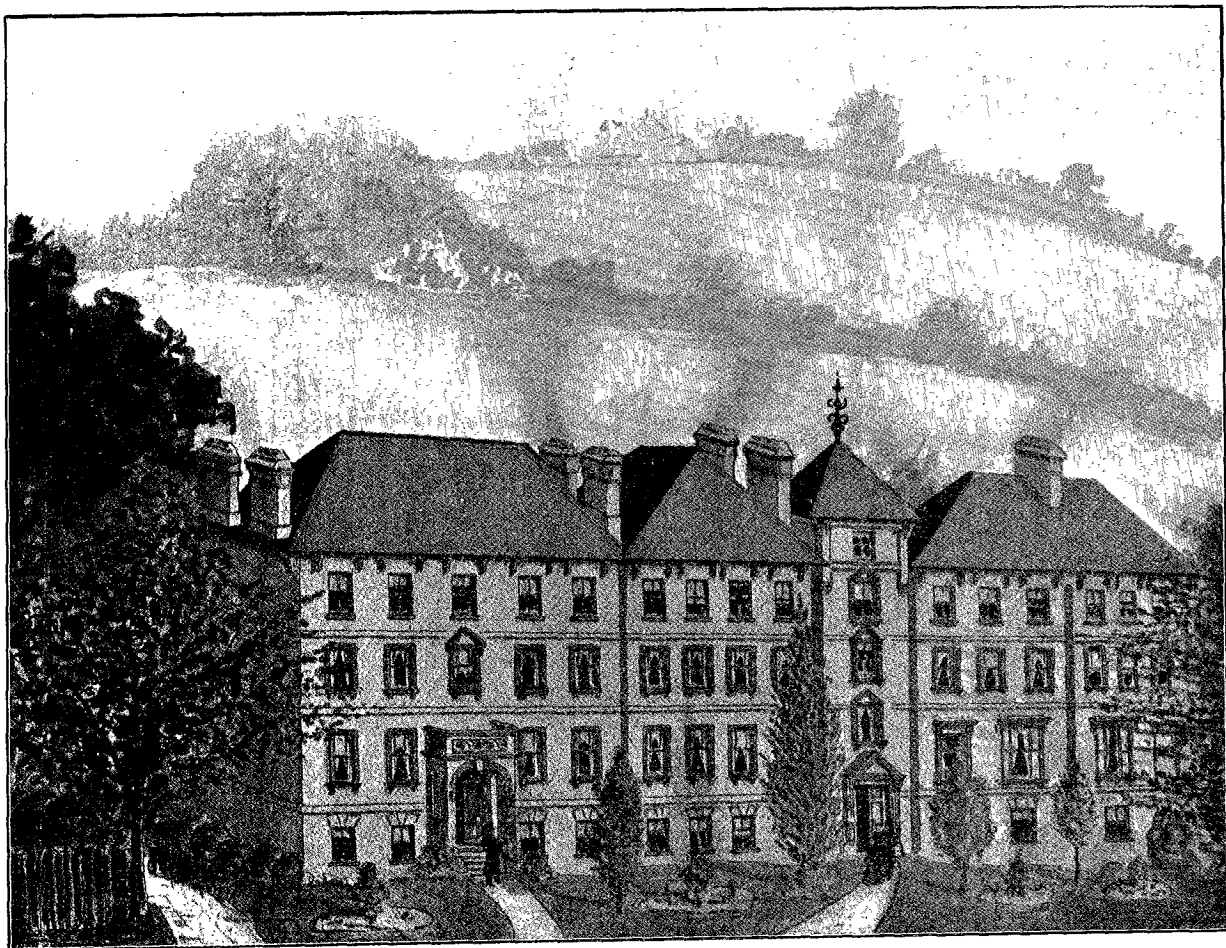


# The Advent And Sabbath **REVIEW HERALD**

VOL. 80

BATTLE CREEK, MICH., TUESDAY, JANUARY 20, 1903

No. 3



THE SANITARIUM, CATERHAM, SURREY, ENGLAND



Publishers' Page

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# 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.

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No. 3

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Faith which was once delivered  
unto the Saints,"

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## Editorial

### A Burning Message

This advent message may be called a burning message. It ought to be a burning message. It ought first to burn in our own hearts as fire shut up in the bones, that cannot be quenched, but that must reveal itself. It ought to be a burning message in that it is a cleansing message; such a revelation of the glory of God, such a revelation of the presence of God in and among his people, that devouring glory, which will remove all the dross of sin and evil, and prepare a people cleansed unto the day of the revelation of his glory when our Lord comes. It ought to be a message of burning, a word of fire; the Lord's word, which he says is a fire, cleansing; a sword, a flaming sword, that cuts and divides; a separating power that will separate from the world, and from those things that are perishable. This advent message is more than a putting together of some statements of the Word concerning an event that is to take place, and yet concerning which, after we have gone over the statements, we have more or less uncertainty. That is not this advent message at all. This advent message is a living thing; it is a living power; it is a living experience; it is that which takes hold of heart and life, and rules it; it is that which becomes all in all to a person, so that he himself, in his own experience, is simply the incarnation of a message to the earth, a living voice to the earth. Now when the advent message becomes that in the hearts of a believing people, there will be a visible power in the earth; there will be a loud voice in the earth. This voice will encircle the earth; and in every nation, kindred, tongue, and people there will be those who will say, The day of the Lord is at hand; prepare to

meet thy God. That is the work to which this people are called, in this very hour.

### An Emancipation Proclamation

The service of God is perfect freedom. The service of sin and Satan is bondage. "Ye shall know the truth, and the truth shall make you free. . . . Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." The gospel is the good news of freedom,—freedom from sin and the power of sin,—freedom from the bondage of a hard master, and the privilege of blessed service in the freedom with which Christ has made us free. This is the gospel which Jesus preached. At the very beginning of his ministry he read these words, as descriptive of his mission: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Christ died on the cross in order that he might make effective his mission to bring deliverance to the captives. We accept his work in our behalf when we identify ourselves with him in his experience of death and resurrection, accepting him as our sacrifice, our substitute, and our surety. Here is the statement of the Scripture: "Our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is released from sin. But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." Then follows a conclusion and a promise, which is in itself an emancipation proclamation to every one who is willing to accept the terms: "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: . . . for sin shall not have dominion over you." What a glorious assurance! Let us accept it, and be free men and women in Christ Jesus.

### Former Things. Isa. 46:9

"Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no." Deut. 8:2. The same duty is enjoined upon us in the New Testament, in this language: "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used." Heb. 10:32, 33. It has ever been the design of God that his people should remember the manifestations of his providence and power in their behalf; and his object in this is to prove them, to know whether or not they will keep his commandments and serve him.

The tenth day of the seventh month, the day fixed in the ancient typical service for the cleansing of the sanctuary, and which in the antitype reached the day of its fulfillment Oct. 22, 1844, brought us to the sounding of the seventh trumpet. The prophet thus describes this event: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11:15. Then the twenty-three hundred days of Dan. 8:14 ended, the time came for the cleansing of the sanctuary, and our great High Priest entered into the most holy place of the temple in heaven, to finish the work of atonement for the world. In this temple there was seen the ark of his testament. Rev. 11:19. And there began the third angel's message; for "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God [the gospel] should be finished." Rev. 10:7. Thus all the prophecies match and dovetail together.

In the first article of this series it was shown that the last of the great terrestrial signs given to foretoken the soon coming of Christ, come within the present generation, thus bringing the closing remnants of this generation within the scope of the declaration: "This generation shall not pass, till all these things be fulfilled." And why may not all be fulfilled in the present generation? The most weighty

evidence on this point is what those who love his appearing, led by the Holy Spirit, are now working out before the world: "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." Matt. 24: 14. Running back on the world's great dial but a few years, we find the "falling away," the great apostasy, which the mystery of iniquity had sprung upon the professed Christian church, burying the people up in darkness and superstition and sin. But the Spirit of God had not left the earth. Light began to spring up with the Reformers, and was cherished till it had permeated a great portion of Christendom. One country did not learn the truth from another, but men were led out and enlightened without being acquainted with one another, and without knowing the sentiments of one another, but moved directly by the Holy Spirit to proclaim the truth for which the world was waiting. We ask the reader to take in the full significance of this fact; for it indicates a movement inaugurated by heaven, which no power on earth can hinder.

The doctrine of the second coming of Christ arose and spread in the same way. Heaven knew the time had come for the gospel of the kingdom to be preached in all the world. There were hearts that would love the "blessed hope," and they were moved upon to proclaim it.

In the year 1831 Joseph Wolff, D. D., was sent out by a missionary society in Great Britain to labor in the East. He labored in twenty-two different countries around the Mediterranean Sea and in Western Asia, and in some of the countries of Europe. He spoke to fourteen different classes of people, heralding the coming of the Lord over a vast extent of territory, some of the people being in high official positions, kings and rulers. Among the Arabs he found a book, anticipating his own work, treating of "the second coming of Christ, and his reign in glory."

In the United States, William Miller, who had then but recently become a lover of the Bible, began to write and publish on the advent doctrine in the year 1831. This was before the display of the great sign appeared, already spoken of, marking the beginning of the last generation, in 1833. With William Miller and his co-laborers may be dated the first of the threefold messages of Revelation 14, the beginning of the modern phase of the preaching of the gospel of the kingdom as a witness to all nations, which brings the end. But this gospel could not be preached in all the world, till all the world had opened its doors to the feet of the explorer. But all this has now been done. The way is now open for the completion of the prophecy. And how much more remains to round out the generation, and to finish the preaching?

The advent doctrine has been proclaimed more extensively than many are aware, and quite sufficiently to fulfill the predictions of the Scriptures concerning it. It was symbolized by an angel flying through heaven. Answering to the symbol, men, on the earth, were impelled by the Lord to go forth and proclaim the coming of his kingdom. This completed the figure. This message was to go to every nation, kindred, tongue, and people. A new awakening, a great revival, followed the proclamation of the advent doctrine wherever it went, which called upon men to repent and prepare to meet their God. Statistics inform us that to every station where missionaries were laboring, the message was sent; so the sound thereof was heard the world around, directing the thoughts of men to the truth that the hour of God's judgment had come. These facts are among the important former things to be remembered. They are full of significance. When the time is ripe for a new movement in the development of God's work, a new epoch to be introduced, and the agents appear, and the work of the Spirit is manifest among them, men ought to know the time sufficiently to give due attention to the work in which heaven is enlisted. In the annals of him who is not slack concerning his promises, in whose methods one day is as a thousand years, and a thousand years as one day, these events will all have their place. More on this point hereafter.

One hundred and five years have already passed since the "time of the end" began; seventy years since the stars fell, and the last generation began; fifty-nine years since the seventh angel sounded, the temple of God was opened in heaven, and the cleansing of the sanctuary was entered upon. We are living in the most solemn and important time the world has ever seen. "It is high time to awake out of sleep; for now is our salvation nearer than when we believed." Rom. 13: 11.

U. S.

### **A Proving of Character**

"Other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stone, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it [the day] is revealed in fire; and the fire itself shall prove each man's work of what sort it is."

The foundation, the different kinds of material for building, the proving of the work, and the means through which the work is to be proved, are all set forth in this scripture. The foundation is Jesus Christ; the material is according to each man's choosing. It may be the gold, the silver, the precious stone; it may be the wood, the hay, the stubble. But whatever material one uses in the building, the

day of God will set it forth, because the day of God is ushered in, is revealed, in fire, and the fire itself shall prove every man's work.

This advent message is a message of proving. The day of the Lord is a day of testing, and the whole question with us is whether the testing and the proving shall come before the day of mercy closes, or whether we shall wait until after that day before this proving process takes place.

The foundation has been tested and tried, and will endure. The material that is offered us for the building will stand; it is proved material. But if we refuse the way of God and his instruction, we can take such material and build upon this foundation, as may appear outwardly good, as though it would endure the test, yet it may fail when the time of proving comes. The whole question, then, is a question of character-building,—the material that we choose to put into this building.

Note this scripture in 1 Peter 4: 12: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." This might with perfect propriety be read this way: Beloved, think it not strange concerning 'the burning' among you. This is exactly the same word that we have in the eighteenth chapter of Revelation, in that account of the overthrow of Babylon, when it is said that they stood afar off at the smoke of her "burning." Now there is a burning that is to come upon Babylon, and there is a burning that is to come upon God's people. The only question about it is, When shall it come? and what shall the result be? Shall it come in that time when everything that is not of God may be purged out, may be removed from the building, and right material may be builded into it? or shall we have a building that we shall hold intact, as it were, until the final day, and then be consumed?

The burning, or the cleansing process, is simply the glory of God among the people, just as when the children of Israel looked afar off, on the mountain where Moses was in the presence of God, and the sight of the glory of the Lord, on the top of the mountain, was as devouring fire in their eyes: yet Moses was up there in the mount with God. Face to face he talked with him in the presence of that burning; in the presence of that devouring fire Moses stood, and he partook so much of the shining of that glory that when he came down from the mount, his face shone so that the people of Israel could not look upon his face.

Now the fiery trial, the burning, which is among us, which is to prove us, is the partaking of the glory of our Lord, as revealed in his sufferings,

the cleansing process; this is the burning. It is the revelation of God's glory among his people for cleansing and purging, that every bit of character material which will not stand the fires of the last day may be removed, no inflammable material built in, until there shall be a building that will endure the revelation of his glory; not in suffering and in purging and in cleansing now, but in the full revelation of that glory of God in Jesus Christ when he comes the second time without sin unto salvation.

### ***Boldness in the Day of Judgment***

No. 2

In John 12:44-48 we read as follows: "And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day." Because God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us in his Son, if we reject him, and receive not his sayings, these words will be our condemnation. While God sent his Son into the world to save the world, the very sending of his Son judges the world. When light shines, it is that we may not be in darkness, yet the darkness deepens if we do not give heed to the light. Light rejected, deepens our darkness. "If therefore the light that is in thee be darkness, how great is the darkness!" The revelation of the will of God in Jesus Christ in the gift that he has made for us, made in order to save the world, judges the world, when it does not receive it. The grace of God given in Jesus Christ for salvation, becomes the wrath of the Lamb to those who reject divine grace and mercy. Mercies piled mountain high, favors not acknowledged, and light not walked in, become so much the greater condemnation in the judgment. In this very movement for a greater revelation of light and truth, a movement which will not stop until the latter rain is poured out upon God's people, a movement which means an equipment for service to go to the ends of the earth,—in this very movement there is danger to every one who turns away from the light that has shone out to us.

This is an hour of privilege, and an hour of danger. To refuse what God is holding out to his people now

means greater darkness; and we are now, as it were, at the parting of the ways. God has reached the time when he says, "There shall be delay no longer." God has reached the time when he has set his hand to do a great work in this generation. After these years of delay, after these recent years,—years of more or less uncertainty and confusion, until many hearts have become sad over the situation, and many minds have become confused, and have questioned whether this is the work that we have believed it to be, and whether the times are really so momentous, and, after all, whether this is the people of God,—God has spoken a word to this people, and called them for the last time, and says, "There shall be delay no longer." And he now is inviting this people, this very people, to rise and receive power for service. This is an hour of great privilege to this people, and let us not by our attitude toward it make it an hour of condemnation.

Let us remember that in the day of judgment we are condemned as sinners, and yet the real basis of our condemnation, in view of the provision that God has made, is not simply the fact that we are sinners, but because we refuse to be anything else. God has made provision so that there is no sin under high heaven that cannot be pardoned, except the sin that refuses to be pardoned, and that is the unpardonable sin. Not because God is not willing and able to pardon any sin, but because some sinners rise up in rebellion before God, and refuse to be pardoned; and even in dispensing his divine grace, God does not override the will that he has given to us. He says, "Choose you this day whom ye will serve." Let this thought stay in our minds. We are not condemned in the day of judgment because we are sinners, but because we refused to be anything else than sinners.

Passing from that, let us read another scripture: "Father, glorify thy name." That prayer meant the cross. That prayer meant his death for us. "There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again. The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him. Jesus answered and said, This voice hath not come for my sake, but for your sakes. Now is a judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto myself. But this he said, signifying by what manner of death he should die." This was just before his crucifixion. He is talking about his death on the cross. And in view of the revelation that was to be made that day on the cross of Calvary, he calls it a judgment of the world.

"Now is a judgment of this world, now shall the prince of this world be cast out." The whole plan of salvation finds its climax in that one day, that one experience on Calvary. When we take out of gospel history and gospel fact that one day on Calvary when the Son of man was lifted up in behalf of humanity, we have no more the gospel of Jesus Christ. The climax of all that God has done or can do for mankind, was seen that day.

That day on Calvary demonstrated both to fallen and unfallen worlds that God is love, and that God's love for man was such that rather than see him left under the sin which he brought on himself, He would put Himself under the load, and He would put Himself under the penalty, and He would die for man whom He loved, the Creator for the creature, the just for the unjust. And when those words were spoken that day, "It is done," they echoed through all space, and reached all worlds, and unfallen beings were bound unto God in heaven by that day's display of love. God had said that he was love, and humanity had not believed it. But when God put that saying into action so that human eyes could see, and human ears could hear, and human hearts could feel that truth, it was demonstrated that God is love. But when God demonstrated that day that he is love, he gave such a demonstration as in itself is a judgment of the world. And on that day Satan's fall was assured; the death of the destroyer was made certain; and that day which looked like a day of defeat, that day when they all forsook him and fled, that day when there was only one man, and he a malefactor, who recognized him as God and prayed to him, only one who recognized him as King,—that day was a day of glory and triumph for the universe. That was the day when it was demonstrated to the universe that God is love. But such a demonstration demonstrated some other things. That day demonstrated what the service of the devil means. That day demonstrated that God so loved the world that he gave his only begotten Son to die for the world; that day demonstrated that the devil so hated the Son of God that he put him to death upon the cross. We are to-day under the shadow of the same cross, and it is judging us, and we are being judged by the attitude that we take toward that gift of God on the cross.

Now the time has come for us to decide our attitude toward this cross of Jesus Christ. The time has come for us to take our position positively on the side of Jesus Christ and his cross. The hour of his judgment is come. The ungodly shall not stand in the judgment. We may have boldness in the day of judgment because of the provision that God has made in the gift of his Son to humanity. What



shall we say, as we face the cross? Shall we say, as they did of old, "Not this man, but Barabbas"? Will any one this day say, "Not this man"? Will any heart steel itself against the offer of divine mercy which is now made to us? "How shall we escape, if we neglect so great a salvation?" May the Lord impress upon his people a sense of the solemnity of this hour of judgment, and grant them such an experience as will give them boldness now and when our blessed Saviour shall appear.

### **A Sanitarium for Great Britain**

In this number of the Review we place before our brethren and sisters in America information regarding the purchase of a medical sanitarium for Great Britain. We believe this information will be of great interest to our people.

For many years our brethren in the British field have been endeavoring to place the medical work on a broad gospel basis. From the first, and all along, the people generally have manifested a lively interest in the principles of healthful living. Public addresses and schools of health have been well attended, and health literature has met with a ready and extensive sale. The Good Health for England has a circulation of about thirty-five thousand copies monthly.

For more than two years Dr. A. B. Olsen has been located in that field, making the preparation required to practice as a physician and surgeon in the kingdom of Great Britain. The blessing of God has attended his efforts. Besides finishing the necessary work in this line, he has done much to extend a knowledge of this phase of our message.

As might naturally be expected, the work that has been done has raised and kept before our people the question of establishing and operating a sanitarium in England. During the visit of the American brethren to Europe last year, this question received careful consideration. At a meeting of the European General Conference attended by the American delegates, the following recommendations were passed:—

"Whereas, Our brethren in Great Britain feel assured that a sanitarium should be established in that field; and,—

"Whereas, They are not financially able to do this without assistance from others; therefore,—

"We Recommend, That the following plan be adopted for securing the funds with which to establish a sanitarium in the British field:—

"1. That our brethren in Great Britain be recommended to raise in donations \$10,000.

"2. That the Mission Board be requested to raise by special contributions \$20,000, or two dollars for each

dollar raised by the British brethren, and that the money raised in America be advanced as fast as the British brethren raise their proportion.

"3. That the efforts required to raise this money be begun at once, so that there shall be as little delay as possible in getting the institution started.

"4. That no property be purchased until it can be done without contracting a debt, and that the investment shall not exceed the amount raised."

These recommendations were presented to the brethren in England a few weeks later, at a meeting of the British Conference held at Leeds, and were adopted by the conference as their request to the Mission Board.

At the council of the General Conference Committee held in Battle Creek, November, 1902, these recommendations were duly considered, and, in response, the committee passed the following resolutions:—

"Voted, That an earnest and persevering effort be put forth by the General Conference Committee to raise—

"1. Two thousand dollars remaining on the appropriation voted one year ago, for the London and Belfast treatment rooms.

"2. Twenty thousand dollars recommended by the Friedensau council for the establishment of a sanitarium in England, this sum to be expended under the direction of the British Union Conference Committee."

Since taking this action, the General Conference Committee has received word from our brethren in England, telling of an excellent property they have found for a sanitarium. This property has been inspected by a committee appointed by the British Union Conference Committee. We have not received minutes of the committee's report, but Brother Sisley, Dr. Waggoner, and Dr. Olsen have written us very favorably regarding the place. Dr. Olsen writes as follows:—

"We have found a hydropathic institution in Surrey, which apparently meets our needs. At the last meeting of the British Union Council a committee of the members went to see the place, and brought back a unanimously favorable report, stating that in their opinion steps should be taken at once to raise the necessary money for securing the property. Others have been there at different times, and the general opinion is that this hydropathic institution would serve the purpose of a sanitarium very well indeed. Surrey is one of the most beautiful of the counties in England. The climate is mild and pleasant. It is rolling country, with many hills, and beautiful valleys and brooks, also small lakes scattered here and there. This institution is located in a suburb of Caterham, a town of 9,128 inhabitants, and is situated

seventeen miles from Westminster Bridge, London; so that while it is outside the smoke and fog of the city, it is near enough to the metropolis to have the advantage of free delivery of groceries, dry-goods, and other things from London. As you can see, this will be a great advantage.

"I am inclosing with this an illustration of the house, which will give you a general idea of its size and appearance. In the basement, which is level with the garden behind, are the baths, which consist of two Turkish bath-rooms, shampoo and massage room containing two marble slabs, two porcelain tubs, hot and cold spray, sitz baths, etc. The rooms are about ten feet high, the floor is inlaid with stonework, and the walls are of glazed brick, making it very neat in appearance, and insuring thorough sanitation. There is a small brick addition which is built out from the wall, and contains the boiler, which is heated by coke, and run night and day at little expense. The bath-rooms are all well lighted, and cheerful in appearance. There are five or six dressing-rooms, with a large hall containing seven first-class couches with linen covers, which are washable. The bath-room equipment is in perfect condition, and was established only about four years ago, finished in natural wood, and would cost to duplicate it several hundred pounds. The kitchen is also in the basement, as well as a large scullery, a servant's hall, pantries, and cold storage department; also another large room which was at one time used for sulphur baths, but is now empty. As one enters the front door, he finds himself in a large hall, 8x20 feet. To the left of the hall is a drawing-room, which extends through the house; this room is well furnished, and contains a splendid piano. On the right is an office 13x13 feet. Then there is a reading-room 13x17 feet, well furnished; a pantry 7x11 feet, with a gas-stove, and a dining-room 27x42 feet. Besides these, there is a large billiard room 18x28 feet. On the second floor is a private bath-room, and nine bedrooms, which average about fifteen feet square in size. There is also a large house-maid's pantry, and linen closets. On the third, or top, floor are twelve bedrooms, varying in size from 10x16 to 16x18 feet.

"There is also a villa connected with the main building [shown on the right in the picture on the first page]. It contains eight rooms, besides the kitchen, bath-room, scullery, closets, and pantries, but has no furniture. It is in direct communication with the main building, and can be used to splendid advantage in connection with it. The house stands on an acre and a half of freehold property, and faces east and west. A meadow consisting of about twenty-two acres, and adjoining the grounds,

goes with the property. This is a leasehold, fifteen pounds a year, and has still seventeen years to run. It can be rented for forty or fifty pounds a year just for grazing land. It would be possible to fence off three or four acres of this ground for a garden in connection with the premises.

"I secured the services of a practical architect and builder here in London to examine the place, and he reports that the sanitation is perfect, and that the building is in a good state of repair. He estimates that the building and the freehold property are worth £4,000 (\$20,000). It could not possibly be duplicated for that amount. He also examined the furniture, which he says is worth £900 (\$4,500), and could not be duplicated for less than twelve or fourteen hundred pounds. Property in Caterham is steadily increasing in value. It is a pleasant and ideal summer resort, and has a large number of visitors, especially in summer.

"We can get this property freehold, with the good will of the institution, bath-rooms fully equipped, completely furnished throughout, as indicated in the inventory, which I inclose, for the sum of £2,800 (\$14,000). What an advantage to step into such an institution without any additional expense, and throw open the doors for a sanitarium and medical missionary work!"

Since Dr. Olsen's letter came to hand, we have received word from England, stating that if they take this property, they must do so by the last of February. After careful counsel, we have advised our brethren that we will send them ten thousand dollars by the end of February, with the understanding that our people in England will raise their share, which would be five thousand dollars.

In order to raise this money, we have decided to call for a Sabbath offering to be taken in all our churches in America, Sabbath, February 7. It is most earnestly hoped that this offering will bring to the treasury the amount required. This is only about half the sum which the conference committee voted to raise. We are exceedingly grateful that God has placed within our reach an institution so admirably adapted to our work at a cost so reasonable. More will appear in the future regarding this good providence of our God.

Brethren and sisters, shall we not all take hold of this work and speedily and cheerfully raise this money, and thus aid our brethren in Great Britain in securing a good sanitarium free from debt?

A. G. Daniells.

Old-time Methodism is being definitely repudiated by modern Methodists. At a Methodist ministers' meeting in Chicago, December 29, the Rev. Coburn delivered a sweeping condemnation of the Methodism of

Wesley's time, declaring that it could not be applied to modern conditions. The old Methodist hymns were declared to be altogether out of date. By a rising vote the pastors present expressed almost unanimous preference for the "new Methodism."

## Note and Comment

"All Europe in a Gloomy Mood" is a prominent headline in the Chicago Tribune of January 4, under which is a column descriptive of the adverse conditions which prevail in the Old World at the opening of the new year. Only in America is there prosperity, and Europe is predicting that this prosperity will be short-lived, though it is thought this view may be due in some measure to envy. But the gloomy character of the situation does not arise wholly from financial difficulties, crop failures, and the burden of heavy taxation. Political institutions are in an unsettled condition, which gives rise to a feeling of uncertainty and apprehension. According to Mr. Frederic Harrison, whose opinions are much respected in England, the system of government by parliaments will not much longer remain in force. On this subject he speaks as follows:—

"The cardinal fact of our time is the exhaustion of the parliamentary system of government. Parliaments everywhere are passing into a stage of decadence, discredit, and servility. In Germany a parliamentary coup d'état has reduced the chamber to an office in which decisions of state which are decreed by the sovereign and a minister are registered with a formula which has been seen and approved.

"The same process is being applied in England to the mother of free parliaments, somewhat less openly, but quite as efficiently. Wars which might indirectly have brought us into collision or dispute with the two greatest nations in the world were begun behind the back of Parliament, almost without any explanation of their cause or object. Treaties were made with foreign powers such as might indirectly have shaken our whole commercial fiscal system to its foundation without any explanation to Parliament, and even while Parliament was offered a false explanation and wrong translation of an important document, the House of Commons was called upon to waive its most cherished privileges, including the keystone of the British constitution—the absolute control of taxation."

Parliamentary government being based on the recognition of popular rights, it follows that the political tendency of the times is to ignore the rights of the people, and return to some form of monarchy. It indicates a revival of the old struggle of the

masses against the classes. And the beginning of this struggle is as evident in America to-day as it is in Europe.

A "new interpretation of the second coming of Christ" is described by the Literary Digest of January 3. There have, says the Digest, been very many, including some of the foremost Christian teachers of our day, such as Spurgeon, Moody, A. J. Gordon, Newman Hall, etc., who have believed that Christ will come again personally and visibly. The "new interpretation" of the prophecy of this event is presented by the Rev. Dr. I. K. Funk, of New York City, in a pamphlet entitled "The Next Step in Evolution." It is an application of the doctrine of evolution to the Scripture doctrine of the second advent. The nature of the view which is thus produced appears in the following statement by this author: "Christ came the first time into men's vision by coming on the plane of their senses; he comes the second time into men's vision by lifting them up into his plane of spiritual comprehension." He then proceeds to a description of the successive steps, or stages, involved in the supposed evolution from inorganic matter, through the plant and animal spheres, to the present state of man's existence, from which the next state of his being, representing the fulfilled prophecy of the second coming, is to be evolved. "The spiritual man," he says, "that is, the physical basis of the life of the spiritual man, comes from the natural man and the kingdoms below him." This is exactly the opposite of the process described in the Scripture, which, with one voice throughout, declares positively that the spiritual man is from above, and not from beneath, and that the natural man cannot possibly give birth to anything spiritual, but on the contrary, that it is of the earth, and is destined to perish forever with earthly things. Dr. Funk's view is logical from the evolutionary standpoint, and shows us what sort of view of the great doctrine of Christ's second coming is made necessary by a belief in evolution, as now so generally taught. Happily, we do not hold to this doctrine of "science falsely so called," and are at liberty to believe that Christ's second coming will be a visible, glorious event, which will bring to all his followers immediate and complete deliverance from all things that have opposed and oppressed them in this life.

L. A. S.

Secretary Wilson, of the government Agricultural Bureau, sends out the comforting assurance that diseases of cattle will soon be banished from this country, as a result of the work being done by the agricultural department. We shall make note of the verification of this prophecy if it occurs.

## General Articles

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

### The Guiding Light

Bright was the guiding star that led,  
With mild, benignant ray,  
The Gentiles to the lowly shed  
Where the Redeemer lay.

But lo! a brighter, clearer light  
Now points to his abode;  
It shines through sin and sorrow's  
night,  
To guide us to our God.

O, haste to follow where it leads,  
The gracious call obey,  
Be rugged wilds or flowery meads  
The Christian's destined way.

O, gladly tread the narrow path,  
While light and grace are given!  
Who meekly follow Christ on earth  
Shall reign with him in heaven.

— Harriet Auber.

### The Signal of Advance

Mrs. E. G. White

It is an eternal law of Jehovah, that he who accepts the truth that the world needs is to make it his first work to proclaim this truth. But who is there that makes the burden of perishing sinners his own? As I look upon the professed people of God, and see their unwillingness to serve him, my heart is filled with a pain that I cannot express. How few are heart to heart with God in his solemn, closing work. There are thousands to be warned, yet how few consecrate themselves wholly to the work, willing to be or to do anything if only they may win souls to Christ. Jesus died to save the world. In humility, in lowliness, in unselfishness, he worked and is working for sinners. But many of those who ought to co-operate with him are self-sufficient and indifferent.

Among God's people to-day there is a fearful lack of the sympathy that should be felt for souls unsaved. We talk of Christian missions. The sound of our voices is heard; but we do not feel Christ's tender heart-longing for those outside the fold. And unless our hearts beat in union with the heart of Christ, how can we understand the sacredness and importance of the work to which we are called by the words, "Watch for . . . souls, as they that must give account." Heb. 13:17.

God is waiting for men and women to awake to their responsibilities. He is waiting for them to link themselves with him. Let them mark the signal of advance, and no longer be laggards in working out the will of the Lord.

Do we realize how large a number in the world are watching our movements? From quarters where we least expect will come voices urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up! Be quick to recognize and seize every opportunity and advantage offered in the turning of the wheel of providence. God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let his soldiers move forward to victory. Let there be perfect unity in their ranks. Let them press the battle to the gates. As a mighty Conqueror, the Lord will work for them.

Let the gospel message ring through our churches, summoning them to universal action. Let the members of the church have increased faith, gaining zeal from their unseen, heavenly allies, from a knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Those who place themselves under God's control, to be led and guided by him, will catch the steady tread of the events ordained by him to take place. Inspired with the Spirit of him who gave his life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that his omnipotence will supply their need.

God's servants are to make use of every resource for enlarging his kingdom. The apostle Paul declares that it is "good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth," that "supplications, prayers, intercessions, and giving of thanks, be made for all men." 1 Tim. 2:3, 4, 1. And James says, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:20. Every believer is pledged to unite with his brethren in giving the invitation, "Come; for all things are now ready." Luke 14:17. Each is to encourage the others in doing whole-hearted work. Earnest invitations will be given by a living church. Thirsty souls will be led to the water of life.

The apostles carried a weight of responsibility to enlarge their sphere of labor, to proclaim the gospel in the regions beyond. From their example we learn that there are to be no idlers in the Lord's vineyard. His servants are constantly to enlarge the circle of their efforts. Constantly they are to do more, never less. The Lord's work

is to widen and broaden until it encircles the world.

After making a missionary tour, Paul and Barnabas retraced their steps, visiting the churches they had raised up, and selecting men to unite with them in the work. Thus God's servants are to labor to-day, selecting and training worthy young men as co-laborers. God help us to sanctify ourselves, that by our example others may be sanctified, enabled to do successful work in winning souls to Christ.

We are nearing the close of this earth's history; soon we shall stand before the great white throne. Soon your time for work will be forever past. Watch for opportunities to speak a word in season to those with whom you come in contact. Do not wait to become acquainted before you offer them the priceless treasures of truth. Go to work, and ways will open before you.

At the day of judgment there comes to the lost a full realization of the meaning of the sacrifice made on Calvary. They see what they have lost by refusing to be loyal. They think of the high, pure association it was their privilege to gain. But it is too late. The last call has been made. The wail is heard, "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20.

Upon us rests the weighty responsibility of warning the world of its coming doom. From every direction, from far and near, are coming calls for help. God calls upon his church to arise, and clothe herself with power. Immortal crowns are to be won; the kingdom of heaven is to be gained; the world, perishing in ignorance, is to be enlightened.

The world will be convinced, not by what the pulpit teaches, but by what the church lives. The minister in the desk announces the theory of the gospel; the practical piety of the church demonstrates its power.

Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard. He is making experiments of grace on human hearts, and is effecting such transformations of character that angels are amazed, and express their joy in songs of praise. They rejoice to think that sinful, erring human beings can be so transformed.

As the third angel's message swells into a loud cry, great power and glory will attend its proclamation. The faces of God's people will shine with the light of heaven.

The Lord will fit men and women—yes, and children, as he did Samuel—for his work, making them his messengers. He who never slumbers nor sleeps watches over each worker, choosing his sphere of labor. All heaven is watching the warfare which, under apparently discouraging



circumstances, God's servants are carrying on. New conquests are being achieved, new honors won, as the Lord's servants, rallying round the banner of their Redeemer, go forth to fight the good fight of faith. All the heavenly angels are at the service of the humble, believing people of God, and as the Lord's army of workers here below sing their songs of praise, the choir above join with them in thanksgiving, ascribing praise to God and to his Son.

Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness, and relies wholly on the merits of the Saviour. God would send every angel in heaven to the aid of such a one, rather than allow him to be overcome.

The battle-cry is sounding along the line. Let every soldier of the cross push to the front, not in self-sufficiency, but in meekness and lowliness, and with firm faith in God. Your work, my work, will not cease with this life. For a little while we may rest in the grave, but, when the call comes, we shall, in the kingdom of God, take up our work once more.—“Testimonies for the Church,” Vol. VII.

### ***Building the Temple of the Lord***

In Zech. 6: 12, 13, we read: “Thus speaketh the Lord of hosts, saying, Behold the Man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.” As we read this, the mind involuntarily turns to the words of Christ in answer to the Jews who asked him for a sign to show that he had authority to drive the buyers and sellers and money-changers out of the temple rebuilt by Herod: “Destroy this temple, and in three days I will raise it up.” John 2: 19. Blind because of their unbelief, the Jews caviled, and said: “Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body,” a temple not made with hands.

From these last two texts we see that Jesus—The BRANCH—builds the temple of the Lord by the power of the resurrection. He was “declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead” (Rom. 1: 4); but he was just as much the Son of God before his resurrection as he was afterward; and hundreds of years before he was manifest in Bethlehem, he was sitting and ruling on the throne, “a priest forever after the order of Melchisedec.” Ps. 110: 1, 4. His own body

was the true tabernacle; his name is Emmanuel,—“God with us,”—and so in his manifestation in the flesh, just as truly as it will be on the new earth, the tabernacle of God was with men, and God did in very deed dwell on the earth.

But that which was, is now; for Jesus Christ is “the same yesterday, and to-day, and forever.” He says, “Lo, I am with you alway, even unto the end of the world.” Therefore the tabernacle of God is still with men, and he dwells with them; as we read: “What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.” 2 Cor. 6: 16. Thus not only the body of Christ,—that body which was born of Mary,—but all his people are the temple of God. “Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.” Eph. 2: 19-22.

The church as a whole is the body of Christ, but the same is true of each individual member. It is your body and mine, as well as that which was born of Mary, that God has prepared for him to dwell in and to offer as a living sacrifice. “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?” 1 Cor. 6: 19. Christ himself is the temple of God, and “if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” 2 Cor. 5: 17. Notice that it is when “the former things are passed away,” and he that sits upon the throne says, “Behold, I make all things new,” that the tabernacle of God is with men, and he dwells with them. Rev. 21: 1-5. But “now are we the sons of God” by the power of the resurrection, and that which in the world to come will be true of all creation is even now the case with the true believer. God dwells in those who receive Christ, working through them to reconcile the world unto himself, even as he did through Christ.—Present Truth.

### ***Christ's Intercession***

The ordinary notion of intercession is not the New Testament idea. We tend to limit it to prayer for others. There is no such thought in the New Testament use of the phrase. It is a great deal wider than any verbal expression of sympathy and desire. It has to do with realities, not withing for another, that some blessing words. It is not a synonym for ask-

may come upon him; but the intercession of the great High Priest who has gone into the holiest of all for us, covers the whole ground of all the acts by which, by reason of our deep and true union with Jesus Christ through faith, he communicates to his people whatsoever of blessing and grace and sweet tokens of ineffable love he has received from the Father. Whatsoever he draws in filial dependence from the divine Father, he, in brotherly unity, imparts to us. And that, the real communication of real blessings, and not the verbal petitioning for gifts, is what he is doing from within the veil. The great High Priest has “passed into the heavens,” and is “able also to save . . . to the uttermost . . . seeing he ever liveth to make intercession” for us.—Dr. Maclaren.

### ***Morsels***

Philip Giddings

1. He reaps hunger-crop who sows hunger-seed; for Laziness and Want are father and child.
2. Hereafter is after here. The After is the fruit that Here has borne.
3. It is not the length of your prayer, but its depth; not your logic, but God's love; not your grammar, but his grace. Though the sentence be broken, if it come from a contrite heart, it will not be despised, but prized.
4. You may have doctrinal lumber sky-heaped; that's no house. Nor can you build it with your tongue.
5. We may have heaven in our mouth, but until we get it in our feet, we do not get there. Not by talk, but by walk, saith The Follow-Me.
6. They are worse “who hold the truth in unrighteousness” than they who hold unrighteousness in truth.
7. “Take the kings away, every man out of his place, and put captains in their rooms.” 1 Kings 20: 24. The needs of the hour are for doers, not dudes. Those who are merely ornamental are out of place in life's stern battle. The dignity that cannot dig—soft men of soft raiment—must give way to those who will “endure hardness, as a good soldier of Jesus Christ.”
8. Better the road be rough if right, be safe though not soft.

“I see not a step before me,  
As I tread on another year;  
But the past is all in God's keeping;  
The future his mercy shall clear.  
And what looks dark in the distance  
May brighten as I draw near.”

“Think truly, and thy thoughts  
Shall the world's famine feed;  
Speak truly, and each word of thine  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble creed.”

# THE WORLD-WIDE FIELD

## My Trip to the Land of the Pharaohs

L. R. Conradi

That he might become more fully acquainted with the lay of the country, I accompanied Elder Wakeham to Upper Egypt, November 12. Our first stop was at Assiut, the leading city of Upper Egypt, with a population of about fifty thousand, where the American Presbyterian Mission had its headquarters. Their work is chiefly among the Copts, for whom they have labored many years. In this field they now have one hundred stations, twen-

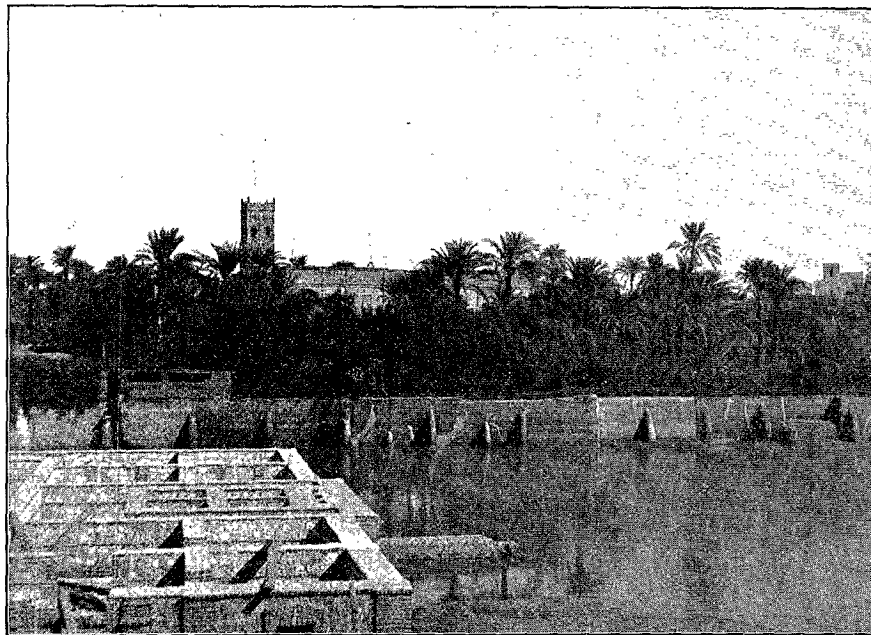
tution from the very beginning. She related to us many interesting and valuable facts about their work. At the time, their head physician was ill, but we formed the acquaintance of two young American doctors connected with the institution. We found one of them very busy in the free dispensary, which is open an hour or an hour and a half, daily, when he frequently treats as many as sixty cases, mostly persons suffering with sore eyes. They all seemed glad to know that we, too, contemplated doing medical missionary work, and we felt thankful that Dr. Keichline, whose

feet wide, and 100 feet high. The water can be dammed up to a depth of 65 feet. There are 180 locks in the dam, and it cost \$10,000,000.

Proceeding, we visited the home of Elder Awada, in Luxor. This city contains thirteen thousand inhabitants, three thousand of whom are Copts. Luxor, with Karnak a little to the north, and Thebes across the Nile, was the scene of the grandest work of the Pharaohs; and even to this day, there is no other building in the world that will compare with it in grandeur. The Bible mentions this ancient city under the name of No Amon (Nahum 3: 8), where the attention of Nineveh is directed to the fate of this "populous" city, situated on the channels of the Nile, whose strength was Ethiopia and Egypt, and whose helpers were Put and Lubim; and "yet was she carried away, she went into captivity," and was utterly destroyed. The mighty ruins of this city testify to the truthfulness of this prophecy, as well as to the words found in Jer. 46: 25 and Eze. 30: 14-16. God has indeed executed his judgments in No, and against its temples, which were wholly dedicated to the worship of the sun. We were glad indeed that while these ancient cities mentioned in the Word of God are in ruins, yet there are some honest ones near them, whose ears are open to present truth. Since my visit here last year, Elder Awada has had the joy of baptizing his own companion, and some of his relatives attended our Bible study there during the Sabbath.

While at Karnak, we saw the monument of victory erected by Shishak (1 Kings 14: 25) in commemoration of the defeat Rehoboam, king of Jerusalem, suffered at his hands. The monument shows Ammon, with his sword in his right hand, leading five rows of conquered cities with his left hand, typified by a ring and a prisoner, whose face very plainly reveals Israelitish features. Some of the names of the cities can still be identified. Thus these dumb stones testify to the truthfulness of the Word of God.

On Sunday we crossed the Nile to Thebes, the necropolis of ancient Egypt. Elder Awada had formerly been pastor of a company of Copts, who had united with the Presbyterian Church (there were about twenty in the company); and as we called upon them, they received us very kindly, and furnished us donkeys to go farther across the plain, up to the mountains where the elder of the company lived. They at once arranged for a meeting in the courtyard, and it was quite an interesting sight to see a number of men sitting down on the floor of the courtyard, while the women remained in the adjoining apartments, listening to the truths of the third angel's message. The old gentleman, who was glad to meet me again, charged me before I began the service, that I should present to them the Word of God, giving them his message for this



PRESBYTERIAN MISSION COLLEGE BUILDING, ASSIUT

ty-six churches, and ninety-seven schools. We were very kindly received by Dr. Alexander, formerly of Ohio, who is at the head of their school. There are several hundred students attending their large college here. We visited some of the classes, many of which are taught by American teachers.

The accompanying illustration is made from a view taken across the channel of the Nile. Among the palm trees may be seen the main college building; it can be identified by the tower rising above the surrounding villas. The building in the process of construction, in front, was begun by a wealthy gentleman, but after spending thousands of dollars in excavating, and laying the foundation, he died, and the building stands unfinished, much to the satisfaction of the hospital authorities, who are thus spared an unpleasant neighbor. We visited the hospital, and were cordially received by the matron, Sister Dorcas, an American lady who had been with the insti-

traveling expenses have been furnished by the Young People's Society, and whom we had invited to come to Egypt at once, would soon be with our little band of workers in this great field, to further assist in this important branch of the message. They wished us Godspeed in our work, and we, in turn, hoped that God would bless their efforts to help their fellow men.

From here we went to the new dam across the Nile. It consists of eight piers, the first and the last having three arches and a lock, while the other six have nine arches. Every arch can be closed by an iron lock, so that the whole river may be dammed up, and a good part of it can be diverted into different channels to water several provinces. But a still greater work is now being dedicated at Assuan, in the neighborhood of the First Cataract of the Nile. This is the greatest dam in the world. It is constructed of solid granite blocks. It is more than 6,400 feet long, by 88

time. Elder Awada translated my words from English into Arabic. I improved a part of the forenoon and afternoon in presenting the solemn truths for our day, and all seemed grateful for the privilege of listening to them. I believe that the seed sown will spring up in the near future. We also called upon several at their homes, and enjoyed their hospitality, and at the same time visited the ruins of the temples in the neighborhood.

Next morning we rode on donkeys away around the mountains, through a dreary waste of country, to see the sepulchers of the kings at Biban-el-Muluk, where the yellow-colored rocks narrow the valley down to a mere point. A terrible loneliness pervades this whole region, and it is unlike anything else in the Nile Valley. All life seems to be extinct. As we come up to the mighty rocks, we can perceive, here and there, a number of small

I originally planned to visit Palestine, Syria, and Constantinople, but the latest reports in the newspapers, and letters from our brethren, were of such a nature that I felt it unwise to attempt such a journey at that time. Not only was there a ten days' quarantine against all boats from Egypt, but, as the cholera had entered Palestine, there was a state of quarantine in the different towns. For several weeks the railway connecting Joppa and Jerusalem was not in operation, and there was five days' quarantine between the two cities, so that if one entered the country, after passing a two weeks' quarantine, he might spend almost as long a time in trying to get a steamer for the outgoing voyage. The cholera had decimated the population in the ancient land of the Philistines, around Gaza, and had also made its appearance in Joppa. Brother Jesspersson, of Jerusalem, wrote me that

was soon to be provided. While we may not understand the dispensations of providence in removing faithful workers as they are just entering their field, yet, on the other hand, we know that when such workers pass away at their post of duty, their reward is assured them in the courts above, and that they will soon be clothed with immortal glory.

Hamburg, Germany.

### *The Santal Mission in India*

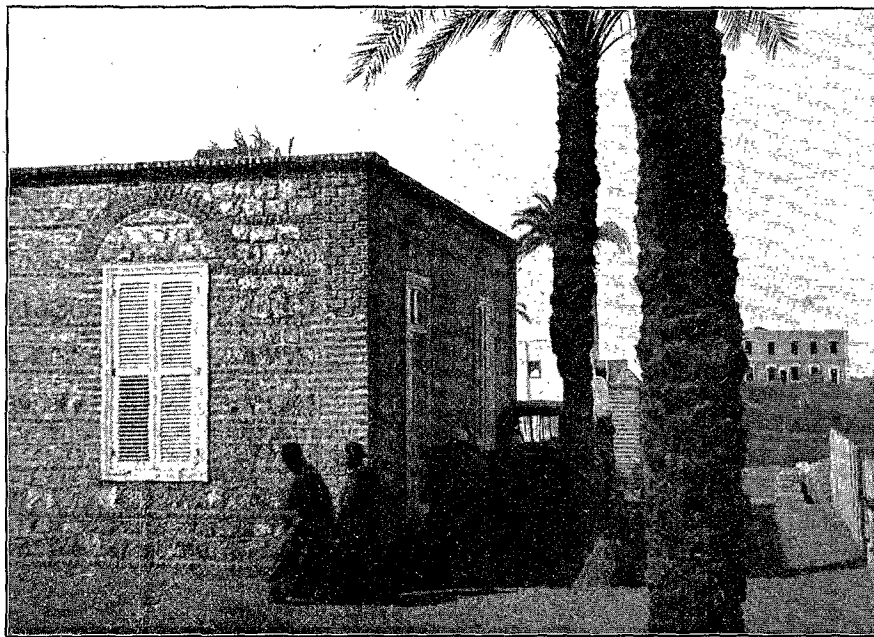
W. A. Barlow

We have just started another branch of our industrial work, aided by the district board, by planting fruit and other trees along the government roads around Simultala, which employs quite a number of poor villagers. For this I am thankful to God. This work I have secured through the kindness of a physician and missionary to the Indians, who lives about sixteen miles from us, and is very friendly and kind to us. He takes all our difficult cases into his hospital, and has helped us in different ways in pushing our work.

Last year we had only five papia fruit trees bearing, and this year we have nearly thirty bearing. For this again we thank our Heavenly Father.

During the past year a poor Indian jogi, or hermit, found his way here while on his journey to the heights of the Himalaya hills to spend the rest of his life in "meditation and communion with God," as he said. He has been reading the Bible more or less for forty years. He was formerly a school-teacher, and was educated in a missionary college near Calcutta. For the past twenty-five years he has lived a lonely life in the jungles, and this Simultala jungle life seems to have drawn him to us. He reads our books and papers very eagerly. He is waiting for Christ's second coming. Yesterday he volunteered to go out with our Santal preacher and myself, to preach and sing the gospel. At the close of our service, a poor Roman Catholic came home with us, and united in our evening service, singing the Hindi bhajans (hymns), and to-day he has been busy painting our district bullock van. The jogi wishes to accompany us in camp this cold season in our evangelistic tour. He witnessed earnestly yesterday before a crowd of Hindus and others, and volunteered to buy a Hindi bhajan for a Brahman in the crowd. We sold two copies—one to a Brahman, and one to the village postmaster.

Last night we were visited very late by the village watchman, bringing his little son, who had been stung by a scorpion, and was in great pain. I administered some remedies, encouraging them to pray to the great Healer; and this morning, when bringing back our lantern, he told us that his son was all right again. My son invited him to join in our morning service, and I was led to speak from John 3: 14-16.



FREE CLINIC (PRESBYTERIAN), ASSIUT

openings. Anciently, these were closed this had naturally made hard times up. These are the entrances to the sepulchers of the kings, and have been discovered within a few years. Up to date, no less than forty-one have been found. Although the Pharaohs dug hundreds of feet into the solid rock that they might secure a safe burial place for their bodies, yet it was all in vain; for robbers gained access to these tombs, and modern scientists are discovering the most hidden places; and while some rested safely for thousands of years in their dark, unknown sepulchers, laboriously cut out in the hard rock, to-day these tombs are being opened, and some of them are even lighted with electricity. These sepulchers date from the time of the Pharaohs, 1500-1100 B. C., during the rule of the eighteenth to the twentieth dynasties. On the other side of the mountains are the great temples, built in honor of the dead.

We again returned to Cairo, where we spent a few more days together.

for them. No tourists whatever were visiting Palestine, and on account of the quarantine, their supplies were cut off to a greater or less degree, so that the expense of living was rather high. On the other hand, fruit could not be transported to Egypt as usual, so it was rather high priced. These things show us the difficulties we shall have to encounter when pestilence and plagues multiply upon the earth.

Under the circumstances, we thought it best to leave Sister Weidmann at Cairo, until the quarantine would be lessened, so she could go on to Palestine; but as soon as I reached Germany again, I was informed by the brethren in Basel, that they had received a telegram stating that she was dying. A letter by Elder Wakeham, a few days later, confirmed her death. She passed away with inflammation of the bowels. Our medical missionaries in Palestine had long desired help, and we were so glad to think that it

This same man was near death's door last year, and we carried him here on a bed, and gave him some water treatments, and through God's blessing he is a fine, stalwart village watchman today, as strong as ever.

During the past few months we have had the pleasure of having with us a God-sent Santal evangelist. He is the only one I know of among the Santals who knows and keeps the Sabbath. He has been helping me translate six of our new tracts from Hindi and Bengali into Santali, and I hope that thousands more will be led by the Holy Spirit into the truth, through the reading of these tracts, comparing the same with God's Word, as I did. Brother Shaw has helped me to get six thousand printed—two thousand each of three kinds—"The Second Coming of Christ," "Signs of Christ's Coming," and "The Drunkard's Stomach." Three more are translated, and ready for the press as soon as our own press is ready for work.

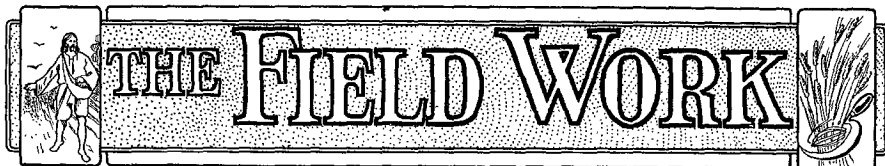
This is one of the most powerful and practical ways by which we can reach the minds of our dear Santal brethren, and the missionaries also. Pray that God will make these people ready and willing to read and meditate concerning the important truths therein, as we send the tracts by post, and circulate them personally. About twenty-five thousand English and vernacular tracts have been circulated in this province during the past year, besides a few thousand Dutch papers, which I placed among the Boer prisoners in the different camps in northern India during July. I trust the Lord will bless his own Word to the Boers and others.

Simultala, India.

### Mission Notes

Within less than thirty years the Rhenish Society will have gathered in the Toba country, Sumatra, 90 churches, 12,000 members, and 4,000 candidates under instruction, located in seventeen chief stations, surrounded by their branches.

The Christian life necessitates missionary work. You cannot help loving, caring for, and going to the lost, if there be within you the love of God. Therefore, I want to say that if you find you have no interest in missionary work, before you criticise it, go to some quiet place of soul communion with God, and let him criticise you, and you will discover that, somehow or somewhere, even if that life was there, it has become extinguished. For your own soul's safety test your relationship to God by your interest in this great work. Missionary work is the necessary outcome of Christian life. It is not a privilege of life—it is a necessity of life. Live the Christian life, and you are bound to be a missionary.—G. Campbell Morgan.



### South Africa

Kimberley.—Many times the work here has looked as if it would go down on account of financial difficulties, but the prospect now is the best it has ever been since we arrived here three years ago. Our bath and treatment rooms are rebuilt, at a cost of more than nine thousand dollars. A large share of the expense is paid, and the debt of six thousand dollars has also been paid. With our new treatment rooms comes an increased patronage from a better class of people. Our income for the past few months has been about six hundred dollars a month.

But what gives us great joy is that the medical side of our work is coming up rapidly. Calls are coming for medical treatment. Seven physicians are sending us patients. The great De Beers Company has voted to authorize its physicians to send its employees here for treatment, at the expense of the company. Openings are being made with the Cape police and the post-office clerks for our treatments at government expense. We have seen many remarkable cures lately. We are called to the homes of some of the best and most influential people, to give treatments; among these are government officials, members of the legislative assembly, merchants, and mine managers.

Our health remains good, although the summer heat is very trying. We are deeply interested in our work, and rejoice to see it extend. There is no other place so attractive to us as our field of labor. J. V. Willson.

### South America

The work is onward in South America. There are encouraging reports from every field. In a letter from Elder Ketrang, of Chile, he states that Sabbath keepers seem to spring up spontaneously, and adds that when the people there keep the Sabbath, they are not ashamed to make it known to others. A goodly number of canvassers have gone out in Argentina, and at present are devoting their time mostly to selling and taking subscriptions for *El Faro*. They are meeting with quite good success. Several have begun keeping the Sabbath as the result of the recent camp meeting and the work following. Since the meeting seven have been baptized, and several more are awaiting baptism. The last reports from Brazil were encouraging.

As evidence of the Lord's working,

I would especially mention the following cases: A young school-teacher from Germany heard the truth several years ago, and was favorably impressed with it, but did not obey. Shortly before our camp meeting a brother visited him, watering the seed sown. The school-teacher and his wife promised to attend the meeting. But owing to a misunderstanding of the time of the meeting, they did not come; so several of the brethren visited them to induce them to attend. Before the last Sabbath the woman came, and at once began to keep the Sabbath. Her husband succeeded in getting a half-day's vacation on Sabbath, and came at once to the meeting. During the services Sunday afternoon he was the picture of despair. As soon as the meeting closed, he left the ground. A brother followed him to the train, and tried to dissuade him from leaving, but could not. He went to the next city; and, since he was addicted to the use of intoxicants, it was feared that he would drown his conscience in drink. Instead, he sought a room, and there wrestled with the Lord that night in prayer. I met him at the train the next morning, a changed and happy man. Ere this reaches the readers, he will, with his wife, no doubt have been baptized. Although there is bitter feeling among his constituents against the truth, they have retained him as teacher another year. Since his conversion, he has discarded intoxicants, meat, and other unwholesome foods.

Several months ago a man in Brazil who drank freely and was a terror to his family, on the death of his son became very despondent, and left his home, desiring to go where no one knew him. Thinking that he would find Rio de Janeiro such a place, he went there. One day a brother who had known him years before, and probably the only man in that city who knew him, met him and invited him to his home. The man soon made this his home, and a little later he was converted, and began to keep the Sabbath. He was baptized while we were in that city. He has since returned to his family, and there is now a happy home. His wife, although unconverted, but now favorable to the truth, declares that he is completely changed, and rejoices in the fact.

A sister who had kept the Sabbath for some time, but could see no light in baptism, finally became discouraged, and because she could go no further with this people, thought she might as well remain away from our

meetings. This was her conclusion at the close of a Sabbath service. She rejoiced in her decision, and thanked the Lord for it. But when she was about to retire at night and to bring to the Lord her accustomed devotions, she found that she could not pray. Every burden of prayer, as well as thoughts for prayer, was gone. This greatly alarmed her. Not until she decided to continue to go with this people did she find relief, and with it came light on baptism. On our return to Rio de Janeiro, she was baptized, a happy woman.

To this we might add other equally interesting experiences. Truly, the Lord is in this work, and he is watching and caring for his own.

J. W. Westphal.

### Australia

Sydney.—For nearly two years we have been located in Sydney. Here and in the immediate vicinity are situated the principal portion of our people in New South Wales. Upon landing in Sydney in 1888, we found but one family and one sister keeping the Sabbath, and these had come from New Zealand. Now, regular Sabbath meetings are held in nine places within a short radius, and there are, I suppose, not far from four hundred Sabbath keepers. The cause has experienced its full share of adverse influences from without and within, but still it is onward, and is becoming more stable.

During the time mentioned, I have labored to establish and unify the work, to encourage and edify those who were for any reason cast down, to encourage our people in Christian work, and to extend the principles of truth by public and house-to-house labor. In this effort the Lord has graciously blessed and helped. Many who were halting and discouraged have been led into clearer light. A better condition of unity and confidence prevails in our churches, and numerous persons have fully accepted the truth. Missionary work has been in a measure revived, a successful church school has been maintained for two years, and the youth have had some attention. During 1902 I baptized about fifty believers, and several others are waiting an opportunity. These are mostly the fruit of sowing done by others than myself.

Sydney and the surrounding country present a fruitful field for gospel work. As the church arises and puts on her beautiful garments, God will be glorified. The work can best be done by unostentatious, patient efforts for individuals. The Lord would have us search for jewels. There are not a few here and there in this populous and beautiful center who are weighing these things. This has been a period of earnest and interesting work, in which many precious lessons of faith and confidence in God have come to us. Surely the Lord is in this work.

The flesh may often fail us, but he is faithful.

Just before leaving New South Wales I visited Engowra, a farming community two hundred and fifty miles inland. Here a brother had received the truth by reading "Great Controversy," which was sold him by a canvasser. About five years ago he made the trip to Sydney, and was baptized. Since then he has prayed for his family. I found them all,—four sons, four daughters, one son-in-law, and two daughters-in-law,—with two others, rejoicing in the truth. It was my privilege to baptize twelve of them. Except the father, none of them had previously seen one of our people. Engowra is on the border of starvation land. Beyond, the whole country is devastated by the awful drought, which is crushing the life out of man and beast.

Rather unexpectedly, the call came to take up work in Auckland, New Zealand, and the change has now been made. Our address is now Anglesea Street, Ponsonby, Auckland, N. Z.

G. C. Tenney.

### Superior Mission Field

Menominee, Mich.—During the week of prayer Elder H. R. Johnson and the writer spent the time with the north branch of the Stephenson church, near Wilson. They are located about forty miles from the Stephenson church proper. This makes it rather difficult to get a general attendance from the two divisions at the same time; and for this reason the Wilson branch desired to organize themselves into an independent church, at this important meeting. Therefore the meeting was appointed with the Wilson branch, that it might further develop, and thus prepare the church for organization.

When we began our meetings, we found that this branch of the Stephenson church was having an unpleasant experience on account of certain ones who had recently come among them, advocating unwarranted ideas of health reform, and being seemingly determined to force them on their brethren. This aroused opposition, and was paving the way for a division in the company. The radical party had been advocating some of the doctrines of Buddha instead of health reform from the standpoint of the Bible and the Testimonies. But when this doctrine was exposed, and the true principles of health reform set forth, all came into line, confessing their mistakes, and asking forgiveness of one another and of God. Then the Spirit of God came in more fully, and we had one of the most remarkable meetings I ever attended.

We held two meetings each day. These meetings were well attended. Most of these brethren and sisters are French- and Belgian-speaking people;

but we had interpreters, so that they could get the benefit of the instructions. The readings were highly appreciated, and had a good effect. And all, or nearly so, seemed to catch the missionary spirit, and were anxious to do all they could. On the last Sabbath during the week of prayer, the ordinances of the Lord's house were celebrated, and it was a remarkable day for us all. The good Spirit of the Lord came in, and we had a feast of good things. Harmony and unity prevailed. I never saw a greater manifestation of brotherly love.

This good spirit was very manifest the next day in the business meeting, when an organization was effected. This organization opened the way for the church to discipline those who had been walking unruly, and in the investigation of this matter we found that three members of the church had been using tobacco. Two confessed that it was wrong, and said they would give it up; but the other one, who had been using it for some time, declared that he would not quit, and asked to have his name dropped from the church record. But all were so deeply concerned in his welfare that it was suggested and agreed upon that he take another quarter to consider the matter and to pray, and that the church should do the same in his behalf.

After the organization an elder was ordained as the second elder of the church. Elder H. R. Johnson was present, and rendered valuable help in these meetings. I never saw more harmony manifested in the election of officers in all my experience. Truly the Spirit of God was present to unify the work. With one exception, all seemed to be happy in the Lord. Their hearts revived again by the presence of Christ, and they seemed to catch the missionary spirit, a spirit of labor. This church helped what they could by way of Christmas offerings, and are making a reform in the matter of paying tithes. It is a promising church. It has taken the name of the Wilson church.

The work in Menominee is prospering. We held a course of lectures here, November 21 to December 14. The attendance was rather small. If it had not been for the interest already awakened by the distribution of reading matter, visiting, holding Bible readings and parlor lectures, the attendance would have been limited indeed. To my mind this shows that it is an excellent plan to work up a good interest in this way before a public effort, if possible. Some of the business men took quite an interest in helping us to pay our hall expenses. One man paid me twenty dollars. Our receipts more than covered our expenses, for which we felt indeed thankful.

Elder H. R. Johnson and Brother F. J. Harris assisted in conducting



the meetings. In this city, as in many others, there is much prejudice against this closing message. And while we did not see any immediate result from the meetings, yet they opened the way for Bible work in the homes of some families, and further developed those with whom we had been reading. Five of these interested ones made a start at the beginning of the new year. Others are interested, and we hope soon to see them take their stand. Part of this success here is the result of the canvassing work done by Sister Elsworth, of Washington, D. C., who stayed with us last winter. She found a family who was ready for the truth, and arrangements were made at once for us to begin a course of parlor lectures and Bible studies. This lady accepted the message. Then she began to plan for us to give the light to some of her relatives. This was done, and six others have accepted present truth. It is safe, I think, to count on about twelve at the present time. To the Lord be all the praise.

During the week of prayer the company here gave about ninety-two dollars for Christmas offerings. The husband of the lady who accepted the Sabbath last winter, handed us fifty dollars. He is in good circumstances, and is a very generous-hearted man. He is convinced of the truth, but the way does not seem clear for him to close his stores on the Sabbath. May the Lord bless the work all along the line.

M. W. Lewis.

### Washington, D. C.

My first work in the capital city was begun June 20, 1890, and closed July 6, 1891. Through all the years I was in England, I looked back upon that year as one of the pleasantest and most successful in all my experience. I was impressed then that a great work was to be done in the nation's capital before the end should come. After I had lived more than a quarter of my life in England, I reached my old home in Mt. Pleasant, Iowa, Feb. 1, 1902. I had hoped to work for a time in my native State, but a few days after my arrival I was requested by the General Conference Committee to resume labor in my last American field, Washington, D. C. I reached this city, May 8. The tent meetings held here have been quite successful, notwithstanding some of the greatest difficulties I ever met in my work were encountered here. Had I not believed in the resurrection of the dead and the life everlasting, I should have been strongly tempted many times to leave the work. Nevertheless, after every conflict the Lord has given victory, for which we thank him, and take courage.

A visit from Elders H. W. Cottrell and W. A. Spicer, which was reported in the Review of recent date, greatly

helped the situation here. We feel absolutely sure that a thrilling, a tremendous crisis in the work here and for the nation, is opening up. The cords are being more tightly drawn around our people in government employ. I have just heard (January 5) that the Sunday law which failed during the last session of Congress is again to be pushed forward.

After the hearing before the District Commissioners on May 27 last, the Secular Society invited me to address them at some future date. The address on the United States in prophecy was given January 4, before a full representation. Among those present and taking part in the discussion which followed the address was General Birney, who at one time several years ago presided at a mass meeting held to oppose the Blair Sunday Rest Bill and the Breckenridge Sunday law. He spoke of the position of Seventh-day Adventists on religious legislation, and of Elder Jones's hearing on the Sunday Rest Bill, in the highest terms, and said he had received more help from the Sentinel than from any other publication. The discussion as a whole was most friendly, and I can but believe that in this society, professedly agnostic and infidel, there are many liberal, honest souls, who will yet see the light of the saving truth, and accept it.

Among the members of this society was a venerable gentleman who had been for seven years a believer in the advent message of 1844. Like so many others disappointed, he had given up all hope, and was drifting toward eternity without the chart or compass or the anchor that reaches to that within the veil. He said that he regretted that he could not believe as he once did. Others expressed regret that the simple faith of childhood had gone out of their lives. Never have I felt a greater interest than in these unbelievers, and never have I realized the Lord's help more than on this occasion. In my closing talk in reply to their criticisms, I told them that they would remember that the old Book had warned them of the impending danger, and when they were writhing in the terrible grip of the coming religious monopoly, they would remember what God's Word had said to them that day. After the meeting there was the utmost good will manifested. One gray-haired man, with a strong pressure of the hand, said, "That's right, hold to the old Book, the only hope." Several said that they realized the great crisis before us, and that it was very near; others asked where our church was situated, and promised to come to our services. I rejoice to believe that the seed sown here is not lost, but will some day bear eternal fruit.

On the same day at our church I learned that a gentleman who has

often attended our meetings, and is deeply interested, is a daily personal attendant of President Roosevelt, and was assured that thus a personal interview with the president on almost any day would be possible. Should necessity arise, as it surely will soon, this open door would prove to us most valuable. I am sure this providence is significant. The Lord is certainly going out before us in many ways, and he will give grace and wisdom to us to follow on into his eternal light and glory.

J. S. Washburn.

Seventeen years ago the first Protestant missionary arrived in Korea. The following year the first convert was baptized, and one year following the first Protestant church—Presbyterian—was organized, with twenty members. To-day Korea has over twenty thousand men and women who have cast away their idols, and worship God. The zeal and genuineness of Korean Christians in building churches and spreading and supporting the gospel is a lesson to older Christians. A peculiar feature of the work in Korea is that it is self-supporting. No missionary in Korea at the present time has a single pastorate. The majority have all the way from fifteen to thirty churches under their care, the natives carrying on the local work.

## Silent Messengers

Our Books, Tracts and Periodicals

E. R. PALMER :: :: Editor

### An Open Letter

From Mrs. E. G. White to All Who Love the Blessed Hope

We hasten to place this letter in your hands, for it is indeed a very precious one. It comes as a most timely admonition to stir us up to the work which must be finished without further delay.

Our hearts thrill with joy as we read the cheering words, "I have been instructed that the canvassing work is to be revived, and that it is to be carried forward with increasing success; and a blessing will attend those who engage in it with earnestness and diligence." Bless the Lord for this assurance and promise! Our hearts respond, "Amen, even so, it shall be revived." And let all the people say, "Amen."

"Forward to the world," must be our motto. Scores are offering themselves for service across the seas. There was never before such a movement among us toward foreign lands. The "sound of a going" is heard. Let

\*This letter is printed in a small leaflet, envelope size, and can be obtained free from all our publishing houses and tract societies.

E. R. Palmer.

us be up and moving. We call upon our dear people to respond to this appeal by a full consecration to the good work, that all Israel may be on the march for the goodly land. May God bless you is our prayer.

General Conference Committee.

"Elmshaven," St. Helena, Cal.,

Dec. 6, 1902.

Dear Brethren and Sisters: The new year is just before us, and plans should be laid for earnest, persevering effort in the Master's service. There is much to be done to advance the work of God. I have been instructed that the canvassing work is to be revived, and that it is to be carried forward with increasing success. It is the Lord's work, and a blessing will attend those who engage in it with earnestness and diligence.

I thank my Heavenly Father for the interest that my brethren and sisters have taken in the circulation of "Christ's Object Lessons." By the sale of this book great good has been accomplished, and the work should be continued. But the efforts of our people should not be confined to this one book. The work of the Lord includes more than one line of service. "Christ's Object Lessons" is to live and do its appointed work, but not all the thought and effort of God's people are to be given to its circulation. The larger books, "Patriarchs and Prophets," "Great Controversy," and "Desire of Ages," should be sold everywhere. These books contain truth for this time,—truth that is to be proclaimed in all parts of the world. Nothing is to hinder their sale.

The effort to circulate "Christ's Object Lessons" has demonstrated what can be done in the canvassing field. This effort is a never-to-be-forgotten lesson on how to canvass in the prayerful, trustful way that brings success.

Many more of our larger books might have been sold if church members had been awake to the importance of the truths these books contain, and had realized their responsibility to circulate them. My brethren and sisters, will you not now make an effort to circulate these books? and will you not bring into this effort the enthusiasm that you brought into the effort to sell "Christ's Object Lessons"? In selling this book many have learned how to handle the larger books. They have obtained an experience that has prepared them to enter the canvassing field.

Sister White is not the originator of these books. They contain the instruction that during her life-work God has been giving her. They contain the precious, comforting light that God has graciously given his servant to be given to the world. From their pages this light is to shine into the hearts of men and women, leading them to the Saviour. The Lord has declared that these books are to be scattered throughout the world. There is in

them truth which to the receiver is a savor of life unto life. They are silent witnesses for God. In the past they have been the means in his hands of convicting and converting many souls. Many have read them with eager expectation, and, by reading them, have been led to see the efficacy of Christ's atonement, and to trust in its power. They have been led to commit the keeping of their souls to their Creator, waiting and hoping for the coming of the Saviour to take his loved ones to their eternal home. In the future, these books are to make the gospel plain to many others, revealing to them the way of salvation.

The Lord has sent his people much instruction, line upon line, precept upon precept, here a little, and there a little. Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light. O, how much good would be accomplished if the books containing this light were read with a determination to carry out the principles they contain! There would be a thousandfold greater vigilance, a thousandfold more self-denial and resolute effort. And many more would now be rejoicing in the light of present truth.

My brethren and sisters, work earnestly to circulate these books. Put your hearts into this work, and the blessing of God will be with you. Go forth in faith, praying that God will prepare hearts to receive the light. Be pleasant and courteous. Show by a consistent course that you are true Christians. Walk and work in the light of heaven, and your path will be as the path of the just, shining more and more unto the perfect day.

Take the books to business men, to teachers of the gospel, whose minds have not been called to the special truths for this time. The message is to be given "in the highways,"—to men who take an active part in the world's work, to the teachers and leaders of the people. Thousands can be reached in the most simple, humble way. The most intellectual, those who are looked upon as the world's most gifted men and women, are often refreshed by the simple words of one who loves God, and who can speak of that love as naturally as the worldling speaks of the things that interest him most deeply. Often the words well prepared and studied have but little influence. But the true, honest expression of a son or daughter of God, spoken in natural simplicity, has power to open the door to hearts that have long been closed against Christ and his love.

Let no one think that he is at liberty to fold his hands and do nothing. That any one can be saved in indolence and inactivity is an utter impossibility. Think of what Christ accomplished during his earthly ministry. How earnest, how untiring, were his efforts! He allowed nothing to turn him aside from the work given him.

Are we following in his footsteps? He gave up all to carry out God's plan of mercy for the fallen race. In the fulfillment of the purpose of heaven, he became obedient unto death, even the death of the cross. He had had no communion with sin, had known nothing of it; but he came to this world, and took upon his sinless soul the guilt of sinful man, that sinners might stand justified before God. He grappled with temptation, overcoming in our behalf. The Son of God, pure and unsullied, bore the penalty of transgression, and received the stroke of death that brought deliverance to the race.

(To be concluded.)

## Special Notices

### South Lancaster Academy Corporation

Notice is hereby given that the South Lancaster Academy Corporation will hold its twentieth annual session at South Lancaster, Mass., Feb. 9, 10, 1903, for the purpose of electing officers and a board of trustees for the ensuing year; and to transact such other business as may properly come before the stockholders. The first meeting will be held February 9, at 4 p. m.

Hampton W. Cottrell,  
Wilbur L. Payne,  
Albert E. Place,  
Rufus A. Underwood,  
George B. Thompson,  
John W. Watt,  
Orvil O. Farnsworth,  
Henry C. Basney,  
J. Edward Jayne,

Trustees.

For Sale.—Two and one-fourth acres near Mt. Vernon Academy, now in strawberry plants. Also nicely located for building purposes. Price reasonable. Address J. R. Penn, Mt. Vernon, Ohio.

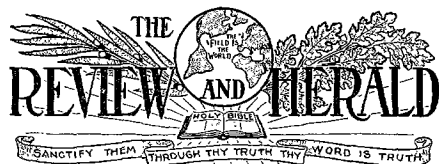
For Sale.—New 4-room house, 1¼ acres land, ¼ mile from best church school in State; price, \$400, mostly cash. Also 160 acres rice and corn land near great oil field, now \$37½ an acre, 1-5 cash. This property will rent for 15 per cent net. Wish to sell, in order to go as missionary farmer to Mexico. Address Joseph Clark, Welsh, La.

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BATTLE CREEK, MICH., JANUARY 20, 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.

Marching columns of unemployed men have now become a daily feature of the sights in London's streets, says a dispatch from that city. The situation is causing much uneasiness.

We would call the attention of the readers of the Review to Brother H. F. Phelps's tracts, mentioned in the Review of December 30, under the heading "Let a Few Crumbs Fall This Way." By mistake his address—118 W. Minnehaha Boulevard, Minneapolis, Minn.—was not given.

### Week of Prayer Readings

We still have a small supply of the English Week of Prayer Readings, which we will be glad to send to any one who can use them. Address Mission Board, 267 W. Main St., Battle Creek, Mich.

### The Weekly Reminders

The secretary from one of the Western conferences writes: "I believe the weekly offering envelopes to be a forward move in the right direction, and only regret that it was not carried into effect long ago. As the result of placing the envelopes regularly each week in the hands of our few members, we now have for the past quarter's effort an offering of \$9.80 for missions—just \$9.80 more than the usual offering. I hope the plan may be continued; am sure there is a blessing in it."

### The British Sanitarium

This week's Review sounds the first note in what we hope will be a very successful call for help for the purchase of a sanitarium for Great Britain. The cut on the first page gives a view of the exterior of the buildings. The article which deals with the sanitarium describes the interior and the furniture. It also gives information regarding other points of interest.

Before the offering for the purchase of this sanitarium is taken, Sabbath, February 7, we shall give more information regarding not only the needs, but also the encouraging prospects of the British field. In the meantime, let all our brethren and sisters pray and plan for generous offerings for the British sanitarium.

## The Work with "Christ's Object Lessons" in the Lake Union Conference

Now that an earnest effort is to be made in every conference in the United States to finish the work with "Christ's Object Lessons" before the next General Conference, I appeal to our brethren and sisters in the Lake Union Conference to take hold of this work with great zeal. It would be a great pleasure to me to visit the different conferences in the interests of this work, but I am obliged to visit Mexico at this time. I am glad, however, that I can announce that Brother Magan has consented to take my place in this line of work. It is very difficult for him to take up this work, but he will do so. He will visit any State and any church in the union conference which the presidents of the different conferences may request him to visit.

I most sincerely hope than an earnest and successful effort will be made in our conference. This work must be closed up this winter.

A. G. Daniells.

### Washington, D. C.

We express our sincere thanks for the generous donations given to the work in the capital city by the members of the Battle Creek church in their hour of need. We earnestly request that all readers of the Review send in cash donations at once to help us meet the payment of \$2,500, January 29. One tenth of that amount is not yet in sight with which to meet that payment. But we believe that the Lord, who has begun a good work here, will complete the work. May all view the situation as the Lord views it, then we shall have, according to his promise, all our need supplied.

J. S. Washburn.

### Donations for Washington (D. C.) Church

Previously acknowledged, \$144.25.

Grace Amadon, \$2.00; A. C. Bourdeau and wife, 1.50; D. T. Bourdeau and wife, 2.00; a friend, 1.00; a friend, 2.00; Elliott Teeter, .50; E. McKelney, .25; Mrs. Causins, .25; Orlando Burdick, 1.00; M. Stringham, 1.00; Mrs. H. C. Stevens, 1.00; Geo. H. Robinson, Jr., 1.00; T. C. Graham, 1.00; a friend, 1.00; Brother Bickle, .25; Lucinda Hev, .50; a friend, 1.00; Mr. and Mrs. N. Staines, 1.00; E. A. D. Goodhart, .10; Mrs. A. M. Burden, .50; Mrs. C. Perry, .50; a friend, .50; Bert Stondeol, .50; D. K. Royer, .75; L. A. Kaun, 1.00; Mr. and Mrs. C. M. Krater, 1.00; a friend, 1.00; a friend, 1.00; Mrs. Pooler, 1.00; Archie Truman, 1.00; T. A. Birer, 1.00; B. D. Embury, 1.00; Mrs. J. N. Watros, 1.00; F. E. Ghuler, 1.00; Mrs. L. W. Crandall, 1.00; I. and E. Hughes, 1.00; A. O. Cope, 1.00; Mrs. Julia M. Rhodes, 2.00; D. M. Martin, 2.00; H. C. Winebrenner and wife, 2.00; J. Q. Foy, 2.00; Flora Van Pelt, 2.00.

## Tract Campaign Notes

Before the special tract campaign began, the Pacific Press was sending out tracts at an average rate of 42,000 pages per day.

Letters from many conference presidents indicate that there is a vigorous response all along the line to the call for a revival of the "old-time tract work."

During the past two weeks the Review and Herald has received orders for about 100,000 copies of the new tracts, and doubtless the Pacific Press has orders for at least an equal number. Three million two hundred thousand pages in two weeks is a good beginning. Let the good work go on; and may the Lord greatly bless his people.

One very practical conference president has written us that he does not want to see a "revival of the old-time method" of buying thousands of tracts to stack up in the State depository unsold. Surely that was a bad "method;" but do not be discouraged by it. You can improve upon that way of doing by securing the tracts and scattering them.

Elder R. A. Underwood, president of the Pennsylvania Conference, has written a stirring letter to every church and company in that State, urging immediate organization for active work in distributing literature. Such an appeal ought to arouse every Sabbath keeper in Pennsylvania. We hope to publish Elder Underwood's suggestions on church work in our next issue.

The Bible says of the righteous that they rest from their labors, but their works follow them. This is true of the old Review and Herald Office. It rests from its labor, but its work still lives in the hearts and hands of God's people. If every Seventh-day Adventist will do his best to scatter the printed page, the good work can become greater than ever before. Institutions are perishable, but our labor of love is eternal.

When the fire burned the plates of the new tracts, we reproduced the copy for the first one of the series, "We Would See Jesus," and sent it to the Pacific Press, with the request that they bring it out as soon as possible. In response they took it immediately in hand, made an original cut for the first page, set the type, sent it to press, and posted to us a sample copy in twenty-four hours after the manuscript was received. Who among the people will do as prompt, quick work in distributing the tracts?

E. R. Palmer.