five hours on Sunday. During church time on the first day of the week we have our worship and missionary meeting for the employees, and in the afternoon they are free to do missionary work in the city. Thus we comply with the law, and at the same time sacrifice no principle.

As the veranda in front of the house needed repairs, and it was of no use to us simply as a veranda, we have built upon the old foundation a neat brick storeroom, in which we shall sell our books and health foods. This improvement was also very necessary, as our treasurer and bookkeepers were much annoyed by those who came to the office to trade.

The *Herold* has a circulation of about twenty-six thousand twice a month. We are now preparing an extra number, of which we shall print fifty thousand. The gain on the paper last year was four hundred dollars. The house is getting out a second edition — fourteen thousand copies — of the book of Daniel, and the new book on Revelation is nearly ready for the market. Of the former work we have already sold about eight thousand copies. We are also getting out "His Glorious Appearing" in Rumanian and Hungarian, and some books in Polish have been published. We are constantly enlarging the stock of books in the various languages. While we print our papers and tracts in Hamburg, our books are printed in Leipsic, where the supreme court of the German empire is located, a city of about four hundred thousand inhabitants,

in which we now have a church of thirty-two members.

Since the camp meeting we have been carrying on a more vigorous campaign in behalf of "Christ's Object Lessons." Thus far, three thousand copies have been sold, and we hope to dispose of the remaining two thousand copies of the first edition before Christmas. Lest our stock of this book become exhausted, we are printing ten thousand copies more, which will be bound as our second and third editions. Toward the material fund of the second edition, our paper dealer has contributed sixty dollars, our printer twelve dollars, and there are good prospects that our binder will give us sixty dollars — as each of these gentlemen did when we got out the first edition.

Our newest book is the one on Revelation. The little spare time I have had at my disposal has been diligently employed in the production of this work. It will be nicely illustrated, and will contain about five hundred and forty pages. As the book of Daniel has had such a wide circulation, there have been many calls for the book on Revelation. I was able to secure three prominent photographs from the paintings in the Vatican at Rome, — showing the humiliation of the two German emperors, and the bloody slaughter of St. Bartholomew, as pictured by Roman artists, — and these fine cuts will appear in the book, as well as some original drawings, and some illustrations of the Waldensian Valleys, representing the church in the wilderness.

#### Friedensau Sanitarium

This institution has had quite a prosperous season, although the weather has been unfavorable for sanitarium work all over Europe. Our health principles are becoming more widely known, and new patients are coming in. We are now installing an electric-light plant and electric-light baths, which will prove new attractions to the place. We are adding a much-needed veranda on the front of the building, and this will connect the main building with the new cottage which we are erecting for first-class patients. Our new school dormitory has gone right up, and will be ready for occupancy during the month. This will supply much-needed room for the accommodation of the students. During the winter season, when the work at the sanitarium is light, we find plenty for our nurses to do in the large cities. None need be idle. Six have passed the state examination as trained nurses, and others are preparing for it. Two of our nurses have lately been taken for the military service in Magdeburg; and when they were asked to take the oath, they refused, if this should be interpreted to mean that they were to serve upon the Sabbath. The officers have been very kind to them, granting them respite until the matter may be decided by the higher authorities. I have received a letter from the commander of the regiment, asking us for explanations as to our position.

While we see some degree of prosperity throughout the German union and in our various institutions, yet we remember that "all is not gold that glitters." As hundreds are coming into the truth, and there is such a dearth of workers, the churches need much more careful instruction than we may be able to give. Our ministers are devoting considerable time to the work in new fields, and we lack old, experienced help

among the churches. I have been so busy with general and editorial work that it has not been my privilege personally to visit the churches as much as I have desired.

Perhaps it may not be out of place in closing, to express our thanks and appreciation for the visit of our leading brethren from America, the past summer. Where there are but a few struggling workers scattered over such a wide extent of territory, it gives us new courage and faith to have our brethren from America come in and assure us of their personal interest and help. We also appreciate the appeal Sister White wrote to our German brethren in America in behalf of the circulation of "Christ's Object Lessons." Thus far we have received thirty-five hundred dollars from this fund in America; but it was our expectation that, while we would sell about fifteen thousand copies of this work here, our brethren across the waters would sell at least ten thousand. We trust we shall not be disappointed in this, as our work in Friedensau needs the money. We can but express our gratitude to God for his help thus far, and we look into the future with the full assurance that he will be with us in days to come.

L. R. CONRADI.

### The British Field

SOME time has passed since I furnished anything from this field; not that I have lacked interest, but my health has been such that I could not attempt more than was absolutely necessary. I have just returned from a few weeks' stay at the Skodsborg Sanatorium, where I received much benefit healthwise; and now I hope, by the blessing of God, to re-enter the field, where there is so much to be done.

We are glad to report some progress. The labors of our few ministers during the last conference year met with encouraging success. A hundred and ninety souls were baptized during that time. Ministerial work was begun in Scotland, Brother Harry Armstrong going there the last of January. His labor has been greatly blessed, and the work has made a good beginning. The work in Wales has also been taken up, a movable tabernacle being provided.

The European General Conference, which convened in London last May, was looked forward to with high expectations. The meeting was well attended by representatives from a large part of the world. The large delegation from America was especially appreciated. This was the first time that so large a representative gathering had been held in Europe, but it will surely not be the last. The meeting afforded an excellent opportunity to become better acquainted with the greatness of the European field, and the work that must be done. It was not only interesting, but soul-stirring, to listen to the thrilling experiences which many of our brethren are having in their efforts to bring the message of salvation to those who grope in superstition and error; but the testimony of all was, "Thanks be unto God, which always causeth us to triumph in Christ."

The interest shown by our brethren in America in sending such a large delegation of leading laborers from different parts of the States, and the good words they spoke, formed a special source of encouragement to us here. While we

are glad and thankful to God for what he has already wrought in Europe, still the immensity of the work yet to be done is such that one stands appalled over the outlook; but the work is the Lord's, and his purpose will be accomplished. When we see the increasing interest of our brethren in America, and their readiness to send men and means to aid in the work here, this becomes a source of joy and encouragement to our souls. I hope that we on this side of the water may fully appreciate and reciprocate these efforts. And in behalf of the British Union Conference I would express our hearty appreciation of, and grateful thanks for, the help that is being rendered this needy field.

Those who came last May have taken hold with the best of courage, and are being greatly blessed in their work. Those who came more recently have nearly all entered the school. They are in the best of spirits, and are doing excellent work. In no better way can we show our appreciation of the assistance rendered us than by unitedly coming forward and putting our own shoulders to the work, and thus heartily co-operating with the efforts made by our brethren in America. I am glad to say that there is a most earnest desire to do this.

The importance of this field cannot be overestimated. The circulation of our books and papers has resulted in creating an interest to hear the living messenger, and calls for labor are coming from all parts of the land. We rejoice in the prospect that some of these calls may soon be responded to. The Lord certainly has many people in this country.

Our annual camp meeting and conference held at Leeds was a meeting of special interest. We were greatly favored in having the presence and labors of Brethren A. G. Daniells, L. R. Conradi, and E. R. Palmer. The attendance was not so large as at some former meetings of the kind, owing to the fact that Leeds lies considerably to the north of our Sabbath-keeping population, and also because many had attended the European General Conference held at London in May. But the meeting was probably the most important ever held in the conference. Plans for the more rapid advancement of the work were set before us by Brethren Daniells and Conradi, and heartily approved by all the congregation. Thus the territory was divided into five parts, creating two conferences and three mission fields. The organization of these different divisions was completed during the conference; with the hearty indorsement of all concerned. Since the close of the meeting the work has been taken up in the several fields with much earnestness, and already we see good results from this arrangement.

The labors of Brethren Daniells and Conradi were greatly appreciated, and our home laborers took hold heartily and earnestly in the work. The public interest increased till the close. Seven were baptized during the meetings. After the close of the conference, work was continued by Brethren Ballenger and Altman, and more than twenty have accepted the truth, though as yet the work is only fairly begun.

The help rendered by Brother E. R. Palmer was also much appreciated, and has given a new impetus to the book work in the British field. The outlook for this important department is encouraging, and we hope to see a general revival of the real missionary spirit

among all our people in the conference.

The second term of our school opened September 6. This year it is being held in Holloway Hall. The attendance is now over sixty, and more are coming. The general spirit of the school is most excellent, and the blessing of the Lord is present in a marked manner; but we are greatly in need of suitable class rooms. On entering our school you would be amused to see four teachers with their classes in different parts of one small room. The scene resembles a camp-meeting Sabbath school more than a regular day school. While all are happy and cheerful, and greatly appreciate the privileges they enjoy, still this condition of things is very unfavorable both to teachers and to pupils; but, for all this, a great and good work is being done, and we hope that the way will open, at least by another year, for the school to be provided with better facilities.

O. A. OLSEN.

### Cook Islands

ARORANGI, RAROTONGA.—Our school buildings proper are finished, with the exception of a few of the minor details. I am so glad that we have been able to start the school. Our hearts are rejoiced as we already see changes for the better in the lives of many of the children. When they came, they were hard to control. Quite a few of them did not want to do their appointed work, and grumbled considerably about it. But this has all changed. We thank the Lord that we see honest endeavor on the part of many of them to live upright lives. To him be all the praise. The attendance at present is twenty-five. Fourteen of these—ten boys and four girls—are boarding here, and it is in these children that we see the best results. Other students will come from our own people, but are prevented at present on account of lack of clothing. This is evidence of their extreme poverty. Now that the school is progressing, I want to push ahead with the church building and canvassing for "Christ's Object Lessons." Building a church on the Titikaveka side is like building a church in the West Indies, if I understand the reports of some of our workers there, as we have to carry our stone, the chief building material, a long distance.

A native brother and his wife, who are assisting in the school, are a real help. We need another laborer and his wife in this group. It seems to me that now is the time to labor in these islands. There is a lull in the opposition manifested here two years ago, although the majority of the natives still fear the consequences should they take their stand for the truth.

Opportunities for labor are presented on all sides. The other islands are calling continually for some of our people to visit them. Rarotonga is now the chief port to all the northwest islands belonging to England in this part of the world. Ships going to these places must come to Rarotonga first, otherwise they are not allowed to proceed. We must labor in these islands sooner or later. Now is the time. If we could scatter the printed page throughout all of them, it would be a good beginning. But in order to do this, we must have help. We should have a nurse in Rarotonga, especially now that we have a school; for the natives need help on the subject of

health. I do not think that any worker should be sent to such a field as ours without a knowledge of nursing. I know how difficult it is to obtain capable workers, but I pray that many laborers may be speedily trained for the needy island fields—and not for them only, but for the whole world. A. H. PIPER.

### British Honduras

BELIZE.—Two weeks ago last Sabbath five were baptized. We have had several meetings on the subject of baptism and the other ordinances. The last meeting was a real feast, a breaking up of the fallow ground. The Spirit of the Lord was present, and a number made confession of sins, some asking for rebaptism. The baptism was the most solemn occasion of the kind we have ever had here in Belize. It made a good impression upon all.

We are now taking seventy-five copies of *The Signs*, and could have disposed of more this week. A number are sold to regular customers, who seem much interested. This work was done almost entirely by the brethren and sisters. One, a convert not yet baptized, takes twelve copies each week. Thus the seed is being sown.

We are now planning to reach the interior of British Honduras, both by means of our publications and by the living preacher. Thus far little has been done, except along the coast. At Corozal, in the north, two are asking for baptism. H. C. GOODRICH.

### Alberta

TUESDAY, November 4, Brother J. L. Hamren, of Wetaskiwin, was called before the justice court, and fined \$2 and costs, amounting to \$3.45 in all, for doing ordinary farm labor on the "Lord's day."

The Lord's day ordinance of this territory does not mention Sunday, Sabbath, or first day of the week, but calls it "Lord's day." The police testified that he had visited Brother Hamren on Sunday, had found him at work, and had warned him of the consequences. This was admitted by Brother Hamren, who spoke for himself; but he told the court that as their law did not definitely state *which* day was the "Lord's day," he appealed to the Bible, and there found that the seventh day is the "Lord's day." The justice ruled otherwise, and sentenced him as above, with the alternative of two weeks in Fort Saskatchewan prison.

The justice advised us to appeal the case, which we concluded to do. It will now go before the supreme court at its next sitting in February or March. This will give us a few weeks in which to educate the people in the principles of religious liberty. This case means much to the people and to the work of God in this territory, as it is the first one of the kind, and will be used as a precedent. Elder C. W. Flaiz and the writer were present at the trial, and were permitted to ask questions of the justice, and freely to state our position. We need the prayers of God's people that we may "know what Israel ought to do."

There are but few in the States who can realize the veneration of the Canadian people for Sunday. This town (Ponoka) has placards posted in public places, entitled, "God's Law, and

Man's Law," quoting the fourth commandment in full, and then giving the "Lord's day" ordinance of this territory, trying to support first-day observance by the Sabbath law.

But thus will it be in all parts of the world in a little while from this. May we all be ready to stand firm for God and his truth when we are put to the test.

J. W. BOYNTON.

### Virginia

LYNCHBURG.—Since my last report through the REVIEW, I have been busily engaged in the Master's work. Our tent meetings in Lynchburg closed September 28. Brother Painter remained to follow up the work till I could return.

October 3-5 I held quarterly meeting at Buena Vista. It was so rainy that the attendance was not large, but all who did attend seemed to enjoy the presence and power of the Spirit of God. October 10-12 I met with the Stanleyton church in quarterly meeting. Other meetings followed, with a good attendance and interest. Our Stanleyton church school began October 13. I was called to Port Republic to preach at a funeral, October 17. I met with people there whom I had not seen for seventeen years, and I found that the seeds of truth so long ago planted in that neighborhood are still having effect.

October 24 I returned to Lynchburg to continue the work this winter. We are holding meetings in the comfortable house of worship which we have bought in this city. We have four regular services in the church each week, and other services in other parts of the city as the way opens.

I am also doing all I can in house-to-house work, placing "Christ's Object Lessons" and other publications in the homes of the people. The Lord is still blessing the work here. Four more are ready for baptism, and we hope soon to complete the organization of the church.

I am of good courage in the Lord, and ask an interest in the prayers of our people in behalf of the work in this part of the field. B. F. PURDHAM.

### Michigan

A CHURCH of thirty-four members was organized November 20, at Twining, Mich. It will be known as the Omer church. Others will unite with them soon. Brethren S. E. Wight, C. Wood, T. Lewis, and A. J. Olsen, and the writer were present. A full corps of church officers was elected. The Sabbath school has fifty-four members, and an adjoining school has been organized at Whittemore, numbering about fifteen members. A church school has also been started. There was a spirit of devotion to the cause of Christ that was truly refreshing. Ten of this company were buried with their Lord in baptism during the week before the organization was effected, and others expect to be baptized soon.

A little over four years ago there was not a Sabbath keeper in this place. Then a family moved here, and settled on a farm, for the purpose of holding up the light of truth before their neighbors. A few began to obey the truth, and then a series of meetings was held by Brethren Soule, Weeks, and Bristol. During the past year Brother T. Lewis has la-

bored in that vicinity, and these efforts have all been fruitful. I wish that many of our people would move into places where the truth is not known, let their light shine, and thus help to speed the message. M. C. GUILD.

### December Study of the Field

1. RELATE briefly the early history of modern missions in China.

2. Tell something of Robert Morrison's work.

3. What especially impressed you in reading "A Trip to Canton"?

4. What can you say of the needs of Porto Rico?

5. What countries comprise the West Coast mission field?

6. What can you say of the progress of the work in Finland? The needs? How does the number of workers in that field compare with the equipment in some States with a similar population?

7. Locate and describe Kashmir. What can you say of the government? Mention some opportunities for missionary work.

8. Give a summary of the work in the European Conferences.

9. More than thirty fields have been mentioned during the month. Relate some circumstances which show that the nations are ready for the message.

### Field Notes

BROTHER E. A. MERRELL, who has been laboring at Shawnee, Kan., reports a number of conversions to the truth at that place.

A CHURCH of twenty-four members has been organized at Barre, Vt., and some additions to this number are expected soon.

TENT meetings in the Bronx, Greater New York, conducted by Elder C. H. Edwards, have added eleven to the church in that part of the nation's metropolis.

MEETINGS at Brownfield, Me., have brought six adults to the observance of the Sabbath, besides which a Sabbath school of twenty-one members has been organized.

BROTHER F. H. SEENEY reports that at the close of the tent meeting in Washington, D. C., last October, forty-eight souls had been added to the company of Sabbath keepers in that city.

THE church at Cheswold, Del., has been strengthened by a marked manifestation of the reviving influence of the Holy Spirit, resulting in the reclaiming of several who had backslidden. November 8, nine persons who had attended the meetings were baptized in the Chop-tank River.

A REPORT from West Virginia states that since the camp meeting in that State last September, twenty-six souls have accepted the truth, all of whom are earnest in the Master's service. Church schools have been started at Newburg and Parkersburg, and a church of eleven members has been organized at Morgantown. At Peniel, a series of meetings has resulted in bringing three to observe the Bible Sabbath, and leading five to discard the use of tobacco.



## Week of Prayer Notes

### "By the Spirit's Power"

THIS blessed truth that we call the third angel's message is exactly what hearts are waiting for in the darkness of heathen lands. Here is another report from Matabeleland, showing how the Spirit is speaking to hearts, and bringing fruitage there. Pray, brethren in the churches, that God may clothe the ministry of the word with power in the lands abroad and at home. Pray that every laborer may receive his message from heaven, and give the trumpet a certain sound; for the great day of the Lord is hastening on. A word from afar like this may well be taken as a text for a missionary praise service:—

**BULUWAYO.**—Yesterday (September 27) was a memorable day in the history of our Matabele Mission. Elder Reaser was with us, and twenty-one natives were baptized. Although others desired baptism, it was thought best to have them wait until the close of the quarter. Brother Anderson and his wife had been instructing them, and I had talked with them through an interpreter. We were planning to baptize six; but when the time arrived, more than thirty were desiring baptism. These are all young people, from twelve to twenty-two years of age.

We cannot yet do much with the old people, who are so wedded to their gods of stone and traditions of the past. But I wish that I myself did take the Word of God as readily as do the youth and children here. They put us to shame. All they want to know is, "Does the Bible say so?" and they are satisfied. This is the condition in which we find our school children, and they beg to be baptized and received into the church.

After much prayer and careful searching of the Word and the Testimonies, with the best instruction we could give, we examined thirty-one Sabbath evening; and Sabbath morning, at half-past ten, the workers and a large company of the natives went to the place of baptism on the river, two miles away. It was a touching scene. Everything was so quiet and orderly, and all seemed to realize what they were doing. Returning home, we celebrated the ordinance of the Lord's supper in the afternoon.

Our church now numbers sixty. There is a sweet spirit in our mission. It is the Spirit of the Lord. All seem to realize his gracious presence. "Willing obedience" is the watchword.

We are enjoying our labors here very much, and believe that we are just where the Lord wants us. We are hoping for Brother Claude Tarr to arrive at the station this week, to take charge of the store (this has been my work) and help on the farm. This will relieve me for teaching and gospel work, for which I have a burden. I will also assist to some extent in the out-stations.

Two weeks ago we made a trip among the boys who are teaching in the kraals. It occupied three days, and we traveled sixty or seventy miles, with two mules, in a two-wheel cart. To us this is a lovely country. We saw wild deer and birds; and the plains were full of flowers. But we are persuaded that this is

not the healthful climate of the States; yet our health has been good up to the present time, for which we praise God. We are all as careful as we can be, but the great amount of work demanded of us makes it difficult for us to take proper care of ourselves, and there can be no change until another family is sent to this field. Three good men and their families are needed here. God has surely sent the children to our home and school, and they must have care and training. I never enjoyed my work more. Every day I see God's guiding hand.

We all remember the workers in the home field, and have confidence in your prayers for us. M. C. STURDEVANT.

## Current Mention

—Herr Krupp, the German gun maker, left an estate valued at 300,000,000 marks, or \$75,000,000. He was the richest manufacturer in Germany.

—Revolutionary disturbances are again reported from Santo Domingo, the northern part of the island being the seat of the new outbreak.

—Proof of the existence of a syndicate for the promotion of vice, whose operations cover a large territory in this country, has been gathered at Philadelphia.

—Vermont appears to be about to substitute high license and local option for prohibition, which seems not to have proved a successful temperance measure in that State.

—Labor unions are springing up rapidly in the manufacturing centers in southern Russia, and the St. Petersburg authorities are taking measures to arrest the increasing activity of these and similar "unlawful societies."

—A boiler explosion in the Swift refrigerator plant at Chicago, November 29, killed thirteen men and injured many others. The same day four men were killed at Shamokin, Pa., by an explosion of gas.

—One of the American commanders in the Philippines has been prosecuting a Spanish organ of the friars, published in Manila, which recently charged him with having stolen funds raised from the sale of foodstuffs during the reconcentration period. He was unable, however, to discover the person who was responsible for the publication of the libel.

—Owing to losses from the militia which are due to the hostile attitude of the labor unions, the members of which must either resign from the military service or be expelled from the union, some New York regiments are reported to be unable to carry on their accustomed drills. An investigation is being conducted by the military authorities.

—Conflicting reports come from Russia concerning the health of the czar and the czarina. It is admitted, however, that the czarina has become subject to fits of great melancholy, one cause of which is the failure of the hopes for a male heir to the throne. Should no male heir be born, the succession may pass to the Grand Duke Vladimir, the czar's eldest uncle.

—The interior of the states of Oaxaca and Chiapas, Mexico, suffered recently from a destructive hurricane, many coffee plantations being laid in ruins.

—Germany and Great Britain have agreed to use force on Venezuela to effect the settlement of their claims against that country. The United States, it is stated, will not interfere.

—A dispatch from Kingston, Jamaica, states that General Nord has gathered an army of 10,000 men, and is advancing on the capital, with the intention of proclaiming himself president of Hayti.

—A hurricane of vast dimensions was reported sweeping through Argentina, November 24. In the province of Santa Fé one hundred houses were reported blown down, five persons being killed and fifteen injured.

—Districts in northern Sweden, estimated to contain about 700,000 people, are threatened with a famine, owing to a failure of the crops. Swedish citizens in the United States are organizing a fund for their countrymen's relief.

—Contrary to recent reports, it is now stated that the negotiations with the Colombian government regarding the completion of the Panama Canal are at a standstill, and the prospects for an early settlement of the matter are not bright.

—The Canadian Doukhobors have appealed to the sultan of Turkey to grant them land in his dominions, to which they may migrate from Canada. They inform him in their petition that they do not want to obey any laws but the laws of God.

—The largest gun in the world, according to newspaper accounts, has just been shipped from the Watervliet arsenal to Sandy Hook, N. Y. The bore is sixteen inches in diameter, and the weight of the gun is 130 tons. Two years have been spent in its construction. It will be officially tested at Sandy Hook next month.

—The city of Buenos Ayres, Argentina, is threatened with a general paralysis of business, owing to strikes that have recently occurred. A state of siege has been declared, and the government has secured the passage of an expulsion law under which foreign agitators, who are held responsible for the present situation, may be expelled from the country.

—A strike precipitated by the cigar-makers' union and other labor unions, in Havana, November 24, was attended by serious rioting, in which many persons were injured, and a number of the strikers were shot dead by the troops. The unsettled condition of affairs at the Cuban capital has given rise to some talk of intervention and annexation by the United States.

—On account of the expulsion of a member of the painters' union in Schenectady, N. Y., and his loss of employment also, because of his connection with the State militia, it is expected that Governor Odell will recommend to the legislature the passage of a bill making it a crime for a labor union or an employer in that State to discriminate in any way against a man because of his membership in the national guard.



—The steamship "Silvanus J. Macy" is reported lost in a gale on Lake Erie, with all on board, the crew numbering thirteen persons.

—It is reported that a railway will be built next year from Nome to Council City, in the gold regions of Alaska. The Pioneer Mining Company, the richest company operating at Nome, will construct the line.

—The United States circuit court in Missouri has by a recent verdict decided that "faith cure," "magnetic healing," and the like cannot be considered fraudulent practices in such a sense as would debar practitioners of this sort from using the United States mails in their "healing" work. At Nevada, Mo., there exists a school of "magnetic healing," which was declared by the postmaster-general of the United States to be conducting a fraudulent business, and therefore was to be debarred from the use of the mails. This was done at the instance of the postmaster of Nevada. The matter was carried into the United States court, where a decision was handed down by Justice Peckham, in which he said: "As the effectiveness of almost any particular method of treatment of disease is, to a more or less extent, a fruitful source of difference of opinion, even though the great majority may be of one way of thinking, the efficacy of any special method is certainly not a matter for the decision of the postmaster-general within these statutes relative to fraud. Unless the question may be reduced to one of fact, as distinguished from mere opinion, we think these statutes cannot be invoked for the purpose of stopping the delivery of mail matter." This decision is considered to be of far-reaching importance because of its probable bearing on the doctrine and practice of the Christian Scientists.

—Pope Leo has come forward as an advocate of the study of the Bible. Now that the Bible has been circulated broadcast, so that every person, Catholic as well as Protestant, has easy access to it, it seems to the pontiff to be time to adapt the policy of the church to this fact, and safeguard the interests of Rome, which the Scripture opposes, by another means than prohibition. Accordingly the pope has issued an encyclical in which the study of the Scripture is recommended, under certain conditions, which, if observed, will effectually prevent its reception by the student as the word of God. The wisdom of God in his Word must be first explained and construed by the wisdom of man; the Holy Spirit must be superseded as the teacher and guide into all truth, by a human teacher and guide. The pope is to appoint a commission of "serious men," whose duty it will be to "devote their entire energy to insure that the divine words may receive the explanation demanded of them by the times." For the guidance of this commission the pope has prepared this statement of Catholic principles: "First of all, they will carefully investigate the modern trend of thought in this branch of study, and regard nothing discovered by modern research as foreign to their purpose. Nay, they will use the utmost diligence and promptitude in taking up and promoting by their writings whatever may from day to day be discovered useful for Biblical exegesis. Thus they will pay great attention to philology, with its kindred subjects, and

carefully follow their developments. Next, in regard to the uncompromising maintenance of the authority of the Scriptures, they must exercise earnest care and diligence in matters of faith and morals. Relating to the formation of Christian doctrine that must be held to be the true sense of sacred Scripture which has been and is being held by the holy mother church, to whom it belongs to judge of the true sense and interpretations of the Holy Scripture so that no one may unlawfully interpret the Holy Scripture contrary to this sense, or even in opposition to the unanimous consensus of the fathers."

—The Ministerial Alliance of Salt Lake City, Utah, which is fighting the prospective election of "Apostle" Reed Smoot, the Mormon, to the United States Senate, has drawn up a document consisting of resolutions adopted at a recent meeting of the alliance, justifying their position in the matter. A copy of the resolutions is to be sent to every ministerial alliance in the country, and also, it is said, to President Roosevelt and every member of Congress. The resolutions set forth some good reasons for keeping politics and religion separate, and apply as forcibly to the Roman Catholic Church or to any Protestant body as to Mormons. They contain the following: "We protest against this endeavor to elect Apostle Smoot to the United States Senate as an endeavor to force upon the citizens of Utah a union of the church and the state. The election of a man who holds the highest office, save one, in the gift of the Mormon church to the highest office, save one, in the gift of the people of Utah or the United States would be a menace to our civilized and religious beliefs. No other church has dared to attempt such an ecclesiastical invasion of Congress. The election of Apostle Reed Smoot to the United States Senate would actually be the election of the will of the Mormon first presidency and twelve apostles to that body. As a consistent member of the Mormon apostolate, Apostle Smoot cannot make an important move without getting permission or taking counsel of the quorum of Mormon high priests to which he belongs. By virtue of his apostolic vows he must act first as a Mormon apostle, and second or third as a citizen of Utah and patriotic American. We protest against the proposed election of Apostle Smoot to the United States Senate because the majority of the Mormon apostolate, to which he belongs, and with which he works in harmony, are living in polygamous relations in violation of covenants made to the people of the United States, as well as in violation of the criminal statutes of Utah. The two or three apostles who may be living monogamous lives are obliged to defend the righteousness of the polygamous system of marriage, and to wink at the law-breaking polygamous relation of their fellow apostles. The Mormon apostolate stands as one man before the community as directly or indirectly encouraging or conniving at the continuance of polygamous relations throughout the Mormon church. The vigorous and rigorous execution of a law like the Edmunds-Lucker law in this State would drive the Mormon church and the majority of its apostles into exile or throw them in prison within twelve months, and Apostle Smoot dare not oppose such polygamous conditions."



### Donors to the Relief of the Schools

The total cash received on the Relief of the Schools Fund up to Nov. 23, 1902, is \$48,830.64.

NAME	AMOUNT
Elizabeth Phillips.....	\$ 50
Ed Mann.....	2 00
W. W. Parkhurst.....	2 00
F. Walter.....	1 00
S. J. Merry.....	5 00
P. E. Vosburg.....	5 00
Susie Kolley.....	75
Nellie A. Honeywell.....	4 00
F. H. Tripp.....	1 00
A. S. Childs.....	2 00
S. E. Ransopher.....	1 00
Louise C. Nelson.....	4 00
Albert G. Lewis.....	5 00
Mrs. Mary Smith.....	1 00
Addie Rust.....	2 00
Cecil E. Rust.....	1 00
Myrtie E. Irwin.....	1 00
J. M. Wilkinson.....	1 00
Lewellyn O. Moore.....	4 00
Mrs. J. A. Munger.....	5 00
A. F. Ekstrom.....	2 00
Elizabeth Landor.....	1 00
Mrs. Martha Smith.....	2 00
J. T. Rodgers.....	1 00
Vermont.....	7 40
Massachusetts.....	8 50
Virginia.....	90
Berrien Springs.....	2 00
C. F. Anderson.....	2 45
William Herlock.....	300 00
A friend (Maine).....	50
Benjamin Hill.....	1 00
W. J. Smith.....	1 00
A. Bergfeldt.....	15 00
Fritz Guy.....	17 00
E. M. Wheller.....	3 50
J. H. Thompson.....	5 00
Mrs. Ellory Gray.....	2 50
Mrs. H. C. Westfall.....	5 00
H. A. Chase.....	1 00
Upper Columbia.....	56 57
California.....	384 66
Western Oregon.....	48 95
Western Washington.....	4 00
Hawaii.....	6 00
N. F. Samson.....	1 00
C. D. Spencer.....	5 00
Mrs. Mary Legea.....	1 00
Hannah Hughes.....	1 00
C. M. Cox.....	3 00
Sister Bellah.....	1 00
F. E. Land.....	50
Sister Stewart.....	50
Charles W. Land.....	50
Mrs. C. Hitchcock.....	50
Caroline Keithnoff.....	5 00
Mr. & Mrs. Jacen Pratt.....	2 00
Sarah Ballard.....	1 60
Ella T. Minnis.....	1 00
S. J. Nathan.....	2 00
L. E. Larson.....	4 25
Velma Joseph.....	1 00
D. N. Storey.....	65



### Real Sacrifice

ALMOST every mail now brings something in on the Missionary Acre Fund from all parts of the country, and the letters which accompany the remittances are indeed interesting. If space would

allow, we would be glad to print each letter.

The Acre Mission is an avenue to produce means to aid the good work, in which all take a deep interest, from the little child to the aged grandparent. Many are aiding who do not own any land; and some who do own land, own but a small parcel, but are aiding with the means they have. Therefore the garden as well as the field is brought into requisition to aid in the good work. Scores of dollars have come in from eggs laid on the Sabbath. The fruit tree adds its mite to the treasury, and all these mites are producing a good deal.

Since the first of November one year ago, over five thousand dollars has been paid in cash, and the stream has not yet slackened. If this is kept up for a few years, and continues to increase as it has lately, the property will be paid for in due time. He who aids in this work is aiding in the medical missionary work.

Here is a letter from a brother who has just sent in \$7.60 as the produce of five apple trees that were pledged to the Acre Mission Fund last spring. Brother Potter says, "The trees bore better than ever before, but fruit was so very cheap that it did not bring so much as we had hoped. The fruit was only fifty cents a barrel, and we had to pick and haul it to town ourselves. We are glad we can do something. We have a small place,—twenty acres,—and are unable to work it ourselves, as my health is very poor. I am past sixty-six, and my wife is sixty-two. Our children have all gone from us, so we are alone. Please pray for us. Yours in the blessed hope." Surely the Lord regards such a sacrifice on the part of these aged pilgrims.

When the Lord looks upon the growing grain or fruit, or anything else which has been dedicated to him, he certainly must recognize a partnership with himself which is very pleasing. Let the money come in from the produce of the field, the farm, the garden, and the tree, and the Lord will bless all in the advancement of this cause.

S. H. LANE.

Money Received on the Acre Mission Fund

Total cash received on the Missionary Acre Fund previously reported, \$1,641.82.

NAME	AMOUNT
Carson City (Mich.) church.....	\$ 3 87
S. J. Townsend.....	15 00
A friend.....	50
Tommie Washburn.....	80
F. Montgomery.....	50
J. M. Jackson.....	1 00
J. J. Graf.....	10 00
L. W. Corell.....	10 00
L. M. H. Stillwill.....	1 00
A. A. Meyer.....	1 00
Mrs. E. M. Chapman.....	1 25
C. L. Kilgore.....	60
Davis City (Iowa) Society.....	1 00
Mrs. E. N. Leffingwell.....	1 00
Ohio Tract Society.....	8 00
Indiana Tract Society.....	11 00
Mrs. H. L. Crowell.....	2 50
Edith Crowell.....	2 00
Katie Crowell.....	2 00
Frank Peabody.....	10 00
Mrs. C. L. Smith.....	1 00
Mrs. A. E. Rogers.....	1 00
Carrie Robb.....	2 00
Oliver Stevens.....	5 00
Mr. & Mrs. W. F. Crouse.....	5 00
Pamelia Robb.....	1 00
Sarah Townsend.....	50
Mr. & Mrs. Hosea Mead.....	3 00
A friend.....	1 00
Mrs. D. O. Nichol森.....	25

Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER :: :: :: Editor

Lend a Hand

ARE you sitting idle? still there's work to do;  
In the Master's vineyard there's a place for you:  
Be a faithful servant, ever ready stand.  
Where the Master calls you—lend a helping hand!

Is your voice now silent? there are songs to sing;  
Come and swell the chorus, make his praises ring!  
Till the strains are wafted over sea and land,  
Reaching up to heaven—lend a helping hand!

Do your prayers no longer reach the throne of grace,  
Asking that some wanderer might his steps retrace?  
Earnest prayer may keep him from the sinking sand,  
Yours to-day may save him—lend a helping hand.

—J. B. Mackay.

THE devil can never get the children of God into a fix that their Father cannot get them out of without the slightest difficulty.—Torrey.

Prayer Is an Armor

PRAYER is a preparation for danger; it is the armor for battle. Go not into the dangerous world without it. You kneel down at night to pray, and drowsiness weighs down your eyelids. A hard day's work is a kind of excuse, and you shorten your prayer, and resign yourself softly to repose. The morning breaks, and it may be you rise late, and so your early devotions are omitted, or done with irregular haste. It is no marvel if that day, in which you suffer drowsiness to interfere with prayer, be a day on which you betray him by cowardice and soft shrinking from duty.—F. W. Robertson.

Experiences

IN the course of a two months' trip through the various Pacific States, just completed, I had many cheering instances brought to my attention concerning the work accomplished by our literature, especially by *The Signs of the Times*.

At one camp meeting I met a man and his wife who were converted three years before through the agency of *The Signs* and other literature, but had been prevented, because of their isolated condition, from listening to a single sermon or being baptized, until the day on which I talked with them. They were strong in the faith, happy in the Lord, and were doing all they could to save souls around them.

I met a brother at the Olympia, Wash., camp meeting who had traveled two hundred and fifty miles to attend the meeting. After we became acquainted, he told me something of how he came into the truth, and of his efforts for its advancement since. He is a farmer, liv-

ing in a very isolated portion of that State, and has but little time to devote to missionary work. He made no profession of religion when he moved to his present home, but a friend in the East sent him *The Signs* and other periodicals. As soon as he learned the character of these, he ceased opening them. However, their continued coming kept them in mind, until he was impressed that he ought to give his heart to the Lord. As he and his wife began to study the Scriptures, they found points which they could not understand, and they joyfully turned to the papers which had been thrown aside. In a short time he accepted the truth fully, traveled two hundred miles for baptism, and returned to his home ready for work. He subscribed for a club of *The Signs*, and purchased quite a liberal quantity of tracts. These he used in a very careful and systematic manner, with the result that he came to Olympia desiring the services of a minister and a church-school teacher. Six families or parts of families had accepted the truth, and enough children were interested in the Bible to make a church school necessary. He felt sure that a minister could go there and develop the interest already created, with good results.

While in Montana, I met a sister who seemed to be especially enthusiastic when talking over the good accomplished by our periodicals. She told me that several years ago her husband, who was then a drinking man, and cared for nothing in literature except cheap novels, had in some way secured a copy of *The Signs*. He seemed to be intensely interested in it, and afterward secured other similar reading. This led him to Bible study, and, as a result, he came out fully in the truth, and afterward united with the church.

In another place, where I was taking dinner, the conversation touched upon the agencies through which various ones had come into the truth. Three out of the seven who sat at the table had been convinced through the reading of *The Signs* or other literature. Many instances were related how *The Signs* had been used in introducing the truth to friends and neighbors, and the wonderful success that had followed it. Certainly the name "pioneer missionary paper" is an appropriate term for *The Signs of the Times*. H. H. HALL.

Missionary Sec. Pacific Union Conf.

Summary of the Canvassing Work Reported for October

	AGENTS	ORDERS	VALUE
Atlantic Union Conference			
New York.....	10	506	\$530.45
Greater New York.....			
Vermont.....	5	154	235.75
New Jersey.....			
Maine.....	5	333	711.36
New England.....	9	585	752.55
Chesapeake.....			
Pennsylvania.....	15	487	1,761.59
Virginia.....	1	23	38.60
Southern Union Conference			
Georgia.....	2	19	29.50
Tennessee River.....	7	728	1,118.60
Alabama.....	6	203	279.25
Florida.....	1	2	4.50
Mississippi.....			
Cumberland.....	5	134	299.10
Carolinas.....	2	210	256.51
Louisiana.....	7	225	282.95
Lake Union Conference			
Northern Michigan... ..	1	30	45.00
Eastern Michigan.....	2	50	141.50
Ohio.....	5		326.50
Indiana.....	9	165	387.25
Northern Illinois.....	2	62	62.00
Southern Illinois.....	7	118	314.10
Wisconsin.....	5	87	284.15

Northern Union Conference

Minnesota.....	5	462	825.20
South Dakota.....	8	8	184.30
North Dakota.....	5	9	98.15
Manitoba.....	1	23	35.50

Central Union Conference

Colorado.....	4	132	203.85
Iowa.....	4	111	176.60
Kansas.....	6	247	332.85
Missouri.....			
Nebraska.....	11	152	868.45

Southwestern Union Conference

Arkansas.....		149	408.20
Oklahoma.....	6	155	485.00
Texas.....	10	42	124.75

Pacific Union Conference

California.....	6		462.50
Montana.....	2	106	279.85
Upper Columbia.....			
Western Oregon.....			
Western Washington.....	3	185	419.65
Southern California.....			

Canadian Union Conference

Ontario.....	7	62	125.25
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European General Conference

Norway.....			
Great Britain.....	59	1,852	2,481.66
Denmark.....	14	1,579	730.23
Sweden.....	37	7,582	5,170.67
France.....			
*Germany.....		2,586	7,053.75

Africa

South Africa.....	7		2,825.45
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Australasia

†Australia.....	69	2,906	12,478.00
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South America

†Brazil.....	8	231	250.36
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Summary

A. U. C.....	45	2,088	4,030.30
S. U. C.....	30	1,521	2,270.41
L. U. C.....	31	512	1,661.50
N. U. C.....	19	502	1,113.75
C. U. C.....	25	642	1,581.75
S. W. U. C.....	16	346	1,017.95
P. U. C.....	11	291	1,162.00
Canadian U. C.....	7	62	125.25
Australasian U. C.....	69	2,906	12,478.00
E. G. C.....	110	13,599	15,436.31
Africa.....	5	292	1,724.92
South America.....	8	231	250.36
Grand Totals.....	376	22,992	\$42,851.90

\* Three months.

† Two months.

NOTICES AND APPOINTMENTS

Notice!

THE first session of the West Michigan Conference of Seventh-day Adventists will be held at Wright, Mich., Dec. 5-9, 1902. Meetings will begin Friday evening, December 5, at seven o'clock.

A. G. HAUGHEY, Pres.

Address

UNTIL further notice, the address of Elder John F. Jones will be Landonville, Md.

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.

Emery Cotton, Mt. Hope, Kan., REVIEW, Signs, tracts.

George Eymmer, Red Oak, Iowa, REVIEW, Signs, Life Boat, Instructor, Little Friend.

Francis Allen, Sherman Heights, Tenn., REVIEW, Signs, Sentinel, Instructor, Little Friend, tracts.

Mrs. H. T. Moor, Box 372, Birmingham, Ala., REVIEW, Signs, Instructor, Gospel Herald, Little Friend.

Frank Jeffers, Woodland, Cal., REVIEW, Signs, Sentinel, Youth's Instructor, Good Health, Pacific Health Journal, Little Friend, Gospel Herald, Southern Watchman, Life Boat.

Business Notices

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

WANTED.—By a man, aged 26 years, work on farm, feeding sheep or cattle, in Idaho or Colorado. Address D. N. Stow, 159 Glenwood Ave., Battle Creek, Mich.

WANTED.—A middle-aged S. D. A. woman to keep house for me, and care for my children,—girl of five years, boy of two years. State wages expected. Best references given and required. Address A. H. Ramsey, 620 Dewey Ave., Boulder, Colo.

WANTED AT ONCE.—Several young men to work in food factory and learn the baker's trade. None but consecrated Seventh-day Adventists need apply. References required. Address Sanitarium Food Co., 1628 East First Street, Los Angeles, Cal.

WANTED.—Good woodsmen and mill men, to work in woods and sawmill, near Spencer, Mich. Timber to cut is principally cedar and tamarack. Good wages to good men. None but faithful workmen need apply. Address L. M. Richards, Spencer, Mich.

WANTED.—Applications from healthy young men and women who desire to receive training as nurses at our newly established Sanitarium at Asheville, N. C., where Battle Creek methods are used. Address, with references, Fairview Sanitarium, Asheville, N. C.

WANTED.—The name and address of every adult person in your church or company who is not a subscriber to the REVIEW. Also your name and address if you are willing to distribute sample copies of the REVIEW among those who should be readers of our church paper. Address the editor.

SPECIAL SALE.—At less than half price, "Whisky: Parables, Poems, Facts, and Figures." One of the best tracts against liquor and intemperance that is published. Has a splendid song, "Old Dad Made New." Indorsed highly by the W. C. T. U. Five cents each. Special price till January 1, \$2 per 100, postpaid. Address D. E. Scoles, Washburn, Mo.

Obituaries

"I am the resurrection and the life."—Jesus.

GIBSON.—Died at her home, in Harbor Springs, Mich., Aug. 6, 1902, Mrs. Julia A. Gibson, aged 41 years, 8 months, 29 days. She was a Sabbath keeper all her life. She leaves three children and a brother to mourn her death. She was taken to Wakeman, Ohio, her former home, and buried in the family lot, by the side of her husband, who died in 1899. CECIL C. ABBOTT.

MACE.—Died near Port Republic, Va., Oct. 16, 1902, Carrie Mace, beloved daughter of John H. and Julia Mace, aged 13 years, 10 months, and 8 days. Carrie was loved by all who knew her. She was a firm believer in present truth, and was not ashamed to speak in its favor. Words of comfort were spoken by the writer, from Ps. 17:15, to a large con-

gregation of sympathizing friends and neighbors. B. F. PURDRAM.

STICKNEY.—Died in Bath, Me., Nov. 15, 1902, John B. Stickney, aged 63 years. He had been unable to walk without crutches for twenty-one years, but bore his affliction with Christian patience, and in his dying hours made a pathetic plea for his dear ones to meet him in the better world. He accepted present truth about thirty-eight years ago. He leaves a wife, two sons, one daughter, and a large circle of relatives to mourn their loss. Remarks were made at the funeral by the writer, from John 11:23, 24. P. B. OSBORNE.

FARNSWORTH.—Died at North Montpelier, Vt., Nov. 3, 1902; of heart failure, Dr. Cyrus Farnsworth, aged 72 years. Brother Farnsworth was for many years a First-day Adventist. About eighteen years ago he accepted the Sabbath and kindred truths, and remained faithful until death. A wife, a number of children, and other relatives and friends mourn his death, but they sorrow not without hope, as he testified that all was well a few moments before his death. Funeral discourse was delivered by the writer, from John 11:25. J. W. WATT.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 26, 1902.

EAST		8	10	12	14	16	18	20
		*Night Express	Day	*Night Express	Day	*Night Express	Day	*Night Express
Chicago.....	pm 10.00		am 8.45	am 10.50	pm 3.00	pm 4.50	pm 11.25	
Michigan City.....	pm 11.00		am 9.45	am 12.00	pm 4.00	pm 5.50	pm 12.25	
Niles.....	am 1.00		am 10.15	am 1.00	pm 3.35	pm 5.25	pm 1.25	
Elkhart.....	am 1.45	am 7.30	pm 12.50	pm 1.00	pm 4.40	pm 6.30	pm 1.40	
Battle Creek.....	am 2.30	am 8.10	pm 1.00	pm 2.42	pm 4.32	pm 6.22	pm 2.00	
Marshall.....	am 3.10		pm 1.50	pm 3.00	pm 4.50	pm 6.40	pm 2.10	
Ann Arbor.....	am 4.00		pm 2.40	pm 3.50	pm 5.40	pm 7.30	pm 2.20	
Flint.....	am 5.00	pm 2.35	pm 3.40	pm 4.50	pm 6.40	pm 8.30	pm 2.30	
East Lansing.....	am 5.50	pm 3.25	pm 4.30	pm 5.40	pm 7.30	pm 9.20	pm 2.40	
East View.....	am 6.40		pm 6.10	pm 7.20	pm 9.10	pm 11.00	pm 2.50	
Saginaw.....	am 7.30		pm 7.00	pm 8.10	pm 10.00	pm 11.50	pm 3.00	
Buffalo.....	am 8.20		pm 7.50	pm 9.00	pm 10.50	pm 12.40	pm 3.10	
Syracuse.....	am 9.10		pm 8.40	pm 9.50	pm 11.40	pm 1.30	pm 3.20	
Albany.....	am 10.00		pm 9.30	pm 10.40	pm 12.30	pm 1.20	pm 3.30	
Springfield.....	am 10.50		pm 10.20	pm 11.30	pm 1.10	pm 2.00	pm 3.40	
Boston.....	am 11.40		pm 11.10	pm 12.20	pm 1.00	pm 1.50	pm 3.50	

WEST		7	17	5	3	23	13	37
		*Night Express	*Night Express	*Night Express	*Night Express	*Night Express	*Night Express	*Night Express
Rockford.....	pm 2.00		am 14.40	pm 14.15	pm 14.40	pm 14.15	pm 8.00	
New York.....	pm 2.40		am 15.30	pm 15.05	pm 15.30	pm 15.05	pm 8.40	
Chicago.....	pm 3.30		am 16.20	pm 15.55	pm 16.20	pm 15.55	pm 9.20	
St. Paul.....	pm 4.20		am 17.10	pm 16.45	pm 17.10	pm 16.45	pm 10.00	
St. Louis.....	pm 5.10		am 18.00	pm 17.25	pm 18.00	pm 17.25	pm 10.40	
St. Joseph.....	pm 6.00		am 18.50	pm 18.15	pm 18.50	pm 18.15	pm 11.20	
St. Charles.....	pm 6.50		am 19.40	pm 19.05	pm 19.40	pm 19.05	pm 12.00	
St. Mary.....	pm 7.40		am 20.30	pm 19.55	pm 20.30	pm 19.55	pm 12.40	
St. Ignace.....	pm 8.30		am 21.20	pm 20.45	pm 21.20	pm 20.45	pm 13.20	
St. Marys.....	pm 9.20		am 22.10	pm 21.35	pm 22.10	pm 21.35	pm 14.00	
St. Ignace.....	pm 10.10		am 23.00	pm 22.25	pm 23.00	pm 22.25	pm 14.40	
St. Ignace.....	pm 11.00		am 23.50	pm 23.15	pm 23.50	pm 23.15	pm 15.20	
St. Ignace.....	pm 11.50		am 24.40	pm 24.05	pm 24.40	pm 24.05	pm 16.00	
St. Ignace.....	pm 12.40		am 25.30	pm 24.55	pm 25.30	pm 24.55	pm 16.40	
St. Ignace.....	pm 13.30		am 26.20	pm 25.45	pm 26.20	pm 25.45	pm 17.20	
St. Ignace.....	pm 14.20		am 27.10	pm 26.35	pm 27.10	pm 26.35	pm 18.00	
St. Ignace.....	pm 15.10		am 28.00	pm 27.25	pm 28.00	pm 27.25	pm 18.40	
St. Ignace.....	pm 16.00		am 28.50	pm 28.15	pm 28.50	pm 28.15	pm 19.20	
St. Ignace.....	pm 16.50		am 29.40	pm 29.05	pm 29.40	pm 29.05	pm 20.00	
St. Ignace.....	pm 17.40		am 30.30	pm 29.55	pm 30.30	pm 29.55	pm 20.40	
St. Ignace.....	pm 18.30		am 31.20	pm 30.45	pm 31.20	pm 30.45	pm 21.20	
St. Ignace.....	pm 19.20		am 32.10	pm 31.35	pm 32.10	pm 31.35	pm 22.00	
St. Ignace.....	pm 20.10		am 33.00	pm 32.25	pm 33.00	pm 32.25	pm 22.40	
St. Ignace.....	pm 21.00		am 33.50	pm 33.15	pm 33.50	pm 33.15	pm 23.20	
St. Ignace.....	pm 21.50		am 34.40	pm 34.05	pm 34.40	pm 34.05	pm 24.00	
St. Ignace.....	pm 22.40		am 35.30	pm 34.55	pm 35.30	pm 34.55	pm 24.40	
St. Ignace.....	pm 23.30		am 36.20	pm 35.45	pm 36.20	pm 35.45	pm 25.20	
St. Ignace.....	pm 24.20		am 37.10	pm 36.35	pm 37.10	pm 36.35	pm 26.00	
St. Ignace.....	pm 25.10		am 38.00	pm 37.25	pm 38.00	pm 37.25	pm 26.40	
St. Ignace.....	pm 26.00		am 38.50	pm 38.15	pm 38.50	pm 38.15	pm 27.20	
St. Ignace.....	pm 26.50		am 39.40	pm 39.05	pm 39.40	pm 39.05	pm 28.00	
St. Ignace.....	pm 27.40		am 40.30	pm 39.55	pm 40.30	pm 39.55	pm 28.40	
St. Ignace.....	pm 28.30		am 41.20	pm 40.45	pm 41.20	pm 40.45	pm 29.20	
St. Ignace.....	pm 29.20		am 42.10	pm 41.35	pm 42.10	pm 41.35	pm 30.00	
St. Ignace.....	pm 30.10		am 43.00	pm 42.25	pm 43.00	pm 42.25	pm 30.40	
St. Ignace.....	pm 31.00		am 43.50	pm 43.15	pm 43.50	pm 43.15	pm 31.20	
St. Ignace.....	pm 31.50		am 44.40	pm 44.05	pm 44.40	pm 44.05	pm 32.00	
St. Ignace.....	pm 32.40		am 45.30	pm 44.55	pm 45.30	pm 44.55	pm 32.40	
St. Ignace.....	pm 33.30		am 46.20	pm 45.45	pm 46.20	pm 45.45	pm 33.20	
St. Ignace.....	pm 34.20		am 47.10	pm 46.35	pm 47.10	pm 46.35	pm 34.00	
St. Ignace.....	pm 35.10		am 48.00	pm 47.25	pm 48.00	pm 47.25	pm 34.40	
St. Ignace.....	pm 36.00		am 48.50	pm 48.15	pm 48.50	pm 48.15	pm 35.20	
St. Ignace.....	pm 36.50		am 49.40	pm 49.05	pm 49.40	pm 49.05	pm 36.00	
St. Ignace.....	pm 37.40		am 50.30	pm 49.55	pm 50.30	pm 49.55	pm 36.40	
St. Ignace.....	pm 38.30		am 51.20	pm 50.45	pm 51.20	pm 50.45	pm 37.20	
St. Ignace.....	pm 39.20		am 52.10	pm 51.35	pm 52.10	pm 51.35	pm 38.00	
St. Ignace.....	pm 40.10		am 53.00	pm 52.25	pm 53.00	pm 52.25	pm 38.40	
St. Ignace.....	pm 41.00		am 53.50	pm 53.15	pm 53.50	pm 53.15	pm 39.20	
St. Ignace.....	pm 41.50		am 54.40	pm 54.05	pm 54.40	pm 54.05	pm 40.00	
St. Ignace.....	pm 42.40		am 55.30	pm 54.55	pm 55.30	pm 54.55	pm 40.40	
St. Ignace.....	pm 43.30		am 56.20	pm 55.45	pm 56.20	pm 55.45	pm 41.20	
St. Ignace.....	pm 44.20		am 57.10	pm 56.35	pm 57.10	pm 56.35	pm 42.00	
St. Ignace.....	pm 45.10		am 58.00	pm 57.25	pm 58.00	pm 57.25	pm 42.40	
St. Ignace.....	pm 46.00		am 58.50	pm 58.15	pm 58.50	pm 58.15	pm 43.20	
St. Ignace.....	pm 46.50		am 59.40	pm 59.05	pm 59.40	pm 59.05	pm 44.00	
St. Ignace.....	pm 47.40		am 60.30	pm 59.55	pm 60.30	pm 59.55	pm 44.40	
St. Ignace.....	pm 48.30		am 61.20	pm 60.45	pm 61.20	pm 60.45	pm 45.20	
St. Ignace.....	pm 49.20		am 62.10	pm 61.35	pm 62.10	pm 61.35	pm 46.00	
St. Ignace.....	pm 50.10		am 63.00	pm 62.25	pm 63.00	pm 62.25	pm 46.40	
St. Ignace.....	pm 51.00		am 63.50	pm 63.15	pm 63.50	pm 63.15	pm 47.20	
St. Ignace.....	pm 51.50		am 64.40	pm 64.05	pm 64.40	pm 64.05	pm 48.00	
St. Ignace.....	pm 52.40		am 65.30	pm 64.55	pm 65.30	pm 64.55	pm 48.40	
St. Ignace.....	pm							



BATTLE CREEK, MICH., DECEMBER 2, 1902.

URIAH SMITH }  
L. A. SMITH } EDITORS  
W. A. SPICER }  
W. W. PRESCOTT } MANAGING EDITOR

The Managing Editor is responsible for all editorial matter which is not signed.

THE council of the General Conference Committee, to which reference has already been made, adjourned Tuesday afternoon of last week, after having been in session fifteen days. A report of such part of the proceedings as will be of general interest will appear in our next issue.

It is possible that this week's REVIEW may reach some of its readers a little later than usual, as we were delayed in going to press on account of necessary repairs to the engine. We shall do our best to mail this edition on time, and hope that the number may be small who will be obliged to wait for their paper.

THE truths now being studied in the Sabbath-school lessons are most important, and we hope they will receive the attention which they deserve. The editorial article on one of these lessons, beginning on page four, deals with some fundamental principles which need to be clearly understood, and which are worthy of earnest consideration by all our readers just now. We invite attention to it.

IN the article entitled "Greater New York a Needy Field" printed in the REVIEW for November 11, there was a mistake for which the writer was not responsible, and which ought to be corrected. On page 17, first column, about the middle of the second paragraph, in speaking of the hall occupied by the colored people, the article stated that "the price of this hall was forty dollars a week." It should have been "forty dollars a month." We regret the error.

A GENERAL view of the progress of the work in the German Union Conference is given in the report from that field by Brother Conradi, which begins on page fifteen. We hope no one will be prevented from reading it because it looks rather long. Each division of the field is treated under its proper heading, and the whole is a series of short reports rather than one long report. Our desire is that all the people shall become acquainted with the advancement of the message in all fields,

and especially those in "the regions beyond," and this is the reason why so much space is given in the REVIEW to these fields and the work in them. Do not fail to read the report.

THE report of the sad defection in Holland, in Brother Conradi's article this week, shows again how truly the sanctuary question is the key to the truth that has given us a definite message for this time. When the early pioneers in this work received the light on Christ's ministry in the temple of God in heaven, they went forth proclaiming the message of Rev. 14:6-12, with the power of God. Still the same message is to go, in clear-cut, well-defined lines, showing that Christ's work before the Father's throne in the most holy place in the heavenly sanctuary is drawing to its close. The judgment hour is passing. The warning cry is to go to all the earth. And now Satan would delight to throw a veil of mysticism over the whole question. The brethren in Holland, who were led into the idea that man's body is the only sanctuary, necessarily became confused, and let go of the spirit of prophecy and the vital prophetic truths of the third angel's message. The enemy would be glad to throw this confusing issue into all the ranks. But let all press together, holding forth the definite message that has made us a people, and the same message by which God's work is to be finished in our day.

### A Time for Prayer

It is true that "men ought always to pray, and not to faint," and it is equally true that appointed times for special prayer and earnest seeking of the Lord are acceptable to God, and a means of special blessing to his people. Again and again when God's people have faced a great crisis and have turned to the Lord with prayer and with fasting, humbling their hearts before him, he has signally wrought for them, and has delivered them. Note the experience of Judah under king Jehoshaphat. When it was told the king, "There cometh a great multitude against thee from beyond the sea on this side Syria," then "Jehoshaphat feared, and set himself to seek the Lord, and proclaimed, a fast throughout all Judah. And Judah gathered themselves together, to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord." And the Lord saved them from their enemies.

So Ezra, after starting to lead the released captives from Babylon to Jerusalem, set apart a special time of waiting upon God for needed help. "Then I proclaimed a fast there, at the river Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and

for all our substance." And the result is thus stated in Ezra's own words: "And the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way." "The supplication of a righteous man availeth much in its working." "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."

It must be evident to every thoughtful believer that we are now facing a crisis in the work of this message. And this is true whether we consider the situation as it is within our own ranks, or as it is in the world outside. We have come, to the time of shaking, and to the time for pushing the definite message of the soon-coming Saviour to the ends of the earth before the passing of this generation. It is now time to call this whole denomination to pray the prayer of Daniel as recorded in the ninth chapter of Daniel. The prophet Daniel understood from the words of the prophet Jeremiah that the time had come for the deliverance of God's people from Babylon, and he prayed for the restoration of Jerusalem. It was a prayer of the most humble confession and sincere repentance. Listen to the penitent cry: "We have sinned, and have committed iniquity, and have done wickedly. . . . O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee." And now observe the earnestness of the pleading that God would build again Jerusalem. "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. . . . O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name."

The time of complete and final deliverance from Babylon has now come. We are now offered the privilege of being "laborers together with God" in the accomplishment of his purpose to "build again the tabernacle of David, which is fallen down," as explained in Acts 15:13-17, by proclaiming this closing message to the nations of the earth, and gathering out a people for the Lord's name. It is time for the weak to be as David, and David as the angel of the Lord, but this experience can come only through the valley of humiliation and the mountain-top prayer. To this we invite this whole people. A time for confession and repentance, and of taking hold upon God anew is greatly needed.

The annual week of prayer is appointed for December 20-27. It may be an occasion of such a blessing as has not been known hitherto, or it may be allowed to pass with a mere formal observance. Shall we not pray now and constantly that God will visit his people during this season of prayer, and revive his work in the midst of the years? "O visit me with thy salvation."