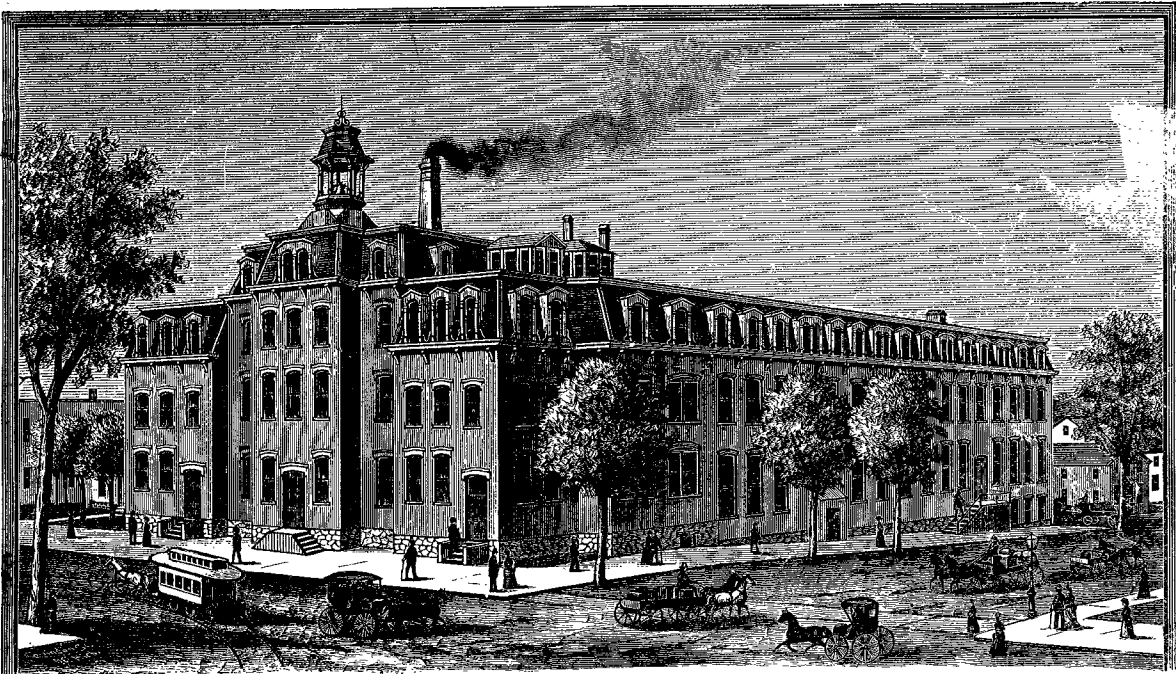


The Advent REVIEW And Sabbath HERALD

OL. 80

BATTLE CREEK, MICH., TUESDAY, JANUARY 6, 1903

No.



THE REVIEW AND HERALD PRINTING PLANT BEFORE THE FIRE



THE REVIEW AND HERALD PRINTING PLANT AFTER THE FIRE

Publishers' Page

Conducted by the Department of Circulation of the Review and Herald Publishing Company.

Our Book Stock

Though our Manufacturing department is destroyed by fire, our book stock room and Wholesale department was not injured, and we are prepared to fill orders promptly for all books heretofore handled.

The Review

A few weeks ago a plan was inaugurated whereby every family among our people who were not taking the Review should receive some sample copies, in order that they might have benefits and the opportunity of judging of its value. The publishers felt confident that these families would appreciate the paper, and that the Review would so help them on toward the kingdom during the few weeks that it came to them free that they would desire its continued weekly visits, and would become regular subscribers. But just as we were entering upon this plan to serve those who do not have the paper, the misfortune of the great loss by fire of the Manufacturing department of the Review and Herald Publishing House came suddenly upon us, and we are powerless to complete this plan. So we appeal to all those who do not now take the paper, and ask them to promptly send in their subscription.

It has been for fifty years the faithful medium of communication between the workers in the field and the laity, whose hearts have been cheered, and whose faith has been strengthened from week to week as its general articles, reports of encouraging openings and the rapid progress of the work from all parts of the world have been read. Its columns are always filled with instruction, exhortation, and entreaty. Every family in the denomination should have it in the home.

To be without it means to lose sight of the progress of the message of God for this time, and to be more tempted and more easily allured into the affairs that pertain only to the carnal things of this life. Its presence in the home deepens spirituality, creates and maintains a deeper interest in God's cause and his messengers throughout the entire world, and promptly places every advance move and every phase of the work in the possession of its readers. It is a denominational paper, and is prepared with the needs of the whole people constantly in view.

The subscription price is \$1.50 per year. Let all send in their subscriptions immediately. Address the Review and Herald Publishing Co., Battle Creek, Mich.

Words of Truth Series.

Excellent message-bearing literature that ought to be in the homes of the people while the long evenings are generally devoted to reading. Note the titles of the tracts and their prices:—

	Price
1. The Coming of the Lord.....	.00 1/4
2. How the Sabbath Came to Me	25 .03
3. Review of W. S. Gamble on the Sabbath Question	50 .01
4. A Challenge to Protestants	50 .00 1/2
5. Fundamental Principles of Seventh-day Adventists	50 .01
6. Candid Admissions....	50 .00 1/2
7. Personal Questions and Answers Concerning the Sabbath	25 .03 1/2
8. The Way, the Truth, the Life	25 .04
9. The Reign of Righteousness	25 .02
10. First a Willing Mind—Then All.....	25 .01 1/4
11. The Law in Christ, or the Relation Between the Law and the Gospel	25 .02
12. The War between Capital and Labor	25 .02
13. Last-Day Tokens	10 .10
14. Come, Lord Jesus	100 .00 1/4
15. The Spirit of Burning..	25 .02
16. What to Do with Doubt	50 .00 3/4
17. It's and Why's of Baptism	50 .01 1/4
18. Sanctification, or Bible Conversion	25 .01.
19. A Woman-Ministry, or the Gospel in the Home	25 .05
20. Should Not Christians Keep the Sabbath?..	25 .02
22. Is the End Near?	50 .00 1/2
23. The Rest Day.....	25 .02 1/2
24. Ownership and Tithing	100 .00 1/2
26. An Open Letter and Answer	25 .01
27. Important Questions on Great Events	100 .00 1/2
28. Hypnotism: What is it?	25 .03
29. The Seven Last Plagues	25 .03
30. Bible Readings on Education	25 .03
31. Church Organization... ..	25 .02
32. Can We Know?	50 .00 1/2
34. Present Truth.....	25 .02

Sabbath-School Lessons for the First Quarter of 1903

The International Sabbath-school Quarterly, No. 31, containing the Sabbath-school lessons for the first quarter of 1903, is now ready. These lessons will be "Studies in the Psalms," under the following general topics:—

The Greatness of Jehovah; The Great Provider; God's Care for His Creatures; An Exhortation to Make Known the Wondrous Works of God;

God's Care for His People; God's Power Manifested in Deliverance; God's Purpose in Deliverance; Experiences of Israel for Our Learning; Experiences in the Wilderness; The Result of Disobedience; Deliverance from Sin; A Saviour from Sin and Distress; The wisdom of the Righteous.

Price, 5 cents per copy, postpaid Order of your State Tract Society, or of the Review and Herald Publishing Co.

A Five Years' Diary in One Book

We still have a few copies of this excellent diary on hand. All who have used it pronounce it the best arrangement for record keeping on the market.

Its arrangement places a record of the same day in every month throughout the five years on every page of the diary, thereby focusing on one page five daily records for as many years. When making our record, it is always interesting and profitable to note what we did just one, two, three, or four years before, and this form brings this survey before the mind each day.

Many people do not wish to make extended records. Only important facts in a concise form are desired. This diary has space for such a record, yet is just the size to carry in the pocket.

Substantially bound in fine Russia, gilt edges. The price, postpaid, is \$1 and \$1.50. Review and Herald Publishing Co., Battle Creek, Mich.

The Best Revised Bible

The American Standard Edition is generally conceded to be the best edition now published. The testimony of Bible students affirms that this translation is nearer the divine thought and spirit than any other version in the English language.

These Bibles are printed in large type and are substantially bound at the following prices:—

No. 160. Cloth bound, red edges, \$1.

No. 167. Egyptian Seal, limp, round corners, red under gold edges, \$1.75

No. 173. Egyptian Seal, divinity circuit, leather lined to edges, round corners, red under gold edges, \$2.75.

In Very Large Type, Especially Good For Impaired Vision.

No. 260. Cloth boards, red edges. \$1.50.

No. 267. Egyptian Seal, limp, round corners, red under gold edges, \$2.50.

No. 274. Persian Levant, divinity circuit, leather lined to edge, round corners, red under gold edges, \$3.75.

Order of the Review and Herald Publishing Co., Battle Creek, Mich.

A Valuable Book

"The Master's Greatest Monosyllables" is a faith-making volume, and a soul winner, and is a good book to present to a friend. It will accomplish good wherever it goes. Price, 50 cents, postpaid.

The Advent REVIEW And Sabbath 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.

VOL. 80.

BATTLE CREEK, MICH., TUESDAY, JANUARY 6, 1903

No. 1.

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

Issued Each Tuesday by the
SEVENTH-DAY ADVENTIST PUBLISHING ASS'N.

Terms in Advance:

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

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

REVIEW AND HERALD, Battle Creek, Mich.
[ENTERED AT THE POST OFFICE AT BATTLE CREEK]

Editorial

Hastening the Coming

It is not enough to assent to the fact that the Lord is soon coming. Our responsibility is not met by a passive acceptance of the evidences that the end of all things is at hand. This truth of the near coming of the Lord must become personality in us. It must throb in our brains. It must thrill in our hearts. It must be the impulse of every action. It must be the keynote of our life. This is simply the experience of fellowship with the purpose of God for this time. Our faith must lay hold of the revelation of this purpose in the oath of the angelic messenger that "there shall be delay no longer," and that the mystery of God is to be finished in our day. This is a living verity. There can be no theory about it. The theory of the coming of the Lord has no more salvation in it than any other mere form of godliness without the power thereof. We must ourselves become the incarnation of this advent message. The Word of his coming must become flesh. This advent message must appear to the world in visible form in those who have become one with it in heart and life. A divine voice will then be heard through human lips, and multitudes will be astonished at the doctrine, just as of old. There will then be a revelation of that power of the gospel which makes new creatures out of the most hopeless material, and which will soon give us a new heaven and a new earth. Here is the promise: "I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." And so it is plain enough that

it is our personal experience with God's Word which will hasten the coming of the Lord. With what earnest appeal does the apostle Peter close his instruction concerning the coming of the day of the Lord. "Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and hastening the coming of the day of God?" O reader, there is a personal experience in this question of the coming of the Lord. Do you know it? Can you help others into the personal knowledge of it? This is the reality of the advent message.

The Advent Message Lives

Fire cannot burn up this advent message. Satan and all his hosts cannot destroy it. It is a part of the eternal purpose of God, and it has in it the living and life-giving power of God's own life. And the home of this message is not in buildings of brick and mortar, but in the hearts of those who receive it. The burning of a building and the destruction of machinery employed in printing the truths of this message need not retard the progress of this message in the least. There are plenty of buildings and plenty of printing machinery in the world. The one thing which retards the progress of this message is the coldness of many who are only half-hearted in their devotion to it. If the flames of the burning Review Office would set on fire the heart of every one in this message, and if the fierce heat of that conflagration would make every lukewarm soul "hot" in his devotion to the work of giving "the advent message to the world in this generation," we could find much comfort in the midst of this heavy material loss. The flames of the fiery furnace simply burned the bonds of the three worthies, so that those who "fell down bound" were seen "loose, walking in the midst of the fire." We accept with humble submission any experience which will teach us how to stay our souls upon God with an increasing faith in the power of the naked truth, and which will set us free from the cords with which the world binds us in selfish ease, and will send us forth to the ends of the earth to carry the warning message. A greater fire is just ahead of us. "For, behold, the day cometh, it burneth as a furnace;

and all the proud, and all that work wickedness, shall be as stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch." Let us go forth with our hearts on fire with zeal for the spread of the message which will "make ready for the Lord a people prepared for him." "Who among us can dwell with the devouring fire? who among us can dwell with everlasting burnings?" "The heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished." Happy are those who know that the advent message lives in their hearts.

God's Opportunity

"There is no such word as difficulty or defeat in the vocabulary of heaven. What may seem to us to be an insuperable difficulty is simply an unusual opportunity for the Lord to reveal the might of his power and to show more of his inexhaustible resources. "Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint; and to him that hath no might he increaseth strength." What might seem to our limited view of things as an overwhelming defeat may be the very crown of victory. The cross, that symbol to human minds of shame and defeat, is the glory of triumph to the Christian. A greater than a Roman triumph, when a victorious general entered the eternal city at the head of a procession of trophies, was the walk to Calvary. The glory of it is revealed, and yet hidden, in these words: "As a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth." The great lesson to be learned is that God's ways are not our ways. "When I am weak, then am I strong." "All flesh is grass. . . . Behold your God! Christ crucified is the power of God. "Whate'er in me seems wise, or good, Or strong, I here disclaim; I wash my garments in the blood Of the atoning Lamb." Our faith "should not be in the wisdom of men, but in the power of God." "Because the foolishness of God is

wiser than men; and the weakness of God is stronger than men." When apparent disaster comes to God's work, we should not be disheartened, but we should inquire of God to find his way and to learn what lesson he desires to teach us. The chastening hand of God is sometimes laid in love upon his children as the only way of saving them from the fruit of their own doings. Let us be strong and of a good courage, but let us diligently inquire of the Lord for the meaning of these very marked providences. Who can fail to understand that there must be a lesson in these things,—not a lesson of doubt and despair, but a call to learn the way of the Lord? It is time for us to ask ourselves the question which we have urged upon others, "What do these things mean?"

The Review Office

In the shadow of a great calamity, we are of good courage. We have no disposition to draw back in the face of untoward circumstances. Fire has wiped from the face of the earth the visible symbol of what has long been regarded as an object of love and veneration. But God lives, and his truth endures. The original office building erected on the removal of the work to Battle Creek in 1855, still stands. The publication of *The Advent Review and Sabbath Herald* was begun by Elder James White at Paris, Me., in 1850. In August, 1851, the office was established at Saratoga Springs, N. Y. Seven months later it was removed to Rochester, N. Y., and in 1855 to Battle Creek, Mich. The first issue from Battle Creek was dated Dec. 4, 1855. In May, 1861, the Seventh-day Adventist Publishing Association was incorporated. In the summer of 1857 an Adams press was procured, also a steam engine to furnish power. The association immediately erected a new brick office building two stories in height. In 1871 a second building was erected, and in 1873 a third building was added. In 1878 the first and third buildings were united by a large four-story building, with two three-story wings. In the year 1881 a large press room was added to the right and rear, increasing the floor space to forty thousand square feet.

All this space was equipped with first-class machinery for printing, folding, book-binding, electrotyping, stereotyping, photographing, photo-engraving, mailing, shipping, etc., to which equipment had recently been added three typesetting machines. The machinery was most modern in all its branches. This is the building which has gone down before the flames. It was the expensive and delicate machinery which helped to swell the aggregate loss to a large amount. Against this there was only one hundred thousand dollars' insurance. But the promises of the Lord are sure. He

has promised to go with us, even to the end of the world. The strength of the cause is the love for his appearing, which we bear, and our willingness to respond to any demands which his providence may lay upon us.

U. S.

Former Things

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me." Isa. 46: 9. The readers of the *Review* have not failed to notice what appeared in the paper last week, at the close of the volume, entitled, "The *Review* for 1903." With the sentiments there expressed, the editorial workers on the *Review* are in the most hearty accord; and in the policy outlined for the paper, our hearts are fixed in the most steadfast purpose and determination. That purpose is to make this paper an exponent of the "present truth," the bearer of "good tidings of great joy" to all its readers, and "an inspiration to a complete consecration of heart and life to the work of hastening the coming of the blessed Master." The aim will be to make it of such inestimable value to all who love his appearing, that it will lead them to identify themselves with this great movement to give the advent message to all the world in this generation, regarding it as indispensable to the carrying out of their purpose, to "co-operate intelligently with other believers in this closing work."

This strikes the keynote of the work in our hands, namely, the sounding of the advent proclamation in all the world, before the generation beginning at a definite point in the past, and now nearing the utmost limits of its existence, shall have all passed off the stage of action. The prophetic announcement and its limitations are set forth in this scripture: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." In Matt. 24: 29, reference is made to certain days of tribulation; and it is said that immediately after that tribulation, phenomena in the sun and the moon, unheard of and unexplainable, were to take place. The sun was to be preternaturally darkened, and the moon was not to give her light. This was all literally and impressively fulfilled in the notable Dark Day of May 19, 1780, and in the following night. Fifty-three years and fourteen days later, Nov. 13, 1833, came the wonderful shower of meteors, known as "the falling of the stars." This was to be followed, after an indefinite interval, by the shaking of the powers of the heavens. This will be fulfilled when Heb. 12: 26 is fulfilled, and the heaven and the earth shake at the voice of God. Rev. 16: 17, 18; Joel 3: 15, 16.

But these are parts of the great day itself, when kings and chief captains, the rich and mighty men of the earth, call for rocks and mountains to fall on them, and hide them from the face of him that sitteth on the throne; for they then testify with terrible emphasis, that "the great day of his wrath is come; and who shall be able to stand?" Rev. 6: 14-17. But the events prophesied of in Matt. 24: 29, except the shaking of "the powers of the heavens," occur long enough beforehand to arouse the world, and to act as signs and precursors of the coming of that day. We stand right between verses 13 and 14 of Revelation 6, with the falling of the stars as the last sign in nature to herald to us the coming of the Son of man. What follows in this line of events is too late to be signs and warnings to us. Now note the climax of this instruction in Matt. 24: 32-34: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it [“he,” Christ, margin] is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

The writer of this may be allowed a word of personal application on this point: Born May 2, 1832, he easily reckons himself as coming within the generation which was living at the time of the falling of the stars, Nov. 13, 1833, the last tabulated sign in the heavens to foretell the near coming of the Son of man, and at the time of his baptism by an Adventist elder, in good standing under the first message, in the early summer of 1844, of sufficient age to see (historically) "all these things," these phenomena in the heavens, and contemplate their value, as signs of the end, and on this evidence to raise from the doorsteps of his home in West Wilton, N. H., the cry, "The Lord is coming," as far as the voice was able to reach relatives and friends in the neighborhood.

On that doctrine he has never had a misgiving from that day to this. And there he still stands, on the authority of the words of Christ, as we can but interpret them, "This generation shall not pass, till all these things be fulfilled." Whether or not the writer lives till the Lord appears, there will undoubtedly be a sufficient number of that generation alive at the end to make good the prophecy. For the Lord says, "My words shall not pass away."

In endeavoring to comply with the prophetic injunction to "remember the former things of old," the object has been in these introductory lines to ascertain how far experiences of a personal nature could be linked with any work which God is developing in the earth, or any fulfillments

of his prophetic word. This has led to a consideration of what is meant by "this generation," one of the crucial points of New Testament prophecy, for we finally reach a point in which it can be said, "This generation shall not pass away, till all these things," not only the preliminary signs, but the events of the great day itself, shall take place. This inquiry is liable to lead to startling conclusions; for when we enter the little space of this generation, we enter ground which challenges the attention of the world. And we are happy to find a series of events set apart in the Scriptures as "these things," covering "this generation," the beginning of which clearly antedates the writer's birthday. And now the question arises how long a generation can continue, the youngest members of which are upward of seventy years of age. We have not to wait for a new generation to arise, pass its period of infancy, youth, and middle life, before we reach the end, but only for a section of the human family to retire its old men, already fast disappearing, before all these things are closed up and finished. Happy they who have a part in this work now!

U. S.

Three Phases of the Church-and-State Movement in the United States

In the thirteenth chapter of Revelation there is a prophecy which has not yet reached its fulfillment, but which is to be fulfilled in our day, in connection with the proclamation of the message giving a world-wide warning against the worship of the beast and his image. This belief Seventh-day Adventists have long held, and it has moved them in the past to a commendable activity in the prosecution of their appointed work.

The beginning of the fulfillment of this prophecy was seen in the rise and work of the National Reform Party, which was organized by the Reformed Presbyterian Church. The avowed purpose of this organization was so to "reform" the government that God should be recognized in the national Constitution, and Christian observances in this country placed on a legal basis in the fundamental law. This meant nothing else than a union of church and state.

By means of the pulpit and the press, the doctrines of this new party were widely disseminated, and many religious and educational leaders were enlisted in the movement. It was denied that just government rests upon the consent of the governed, and the Constitution was held up as a godless document, which it was necessary so to amend that the government would be bound by it to execute the will of God.

To observers of the Bible Sabbath,

the progress of this movement was of great significance. They saw it gaining adherents among men of national reputation. They beheld it laying siege to Congress, and making demands upon State legislatures, while from it an influence went out which put life into legal relics of the Dark Ages, and made men offenders for conscience sake. And as they saw powerful allies coming to its support—the W. C. T. U., the American Sabbath Union, the Christian Endeavor Society, and other organizations—and saw the fires of religious persecution kindling in various sections, bringing imprisonment and confiscation of goods upon many for their allegiance to God's Sabbath law, it seemed to them that the expected crisis was upon them, and that the climax of the struggle which the prophecy foretold, was at hand.

But this activity in religious circles was not all that was necessary to the end in view. That alone could not bring about the situation which the prophecy describes. It was one phase of the movement which was to accomplish this work, and there have been two other phases since, each no less significant than the first, though not so directly connected with religion. The state must join with the church before the latter could have power to enforce a false worship upon the people, and in this country the state was fundamentally opposed to any interference with religious freedom. The rights of conscience were protected by the principles upon which the government was established. A change in the national policy was to be looked for, and the change came. The essence of that change was expressed by the assertion made and maintained on the floor of the United States Senate, that governments derive their just powers from the consent of "some of the governed." This statement was substituted for that one in the Declaration of Independence which recognizes all men as possessing the same inalienable rights, which it is the true purpose of civil government to preserve. The vital part of the Declaration was repudiated, and this sentiment was echoed and defended by representatives of the government from the president down, by leading clergymen and educators also, and was approved by a majority of the people. It has become a part of the political creed of the nation.

Who are "some" of the governed? This is a question that must be settled. From what portion or class of the governed is the government to derive its authority? What class of the people, in other words, is to control it and exercise authority over the rest? Will it be a large class? or will it be only a few? Does "some of the governed" mean men of a certain race only—the Caucasian race? Does it mean the millionaires? Does

it mean the members of the labor unions? Does it mean the adherents of a certain church, or of a church combine? The Constitution is no longer a guarantee of the rights of all the people, with the power of all for their protection. There is now left only a struggle between the different classes for the mastery; and the sounds of that struggle are already in the air.

The third phase of the church-and-state movement began with the rise of the labor unions, in the gigantic contest between labor and capital. The labor unions have become a great power, and their power is steadily increasing. In many places the will of the labor unions stands for law. It sets aside the law, and steps into the place of the government. Unionized labor has two weapons which all men dread—intimidation and the boycott. The first is chiefly exercised in connection with strikes, and the second is in perpetual use, silent but deadly. Not all the authority of the law can so quickly or so fully bring an individual to terms as does the dread of ruin which the menace of these weapons inspires.

The contest of unionized labor with capital is developing a new and revolutionary form of government in this country. In the settlement of the great coal strike it was found that there was no power in the State or national government that would avail anything—that republican government in this country, so far as this strike was concerned, had vanished—and it was necessary to resort to a new procedure outside of all constitutional provisions to restore peace. This new procedure took the place of the law, and in the place of popular government there was instituted government by arbitration.

But under this form of government there must be an arbitrator, some third party not identified with either of the contesting parties. It must naturally be some body of persons or some organization outside of the ranks of labor, outside of the trusts, and distinct from the civil power. There is one such organization, and that is the church. But when the church steps into this position, the church becomes the government, and in all matters where its arbitration is invoked, there is a union of church and state, full and complete. To this it need only be added that the question of which church shall be selected remains to be settled, and that the Catholic Church, by reason of its control of the leaders of the labor unions and of those elements within the unions which are most active in fomenting strikes and disorders, is the one that must naturally be chosen. And when this is done, Rome becomes the government and dominates the nation, and there is a union of church and state which is a perfect "image

to the beast," such as the prophecy brings to view.

The prophecy will be fulfilled. Its fulfillment has been steadily coming upon us all these years; it has never ceased its progress for a day. And now, indeed, it is near at hand, the forces in the religious, political, and industrial worlds are marshaled and almost ready. And the work of warning that we would do before these unite to enforce the worship of the beast and of his image, must be done quickly.

L. A. S.

We Are Not Following Cunningly Devised Fables

It is now more than fifty years since a little company of believers in the great threefold message of Rev. 14: 6-12 united together to proclaim that message to the world. These believers believed in their message. Their views were well defined, and their convictions were positive. In their teaching by voice and pen they gave the trumpet a decidedly certain sound.

They believed, and openly and confidently taught, that the prophecies of Daniel and Revelation were all fulfilled except the very last, which can only be fulfilled by the coming of Christ. They believed that the twelve hundred and sixty years ended in 1798, and that then and there began the time of the end, the day of God's preparation. They taught that the twenty-three hundred years of Daniel 8: 14 ended in 1844; that then Christ entered the most holy apartment of the heavenly sanctuary to make an atonement; and that this marked the beginning of the judgment as set forth by the first angel of Rev. 14: 6, 7. They believed, and vigorously taught that the ten commandments as deposited in the ark of the most holy place of the earthly sanctuary are God's law, and are as binding upon men to-day as ever, therefore they began to observe the seventh day as the Lord's Sabbath.

These believers taught that man is mortal, that death ends consciousness, and that the wicked will be destroyed, and be as though they had not been, instead of living forever in torment and inexpressible suffering. They believed that all these truths were embraced in the threefold message of Revelation, and that to them was committed the responsibility of proclaiming these truths to every nation, kindred, tongue, and people.

Believing this, they set about this great work with unbounded confidence that they would accomplish the task, and that then the end of the world would come. There were but few of them to do the work, they had no facilities at hand with which to work, and very little means with which to provide facilities. But they had faith in the message, and to it they gave their all — intellect, strength, and means.

Fifty years have passed since that little band of believers obtained a clear view of their message, and entered upon their world-wide work. Their numbers have been increased to many thousands, facilities of every kind have been provided, and the work has been firmly established in nearly all the countries of the world. The light held up by that obscure band in a small corner of the earth, now shines around the world, giving light to all nations. These are facts in the history of this work. Now we ask, What is the original source of this light? What are these views — divine truths or cunningly devised fables? Is this movement from God, or of men? Will it triumph in everlasting glory? or will it end in disappointment and disgrace? Is this the truth in this world of error and delusions? Can we risk all that we are and have in it?

Let none think that these questions imply doubts in the mind of the writer. They are put for another purpose — to arouse to greater devotion and achievements. The truths of the third angel's message have stood the test of the ages, for they are nothing less than the everlasting gospel revealed in its fullness. From the first this special movement has steadily advanced in the face of a heavy fire from the enemy. Not one fundamental doctrine has had to be abandoned during the fifty years of test. And although the message, instead of offering indulgence to the flesh, presents crosses and self-denial at every point, it has won its way to the hearts of men and women in all nations. It stands forth a glorious conqueror of evil.

Ah, no, brethren, we have not followed cunningly devised fables in being led captives to this message. If there is any spiritual truth in the world, it is this. If there is anything besides our own selves to devote our lives and fortunes to, it is this movement of the third angel's message. If this were not to be depended upon, we should certainly be at sea — altogether stranded and without hope.

But, believing as we do that this movement is from heaven, and that it is under the leadership of Christ, what tremendous responsibilities rest upon us. The movement is here, and we are connected with it, not by mere chance, but by divine providence. And we are connected with it to receive from it and to contribute to it.

As this cause has grown, opportunities for service have multiplied. Opportunities bring responsibilities. This places us to-day where we must rise up and do a much greater work than we have done in the past, or we must apologize to the world, and retire.

What shall we do? I hear the firm, loyal response from sixty thousand believers in this message, saying, We shall stand by this work until it is

finished, and the earth is lightened with its glory. We shall enter the open doors of the world. We shall answer the pressing calls for help from all lands. We shall, ah, yes, better still, we do, here and now dedicate our lives and our means to the finishing of this work. Having by hard struggles, much sacrifice, and by God's grace brought this movement to its present place, we shall not now drop nor desert it. We shall go forth "conquering and to conquer."

This is the language of hundreds of young men and women. They are glad to give up every earthly honor, advantage, and selfish ambition that they may proclaim this message where it is not known. They beg to be permitted to go to India, China, Africa, and other countries. Fathers and mothers who have cared for their children from their infancy are solemnly binding their young people upon the altar of service in distant and strange lands. Conference laborers are volunteering for foreign fields, and the conferences are volunteering to let them go, and to support them abroad. Every conference laborer in two State conferences has recently handed in his name for service in the distant, destitute fields. Some conferences are appropriating one half of their annual tithe to the work in foreign lands, while many are devoting from one tenth to one fourth.

A change is taking place. A new movement is on foot. What does it mean? That there shall be delay no longer? That the loud cry has begun? That we are soon to see the work close up, and we be gathered home? What else can be the meaning? The appointed time has come. Let the Lord have his way, and we shall soon see the King in his beauty.

A. G. Daniells.

"The American Contempt of Law"

The following editorial in the last issue of McClure's Magazine is worthy of note as a commentary upon the general lawlessness which has become a marked feature of these times: —

"How many of those who have read through this number of the magazine noticed that it contains three articles on one subject? We did not plan it so; it is a coincidence that the January McClure's is such an arraignment of American character as should make every one of us stop and think. How many noticed that?"

"The leading article, 'The Shame of Minneapolis,' might have been called, 'The American Contempt of Law.' That title could well have served for the current chapter of Miss Tarbell's 'History of Standard Oil.' And it would have fitted perfectly Mr. Baker's 'The Right to Work.' All together, these articles come pretty near showing how universal is this dangerous trait of ours. Miss Tar-

bell has our capitalists conspiring among themselves, deliberately, shrewdly, upon legal advice, to break the law so far as it restrained them, and to misuse it to restrain others who were in their way. Mr. Baker shows labor, the ancient enemy of capital and the chief complainant of the trust's unlawful acts, itself committing and excusing crimes. And in 'The Shame of Minneapolis' we see the administration of a city employing criminals to commit crimes for the profit of the elected officials, while the citizens—Americans of good stock, and more than average culture, and honest, healthy Scandinavians—stood by complacent and not alarmed.

"Capitalists, workingmen, politicians, citizens—all breaking the law, or letting it be broken. Who is left to uphold it? The lawyers? Some of the best lawyers in this country are hired, not to go into court to defend cases, but to advise corporations and business firms how they can get around the law without too great a risk of punishment. The judges? Too many of them so respect the laws that for some error or quibble they restore to office and liberty men convicted on evidence overwhelmingly convincing to common sense. The churches? We know of one, an ancient and wealthy establishment, which had to be compelled by a Tammany hold-over health officer to put its tenements in sanitary condition. The colleges? They do not understand.

"There is no one left; none but all of us. Capital is learning (with indignation at labor's unlawful acts) that its rival's contempt of law is a menace to property. Labor has shrieked the belief that the illegal power of capital is a menace to the worker. These two are drawing together. Last November when a strike was threatened by the yard men on all the railroads centering in Chicago, the men got together and settled by raising wages, and raising freight rates, too. They made the public pay. We all are doing our worst, and making the public pay. The public is the people. We forget that we all are the people; that while each of us in his group can shove off on the rest the bill of to-day, the debt is only postponed; the rest are pressing it back on us. We have to pay in the end, every one of us. And in the end the sum total of the debt will be our liberty."

L. A. S.

To All Readers of the Review

I feel that some one ought to say a word at this time in behalf of our dear old friend—the Review and Herald. As I watched the flames eat their way from the rear of the building toward the front, and finally saw them leap toward the editorial rooms, I knew that the whole building with its con-

tents was doomed. It was painful to see great stores of material, thousands of finished books, great presses, and delicate, expensive machinery being laid waste.

But when all was gone, and the walls of the great building were tumbling into the streets, upon which they had looked so many years, I said, "Thank God that the truth which created these facilities is not destroyed. It lives, and its power is sufficient to create all the new facilities required to finish this work." And while pondering over these things, another fact cheered my heart—and that was, that the Review and Herald had not been destroyed by the fire. The building in which much of its copy had been written, the material which had given to it its bodily form, and the presses upon which it had been printed, were all destroyed, yet the Review and Herald still lives. It lives to bear its message of instruction, warning, and exhortation. It lives to tell us new plans and new ways of working to bear this message speedily to the uttermost parts of the earth. This visitor as it enters our homes this time, will bear to our people a message it has never been compelled to bear before. It will tell you that its home has been reduced to a heap of smoldering ruins, and that for a time it has taken refuge under the roofs of sympathetic friends. It will also bear to you a message of courage and good cheer.

Am I not right in saying that this visit—its first in the new year of 1903—will, in many respects, be the most impressive that it has ever made? While all will no doubt be deeply impressed and pained with the story it will tell of the disaster, may I not venture the prediction that the fact of its survival, and its future service in this cause will strike a note of gladness in every heart. It certainly seems that under the present conditions, the Review would become a dearer and more cherished friend to us all than it has ever been. This ought to be the case. In the present hour of difficulty the Board of Directors wish to make at least one earnest appeal to our people, and that is that they will rally around the Review and Herald. They feel that the loss of our building and the machinery will not prove to be such a terrible thing if our brethren and sisters will become faithful readers of the Review. We do not see that they can read this paper from week to week without being inspired with new life, and enthused with new courage. If this is done, the message for this time will hold its place in our hearts. Is it too much to affirm that the Review and Herald should be a weekly visitor to the home of every Sabbath keeper in the United States? Why should it not be? There are but few families who cannot afford to take this

paper. Those who are too poor should be helped by those who are blessed with abundance. During the last two years we have been endeavoring to make different arrangements regarding our periodicals. Many people felt that they could not afford either the time or the expense required to take and peruse all our journals. This was one reason why the Missionary Magazine was combined with the Review. It was felt that every family ought to have the matter presented in the Missionary Magazine, and it was hoped that by combining with the Review the circulation would be so much increased that the majority of our people would take it. But we are not yet satisfied with the result. We find by recent correspondence that thousands of our people in this country do not have the Review. This is a cause of regret.

The directors desire to make an earnest appeal at this time to every lover of this truth to take the Review. Will not our union and State conferences, also our ministers and church officers, take this matter up, and see that every family in the country is supplied with the paper? Now is the time to rally around this old friend, and this is the way to show practical sympathy in the disaster that has come to us. Printing establishments and business firms have telegraphed us their sympathy, and have offered anything and everything at their command for our service. We appreciate this; but it can do us little good. The greatest help that can be rendered at this time can be given by all our people rallying around the Review. It is not help of a financial character for the Review and Herald Publishing Company that we refer to. It is the help that will come to this cause for its rapid extension for which we ask. So great has been the directors' interest in this matter, that for several weeks they have sent out thousands of copies to our people who were not taking the paper, with the hope that they would become so interested in it that they would become regular readers. But this must now cease. Our facilities for producing the paper rapidly and economically are gone. It can now be supplied to regular subscribers only, and as all the people ought to read the Review every week, all should become subscribers.

Who will respond to this proposition at once? Shall we not have the loyal and hearty support of all conference committees, ministers, tract society secretaries, and church officers? This request is so reasonable, and the results will be so blessed, that we venture to hope for a prompt and hearty response from all parts of the field. Send your orders to your church officer, tract society secretary, or to the Review and Herald Publishing Company.

A. G. Daniells.

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.

An Invitation

Fling wide the portals of your heart;
Make it a temple, set apart
From earthly use, for heaven's employ,
Adorned with prayer, and love, and joy;
So shall your Sovereign enter in,
And new and nobler life begin.

Redeemer, come! we open wide
Our hearts to thee; here, Lord, abide!
Let us thy inner presence feel,
Thy grace and love in us reveal,
Thy Holy Spirit guide us on,
Until the glorious crown be won.

—Weiszel.

The Ministry Is Ordained of God

Mrs. E. G. White

The Lord will work with humble men who reveal that they are ever learning, ever under the control of the Holy Spirit. Such men are not of the class represented as "ever learning, and never able to come to the knowledge of the truth." True learners of Christ Jesus learn to a purpose, becoming more and more Christlike in word and action.

The great enemy of the church is determined to introduce among God's people things that will create disunion and variance. The prayer for unity that Christ offered to his Father just before his suffering and death is given to impress every heart. Jesus will work with those who by earnest watchfulness and prayer are daily converted. God will surely hear the prayers of his people. He will not permit one of his praying children to be overcome by the enemy.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without money. For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the Lord, that my people is taken away for naught? they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." These words portray the happiness and overcoming grace revealed in families where unity and peace and love abide. The Lord is honored by these peaceful homes—symbols of the purity of our heavenly home.

When professing Christians are united as one,—one with Christ in God,—they are representatives of the church of the Firstborn. Unity should ever be the element of preservation in the Christian church. Men and women are united in church capacity by a most solemn covenant with God to obey his Word, and to unite in an effort to strengthen the faith of one another.

God deals with man in accordance with his faith. Those who, having united with the church, still feel at liberty to find fault with their brethren by passing on to others some evil injury. Every time they work in this way, they place themselves on Satan's side of the controversy, becoming channels through which he communicates darkness, creating doubt and suspicion among God's children. Satan has many, many men and women of opportunity. If they are members of God's church, the enemy is better served than if they made no profession of Christianity. They may go through the outward form of worship, but in word and deed they reveal the spirit of Satan, and, unless converted, will by his devices be led on and on to final ruin.

Unconverted church members may do the same things that Christians do, with altogether a different spirit and different motives. The words and acts of a Christian are a savor of life unto life; the words and acts of a hypocritical church member are a savor of death unto death.

Contention in the church is always attended with a dearth of spirituality. The Lord cannot be glorified by a contentious church. "All ye are brethren." Cultivate the grace of God. Lift up your hearts in prayer to him for his keeping power. Avoid all contention among yourselves. Use every means within your reach to restrain the unsanctified words that are ever upon the tongue,—words that would cast a reflection upon others. Be true to one another. We are bought with a price; therefore in word and act we should glorify God.

When the members of God's church see eye to eye, they will constantly guard the tongue, in order that they may not misuse the talent of speech. This talent is a precious gift. Let us

study our words with care, and be a blessing to mankind by refusing to bring reproach upon one of our brethren by passing on to others some evil report that we may hear. If we speak evil of another, reproach will lie at our door. When we all love our neighbor as ourselves, idle, mischievous whisperings will cease. May the Lord by his converting power sanctify our talent of speech, that we may use it to his glory, and in no wise to the injury of souls.

Every watchman on the walls of Zion is under sacred obligation to watch for souls as one who must give an account. Through God's grace he can do a work that heaven shall approve, in laboring to keep the church in unity and peace. The work of a gospel teacher is to proclaim the truth. Let him remember that he is to publish peace, "endeavoring to keep the unity of the Spirit in the bond of peace."

The church should respect the gospel ministry; for it is God's appointed means of communicating his messages to the people. Let the church members sustain the ministers in their work as ambassadors for Christ. God's ministers open to men and women the living oracles of truth. Let no one venture to make a tirade on any minister; for it would be a tirade against Christ in the person of his messenger.

When Jesus sent forth the twelve, he "commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."

Christ directed the disciples plainly not to go "into the way of the Gentiles" until they had first borne their testimony to the Jews. If the Jews refused to hear them, they were to go into new territory. The work before them was an important one. The time had come for the light of truth to be carried to the Jewish nation and to the whole world. But if those sent forth had at first worked among the Samaritans and the Gentiles, the doors of entrance to the Jews would have been closed. Afterward, the disciples were commissioned to go into all the world, and teach all nations.

Christ himself, in all his ministry, gave the Jewish nation the first opportunity to receive him as the Saviour. Upon the Jews was bestowed the honor of first hearing from the lips of Christ his message of salvation. The Lord Jesus gave a special and very wonderful gospel to the Jews. He regarded them as lost sheep, which he, as their Shepherd, came to seek and to save, gathering them out from the bypaths and the highways of sin and error, and bringing them back to his fold.

The work that the apostles were to do was clearly defined: "As ye go, preach, saying, The kingdom of

heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."

The Manger and the Cross

E. J. Waggoner

"The old, old story is ever new,
Tell me more about Jesus."

For hundreds of years men have been talking about him, and the story of his life has been proclaimed in thousands of pulpits, and repeated in millions of homes; yet it is not worn out. It is as fresh and new as when first told, not only because man's needs are the same now as then, and because—

"Some have never heard

The message of salvation,

From God's own holy Word;"

but because, however familiar it is to us, we are always finding in it greater depths and heights than we ever dreamed of. Our intellect and understanding enlarge with our growth; but the story of Jesus and his love, which we heard as little children, has unfolded and expanded faster than our minds, so that still it must be told to us simply, "as to a little child."

The manger and the cross are the revelation of the eternal, infinite God, with whom we never cease to be children. Even to old age and gray hairs he carries us in his arms, and soothes us with his "still, small voice," comforting us "as one whom his mother comforteth." The gray-haired sage is to God but the lisping infant; and he who would excel in science must come as an artless child, and listen with attentive ear to the voice of him in whom are hid "all the treasures of wisdom and knowledge."

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me." Jer. 9: 23, 24. Yet "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6: 14. We are to glory only in the knowledge of God, and only in the

cross. So we see that the cross is that which by revealing his glory, teaches us to know God; and since the announcement of the birth of Christ was "glory to God in the highest," it is evident that the manger was identical with the cross, which is the revelation of the glory of God to man.

What is the evidence that even the professed Christian world has not yet learned the full meaning of the story of the birth of Christ?—This: That it is no uncommon thing for Christians to become discouraged because of their weakness and the difficulties they have to contend with. In the birth of Christ God has shown us that there is no ground for discouragement. If we rightly read the story, we shall know without referring to Rom. 8: 35-37, that in tribulation, and distress, and persecution, and famine, and nakedness, and peril, and sword, "we are more than conquerors through him that loved us."

In Christ all extremes meet—the height and depth, the length and breadth. Infinite strength in absolute helplessness; eternal glory in shame and disgrace; perfect peace in raging conflict; the day-star and the sun of righteousness in the midnight darkness of sin; life springing from the pit of corruption,—all these appear in him, and inspire the believer with lively hope and courage.

No king riding in pomp at the head of victorious legions ever had such heralds as proclaimed the coming of the Prince of peace; yet when shepherds and wise men sought him, they found only a tiny, helpless infant, unconscious of the adoration which they paid him. That Babe, resting in the manger, or in its mother's arms, careless and unconscious of the turmoil of earth, and of the plots to take its life, represents the peace which God gives his trusting children on this earth. "The beloved of the Lord shall dwell in safety by him." As safe as Jesus was from the murderous Herod, so safe from sin that crouches at the door, and from all assaults, are those who put their trust in him. "He is our peace," and therefore we may rest in peace, not knowing nor caring to know what dangers may threaten us, or what troubles and difficulties lie in wait for us.

Jesus Christ in the manger, with the cattle for his companions, was as surely "the power of God, and the wisdom of God," as he will be when he comes in the glory of the Father, attended by all the holy angels. He had the same angel attendants then, and was the revelation of the same glory to all who had spiritual eyesight. "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."

What could be weaker than a helpless babe, made still more helpless by being bound in swaddling clothes?

Yet that represented the measure of the power which he had in himself when he performed the mightiest miracles. Faint with fasting, he resisted the temptations of the devil; and by the same power he cast out devils. He said, "I can of mine own self do nothing;" it was "the fullness of the Godhead bodily" dwelling in him, and not his human flesh, that did the works. His name is "God with us," and he is "the same yesterday, and to-day, and forever;" and therefore the weakness of our flesh is no bar to the manifestation of his strength in us. The power that does "exceeding abundantly above all that we ask or think" is "the power that worketh in us." Eph. 3: 20. The trouble is that we do not get our eyes open to know what is "the riches of the glory of his inheritance in the saints."

"That was the true Light, which lighteth every man that cometh into the world." "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Why walk in darkness, when Christ is "God with us," and "in him is no darkness at all"? "The night shineth as the day: the darkness and the light are both alike" to him. From the manger in Bethlehem shine the rays that shall fill the earth with the glory of the Lord; and that coming glory will be hastened as the manger is multiplied by the repetition of the mystery of the birth of Christ in all who receive him.

Starch and Acids

There are a few things that interfere with the digestion of starches. One of them is acids; therefore nature never combines acids and starch in the same food. Starch dissolves only in an alkaline liquid. By adding acid to masticated bread, digestion entirely stops. That is the reason why acid foods should be eaten at the close of the meal after the starch has been digested.

Starch foods eaten with acids lie in the stomach, just as starch added to water would lie in the bottom of a glass, insoluble and inabsorbable. It is possible, therefore, to overeat and yet be poorly nourished. It is not the quantity that is eaten, but the quantity that is properly prepared and assimilated by the system, that benefits.

Acids of all kinds should be taken at the close of the meal. Albumen needs acid to digest it. The pepsin in the stomach acts only in the presence of acid. By eating the grain at the beginning of the meal, mingling sufficient saliva with it, the starch is digested in from five to twenty minutes. By eating the fruits at the close of the meal, after the starches are digested, they supply the extra acid which aids materially in the digestion of albumens.—Selected.

THE WORLD-WIDE FIELD

The Message in Brazil

J. W. Westphal

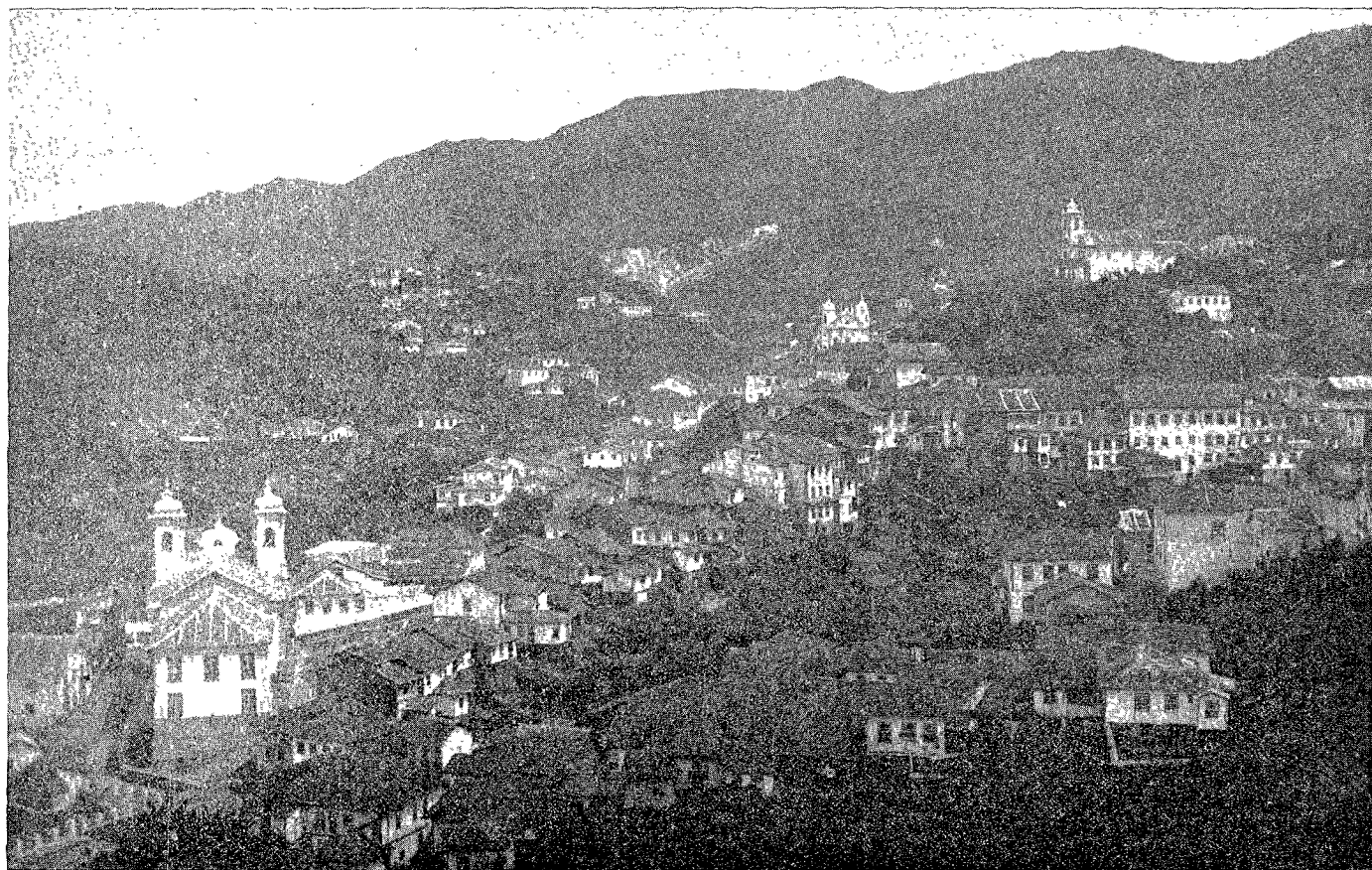
In the eight years since the work was started in Brazil, it has had a rapid growth. Brethren Stauffer and Nowlen were the first to enter the field, engaging in the canvassing work. A little later Elder Thurston came to take charge of the work; he was followed by Elder H. F. Graf and others.

poorer of the country folk simply eke out an existence, and seem not to have an ambition for more.

Thus far the truth has been mostly presented to the German-speaking people. The field laborers have all been Germans, with no knowledge of the Portuguese language before they came. The result is that most of our people are German speaking. However, considering the work done for

the brethren were almost sure to be disappointed, for we could seldom fill them. And to leave the appointment of a meeting until one is on the ground, results in a small attendance, especially in a field where appointments travel as slowly as they do here. As the result of this experience we have concluded that the next trip should be made on mules. It will be cheaper, quicker, and much more reliable.

We visited Massaranduba and Joinville in the state of Santa Catharina, Curityba in Parana, Muckery in Minas, Porto Cachoeira, Rio de Janeiro, Santos and Taquari in Rio Grande do Sul. In all these places we realized the blessing of the



A MOUNTAIN VILLAGE IN BRAZIL

Last May the Brazilian conference was organized with a membership of over eight hundred. Thus the average growth in the number of Sabbath keepers has been over one hundred a year from the beginning of the work.

Brazil is the largest of any of the South American fields, having a territory nearly equal to that of the United States, and occupying almost one half of South America, with nearly one half of the population of that continent. Of her sixteen millions or more inhabitants, there are many Europeans, principally from the countries of Southern Europe, as well as Indians, many of whom have scarcely been in touch with civilization. Only a small percent of the native Brazilians, can read or write. The public school system is crude and inefficient at best, and few can have the benefit of it. The

the natives, there has been a good response. About one hundred and fifty are keeping the Sabbath. This shows that there is here a large and fruitful field awaiting the faithful, devoted laborers.

Reaching Brusque too late to attend the organization of the conference last May, on account of the quarantine against Argentina for the bubonic plague, it was planned for Elder Graf, the conference president, and the writer, to visit several of the Brazilian states, and hold general meetings with our brethren where such meetings could be arranged. This plan we endeavored to carry out. But to do this, one has many difficulties to meet. To reach the several points, we had to go by coast steamers. These are so uncertain and go so irregularly that we could not make appointments in advance. If we did,

Lord in our work. At Muckery and Porto Cachoeira over thirty were baptized just a little before we came. At Rio de Janeiro five were baptized, at Curityba two, and at Taquari two. Several had been baptized at the conference at Brusque just before I arrived.

Practical Christianity, the nearness of the end, and the greatness and urgency of our work were dwelt upon principally. Especially did we consider the responsibility resting upon us of giving the message to the millions of Brazil. This means liberal hearts and willing hands. The brethren and sisters accept the responsibility cheerfully. But for some time they will need help. The field is a large and difficult one with but few laborers and facilities as yet to reach them. We have no books in the Portuguese language, but we have a few

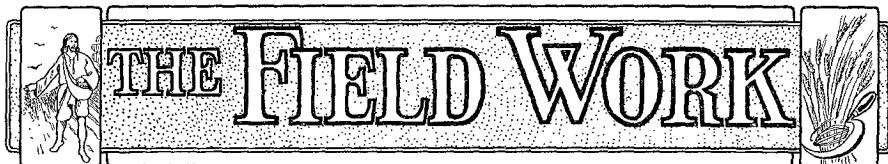
small tracts, and one well-prepared monthly journal. With these only a small per cent of the people can be reached. There should be one or more medium-sized books containing present truth that our canvassers could use, and more tracts. About three hundred dollars was raised toward a publishing fund. This is barely sufficient to issue a few tracts. The exceeding scarcity of money on account of low prices and costly transportation makes hard times in Brazil. For instance, thirty-three pounds of coffee sold for thirty-eight cents at one place where we were.

The brethren are also planning a small industrial school on a self-supporting basis in the state of Rio Grande do Sul for the training of workers. A school in Santa Catharina has already been doing good work. The results are seen principally in the number of church schools established in the conference, a most necessary thing in a country where but few have any educational advantages whatever. Canvassers have also gone into the field from the school.

The prospects for the future of the work in Brazil are bright. There are many open doors. Urgent calls are coming from many places, both from the natives and from the Germans. These are due to the work of our faithful canvassers and lay brethren. The brethren are all of good courage in the work.

Brother N. Z. Town writes that the first annual meeting of the River Plate Conference, which has just closed, was an excellent one. "The meeting began October 9, in the village of Humboldt, in the province of Santa Fe. There was not as large a gathering of our own people as we have had at other times, but it was much more representative. Nearly all our churches and companies were represented. There were about ninety of our own people in attendance. The village where the meeting was held is small; but there are a large number of German-Swiss colonists in the vicinity, and there was a large attendance of these. Some came more than twenty miles to the evening services. I never saw more quiet, attentive congregations. Most of the speaking was in German, translated into Spanish. The Lord blessed both in the preaching and in the translating. Brethren H. F. Graf, of Brazil, and J. W. Westphal, of Argentina, were present, and assisted in the meeting. About eight took their stand for the truth. Services are being continued in the tent, with a good interest."

(A full report of this meeting was furnished by Brother J. W. Westphal, for this week's issue of the Review, but it was destroyed in the fire.)



The Week of Prayer in Battle Creek

The week of prayer, Bible study, and personal consecration to God for 1902 will long be remembered by many in the Battle Creek church. At the beginning of the week, the weather was quite unfavorable, and the attendance was small. It looked as though the occasion would prove very ordinary, but in this we were mistaken. For two or three weeks preceding the week of prayer, Professor Prescott, by request of the employees in the Review Office, and many in the Battle Creek church, had been conducting a series of Bible studies on the basic truths of the third angel's message. These studies, though conducted in a quiet, calm manner, made a very deep impression upon the minds of those who attended them. So when the week of prayer opened, many were prepared to respond to the Holy Spirit's leading.

The interest in the meetings during the week of prayer increased from the beginning to the close. Many sought the Lord for a new life, and for definite victory over sin. One of the most precious meetings of the week was held in the Review Office chapel, Christmas day. The attendance was not especially large, nor was the service in any way exciting, but upon some hearts a powerful impression was made. To the writer, this meeting was the beginning of a new line of thought regarding the final and glorious triumph of the third angel's message.

But the series of meetings reached a climax the last Sabbath of the week of prayer. The signal blessing of God rested upon Brother Prescott as he spoke to the church, Sabbath forenoon, on the solemn work of the judgment hour, and the preparation required to enable us to have "boldness in the day of judgment." It was clearly shown that the hour of God's judgment has come, that the ungodly shall not stand in the judgment, but that the righteous may have boldness, or confidence, in the day of judgment. At the close of the sermon, a call was given to any one who knew that he was unprepared for the test, and who desired an entire change of heart. The call was given especially to the unconverted and the backslidden. Nearly two hundred persons responded to the invitation. The majority of these were young men, youth, and children. This was a very solemn and touching occasion. Many were in tears as they saw young men and women pressing their

way from the galleries, from the choir, and from the rear of the auditorium to the seats made vacant in the body of the building. Fathers and mothers and aged saints of God wept for joy.

At one o'clock the meeting was dismissed until three in the afternoon, when nearly every one of these earnest seekers for a new life returned to the seats to which they had come from different parts of the building to signify their determination to serve the Lord, and to join themselves to him and to his people. Heartfelt testimonies and earnest prayers were offered in behalf of these penitent souls, that all their sins should be wiped away, that they should become a new creation in Christ.

There was such a free spirit in the congregation, and such a strong desire on the part of all to take part in the praise service, that the large congregation easily and naturally fell into sections, so that several could bear testimony at the same time without confusion. Many of the old veterans in the cause testified that this was a revival of the experiences in the early days of the advent message. Why should not this experience be renewed? We believe that when the advent message is truly revived among this people, we shall not only have revivals of the early experiences of this people, but we shall share in larger blessings and greater manifestations of God's presence and leadership in this cause. May the Lord hasten this blessed revival.

A. G. Daniells.

Africa

Basuto Mission.—From letters I have received from different persons throughout the country, I am glad to find that all are interested in the work here. I am thankful to be able to report that last Sabbath, November 8, we had a good meeting. Our meeting place was too small to contain the people, as many came to attend the baptismal service. In all, six persons were baptized—two aged women, one aged man, one young man, and two girls of about fourteen and seventeen years of age respectively. All these have been labored with faithfully for some time, and we believe they clearly understand what they have undertaken. Their individual testimonies giving their reasons for the step taken were all that could be desired. For various reasons, others are waiting a little longer before being baptized.

An outline of our daily work at the mission station may be of interest. We have a Bible study and prayer meeting every morning. Once a week a class is held for instructing candidates. A meeting is also held once a week for the purpose of building up, when such books as "Steps to Christ" are read to enable them to grow strong in the Christian faith. On Sabbath we have Sabbath school and other services. We have a short service at the beginning of the Sabbath, and occasionally we have a public service on Sunday. We spend an hour or two each day in teaching those who cannot attend the day school. We also have a Sunday school for Bible instruction. All these meetings are held during the daytime, as we cannot manage night meetings here. An exception to this is a little school which Brother Skopane Kalaka holds at his house at night for a few who desire to learn to read, etc. On some occasions we have been asked to take boys as boarders. We would like very much to do this, in order to have more influence over them, but we are unable to, having no accommodations. Some day we shall receive donations toward this, I hope.

Brother D. Kalaka has been going about the country in various directions, doing the best he can with the Sesuto books. Last month he was away the whole time with the cart and horses, and visited sixty-three villages and a number of ministers and teachers. He has found interesting cases in many places. I believe these trips will bear good fruit.

J. M. Freeman.

Somobula Mission, Rhodesia.—Our work here is onward, and our courage is good. The young people are becoming interested, although they have to face many difficulties. They are made fun of by the older people. The girls especially are interested in the school, and come every chance they get, though some have been whipped for coming. A number who live near come to read in the evening as well. We are led to rejoice when we see that the Lord is leading, and by his Spirit turning the hearts of the young away from wrong to inquire after him. Our school has been doing fairly well. The attendance averages about thirty daily, and on the Sabbath about fifty. The old people do not attend the Sabbath meetings.

Mrs. Armitage is also having a sewing class, teaching the young people how to make their own clothes. She has had a large attendance.

Our two oldest boys have been a great help to us in the school work; and what is best, they seem to enjoy it, and are earnestly endeavoring to do what is right. We hope they will make two good workers.

We are all enjoying good health at present, for which we are thankful. We have long looked and hoped for

other workers, but it seems they are being drawn the other way. The time was when we had to work hard to get the people to desire an education, but those days are past now. The young men come and ask to be taught. One young man came to-day from Lake Nyassa, wanting to go to school. We feel ashamed that our school is not better equipped. This young man can read and speak English very well. Such boys should have better chances than we can offer them at present. They could be made channels of light to carry the truth to their own people. Surely the Lord is opening the way for the truth to go to all the earth.

F. B. Armitage.

Japan

Tokio.—On Monday, November 24, two sisters were baptized, one a physician. A young man has recently decided to keep the Sabbath, and has resigned his position as clerk in the police department, and another man has been secured to take his place. This brother expects to engage in the canvassing work. He now desires baptism. There are several others who we expect will soon decide to obey the Lord.

We are truly encouraged with the prospect that our people at home are realizing more and more the needs of the great work beyond the home field. We would assure them that we are of good courage, and that the work is steadily progressing in Japan.

F. W. Field.

Wales

On November 28 the Advisory Committee of the Welsh Mission held its first meeting. The council which was held in Cardiff was harmonious in its plans, and a hopeful and enthusiastic spirit was present.

It was decided to name our organized work, "The Gospel Extension Mission of the Seventh-day Adventists of Wales." Mrs. A. F. Ballenger was chosen secretary and treasurer for the mission.

The Welsh Mission is now organized and prepared for united aggressive work. There are only forty-one members in the field, but there is room for more. Brethren Meredith and Robinson are rejoicing because of the fruit resulting from their work in Pontypridd. Thirteen have declared their decision to be obedient to the testing truth for this time, concerning the Sabbath. There are others who are interested, but how many will remain after the sifting, which usually comes a little later in the meetings, yet remains to be seen. However, an earnest effort is being made to minister life to those souls rather than the mere letter of the law. The greatest obstacle in the way of the progress of the work to-day in Wales is the spiritual weakness of the people who profess the message. We are

therefore more anxious for consecrated souls than for numbers.

A. F. Ballenger.

England

London.—Eight of the company who came over from America two weeks ago have entered the school. Seventeen in all have now joined our school from America. Of this number, when school closes, three will go to Spain, two to Africa, one at least to India, one to Italy, and one or two to France, the others planning to make Great Britain or the colonies their field of labor.

The enrollment of the school has reached seventy-one, and we are therefore very much pressed for proper rooms in which to carry on our work. We have added Spanish to our other classes, and have been fortunate in getting a teacher who is a native, and with many years' experience as an instructor in the Spanish language.

The students are planning to take eight thousand of the Christmas number of Good Health, and the same number of Present Truth to sell during the holidays. H. R. Salisbury.

Total Destruction of the Review and Herald Printing Plant

The following is a statement of the facts concerning the fire which destroyed the main building of the Review and Herald plant, so far as inquiry has been able to ascertain them:—

The alarm was first given at 7:30 p. m., Tuesday, December 30. A number of the employees were at work in the building at the time, but no one was in a position to see how the fire originated. It is agreed by those who were first on the spot that the fire started in the basement, at a point nearly under the dynamo room, which is a part of the first brick building erected, having been originally the engine room. The first indication of disaster was the smell of smoke, and hardly was this discovered and an investigation begun, before the electric lights went out, leaving every room in darkness. Immediately following this the smoke became so dense that immediate escape from the building became imperative, and the employees who had been at work sought safety by the fire escapes, exit by the stairways and entrances having been already cut off.

As was to be expected from the nature of the building and its material and contents, the fire spread from the first with almost incredible rapidity. The city fire department was promptly on the spot, and made heroic exertions to subdue the flames, but the difficulty of the task was too great. So dense was the smoke, that it was utterly impossible to get inside the building to attack the fire from within, and the

size of the building, giving the flames a wide sweep through highly inflammable material, largely nullified the effectiveness of the streams of water directed upon it. Within half an hour from the first alarm, the whole structure was a roaring furnace, and attention was given to saving near-by buildings, which were seriously threatened by the fierce heat. Fortunately the direction of the wind was such that the flames were blown away from the west building, comprising that portion of the plant where are located the bank, the book depository, and the offices of the General Conference. This building was uninjured. A block of buildings eastward from the main structure was more seriously threatened, but the direction of the wind, which was nearly from the south, saved it from serious damage.

The cause of the fire is a mystery. The very day on which it occurred the chief of the city fire department, in company with the office electrician, made a tour of inspection throughout the building, examining the wiring for the lights and other possible sources of danger, and pronounced everything in satisfactory condition; this being done with a view to a renewal of the insurance on January 1. The night watchman was on duty at the time, and only a few moments before the first alarm, had passed through that part of the building in which the fire originated. It would seem that the fire must have started and gained a strong hold upon the surrounding material in hardly more than a moment of time. The presence of the combustible material necessary to the operation of a printing office would make this possible.

Only a few people were in the building when the fire broke out, and these, with one exception, made their way out with little difficulty. An employee named James Mulcahy had a narrow escape, finding his exit cut off by fire and locked doors, and being obliged to creep through the passageways on account of the dense smoke. He was rescued by help from without.

The building and contents were totally destroyed. The loss is partially covered by insurance of \$100,000.

A meeting of the employees was called the next morning at nine o'clock, at which the situation was considered, with particular reference to the effect of the calamity upon those who were dependent on their weekly wages for support. The assurance was given by the management that no one of the employees would be permitted to suffer for the necessities of life; and plans were suggested by which it was believed employment could be furnished to all. Some will go out to scatter our publications, and some will be employed by the Sanitarium, and some may connect with our publishing houses elsewhere. All face the situation calmly, courageously, hopefully, confident that victory will yet come

out of seeming defeat, and the scripture will again be proved true, that "all things work together for good to them that love God."

Other publishing houses of the city kindly offered assistance through the use of their facilities, and many telegrams of sympathy were received from firms with which the Office has sustained business relations. It is too early at this date to attempt any statements with reference to the question of rebuilding.

L. A. S.

YOUTH'S LESSON

III — God's Care for His Creatures (January 17)

Lesson Scripture: Ps. 104: 25-35.

Memory Verses: Ps. 104: 33, 34.

Questions

1. What is said of the works of Jehovah?
2. With what is the earth filled? What else does the psalmist say is filled with the riches of Jehovah?
3. What is found in the sea? What things does he mention?
4. How does the sea serve the purposes of commerce?
5. What sea-monster sports in the water?
6. What is the attitude of all these creatures toward their Creator? What do they expect from him?
7. What part does God act in the matter? What part do these living creatures act?
8. How fully does God supply the needs of these creatures? Verse 28. Mention an experience of the children of Israel which illustrates this text.
9. Can man expect as much from God now? Phil. 4: 19; Ps. 37: 25.
10. Should our attitude toward our Creator in this respect be different than that of the other creatures which he has made? Matt. 6: 25, 26.
11. What more is required of us than of these? Matt. 6: 33.
12. What is the condition of God's creatures when he hides his face?
13. What causes their death? Is this true of man? Eccl. 3: 19.
14. Then upon whom are all God's creatures dependent for life? Ps. 104: 30; Acts 17: 28.
15. How enduring is the glory of Jehovah? How much power is there in his look?
16. How was this illustrated during the wanderings of the children of Israel?
17. How much power is there in his touch? What illustration of this power is found in Luke 8: 43-48.
18. What vow does the psalmist make? What pleasure does he find in thinking on God?
19. What experience awaits the wicked?
20. With what words of praise does the psalm close? To what time does his mind especially seem to be drawn?
21. What will bring this same experience into every heart.

IV — An Exhortation to Make Known the Wondrous Works of God

(January 24)

Lesson Scripture: Ps. 105: 1-13.

Memory Verses: Ps. 105: 1, 2.

Questions

1. With what exhortation does this psalm open?
2. What are God's people urged to make known?
3. How are his praises to be expressed?
4. What is to be the subject of conversation?
5. In whom alone should glorying be done? Verse 3; Gal. 6: 14.
6. What will be the experience of those who seek Jehovah?
7. For what should Jehovah be sought?
8. What is the exhortation concerning the works of Jehovah?
9. What memorial has God given of his wonderful works?
10. Who is especially called upon to remember Jehovah?
11. How many are included in his exhortation? Gal. 3: 29.
12. What relation is declared between us and God?
13. Where are his judgments to be found?
14. How does God regard his covenant?
15. With whom was it first made? Where is this recorded? Under what circumstances did he make this covenant?
16. With whom was the covenant renewed?
17. Where do we find the record of this covenant with Jacob?
18. What promise did this covenant embrace?
19. What was their condition when this covenant was made?
20. What experience did Israel have even after this covenant had been made with them?

THE INTERMEDIATE LESSON

III — Plagues of Murrain, Boils, and Hail

(January 17)

Lesson Scripture: Exodus 9.

Memory Verse: Prov. 29: 1.

The Lord told Moses to go again to Pharaoh with the same message,— "Let my people go, that they may serve me." The plague that was threatened this time would come upon the favored gods of the Egyptians. They had the sacred bull, and ram, and heifer, and goat, and many others. You have heard of their sacred bulls, and will remember that when the Israelites fell into idolatry in the wilderness, they made a god in the form of a calf—a golden calf. Both the sacred animals and the beasts of burden were destroyed by this plague. In this God showed them the folly of their idolatrous worship. "All the cattle of Egypt died: but of the cattle of the

children of Israel died not one." This had been foretold, and Pharaoh sent messengers into the land of Goshen to learn if it was true. Still he hardened his heart.

The Egyptians sometimes offered human sacrifices to the god of evil, whom they called Typhon. The victims were burned alive, and then the ashes were thrown up into the air by the priests, who supposed that evil would be kept away from every place to which the ashes were carried by the wind. God told Moses to take some of the ashes from the furnace, and cast it into the air, and the dust would be carried all over the land of Egypt, and make boils and blains upon all the people. No doubt the priests had used this means to try to protect themselves from the plagues; but now this in itself became another plague, and brought trouble instead of help. So again they were shown that there is no God but the God of Israel.

But the heart of Pharaoh grew harder. A plague of hail was next threatened, and this time opportunity was given for those who feared the Lord among Pharaoh's servants to gather in their cattle, while those who despised his warning left theirs in the field. Rain seldom fell in Egypt, and such a storm as was foretold had never before been witnessed. The Egyptians supposed that the sun and the moon, their chief gods, had control of the elements. But when the storm came as Moses had predicted,—thunder and hail and fire mingled with the hail, "such as there was none like it in all the land of Egypt since it became a nation,"—it was demonstrated to the Egyptians that the elements were under the control of the living God, and their only safety was in obedience to him.

Desolation reigned everywhere but in the land of Goshen. Here the storm had not fallen.

Pharaoh hastily called for Moses and Aaron, and for the first time said, "I have sinned this time: the Lord is righteous, and I and my people are wicked." He urged Moses to entreat the Lord for him, saying that he would let the people go; they should stay no longer. Moses knew that Pharaoh would not do this, but that his promises were the result of the terror which he had suffered from the plagues. But in order to give him another opportunity, he told the king that the storm should cease, that he might know that the earth was the Lord's. As soon as the storm abated, Pharaoh sinned yet more, and his servants also, for he would not let the children of Israel go, just as Moses had said.

It was easier for Pharaoh to refuse obedience now than at first. When one has once yielded to temptation, he will yield more readily the second time. "Every repetition of the sin lessens his power of resistance, blinds his eyes, and stifles conviction." "To-day if ye will hear his voice, harden not your hearts" (Heb. 4: 7) is the

admonition of the Lord. To-day is the day of salvation.

Questions

1. What request were Moses and Aaron to make of Pharaoh? What plague was threatened if he refused?
2. What evidence have we that Pharaoh gave some thought to what Moses said about the cattle in the land of Goshen?
3. What was the significance of this plague? How did it affect Pharaoh?
4. What came next? How did Moses bring the plague of lice?
5. What was the custom of the Egyptians in regard to the ashes of the furnace? For what was this furnace used?
6. Describe the next plague. Why was this a strange thing in Egypt?
7. How do we know that some of the Egyptians had been led to believe in God because of the plagues?
8. Who were exempt from the storm? How severe was it? What was the result of the storm?
9. How did it affect Pharaoh? Did Moses believe his promises?
10. What did Pharaoh do as soon as the storm abated?
11. What practical lessons can you draw from the course of Pharaoh? When only are we safe from evil?

IV — Locusts and Darkness

(January 24)

Lesson Scripture: Exodus 10.

Memory Verse: Prov. 13: 13.

The plague of thunder and hail had led Pharaoh to confess that he had been sinning, and that God was righteous. But when the Lord showed mercy, it hardened his heart again.

God was working these signs and wonders in Egypt to let the people know that he was the living God, able to save and deliver his people from the bondage of sin. These signs of his power were to be remembered, and told by parents to their children in all after time.

Again Moses and Aaron were sent to warn the king that if he still refused to humble himself before God, a plague of locusts would come upon the land.

At this Pharaoh's servants besought him to let the people go. Then the king tried to escape the judgments of God by following the Lord's command in part, and having his own way in part, just as many now try to do. He said he would let the men go, but not the women and children. Because Moses and Aaron would not say that this was right, they were driven from his presence.

Then Moses stretched forth his rod at the command of God, and an east wind sprang up. In the morning the wind brought clouds of locusts. They rested down upon all the land, and ate every green thing that the hail-storm had left.

The Egyptians had a god called

Serapis, who was supposed to protect the country from locusts. Thus again the people were shown the folly of trusting in false gods and defying the living God.

Pharaoh confessed his sin again, and begged Moses to ask God to forgive him just once more. The Lord heard the prayer, and in his mercy sent a west wind, which swept the locusts into the sea. But Pharaoh had not given his heart to God. He forgot his promise, and his heart was hardened. When God's mercy and goodness lead men to sin against him the more, it is a sad case indeed.

Now the Lord told Moses to stretch forth his hand toward heaven, and as he did so, darkness came down upon the land. It was so thick that men could not go about their work.

The chief gods of the Egyptians, as of all other heathen nations, were the sun and moon, which they worshiped under the names of Isis and Osiris. They were supposed to rule the light and the elements, to give good or bad weather; and the plagues of hail and darkness were especially against them. For three days and nights the sun and moon were hidden from the Egyptians by a veil of thick darkness. But the Israelites had light in their dwellings, because the true Sun of righteousness, whose glory is but dimly reflected in the sun and moon, was with them.

Pharaoh now called Moses and proposed to let the people go, but not their flocks and herds. Moses told him that the cattle must also go, not a hoof was to remain behind. When the king saw that the people intended to escape his power, he sent Moses away, and threatened him with death if he came before him again. Now he had filled the measure of wickedness. Moses had no more messages of mercy for him. One more plague remained to be visited upon the land, and God's people would be delivered.

Questions

1. What confession did Pharaoh make after the seventh plague? What effect did God's mercy have upon him?
2. Why did God work with signs and wonders? To whom did he wish the story told?
3. What was the eighth plague? What did some of the Egyptians say when it was threatened? What did Pharaoh think to do? How did he treat Moses and Aaron?
4. How were the locusts brought upon the land? What did they do? How did this plague rebuke the false worship of Egypt?
5. What did Pharaoh now do? How was his prayer answered? Was his heart humbled?
6. What was the ninth plague? How was it brought upon the land? How long did it last? Were all the houses in Egypt in darkness? What were the chief gods of Egypt?
7. What next did Pharaoh suggest to Moses? What threat did he make? What did Moses say?

Silent Messengers

Our Books, Tracts and Periodicals

E. R. PALMER :: :: Editor

Saved from Drifting

If on the surging stream of life,
No treacherous shoal nor rock,
No boisterous waves nor stormy tide,
Disturbed our fragile bark,
I fear we then would slumber on,
And drift upon the shore;
And thus in drifting from our God,
Be lost forevermore.

But God permits upon the stream
A wave of trouble dark,
To threaten, though not overcome,
Our helpless, feeble bark;
If then we'll turn our faces up,
And say, "Teach us thy will,"
He'll stay the raging of the wave
In saying, "Peace, be still."

A. E. Bates.

Institutes for Canvassers

In the Lake Union Conference: —
West Michigan, Grand Rapids, Jan.
13-22.

Indiana, Jan. 29 to Feb. 15.

Wisconsin, Feb. 12 to March 1.

Northern Illinois, beginning March 1.

Southern Illinois, March 5-22.

Ohio, March 5-22.

Northern Michigan, Soon after General Conference.

J. B. Blosser,
General Agent.

Our union conference general agents, and many State agents report that their work is constantly developing on a stronger missionary basis. May the Lord greatly bless our canvassers, and make them true missionaries during the year 1903.

The Lake Union Conference general agent writes that an important part of the instruction in each institute will be practical canvassing work under the direction of the instructors; and he further states that all the new canvassers will go into the field with experienced workers, who will be able to give them the help they need in ginning. This is good; and if all our new workers are thus properly instructed and looked after, our efforts will show better results.

What a Tract Did

In 1785 Dr. Coke gave a tract to a family in Virginia. The family numbered fourteen, and that tract was the instrumentality used in the conversion of the whole family.

A tract distributor, passing through a sparsely settled country district in Canada, gave away many tracts. One of them, entitled "Repent or Perish," was found floating in the Frazer River. A man saw it, took it out, dried it,

read it, and by it was converted to God.

A preacher invited a man to attend meeting. The man refused, but he consented to take a tract. A few weeks afterward that same man stood up in meeting and confessed that that tract had led him to Jesus.

During the American Rebellion a chaplain was passing through a hospital, and he left in an empty bed a tract which was a copy of the hymn, "Will You Go?" The soldier came to his bed, picked it up, read the title, and dropped it. A second time he picked it up and read,—

"We are traveling home to the
heaven above;

Will you go?"

He then threw it down again. Soon afterward he picked it up, and read it through. Then, after deliberating over the matter in his quiet hours, he finally wrote on it, "By the grace of God I will go," and signed his name. Some months later he was killed in battle in Virginia, but he was saved by the tract.

It is often the case that a man who will not enter a church or listen to the preaching of the gospel, will read, when alone, a tract or a paper, which may be more effectual for his salvation than a sermon.

There are many cases where a tract has been the instrumentality which has restored from despair a precious soul. Passing through Switzerland, a tract distributor presented a tract to a man in a town notorious for gambling. On his return some days later, he met the man, who exclaimed, "I thank you for saving my soul and body." He then explained that on that day when he received the tract, he had lost heavily in gambling, and was contemplating suicide, but the tract arrested his attention, and led him to Christ.

Instances of this sort could be multiplied, for these little printed missives have been known to prevent crimes, to save lives, to heal the broken-hearted, and to bring discouraged, disheartened, and despairing ones to Jesus. We never know, nor can we realize, the good we are doing in distributing tracts.

Our Swedish Paper

In the recent calamity that has befallen the Review and Herald Publishing House, we were fortunate enough to save the subscription list of our Swedish paper, Sions Vaktare; but everything else, including our files, quite a valuable library, and the business letters received during three days previous to the fire, were lost. As soon as the necessary arrangements can be made, the work of publishing our Swedish paper will be resumed in as complete a manner as circumstances will permit. We trust all who have been readers of this paper, or who are interested in the Swedish

work, will remember this branch of the cause, for now more than ever we need aid and co-operation to get a new start.

A. Swedberg.

Our German Papers

As the latest subscription lists of the German papers, the Hausfreund and the Arbeiter, which were in the safe, were not burned, though a little scorched, a small paper in that language will be issued at once, explaining the situation, and setting forth plans for the future. We shall not waste time in mourning, but go to work at once, full of confidence and courage, that our work will not be retarded, but be hastened more than ever.

We would ask those of our subscribers who have within the last week of the old year sent in new subscriptions, renewals, or change of address, for either of the two German papers, to repeat their orders.

(All State papers are requested to copy.)

Editor of Christlicher Hausfreund.

Special Notice!

In the big fire that destroyed the Review and Herald building the 30th of December, the latest revised subscription list of our Danish-Norwegian paper, the Evangeliets Sendebud, was burned, but fortunately we had an old list in the safe, that was found intact, and that will be a great help to us in restoring the list complete. To accomplish this, we earnestly ask assistance from all the Review readers who are also readers of the Sendebud. Will every one do his best to make known the embarrassing circumstances in which we are placed, and have as many as possible of our subscribers send us their names and addresses promptly, stating the time the subscriptions expire. The date of the next issue of the Sendebud cannot be definitely given now, but it will be out as soon as circumstances permit. We know that we shall have your sympathy and help in this great calamity. We are of good courage, trusting in the Lord. Address all communications to Evangeliets Sendebud, Battle Creek, Mich.

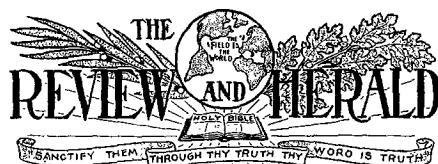
C. A. Thorp,

Editor of Evangeliets Sendebud.

Books and Records Preserved

The safes in the business office were opened on Friday, and the contents were found in good condition, although they showed the evidences of the intense heat to which the safes had been subjected. The vaults containing a large stock of cuts and plates had not been opened up to the time of going to press.

All new subscriptions to the Review must begin with this number. On account of the fire, we shall be unable to furnish back numbers.



BATTLE CREEK, MICH., JANUARY 6, 1903.

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

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

The next day after the fire the directors of the Review and Herald Publishing Co. authorized the manager to order at once such an outfit of machinery and material as would make it possible to print the Review and The Youth's Instructor. The large room in the West Building formerly occupied as a chapel will now be turned into a printing office, and this new machinery will be set up as soon as possible. We hope to print our own papers again in a short time.

There are about twelve hundred Sabbath keepers in the British Union Conference, and a very large proportion of them are active workers in the distribution of their periodicals. The Christmas edition of Present Truth, their weekly paper, was seventy-six thousand copies, and the Christmas edition of Good Health, their monthly health journal, was fifty-five thousand copies. These facts ought to be an inspiration to the sixty thousand Sabbath keepers in this country. This people might be used of God to do a mighty work, if they would only give themselves heartily to service. Let our tracts and periodicals be scattered everywhere.

This issue of the Review consists of sixteen pages only, and we may be compelled to adopt this size for a few numbers, as there is no folding machine in this city which is large enough to fold the regular size. It may not be out of place to remind our readers that we gave them a few thirty-two page numbers last year, as this will help to balance up the account. We are sure also that all our subscribers will be quite willing to make allowance for our present circumstances, and to grant us favorable consideration until we recover ourselves.

Brother C. B. Hughes and his family have returned to America after a stay of over five years in Australia. During this time Brother and Sister Hughes have been connected with the Avondale School for the Training of Christian Workers. They will take up school work again in this country as soon as arrangements can be made. On their way from Vancouver to Battle Creek they made a short call upon the teachers and students of Walla Walla College.

Brother W. A. Spicer, the secretary of the Mission Board, left Battle Creek, Tuesday evening, December 30, the evening of the fire, for New York City, expecting to sail on the following Thursday for the West Indies. He was planning to hold a general meeting in Jamaica and also in Trinidad, and it is probable that a conference will be organized in each place. Brother Spicer will also visit British Guiana. This trip will occupy the larger part of the time between this and the General Conference. We hope it will bring encouragement and blessing to the workers in these fields.

To Correspondents and Contributors

All articles and reports which have been sent in for the Review and have not appeared in print were destroyed in the fire. The same is true of all unanswered letters. It will therefore be necessary for correspondents and contributors to duplicate their unanswered letters and unused articles, before we can deal with them.

Sympathy and Help

The proprietors of the printing establishments in Battle Creek have shown a hearty sympathy for the management of the Review and Herald in the disaster which has befallen them, and have freely offered the use of their facilities. It is through their kindly help that we are able to issue this paper. The type was set at the offices of the Daily Moon, the Battle Creek Journal, and the Morning Enquirer, and the press work was done at the office of The Pilgrim. These courtesies are greatly appreciated. Many telegrams of sympathy were received from various friends and patrons of the institution. The following kindly message was sent by our sister institution on the Pacific Coast:—

"Oakland, Cal., Dec. 31, 1902.

"I. H. Evans, Manager: Accept our sincerest sympathy in your deep affliction. How can we best serve you? Isa. 40: 28-31.

"Pacific Press Publishing Co."

Early Experiences in the Advent Message

I feel sure that many readers of the Review shared with me the thrill of gladness that came to my heart when I read in last week's Review that Elder Uriah Smith is to begin at once a series of articles in which he will tell us of the experiences God's people passed through in the early days of this message.

The thousands of believers who have accepted the truth in recent years need like experiences, and calling to mind former days will help us to seek and lay hold of a new and brighter experience to-day. For one, I bespeak a careful reading of the promised articles. Let us interest all our people in them.

A. G. Daniells.

Our List and Files

The list of names of the subscribers to the Review was kept in the West Building, and is therefore intact. The files of the paper, which were kept in the editorial room, together with the valuable editorial library, were lost in the fire. It happens, however, that a complete set of the files of the Review, including a file of the original Present Truth, was in the vault in the General Conference office. We therefore have a complete file of the paper available.

The Youth's Instructor

The issue of The Youth's Instructor for January 8 had just gone to press, and the copy for the next number had been given out when the fire occurred. Owing to the inevitable confusion incident to such a disaster and the lack of facilities for doing the work, it has been decided by the management to omit two numbers of the Instructor, namely, the issues for January 8 and January 15. The Sabbath-school lessons, which would have been printed in these two issues, will be found in this number of the Review. In view of the extraordinary circumstances under which we find ourselves, being thus suddenly deprived of our whole printing establishment, we are confident that the subscribers to the Instructor will cheerfully forego two of the weekly visits of their highly prized paper. We do not anticipate any further interruption in its regular publication. The subscription list was saved.

The New Tracts

In harmony with our several announcements, the tracts for the winter campaign were prepared, and were ready for the press when the great fire consumed the plates. Fortunately, we have duplicate copies of the first two tracts, entitled, "We Would See Jesus," and "Signs of Our Times." This copy will be placed immediately in the hands of outside printers, and within one week we hope to have these two tracts ready. The other two will be brought out as soon as possible. We suggest, therefore, that all our brethren begin with the first tract, "We Would See Jesus." Send in your orders for this, and give it a large circulation. Then order a supply of the second, "Signs of Our Times," and by the time these two have been distributed, the others will be ready. All the tracts are sixteen pages; price, one cent each.

We pray that the Lord will greatly bless all our dear people as they take up this work. The great calamity which has come to our oldest and largest publishing house need not delay the third angel's message one moment. The message is in the hearts of the people, and still lives. Let us give back to the cause of God in personal service many times the value of the property which has been destroyed.

E. R. Palmer.