

# The Advent REVIEW And Sabbath HERALD



Vol. 79

BATTLE CREEK, MICH., TUESDAY, DECEMBER 16, 1902

No. 50



## Prayer for the Peace of Jerusalem

*"Pray Without Ceasing"*

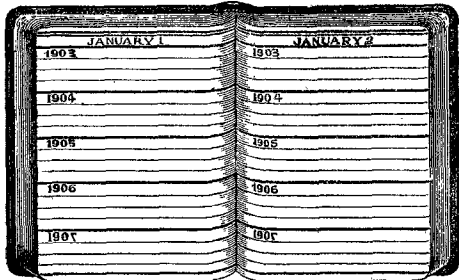
**I** was glad when they said unto me,  
Let us go into the house of Jehovah.  
Our feet are standing  
Within thy gates, O Jerusalem,  
Jerusalem, that art builded  
As a city that is compact together;  
Whither the tribes go up, even the tribes of Jehovah,  
For a testimony for Israel,  
To give thanks unto the name of Jehovah.  
For there are set thrones for judgment,  
The thrones of the house of David.  
Pray ye for the peace of Jerusalem:  
They shall prosper that love thee.  
Peace be within thy walls,  
And prosperity within thy palaces.  
For my brethren and companions' sakes,  
I will now say, Peace be within thee.  
For the sake of the house of Jehovah our God  
I will seek thy good.



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# The Advent And Sabbath REVIEW HERALD

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

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No. 50.

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## Editorial

### Pray

Pray earnestly. "Pray with the spirit." "Pray with the understanding." "With thanksgiving let your requests be made known unto God." Pray the prayer of the publican, "God be merciful to me a sinner." Pray the prayer of Habakkuk, "O Jehovah, revive thy work in the midst of the years, in the midst of the years make it known." "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Let each one adopt the cry of the psalmist to the God of mercy, "Wilt thou not quicken us again: that thy people may rejoice in thee?" With confession, with repentance, with earnest appeal, let the annual season of prayer, December 20-27, be a time of waiting upon God for a renewal of his covenant mercies.

### Act

We have not finished with the matter when we have asked special blessings from God. The prayer of faith is followed by deeds of faith. "Prayer moves the arm of Omnipotence," but God uses the arm of flesh as his helping hand in the ministry of his blessings. "We are laborers together with God." Having earnestly asked God to revive his work in our midst, then we should open the way for him to do so both in our own experience and in the experience of others, by offering ourselves as the channel for his reviving blessing. When we do this in sincerity, for the glory of God and the salvation of souls, we shall at once find plenty of opportunities right at hand. When we have prayed the Lord of the harvest to send forth laborers into his harvest, we should be sure to say, before

the "Amen," the "so let it be," as did Isaiah of old, "Here am I; send me." The prayers that are followed by consecration in active service in the very line of the requests are the prayers that are answered speedily and openly. The experience of manifested glory on the mountain top in prayer must be followed by the humble ministry of blessing in the valley below. The subject of the readings for the week of prayer is "SERVICE." Let the week of *prayer* be a time of preparation for *service*. Pray and act.

### Coming Soon

THERE is a good, old advent hymn, the first stanza and chorus of which run as follows:—

"How sweet are the tidings that greet  
the pilgrim's ear,  
As he wanders in exile from home;  
Soon, soon will the Saviour in glory  
appear,  
And soon will the kingdom come.

"He's coming, coming, coming soon I  
know,  
Coming back to this earth again;  
And the weary pilgrims will to glory  
go,

When the Saviour comes to reign." This is truly one of the "spiritual songs" in which we may speak to one another as a means of reviving our hope in the speedy return of our Lord. The hymn is Scriptural in its teaching. It simply takes, the promise, "Behold, I come quickly; and my reward is with me," expresses the joy of the pilgrim wanderer in hearing the good tidings, and dwells upon them with a satisfaction which increases with each repetition. As the living creatures "round about the throne" find delight in repeating "day and night" their simple form of adoration, saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come," so with perfect confidence in the fulfillment of the prophecies and that we are now in "the time of the promise," we may constantly sing in our hearts—

"He's coming, coming, coming soon I  
know,"—

and each repetition of the glorious truth will only make it seem the more precious. It is time that the advent message should become a part of our very being. There can be no hope more thrilling, more soul-inspiring, than that the Saviour will come in this generation. We can bend every

energy to the work of proclaiming the message of warning and preparation "to every nation, and kindred, and tongue, and people," and that with the best of courage, when we know that this is the work which will bring us face to face with our Redeemer without passing through the grave. O blessed hope! Happy are they who lay hold upon it!

### Forces at God's Disposal

WHEN it comes to mercy and compassion, God swings into play the mightiest power in the universe; namely, his all-conquering love. "The goodness of God leadeth thee to repentance." Rom. 2:4; John 3:16. So when judgments fall in the program of his procedure, he has agents, no less obedient to his bidding, to accomplish his word. "Fire, and hail," says the psalmist, "snow, and vapors; stormy wind fulfilling his word." Ps. 148:8. In the final outburst of his indignation against sin, he summons again the forces of nature: "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory." Rev. 16:8, 9.

The sun, which is a life-giving force, and in its ordinary operations sheds its benediction upon all nature, is here made the agent of God's vengeance, under the most adverse conditions, to scorch men with fire. Under the cumulative action of these plagues,—the noisome and grievous sore, a bloody highway over the sea, fountains pouring forth blood for men to drink, and under the fourth plague the sun scorching men with abnormal heat,—while the holy angels continually bear testimony to the appropriateness and righteousness of God in these judgments, the evil hearts of men break forth in blasphemy against God; and they repent not, to give him glory. They are where, then, no influence to lead them to repentance can have any effect upon them.

Prominent agents of evil, which have wrought great wickedness in this world, now come in for their share in the plagues. The beast receives the fifth vial upon what constitutes the seat, or throne, of that organization, filling his kingdom with darkness, fit representation of the moral darkness which it had inflicted

upon the world, leading men to gnaw their tongues for pain, and augment their debt by blasphemy against God. The next victim is the king of the north, under the symbol of the great river Euphrates, the waters of which are dried up to prepare the way of the kings of the East, and the spirits of devils go forth to the kings of the earth to gather them to the battle of the great day of God Almighty. The seventh and last plague is poured out into the air, that universal element which envelops the whole earth. This prepares the way for the heavens to depart as a scroll when it is rolled together, for every island to be moved out of its place, and the apostate city of great Babylon to be divided into its three respective parts, and then sink in the great earthquake, and finally disappear under the influence of fire and earthquake and exceeding great hail. Then the voice from the temple in heaven is heard announcing the end of the great controversy with sin, in the language of three short words, "It is done," — a voice sufficiently vigorous to shake heaven and earth, and remove everything which can be shaken. But in this fearful time we may adopt the language of the apostle: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Heb. 12: 27, 28.

Thus men are not beyond the judgments of God. He can reach them by any medium. He can make ill effects to flow from what are ordinarily our choicest blessings. From the sun he can pour upon us heat that is exceeding fierce. These are some of the agents that he has at his command. And he has engaged to employ them all in behalf of his people. He will carry on the work with his people till "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10.

U. S.

### ***Studies in the Gospel Message***

THE subject of the Sabbath-school lesson for December 27 is, *The Real Presence Restored*.

The essential fact of Christianity is that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In him, Son of God and Son of man, who clothed his divinity with humanity, the divine presence was restored to humanity, and every member of the human family could share in the full benefit of this provision by the exercise of that faith which receives Christ to dwell in the heart. "He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them

that believe on his name." The presence of God in Christ with the believer is the experience of Christianity.

This is the gospel which was taught in the sanctuary and its services. The sanctuary itself was prepared in order that God might dwell among his people. His command was, "Let them make me a sanctuary; that I may dwell among them." This was called "the tent of meeting," and there the glory of his presence was revealed to human eyes. "There will I meet with the children of Israel; and the tent shall be sanctified by my glory. . . . And I will dwell among the children of Israel, and will be their God." This object lesson was a distinct prophecy of God manifest in the flesh. The same was true of the temple, the successor of the tabernacle. "That temple, erected for the abode of the divine presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the divine One. But by the incarnation of the Son of God, the purpose of heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again his temple." "The Word became flesh, and tabernacled among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth."

It was but natural that every effort of Satan should be directed toward hiding this revelation of God's purpose from the minds of men, and toward preventing it from being realized in their experience. Out of this effort grew all the forms of heathenism, through which the real presence of God was shut away from men, and a false conception of God was put in its place. Through the people which he chose for himself God purposed to reveal the light and the truth to the nations of the earth, and to restore to them his own presence; but the unbelief of his people interfered with the full accomplishment of his purpose. The principle of heathenism was substituted for the true principle of Christianity among the people of God. "Through heathenism, Satan had for ages turned men away from God; but he won his great triumph in perverting the faith of Israel. By contemplating and worshiping their own conceptions, the heathen had lost a knowledge of God, and had become more and more corrupt. So it was with Israel. The principle that man can save himself by his own works, lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle." Thus the Jewish people lost their opportunity of re-

vealing the real presence to the nations of the earth, and their house was left unto them desolate.

Then the whole typical system was swept away; and "the Word became flesh, and dwelt among us." "He was the one in whom all the Jewish ceremony and typical service was to find its fulfillment. He stood forth in the place of the temple; all the offices of the church centered in himself alone." And in him "the mystery which hath been kept in silence through times eternal" was fully revealed. "Now 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 real presence of God was revealed in humanity, and the way was prepared for the revelation of this presence among the nations of the earth.

Before his ascension the risen Lord instructed his disciples that after the coming of the Holy Spirit, the Comforter, the representative of himself in the church, they were to be his witnesses "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Through the ministry of the great High Priest in the heavenly sanctuary, the temple of God in heaven, the real presence was manifested in the church, the body of Christ, the temple of God on earth. Thus was the scripture fulfilled, "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them."

But all this was soon perverted. Even in his day the apostle Paul said, "The mystery of iniquity doth already work." And through this incarnation of the spirit and mind of Satan, "the man of sin" soon usurped the place which belonged to the divine Son of God, our High Priest, and so took his seat in the temple of God, "setting himself forth as God." Thus the real presence was again shut away from the church, and consequently from the world, to whom it was to be revealed through the church. This was accomplished by introducing into the Christian church the same principle which was introduced into the Jewish religion,—that principle which lies at the foundation of every heathen religion,—that man can save himself by his own works. This is changing the law of faith into the law of works.

The system or organization through which this perversion of the gospel was brought about is the papacy, and this particular phase of its work was thus prophesied of through the prophet Daniel: "Yea, it magnified itself, even to the Prince of the host; and it took away from him the continual burnt offering [service], and the place of his sanctuary was cast down. And the host was given over to it together with the continual

burnt offering [service] through transgression; and it cast down truth to the ground, and it did its pleasure and prospered." Dan. 8:11, 12, R. V.

The Reformation of the sixteenth century was an effort to restore to the church that which had been taken away. It presented the foundation truth of the gospel, the principle of justification by faith, in the place of the foundation principle of heathenism, the principle of justification by works. It gave to Jesus Christ his place as the only Head of the church, and the one only Mediator between God and sinful man. It wrested from a corrupt priesthood the control of the saving grace and pardoning mercy of God, and restored to the repentant sinner the privilege of coming boldly to a throne of grace, and of obtaining mercy and grace for himself through the merits and ministry of the one High Priest. It was a great reform, a bright light shining upon the true way of salvation.

But this movement did not result in the complete deliverance of the church from the teachings and the rule of modern Babylon. A compromise was made with error, and as a consequence we now have an apostate Protestantism, an image of the papacy in which the principles of the papacy again have the control. Thus was checked a movement which, if it had been given free opportunity, would have restored to the church the real presence in fullness and power.

In this generation a people has been called out to give the message of Rev. 14:6-12. This movement will bring to a successful issue the work which was attempted in the Reformation of the sixteenth century. It will restore the worship and service of the true God in the place of the worship of the beast and his image, the false worship of the papacy and apostate Protestantism, which is in reality the worship of the dragon, "that old serpent, called the Devil, and Satan." It will restore to the church the real presence, and thus prepare the church to be Christ's witness "to every nation, and kindred, and tongue, and people." This is accomplished by bringing back to the church the knowledge of the ministry of Christ, our High Priest, in the sanctuary above, the temple of God in heaven, and the enjoyment of the fruit of that ministry in the gift of the Holy Spirit, the Comforter, the continued presence of Christ in his church, his body, the temple of God on earth. This message takes up and brings to a glorious conclusion the work of John the Baptist in making ready a people prepared for the Lord. It repeats the cry, "All flesh is grass, . . . surely the people is grass. . . . But the word of our God shall stand forever. . . . Behold, your God! Behold, the Lord God will come." This is the foundation principle of the

is justification by faith?—It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself."

This is the message which is to lighten the earth with its glory, and to bring to the church complete deliverance from Babylon. And this is the only message which will do this work. The people who are used as the human instrumentalities through which this reform work is accomplished must understand the prophecies of Daniel in order to have a clear view of the perversion of the gospel which has been brought in by the papacy, and they must understand the prophecies of Revelation both as the supplement of the prophecies of Daniel and as furnishing the setting for the message which will restore to the church that which has been taken away by the papacy.

Now is the time for this whole people to rise up and give the threefold message of Rev. 14:6-12. This is their heaven-appointed work.

### **The Best Investment**

AN energetic life-insurance man called the other day to inquire the reason why Seventh-day Adventists were so difficult to approach in his business.

He was apparently a Christian man, who acknowledged that it was good to trust in the Lord, who says, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

However, it seemed to him, as a practical man of the world, that the father was wise who invested his surplus in a policy, making provision, say, for his little son, so that, when grown to manhood, the boy would find something laid up with which to establish a business, or take a college course. I asked him what he would think, as a practical business man, of a people who invested their all in the gospel commission, and who taught their children that the best of all investments was to devote life and means and all to carrying the gospel to the world, so that the end might come, and death and misfortune forever cease.

This seemed ideal to my friend, but altogether impossible and impractical. He expected the end to come some time, surely, but not in our day. Pressed to the Scriptures, however, he was forced to admit that if the Christian church would throw itself without reserve into the work of evangelizing the world, it might hope to do it within a very few years; and it seemed to him possible that the church did not desire the Lord to come, else the work would be accomplished.

Then I asked him if Seventh-day Adventists, who believe that they are called out to bear a final message to all the world within one generation, might not reasonably be expected, as a practical,

and their children as well, in the divine commission, rather than in life policies for the next generation. It was strong doctrine for a life-insurance agent, but is it not good doctrine for the believer in the soon coming of Jesus?

The Lord is coming in this generation. Some must now enter in. The very stones would cry out, the angels would carry the message, if Seventh-day Adventists held their peace. The surest and grandest investment in all the world is the third angel's message. Even the mites multiply rapidly in these pressing times if given quickly. As "Testimony," No. 33, says: "One dollar now is of more value to the work than ten dollars will be at some future period." No investment company can offer such high interest as that.

We do not live in a heroic age. Somehow the world expects to hear the church talk about the coming of the Lord and about going to heaven, and then to see it planning as though to live indefinitely in the world. But nothing so arrests the attention of practical men as the spectacle of believers actually investing life and family and all in the promise of the Lord's second advent in our time, just as the man of the world invests his surplus in securities to make provision for the future.

W. A. S.

### **A Remarkable Situation**

WE as a people are facing a remarkable situation—the world prepared for our message, and calling to us in trumpet tones to give it more speedily.

This is neither a sentiment nor an overdrawn statement. It is the truth. The call comes to us from our messengers in all parts of the world. It is placed before us in touching and cheering incidents of victories gained, and in sober, truthful descriptions of providential openings, and positive demands for a strong advance.

Brother J. L. Shaw writes from India:—

The work in this field is growing, and we as workers are being severely taxed to meet the demands made upon us. We have reached the point where we shall have either to narrow down our work or have more help. As workers I believe our hearts are being drawn more and more toward the work in this field. Between three and four thousand rupees (\$1,000 or \$1,300) have been pledged by the workers toward a school for natives, and without pressure some have pledged all they have. For my own part, my heart is wrapped up in this field, and I feel to offer my salary for the coming year to the Mission Board, providing they will send us help to circulate our literature through this country among the English-speaking people.

Here is an earnest call from Brother Anderson, of Matabeland, in behalf of Central Africa:—

We feel very anxious about Barotse-land. The king is just back from the

missionaries. I longed to go to him when I saw him in Buluwayo, and tell him we were ready to enter his country. He wants industrial missions established. We ought to be ready to enter that field next April.

The Lord wants us to be the head and not the tail. We can see how matters have been held so that we might enter the field. If we enter now, we shall be the first to occupy the land. The French have been there for years, and are now in disfavor. Shall we enter now? If we are there first, we shall not have so much to meet from those who are against the truth.

When in England, attending the London Conference last May, I listened to an earnest, intelligent, touching call from the Gold Coast, West Africa. It was made by our dear Brother Hayford, a native of that part of Africa. This brother was brought up a Christian, and educated for gospel work. During the labors of our missionaries in the Gold Coast some years ago, he, with a few others, accepted the truth. When our missionaries left the field four or five years ago, these believers were left alone. This brother has held to the truth, and has waited patiently, but called earnestly, for some one to return.

Despairing of receiving help, he brought three or four native boys to England about one year ago, hoping that these young men could receive a training that would fit them to return to the Gold Coast and teach this message. One of these young men was placed in the London Bible School, and remained until the close of the year. He is probably attending this school at the present time.

During our London Conference last May, Brother Hayford met the European General Conference Committee a number of times, and pleaded with them most earnestly to send at least one laborer to the Gold Coast, who could take charge of the field. We assured him that we would endeavor to do this. Since returning from Europe, we have talked the matter over a number of times on the Board, but have not known whom to send, nor how to secure the means. We have recently found two laborers who are anxious to go to the Gold Coast. Now we need the means to send and support them. Surely with the abundance with which God has blessed our people this year, we ought not to wait long for the means.

During the last two years, earnest, intelligent calls have come from Brother Munson in the East Indies for more help. A few weeks ago, Sister Walker, a trained nurse, left this country to join Brother and Sister Munson, but more help should be sent.

Thus it is that from all the world there comes now to Seventh-day Adventists in America, definite, pressing, continuous calls for help. The truth is, we have come to a place in our work when something must be done, and *that with-*

*out delay.* We have claimed that God's final message is now due to the world, and that this people have been raised up to give it. We have gone to nearly all nations with this solemn proclamation. Thus, people have been convinced and convicted. This has opened many avenues for giving our message. And now, as a result of this work, there comes to us from all the earth a mighty call for a large, world-wide movement. That call cannot be ignored. We cannot retract, we cannot retreat, we cannot stand still, and we do not wish to do so.

There is but one thing for us, that is to go forward. And this is what our people everywhere wish to do, and willing volunteers for service are coming forward most encouragingly.

There is a willingness manifested by parents and children to make a consecration of service to the cause of God. But with this there must be a consecration of means, and this is the special burden of this article. The readings for the week of prayer give a trumpet call to this people to go forward. Much has been written regarding the coming week of prayer, setting forth the duty of those who can consistently do so, to volunteer for service in foreign fields. But not a great deal has been said in behalf of means. We do not wish to press this feature unduly, but it must not be lost sight of. We all know that it takes means to send laborers into distant fields and support them there. It would be sad indeed if, during the coming year, we could not answer the pressing calls for help, because of a lack of means.

Brethren, God has greatly blessed his people in America with good crops, high prices, and large wages. He has also shown us how to live without intoxicating liquors, tobacco, tea, and coffee, and he has shown us how to employ our time without attending theaters, races, and other places of amusement which drain the pockets of those who do. In this way, we estimate that our people in America save upward of three million dollars annually that other people spend without any material profit whatever. Of course the saving both spiritually and healthwise is still greater.

In view of all this, should we not make an effort this year to make the annual offering larger than has ever been received on any similar occasion before? Really there is no reason why the week-of-prayer contributions this year should not amount to fifty thousand dollars. We plead most earnestly that every believer in the third angel's message will give this matter sober, earnest consideration, and act in harmony with the conditions which we face to-day. The situation is marvelous. The outlook is most assuring and encouraging. Let us all now consecrate our means this day unto His service.

A. G. DANIELLS.

## Note and Comment

THE *St. Paul Globe* recently made the following note of the "appalling death roll of 1902:"—

Few people realize how frightful have been the ravages of 1902 by disease and disaster. Only a little more than ten months of the twelve are gone, and yet close to a million persons have been swept across the Styx by epidemics, floods, and volcanoes.

Early in May a series of eruptions in Martinique and neighboring islands in the Caribbean Sea snuffed out countless thousands of lives.

Somewhat later the Yellow River of China overflowed its banks, and tens of thousands of Celestials were drowned like rats in a trap.

Not in forty years has there been such an epidemic of cholera as for the past six months has been raging like a prairie fire in Egypt, Japan, China, and the Philippines. Official reports show that the disease has been no respecter of persons, but has raged with equal virulence in the slums of Canton and Shanghai and among those of royal blood in Peking. Neither did the pestilence break out in one town and spread to another. It appears to have broken out almost in the same hour in Manchuria, Shen-si, and half a dozen other provinces, and is now frightfully fatal in almost every section of China. The busiest men in Japan have been the undertakers, and how dreadful has been the mortality from the disease in the Philippine Archipelago is shown by the reports made to this government by American officials stationed there. Though the statistics have been kept imperfectly,—in some sections not at all,—the loss by the disease has easily been six hundred thousand people since the opening of the year.

And now comes the news that an epidemic of measles is sweeping over western Europe, and has already crossed Behring Sea into Alaska. Thousands have already died, particularly in Kamchatka, and the living are so worn out with caring for the sick that they are in most cases themselves fit subjects for the hospital.

Since this was written, news has come of a wide-spread famine in Finland, and thousands have perished from a volcanic eruption in Guatemala.

COMMENTING upon the announcement of a call issued by the American Institute of Sacred Literature for a convention next spring in Chicago, for the purpose of forming "a national society for the improvement of the moral and religious education of the boys and girls of this country," the *Chicago Tribune* says:—

Whether we can bear the burden of another national society either for or against anything, our staggering mental and financial powers lead us seriously to doubt. The Reformers' Year Book already has over one hundred pages of names and objects of reform societies, and over twenty pages of names of "social reformers." We have bitten off about as much as we can chew.



Reform societies the mere names of which, with a statement of their object, fill one hundred pages of a "year book," and individual "social reformers" besides, sufficient to fill twenty pages with their names, already at work, and yet the country is not reformed! What is the matter? Is there some combination of legal and social forces not yet discovered, which will have power to accomplish the happy and long-sought results—which will eliminate the evil in society and set up the good in its place? Is it the use of wrong materials, or a faulty system of organization, that has caused the failure thus far?—A proper analysis of the situation shows that it is not. The trouble lies in the nature of the power which these organizations, one and all, are able to evolve. They cannot produce reforming power. The forces they employ are human, and are powerless to make any change in human nature. And until human nature is changed, and the people have the divine nature substituted for the human in their hearts, there will always be the same need of reform, no matter how many reform organizations may be devised. Only divine power can accomplish the result that is needed. And therefore the only organization and the only work that can reform the community are those already established in our midst by divine power and wisdom,—the Christian church and the proclamation of the gospel of "the power of God unto salvation."

MODERN scholarship in the line of historical research is showing a tendency to ally itself with the papacy. Attention is called to this by the *Literary Digest*, which cites in evidence two recent literary productions, one a discussion on the Jesuits, by Professor Zöckler, in a new edition of the *Herzog Encyclopedia*, and the other a three-volume work on the Spanish Inquisition, by Professor Schaefer, of the University of Rostock. In these productions it is made to appear that the Protestant view handed down by the Reformers touching the character of these instruments of the papacy, is grossly exaggerated. The following is given as the substance of Professor Schaefer's assertions regarding the Inquisition:—

An unbiased examination of the official documents pertaining to the Spanish Inquisition shows that the current view held by the Protestants on this matter is at least grossly exaggerated. While it is indeed true that Catholic scholars are mistaken in their effort to show that the Inquisition was the tool not of the church but of the state, it is equally true that the Protestant pictures of the illegal persecutions practiced by the church leaders are at least overdrawn. . . . A close examination of the acts of ten districts of the Spanish Inquisition shows that the forms of order and law were observed in all the trials managed by the

Inquisition fathers. Witnesses were heard on both sides, those charged with heresy were permitted to defend themselves, and legal procedure was observed throughout, although modern ideas cannot approve some of the methods applied, such as the use of torture, which sprang from the character of the ages; nor can it be shown that the church was not guilty of inciting the Inquisition fathers against Protestantism. But justice requires that the ideas entertained in many Protestant circles concerning the character of the work of the Inquisition be modified.

It has long been the studied effort of Rome to modify the Protestant view of the character and work of the papacy in the period of its supremacy, and to convince the world that Protestant historians have grossly exaggerated the truth. An admission by the Protestant scholars that this contention is true will do much to aid her in this work, and to accelerate the movement which is drawing the Protestant and papal camps together.

A DISPATCH from Manila, under date of November 27, states that "the first general observance of Thanksgiving day by the Roman Catholic Church in the Philippines took place here to-day. Bishop Gracia," the dispatch says, "issued a letter calling attention to the proclamation of President Roosevelt and Governor Taft and many Americans of the American holiday. A solemn high mass was held in the cathedral, the apostolic delegate, Archbishop Guidi, giving his benediction to the worshipers. Governor Taft and many Americans were among those present."

THE Doukhobor pilgrimage through Manitoba, which recently engaged the attention of people in this portion of the civilized world, and was brought to a forcible termination by the Canadian officials, exemplifies a conception of Christianity which was characteristic of mediæval times. Religion, by this conception, does not consist in useful activity, but rather in a disregard of the things which are most essential to the material prosperity of a people, as being opposed to the spiritual interests of the soul. The Doukhobors left their homes, where they had been engaged in the useful occupation of tilling the soil, from which they derived a comfortable support, and set out afoot on an aimless journey through the wilderness "to find Jesus." Most of them were barefooted and clad only in cotton garments, since they did not believe in wearing the skin or the wool of animals, and in this condition they wandered on through a bleak, barren region, swept by the cold winds and storms of advancing winter, sustained only by religious enthusiasm. "No one can read the accounts given by the newspaper correspondents of the marching Doukhobors," says a Toronto

paper, "without a strong feeling of pity for the misguided people. . . . 'Where are your boots?' was asked of the wild-eyed leader, who is called 'John the Baptist,' and who had thrown away his footgear. 'Jesus had no boots,' was the quiet answer. 'But your feet will get cold!' 'Jesus keeps my feet warm!' was the reply. And then occasionally he stops and cries out: 'I see him! I see Jesus! He is coming! He is here!' At such exclamations a flutter of expectancy runs through the daft and melancholy procession, and for a minute or two it stands still, only to resume its dreary march when assured by the clearest evidence that John the Baptist is once more mistaken. Fortunately," it adds, "the authorities have at length put an end to the childish exhibition; and it is to be hoped that the poor wretches, having been with much persuasion and some little force taken back to their families and homes, will once more begin to appreciate the advantages of civilized life."

To understand the causes which gave rise to this singular religious exhibition, it would be necessary to go back to the conditions that surrounded these people in the despotic country from which they came. In view of the extreme oppression to which they were subjected in their native land, it is possible to understand their extreme regard for freedom which led them to refuse to put a yoke upon even domestic animals. Fanaticism is a natural product of oppression coupled with ignorance. This unfortunate combination was the inheritance of the people of the Middle Ages, the history of which abounds with manifestations of misguided religious zeal. The Doukhobors, unable to shake off in their new home the influence fastened upon them by their mediæval environment in Russia, were actuated by mediæval conceptions of religious duty, which led them to disregard the material things of this life, and undergo a sort of physical penance, for the supposed welfare of their souls.

The true conception of Christianity, which is being given to the world in these last days, reveals Jesus Christ in every sphere of natural, useful activity in this life. It sets no value upon neglect of the body, upon any kind of penance, or upon disregard of the duties pertaining to any sphere of usefulness. On the contrary, it teaches regard for physical health as a necessary care of the temple of the Holy Spirit, and proclaims that the only truly Christian life is a life of service. It sets a value upon consecrated activity in the practical things of life. It leads no one into a long, mystical search to find salvation, but reveals salvation at hand to every person willing to see with the eye of faith.

## 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.

### To-day with Jesus

CLIFFORD G. HOWELL

To have spent a day with Jesus  
As he set the captives free,  
Would have been a day worth living,  
Would it not, for you and me?

Yes; we think that it would cheer us  
Should he walk the earth again;  
And we feel that he would hear us  
Just the same as he heard then.

But we greatly grieve the Master,  
Thinking he's so far away  
That he never can be near us,  
Cannot hear us when we pray.

Would it be a day worth living  
To have Jesus by your side,  
Help for all your hard work giving,  
Being your unfailing guide?

Hear his holy promise given,—  
'Tis for you this very day;  
It comes afresh each day from heaven,—  
"Lo, I am with you alway."

### Danger Through Self-Sufficiency

MRS. E. G. WHITE

Just before Peter's fall, Christ said to him, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not."

How true was the Saviour's friendship for Peter! how compassionate his warning! But the warning was resented. In self-sufficiency Peter declared confidently that he would never do what Christ had warned him against. "Lord," he said, "I am ready to go with thee, both into prison and to death." His self-confidence proved his ruin. He tempted Satan to tempt him, and he fell under the arts of the wily foe. When Christ needed him most, he stood on the side of the enemy, and openly denied his Lord.

But even when Peter was denying him, Christ showed his love for his erring disciple. In the judgment hall, surrounded by those who were clamoring for his life, Jesus thought of Peter, and turning, he looked upon him. In that look, Peter read the Saviour's love and compassion, and a tide of memories rushed over him. Christ's mercy, his kindness and long-suffering, his gentleness and patience toward his disciples—all was remembered. He recalled the caution, "Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not." He saw that he was doing the very thing that he had declared he would never do. The realization of his terrible fall came over him with overwhelming force. He thought of his ingratitude, his falsehood, his perjury. Once more he looked upon his Master, and saw a sacrilegious hand raised to

smite him in the face. Unable longer to endure the scene, he rushed, heart-broken, from the hall.

He pressed on in solitude and darkness, he knew not and cared not whither. At last he found himself in Gethsemane. The scene of a few hours before came vividly to his mind. He thought of how the Saviour, during his agony in the garden, had come for sympathy and comfort to those who had been so closely connected with him in labor. He remembered how he had said, "Simon, sleepest thou? couldest not thou watch one hour?" On the very spot where Jesus poured out his soul in agony, Peter fell upon his face, and wished that he might die.

Help came to him. Wonderful are God's ways of helping those who need help. Happy are those who will be helped in God's way.

Had Peter been left to himself, he would have been overcome. But One who could say, "Father, . . . I knew that thou hearest me always," One who is mighty to save, had interceded for him. Christ saves to the uttermost all who come to him.

Many to-day stand where Peter stood when in self-confidence he declared that he would not deny his Lord. And because of their self-sufficiency, they fall an easy prey to Satan's devices. Those who realize their weakness trust in a power higher than self. And while they look to God, Satan has no power over them. But those who trust in self are easily defeated. Let us remember that if we do not heed the cautions that God gives us, a fall is before us. Christ does not save from wounds the one who places himself unbidden on the enemy's ground. He does not impart power to those who reject his guidance. The self-sufficient one, who acts as if he knew more than his Lord, is allowed to go on in his supposed strength. Then come suffering and a crippled life, or perhaps defeat and death.

In the warfare, the enemy takes advantage of the weakest points in the defense of those whom he is attacking. At these points he makes his fiercest assaults. The Christian should have no weak points in his defense. He should be barricaded by the assurance that the Scriptures give to those who are doing God's will. The tempted soul will bear away the victory if he follows the example of him who met the tempter with the words, "It is written." He can stand securely in the protection of a "Thus saith the Lord."

There are some lessons that are never learned only through failure. Peter was a better man after his fall. The Lord permits his children to fall; and then, if they repent of their wrongdoing, he helps them to stand on vantage ground. As fire purifies gold, so Christ purifies his people by temptation and trial. If the heart has not been hardened by a disregard of great light, the temptation and fall will bring repentance. Humble, fervent prayer will save the soul from death, and confession and restitution will hide a multitude of sins.

### What It Costs

"Does the Lord require me to give this up? Can I not be saved if I do not?"

Have you not often heard such questions? Perhaps you yourself have had similar thoughts. There is among many people a feeling that God is exacting; that he requires too much of us, and that he ought to be satisfied with less. Indeed, if people would analyze their thoughts, they would find an idea that God is really benefiting himself at their expense.

That this idea is actually held is shown by the words of Elihu to Job: "Thou saidst, My righteousness is more than God's. For thou saidst, What advantage will it be unto thee? and, What profit shall I have, if I be cleansed from my sin? I will answer thee, and thy companions with thee. Look unto the heavens, and see; and behold the clouds which are higher than thou. If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him? or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man." Job 35.

This thought, often unexpressed and half-unconscious, is nothing else than the reverberation of the subtle temptation by which the serpent caused the fall of Eve. With a contemptuous sarcasm he asked the question, "Hath God said, Ye shall not eat of every tree of the garden?" and then followed up this insinuation against God's justice by boldly saying that there was no harm in eating from the forbidden tree; "for God doth know that in the day ye eat thereof, . . . ye shall be as God." Thus he made her believe that it was unjust for God to require her to abstain from eating the fruit of that tree; that she was really being abused; and that God was profiting by their abstinence.

What now is the real truth in the case? Just this: that whenever we give up anything in obedience to God, we profit greatly at his expense. We talk about sacrifice, and what it costs us, foolishly forgetful of the fact that it is the Lord who has made the sacrifice, and the only real one that ever has been or can be made. Do you know what it costs the Lord every time you give up an evil habit?—Nothing less than his life. You think it will cost you your life, or at least all that life is worth, to give up that darling practice, yet in doing so you will find life in such rich measure and so full of joy as you never knew before, but it cost Christ's heart's blood to enable you to do it. Ah, never again let the shadow of the thought enter your mind, that God is causing you inconvenience to gratify himself. He is, on the contrary, giving you happiness at the cost of his own life.

In this lies our strength, and the assurance that nothing is impossible to us. God is really asking us to receive something, instead of to give up. He asks us to receive his life, in which there is no



shade of evil, and which is the very essence and fullness of light, and joy, and peace, in order that we may be delivered from that which is to us darkness, sorrow, misery, and death. And the fact that our deliverance from the bondage of evil habits costs the Lord his life, is the assurance of deliverance; for his life has proved victorious over every temptation. Then instead of murmuring about what we are required to give up, let us give thanks to God for his unspeakable gift.

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord." Ps. 116: 12, 13. — *Present Truth.*

### Freedom in Christ

MRS. E. M. PEEBLES

I FEEL intensely anxious lest we shall still fail to grasp the fact of complete salvation, lest we still compass the mountain of unbelief, falling short of the mark and the possibilities of the gospel to set us free from sin.

The whole theme, the subject-matter, of our Sabbath-school lessons at present is to show the blessed truth, that, contrary to the doctrine of ancient Babylon, we do have a God who dwells in flesh; and since he cannot accept a divided heart, it follows that when we make a complete and full surrender of our heart and life to Christ, that he may fill us with himself, there is no room for his enemy and rival—Satan, or Antichrist. And "for this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8. The first place in which he wishes to destroy them is in a heart fully surrendered to himself. He destroys sin by his presence always, wherever that may be. "For our God is a consuming fire." Heb. 12:29. He cannot dwell in the same place with sin, and he is of "purer eyes than to behold evil."

"Let not sin therefore reign in your mortal body." Rom. 6:12. Is it not making "provision for the flesh" to think that there must of necessity still be a little sin, still a little yielding to wrong habits? If the wrong habits still get the better of us, we are not conquerors, but still slaves—and conquered; and yet we read, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." 2 Cor. 2:14.

If wrong habits still get the better of us, let us stop at once, and deal faithfully with ourselves, and in the name of God stand with our feet planted firmly upon the desires of the flesh, and give the enemy no quarter until he is routed. Let us say, as David said of his foes, "In the name of the Lord will I destroy them."

In Romans 7 we read the experience of one who desires and longs earnestly to be free, but who is still in bondage; in the next chapter we hear the ring of victory. "There is therefore now no condemnation to them which are in

Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death;" and "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." "Always bearing about in the body the dying of the Lord Jesus, that the life of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." 2 Cor. 4:10, 11. "That the life of Jesus might be made manifest in our mortal flesh," must mean that Jesus has set up his kingdom in our heart, and "in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him." Gal. 2:9, 10. He is able to save to the uttermost, not from some of our sins, but, "Thou shalt call his name Jesus: for he shall save his people from their sins."

The Saviour still delays his coming: he is waiting for his people to allow him to come into his rightful place in the heart of each. The subjects of his kingdom, while on earth, must, like those who are now in glory, be in perfect subjection to him. He must be all in all. The cleansing of the sanctuary, while in progress above, must also include those who are so soon to be taken into it, but who are still on earth. Translation will not change the character. The day preceding the Saviour's coming must see us as fully surrendered to God as the day following. We must be waiting for him in every sense of the word. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. . . . And ye know that he was manifested to take away our sin; and in him is no sin. Whosoever abideth in him sinneth not." 1 John 3:2-6.

The secret of it all is in *abiding* in Christ. For example, if a sponge is submerged in a pailful of water, the sponge is in the water, and the water is in the sponge. Can there be anything else there except the two? When the sun rises, what becomes of the night? and when a bright light is brought into a dark room, what becomes of the darkness? If a cup is full of water, is there room for anything else in the cup? Just so, if I am in Christ, and he is in me, is there any room for Satan in me? Then if Satan is in me to the least extent, there is something wrong. Christ is not divided. He must be "all in all." "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." 1 John 3:9. "What? know ye not that your body is the temple of the Holy Ghost?"

What blessed possibilities lie just within our reach. "For God, who commanded the light to shine out of dark-

ness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. 4:6, 7. Even our Saviour said, "I can of mine own self do nothing." We are utterly helpless of ourselves. It is only in the abandonment of self that we can receive the blessed possibilities that are before us, and which he will see accomplished in the heart and life of those who will welcome him when he shall come.

### If This Is the Truth

I. H. EVANS

"If this is the truth, then"—who made that statement?

O, I heard that, in the church the other Sabbath. It was in a testimony meeting. The brother was speaking in his usual way; the same words had often been said in that same church. It was the elder leading the meeting who was speaking. He said, "If this is the truth, then we ought to show our faith by our works." Several good brethren and sisters said "Amen."

A minister was preaching the other Sabbath. God had touched his heart. As he grew earnest and enthusiastic in his talk, he cried out, "If this is the truth, we ought to be the most zealous people in the world." The congregation said "Amen."

A brother holding a prominent position in the work said to me to-day, "My brother, if this is the truth, we ought to cut loose from every worldly entanglement, and throw our whole power into the proclamation of this message."

In a committee meeting the other day a brother said, "If this is the truth, then, brethren, it is time to give the trumpet a certain sound."

What do all these expressions, "If this is the truth," mean?

An infidel said to me once, "If there is a God, then surely all men should worship him."

A skeptic once said, "If the Bible is true, then you are right."

But the infidel still denied that there is a God; and the skeptic still held the Bible uninspired.

Brethren, do you know whether or not you are following "cunningly devised fables"? whether or not this third angel's message is of God? If it is only human devising, it is a mirage, an *ignis fatuus*, and must prove a failure. Do you know to a certainty that God's Word is its foundation? Have you settled convictions that have taken hold on God that there is a message for this day to a lost world?

Do you think that just prior to the second coming of Christ the waiting company will thus exhort one another: *If this is the truth, then Jesus will soon appear?*

Do you expect to hear the minister saying, *If this is the truth, then we ought to hold on till the end? Such sayings seem preposterous.*

What would you think if Peter and

John and the other disciples had kept saying, If Jesus is the Son of God, then we ought to follow him? What would Paul's success in preaching the gospel have been, if he had said, If this gospel is true, then I ought to go into all these heathen countries and proclaim it? Had Martin Luther said, If this doctrine of justification by faith is true, then I ought to give it to the world, whence would have come his power to stir all Europe as he did?

A young man was preaching the third angel's message. He had been saying, "If the Bible is true, then this is the truth." Going home one night after the meeting, he overtook a group of men and women talking about the sermon that night, and not knowing that the speaker was near, they passed their comments freely. One said, "He does not believe what he preaches." "Why?" asked another. "Why?—Because he kept saying, 'If the Bible is true, then this is so;' and if he had believed the Bible, there would have been no 'if' about it. It would be just as the Bible says. I do not take any stock in such preaching."

There are no "if's" in the language of faith. "If" implies a doubt. It wavers from solid assurance. There is no anchorage in it. "If" cuts the cable rope, and sets you adrift. It begets no confidence. It carries a doubt with it, and paralyzes action.

On Lake Michigan during a storm one time all passengers were sick. The waves were leaping over the boat. Some one asked the captain if we should ever get to land. He answered, "If the engine does not fail us, we are all right." In ten minutes it was open talk that the engine was faulty, and we were liable to be wrecked.

No man can say, "If this is the truth," without weakening himself in the eyes of those who hear him, and destroying the force of his message.

The times demand a positive message. If God has revealed a truth to you, declare it. What you know, that teach. What you would persuade others to believe, you must know for yourself.

Why not drive those "if's" from the camp, and go to the world with a positive message of salvation? Are you still doubting whether this message is from God? You are paralyzed for service until that matter is settled. Do you ask, "How can I settle it?"—On your knees with God's Word. Pray till God answers you with a message of peace and hope.

Your doubts are proof that you are not in touch with Heaven. Seek by confession, by restitution, by every Bible means, to put your soul in harmony with God; and then rest on his sure Word. Believe his promises.

This message is to be heralded to the world. Christ is coming. There are no "if's" about it. God calls you to service. Surely we can pray,—

"Have I long in sin been sleeping?  
Long been slighting, grieving Thee?  
Has the world my heart been keeping?  
O forgive and rescue me!"

### **The Work of Missions Inseparable from Christianity**

*Rev. Arthur T. Pierson, in the Missionary Review of the World*

THE work of missions is inseparable from the very spirit of Christianity, and so far so that without it the essence of Christianity would be lost. The gospel is "good tidings," and the name implies the bearing of the news to a lost race. In the close of every Gospel narrative and in the beginning of the Acts the command and commission are five times presented, and in as many different forms. Together they give the commission in its entirety. In Matthew the emphasis is on discipling all nations and the promise of Christ's presence. In Mark it is on proclaiming the gospel to the whole world and to every creature, and there is a more definite assurance of confirmatory signs. In Luke the stress is upon witnessing, and there is a promise of power from on high. In John there is a commission direct from our Lord, a definite sending forth and a breathing upon them of the Holy Spirit. In Acts the duty of witnessing is emphasized, and the expanding territory of testimony outlined, with the renewed promise of power not many days hence.

In no other case does such repetition occur, and such variety of statement. The evident intent is to burn this one impression upon the very mind and heart of the early church, that the dominant duty of disciples is to see that Christ and his cross are set up in every part of the wide world.

There are four aspects of the work set before us. It is preaching and teaching, witnessing and winning or making disciples. Preaching is the work of a herald announcing good news. Witnessing is the work of a believer testifying what he knows. Making disciples is the result of the preaching and testimony in gathering in converts, like sheep in a fold, and teaching is the subsequent and larger work of training such converts in a fuller knowledge of the will of God.

If there is thus a fourfold work, there is at least a threefold promise:—

First, of Christ's perpetual presence and co-operation: "Lo, I am with you always, even unto the end of the world."

Second, of confirmatory signs, showing God's hand and co-working miracles of power and love.

Third, Pentecostal power, from the Holy Spirit, or a supernatural energy and efficiency in the work.

We dare to contend that so far as the fourfold work has been faithfully done, the threefold promise has been faithfully fulfilled; and that there has been and still is, throughout the whole history and territory of apostolic missions, abundant proof of Christ's promised presence, of supernatural working, and of spiritual endowment.

These three results are similar, and not always distinct. We cannot always draw a sharp line between the co-operation of the Lord Jesus with his workmen and the attending signs of God's supernatural working and the Holy Spirit's enduing energy and unction. But it

seems to us that Christ's divine co-operation is best seen as that of a leader and commander to the missionary host; that God's supernatural working is most apparent in the victories achieved over the powers of darkness, and the Holy Spirit's enduing power in the qualification of the laborers for their work.

The study of Christian missions will reveal evidence of the Lord's generalship in three main directions:—

1. Opening doors of access into hitherto closed territory.

2. Raising up and thrusting forth laborers into the field.

3. Arousing the church to support them by prayer and gifts.

The divine working in the results of missions may also be studied:—

1. In the overcoming of difficulties and antagonism.

2. In the outgathering of converts from the world.

3. In the development of native churches into mission centers.

Likewise the special work of the Spirit may be seen in the equipment of the workmen:—

1. In the peculiar sanctification of the character and life.

2. In the holy courage and constancy of testimony.

3. In the passion for souls and for the truth of God.

No student of missions will for a moment dispute the fact that all these and more proofs of God's faithfulness are to be found written large upon the history of the missionary campaign, and together they constitute at once the supreme sanction of missions and the supreme encouragement of the missionary.

### **The Word of God "Still Bound"**

LIBERTY to circulate the Scriptures is by no means universal. Besides the ceaseless opposition of the Roman Church, the work of the Bible Society in many countries is hampered by serious restrictions arising out of the laws or their administration. In some parts of the Austrian empire licenses for colporteurs are still withheld. In the Grand Duchy of Luxemburg the selling of books and papers in the streets is prohibited. In Greece the government yielded last year to ecclesiastical and political prejudices so far as to place a ban on the modern Greek Bible issued by the society. Leave is still lacking for a colporteur to work in Montenegro. The French authorities permit no public selling of the Scriptures in Tunis, and they have not yet allowed the society to resume work in Cochin China. In Albania the Turkish government resolutely forbids us to publish the four Gospels in Albanian in native character, while colportage in the region around Bagdad was impossible for most of last year. The government of Persia has recently stopped all importation of Scriptures in the Persian language. The public exercise of any other religion than the Roman Catholic is prohibited by the constitution of the republic of Peru.—*Bible Society Reporter.*



**"All Thy Works Praise Thee"**

In this delightful world of ours,  
How many people praise the flowers,  
As if there were no other things  
Round which a finished beauty clings,  
All showing by this simple sign  
They come of workmanship divine.

'Tis only when the day is done,  
And fled the radiance of the sun,  
That we may learn to rightly prize  
The glory of the starry skies;  
'Tis only when his rays decline,  
We see the stars that always shine.

So now when summer flowers are dead,  
And colder skies are overhead,  
We find ourselves at leisure  
To seek out winter's pleasure.  
We wander on the sandy shore,  
Where recent storms have strewn it o'er  
With twisted wreaths of coralline,  
And tiny seaweeds twined between—  
All tangled now, confused and torn,  
With more than half their beauty shorn,  
But yet enough remains to tell  
Our Father doeth "all things well."

Or yet again, our steps are bent  
To climb the hillside's steep ascent;  
And here and there we pause to see  
If as of old the place may be  
The haunt of fairy cup-moss gray,  
And if the dear old mosses stay  
And grow in their accustomed way;  
Enough for us if we may guess  
Some portion of their loveliness,  
And take home fern-like fronds in hope  
Of aid from friendly microscope.  
Or where the trees have scattered down  
Their withered leaves and branches  
brown,  
In some damp dingle we may find  
The loveliest of the lichen kind,  
Small cups with richest scarlet lined.

Grant us, our Father, grace to see  
How *all* thy works are praising thee.

— *Selected.*

**Weakness and Strength**

D. H. KRESS, M. D.

"THERE be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." This certainly has a present application; for there are many living to-day who will not taste of death, but will be translated, and see the Son of man coming in his glory. Just before the transfiguration Jesus selected from among his disciples three, and took them up into a high mountain apart by themselves. To these three he gave a vision of things to come, revealing to them special truths to impart to the others. This should have caused rejoicing among them all, but instead of creating joy in the hearts of the others, it evidently caused jealousy, criticism, and division; for they debated with one another which was the greatest.

A father had brought his son to them to be cured of epilepsy. They were surrounded by a great crowd. Before these God designed to reveal his power and compassion. They commanded the evil spirit, as they had done before this, to come out, but with no effect. Samson, after he was shorn of his locks, the record tells us, got up and shook himself as he did aforetime, expecting to manifest God's strength, but he found not only his locks of hair gone, but his power had departed as a result of his sin. So it was with the disciples. Their power to heal was gone. The afflicted one that came to them for help was disappointed. Angels, who are always ready to co-operate in the restoration of the sick, were disappointed; and the multitude of onlookers said, "They can do no more than others. God's hand is shortened that it cannot save. This is an incurable case, as pronounced by all the medical men and rabbis."

This feeling of jealousy and love of the supremacy, was sufficient to rob the disciples of the power to heal the child that was brought to them afflicted with that much-dreaded disease, epilepsy. It was necessary for the evil spirit of jealousy to be first cast out of them by fasting and prayer before God could through them cast the evil spirits out of others. God can manifest his power only through pure channels.

Jesus had no difficulty in healing the child, and he says, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." But this cannot be looked for until all jealousy, evil surmising, and everything unchristlike is cleansed from the soul temple. These diseases, to-day as then, are considered incurable by the medical world, but now, as then, God is touched with the feelings of the infirmities of the sick. He is moved with compassion, and his power is present to heal. He desires that his institutions should be in this world in our day what Christ was in his, a place where incurables may be cured. It is to be said, "What people hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?" "Behold, the Lord's hand is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

"Why could not we cast him out?" the disciples asked. The reply was, "This kind can come forth by nothing, but by prayer and fasting." Is it not high time to awake and put on our strength and our beautiful garments, that God may have pure channels through

which to reveal his compassion and love, that the reproach now resting upon his name through misrepresentation in the lives of his professed children, may be removed? Shall we not seek for purity of life, and a cleansing from all jealousy?

**Physical Righteousness**

LIFE being a unity, the term "righteousness" may properly be employed for all its ranges. Its appropriateness for physical conditions will be more clearly seen when we take into account that close alliance which modern research has revealed between the bodily and spiritual states. While repudiating, on good philosophical grounds, the medical materialism of a Bichat and others, who make the moral dispositions, good or bad, an affair purely of our organic structure and functions, we nevertheless recognize, with a new clearness, the marvelous interplay between the two. What, indeed, has come about in modern thought has been, not so much the materialization of spirit as the spiritualization of matter. There is no mental change without a physical concomitant. And we never alter the conditions of our bodily life without setting in motion forces which, in a hundred subtle ways, affect for good or ill our inmost character.

With all this in mind, let us examine a little how things stand in the matter of our physical righteousness. A glance only is needed to reveal an extraordinary condition of things. On all sides we find people, of acutely sensitive consciences in what are called moral questions, in this other direction living in flattest rebellion. Let us take a single example of the matter of the air we breathe. The mass of us here are flouting nature every day, and reaping the consequences. We are hearing just now of wonders being wrought by what is called the open-air cure. The consumptive, instead of being dosed with medicines, is dosed with pure air, and gets well under the treatment. What a hint for the rest of us!

There are more than consumptives who need this régime. The truth is, under the modern conditions of industrialism and great cities, we are all of us semi-invalids, and there is only one way of curing us. The English people are suffering a famine of fresh air. The population is dwindling visibly before our eyes. Over seventy per cent of us are shut up in towns, and if any one would know what that means, let him make a simple calculation. The most constant and important of our physical operations is breathing. Moment by moment, by day and by night, sleeping and waking, it perpetually goes on. And every one of the innumerable breaths we draw in the course of a day, according to its quality, whether pure or impure, whether full of ozone or laden with poisonous elements, is telling on our whole nature, making its influence felt on our every organ, our every thought, and the whole quality of our feeling. What will be the sum total of effect here in the course of a year;

what upon the length and effectiveness of our life?

And yet we are most of us regulating our life, or having it regulated for us, as though such a consideration were of no importance at all. We cannot grow decent flowers in the heart of a city, but we think we can grow men. The modern world will have to find speedily some substitute for, or at least some amelioration of, its town and factory system, or it will perish of inanition. Nature's demands here are too imperative; her penalties for neglect are too appalling. The business of a state, as Thucydides said long ago, is not so much to produce this or that product as to grow men. And you can grow them only in the open air.

In the meantime, why is it that such multitudes of us, who are under no economic compulsions, are yet, from sheer indifference, breaking every day this law of physical righteousness? The strange thing is that those we should naturally regard as guides should be so often among the worst offenders. Look at our clerical, our journalist, our literary classes! They are a legion of pale faces. Their records are full of breakdowns. They give us a dyspeptic theology, and a pessimist literature. And the reason is that so many of them are living just below the level of a healthy view and output. And yet so small a change would often turn the scale. Has not an eminent authority assured us that the difference between happiness and misery is the difference between the spending habitually of one farthing less instead of one farthing more than our weekly income? That is true of our nerve income as well as of that in pounds and pence. And yet, we repeat, so small a change of habit would rehabilitate our nerve bankrupts. Why cannot preachers and writers do their work out of doors? When a caller at Wordsworth's house asked to see his study, the servant pointed him to the woods and hills outside. They formed the best possible study, and Wordsworth's use of it accounted largely, we do not doubt, both for the quality of his work and for the length of his life. It is an example for every brain worker to follow. A trained mind can concentrate just as easily outside as within walls, and its thought will be fresher, because fed every moment with better air. It is a *régime* for almost all weathers. In the winter a man may read or write as he walks, if need be. At all hazards let him be, through the seasons, a Nature's man, taking alike her buffets and her smiles. She will reward him a hundredfold.

We have touched only one department of physical righteousness, but there are so many others. There is the question of our food and drink. The new conviction of sin of which we have spoken will cut here in many directions. It will smite the ascetic not less than the man of excess. For its standard is the highest physical efficiency, and it will reject as a delusion and a snare the notion that any spiritual excellence can be secured by starving and neglecting the

body. On the other hand, the new consciousness will war decisively against the present cult of the stomach. It is certain that multitudes of our "well-to-do" are physically most ill-to-do from their eating habits. Their high living is really very low living. They will never get to the heights with the loads they carry.

And if that is true of eating, still more is it of drinking. Some day, surely, we shall invent a better drink than alcohol. It is good neither for work nor play. As to the former, we may take Huxley's dictum. Asked about its use as a stimulant for mental work, his reply was: "I would just as soon take a dose of arsenic as I would of alcohol under such circumstances." And for play, his own experience may be also cited: "I am as jolly as a sandboy so long as I live on a minimum and drink no alcohol."

Plainly, for its way upward, society wants a new doctrine and a new conscience of the body.—*The Christian World*.

### Important Causes of Indigestion

It has been learned by observations on animals, that the emptying of the stomach is not accomplished at once, but gradually. Constrictions begin about the middle of the stomach, and move toward the outlet, forcing the food that way. The outlet remains tightly closed, opening at somewhat regular intervals, on the passage of food which has become softened; but the presence of any hard lumps delays the opening of the outlet, so the stomach keeps churning and rechurning the entire contents in order to break up that lump, which should have been broken up before it entered the stomach. Finally the stomach contents are emptied into the intestine, lumps and all, but much later than if there had been no lumps. The lumps now proceed with their mischief by irritating the intestinal mucous membrane, and also by furnishing a place for the growth of germs, protected from the digestive juices, so that decomposition is favored. These are some of the reasons why foods should be thoroughly masticated. It is an old story, but those who know it best are just as likely to violate it as the ignorant. We live too fast, we eat too fast, and consequently we die too fast. The man who has no time to masticate his food, will take time to die whether he wants to or not.

In order to insure thorough mastication of the food, liquids should be discarded at mealtime; and soft, pasty foods, if eaten at all, should be eaten in connection with zwieback, crackers, or some other food which will compel mastication.

If breaking up of the lumps were the only object attained by mastication, it might be proper to have all food in a pulpy state; but as the presence of saliva in close contact with all parts of the food is an important factor in digestion, it is better to have some of the food in such a condition that it cannot well be swallowed until well insalivated. When such food, zwieback for instance,

is eaten with pulpy food, the whole mass is insalivated.

For those having slow starch digestion, it is better to eat all, or nearly all, food in a state requiring insalivation in order to be swallowed. This will insure a larger amount of saliva in contact with the food. The best foods for the purpose are zwieback, granose biscuit, granose flakes, and health crackers.

Many people have difficulty with green corn or canned corn. The trouble is with the hulls, which should be removed by means of a colander, as no amount of mastication will make them fit for entrance into a delicate stomach.

Those who have difficulty with apples and watermelon can usually avoid it by swallowing only the juice. It is the pulp which, as a rule, causes the mischief.

The digestive disturbance sometimes caused by eating raw banana, may usually be avoided by baking the banana.

Often the disturbance supposed to be due to the eating of some fruit or vegetable, is caused by a wrong combination. It is not well for those having feeble digestive powers to eat fruit and vegetables at the same time.—*Pacific Health Journal*.

A CHILD who was talking to himself said, "I wonder if God made poison ivy! Well, any way, if God made the ivy, the devil put the poison in it."

So with our lives. God made us pure, to be a blessing; but the devil has put the poison in, making many a curse. Let us each undergo an operation; submit to the knife,—the Word of God,—that the poison in our lives may be cut out, and the love of Jesus flood the soul.

M. C. W.

### Old Age Made Beautiful

MANY persons have a great dread of growing old. But old age is not necessarily unhappy. A contemporary remarks:—

You sometimes see a woman whose old age is as exquisite as was the perfect bloom of her youth. You wonder how it is her life has been a long and happy one. Here are some of the reasons:—

She knew how to forget disagreeable things.

She kept her nerves well in hand, and inflicted them on no one.

She mastered the art of saying pleasant things.

She did not expect too much from her friends.

She made whatever work came to her congenial.

She retained her illusions, and did not believe all the world wicked and unkind.

She relieved the miserable, and sympathized with the sorrowful.

She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

She did by others as she would be done by; and now that old age has come to her, and there is a halo of white hair about her head, she is loved and considered. This is the secret of a long life and a happy one.—*Selected*.

# THE WORLD-WIDE FIELD

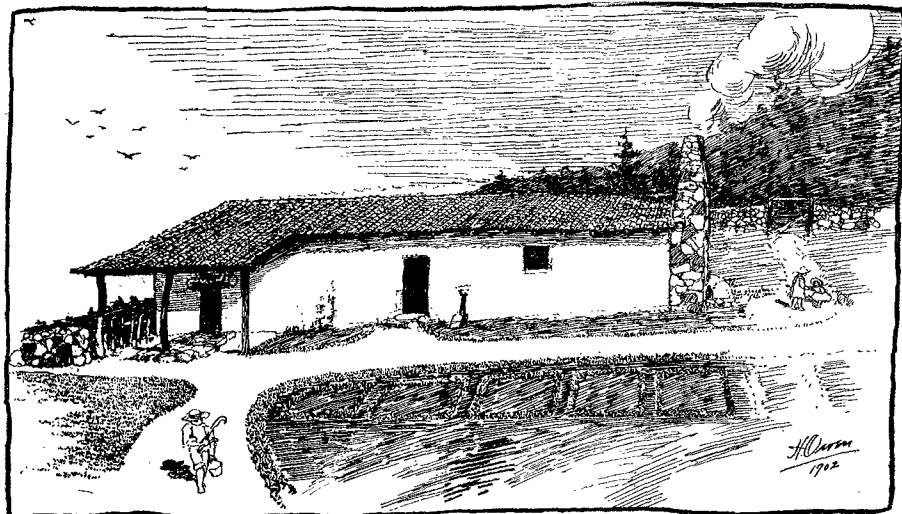
## Our Mission School on the Mountain

H. A. OWEN

MT. INFIERNITOS, or Infernal Mountain, in its descent to El Chimbo pauses at one point, and spreads out into a beautiful savannah of rich, black soil. Mountain springs water this land, so that in the dry season, when all the country around is dry and brown, the Cieniga, or place of springs, is fresh and green.

and we came into possession of a fine piece of property for school purposes, but with only sufficient house room for six students.

Native kitchens have no chimneys, the women working in the smoke. We first built a stone chimney, and set up our cook stove, then there were stone fences to repair and raise. We work in the forenoon with the hired help and children, and have school in the afternoon. I presume this is the first time "Joy to



THE SCHOOL HOME

To this place of natural beauty Don Juan brought the woman of his choice. A home was built, and Don Juan daily went to his toil in the mine. At evening he came out of the dark tunnel, and mounting his little mule, rode through the pueblo, past the hill of many crosses, and by a winding path reached his pasture gate. In a few minutes he was home.

After fifteen years, bent with toil and the drinking of much *guara*, he bethought himself of his old home in England, of the days of his childhood, and of his own six dusky children growing up in ignorance in this land so destitute of all human influences that are pure. He said, "What must I do to save my children?" This question, asked in sincerity, is akin to that other, "What must I do to be saved?"

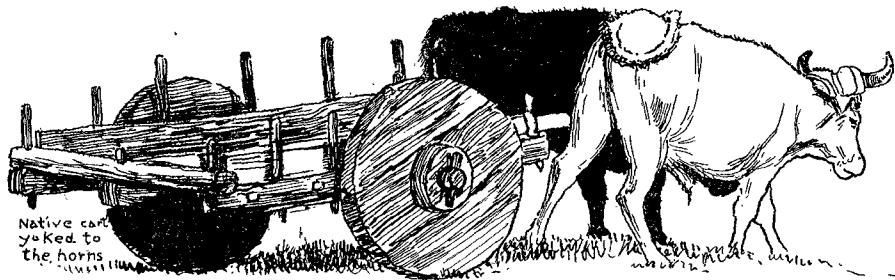
While searching for a suitable location for our school, I learned of this man, and visited him at Mt. Infiernitos. With tears in his eyes, he repeated to me his story. He wished to give his home, farm, and cattle for the education of his children.

The farm was just such a place as we had been praying for as a school location, a good distance from the city (three leagues), high above the malarial levels, good, irrigable land. Our friends in Tegucigalpa rejoiced with us in what we all called a providential opening for our school.

In due time the transfer was made,

the world" and "Just as I am" have been sung in Central Honduras by native voices. The children are learning rapidly, and we are teaching them of Jesus. Recently one of the children, the youngest girl, went to spend the night with her mother in the village; but when dark came, and there was no family worship and no song, she cried long to be brought back, and was not content until restored to us the next day.

Before our school came, the dooryard was a cattle pen, a dirty place, bare of



grass or flowers. We have fenced it off, sodded the yard, and planted some rosebushes. The house has been thoroughly cleaned, the woodwork painted, and the mud walls whitewashed. In spite of our poverty we are quite comfortable in our new quarters.

The work that the children can do will nearly pay for their board, thus leaving any earnings of the farm for improvements or buildings.

There are devoted hearts scattered all through the churches of the home land who would help us if they knew more about the work here, and its needs. And how much a little would do!

We are having an oven made for burning tile and brick. The tile is for roofing, and the brick for floors. One dollar (American currency) will pay for the making of one hundred tile, just about enough to cover one student's cot. One dollar will make brick enough to floor a sleeping room for one pupil. One dollar will make one hundred adobes (sun-dried brick) or a handsome piece of wall. One dollar will bring us one squared timber for the roof, or three boards for the ceiling. One penny will pay for the making of one tile to help cover our schoolroom. There are thousands of children who would like to know that they had furnished one tile for our Central American school.

There are farmers whose hired men drive teams perfectly harnessed, hitched to such wagons as only Americans own and use. Brethren, if one of you would walk by my side, and see our oxen straining to draw heavy loads of stone up-hill and down on a stone-boat, you would provide us with a two-wheeled cart, out of sheer sympathy. A few days ago I purchased a pair of wheels hewed out of a log. They are unwieldy things, and will soon wobble themselves out of usefulness. I believe that the Lord will put it into the hearts of our brethren at home to furnish us with some of the tools that we most need that our work may represent good sense and economy.

What can be of greater help in advancing the third angel's message in this field than to gather the young people into a school home and teach them all the gospel? Caribs, Aztecs, Myas, Spaniards, are all ready to send young people to us.

Our school is not, and is not to be, a round-about way of breaking down prejudice, and by and by teaching the truth. Our school teaches a soon-coming Saviour, health of body and soul. All over the country the parents are willing to be instructed, because of the effort for the young. The father of the children

we have in our house said, "I hope you will teach them to believe as you do."

Who will help us make Infernal Mountain a mountain of blessing to this people? The name "Infernal Mountain," is an obscure one, only used in legal documents and descriptions of boundaries. Its origin is probably from a number of murders committed near our house, the spot being marked by wooden crosses.

Tegucigalpa, Spanish Honduras.



### From Nyassaland

THE following letter to the Mission Board, from Nyassaland, British Central Africa, reports the opening of the work in our new mission station in the land of Livingstone:—

The Branch family have arrived in good health bodily and spiritually, and are all hard at work. We share the mission house together, and get along excellently, though somewhat overcrowded.

I am intensely gratified to witness the heart gladness the Branch family manifests in the work, and in making friendship with the native African. The latter draw to them in a way that is new in this mission field. Just now Brother Branch is at the Shiloh station, forty-five miles north, strengthening the cause there. We have provided for the furnishing, etc., of the two mission houses, though how best to divide and locate our forces has yet to be discerned. Miss Branch is making herself invaluable as a teacher in plodding school work, twice daily.

During my stay in America, there has been some trouble among our converts. A few have become Sabbath breakers in order to get a living, while several have become polygamists, led away, they say, by the example of three white missionaries who are known to have fallen.

I think about half have drifted or been forced away. There are now about twenty young men students here. Constant applications are being made by converts of other missions who wish to abandon Sunday keeping and study the Bible here; so there is much to encourage us, in spite of disappointments in the past.

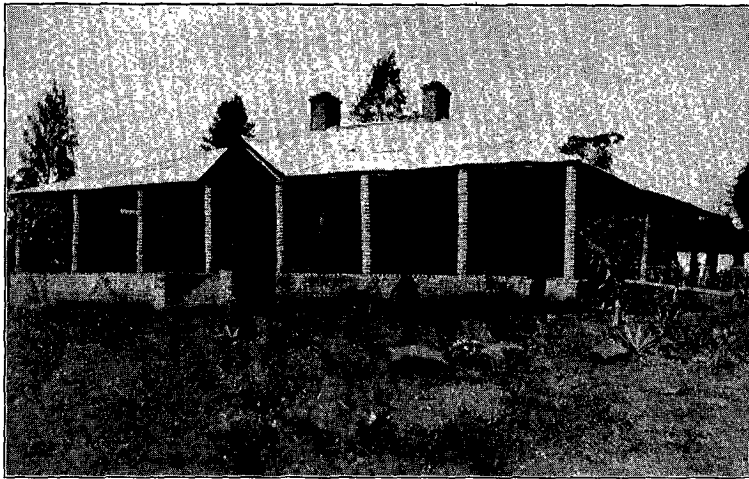
Among our workers and students there are some out of each of the following tribes: Yao, Manganga, Chikunda, Chipeta, Angoni, Makololo, Swahili, and Alolo. At present we have no Atonga, though some are writing to request admission.

The Branch family are delighted with Africa, and are constantly wishing that more Seventh-day Adventist colored brethren could be located as missionaries or settlers among the tribes. They enjoy the climate, which to us is decidedly trying, especially to Mrs. Booth and little Mary. I have it in my heart, at some time, if the Mission Board approves, to return to England or America, and collect funds from outside sources for this purpose. I have reason to believe that the advent message can be hastened greatly in this way.

We are making brick, and sawing timber for a fair-sized church and school combined, as our present grass school and meeting house is fit only for temporary work. In the wet and windy season I am afraid that Miss Branch's health would break down, and our services suffer. The church will cost about one thousand dollars. We are working in faith that we shall be able to pay for it as it proceeds.

I am anxious that a beginning should be made, however small, in the far-reaching Swahili tongue. Fourteen tribes know that tongue. We have four brothers of the Swahili tribe, who have come to stay a long time, they say. Their home is six weeks' journey away to the northeast. I expect to learn sufficient of their language to be of help in some way in the future. They state that Mohammedan preachers are trying to enter their country. Negro teachers will be welcomed in their tribe, they say, but the lives of white men are in danger.

I am sorry to have to report that three fourths of our London purchases are de-



MISSION HOME, PLAINFIELD STATION, CHOLO, B. C. A.

tained at Chinde till the river rises in December.

We hope that plenty of native clothing is on the way; for we are puzzled at present to know how to keep the people around us properly clothed.

JOSEPH BOOTH.

### A. Voice from Honan, China

E. PILQUIST

DURING the last four months we have been able to sell nearly thirty thousand Bibles, New Testaments, and portions of Scripture in Honan. I have not made any long trips into the interior for some time, but have been working at home. I go out early in the morning, in order to meet farmers from the country who are coming into town on business, and hand them portions of the Holy Book. These humble farmers are very thankful for the Word, and often sit down in the road and begin to read, and invite me to sit by them and teach them, which I gladly do.

We have rented a good house in this place, and could easily accommodate two families, and they are needed. We have started a Bible class—a real


Bible class; for we read only the Bible. We have a good teacher in our employ, who has opened his heart to the truth as far as I have been able to explain it to him. He not only sees the Sabbath of the Lord plainly, but also keeps it with gladness. He takes great delight in the Bible truth. He is a child of God, and I hope that he may remain firm as the first fruits of our work here. He could engage in evangelistic work, as he is a highly educated man.

The time will soon come when I shall be free to give my entire time to teaching present truth, which is my delight. A few days ago I had a letter from my superior officer in Shanghai, warning me not to tell the missionaries or the Chinese that the seventh day is the Sabbath, and not to tell the people that pork is unsuitable for food. I replied: "When you intrusted me to be a distributor of your society's Scripture, I promised on my part to do my best to let the people of all classes know what is in the Book you intrusted to me." The truth must be known, even if we suffer for bringing it to the front. John lost his head for preaching the truth to a certain king, and the time may come when we must seal our faith by our blood. But let us be loyal to our God, firm in the wildest tempest. I know that the Lord will stand by me while I proclaim his Word.


### Mission Notes

OF every 1,000 males in the Madras presidency, 26 are Christians; but of every 1,000 males who can read and write, 45 are Christians. Among Christians, 1 in 15 knows English; among Hindus, 1 in 132; among Mohammedans, 1 in 157. But the pre-eminence of Christians over other classes is especially seen in the returns on female education. Taking an average of 10,000 women in each community, the number who can read and write is, for the Hindus, 70; for the Mohammedans, 86; for the Christians, 913. In the Madras presidency there are 20,314 women who can read and write English. Of these, 77 are Mohammedans, 1,770 Hindus, and 18,442 Christians.

The *Missionary Herald* gives a very interesting account of the life of Edward Chester, M. D., who spent forty-three years in a mission in India. The amount of work accomplished by him, aside from his medical duties, would be considered enough to employ the time of one man. But in addition to ministerial work he had charge of the Madura hospital and dispensary. The attendance steadily advanced from thirty-one hundred the year before he took charge, till the last year it had reached fifty-one thousand, more than twenty-two thousand of whom were new cases. To each of these and the thousands more of accompanying friends, the gospel was daily preached; a leaflet, which served also as a dispensary ticket, was given, containing the ten commandments and the Lord's prayer, accompanied with a brief statement of saving truth.



# THE FIELD WORK



## Alberta

LEDUC.—Elders Flaiz and Boynton recently visited the Sabbath keepers at this place. Sabbath, November 1, Elder Flaiz spoke from Isa. 60: 1, 2. I interpreted his discourse for the German brethren. Surely God calls upon his people to arise and shine. But in order to shine, we must possess light. The Lord says, "Ye are the light of the world." How great, then, is our responsibility! Elder Flaiz also told us of his experience in Europe. This occasion was one of great blessing to the friends here.

The brethren have built a neat church, and expect to have it dedicated in December. We now have two church buildings in this province, and hope soon to have another. We thank God for the good work that has been done in this part of the great harvest field, and we expect more of his blessing in the future. This is a promising field for labor. Many are moving into this province. Remember the work here in your prayers.

HENRY BLOCK.

## Trinidad, West Indies

ON Wednesday, October 1, by urgent request of our brethren in Trinidad, I started for that place, arriving early the next morning just in time to take the train for Tunapuna, where eight souls were buried with their Lord in baptism. The church there is nearing completion. It is a neat, substantial building.

In the evening we returned to Port of Spain, where we remained a week, holding services, and assisting the brethren in completing arrangements to purchase a lot for a church. They have secured a fine location near the center of the city, at a cost of a little more than one thousand dollars. They borrowed several hundred dollars to make the purchase. In the part of the city where churches may be built, lots are very scarce, and property is rising every year, so it seemed wise to secure this at once.

Money is now needed to finish paying for the lot, and to erect a church with school and depository rooms below. I do not know where the same amount of money could be used to do more good than in this building. Are there not those among our people who would like to assist in this good work? I believe it is the Lord's will that this should be done.

Before leaving I visited San Fernando, Couva, Almamo, and Tunapuna. At Couva seven were baptized; at Almamo, six. Twenty-one, in all, were baptized by Elder Kneeland during my visit. I was glad to see the work advancing. One of those baptized was a Methodist minister who has taken his stand fully for the truth, and desires to spend the remainder of his life in its promulgation. He is now canvassing for our books. May the Lord bless this brother and his family, and make them a blessing to others.

Several important changes have been made lately in the steamship lines. Trinidad is now the center of the main line. This will make it necessary to remove the headquarters of the mission field and

tract society to that place. This will be an advantage to the work in several ways.

I expect soon to go to St. Lucia, Antigua, St. Kitts, St. Thomas, and Tortola. Some are awaiting baptism. Quarterly meetings will be held at three places.

A. J. HAYSMER.

Kingstown, St. Vincent.

## Among the Islands—From Tahiti to Mangareva

It is not so much my intention to dwell on the passage between these places as to speak of a few people I have met. Besides myself on board the schooner, there was only one other passenger, a native young woman from Tahiti. The crew were all natives, and the captain was a Frenchman. As none of them could speak English, I did the best I could in talking with them in their own tongue, opening up the Scriptures to them. One man had never even heard of the flood, or of the tower of Babel, or the story of the creation. So I read to him out of the Tahitian Bible the account of the flood, which greatly interested him. I told him why the flood was sent, and how for the same cause God is about to destroy the earth again by fire; another day I loaned him my Bible to read. I found passages which I thought would interest him, and was rejoiced to see that he did not seem willing to stop until he had read for more than two hours. He also promised to buy a Bible, and read every day. The captain, although an intelligent, cultured man, had evidently never before thought of any obligation due to his Maker, or that there could be anything wrong in pleasing one's self. At the table I had some excellent opportunities of making known to him the gospel of life in answering his questions as to the reason I refused to eat flesh and drink wine, and I was glad to see that he understood and remembered. He also of his own accord promised to buy a Bible.

Another man of the crew told me that he had met some of our missionaries in Rarotonga, but said that he thought the Sabbath was done away. Of course, I showed him that he was mistaken, and I hope he really saw it. The native young woman, who was sick most of the time, became so interested in "Steps to Christ" in the native language that I finally gave it to her to read on the way back to Tahiti. Her trip will occupy at least two months, as she will call at several islands; and meantime I hope that this good book will lead her to Christ.

Soon after arriving at Mangareva, my husband, now captain of the "Pitcairn," having just arrived from Pitcairn, were invited to luncheon with the governor and his wife. Here again we had a good opportunity of holding up the word of life, and we were kept busy answering their numerous questions. They quite willingly assented to all we said, but thought it would be too great a sacrifice to change their old manner of living for the present. The diet of the French nation is exactly the oppo-

site to that of health reform, but the Spirit of the Lord can make even them willing to give up their highly seasoned dishes and their wine for his sake who gave his life for them.

We have had two long, interesting visits from one of the priests, and hope to have many more. He would not let the Sabbath question alone, and asked us to lend him our best history of the Sabbath, as he wished to study it. During the conversation, he said that the Catholics accept all the Bible, the same as we do, only they have tradition besides. I asked him what they did if the two did not agree. He replied that such a thing never happened. I then said, "Is not that the case as regards the Sabbath?" to which he was obliged to answer, "Yes, in that case it is;" and soon afterward he admitted that he held a weak position there, and said that he would look further into it. He intends visiting Pitcairn Island with a view to bringing the islanders into the Catholic Church, but we shall hope, and pray, and work to bring him and others into the full light of present truth.

MRS. G. F. JONES.

## Scotland

GLASGOW.—We recently removed our public meetings into a more commodious hall in a very thickly populated part of the city. While we have not had at any time large audiences, we have seen a growing interest in the meetings, and an encouraging attendance. Brother J. Stokes is associated with me here in the work of the gospel ministry, and we have had times of refreshing in the enjoyment of the sweet presence of God.

In connection with our meetings we are conducting a series of gospel health meetings. In uniting the two great lines of gospel work, we are simply giving the "right arm" its rightful place in the body, the only place where it can be productive of everlasting good.

We are glad to report the interest manifested by the members of our Sabbath school, in the lessons arranged. This quarter we formed four good adult classes, one intermediate class, and three primary classes. We believe the Sabbath school to be a "tower of strength" in the education of our people in the message for this hour.

Cottage meetings are also conducted from week to week in Glasgow and the surrounding districts.

Brethren E. Aplin and R. M. Lamie, who are engaging in Bible work and canvassing, are also assisting in these meetings. The conducting of cottage meetings, while inexpensive, has proved to be a very efficient means of reaching the people with the truth. Sister M. Lamie, who has been laboring in Liverpool for the last two years, has now joined us in this country, and we are sure the Lord will continue to use her as a means of blessing to this people. We are circulating over three thousand copies of *The Present Truth* weekly.

Something is also being done in the city of Edinburgh. Brother D. P. Miller and his family have recently arrived from New York, and settled in Edinburgh. Brother Miller is doing true missionary work, by going about doing good. He is introducing *Present Truth*, our pioneer missionary paper, and also carrying the gospel of health for the body through the health magazine. The Lord will bless his labor of love. HARRY ARMSTRONG.

### *The Skodsborg (Denmark) Sanatorium*

It has been my privilege to spend a few weeks at the Skodsborg Sanatorium; and knowing the deep interest that is felt by all our people in this institution, because of the trying experiences it has been passing through, I have thought that a few lines from a visitor may be appreciated.

In the month of May, 1897, a meeting of representative brethren from Sweden, Denmark, and Norway was held at Christiania, and there the organization of the Scandinavian Philanthropic Association was effected. The objects of this association are the same as those of the Medical Missionary and Benevolent Association in America. The time was ripe for such a move in these countries. Dr. J. C. Ottosen had finished his medical course, and after spending some time in the States, had returned, and was ready for definite work. During this council it was also decided that the most favorable place to begin institutional work would be in Copenhagen, Denmark, by renting suitable rooms for a doctor's office, and place of treatment.

Immediately after this Dr. Ottosen with other brethren began to look for a favorable location in the city of Copenhagen, but not seeing anything that seemed suitable in the city, they turned their attention to the suburbs, and finding what to them seemed a suitable place and buildings at Skodsborg, they decided after much prayer and counseling together to purchase this property, and make it the headquarters for their medical missionary work. This was indeed a large venture. The property was bought for fifty thousand kroner, which was regarded as very cheap; but having only a small amount of available funds on hand, the society was obliged to depend largely on borrowed capital with which to make a start. Not only were our funds limited, but our health principles were but little known, and experienced managers to take charge of such an institution were also wanting; thus the outlook from a human standpoint was not very favorable.

But the Lord had spoken concerning the importance of this branch of the work, and Dr. Ottosen and the brethren connected with him felt convinced that the time had come to make this beginning. Although there were hindrances in the way, still this seemed to them a providential opening, and they believed that it was the will of God that they should go forward, trusting that he would open the way for means to be supplied as fast as needed.

In May, 1898, the sanatorium was in readiness, and was formally opened to receive patients. These soon began to come, and the Lord blessed the work with marked success in many ways.

The institution has been in operation a little more than four years, and it must be acknowledged that its success has been much greater than our most sanguine expectations. Beginning, as they did, in a community where our people were few in number, where the principles that underlie our work were but little known, with managers without experience in such an enterprise, and added to all this, with the embarrassment of having to work mostly on borrowed capital, the outlook from the human standpoint was about as unfavorable as it could well be; and it has been up-hill work indeed, for the difficulties have been many and great.

But difficulties are no evidence that God is not leading in the work. Indeed, as we look over the past history of God's people, we find that he permits all this for our good. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:2-4.

As we now take a retrospect over the little more than four years during which this institution has been running, the guiding hand of the Lord is most plainly seen all the way along. The success that the work has achieved not only in the way of relieving physical suffering, but in bringing the great principles of gospel truth before the world, and through these winning the respect of prominent people, is truly a marvel. Persons of high standing in society, and men of science have found themselves compelled to speak in the highest terms of the work done at this institution. To illustrate, at the time of the opening of the sanatorium there was a doctor in Copenhagen by the name of Ottesen. He found it necessary to insert a notice in the leading journals of the country to the effect that his name must not be confounded with that of Dr. Ottosen, the head of the Skodsborg Sanatorium, as he had no sympathy with that fanatical movement. He explained that his name could be distinguished from the other, as it was spelled with an "e." Well, at the time I was at the sanatorium, this very doctor sent his wife for a short stay at the institution, not because she was ill, but to learn the principles there advocated, and he himself spent as much time there as his duties would allow, and no one showed more interest than he in learning about the preparation of the various dishes that were served on the table.

Another instance was that of one of the foremost medical men in Denmark, the head of their medical organization. Meeting Dr. Ottosen one day, he said, "I must compliment and congratulate you on the success that your institution at Skodsborg has achieved in this short time; it is indeed phenomenal. When you first began work here, we all thought that it was one of the wildest fanatical moves we had ever seen, and could only end in a most ignominious failure; but instead of this, you have achieved a most marvelous success, and I hear your work spoken of in the very highest terms all over the country."

The preceding are only a few of many instances that might be cited, and I refer to them as an illustration of the manner in which the Lord has blessed the work undertaken in weakness and amid much difficulty. During my own stay at the sanatorium, I met people daily who spoke most feelingly concerning the spirit that prevailed everywhere about the institution, and they made many inquiries about the principles that underlie this work; "for," said they, "this is so different from any place that we have been in before." Then they would call for Bible studies, and we had some very precious seasons answering their queries, and opening to them the word of truth.

Now what has contributed most to all this? and who has given the work this character and standing? It is not great and imposing buildings, for the quarters occupied are very humble indeed; neither is it the superior ability and skill of the physicians and nurses above all other

people in the country. Not that we would belittle their ability; still this is not the main reason for the success achieved. No, the institution owes what it is to-day to the fact that those connected with it have been sitting low at the feet of the great Teacher; and nothing has been more helpful in bringing this about than the very trials and troubles that have rested so heavily on them from the very first.

Had they not been in such financial distress, and other difficulties which followed in the wake of the same, they would in all probability not have felt the need of seeking the Lord so earnestly and so continuously; but being pressed with their troubles, not just for a moment, but days, weeks, months, and years, they have continued at the foot of the cross, and just there, as in the case of Jacob of old, the battle has been fought, and the victory won. This spirit has permeated the whole institution, from the head physician to the most humble helper, and has given it its special character, and caused its phenomenal success. Yes, truly the Lord has led, and to-day, instead of looking with regret over the difficulties that have met us, we give praise, honor, and glory to the name of our God, who is "wonderful in counsel, and excellent in working."

Sometimes movements are made that look foolish to us, and when we are told that the persons concerned sought the Lord earnestly, and felt that they were divinely guided, we look on with a skeptical mien. And this is not altogether without reason, for many erroneous moves are made under the pretense of divine guidance. But while this is so, it is nevertheless true, as stated by the poet, that—

"God moves in a mysterious way

His wonders to perform."

In the trying experiences in connection with the Skodsborg Sanatorium, there have been many wonderful answers to prayer. Never once has the Lord failed to help in times of need; and the brethren and friends in America and elsewhere who have come to the rescue from time to time by sending financial aid and encouragement, may have the joy of knowing that although they did not realize it at the time, they were nevertheless doing what they did in answer to earnest and continual prayer; for many a time when the outlook was dark and threatening, the workers in this institution have fasted and prayed for days. They would continue all night waiting on the Lord till they knew their request was answered, and God did hear and deliver. Yes, these are the experiences that have entered into the very heart of the institution, and have been the real cause of its success. We give praise to God for it all, and we earnestly pray that his special blessing may continue to rest upon this institution. This will undoubtedly be the case as long as the work is carried on in the spirit that has characterized it hitherto. May this be so to the glory of God. O. A. OLSEN.

### *A Personal Experience*

THIRTY-ONE years ago the Lord led my steps one evening to a chapel, or church, at 269 W. Erie St., Chicago, where Elder J. G. Matteson gave his first lecture in the city. I was then an unconverted man. The second chapter of Daniel was the subject for the evening. I never shall forget that meeting; and

when the Lord opened my eyes and touched my heart as that God-fearing man read of the great image, and pointed to the chart upon the wall, the truth of God became precious to me, and has been all these years.

I helped carry the first number of our good Danish-Norwegian paper to the homes of my countrymen in Chicago, and for the last twenty-seven years I have taken it to hundreds of homes in Wisconsin, Iowa, Kansas, Nebraska, New York City, Brooklyn, and in the States of Maine and Michigan.

The good REVIEW has also been a welcome visitor to me all these years.

P. L. HOEN.

### Opening Exercises of the American Medical Missionary College

THESE exercises were held Sept. 25, 1902, in the temporary chapel at South Hall. Dr. J. H. Kellogg, president of the college, was in the chair. The program was opened by the hymns, "Am I a Soldier of the Cross?" and "Blessed Assurance," and prayer by Elder W. W. Prescott. The chairman then made a brief introduction, in which he remarked that this was the eighth annual opening, and welcomed the new students and those returning to their work. The senior class was already in Chicago, where the greater part of their work for the year will be done.

Of the faculty present Drs. Paulson, Holden, Thomason, Morse, Dryden, Eggleston, Evans, and Otis addressed the students. The following is but a brief outline of these addresses:—

Dr. Paulson referred to his first acquaintance with the medical work at the Sanitarium while he was a student at Battle Creek College. There was then but a handful of medical students, and Dr. Kellogg was urging upon the young people the importance of preparing for medical work. Within a few weeks thirteen students, most of them in their last year at Battle Creek College, decided to study medicine. That this decision was divinely guided needed no clearer proof than that every one of those who took up medical missionary work twelve years ago has been true to it. Several of them have laid down their lives in it, but those who are living are actively engaged in the work to-day.

Most of the class of 1892 pursued their studies at the University of Michigan. Drs. Paulson and Dow went to New York, where they were connected during the last year of their studies with Dr. Dowkontt's medical missionary work in that city. Dr. Kellogg had said, "We shall want you to do such work in some of our cities in the future." The declaration was prophetic. Since then, our medical missionary work in Chicago has far outdistanced the work then carried on in New York. But that was their initiation. For the first time they knelt and prayed with drunkards and criminals, leaving them with a new song in their mouths.

Dr. Dowkontt was working earnestly for the establishment of a medical missionary college in New York, but circumstances were against him, and he did not succeed. Dr. Paulson, with others, used to pray earnestly for the success of the enterprise; but it came to him one day while they were praying, that it was we who should have the college, as we represented larger ideas and more truth. The idea clung to him after he came back

from New York, and when, one evening, Dr. Kellogg asked him, "What do you suppose the board did last night?" he replied, promptly, "They voted to establish a medical missionary college." "How came you to think of that?"—"Because I have been looking for it." "Well, that is just what they did."

Everything had to go by faith, but from the start there were special providences attending the work. The Lord helped, and men helped; and to-night, looking back, we can say, "Thus far the Lord hath led us." Noble men have been graduated from our school, and are laboring in this and other countries,—trained men, with the love of God and humanity.

Dr. Holden, who had hastened from the Pacific Coast to be present on this occasion, spoke of the encouragement in regard to the Medical Missionary College he had found in the fact that in his travels through the West he had found its graduates carrying on sanitariums there. The college is represented in nearly all the sanitariums on the Coast. Dr. White-lock has started a successful work in San Diego, Cal., with very favorable surroundings. The Portland Sanitarium is prosperous in every respect. They are putting up a new building there. They have a good nurses' class, and there is an excellent spirit among the helpers.

The same may be said of the institution at Spokane. Dr. Dunlap has been there, but has returned to his work at Walla Walla, and Dr. Yarnell is at Spokane. They scarcely have room for all their patients.

At Tacoma Dr. Allen is conducting a self-supporting work. Dr. Shryock's work at Seattle is progressing finely. They have nice treatment rooms. The sanitarium at Des Moines, Iowa, is conducted entirely by our graduates, also those at Moline, Ill., and Madison, Wis. At College View it is practically the same. It is a great satisfaction to see in these institutions the results of the training in our medical missionary school. Its students are successful in their work, and have the confidence of the medical profession.

Dr. Kellogg added that the Battle Creek Sanitarium might be included in the list, as quite a number of the physicians here are also graduates of the A. M. M. C.

Dr. Stewart said that the success of the graduates of the school is due to the fact that they have espoused correct principles. The future greatness and success of the college depend upon the graduates who shall go out from it, and that success depends upon their adherence to these principles. His conception of medical missionary work had grown with the years of his connection with it. It is a solemn thing to engage in this work. The medical man really stands between the patient and his Maker. It is his work not only to help nature in her curative work, but to point the patient to Him who is the real healer. If we do not always recognize this fact, we shall fail in our purpose.

Dr. Thomason spoke of the testimony of Dr. Kellogg, and other pioneers in the work to whom he had recently listened, and was reminded of Paul's testimony in reference to the results of a Christian life. Paul said, "I have fought a good fight, I have finished my course." So to Dr. Thomason these few years' experience in connection with these principles meant more than all the rest of the years of his life. He had the honor of being

a member of the first class of the college.

If any were tempted to wait till the close of college life before expecting to do much with these principles, he would refer them to what Christ said to his disciples: "Say not ye, There are yet four months, and then cometh harvest?" God has given us abundant opportunity to manifest these principles in our lives while passing through our medical course.

"We cannot, in one sense, give our lives for these principles; for they are our life. Christ said, 'I am come that they might have life, and that they might have it more abundantly,' and that is what God has given us in these principles, and for this I am very grateful."

Dr. Morse spoke of the word "truth," so often used in speaking of our work. "Professor Bell once said to his class, 'The most difficult thing I know of is to tell the truth.' I have had as many as five patients tell me in one week that they came to the Sanitarium because they knew the doctors here would tell them the truth. That is what we stand for. We are not playing with our patients; we are telling them, as nearly as we can, the truth as God has shown it to us. We cannot teach others that which has not become a part of ourselves. It must be a living thing in us, or we cannot tell the truth in regard to it. If it is not a part of our lives, we have told an untruth somewhere."

The speakers who followed mentioned the desire of many of the patients for a better life physically and spiritually, and urged the students to begin to carry on their missionary work with their studies. Others spoke of the exceptional advantages afforded by the college.

Professor Prescott emphasized the thought that it is worth a great deal to be able to recognize truth early in life, and to accept it regardless of outward circumstances.

In this time in which we are living he looked for a greater revelation of truth than has been made in the earth since Christ was here in person,—truth that will enlighten the whole earth,—truth that pertains to the well-being of the whole man. To have an opportunity for a preparation for such a work is one of the greatest privileges that ever comes to a young man or woman.

Mr. Ossig, who had successfully combated a deadly disease with health principles, and has returned to take his medical course here, said that if he were not connected with this work, he would not consider his life worth living. When he first came here, he knew nothing of this people, except that they were vegetarians and practiced bathing. He was glad that he had found it a Christian institution.

Dr. Kellogg said he trusted that it was the love of the truth that had brought the students here. This was not a mill where doctors could be ground out; and while there was no charge for instruction, the students were asked to give more than the students of any other school; for they were asked to give their whole life to spreading these principles and this truth.

Referring to the first suggestions regarding a medical school in connection with the sanitarium work, he said that it was suggested thirty-five years ago by Dr. Trall, when on a visit to Battle Creek, and ten years later by Elder Haskell. He then spoke at some length of the conditions which made such a school necessary, the perplexities attending the



first few years of its existence, and the triumphs the Lord had wrought in giving it a standing among the medical schools of the country.

His recent visit to Europe had given him opportunity to compare the facilities of the A. M. M. C. with those of the best schools in the world, and he was gratified to find that there were very few superior to it in its facilities, advantages, and instruction. The laboratories of some of the noted scientists of Europe are not better equipped than ours, some not so well.

He found a wonderful increase in interest in physiological therapeutics. The Imperial University in Berlin has now a chair in hydrotherapy, and also one in massage. Some of our methods are in use there. There is much interest in "Light Therapy," as they call it; and the "*Kelloggische Lichtbad*," as they call it, has helped to make our work known. There is no particular credit due us; it is because of the principles which the Lord has given us that we have been able to build up a work in rational treatment which is a little ahead of anything else in the world. But we have only begun to lay the foundation. There is a vast work still to be done.

Speaking of the progress of health principles, he read an extract from an article of Dr. Wathen's, in a recent medical journal, commending vegetarian principles. Dr. Wathen has been a patient at the Sanitarium.

This college was not established to prepare men and women to be doctors simply, but to be reformers. Calls are coming from every side. Elder Conradi is asking for help. Egypt is waiting. A lady physician is wanted in the Orient. Two physicians are wanted for Germany, three for Denmark, three for New Zealand, and two for Canada. In our own country we need men and women who are Christian physicians, Christian reformers. If we are truly this, we may be sure there is work awaiting us.

MRS. E. H. WHITNEY.

### Emmanuel Missionary College

"My brothers, what is the good of a man's saying that he has faith if he does not prove it by actions? Can such faith save him?"

Christian education, or in other words, reform in education, is an acceptance of the wisdom of Christ by faith, just as one accepts his righteousness by faith. Those who surrender themselves to the cause of Christian education commit themselves to certain principles which are a constant test of their ability to take God at his word.

One of the most trying experiences passed through in the history of Emmanuel Missionary College came with the word to move out of Battle Creek. It was like the command for Peter to walk on the waves. We had no place to go, and in vacating the buildings at Battle Creek the school was actually burning the bridges behind it. The summer school of 1901, held in an oak grove near Berrien Springs, was a continuation of the test. After the opening of that term the present college farm was purchased, and the furniture and school belongings were shipped from Battle Creek.

One year ago the school was conducted in rented buildings in the village of Berrien Springs. We regarded

ourselves most fortunate in obtaining those buildings, but they could not be considered permanent. When the spring term of school closed, some well-meaning friends questioned if it would not be advisable to retain those buildings in the village, for fear we should have no buildings ready for the fall opening. By faith, and faith alone, the court buildings were given over, and the school furniture stored, except such as was needed in the camp for the summer-school students. The institution was again literally without a home.

Then began the building on the college farm. The summer was wet. It rained nearly every day throughout the months of May and June, and July was not much better. The summer-school students were in tents: the only available room for serving meals was in the basement of the carpenter shop. Many days those church-school teachers ate dinner with the noise of a buzz saw drowning their voices, and the basement floor much too damp for comfort. But through it all there was manifested a spirit of courage and determination.

The idea of employing inexperienced help on the buildings, was a new and untried one. Nevertheless the management felt that this involved one of the fundamental principles of a training school, and in harmony with the Lord's instruction the plan was adopted. This required faith. About forty young men worked on the buildings. Brother Baird, the overseer, worked with them day after day. Gradually Domestic Arts Building developed.

More than once a halt was called because material was lacking, and there was no money to buy more. This, too, required a constant exercise of faith. The brethren in the field had promised to sell "Christ's Object Lessons" in sufficient numbers to provide the necessary means. But money came in slowly. No debt should be incurred, and yet to stop in the midst of the building meant defeat. At such times teachers and students met together for prayer and consultation. Young men offered to donate labor rather than have the work cease. At such times it seemed that the Spirit moved upon other hearts also, and the situation was relieved.

The fall term of school opened October 15. Just before that time everybody joined the working force in order to have rooms ready for new students. Perhaps our friends can imagine the present situation. The young men have sleeping quarters in the carpentry building and on the second floor of the printing office. Young ladies occupy the garret of Domestic Arts Building. Individual rooms are an unknown luxury. And yet with it all there is happiness and an earnest spirit to work. Why this is true can be explained in but one way. The students now in attendance are Christians; they have caught the spirit of Christian education, and they believe in co-operating with the faculty in making this a real training school. The spirit of co-operation is, in fact, a characteristic feature of the present year's work. Burdens are borne by students which have heretofore been borne by the faculty.

The Lord has said, "It is good for a man that he bear the yoke in his youth." As burdens are laid upon students, they rise to the occasion. This becomes a test of their fitness for a training school. If not qualified to stand alone, and even

to help others stand, they should seek admittance to a preparatory school, where they may be treated as children. Here they are men and women who have put away childish things. This is the spirit of a training school, and it is here that burden bearers are prepared for the harvest field.

The instruction of the Lord is that our schools should not pattern after schools of the world. It has been our experience that when teachers grasp the object of a training school, it becomes an impossibility to follow worldly institutions. "A training school for missionaries," says one educator, "is expected to give what it is not in the province of any college or university to furnish, . . . a technical education." It is this technical training, which "prepares students for the specific work of bringing men to Christ and raising the degraded to the Christian plan of living," that Emmanuel Missionary College offers.

The winter term, which is a school for evangelistic laborers, opens Jan. 8, 1903. "Come thou with us, and we will do thee good."

M. BESSIE DEGRAW.

### The School at Bethel, Wisconsin

It was my privilege to be present at the chapel service in the Bethel school this morning, December 4. As nearly as could be estimated, one hundred and twelve students attended chapel, and twenty-eight were at the same hour in the primary department. I was told by Professor Washburn that he enrolled one hundred and forty-one students yesterday, December 3, which was the opening day for the winter term. Counting the full enrollment since the fall term began, the number has reached one hundred and sixty-three. The attendance is surely encouraging, and there is no question but that the students will learn many valuable things in this school.

The manual arts are receiving a large share of attention. The effort on the part of the faculty is to make these a part of the school work, more than a matter of mercantile interest or drudgery. The domestic arts are receiving a good share of attention also, so that Bethel is approaching the true ideal of an industrial school. In addition to the work upon the farm and garden, the class in carpentry is erecting a fourteen-room cottage upon the premises, which is to be occupied by members of the faculty and their families. More than forty acres of ground have been cleared since the school opened, and much of the same is being utilized for the growing of fruit and garden stuff.

All the work required to accomplish this is done by the faculty and the students working together. Included in this work is the laying of stone and brick, the installing of heating plants, the placing of radiators, and plumbing work. No hired help apart from the school is employed. The great desire is to have students receive a Christian education. Such a training will fit them for a complete fulfillment of the practical duties of life while they are receiving the essentials of a literary education as far as they can be secured in a preparatory school. Bethel does not claim to be a finishing school for missionary workers, but a preparatory school for this work.

WILLIAM COVERT.



## Minnesota Conference

### Devotion and Business Combined

THE forty-second annual conference of the Seventh-day Adventists of Minnesota was held at Anoka, November 19-30. The first five days were devoted to a consideration of the following themes: our spiritual needs, church organization, qualifications and duties of church officers, and church discipline. These subjects had been previously assigned to different speakers. It can truly be said that this was a spiritual, devotional conference,—spiritual needs and business combined. The business sessions were characterized by the gentle, molding influence of the Holy Spirit. Such expressions as, "These are good meetings," "Excellent," "The best conference I ever attended," were frequently heard.

Thirty churches were represented by fifty-three delegates. As a question of privilege, the licentiates acted as delegates. All members in good standing were invited to enter into a careful and prayerful consideration of all business that should come before the conference, and to take part in the discussion of the same. Elder C. W. Flaiz was present during the business portion of the conference, and occupied the chair.

The usual working committees were selected by a committee of eleven men, six of whom were lay members, chosen from the floor, acting with the conference committee. Ten business sessions were held, at the second of which the committee already mentioned rendered its report, which was as follows:—

Committee on Credentials: C. L. Emerson, H. S. Shaw, Fred Johnson, A. D. Ewert, and George Budd.

Committee on Nominations: E. W. Catlin, John F. Anderson, A. Mead, C. M. Chapman, and Gust Freeman.

Committee on Plans: F. A. Detamore, C. M. Everest, P. A. Hanson, Ella E. Merickel, and O. O. Bernstein.

This report of the committee was confirmed by the conference.

The Committee on Nominations rendered their report after much prayerful consideration, stating that the result of their work was as much of a surprise to themselves as it possibly could be to others. The Spirit of God was present, and the election of the following conference officers was unanimous:—

President, Fred Johnson; Vice-President, F. A. Detamore; Treasurer, C. M. Everest; Secretary, H. F. Phelps; Executive Committee, Fred Johnson, F. A. Detamore, C. M. Everest, O. O. Bernstein, and E. W. Catlin; State Canvassing Agent, F. A. Detamore; Assistant, V. W. Ruble; State Sabbath-school Secretary, Ella E. Merickel; Educational Secretary, E. W. Catlin; Transportation Agent, C. M. Everest.

The following persons received credentials, as recommended by the committee: F. Phelps, A. Mead, A. J. Stone, H. ein, W. W. Stebbins, O. O. Bernstein, C. Christenson, A. W. Kuehl, J. F. ugue, H. S. Shaw, Fred Johnson, and L. Emmerson. Ministerial license is given to John F. Anderson, Charles bcock, E. W. Catlin, F. A. Detamore, Francis, E. H. Huntley, P. A. Hanson, Moon, J. O. Peet, W. W. Ruble, S. E. kson, George Budd, and A. D. Ewart. ssonary license was given to Mrs. H. Huntley, Ella E. Merickel, Lena hols, F. E. Rew, H. E. Shelstad, Gust eman, James Bellinger, James M. att, E. M. Chapman, C. M. Everest,

William Asp, Amos Ritchey, and W. H. Wild. Some of these are to work as self-supporting missionaries.

The Committee on Plans presented quite a list of recommendations, the first of which suggested returning thanks to God for the numerous blessings received since our last conference; especially that death had not been permitted to enter our ranks. This was adopted by all the congregation rising to their feet, and engaging in a moment of silent prayer, then singing, "Praise God, from whom all blessings flow."

One recommendation counseled all our experienced laborers to hold themselves in readiness to enter distant fields whenever the providence of God should direct. The Committee on Nominations departed from the usual plan, and presented a recommendation to the effect that four men should at once go to some other field, and that this conference should support them for one year. This also called for volunteers. Brother A. W. Kuehl, in response to a call already received, said that he would go to South Africa. He also read a letter from his wife, saying that she would stand by his side. Brother Arthur Moon expressed his convictions that South America was yet to be his field of labor. Brother Hyatt offered himself for the Gold Coast of Africa. Brother A. Mead responded to a call from North Dakota.

Among the recommendations tending to advance the work in the home field may be mentioned the following:—

That the conference take immediate steps to raise eight thousand dollars for an industrial school. (Nearly fifteen hundred dollars was pledged at this meeting.)

That our young people be encouraged to secure an education to enter the work.

That earnest, consecrated persons be encouraged to devote themselves to the various departments of work, especially that of the gospel ministry.

That the same instructions given at this conference pertaining to organization, etc., be given at the general meeting of the winter, and in the churches.

That proper persons be encouraged to attend the Scandinavian Bible Training School at Minneapolis the coming winter, conducted by Elder Lewis Johnson.

That scattered Sabbath keepers in good standing be invited to unite with the church nearest to them.

That the canvassing work be encouraged.

That the sending in of quarterly reports be encouraged.

That we labor for the furtherance of the Sabbath-school work.

That we encourage the circulation of the special issue of the Scandinavian paper.

That efforts be made to get the light of truth before the thousands of Finns and Bohemians in this State. (At this point a letter from Elder John Hoffman, our missionary in Finland, was read, which emphasized the need of this work.)

That teachers for church schools attend our State institute, hold certificates, and be acquainted with the system of grading.

That the medical missionary work be encouraged, and that all our people be expected to inform themselves, and so become workers in their own homes and among their neighbors, and scatter health and temperance literature.

That faithful instruction be given in regard to the tithing system.

That a proper person be sent to Alberta to labor in the interest of religious liberty.

That our next State conference be held in connection with the spring camp meeting, and that the questions of the time for future sessions of the conference and the location of the industrial school be decided at that time.

Four hundred dollars of the tithe fund was voted to Manitoba.

FRED JOHNSON, *President*.

H. F. PHELPS, *Secretary*.

### Field Notes

A NEW church building has been erected at Galt, Ontario, and will be dedicated near the beginning of the year.

A CHURCH building is in process of erection at Erin, Tenn., and the brethren there hope to have it completed by Jan. 1, 1903.

SEVERAL persons have taken a stand for the truth at Carbon, Iowa, under the recent labors of Brethren A. McClinck and A. Rhoads.

THERE are now, says, the Ontario *Messenger*, over five hundred and fifty Sabbath keepers in Ontario, including scattered Sabbath keepers, but exclusive of children.

THE company at Fruita, Colo., will soon have a new church building, located in the central part of the town. Nine persons have recently signed the covenant at this place.

A NEW church building was dedicated free from debt, at Williamstown, N. Y., November 16. The occasion was one of great blessing to that company, and to others present from neighboring towns.

THE new Iowa Industrial Academy at Stuart, was opened December 1. At the close of the first week the enrollment of students was twenty-seven, and others were planning to enter the following week.

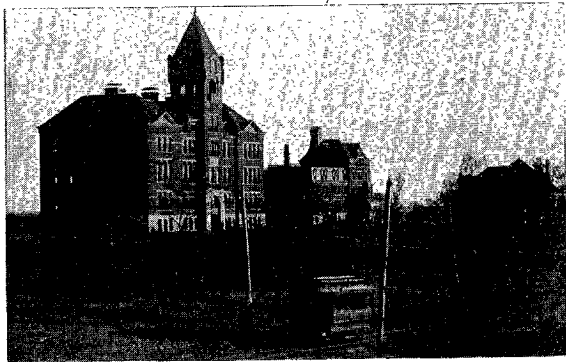
THE church at Anderson, Ind., has secured a new place for public worship, and has received four additions to its membership. This change in its circumstances, which for some time had been of a discouraging nature, will be greatly appreciated.

THE company at Brantford, Ontario, which now numbers sixty-eight adults, have secured a new place of worship by purchasing a church building formerly used by the Presbyterians. This, after being repainted and decorated, was dedicated with appropriate services by the president of the Ontario Conference, Elder J. W. Collie, assisted by Elders Huntington and Leland.

THE Lord is especially blessing the efforts of our brethren in Chile in the circulation of their paper, *Los Senales*. They are now printing eight thousand copies a month, and besides the increase in the sale of the single copies, the subscription list is growing. Two brethren who recently labored in Bolivia for a month report the sale of about one thousand copies of the paper, besides securing two hundred paid subscriptions.



What the Sale of "Christ's Object Lessons" Has Accomplished



Union College  
Original Debt, \$79,000

Debt, Sept. 30, 1902,  
\$40,000

Not long ago an article was published in the REVIEW, from the pen of Sister E. G. White, entitled "What the Sale of 'Christ's Object Lessons' Will Accomplish." This article did not deal altogether with the future. It told of many blessed experiences already a matter of record. It related the spiritual gains to the church and the world as a result of this work. These are so manifold and so marked that we love to halt awhile and ponder upon them.

The present article is one of a series designed to show what has actually been accomplished by the sale of the book in the work of paying off the debts of the schools.

When plans for the founding of Union College were first laid, there was no intention upon the part of any one of building the school in debt. All over the Middle West our people called loudly for a college of their own. Battle Creek was too far away; and besides, there existed a prejudice upon the part of many against sending their sons and daughters to that overcrowded center. The Middle West conferences had grown in numbers, wealth, and influence, and they felt that it was only fair that they should have a college situated in the heart of their own territory.

The different conferences agreed to raise certain, specified amounts of money for the new school, and the business men of Lincoln, Neb., donated a considerable amount of land. The money from the different States came in slowly, and those managing the work were obliged to sell off a considerable portion of the land in village lots, in order to get sufficient means with which to carry on the work. Many of our people purchased lots, believing that in so doing they were benefiting the school, and at the same time helping themselves.

Now, if all these lots had been sold and paid for, there would never have been any debt on Union College. It is true that some years the operating receipts have not equaled the operating expenses, but it is also true that during good financial years these deficiencies have been more than overbalanced.

But the hard times came, and very many of those who had bought land were unable to pay for it, and some have never been able to pay for it. Had the college been able to get all this money, as was expected in the beginning, there never would have been any debt.

It has never seemed to me reasonable to censure any one for this debt. The plan of providing means for the erection of Union College was, to all human appearances, a good one,—one which would enable our people to have a fine school plant without calling for much means in gifts and donations. Had men been able to foresee the financial stringency which was coming, and the consequent lowering of real estate values, they would undoubtedly have planned differently.

When the war for the relief of Union College began, the indebtedness, according to the signed statement of Brother Joseph Sutherland, the Union College business manager, amounted to \$79,000. The total amount received from the sale of "Christ's Object Lessons," up to Sept. 30, 1902, is \$42,349.54. Besides this there have been received by donations \$1,216.79, making the total amount received \$43,566.33. Of this amount, \$39,000 had been paid on the principal of the debt, and \$4,566.33 on interest.

This is a most encouraging showing. It proves that more has been paid on the Union College debt during the last two years and a half than in all the previous years. It demonstrates that God's plans are best, not only for our spiritual welfare, but also for our temporal. For all this we bless and praise his holy name.

P. T. MAGAN.

Donors to the Relief of the Schools

The total cash received on the Relief of the Schools Fund up to Nov. 30, 1902, is \$49,190.89.

NAME	AMOUNT
Bertie Taylor.....	\$ 5 00
Mr. Cudley.....	1 00
Jane R. Dixon.....	1 00
Wichita church.....	7 25
W. S. Davis.....	3 00
Mrs. M. J. Shattuck.....	1 00
Sarah Cornforth and family.....	2 50
W. A. Hilton.....	5 00
W. A. Johnson.....	10 00
Mrs. J. Krohn.....	2 00
K. S. Russell.....	2 00
Mrs. M. C. Hillinger.....	50
Mrs. A. A. Thompson.....	50
Mrs. Mary Madick.....	1 00
M. Ratliff.....	1 00
Mrs. A. E. Culver.....	1 00
Mrs. S. F. Sodin.....	15 00
S. A. Jones.....	1 00
Sister Clyde.....	50
Lamond Hunter.....	1 00
Mrs. L. E. Pruett.....	3 00
A friend.....	25
C. G. Wannack.....	1 00
S. S. Shearer.....	5 00
M. Christensen.....	5 00
Mrs. Eleria Cresop.....	1 00
Mrs. S. M. Whitelark.....	2 00
Mrs. Emma Beck.....	50
Margaret Beck.....	50
Fritz Guy.....	5 00
Sophia Olsen.....	1 00
S. C. Hansen.....	1 50
Eunice B. Dixon.....	2 50
Rachel Axford.....	10 00
Hattie Garten.....	2 00
C. E. and P. C. Brent.....	15 00
Mary E. Butterfield.....	1 00
Frank Bowman.....	1 00
Mrs. Elizabeth Taylor.....	1 00

D. Richards.....	6 00
G. W. Barker.....	10 00
D. N. & L. A. Potter.....	5 00
Berrien Springs.....	2 00
Wichita church.....	10 20
A. C. Stevens.....	100 00
L. S. Holmes.....	2 00
Mrs. Carrie Munsie.....	1 50
Asa Wells.....	5 00
W. N. Ewing.....	1 00
William Childwachter.....	5 00
Kansas.....	1 00
W. C. Emerson.....	3 00
Abram Crosby.....	1 00
C. E. & M. Burgeson.....	50
Mrs. M. L. Stevens.....	1 00
M. E. & J. Wood.....	2 00
Emma Talmadge.....	5 00
Mrs. T. N. McCall.....	1 00
D. B. Voorhees.....	1 00
Mrs. Lida Torrey.....	5 00
H. A. Chapin.....	1 00
James Shields.....	4 00
Henry Metzger.....	5 00
W. G. Degarno.....	2 00
E. E. Peck.....	1 00
M. N. Kinsor.....	5 00
Mrs. Mary Jeffers.....	1 00
F. E. Craig.....	3 35
A friend (Nebraska).....	1 00
Kansas & Oklahoma.....	7 20
J. L. Foreside.....	3 00
Amelia Flidner.....	10 00
Henry Simonds.....	2 00
Mrs. Benjamin Fordon.....	1 00
G. E. Rul.....	25 00
Rue Aton.....	1 00

Week of Prayer Notes

The Latest Reports

THESE short letters from lands afar may be used with advantage by leaders in the week of prayer services. They are just from the fields, and tell of progress and of needs. It is a great comfort to our workers abroad to be able to spread these facts before the brethren and sisters in the home churches, and to know that continual prayer will be made unto God in behalf of their work.

MISSION BOARD.

Porto Rico

So much has been said in regard to the needs of this field, that we question what more can be said to touch the hearts of the brethren and sisters in the home field, and present our special need before them at this particular time. It is true that our field is not so large as some others, but the work before us is greater, owing to the difficulties with which we have to contend. With an area of 3,606 square miles, and a population of over 954,000, with the majority of the people crowded into the towns and villages, a grand work is opened to the faithful worker for Christ.

The enemy has tried hard to hinder the entering of the third angel's message into this needy field. When the work was first begun, because of failing health the worker was forced to leave the field, death claimed another, and at the present time there is only one worker for that whole field. Wherever we go, the people manifest an interest in our work, and listen to the truths presented. Homes are opened to us among the rich and educated, as well as among the poor and ignorant.

At the present time the work is being carried on with the greatest difficulty, owing to a lack of knowledge of the Spanish language. Great tact and per-

severance are needed in reaching the people with the truths for this time. Our most pressing need is a Spanish worker to step in and fill these openings. The message must go to this people, and now is a favorable time for us to work in Porto Rico. Under our home government, to a certain extent, and with but few restrictions from a religious view, we can enter upon our work with almost perfect freedom.

A vast field is opened before the medical missionary. Only those who are here can realize the need of this branch of work. In fact, there is no department of our work but that appeals to us. It is impossible for one worker to fill the openings that are constantly presenting themselves. Almost every week some one comes to the house asking for some of our literature. Sometimes it looks as if the people were coming to us seeking for the truth, instead of our having to search for them. Surely, brethren and sisters, we cannot delay the work much longer. I am confident that there must be some upon whom God has rolled a burden for this needy field.

MRS. A. M. FISCHER.

[Elder B. E. Connerly and his wife, of Buffalo, are to sail for Porto Rico next week to join Sister Fischer. We are sorry to hear of Sister Fischer's illness, in the midst of her labors, and pray that strength may be restored to her.—MISSION BOARD.]

#### From Japan

We have in Japan one church organization with about thirty-five members. A number of these do not live in Tokio, but these scattered ones all belong to the Tokio church. Our force of laborers now numbers nine, of whom five are Japanese.

We have three Sabbath schools in different parts of Tokio. Our work thus far has been largely confined to this city, but we are reaching out to other places. At Wakamatsu there is a company of four, who seem quite well established in the faith. Two workers are at present located there; regular meetings and Sabbath school are maintained, and some are almost persuaded to obey the Lord. Letters frequently received from readers of our monthly paper show something of the good that is being done by this humble little sheet. Here in Tokio some who attend our meetings and Bible classes are becoming deeply interested, and we have reason to hope that they will soon decide to obey. At a recent Sunday evening meeting, eight expressed a desire for prayers. One of these has since requested baptism, but has not yet fully yielded to the Lord.

We need more of the power of God in our work, and for this we shall seek, thankful that an abundant supply may be obtained for the asking. Next to this we need means with which to push the work already begun, and to furnish literature in the form of small tracts which can be widely distributed. Our workers are calling for these, and we are taking steps to prepare the matter. But we need means with which to publish them.

Dr. S. A. Lockwood and his wife have recently arrived to open the medical work, and are now considering plans and means. This branch of the work must be carried on much as it is in America, by means of well-equipped sanitariums and treatment rooms. Japanese physicians are well up with the times, and some of them have become

famous as specialists. But the principles of health reform that go with the third angel's message, must be presented in Japan also. Means are much needed to put this branch of our work on the right basis.

We know that there will be many such calls for help from the various fields; and may the Lord impress his people to respond. And we at the front will do our utmost with the means provided.

F. W. FIELD.

Tokio.

#### A Memorial for God

"We all need to be wide-awake, that, as the way opens, we may advance the work in the large cities. We are far behind in following the instruction to enter these cities and erect memorials for God."—*Mrs. E. G. White, in Review of Sept. 30, 1902.*

As we read this quotation, our hearts were cheered, for we knew that this was but another assurance that the Lord is pressing home to the hearts of his people the needs of his cause.

We wish for a moment to call attention to the needs of our city. Port of Spain is a thriving city of about seventy thousand inhabitants, and is fast becoming a center for the commerce of the West Indies and the north coast of South America. It is one of the most beautiful cities in the West Indies, with good asphalt streets and an abundance of trees, and large, well-situated savannahs, used as public squares or parks.

The third angel's message has been preached here for some time, and we have a church membership of one hundred and twenty-five. In "Testimonies for the Church," Vol. VI, page 100, we find this statement made by outsiders: "These people have no church, and you have no place of worship. You are a small company, poor and unlearned. In a short time the ministers will go away, and then the interest will die down. Then you will give up all these new ideas which you have received." This is the main argument against us, and in this land of state churches, with a people accustomed to such an order of things, especially in view of the fact that wandering missionaries from the Eastern States have done that very thing, it appeals to the people with peculiar force. A man of means in one of the Eastern States has erected a church building in one of the West Indies, where the poor people can be gathered, and instructed in the Word of God as he understands it. Now if others have such an interest in these fields, why are there not those in our ranks who can do as much?

We have some good news for our people. A lot, well located, has been purchased, on which we expect to build a monument for God. Two of our veteran missionaries are sweetly resting in the city cemetery, with very humble monuments to mark their resting place. Why cannot we rally and erect a suitable monument for God and for them in the form of a humble place of worship on this lot that we have purchased?

Our meetings are well attended, and there is a general interest throughout the city. We have had two baptisms this year, and we now are organizing the third class of candidates. Honest souls are rejoicing in the light of present truth, and sinners are being won from the world to Christ. Who will help to place this work on a firm basis

by sending to the Mission Board a contribution for the Port of Spain church building?  
GEO. F. ENOCH.

## Current Mention

—Nebraska City, Neb., has been suddenly left without a water supply by a change in the course of the Missouri River, which a few days ago shifted its channel three miles to the eastward of the city waterworks. The change took place in twelve hours.

—The action of President Castro of Venezuela in reply to the ultimatums delivered by England and Germany with reference to the settlement of their claims against the former country, amounts to a virtual declaration of war by Venezuela against those powers. English and German citizens in the Venezuelan capital have been imprisoned, and strategic points in the country are being fortified to resist invasion. Meanwhile an effort is being made by the United States to effect a peaceful settlement of the difficulty.

—The Vermont Legislature has passed a high-license local option bill as a substitute for the prohibition law in that State, after having spent nine weeks in debate upon the question. The bill is to be submitted to a popular vote on the first Tuesday of February next; and should this vote be against it, the bill will not become operative before Dec. 1, 1906, thus giving two coming legislatures an opportunity to repeal it. The State anti-saloon league and the W. C. T. U. will make a determined effort to secure its rejection by the people.

—Following the suggestion in the president's message for anti-trust legislation on the part of Congress, a joint resolution was introduced in the Senate, December 8, by Senator Nelson, providing for an amendment to the national Constitution, and a bill amending the existing anti-trust law by the enactment of more stringent provisions. The proposed amendment to the Constitution is as follows: "Congress shall have power to define, regulate, prohibit, or dissolve trusts, monopolies, or combinations, whether existing in the form of a corporation or otherwise; Congress shall also have power to license, regulate, and control all corporations engaged in trade, commerce, or other business among the several States or with foreign nations."

—The coal strike commission listened December 9 to a description of circumstances and events making up the dark side of the lives of workers in the anthracite mines, involving the dealings of mine owners with their employees. Among other statements given in the press report we note the following: "B. D. Gallagher, another Markle miner, testified that the company charges him thirty-five cents a gallon for oil that sells in Hebelton, a few miles away, for eighteen cents, and thirty-two cents a quire for blasting paper that can be had for fifteen cents. . . . The witness presented several of his own wage statements, which showed that something had been deducted for a priest. When asked what this meant, he said that he did not know. It had been taken off his earnings ever since he went into the mines, and he simply dismissed it because he did not object to the assessments."

# Silent Messengers

Our Books, Tracts, and Periodicals

E R PALMER .. .. . Editor

## Whom Shall I Send?

"WHOM shall I send? He sayeth, What servant shall it be?

'Tis faith's strong voice that prayeth,  
My Master, O send me!

Send me to tell thy story, abroad, or  
here at home.

Send me, O Lord, before thee, where  
thou thyself wilt come.

"Send me, for I have known thee; I  
would thy witness be;

To speak thy message only, my Master,  
O send me!

Send me to speak of Jesus, of what my  
Lord hath done—

His finished work most precious, of  
this, and this alone.

"To bring the lost and sinning to thee,  
the sinless One,

To speak sweet words and winning, of  
Christ, the Father's Son.

Send me to darkest places, to many a  
shadowed home,

Where with thy shining graces, Lord  
Jesus, thou wilt come.

"Send me to work appointed; but Mas-  
ter, let me be

By thine own power anointed, then,  
Master, O send me!

Nor unto us the glory, when lost ones  
find their home;

We only go before thee, where thou  
thyself wilt come."

## A United Effort to Scatter Tracts Like the Leaves of Autumn

IN the REVIEW AND HERALD of December 9 is an important article by Elder Daniells, on behalf of the General Conference Committee, introducing a great tract campaign for the present winter. Four special tracts are being issued as leaders for this movement. Their titles are, "What Do These Things Mean?" "Signs of Our Times," "The Second Advent of Our Lord," and "The Gospel Remedy for Present-Day Isms: Spiritualism, Hypnotism, Christian Science, and Higher Criticism."

These tracts, as indicated by their titles, deal directly and plainly with the vital features of the message. They take up the trumpet, and tell to the world the glad message that Jesus is coming in the clouds of heaven, and the signs of the times show that his coming is near.

### Plan of Work

It is the design of the General Conference Committee that this effort should be world-wide, and that every Seventh-day Adventist should take an active part in it. There was a time several years ago when our tracts were sold in large editions of hundreds of thousands, when every church was astir, and all the people seemed to carry the burden for souls.

Tracts were scattered, Bible readings were held, and in many places this work was followed by gospel meetings conducted by lay members in halls and schoolhouses; and one of our ministers recently remarked that at that time nearly every church in his State had a revival, and many were added to the church.

We call for a renewal of that effort. The church needs it for its own upbuilding, and an unwarned world, still in darkness, cries mightily to God and to us for the light. God speaks to Israel, saying, "Go forward." A few cannot do the work. All Israel must march in order when the cloud lifts and directs the way. See Num. 9:15-23.

### The Publishing Houses

We believe that every publishing house in the denomination will bring out these special tracts, and use all its strength in advertising and circulating them. Copies will be sent to the publishing houses for this purpose as soon as possible.

### State and Union Conference Papers

can advertise the tracts, publish reports and plans of work, and assist the REVIEW AND HERALD, *The Signs of the Times*, and other general papers in their effort to carry this campaign to every home and into every heart.

### Conference Laborers

can take up the work, and advertise the tracts from the desk, and organize the people for work. Thousands of people are ready to work, but hardly know where to begin. Place the work in their hands, and show them how to work.

### State Tract Society Officers

can correspond with church librarians and isolated members, and help them get started. In fact, the success of this movement will depend largely upon the earnest, enthusiastic leadership of the tract society officers.

### A Suggestion to Church Officers

The officers of each church should meet together, and devise plans for a definite campaign to revive the tract and missionary work. Should not the old-time tract society meetings be revived, with their songs about work, their prayers for the work, and their reports of work done?—We believe they should. Let us all pray for a revival of good old methods.

### Suggestions to Church Librarians

1. Begin the tract work yourself with that earnest enthusiasm which you wish to see in all the members of the church. Your experience will give power to your words as you persuade others. Remember that the work in your church is not dead while you are working.

2. Counsel with the church officers frequently, and divide your work with them. This good work *multiplies* as you *divide* it.

3. Talk the work to every brother or sister or child you meet. Pray constantly for its success. At church, at home, and on the street, keep up the agitation. Say, as did the prophet, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

4. Set yourself a definite task, to place some work, even though it may be very small, in the hands of every member of the church. Much of this effort must be private, individual work; but in no other way can you accomplish so much. One tract given away each week is much better than no work. This little work will lead to more. Plant a little seed, and it will grow if it has the life. This kind of personal work can be done without great ability. Let this be our motto,—

## Something for Each One to Do

These tracts will be ready by January 1, when the work with "Christ's Object Lessons" is expected to be finished. Now is the time to organize and plan for the tract campaign.

### A Correction

In making up this department last week, the last paragraph with the author's name was omitted from the article, "An Impetus Needed." We regret the mistake. The following is the portion omitted:—

### A World-Wide Work

We are to go to the whole world, and quickly give them the everlasting gospel. Much of this work of preaching the gospel must be done through the agency of the press. We are living in a reading age. We have the best line of denominational literature in the world. Cheap transportation and cheap-mail facilities have made it possible for a few people quickly to give to the whole world the good news of Christ's coming.

After the papers and books will follow rapidly the living preacher; and then one or two sermons, accompanied by the power of the Holy Spirit, will bind off the work.

W. C. WALES.

## NOTICES AND APPOINTMENTS

### New Jersey Conference, Attention!

THE first annual session of the New Jersey Conference of Seventh-day Adventists will be held in Abrahamson College, on Seventh Street, between Market and Cooper Streets, in Camden, N. J., Jan. 14-19, 1903.

Churches are entitled to representation as follows: one delegate for each church, and one additional delegate for every ten members in the church. We hope that many will attend the conference who are not delegates. Its work will be of such interest and importance to those in this State that we are confident none will be disappointed, but will feel well repaid for the effort and expense required. The conference is so small that no church should fail to send a full representation.

Those who expect to attend should write to Brother A. R. Bell, 419 Pine St., Camden, N. J. He will have charge of securing accommodations, and should know as soon as possible for whom he is to provide.

J. E. JAYNE.

### Ministers' School of Emmanuel Missionary College

THE management of Emmanuel Missionary College desires to make the winter term as helpful to those who wish to enter the work as evangelists, colporteurs, Bible workers, etc., as the summer school is strong for those who wish to become missionary teachers. There are among us many men and women of mature age, who have good ability, and who desire to leave the material things of this world, and engage in the spiritual work of carrying the simple word of God to sinners.

The winter school is intended for just such persons. We are living in the time when the final warning of mercy is being given to a perishing world. We have been given the following instruction: "As the time comes for it [the third angel's message] to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to his service. *The laborers will be qualified rather by the unction of his Spirit than by the training of literary institutions.*" The entire strength of Emmanuel Missionary College is devoted to the training for God's serv-

ice of the persons described in this quotation. Excellent opportunity will be afforded students to tell the truths learned daily in the class room to those who need help. The training consists of learning by doing.

The winter school opens January 7. We invite correspondence with those who believe that God has called them from a service of material things to a spiritual service. Address E. A. Sutherland, Berrien Springs, Mich.

### Notice!

THERE will be a meeting of all the laborers in the East Michigan Conference, at West Bay City, Jan. 1-6, 1903. The first service will begin Thursday evening, January 1, at seven o'clock. J. D. GOWELL.

### Notice!

THE Pomona (Cal.) Seventh-day Adventist church, having been unable to get word from A. G. Anderson or Mrs. E. D. Lamberson for a number of years, hereby gives notice that if the persons already mentioned do not respond in six weeks from the publication of this notice, their names will be dropped from the roll as lost members.

POMONA CHURCH COUNCIL.

### 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.—Position as housekeeper or seamstress, or some kind of light work, by woman of mature age, of German descent, refined, reliable, and neat. Address, with stamp, Mrs. C. Endiss, Dwight, Ill.

FOR SALE.—Two acres of land in Keene, Tex. Five minutes' walk from academy. Improvements are house, cellar, barn, orchard, small fruits, and garden. Good variety of fruits. Grass lawn, with flower beds. Address A. S. McCully, Keene, Tex.

FOR SALE.—A farm of about 90 acres in a nice valley among the Green Mountains of Vermont; house, 2 barns, good water, wood for fuel, small sugar bush, apple orchard; near S. D. A. church, not far from railroad. Address C. N. Pike, Jamaica, Vt.

### 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:—

W. L. Bird, Hackleburg, Ala.

George Sands, Circleville, N. Y., Signs, tracts.

John H. Simpson, Highland Station, Kan., REVIEW, Signs, tracts on present truth.

J. W. Buckland, Box 236, Great Bend, Kan., REVIEW, Signs, Instructor, Little Friend, Life Boat.

Mrs. Alma M. Field, Plainwell, Mich., REVIEW, Signs, Instructor, Little Friend, Life Boat.

W. A. Erb, 730 Clark St., Paducah, Ky., REVIEW, Signs, Instructor, Little Friend, Life Boat, Good Health, tracts.

H. S. Peeke, 510 Lake St., Greenville, Miss., publications on present truth. A large quantity could be used to advantage.

## Obituaries

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

DARLING.—Died at the home of her brother, in Enfield, N. H., Nov. 26, 1902, Pluma Darling, aged 75 years, and 3 days.

CHESTER DARLING.

WILSON.—Died at Wichita, Kan., Sept. 8, 1902, Myrtle E., daughter of James and Nora Wilson, aged 2 years, 9 months, and 16 days. Funeral services were conducted by Elder Ayers of the Baptist Church. She awaits the coming of the Life-giver. I. A. CRANE.

GARRISON.—Died at Salt Lake City, Utah, Oct. 28, 1902, Mrs. Katie Wilson Garrison, daughter of Angeline Wilson, of Wichita, Kan. Funeral services were conducted by the writer at Wichita, where she was laid to rest October 31. Text, John 11:25. She died in hope. I. A. CRANE.

GRUBB.—Died in Raton, N. M., Oct. 10, 1902, of tuberculosis, Claude Grubb, eldest son of James and M. E. Grubb, aged 28 years, 5 months, 26 days. The remains were brought back to Broughton, Ohio, and laid to rest to await the coming of the Life-giver. Elder D. E. Lindsey spoke words of comfort from Jer. 31:20. MRS. M. E. GRUBB.

WILLSON.—Fell asleep in Jesus, at her home in Belding, Mich., Oct. 29, 1902, Sister Sabina Willson, in the seventy-fifth year of her age. Sister Willson accepted the Sabbath truth over forty years ago, under the labors of Elder Frisbie, and had since maintained her integrity as a faithful and consistent Christian. Her last days were peaceful and happy in the Lord. A husband, one daughter, and three sons are left to mourn, but they sorrow not as those without hope. Funeral services were conducted by the writer. R. C. HORTON.

TRUESDELL.—Died at the home of her daughters, Mrs. M. E. Smith and Mrs. G. W. Cooper, 1357 Downing Ave., Denver, Colo., Oct. 29, 1902, Mrs. Mary Truesdell. She was born in Oneida Co., N. Y., Sept. 26, 1837. At an early age she was converted, and joined the Methodist Church. In 1866 she accepted the views of Seventh-day Adventists, under the labors of Elder M. E. Cornell, in Saginaw Co., Mich. Up to the time of her death her faith never faltered. The funeral services were held November 1 in the Congregational church, and words of comfort were spoken by Rev. W. E. Brihm. MRS. MAMIE COOPER.

RIDEOUT.—Died at Tuscola, Ill., Oct. 10, 1902, of abscess on the liver, after four days' illness, my dear mother, Mrs. Emma Kittle Rideout, aged 48 years, 1 month, 10 days. My mother's parents were Sabbath keepers, but at their death, while very young, she went to live with unbelieving relatives. About eighteen years ago she began the observance of the Sabbath, and three years later was baptized, uniting with the church at Martinsville, Ill. She lived a faithful Christian until she fell asleep, being at the time of her death a member of the Lovington, Ill., church. She leaves a husband, four daughters, and two little sons. Funeral services were conducted by Rev. F. E. Foreman (United Brethren) in the Methodist church. MRS. EDITH RUSH.

BAUER.—Died of tuberculosis, at the home of his parents, in Santa Ana, Cal., Sept. 21, 1902, Dr. C. Augustus Bauer, beloved and youngest son of J. C. and Hattie Bauer, aged 24 years and 4 weeks. From earliest childhood Gussie had loved the faith of the near advent of his Lord. His conversion was one of those blessed, growing experiences which knew naught but the ever-increasing inflow of the Spirit of God until the call came to yield his life to the Giver. When only a tender child, he was elected secretary of the Sabbath school, and when eleven years old, was baptized, uniting with the church. Five years ago he was graduated from the academic course at the Battle Creek College. Although young, he sought God to lay upon him the burden of his life work, and chose to follow the Master's steps, consecrating his life for serv-

ice as a Christian physician. He immediately entered the American Medical Missionary College, and was accorded his degree with the class graduating last June. The beginning of the preparation for a medical career manifestly marked a deepening experience in his spiritual life. Naturally timid and diffident, he, withal, succeeded well in his studies, and won the affection and respect of teachers and classmates by his faithfulness and simple purity of heart and life. The first signs that the dread disease had made him its victim came last winter. Had he dropped his studies then, and gone to a more favorable climate, he might have lived; but his intense love for his work, his burning desire to complete his studies, so that he could minister more effectually to men and women, held him to his post until it was too late. In June he went to California, where, instead of improving, as had been hoped, he gradually became worse. Cheerful and happy, as only those at perfect peace with God can be, he called his father, mother, and brother to his bedside the last evening he was on earth. After praying for all who were dear to him, he repeated, with touching pathos, the words of the twenty-third Psalm, and fell into a sweet and quiet sleep, to awaken when the Redeemer's voice shall call his precious ones to life and immortality. P. T. MAGAN.

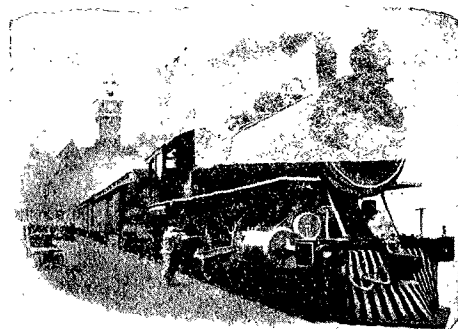
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## GRAND TRUNK R'Y SYSTEM.

EAST		8	4	6	2	10	78
Chicago	AM 12:00	PM 3:02	PM 8:15			AM 9:00	
Valparaiso	PM 12:42	4:41	10:05			11:23	
South Bend	1:57	5:59	11:31			PM 1:04	AM 7:30
Battle Creek	4:00	8:00	AM 2:03	AM 7:00	3:40	PM 5:30	
Lansing	5:20	9:21	3:31	8:30	5:29		
Durant	6:00	10:06	4:25	9:30	6:30		
Saginaw	7:10	11:05	5:30	10:40	7:40		
Bay City	8:40	7:04	11:40	8:10			
Detroit	8:00	7:15	11:50	9:20			
Flint		10:30	4:55	10:21	7:28		
Port Huron	9:40	AM 12:30	7:00	PM 12:30	9:30		
Hamilton							
Suspension Bridge	AM 3:40	7:05	PM 1:45	PM 8:35	AM 3:40		
Buffalo	PM 3:47	8:30	3:05	9:50			
Philadelphia	PM 7:24	AM 7:28	AM 8:56	PM 3:47			
New York	4:40	8:40	8:30	4:45			
Toronto	AM 7:40	PM 6:00	PM 7:40				
Montreal	AM 8:10	PM 7:46	PM 7:06				
Boston	AM 7:30	PM 8:10	PM 6:15				
Portland							
WEST		3	5	7	9	11	75
Portland	AM 8:15	AM 7:00	AM 7:00				
Boston	11:30	7:30	7:30				
Montreal	PM 10:30	AM 9:00	AM 9:00				
Toronto	AM 7:35	PM 4:50	PM 11:30				
New York	PM 5:40	8:55	AM 9:25				
Philadelphia	6:30	8:45					
Buffalo	AM 5:55	1:00	PM 10:05				
Suspension Bridge	7:05	2:00	11:15				
Hamilton							
Port Huron	PM 12:00	9:00	AM 4:05	AM 5:50	PM 2:50		
Flint	PM 1:25	11:07	5:31	8:30	5:54		
Bay City							
Saginaw	PM 12:15	9:35		7:00	4:00		
Durant	AM 11:30	10:00		8:30	5:30		
Lansing	PM 1:02	AM 12:05	6:00	9:30			
Battle Creek	2:33	12:54	6:44	10:50	7:53		
South Bend	3:55	2:16	8:10	PM 12:30	9:30	AM 7:15	
Valparaiso	7:00	5:29	11:14	4:41			
Chicago	8:45	1:20	PM 12:50	1:40			

Nos. 4-8-9-Daily  
Nos. 10-76-Daily ex't Sunday  
Nos. 3-5-7-Daily  
Nos. 9-11-76-Daily ex't Sunday  
† Daily except Sunday. W. C. CUNLIFFE, Agent, Battle Creek.





BATTLE CREEK, MICH., DECEMBER 16, 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.

WE ask for brief reports of special blessings received during the week of prayer. We should be glad to give space for a general praise service. It will encourage the hearts of the believers to hear what the Lord has done in answer to united prayer. Tell it in a few words.

BROTHER W. A. SPICER, the secretary of the Mission Board, will spend next Sabbath and Sunday with the church at Buffalo, N. Y., where a general meeting will be held for that part of the State. During the remainder of the week of prayer he will be at the Mount Vernon Academy, Mount Vernon, Ohio.

THE report of the opening exercises of the American Medical Missionary College, which appears in this issue of the REVIEW, was prepared several weeks ago, but through an unfortunate delay in transmission it did not come to hand in time to be used until now. We regret this long delay, but we believe the report will still be read with interest.

Do you find that your heart is stirred by the message which the REVIEW brings to you from week to week? Remember that the same message would stir others if it could only reach them. There may be some in your own church who do not have the paper. Could you not loan them your copy, and ask them to subscribe? The Lord is already reviving his work, and we want all his people to know it, and to share in it. How can this result be secured in any better way than by placing the REVIEW in every Sabbath-keeping family in the country? Will our readers help us to do this?

WE are confident that many believers, whose hearts are earnestly longing for a great revival in the work of the Lord, have been waiting upon God with a spirit of supplication in behalf of the coming week of prayer. Does not the importance of the time and our great need of the endowment of the Holy Spirit for the service of the hour appeal to us to devote special time to prayer, both private and public? We pray for a revival. We long for a revival. We must be satisfied with nothing less than a revival. We believe it will glorify God to give us a

revival. But we must be willing to be used in a revival. O that this people may recognize the time of their visitation!

At the recent session of the General Conference Committee Council it was unanimously voted that the next General Conference should be held in California, March 27 to April 13, 1903, at such place as the officers of the Pacific Union Conference might decide upon, provided, of course, that such a plan was acceptable to the brethren on the Pacific Coast. We have received word from Brother W. T. Knox, the president of the Pacific Union Conference, since his return to California, stating that the proposed arrangements are satisfactory, and the matter may therefore be regarded as definitely settled. It is quite probable that the conference will be held in tents.

### The Literature Campaign

THE "Statement and Appeal" which was read in all our churches last Sabbath, brought forcibly to our attention the definite work of this people, and urged a renewed and complete consecration to the final effort in sending forth the message of warning and preparation *in this generation*, that the coming of our blessed Lord may be no longer delayed.

The readings for the week of prayer deal with the subject of service. The purpose of God in our own salvation, the world-wide opportunities, the Macedonian calls, the preparation for service, the consecration of means to service, the definite aim in service,—all these phases of the subject are presented with much earnestness.

The next step is to plan the campaign, and summon the forces to action. It is not enough to talk and pray about service. This is only preliminary to the actual experience of service. We must now quit us like men, and be strong in doing something.

An announcement was made in last week's issue of "a great campaign" for the circulation of tracts especially prepared to meet present issues. Four tracts have been decided upon. Their titles are: "What Do These Things Mean?" "The Signs of the Times," "The Second Advent of Our Lord," "The Gospel Remedy for Present-Day Isms: Spiritualism, Hypnotism, Christian Science, Higher Criticism." These tracts are now being printed, and they will be in the hands of the tract societies by Jan. 1, 1903. Each one will consist of about sixteen pages.

We appeal to every Seventh-day Adventist to volunteer for active service in putting these tracts into the hands of many hundreds of thousands of people. Read them, pray that God will use them mightily in stirring the minds of those who know not the message for this time,

and then go forth to neighbors and friends to sell, to loan, or to give away these messengers of truth. With courage in the Lord, and with confidence in our message, we must enter anew upon the work of spreading this last invitation to prepare for the coming of the Master.

We believe that we are in "the time of the promise." We believe that this people can be used of God to give the warning message, and thus prepare a company to meet the Lord *in this generation*. We need to be constrained by the love of Christ. We need the renewal of the gift of the Holy Spirit. We need the personal presence of the Captain of the Lord's host to lead his forces in the closing campaign. For this let us earnestly pray, and then let us offer ourselves willingly as "a living sacrifice" to be consumed upon the altar of service.

Plan for this literature campaign. Be ready to act as soon as the tracts are ready. Let this whole denomination be a great army of tract distributors. We must believe and plan for great things now. In behalf of the General Conference Committee, A. G. DANIELLS,  
Chairman.

A COMPANY of workers has just landed in England, for France, Spain, Italy, Ireland, India, and Africa. This inspires courage; for it means the hastening of the return of our King. Many of our brethren and sisters who cannot go to these needy fields esteem it a privilege to share in supporting those who do go. The librarians of the churches write:—

"We are distributing the little offering envelopes each Sabbath, and many are giving who before did not."

"We are interested in missions, and are using the envelopes in gathering our offerings. The Lord is blessing us, and we rejoice that the time is so near when he will return to gather his waiting people home. We are anxious to see the gospel carried to the ends of the earth."

"We have been using the envelopes with good results. Our weekly offerings for missions have greatly increased. The gospel must be preached to all the world for a witness, and then shall the end come. I think that the cause of God will be advanced by their use; for many small streams all flowing together will soon make a large stream. May the Lord move upon all hearts to give liberally, that the missionaries under appointment may be sent out to help finish the work, and thus bring back our Saviour."

"I find the small envelopes a great help in keeping the needs of the field before our little company. It makes our hearts ache to read the calls for aid and be able to do so little. May God help us to deny ourselves every unnecessary expenditure in this time of peril."