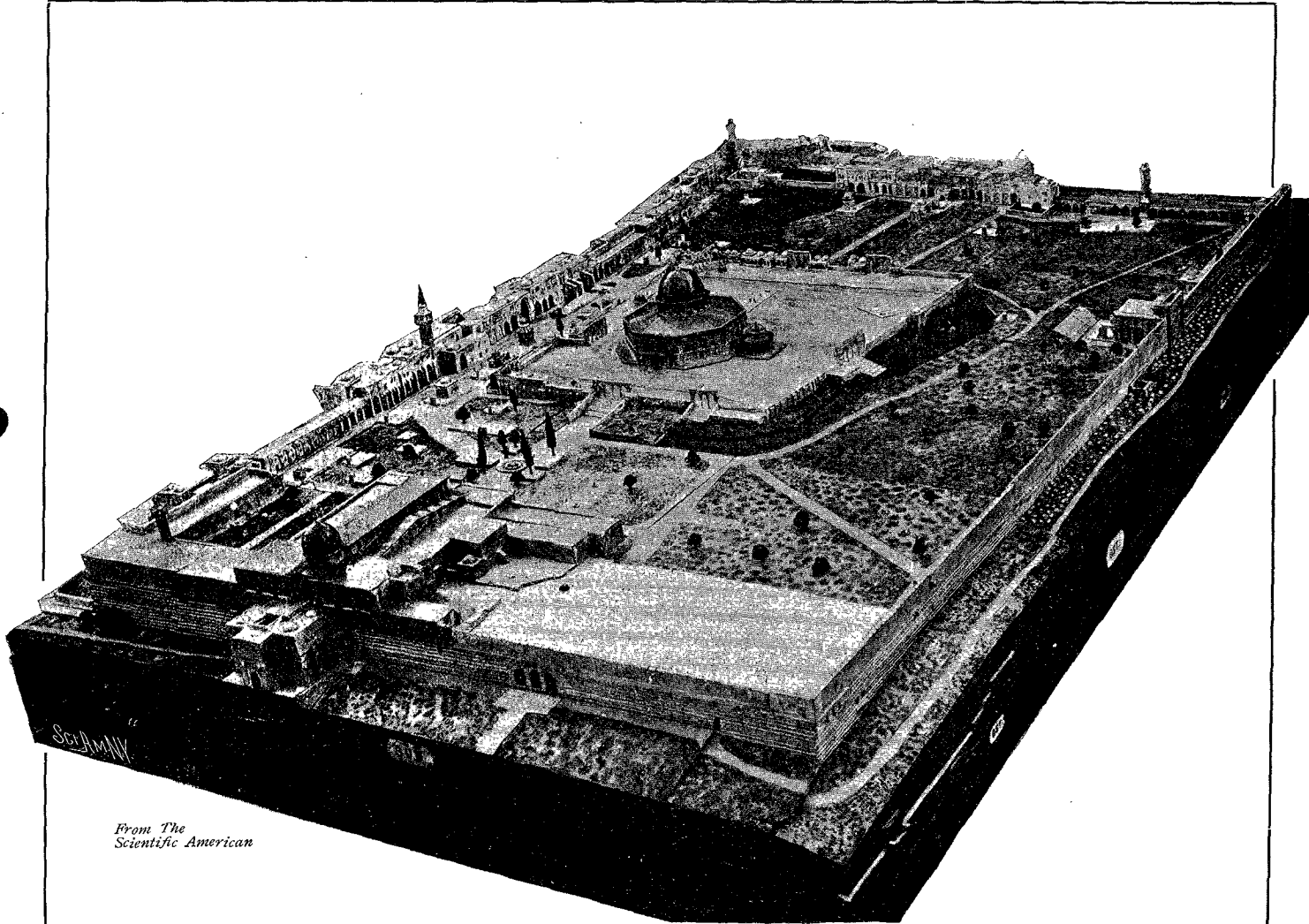


The Advent REVIEW And Sabbath HERALD

VOL. 80

BATTLE CREEK, MICH., TUESDAY, FEBRUARY 24, 1903

No. 8



*From The
Scientific American*

MOUNT MORIAH AS IT IS TO-DAY

THIS third picture is from a photograph of the model of the temple site as it now appears. Here the mosque of Omar has taken the place of the house of the Lord. "The first building within the inclosure is the Aksa mosque, and close to it the mosque for women, once the armory of the Knights Templars. The great mosque shows traces in its architecture of all the phases of ownership it has seen — Byzantine, Crusader, and Saracen." A comparison of the three pictures which have now been printed will make an interesting study. "It is impossible to know in certain instances the exact architecture of the buildings, but all are agreed that Dr. Schick's models represent with marvelous ingenuity and faithfulness the great and ancient worshiping places that have stood upon the famous temple site at Jerusalem."

Publishers' Page

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NEXT week we will begin a special sale of slightly damaged foreign books. What has been said of the English books relative to the extent of the damage of the books offered as damaged stock, is true of the foreign books. All books offered at the reduced prices are about as good as new. The injury is just enough to spoil their sale for new books. They are all just as good as books usually are after being used a short time.

This will be an excellent opportunity for our foreign people to secure a good collection of our best books in their own languages for personal and missionary purposes.

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This special sale of the slightly damaged books will open the way for many to secure a good collection for missionary work.

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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Faith which was once delivered
unto the Saints"

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Editorial

I Know

THERE are some things worth knowing. It means life and salvation to be able to say of some things, "I know." Job could say, "I know that my Redeemer liveth." Paul could say, "I know whom I have believed." The blind man could say, "One thing I know, that, whereas I was blind, now I see." Martha could say of her brother who had fallen asleep, "I know that he shall rise again in the resurrection at the last day." It is not presumption to speak positively concerning the things of the kingdom of God, when our experience with them is a real one. Jesus spoke in this way. He said to Nicodemus, "We speak that we do know, and testify that we have seen." A positive testimony, emphasized by a consistent daily life, may have more influence to win souls to Christ than many eloquent sermons. Let us seek that acquaintance with Christianity and its author that we may be able to say, as did these believers of old, "I know."

Doing the Work

It is encouraging to note the response which is being made to the call to service. Conference organizations, churches, people,—all are giving their most earnest attention to the actual work to be done to spread the warning message. There is a decided feeling that a definite message ought to be given to the world, and that it ought to be given quickly. There is certainly abundant reason for such a feeling. Mark the signs of the times. Observe how rapidly the whole spirit of things is changing. Very significant is the daily drift of affairs now,

and the prophecies are being rapidly fulfilled. Notable developments both in the church and in the world emphasize the demand for the giving of this gospel message with great clearness and power. By distributing the literature which deals in a forcible way with the situation as it is, and pointing out the one only way of deliverance from it, all believers can have a direct part in this great work. Why should not we plan definitely to bring these issues directly to the attention of *all* the people? Millions of people are in perplexity as to the meaning of the present situation, and they are groping for the light. This message explains the past, throws light upon the present, and gives a clear lead for the future. Then let us give the message. Let the preachers preach it with definiteness and power. Let the literature, from the penny tract to the large bound books, be circulated everywhere. Let the churches be lights in their communities, each member following the example of Jesus, "who went about doing good." Let us rise up as one man to do this work. And while heartily responding to this call, let us remember that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." So we must be filled with the Spirit in order to do the work. "The heavenly universe is waiting for channels through which the tide of mercy may flow throughout the world. The same power that the apostles had is now for those who will do God's service." What a blessed assurance! Let us be the channels.

Jehovah—Saviour

At the beginning and at the close of Psalm 104, which has been recently studied in our Sabbath schools, there is the exhortation, "Bless Jehovah, O my soul." The whole Psalm sets forth the greatness of Jehovah, and his constant care over the works of his hands. Its purpose is to make us acquainted with the God who is "very great." He is the Creator of all and the Upholder of all. In him and through him all his creatures live. The earth trembles at his look, and the mountains smoke at his touch. This is Jehovah, the God of all the earth. But every revelation of Jehovah is made through his Son. "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

"All things were made through him; and without him was not anything made that hath been made." This Son, "through whom also he made the worlds," is represented as "upholding all things by the word of his power." The name given to this Son, before he was born into the world, was "Jesus," and the reason for announcing this name was given in the statement, "For it is he that shall save his people from their sins." "Neither is there any other name under heaven, that is given among men, wherein we must be saved." This is "the name which is above every name." But this name "Jesus" means "Jehovah is salvation." This can be easily seen by remembering that "Jesus" and "Joshua" are the same in the Greek (see Heb. 4: 8, text and margin), and that "Joshua" is the contracted form of "Jehoshua," which is compounded of "Jah" (an abbreviated form of "Jehovah") and "Hosea," meaning "salvation." Thus the very name "Jesus" given to the Son of man indicates that he is the revelation in the flesh of the "Jehovah" of the Old Testament. It follows, then, that whatever is said of the greatness of Jehovah in the Old Testament is a revelation of the greatness of the Saviour "who gave himself for our sins." With this view of it, we may find in the Psalms much to encourage us to put full confidence in "Jesus" as one who is abundantly able to save.

Former Things—Seventh Paper

WE were about to tell why no Seventh-day Adventist can fix any time for the coming of the Lord, when the article reached its prescribed limits, making it necessary to throw these thoughts over to the present number.

By the development of light on the subject of the sanctuary, the exact spot on which our feet then stood, in the prophetic journey, was thrown into clear and definite light. The light was advancing; and our duty was to advance with it. The admonition of the Saviour is, "Walk while ye have the light." The definite point of time necessary to enlist and infuse the whole heart of the people in the great crisis we had reached in our experience, had been passed. But, best of all, we had not been obliged to lie down in despair; for nothing had failed in all the prophecy. The cleans-

ing of the sanctuary had begun. A new epoch had opened in the heavenly world, and among the holy angels. Time was prolonged to dwellers on the earth, and a new work was opened before us; and those holy beings who are sent forth to minister for them who shall be heirs of salvation had occasion to regard with new interest those whom they were trying to assist in the heavenly journey. We had entered the patience of the saints; and that, we have seen, was a period of absolute indefiniteness.

And how do we know that the period is so indefinite?—Because when Christ entered upon the work of cleansing the sanctuary, he entered upon a division of his work which he does not perform at random and intermittently, but accomplishes once for all, and hence goes on with it till he has interceded for the last being who will accept the offers of his grace, or would accept of them, however much longer they might continue; so that there would be no object to be gained by prolonging the work to any further extent. From this it will be seen that the patience of the saints continues uninterruptedly till the Lord appears. It is called "the patience of the saints" because they are left in uncertainty as to the time. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Mark 13:32. It seems that the Father retains the knowledge of this point in his own power. But the time is coming when even this point will be known by the saints themselves. Under the heading "Deliverance of the Saints," in "Early Writings," pages 145, 146, we read: "And as God spoke the day and the hour of Jesus' coming," etc. From the same work, we read again, "Time has not been a test since 1844, and it will never again be a test."—Page 64. Thus we see that definite time can never be fixed for the Lord to come; and the danger of repeating the mistake of 1844 is forever removed. And we see the reason why: while Christ is in the sanctuary engaged in his solemn work, only the Father knows the hour of Jesus' coming, and only he can make it known. But there is nothing to prevent his doing this if he sees best to do so. However, this point will never again be a test among men. Hence any theory which claims to present ability to fix a time for the Lord to come, is *not* present truth, and we are not to give any attention to it.

And yet the very uncertainty that surrounds the subject is made a plea for watchfulness, which for its thrilling importance has no parallel in any other portion of Scripture: "Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping." Mark 13:35. These ex-

pressions can not apply to the visible appearing of Christ in the clouds of heaven, with all the appalling circumstances that will accompany that event; for, as described in Rev. 6:14-17, every island and mountain will be moved out of their places, and kings, and the great and mighty men of the earth will be imploring the rocks and mountains to fall on them and hide them "from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" None at that day will be in danger of being caught sleeping. But these expressions can, and do, apply to that supreme hour of importance to the Christian when probation ends, the work in the sanctuary is finished, and Christ comes forth to pronounce the everlasting blessing upon his people.

With the light upon the sanctuary, new views of our work among men opened before us. We recognized the time when the sanctuary should be cleansed as the time when the temple of God should be opened, as brought to view in Rev. 11:19. And the point that most forcibly arrested our attention in that scripture was that there was seen in his temple the ark of his testament. As given in the Revelation the expression is: "And there was seen in his temple the ark of his testament." Every fundamental principle brought to view in a work of reform is sure to evoke a storm of opposition, which rages with virulence and fury against those who are carrying on the work of reform. The work of the Lord now touched a vital point, on which the great enemy of all truth was extremely sensitive. And well he might be. It attacked the fundamental principles of his government. It is the very point on which he has labored from the beginning of sin to seduce and mislead mankind. We can imagine the powers of darkness consulting together whether such a work as this shall be allowed to go on quietly, or whether an effort shall be made to stop it. Such a work will certainly be opposed. So all the powers of darkness were summoned to the strife. The work was noted in the prophecy in these words: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. This language means war, fierce and persistent, by all the weapons that Satan can command, with all his experience and his trained powers for evil.

In this warfare the great issue is joined between the powers of light and darkness. We may be sure that Satan will not calmly suffer those who are opposing him to override the principles of his government. There will be a desperate struggle, and war to the finish on

this point, by all the arts and sophistries and deceptions at his command. The serpent is described as casting out of his mouth water as a flood to cause the adherents to the truth to be swept away. But God has weapons to match all those of the powers of darkness. All he has to do is to cause the earth to open her mouth (Rev. 12:15, 16) and swallow up the flood, as the earth opened her mouth and swallowed up Korah, Dathan, and Abiram, as they rose up against the work of Moses. Thus all opposition to the work of the Lord easily comes to naught, no matter from whom the opposition comes. It may come from princes and men of renown; but the Lord is no respecter of persons. The people must stand true to their colors. U. S.

The Threefold Message of Rev. 14: 6-12

"Unto Every Nation"

THIS threefold message is not a mere local movement. This message is not an American message. All the world is included in this proclamation of "the everlasting gospel." The statement is very explicit. The angel was seen "flying in mid heaven, having an eternal gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people."

It may be worth while to notice how clearly this scripture was fulfilled in the preaching of the advent message in the years previous to the expiration of the time in 1844. The following extracts are found in the "Rise and Progress of Seventh-day Adventists," by Elder J. N. Loughborough:—

"E. R. Pinney, of Seneca Falls, N. Y., a devoted Baptist minister who gave his life to the proclamation of the advent doctrine, said: 'As early as 1842, second advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains. . . . The commanders of our vessels and the sailors tell us that they touch at no port where they find this proclamation has not preceded them, and frequent inquiries respecting it are made of them.'

"William Miller, in speaking of the extensive spread of this 'cry,' said: 'One or two in every quarter of the globe have proclaimed the news, and all agree on the time,—Wolff, of Asia; Irving, late of England; Mason, of Scotland; Davis, of South Carolina; and quite a number in this region, are, or have been, giving the cry.'

"Elder Joseph Marsh, in his advent paper entitled the *Voice of Truth*, January, 1845, said: 'The everlasting gospel, as described in Rev. 14:6, 7, has been preached to every nation, kindred, tongue, and people; saying with a loud voice, "Fear God, and give glory to him; for the hour of his judgment is

come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." No case can be more clearly substantiated with facts than that this message has been borne to every nation and tongue under heaven, within a few past years, in the preaching of the coming of Christ in 1843, or near at hand. Through the medium of lectures and publications, the sound has gone into all the earth, and the word unto the ends of the world."

After the passing of the time in 1844 and the consequent disappointment, those Adventists who adhered to their faith in God's Word and continued to search the Scriptures, received further light concerning the third angel's message, and accepted the instruction of the angel of Revelation 10, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." And this is the threefold message in threefold power which we are charged with giving to all the world in this generation. This is the closing work. This is the final and complete fulfillment of the prophecy and the promise, "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."

The call for a renewed proclamation of "the everlasting gospel" to all the world in this generation is in itself a testimony to the condition of the world in these last days. It is not simply to the natives of far-off and almost unknown lands, not simply to the degraded and the half-civilized peoples of heathen countries, but it is to those as well who live in the full blaze of intellectual light that this threefold message must go. This shows that all alike have need of the true knowledge of the gospel of the kingdom and the coming King. All flesh must see the salvation of God.

Here is the problem which we face to-day. The coming of our Lord has been unnecessarily delayed by the failure to fulfill the commission. "Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory." And now the final summons to action has come. There has been a revival of belief in, and a zeal for, the advent message, and there is a response to the call to rise up and give this message quickly in all the world. The union of the human effort with the divine purpose for this time will accomplish the work and bring the coming of the Lord. To the accomplishment of this glorious purpose let us all earnestly devote our time, strength, and means. We need not fear to risk all in this message. It is no human invention. It will not fail. The glory of the coming dawn is already visible, and the fullness of the day will

soon be here. "Be ye also patient; stablish your hearts: for the coming of the Lord is at hand."

The countries of the earth are open to those who will be the bearers of this last message to every nation. God's providence is already far in advance of our movements. It only remains that we should realize the time and the work, and give ourselves wholly to the one effort to prepare the way for the return of our Lord. Do we love his appearing? Let this love be manifested in such service as will hasten his coming. "The advent message to all the world in this generation:" this is our watchword. "There shall be delay no longer;" this is our confidence.

Planning a Revival

A "NATIONAL Lenten gospel campaign" has been inaugurated by the "National Central Committee of the Twentieth Century National Gospel Campaign," which has its headquarters in New York City. This committee includes almost every well-known clergyman and evangelist in Massachusetts, New York, and Pennsylvania. The object of the campaign is to promote through existing organizations and agencies, a "national gospel awakening," "for the spiritual, moral, and social rescue of the unsaved millions of our beloved country." This campaign is to be initiated on "Ash Wednesday," February 25, which has been appointed a "day of humiliation and prayer." On that day special prayer is to be offered in the churches for certain specified objects, among which are "an immediate entrance of all Christians upon a campaign of personal work in seeking and winning lost souls, 'beginning at Jerusalem'—at home—and reaching out to the 'outermost parts of the earth.'" Also, "for a mighty outpouring of, and endowment with, the Holy Spirit," to be experienced by "the church throughout the entire nation."

In short, it is designed that there shall be a great religious revival extending over the entire country, similar to those experienced under the leadership of eminent revivalists in former times. A great revival to mark the opening of the twentieth century has long been contemplated, and this is the effort to realize the desired blessing.

No intelligent observer can shut his eyes to the fact that tremendous changes have taken place in the religious world since the days of the great revivals of the last century. Within the church, as a whole, there has been a wide drifting away from the former standards, so that the church to-day is not prepared, as a whole, to work along the lines that were followed by the Protestant church in its earlier days. Upon every side are to be seen the evidences of this truth. A new complexion is upon everything. In

a hundred places the old safeguards against worldliness and spiritual delusions have been broken down, and a tide of error has come in which threatens to engulf all before it. Strange doctrines of which our pious forefathers knew nothing are taught and received by multitudes. New delusions are sweeping over the land, and vast numbers are joining themselves to movements which are Christian only in name. A change has come in the attitude of the church toward God's Word. The higher criticism has come in, and has established itself in all the leading denominations. What revival can come from the higher criticism? What church in which the higher criticism is accepted can go to sinners in the power of the Spirit, pointing them to an infallible word by which they must finally be judged? What church that holds to it can manifest the old-time spirit and make use of the old-time methods? Can any such thing as a great Christian revival be possible in the present state of the Christian church?

These are questions which lie at the foundation of a sober, candid consideration of this subject. There are, we know, many earnest Christian men enlisted in this movement, who long to see the old-time power manifested in the church, followed by the old-time results. We believe, however, that the church as a whole must get back into the pathway of primitive Christianity and of God's special message to the world, for this time, before it can as a whole do successful work for God, and carry out the great program of evangelistic work which, under the lead of this inter-denominational committee, it has undertaken.

L. A. S.

The Essential Belief

WE all know the power of sin. We may all know a power greater than the power of sin. We have all known what it means to be conquered by sin. We may all know what it means to be "more than conquerors through him that loved us." And in this very experience is shown the value of our Christianity. The heathen pray to a god that can not save. There is a God who can save, but those who do not lay hold of the salvation provided do not have any advantage over the heathen.

There is constant danger of losing sight of the simplicity of the gospel. It has one definite aim, and that is to save from sin. The central figure in the gospel is Jesus the Saviour of sinners. He gave himself for our sins. In him "we have our redemption, the forgiveness of our sins." "He was manifested to bear sins." "Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

How, then, shall we obtain the victory

over sin? How shall we avail ourselves of the benefit of the provision made for us in the gift of Jesus for our salvation? There is only one way, and that one way is within the reach of all. It is simply by believing. It is all of faith. "This is the victory that hath overcome the world, even our faith." But faith must be definite. Faith for salvation is more than a longing for salvation. In the exercise of faith we actually accept the salvation. We reach out the hand of faith to take salvation, just as we reach out the hand of flesh to take any offered gift. And our Saviour has made very clear the belief essential for salvation from sin. "Except ye believe that I AM, ye shall die in your sins." Jesus was God manifest in the flesh. A sinless life dwelt in sinful flesh, and condemned sin in the flesh. Divinity and humanity were united in the man Christ Jesus. When faith accepts this great fact, we do more than merely assent to a historic experience; personal faith in this union of divinity and humanity in the incarnation of Jesus, humanity's representative, means that we personally were included in this experience. Thus we by faith in the word and the promise take our place as members of the body of Christ, in whom divinity and humanity are united. Then the power of divinity works in our flesh to give us the victory over sin. Then we know "the exceeding greatness of his power to us ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." Then we can say, "Now thanks be unto God, which always causeth us to triumph in Christ."

This faith is so simple, so definite, and so triumphant, that we urge all to exercise it. Study the Gospel of John for a foundation of your confidence that Jesus, the man of Nazareth, is the Son of God. See the weakness of our common humanity, so far as the flesh is concerned, and then observe how divinity wrought through his humanity to conquer Satan and to reveal the righteous character of the Father in heaven. This was not done for his sake, but for our sake, and we were included individually in that experience of victory. This will be manifested in our present experience, if we will simply believe it. Thus the salvation upon which we lay hold is the salvation already wrought out in the experience of Jesus in our flesh, and manifested now in our mortal bodies through the faith which unites us with him. "Christ brought human nature into a personal relation with his own divinity. Thus he has given a center for the faith of the universe to fasten upon." "We have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God."

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" In Jesus of the New Testament we see the I AM of the Old Testament. This is the foundation of the gospel. The acceptance of this fact brings us into personal fellowship with divine power, and this is conquering power. This is the experience which is offered to all. Believe it to-day, and be saved to-day.

The Unsettling of Religious Belief

PROTESTANT church circles in New York City are much stirred up by a controversy which has arisen over the question of the divinity of Christ. That there could ever be any such question in the minds of people claiming to be Christ's followers is a mystery which could arise only from the spiritual perversity and blindness of this generation, which professing itself to be wise above the men who penned the sacred writings, has become vain in its imaginations. The controversy was precipitated by the Rev. M. J. Savage, of the "Church of the Messiah," who in a Christmas day sermon declared that the doctrine of the divinity of Christ rested on no good proof either in the New Testament or in early church history. A newspaper report of the sermon started a discussion which soon overleaped newspaper bounds, and became the subject of pulpit discourses. The New York *Sun*, which in religion speaks from the Catholic standpoint, makes the following pertinent observations touching the cause and meaning of the controversy:—

The discussion as to the historic Jesus, at this time pushed into prominence, is a natural consequence of the unsettling of religious belief which comes inevitably from a scientific examination of the narratives of the Bible; from the critical analysis of the Christian evidence which has been introduced at this period. If the Bible is not accepted dogmatically as the Word of God, and therefore unquestionable; if its accounts of the dealings of God with man; if its solution of the problem of existence, its miracles and its narration of events, even though contradictory of natural possibility, are not believed in, simply because they are in the Bible, the whole structure of Christianity falls to the ground.

The *Sun* points out further that the real question in dispute is not whether proof of the divinity of Christ can be found in the New Testament, but whether the New Testament statements can be considered good proof for what they do assert. "The great question now agitating the Christian world is not as to the historic Jesus, whether the Gospels ascribe to him divinity, or agree or disagree in regard to his character, but whether the Gospels themselves are to be treated as historically indisputable, because supernaturally infallible, or are to be viewed as merely human documents

of doubtful authorship and, chiefly, of no original historical authority."

"When the Son of man cometh, shall he find faith on the earth?" said Jesus, speaking of his second advent. The signs of the times call to mind these words of the Saviour, and point to his coming as an event that must now be close at hand.

L. A. S.

How Shall We Meet the Demands?

If there is any theme that should stir the hearts of Seventh-day Adventists, it is that of foreign missions. We as a people have been raised up to give a warning message to the world, and as soon as it is closed, Christ will come and reap the harvest of the earth. It is the purpose of God that this work should be done in this generation.

Centuries ago he revealed this great threefold message and this time to his prophets. For at least a century God has been shaping the affairs of the world for the proclamation of this message to every nation, kindred, tongue, and people in this generation. One hundred years ago he brought to an end the supremacy of the papal church. That marked the beginning of the "time of the end," and "the day of his preparation." At that very time men began to explore, as never before in the history of the world, all the countries of the earth. This work, always attended with great expense, suffering, and loss of life, has been prosecuted with astonishing vigilance, until, at the present time, every habitable spot of the earth is known, and every nation has been brought into the full light, and under the searching gaze, of all civilized peoples.

At the same time that some men were seized with an uncontrollable and daring spirit to explore the world, the minds of others were turned to inventions and discoveries. These men have worked with the patient, persevering, penetrating research of invention that has entirely changed the conditions of all civilized nations. The marvelous changes wrought by the application of steam and electricity, the use of the printing-press and other modern inventions and discoveries, have enabled civilized nations to place themselves in close and sympathetic touch with every part of the earth.

And while explorers and inventors have been pressing forward with great energy in their lines of work, missionaries and translators have been following close upon them, entering the lands they have discovered, and using the facilities they have invented.

The explorer, the inventor, and the missionary constitute a wonderful combination. They have been mighty agencies in the preparation necessary to give this message as described in the book of Revelation. And this work is

committed to Seventh-day Adventists.

It was about twenty-five years ago when Elder J. N. Andrews—our first missionary to leave the United States—crossed the Atlantic for Europe, and located at Basel, Switzerland. He was soon followed by Elder J. G. Matteson, who went to Scandinavia. Not long afterward, Elder J. N. Loughborough went to Great Britain. In 1885 Elder S. N. Haskell sailed for Australia, and a year or two later Elder D. A. Robinson went to South Africa, and a few years later to India. In those early days, we as a people knew very little about the fields to which these missionaries were sent. Those who entered them had everything to learn on the ground. No one knew anything about us or our message. Consequently, no one asked for our services.

But a great change has taken place. We have become better acquainted with the world, and with the history and conditions of nearly all nations. We have placed living messengers in their midst. The message we have taken to them has touched responsive chords in the hearts of many. This has opened many avenues for service that we did not see when we entered these fields, and the result is that there are now most earnest and pressing calls for this message from every part of the globe.

The steps we have taken place us where we must take more. The messengers we have sent have created a condition which demands that many more be sent. This is true of almost every country outside the United States. What we have done in India lays upon us a fearful responsibility. We have there many open doors that must be entered. Bombay, Madras, Burma, and other parts of that great land must have help. Professor Shaw, who has charge of the work in India, sees the great need so clearly that he offers his salary to any one who will join him in prosecuting the work. What stronger evidence can we have of the desperate situation, than this? But the needs of India are not more pressing than those of many other countries. The Mission Board has recently taken up this question with great determination to send faithful laborers into those distant fields, and the Lord is adding his blessing to this effort. He is awakening the hearts of our people in America to the situation, and is making hundreds willing to go.

This is especially true of our young people, and it is to our young men and young women that we must look for the army of laborers required to finish the work. Our young people are strong, active, quick to learn, and they readily adapt themselves to new conditions. Our experience thus far in placing young men and young women in mission fields has been most encouraging. Many of them have developed into the strongest workers in our ranks, and they are to-

day bearing the chief responsibilities connected with our missionary campaign. We believe there are scores of young people in the home land who are just as promising as those who have gone abroad, and have proved themselves most efficient and valuable workers.

Experience in our missionary operations has taught us some things of value. One of the most important lessons we have learned is how to establish small training-schools in mission fields. Twenty years ago Elder J. G. Matteson conducted such a school in a little room in Copenhagen. Among his students were young men who are now bearing weighty responsibilities in the Scandinavian department of our work. Elder Matteson had no regular schoolhouse, no faculty, and but few facilities. But he had the third angel's message burning in his heart. He had some realization of the value of education, and knew how to lead these young men to obtain it. The results of his humble efforts were greatly blessed of God.

At the present time an important school is being held in London. It is a training-school for Christian workers. There are seventy students in attendance. Sixteen of these are young people who have gone from America to that country since last August. Some of these are putting in what would have been their last year in Union College. Others are adding a year to their school course. While attending this school they are becoming acquainted with the customs, manners, and dispositions of the British people. This is an invaluable part of their education. When the school closes, they will be much better prepared to work in Great Britain than they were when they arrived in England.

A similar school, although much smaller, is being held in Paris, France. It is the policy of the Mission Board to have such schools established in India, Japan, China, Italy, Egypt, and other countries. Men are being placed in charge of these fields who have been connected with our educational institutions. It is believed that they will prize education, and know how to develop its interests.

A. G. DANIELLS.

THE Jesuits are to be readmitted into Germany. This is the news brought by recent press dispatches from Berlin, and it means an important victory for the papacy in that country.

Regarding the means by which this triumph of papal diplomacy was won, we note the following statements in the *Catholic Mirror*, the official organ of Cardinal Gibbons:—

The German government has decided to advocate the readmission of the Jesuits, who, since July, 1872, have been excluded from Germany.

Chancellor von Buelow, in the Reichstag, February 3, said he would use his

influence to instruct the Prussian members of the Bundesrath to support the repeal of the anti-Jesuit law so far as to permit individual German and foreign Jesuits to reside in the country, but not to allow the founding of Jesuit chapters, which, the chancellor believed, the confederated governments would not accept.

The chancellor's announcement caused a sensation among the members, though it was not unexpected, in view of the cabinet's negotiations with the majority parties over the passage of the tariff bill.

It was reported early in December last that the government had promised the leaders of the Center party that it would no longer oppose the readmission of the Jesuits, provided that party supported the government's tariff bill.

Herr Spahn, one of the Center party leaders, after the chancellor had made the statement, thanked him in behalf of the party.

Herr von Vollmar, a socialist, said the socialists believed the anti-Jesuit law should be entirely repealed.

The majority of the Reichstag undoubtedly will support the readmission of the Jesuits when the Bundesrath submits the necessary bill.

A Catholic party in Congress corresponding to the Center party in the German Reichstag, may well be a project included in papal plans for supremacy in this country. The "Catholic federation," about which we have heard of late, will no doubt be used to bring political pressure to bear upon the government, and the advantages gained will be followed up until political parties will defer to the papacy here as they do in the Old World governments.

THE *Christian Work and Evangelist* (New York City) advocates driving the State of Utah out of the Union, and reducing it to its former territorial condition, to prevent the seating of Mormons like "Apostle" Reed Smoot in the United Senate than for objecting to a Catholic son for objecting to a Mormon in the Senate than for objecting to a Catholic in the like position. It is said that Mr. Smoot's voice and vote in Congress will be controlled by the Mormon hierarchy at Salt Lake; that he will set the interests of his church above the interests of the government. But if this is true, as it probably is, it is no worse than to have in the Senate a man whose actions are dictated by the church hierarchy at Rome; and neither is it any worse than to have in the national legislature a man whose voice and vote have been sold to the money power in Wall Street. It is true, as *The Independent* observes, that every Christian recognizes and obeys a higher power than the federal government; but there is a vast difference between working for the setting up of God's kingdom in the hearts of men, and working for the earthly aggrandizement of a visible church organization. No person who aims to exalt his church into a position of worldly authority and power can be a friend of good government.

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.

My Jesus Knows It All

My Jesus knows it all!
I tremble on grief's brink;
It shall not me appal,
Nor shall my spirit shrink.
The tide may ebb or flow,
On him for help I call,
I fear not overthrow—
My Jesus knows it all.

My Jesus knows it all!
Of burdens that I bear,
Of woes that thick befall,
He takes his royal share:
Within his cloven side,
Made by the Roman's spear,
My guilty soul I hide,
Nor cherish doubt or fear.

My soul's Physician he!
Who gathers Gilead's balm,
Who soothes grief's agony,
Speaks troubled souls to calm:
There is one single sign
That marks the pathway sore,
And shows it all divine—
He's trod this path before!

My Jesus knows it all!
The bliss within the veil,
No foe can it forestall,
No jot of it shall fail.
'Tis written in his book,
'Twas purchased by his blood;
I would not prying look,
But he will make it good.

—J. E. Rankin, D. D.

"Take Heed to Thyself"

MRS. E. G. WHITE

THERE are many who desire to command before they have learned to obey. The first lesson they need to learn is the lesson of submission,—submission to Christ. God bids me say to ministers, teachers, and leaders in every department of his work: You must be Christians in word and act, or you will fail of gaining entrance into the city of God. It is because of a neglect to heed the instruction given in the first six verses of the eighteenth chapter of Matthew that many of those who ought to conduct themselves as in the presence of Christ are making themselves obnoxious to him. To the members of our churches, from the oldest to the youngest, Christ says:—

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

"Whoso shall offend one of these little ones,"—not only those young in years, but those young in experience and weak

in faith. To him who fails to help and bless these "little ones," who does not treat them tenderly and courteously, but harshly and unkindly, discouraging and disheartening them, God says, "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Workers who do not heed the instruction so plainly given in the Word of God, who do not adorn the doctrines of Christ by a well-ordered life and a godly conversation, be they teachers in our schools, directors in our publishing houses, or physicians in our sanitariums, should not be retained in their position of trust, unless they repent, and change their attitude. Those who teach others must themselves learn daily in the school of Christ, that they may know how to reveal the love and tenderness of the great Teacher.

Christ's life of holiness is our textbook. The question that ministers and people must answer is, Am I eating the flesh and drinking the blood of the Son of God? Am I making his words a part of my daily experience. Were God's people molded and fashioned by the Spirit of Christ, they would constantly act out his words in their service for him. And so plainly would the Saviour be revealed, that many souls would be won to him.

Are we Christians,—Christlike in spirit, in word, in disposition,—or are we falling continually under the temptations of the enemy, with no power to escape from his snare? Every life is a sermon, telling either for good or for evil. A true, noble life tells more for Christ than do the most powerful discourses.

One of the chief reasons that so few sinners are won to Christ is that so much of self mingles with the words and acts of his professed followers. Their daily life witnesses against him; therefore sinners are not converted. Actions speak louder than words, and the actions of many of Christ's followers reveal self, self, self. Every day the Saviour is grieved by their misrepresentation of him. In spirit and word and manner they say of him, "I know not the Man." The sermons preached against him by their lives counteract the influence of the sermons preached for him in the pulpit.

The Saviour is grieved by the dissension, the lack of love, seen among his people. He says to them, You have left your first love, and unless you repent, unless you humble yourselves as a little child, and seek my guidance, I will come unto you quickly, and will remove your candlestick out of its place.

"Thou hast left thy first love." This is the secret of the lack of power in our churches. If those who have received such great truth would live this truth, they would have no time to quarrel, no time to do that which bears the testimony, "I know not the Man."

My brethren, be whole-hearted Christians, or else make no profession of Christianity. To many the words are spoken, "I know thy works, that thou

art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Their conduct is not in harmony with God's holy law. They present before the world a life of selfishness, corrupted by sin. They do not love Christ; if they did, they would love their brethren. They do not bear witness by unity and unselfish love for one another that God sent his Son to save sinners, to put the impress of divinity on all who believe on him. Ignorant of their true spiritual condition, they place a high estimate on themselves and their efforts. Boastingly, they say, "I am rich, and increased with goods, and have need of nothing." But God says to them, "Thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

These words describe the condition of many among the people of God. How much longer will they venture to delay, to remain in ignorance regarding their failure to reach God's standard of holiness? Will they not receive the message of warning? Will they not repent and be converted? Christ declares, "As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

"I have somewhat against thee, because thou hast left thy first love. . . . Repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place." Return to your first experience, when your soul was filled with love for Christ. Gather to your heart the obedience of a faith that works by love and purifies the soul. Obedience to the law of the Lord makes men pure, holy, undefiled. "The law of the Lord is perfect, converting the soul." And this law is contained in two great principles,—love to God, and love to man. "A new commandment I give unto you," Christ said to his disciples, "That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

O that there might be seen among our people a deep and thorough work of repentance and reformation! O that they would fall on the Rock, and be broken! Let us crucify self, that in our hearts may grow up a strong love for Christ and for one another. Let us bring into the daily experience the instruction contained in the thirteenth chapter of First Corinthians. Self must be surrendered to God before there can take possession of the life that strong,

steady belief in the truth that is broad and comprehensive; that casts out from the heart all enmity, all petty differences, and transforms coldness into Christlike affection.

Why should not believers love one another? It is impossible to love Christ, and at the same time act discourteously toward one another. It is impossible to have the Christ-love in the heart, and at the same time draw apart from one another, showing no love or sympathy. The deeper our love for Christ, the deeper will be our love for one another.

"God is love; and he that dwelleth in love dwelleth in God, and God in him." "If any man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

Principles of Organization of the Pacific Union Medical Missionary Association

ALONZO T. JONES

THE principles that were developed and adopted in the organization of the Pacific Union Medical Missionary Association were considered and approved by the council of responsible brethren held in Battle Creek in November, 1902; and it was directed that an account of this organization be written out and published in the REVIEW AND HERALD for the consideration of our workers and people generally.

This organization was effected at the St. Helena Sanitarium, California, June 19, 1902. The following-named persons were present and took part in the work of organization: Elders W. T. Knox, J. N. Loughborough, A. T. Jones, J. O. Corliss, W. C. White, N. C. McClure, M. C. Wilcox, M. E. Cady, H. A. St. John, W. S. Sadler, B. F. Richards, Drs. W. R. Simmons, A. N. Loper, G. H. Heald, G. A. Droll, W. H. Jones, R. A. Buchanan, Brethren E. E. Parlin, A. Boeker, Wm. Saunders, C. H. Jones, L. C. Nelson, T. T. Heald, J. J. Ireland, W. D. Hicks, Z. Thorp, H. H. Haynes, L. M. Bowen, Jesse Arthur, and Sisters Gotzian and Sadler and others.

Preliminary to this matter of June 19, there had been elected at the Pacific Union Conference held at Portland, Ore., Feb. 28 to March 10, 1902, a Board to take charge of the medical missionary work in the Pacific Union Conference.

The election of this Board was the result of a long and earnest study of the medical missionary work, in principles and operation, by a large committee appointed for this purpose by the Pacific Union Conference in session. The Board was elected, not only to take charge of the medical missionary work in the Pacific Union Conference, but also to effect the permanent organization of the medical missionary work in this conference, into a Pacific Union Medical Missionary and Benevolent Association. The Board that was elected consisted of the following-named persons: A. T.

Jones, A. N. Loper, W. R. Simmons, W. T. Knox, T. S. Whitelock, A. Boeker, E. E. Parlin. The Board organized at Portland by electing A. T. Jones, President, and W. R. Simmons, Secretary.

The circumstances and the purpose of the appointment of this Board made its work of more than ordinary importance. The Testimonies had lately, repeatedly, and strongly indicated that the form of organization of the medical missionary work was in certain vital points defective. This required that this Board should search for original principles, as the basis of the organization that it was appointed to effect. The study of the question by the large committee at Portland had developed indications of the general direction to be taken; and in God's evident working in the reorganization of the General Conference, begun in Battle Creek, Mich., in the General Conference of 1901, there seemed certainly to be indications that it would be safe to follow in the organization or reorganization of the medical missionary work.

In a word, the principle of reorganization of the General Conference is the principle of self-government. The General Conference pushes back to union conferences all that can be done by union conferences; the union conferences push back to the respective conferences all that can be done by the individual conferences; the conferences push back to the respective churches all that can be done by the individual churches; the churches push back to the individual Christians all that can be done by individual Christians; and the individual Christian pushes back to God all that can be done in and through the individual Christian by God. Thus this order of things finds in God with the individual Christian, its source of life and energy; and so of organization.

The General Conference having pushed back to the union conferences all that can be done by union conferences; and the Pacific Union Conference, after an extended study by a large committee, having appointed a Board to effect an organization of the medical missionary work in this union conference, this seemed to this Board to be an indication that the General (the International) Medical Missionary Association should push back to union associations all medical missionary work that can be done by union medical missionary associations; that the union associations should push back to State or conference associations all that can be done by such associations; that the State or conference associations should push back to local associations all that can be done by such associations; that the local associations should push back to individual Christians all the medical missionary work that can be done by the individual Christian with God as his recognized Source of life and energy.

With this principle as their guide, the Board canvassed the subject quite fully, and arrived at what seemed to them clear conclusions, which they submitted to this meeting for consideration, to

be adopted, modified, amended, or rejected, as by further thought and discussion might be thought best. These, as formulated, were read one by one with explanatory remarks by the president of the Board as follows:*

The Principles of Organization of the Medical Missionary Work

1. "Where the burden of labor rests, there rests the weight of control.
2. "The weight of endeavor should be always, as a principle, to have every work start and develop as self-supporting, by local resources, local energy, and local control.
3. "Under present circumstances general control of local enterprises is in operation; but whenever any enterprise becomes strong enough to go alone, it should be turned over by the general to local control.
4. "It is possible that instances may occur in which the great importance of establishing the work at some pivotal or strategic point may require the establishment of an institution before there is a sufficient local constituency for efficient control. In such cases there should be general effort and general control until there is developed local constituency sufficient for local control."

PRESIDENT OF BOARD: Here arose the question, we considered it, it is now before you, and it is one of the vital questions: What shall be the constituency of the local medical missionary enterprise? Where shall we find the constituency? Of what shall it be composed? In the California association as it has stood there is no such thing as any local constituency; all enterprises are conducted by one Board and from one center, merely as branches from that one center.

JUDGE ARTHUR: There are only two sanitariums that would be embraced in this union association, that are organized and have any connection with the International Association. These are at Spokane and Portland; and I reorganized both of them two or three years ago. I then strongly advocated the organization of an association independent of the other, and I suggested this very plan of operation. At that time I believe it was talked among the brethren here, and afterward abandoned. But I was satisfied that the time would come when you would find that it was the scheme.

PRESIDENT OF BOARD: So the question before this Board was, How shall the constituency of local enterprises be obtained and composed? In following out the principles with which the Board started, we answered it thus:—

5. "The constituency of a local enterprise shall be the church well instructed and in active co-operation in the principles of health and medical missionary work."

QUESTION: That would be the local church?

ANSWER: Yes. The membership of the local church where the medical missionary enterprise is to be established, shall be the constituency of that enter-

*From here onward the minutes of the meeting are adopted.

prise. Yet bear in mind the distinct proviso: "The church *well instructed and in active co-operation in the principles of health and medical missionary work.*" Not otherwise.

6. "This church constituency of local enterprise shall elect its own medical missionary Board of management, including at least one member of the State Board."

This, so as to make and keep a connection all the time, and *by their own choice*, with the State Board. According to the old way, the *central Board* makes this connection, by itself, or by its appointment. But as here proposed, *the people* who establish and conduct the enterprise make the connection with the State Board *by their own choice*, and of such member or members of the State Board as they choose to choose.

QUESTION: Would it be out of harmony with the general principle, to have the local church concerned choose from its membership a smaller number than the whole membership of the church as a constituency or electorate to elect the local board of control? Would not this be an advantage, especially where the church is large?

ANSWER: Such an arrangement would not be at all a violation of the principle: it would be simply a variation in the manner of applying the principle. As suggested, I think myself that it would be a distinct advantage where the membership of the church is large.

It was then moved and seconded and unanimously carried that Article 6 be amended so as to read:—

6. "This church constituency of local enterprise shall elect or choose an electorate to elect its own medical missionary Board of management, including at least one member of the State Board."

PRESIDENT OF BOARD: This amendment having been made, I will read it into the other articles where it is required, as I proceed.

7. "The whole number of local constituencies in annual conference compose the State constituencies, and elect or choose an electorate to elect the State Board, including at least two members of the Pacific Union Board.

8. "Delegates from the State constituencies in union conference assembled compose the union constituency, and elect or choose an electorate to elect the Pacific Union Medical Missionary Board.

9. "The bond of union and co-operation is loyalty to Christian principle in morals, in discipline, and in health and the treatment of disease.

10. "In short, the Medical Missionary Association shall be essentially of the church,—simply the church itself at work in medical missionary lines, just as schools and colleges represent the church at work in intellectual lines, and the churches and conference the church at work in evangelical lines. The sanitariums shall be instrumentalities of the church, just as are schools, tract societies, etc. The physicians, nurses, etc., shall be regularly licensed by the conference as church workers, the same as others.

11. "The funds of State organizations, at least for the present, shall be from the tithe of the income of the local enterprises, and from donations: of the Pacific Union, the tithe of the income of State organizations and from donations."

(To be concluded.)

Gethsemane

SUNLIGHT is fading,
Dark powers are shading;
The Man of sorrows
Weepeth in deep anguish.
Crushed with the world's despair,
Bearing our load of care,
Pleading with God in prayer —
Father, help thy Child.

Father, from thy high throne,
Come and protect thine own,
Forsaken, sad, and lone,
He longs thy face to see.

O dark Gethsemane,
Give, give thy sympathy;
Speak, speak, O speak to me,
And tell his agony.
Echo that voice divine,
Pleading before thy shrine,
Thy will, my God, not mine;
Now thy will be done.

Father in heaven, draw near,
Give me thy holy cheer;
All human ties so dear,
Know not Gethsemane.

O, thou Mount Calvary,
Dark is thy mystery:
Angels look down to see
Depths of humility.
Behold the cross draws nigh,
On which the Lamb must die,
As shouts of "Crucify"
Pierce his wounded heart.

"My God," he cries in pain,
"Look on thine own again.
Let not sin's crimson stain
Hide thy face from me."

Bright as the morning,
Up 'bove earth's scorning,
Jesus ascends — the King,
Victor o'er death's cold sting.
Heaven's gates are open wide;
He enters glorified;
Multitudes purified
Now join the angel throng.

Now from his Father's throne,
Jesus protects his own,
And while my sins are known,
He waiteth to forgive.

— Harry Armstrong.

Christ's Coming in Glory

ISAIAH had identically the same message that John the Baptist had, and he was to proclaim it "until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land." Isa. 6: 11, 12. In the chapter where the work of John the Baptist is specially described; namely, the voice crying in the wilderness, Prepare ye the way of the Lord, we read, just following, "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." Isa. 40: 10.

From Matt. 11: 13, 14, we learn that John and his work are mentioned in Mal. 4: 5, 6, where we read, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse," or, "with utter destruction." This is the plainest possible statement of the fact that the work of John the Baptist extends until the coming of the Lord in glory. Unless we know this fact, we can not study the account of his work to any real profit; but when we know that his message is the message for our time, even until the last day of probation for sinners, then we shall know what there is for us to do, and how we are to do it. — *Present Truth.*

Abiding in Christ

To attempt to follow Christ without abiding in him is to assume the form of godliness without gaining its power. The one who abides in Christ is a new creature; his life is not spent in a continuous search for new ways in which to gratify the old nature, for that nature has become in him a thing to be opposed instead of gratified. He is not troubled by the vexed questions relative to the extent a Christian may engage in the follies of the world. He does not try to get as near the world as he can without being considered a worldling, for he is under the influence of a power that draws him in another direction. The Spirit within constrains him to a course of conduct which inevitably widens the gulf between his soul and things evil.

The secret of a happy life has been intensely sought in every age. Philosophy, ever in the search, has never found an answer to which the soul can fully respond. The pleasures of wealth and fame have ever failed to bestow contentment. Many will agree that the Christian life affords the only true happiness. This blessing, however, is not for the wavering Christian, but for him only who abideth. What declaration is more solemn or worthy of more careful thought than this, "If a man abide not in me, he is cast forth as a branch, and is withered."

How ought the professed followers of Jesus to live? "He that saith he abideth in him ought himself also so to walk, even as he walked." "If we live in the Spirit, let us also walk in the Spirit." By what mark may believers be known? — "By this shall all men know that ye are my disciples, if ye have love one for another." Not only has the soul that abideth in Christ peace, joy, and abundant spiritual life, but the relationship with kindred souls is necessarily harmonious. Heaven is within the soul that abideth in Christ. — *J. A. Cross.*

No man will enter heaven at the last except heaven enter him here. No man can be kept out of hell at the last except hell be gotten out of him here. — *R. S. MacArthur.*



Plenty of Time

I HEAR you complaining, dearest,
You have ever too much to do;
Your temper is worn with trying
To make old things look like new
You sew for the little children,
You mend for the rollicking boys,
You were never a shirk, and you fret and
work
Till your life is shorn of joys.

If the day were longer, dearest!
If you never need go to bed!
But the time goes racing by you
Till the hurrying week has sped;
And your basket's overflowing,
And your tasks are never done.
Poor, weary friend, will they never end,
Till the sleep of death is won?

It's *time* you are needing, dearest;
Ah, yes! but there's time to spare
If you'd let our Father carry
One end of your load of care.
If you'd tell him all your trouble,
And ask from his tender hand
The gift of his peace, your pain would
cease;
His way you would understand.

There is time for loving, dearest,
If we take the time there *is*,
And fill that up with sweetness,
Whatever beyond we miss.
Let the little frocks be plainer,
Let the dust alone for a while;
Let the good man see how blithe it can
be,—
His home, in your tender smile.

Get out in the sunshine, dearest,
There is time for that be sure—
If you'll only let the flowers
And the birds, your steps allure.
Go out in the sunshine, dearest,
And bring it back with you;
Don't sit in the gloom, when his lilies
bloom,
And his bending skies are blue.
— Margaret E. Sangster.

The Marriage Relation

G. C. TENNEY

MARRIAGE as a divine institution is essentially and altogether another thing from merely human wedlock. In the latter the bond is self-interest, gratification or profit being the motive. In the former the union is approved of God, and is formed by his power. In such a case there is no place for strife or hatred or taking of personal advantage, because the twain have been made one flesh. And no man ever yet hated his own flesh. Many husbands and wives acknowledge that they should be one, but quarrel continually over which shall be the one. But neither is to be *the* one. It requires both to make one. Neither is to swallow up the other.

And yet, while this is true, every family should have one recognized head. To

this place the Bible as well as nature assigns the man. He is the house-band. His rightful place is over his house as Christ is over the church. This does not imply tyranny or lordly domination. It rather means a protector, provider, teacher, example, comforter, and counselor. In nothing does a true husband and father take so much satisfaction as in the purity and true dignity of his wife and children. They are his special treasure. How quickly would he resent any attempt on the part of another to bring shame or reproach upon them. Should he not be equally careful not to do so himself? There are many ways in which a man can humiliate his wife, and break the spirit of her womanly dignity and self-respect, which is the secret of true ladyhood. If a man desires to have a lady for a wife, it rests with himself to make and preserve her such. He must treat and regard her as a lady if he expects others to do so. It is nothing short of beastly baseness and cowardice to treat a wife in an impure, disrespectful, or inconsiderate manner, and then demand that she become a queen or a model in the presence of others. Let a woman know that she has the honor, love, and high esteem of her husband, and that very assurance, and that fact, with the consciousness of her acceptance with God, forms a sure foundation for true nobility in character and deportment. Deprive a wife of that great boon, and she becomes either a bold rebel against her cruel lot, or a servile slave without spirit or grace.

Then, as the church submits to her loving Saviour, so should the wife obey her husband. Neither the husband nor the wife has the least right to interfere with each other's relations to God. Differences of religious faith and practise should not separate hearts or cause persecution. There is no necessity for this. The duties we owe to God do not conflict with those we owe to our companions. The supreme love we owe to him does not detract a particle from the pure love we should bestow upon those who are our own flesh and bones. There should be no coercion on either side in religious matters, and the one who displays the most of Christ's tender love will stand the best chance of winning the other to his or her side.

Family union should include the purse and the bank account. It is pitiful to see the way some wives suffer in obtaining meager allowances of "change" from the lord of the pocketbook. It is impudent robbery to deny to the wife her share and say in money matters. Some women marry only the pocketbook, and care nothing for the man. Many women find out later that the pocketbook was

not in the bargain at all. But all such arrangements are no marriage in his sight, who, in marrying men and women, makes them one flesh.

Our Church Schools

CLARENCE SANTEE

WHY have so many church schools failed of the expectations of those who sent pupils to them? This question has been asked many times. There is one reason that it is well for every parent to think of candidly and seriously. It is the position that far too many have occupied.

When we were connected with the public schools, the civil power was behind them. It was necessary that it should be so. God ordained the civil power as the best thing to control those who would not yield to the power of his Spirit. Romans 13. It was the best thing that the Lord in infinite wisdom could give to meet man's needs where it found him. But when we left the public schools, it was to place ourselves under the power of God's guiding Spirit, that would accomplish all that the civil power could ever do, even when well administered, and far more, as the civil power can compel only as far as it can keep a man in sight, while the higher power under which the Christian places himself will cause him to conform to every good thing that the civil law requires, not only when under the eye of his fellow man, but being the well-spring of his being, he will as gladly do all when no human eye can trace his footsteps.

But now to trace the path of the many who have turned toward the higher way. We have left the civil power behind, in the school, and claimed to place ourselves under the mightier controlling power of God. But failing to place ourselves *unreservedly* there as parents, we have occupied a middle ground where the civil power was left behind, yet the other power has not controlled in the home. There is no law, divine or human, that can successfully cover the middle ground. The result has been a dangerous nearness to a lawless condition. But a lawless condition is anarchy.

This has brought an almost hopeless task to many teachers, as they have undertaken to maintain system and order. As parents have seen this, some have decided to send their children again to the public school, feeling that this was better than the change. This was not wise. The civil power was instituted and is maintained for the lawless and wicked. It was not instituted for the true Christian. It *could not* be. *He* will do the good things demanded by just laws, because, having kept the moral law, which embraces all just laws, he will never need them. Then the one who decides to go back to this for controlling power, confesses that he has not attained to the higher and overshadowing power of the Spirit of God to control and guide. His faith has not grasped it, and he, virtually, has given up the struggle. Should he have done this? Better

to turn, and, with a persevering spirit, place himself entirely under the stronger and more far-reaching power of God. This will first conquer his own spirit. Then it will control in the family. (This is said of the family where the parents are united. Where they are not, there is need of especial grace. God will not desert the faithful soul, even here.) When the peace of God has quelled the excitable spirits of the parents, they will be instruments in God's hand to quell the unsubdued spirits of the children, and the same power that can do for the parent what the civil power can not do, in that it keeps him right *all* the time, will be manifest in the child, both when in the presence of the parents and when away from them. Then the question of order in the church school will be solved. It centers in the Christian experience of the home. If the experience of the home is worldly, then the civil power will accomplish the most. But instead of invoking this, let us not rest until we know that the quieting power of God has prevailed.

The condition of the church school will be a means in God's hand of showing the condition of the church as families. In this way there is a double blessing,—pointing out to us *our* needs, and giving our children true education. In the first opening of church schools, while undertaking to follow the light given, we saw no way to meet the expense, but to charge a certain amount for each student, and in this way raise the necessary funds. This really made them subscription schools. This worked hardship, as some of the families having the largest number of children who ought to be in the church school, were unable to pay the tuition for all. They could send one or two, and the others must wait, or still attend the public school. To remedy this evil, it was proposed to raise a church fund to assist those who could not otherwise have the benefit of the school. It was not long before this was found to have its weakness. Then there was a general forward step taken when it was decided to do away with the tuition, and make them indeed “church schools.” To accomplish this, there were calls made to all the church to raise the amount necessary to pay the expense of the school, month by month, and then *all* the children would have an equal right to the privileges of the school. While these steps were being taken, the public schools were opening their arms to all, rich and poor alike, saying “Come. All are equal. All are welcome.” And while many have seen the dangers that menaced the public schools, yet all must admit the grand basis that opens the doors of possibility to rich and poor alike.

This last step in church-school work brought us to the same equality, but still there has been a financial uncertainty, as the pledges or cash donations have been continually changing. Some have freely given, others have felt excused after placing in the Sabbath contribution a nickel, a dime, or at times, perhaps, a quarter. Inequality has con-

tinued. Some have recently been studying the foundation of the second tithe, as given to Israel, believing that what did not in some way foreshadow the death of Christ, was not taken away at his death. Hence many churches and some conferences have heartily adopted the plan of second tithing, to meet the many calls, especially those for the support of the church schools. This has been found to bring exact equality to all, rich or poor, and no one is unequally burdened. The plan has been to send two thirds of the second tithe to a central treasury for the paying of the teachers, retaining one third at the home church for local needs. The church-school teacher thus becomes a conference employee. The surplus of the second tithe, either at home or in the central treasury, will be, from time to time, devoted to missionary work.

This would make two systems, equally perfect, side by side,—the *first tithe* supporting the ministry at home, as well as the ministers chosen to go to foreign fields, and then, from time to time, the surplus, by vote of the conference, sent as a donation to other needy fields; the *second tithe* paying the teachers at home, supporting the teachers called to other fields (and these calls will come), and then, from time to time, the surplus donated to the places of greatest need. We feel satisfied that this is God's plan, and hence the most equal and just that can be devised.

Still further, if the plan of charging a certain rate for each child was not the best plan, and has been quite generally laid aside for something more satisfactory, should we charge a tuition for each child, when a little older, in advancing from the church school to the higher grades? Here, too, the public schools offer every inducement for advancement, free of charge, and at the time when Satan will bring to bear every device known to his subtle mind to turn the young man or young woman after the offers of the world. This is the time of all times when we should encourage those for whom we have sacrificed through the period of church-school life, to keep the separation distinct and complete by stepping into the next higher schools prepared by our people. Will not the second tithe open the way for this, by paying the teachers—except the Bible instructor, who we are told should be paid from the first tithe—in the higher conference schools? We suggest this for serious thought. If, for lack of means, the student goes back to the public school after having passed through the church-school grades, his former separation will avail but little. The seal of all the past work comes at this critical time. Shall we, then, allow the world to triumph at the last, because we make the continued advancement more difficult than it has been in the earlier grades? The Lord has patiently borne with us through all the mistakes of the past, and he will guide to the right way all who, with a constant spirit, look to him for light, and do not rashly turn back.

A Lesson for Parents

E. J. WAGGONER

THE feast was over, and the people were on their way home. Joseph and Mary missed Jesus from their side, but gave themselves no concern over the matter, supposing him to be with some of their acquaintances. But when after a day's journey they saw nothing of him, they began to be alarmed, and, not finding him with any of their friends in the company, they returned to Jerusalem, where another day was spent in search. To his mother's reproving words, “Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing,” he replied, “How is it that ye sought me?” Surely in these words and in this record we have a lesson for parents. It was most certainly recorded for their learning.

The lesson to be learned is that parents should know where their children are. “How is it that ye sought me?” Sure enough; if they had been mindful of their duty in the first instance, they would not have needed to seek him. That he was in no danger, and exposed to no special temptation, was not due to their care. The place for every child is with its parents, and every hour of the day and night the parents should know where it is. Supposing or even knowing that a child is with “kinsfolk and acquaintance,” does not relieve parents of their responsibility. Many a child has been ruined, or has at least acquired habits that required much discipline to overcome, by making what was supposed to be the most innocent visits. Parents can not be too jealous in their watchfulness as to their children's associates.

Nobody can take the place of the parent, and nobody should be expected to while the parent is alive. Nobody else can be expected to have the same watchful interest in the child that the parent has. No right-minded person will resent such watchfulness on the part of the parents, and no true parent will begrudge the time and trouble. Too much trouble to look so closely after children? Ah! how few parents understand that they themselves are the chief gainers by their care for their children. In bringing up children in a proper manner, the parents get most valuable discipline, and learn far more than the children do. The parent who does not learn more from his child than his child does from him, does not do his duty, or is very dull. Keep watch of the children! You need the discipline as much as they do.

“‘NOTHING to do,’ in this world of ours,
Where weeds spring up with the
fairest flowers,
Where smiles have only a fitful play,
Where hearts are breaking every
day?
‘Nothing to do,’ thou Christian soul,
Wrapping thee round in thy selfish
stole?
Off with the garments of sloth and
sin;
Christ thy Lord hath a kingdom to
win.”

THE WORLD-WIDE FIELD

Ripe to the Harvest

A. G. BODWELL

THE city of Tehuantepec is situated on a beautiful river. It contains about thirty or thirty-five thousand inhabitants, most of whom are Zapotecan Indians. They are above the average natives, and are very intelligent and thrifty. The fine physique which many of them have impressed me. I think that due largely to the kind of bread they eat, and to their habits of cleanliness. Most of them bathe in the river once or twice a day, and some of them oftener than this.

Their bread is toasted tortillas. These are made differently from the tortillas of any other part of the republic. The

it with Bibles and Testaments. And they have done a good work; for the power of the priests has been broken, to a large extent. The people seem to be very anxious to know what is truth. Most of those living in Tehuantepec speak the Spanish language, but in some of the smaller towns the women do not speak anything but the Zapotecan.

Persons coming here to labor will find drawbacks, as well as in other places. But if the right ones come, success will attend their labors; for if we are led by the Spirit of God, there is no such thing as failure, because the Lord does not fail.

Sometimes there is yellow fever in



OUTSIDE THE MARKET HOUSE, TEHUANTEPEC

Indians take shelled corn and boil it until it is soft and tender. It is then placed upon a *metate* (a kind of granite stone, upon which they grind their corn). A rolling-pin of the same material is used, and the corn is rolled over and over on this stone until it is ground into a very fine dough. The tortillas are then rolled out, resembling pancakes in appearance. For cooking these a large earthen vessel is sunk in the ground, and a fire is built in it. When there is a good live bed of coals, the tortillas are placed upon them, the top of the vessel is closed, and they are left until cooked thoroughly. When taken out, they are well browned all the way through, and are quite crisp. They are very delicious and nutritive.

Many of these people live in the towns and the country between Tehuantepec and Oaxaca on the north, and between Tehuantepec and Tonalá on the south. A man who has been a Bible colporteur in Mexico for twelve years, and has traveled all over the republic, told me that this was the ripest field of which he knew anywhere in the republic. About two or three years ago he was in Tehuantepec, and almost literally sowed

Tehuantepec. But I think that no one who lives in harmony with the laws of health need fear the fever. During the sickly season those who prefer to do so could live in one of the small towns near by where there is no fever.

There is a beautiful strip of well-watered country between Tehuantepec and Tonalá, and land can be bought for from one dollar an acre up. In one of these little towns the judge offered me the building that corresponds to the county court-house in the States, in which to hold meetings. In this same town I met an Indian woman who had procured a Bible from some one passing through the country about eight years before. I tried to obtain her subscription for our paper, but she said that she had no time to read anything but the Bible, and that she kept it near her so that when she stopped to rest, she could read it. She further said that as far as she knew how, she tried to live according to its teaching. It was wonderful to see the truths that she had learned from the Bible, especially in regard to the second coming of Christ. I told her that she needed the paper to explain the Bible to her; but she said that was not

necessary, as one part of the Bible explained the other. I gave her a Bible reading upon the Sabbath question, which she seemed to drink in with delight. I also gave her some tracts, and showed her how to study them in connection with her Bible.

I think that meetings could be held in Tehuantepec with perfect freedom. In the few days that I was there, I obtained forty-four paid subscriptions for our paper, sold one hundred and eighty-eight papers, thirty copies of "Steps to Christ," eighteen of "Christ Our Saviour," one of "Patriarchs and Prophets," twenty-four Bibles, and ten Testaments. The last full day that I worked I received \$30.56 from cash sales and subscriptions. The town was barely touched, as far as canvassing goes.

A person could obtain enough English pupils to earn a good living, I think. But it is no place for those who are not willing to do hard work. The thing that each one should know for himself is where the Lord would have him labor. And if the Lord directs to a certain field, he need have no fear in going to that field to labor; for the Lord will never leave those who trust in him.

I met a man here who had a Bible, and sold him "Patriarchs and Prophets," "Christ's Object Lessons," and "Steps to Christ," and took his subscription for the paper. Before leaving him, he said: "Will you send some one to teach my people the gospel? If you will, I will teach him my language, so that he can teach the gospel to my people." He tried to get me to promise to send some one, but I told him I could not, but that I would tell my people of his request. These people must have the message, and who will give it to them remains to be seen. That God may impress some one to come to this needy field without delay, is the sincere desire of my heart.

Mexico City.

The First Year of the European General Conference: Statistical Report

GUY DAIL

WITH June 30, 1902, closed the first fiscal year of the European General Conference,—the most important year in the history of our work in this immense and interesting field. Doubtless more progress might have been made had each man more faithfully performed his duty, and still we feel encouraged and hopeful, and are thankful to God that he has so visibly made bare his mighty arm in behalf of his co-laborers, who are seeking to keep aloft the precious torch of truth in these lands.

As our readers are presumably acquainted with the organization of the European General Conference, and its five union fields,—the German Union Conference, the Scandinavian Union Conference, the British Union Conference, the French-Latin Union Mission, and the Oriental Union Mission,—we will not attempt to review the circumstances leading up to, or connected with, the formation of these union fields, but

will content ourselves by giving the facts as they existed June 30, 1902.

The German Union Conference

Of the growth of the work in this, the largest of the union fields in Europe, a detailed account appeared in the *REVIEW AND HERALD*, Dec. 2, 1902. During the year (the reader will bear in mind that all the facts and figures in this article refer to the twelve months closing June 30, 1902) the tithe received in this conference amounted to \$25,401.55, the Sabbath-school donations to \$2,315.25, the First-day offerings to \$426.87, the annual offerings to \$1,309.39, and miscellaneous gifts to \$122.03. The 203 canvassers sold \$38,662.96 worth of books, in the following languages: German, Hollandish, Esthonian, Lettic, Russian, Livonian, Bohemian, Hungarian, Rumanian, and Bulgarian. Among our 150 churches and companies, 750 persons were baptized, and 161 were received by vote, bringing our total membership up to 4,079. There were twenty-five ministers, fourteen licentiates, and thirty-eight Bible workers

Bible workers, thirteen; canvassers, thirty-four; other workers, three; churches, forty; total membership of field, 926 (there are a number of "unbaptized Sabbath-keepers" not reckoned in this statement); baptisms, 105; tithe, \$12,287.75; Sabbath-school donations, \$239.93; First-day offerings, \$232.15; annual offerings, \$432.66; book sales, \$41,101.87. In this field are England, Scotland, Ireland, and Wales. Area, 314,667 square kilometers; population, 41,660,000.

French-Latin Union

What is now the French-Latin Union Mission was formerly known as the Central European Conference. This is a great field. It includes the French-Swiss Conference, and the French, the Italian, the Spanish, and the Portuguese missions. The two latter are as yet unentered. Five ministers, six licentiates, nine Bible workers, and eight canvassers make up their working force. The summary is as follows: membership, 531; tithe, \$4,753.87; Sabbath-school offer-

and companies, 7,940 members,—1,029 were added by baptism, and 236 by vote. The tithe amounted to \$57,352.72, Sabbath-school donations to \$4,036.93. First-day offerings to \$1,159.37, annual offerings to \$3,087.45, general gifts to \$1,105.88, book sales to \$118,129.06.

These figures speak for themselves. They show our need better and more eloquently than anything else could. Consider them, kind reader, and then ask God if you personally owe anything to the millions of Europe and the territory covered by the Oriental Mission, and answer the question as he directs. There is plenty of work for all.

Hamburg.

Our School in Rarotonga

A. H. PIPER

As we have just closed the year's work, it seems proper to look back over the months that have gone, and call to mind the manifest working of God.

Early in February, 1902, Sister Evelyn Gooding, of Australia, came to the island to conduct the school that we contemplated beginning. After a week or two of prayer and counsel, we decided to erect two suitable native houses for dormitories, and in the meantime to begin a day-school at Arorangi. Sister Gooding began with one student, then two, and so on until she had fifteen pupils on the school register. This school was held in the morning, and as most of our brethren lived in Titikaveka, another village, we decided to conduct an afternoon school for the benefit of their children, Sister Gooding driving there four days in the week.

Owing to a good deal of trouble in securing roofing material for the dormitories, it was not until the beginning of July that we were ready to convert the two day-schools into a boarding-school. In doing so, we lost some of the students of the Titikaveka school, but those who did come were greatly benefited by being under our personal supervision. The Arorangi youth still continued to attend as day-students. Our class room was the largest room in the mission house, but it soon proved far too small to accommodate the growing number of students.

Seeing this, we decided to erect a schoolhouse with accommodations for forty or fifty students. The walls of this house are built as natives often build,—the lower part stone and the rest sticks bound side by side to the frame. This insures thorough ventilation, which is so much needed in a schoolroom. The roof is of iron, and the floor is concrete, which is clean and cool, and in every way suitable for this climate. It was a happy day when we were able to move into it after being so cramped in the mission home.

School is held five days in the week; it begins at 7 A. M. and continues until 12:45 P. M., with the exception of an intermission of an hour and a quarter. For three hours during the afternoon, all the students are engaged with manual labor. They raise part of their food, the remainder being supplied by their parents and friends. With the aid of the



A VILLAGE IN SCOTLAND

in the field. Area, 23,271,006 square kilometers; population, 255,364,842.

The Scandinavian Union Conference

This field includes Sweden, Norway, and Denmark, which are organized conferences, and the mission fields of Finland and Iceland (with Greenland). Eighteen ministers, four licentiates, twelve Bible workers, seventy-one churches and companies with a total membership of 2,215; 116 additions by baptism and 44 by vote; \$13,733.70 tithe; \$806.89 Sabbath-school donations; \$312.32 First-day offerings; \$578.93 annual offerings; \$376.03 general gifts; \$32,920.32 book sales by eighty-one canvassers,—such is the summary for this field. Area, 1,382,272 square kilometers; population, 12,506,503.

The British Union Conference

In reality, at the time concerning which we are writing, there was no such thing as a British Union Conference, as that was organized later in the summer. But we can give the data for that entire field: ministers, eight; licentiates, three;

ings, \$596.55; First-day offerings, \$141.12; annual offerings, \$640.64; general gifts, \$607.82; book sales, \$5,443.91; persons baptized, thirty-nine; received by vote, twenty-seven. Area, 2,336,887 square kilometers; population, 104,245,000.

Oriental Mission

Greece and Crete, Turkey, Egypt, Asia Minor, Palestine, and Persia are in this field. They have three ministers, four licentiates, seven Bible workers, twenty-four churches and companies, with a membership of one hundred and eighty-nine; nineteen persons were baptized, and four were received by vote. The tithe amounted to \$1,175.85; Sabbath-school gifts to \$78.31; First-day offerings to \$46.91; annual offerings to \$125.83. Area, 7,565,488 square kilometers; population, 56,066,000.

Summary

In the territory of the European General Conference are fifty-nine ministers, thirty-one licentiates, seventy-nine Bible workers, 326 canvassers, 307 churches

caretaker, they have built a good native house. Several of them came to school with sores all over their bodies, but by regular habits of eating and the use of simple remedies, their skins have become clean and clear.

During the last two months, an epidemic of measles and dysentery has caused all other schools on the island to be closed. We have not had one case among the students living here. This is all the more remarkable when we remember that all the families represented in the school have been afflicted with one or the other of the diseases, and in some cases with both of them, and yet have frequently come to the school with food supplies for their children. To the kind watch-care of our Heavenly Father alone can we attribute this immunity. To him be the praise.

When our readers realize that the grandparents of the children of Rarotonga were heathen, they will better understand the material that we have to deal with in our school work. But we have had evidence that God is in the movement, as gradually the students became disciplined to a good degree. And this is not all: several have given their hearts to God, and the two leading students, youths just entering manhood, desired to follow their Lord in baptism. This they had the privilege of doing to-day. It was a blessed service. As we gathered on the shore of a beautiful lagoon, which divides the land from the ocean beyond, every heart seemed animated with the presence of God's Spirit. At the conclusion of the ordinance, as we arose from seeking God's blessing upon what had been done, there was hardly a dry eye in the assembly. Brethren and strangers alike were moved by the Holy Spirit. The father of one of those baptized, himself a Sabbath-keeper, but who has not gone forward in baptism, went to the edge of the bush which fringes the beach, and there wept like a child. Another, a Maori woman not of our faith, said to me with tears streaming down over her cheeks: "O missionary, my heart is sad because of my sin, yet very happy for what I have seen with my eyes to-day." Others were affected in a similar manner. As we went from one to the other, we had the privilege of pointing them to "the Lamb of God, which taketh away the sin of the world." We believe that others in the school and also some outside will ask for baptism before long. May the blessed work go on, and may we have the prayers of the brethren in the home land that it may be so.

Rarotonga.

LIE down and sleep,
Leave it with God to keep
This sorrow which is part
Now of thy heart.
When thou dost wake,
If still 'tis thine to take,
Utter no wild complaint;
Work waits thy hands;
If thou shouldst faint,
God understands.

—Katrina Trask.

General Notes

A ZULU church in Durban sends out every male member who is at all qualified, to conduct a gospel service each Sunday. Fifty-two meetings of one kind or another are held every Sunday.

DURING the first seven months of 1902 the Presbyterian Church sent out seventy-four new missionaries; the Congregationalists have sent out recently about twoscore, and the Methodists, through the *Christian Advocate* of a recent date, report fifty-two. Thus in the three denominations no less than one hundred and sixty-six young men and women have gone to the ends of the earth as heralds of the glad tidings.

A COMPLETE Bible has been published for the Eskimos in Greenland, at the expense of the Danish government. The gospel was first carried to these people by Hans Egede, the Norwegian pastor who began work in Greenland in 1721. He began the translation of the New Testament into their language, which was completed by his son. Another and improved version appeared in 1799. A revision made by Moravian missionaries was published by the British and Foreign Bible Society in 1826. The chief translator of the Old Testament was a Moravian missionary who died in 1886.

THE following is taken from an article on "Likes, Unlikes, and Dislikes of the Chinese." The author shows the extreme superstitious nature of the Chinamen: "Fung Shui, or good luck, depends upon many things which seem to us absurd, but which are actual verities to them. An illustration: I was called upon at one time by the Chinese officials to remove a wall around a native hospital constructed by American missionaries, because the wall faced to the south and was painted red. I was informed that a red wall facing the south always drew fire, and consequently the neighbors had complained that all the property in that section of the city was in danger of being destroyed by fire. I changed the color to blue, and had no further complaint."

DEC. 13, 1732, one hundred and seventy years ago, the first missionaries of the Moravian Church, Leonard Dober and David Nitschmann, reached their destination, the island of St. Thomas, to proclaim the gospel of salvation to the neglected negro slaves, for whom no one had hitherto labored, and who were in a most deplorable condition. Only ten years had elapsed since the first refugees from Bohemia and Moravia had settled in Herrnhut, Saxony, and the number of members of the Renewed Church of the Moravian Brethren was only about six hundred souls. And yet, though without means and few in numbers, they undertook a mission to the benighted slaves beyond the sea. The voyage of these first missionaries occupied ten weeks. On the day on which

they landed, their hearts were cheered and encouraged by the daily watchword, or text, of the church for that day: "The Lord of hosts mustereth the host of the battle." The outlook was certainly very gloomy; but their trust was in the Lord, and they did not falter in the least.—*The Moravian*.

How much opportunity and responsibility for the conversion of foreign peoples lies at the door of those who remain at home may be gathered from the statistics showing the number of foreign-born population of the United States. Truly one may be a "foreign missionary" without ever leaving America:—

Austria	276,249
Bohemia	156,911
Canada (English)	785,958
Canada (French)	395,297
Denmark	154,284
England	842,078
France	104,341
Germany	2,666,990
Holland	105,049
Hungary	145,802
Ireland	1,618,567
Italy	481,207
Mexico	103,410
Norway	336,985
Poland (German)	150,232
Poland (Russian)	154,424
Poland (others)	78,854
Russia	424,096
Scotland	233,977
Sweden	573,040
Switzerland	115,851
Wales	93,682
Other countries	356,280

FIFTY years ago seven shoemakers in a shop in the city of Hamburg said, "By the grace of God we will help to send the gospel to our destitute fellow men." In twenty-five years they had established fifty self-supporting churches, had gathered out 10,000 converts, had distributed 400,000 Bibles and 80,000 tracts, and had carried the gospel to 50,000,000 of the race. It would take only 160 such men to carry the gospel to the whole world in twenty years.—*Christian Standard*.

THIS description of one of the regular literary examinations in China is from the pen of an eye-witness: "The weather was intensely hot. Although nearly the middle of September, it was the hottest of all the year. Inside the hall, from the immense crowd, the lack of ventilation, and the blazing sun, the heat and foul air were something awful. In those two days, there had been some twenty deaths,—several of them suicides,—and any number of students were prostrated. When the signal was given and the doors opened at half-past eleven, the students came out in a steady, orderly stream, each carrying his provision-basket and bedding. All were quite exhausted from the heat and the ordeal they had come through. Most of them had a rustic air, and the proportion of old men was large. We left at half-past seven at night, and the students were still pouring out of the halls."

Canada

I SPENT the week of prayer in the Quebec Conference, and while storm and

Over three thousand pages of tracts and over eleven thousand pages of other

topics by the members of the different churches, after which an opportunity was given for questions and interchange of

THE FIELD WORK

South Africa

KIMBERLEY.—During the past twenty-seven months I have been engaged in canvassing for our publications, taking subscriptions for our papers, selling Bibles, giving Bible readings, and holding meetings, just as the way opened. The Lord abundantly blessed my wife and myself in this work.

A few months ago, at the invitation of the South African Conference, I visited several of the refugee camps, selling our publications and Bibles, and holding meetings as opportunity afforded. In these camps I found several who were hungering for the truth, and willing to read and investigate for themselves. Before leaving the camps, I distributed several thousand copies of *Zions Vaktare* and suitable tracts.

The white population of Kimberley numbers about forty thousand, and the native population nearly one hundred thousand. Most of the white people and many of the natives speak English. In this place we have only four workers. We have now several interested in the truth. The baths have accomplished much good, but there are many cases which they do not reach. We sorely need a visiting nurse to work with the people in their homes. I have met several persons, while canvassing and visiting, who have in some way transgressed the laws of health, and who would gladly welcome a nurse in their homes. This would do much to overcome prejudice. This would be a favorable opening for a consecrated worker. The climate, though very trying in the summer, is all that could be desired in the winter.

Recently while canvassing, I was received very kindly by a woman who was in great distress about her daughter, who was suffering from St. Vitus's dance.

and eager to learn. Another great need of this field is a doctor. We have not a doctor in the whole of South Africa. Several have asked me why we did not have one.

Before closing I must relate one more precious experience. A few weeks ago it was my privilege to go to Taungs, about ninety miles north of Kimberley. In this little village, which has about one hundred inhabitants, resides one of our sisters. She has indeed been letting her light shine. Every Protestant in the village I canvassed gave me an order for "Great Controversy," while several Catholic families bought "Christ Our Saviour" and "Gospel Primer." I found a deep interest there. I was privileged to hold two public meetings. About twenty-five were present at each meeting. By special request, I took up the Sabbath question. The Spirit of the Lord was present to bless. As a result of these meetings, one young lady has decided to keep the Bible Sabbath. Several are convicted, and are anxious to walk in the light, but at present they see too many crosses. May the Lord help them to choose whom they will serve. With few exceptions, all in the village belong to the Church of England, the established church. Just prior to my coming, the minister had warned his congregation not to have anything to do with us. And so the good work goes on; and I can only repeat the Macedonian cry, "Come over . . . and help us." "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."

OLIVER W. TICKTON.

The British Field

THE good work is onward in the British field. Nov. 28, 1902, I left Lon-

in Ireland had rented a house which had been furnished and fitted up for a sanitarium. The institution is on Antrim Road, in one of the best suburbs of Belfast, from which a penny ride on the tram brings one to the very center of the city. The fittings, furnishings, and general arrangements are favorable in every way, reflecting great credit on Dr. Bell and his faithful assistants. One encouraging feature is that they have been able to do this from the money they have raised in the country, together with the assistance furnished by the Mission Board. The outlook for the medical missionary work in Ireland is bright. At the time I was there, the institution had hardly opened to receive patients, yet a number were coming for treatment, while others were arranging for a longer stay as soon as the place was ready to receive them. May the Lord's special care be over this enterprise, and make it a blessing to many sufferers, as well as an efficient means of illustrating the principles of the gospel of Christ.

From Belfast I went to Glasgow, Scotland, where I remained from December 18 to 29. This was a very interesting occasion. It is now a little more than ten months since Brother H. Armstrong went there with his family to begin aggressive work. For a number of years faithful canvassers have circulated much of our literature in the city, thus preparing the field for the living preacher. The literature and the influence of the colporteurs had also resulted in bringing some souls into the truth. But an effort was needed to develop the work. To this, Brother and Sister Armstrong applied themselves with earnestness, and the Lord has greatly blessed in their labors.

The work in Scotland has also been supplemented and strengthened by several experienced canvassers from America, who came here after the European General Conference in May, last year, and who have had excellent success in their work. As the result of these various efforts, there are now fifty-one adult Sabbath keepers in Glasgow, including

ence, and one in the Maritime Conference. Several churches are under construction, and we are planning to start the medical work in the Quebec Conference the first of May.

When the whole people say, "Let us rise up and build," the God of heaven will prosper the work, and the thing will be accomplished. When every Christian becomes as deeply interested in the building up of the work of God and in finishing the gospel work as he is in personal and temporal matters, the work will go much faster everywhere.

May the Lord give us a greater burden for souls, and grace to stand for the right and to proclaim the message clearly and distinctly to all the world.

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W. H. THURSTON

intend to prosecute the work in the interests of "Christ's Object Lessons" until our quota is completed. We are greatly encouraged to continue in this message until the well done shall be said.

A. O. BURRILL.

Receipts of the Mission Board Treasurer for the Quarter Ending Dec. 31, 1902

ANNUAL OFFERINGS.—Atlantic Union Conference, \$40.80; Central Union Conference, \$21.58; Lake Union Conference, \$1,376.22; Northern Union Conference, \$50; Pacific Union Conference, \$32.50; Porto Rico, \$7.30. Total, \$1,478.90.

FIRST-DAY OFFERINGS.—Atlantic Union Conference, \$973.54; Canadian Union Conference, \$3.84; Central Union Conference, \$887.06; Lake Union Conference, \$731.81; Northern Union Conference, \$116.21; Pacific Union Conference, \$903.48; Southern Union Conference, \$39.63; Southwestern Union Conference, \$123.98. Total, \$3,779.55.

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WEST INDIAN FIELD.—Central Union Conference, \$27; Lake Union Conference, \$79.84; Northern Union Conference, \$111; Pacific Union Conference, \$19.65; Southern Union Conference, \$2.50. Total, \$239.99.

GENERAL SUMMARY

Annual offering \$ 1,478 90
First-day offering 3,779 55

India, we are glad they can go, and they will be followed by our earnest prayers that God will make them a great blessing to the work there.

While we are made sorry by the leaving of Brother and Sister Armstrong, we have also been made glad by the coming of Brother W. A. Westworth and family from America. They have received a hearty welcome from all the friends, whose cheerful and hearty support will be given them in their labors in this needy and important field. Brother Westworth will labor in Edinburgh, where he has secured a pleasant and centrally located hall for Sunday evening meetings. He will be assisted by Brother Miller, lately from New York City.

We are all greatly pleased that the time has come when we can make an aggressive effort in that important and interesting center, and earnestly pray that great blessings may attend the work.

O. A. OLSEN.

Newfoundland

THE tract campaign is on here in good earnest. As soon as the brethren took hold of the work, the Spirit of God became more manifest in the church. Over three thousand pages of tracts and over eleven thousand pages of other literature were circulated here in the month of January. Besides this, a government daily paper has opened its columns to us for articles on health reform, and we have already had several truth-bearing articles published. The same paper has published an article from us, giving a synopsis of two of Elder Farman's lectures, setting forth the last warning message in no uncertain tone, under the heading, "The Great Event Near," and taking up half a column. This paper has a circulation of five thousand. The editor of another paper has also asked for articles on health topics. Thus the truth is being placed before the people.

Elder H. J. Farman gives three lectures a week in one of the largest halls in the city, and the interest is good. The members of the church are nobly doing their part to hold up his hands.

In Twillingate, where Elder Farman labored last summer, the interest still continues, even in his absence, and there are prospects for a good work there in the future. Many are being educated in the message by correspondence.

The work of the Newfoundland Health Institute, as shown in the financial report for December 31, shows that in the seven months during which the institution had been running, there had been given 1,619 treatments, the charity work amounting to \$327. The net earnings were \$1,266.48, and the net gain was \$542.14. On account of the low price of fish, the staple product, there is a general financial depression in the island, which is poor enough even in times of prosperity. This depression has kept many from patronizing the institute; and with the additional effect of the long, dull winter season, it is more difficult to make the work successful. However, the young institution is pulling through the crisis, free from debt, and ready to enter on the coming season's work. May it hold up the standard of truth, and lead many to accept the gospel of health.

As in all British fields, the people here take hold of the truth slowly. But we have been careful to present the message in a way calculated to lead them gently,

and not stir them up to prejudice and opposition. In this way the prejudice that once existed has largely melted away, and the people are more easily approached. The Spirit of God is working with both laborers and people. The last warning message is being carried to all parts of the colony, and this field is getting ready for the coming of the great King. The headquarters of the work here is at 282 Duckworth St., St. Johns, Newfoundland. A. E. LEMON.

New York City

THE work in this city (Manhattan District) is progressing as never before. Perfect unity exists in the churches, and all have a desire to do what they can for the advancement of the work.

A union meeting was held in the First Church, Jan. 24, 1903. The different churches in the city were well represented, and the church was crowded to its utmost capacity. A good spirit prevailed. Part of the time was devoted to the consideration of the Sabbath-school work. Brother S. N. Curtiss, our conference Sabbath-school secretary, presided at this part of the meeting. Interesting papers were read on various topics by the members of the different churches, after which an opportunity was given for questions and interchange of thought.

The meeting was so successful that I have appointed another general meeting for Feb. 21, 1903, when papers will be read on the following subjects: General City Missionary Work, Foreign Missionary Work, The Spirit of Prophecy, The Tithe, Special Offerings, Church Schools, The Gospel of Health, and many other subjects. This is to be an all-day meeting, and those who come from down-town will bring their lunches with them. The meeting opens at 9:30 A. M., and after several sessions closes at sunset.

The work in Carnegie Lyceum is progressing as never before. The straight, pointed truths are doing their work. We have already presented the message in all its bearings, including the spirit of prophecy and kindred subjects. God has greatly blessed our work, and we expect to see many souls accept the truth as a result. Even now we see fruits of our labors.

A number have recently begun to attend our Sabbath meetings in the different churches. About eight weeks ago the colored people who had accepted the truth through the mission conducted by Elder S. N. Haskell, were organized into a church by Elder H. W. Cottrell and the writer. Six members joined. The next Sabbath five others joined the church; two of these, however, were Sabbath-keepers from other churches; nine had accepted the message through the labor of Brother Uchtman and the mission workers. We found the work among the colored people to be almost at a standstill, and in great danger of disorganization; hence we thought that it was advisable to ask Brother C. H. Carroll, who accepted the truth in this city four years ago at our tent effort, and who came to us from the Roman Catholic Church, to connect himself with this work.

Brother Carroll's labor has proved successful beyond our most ardent expectations. In the few weeks that he has been working for the conference a large interest has been aroused, and his

time is all occupied in visiting, holding Bible readings, and preaching. He has gained admission to the Methodist and Baptist colored churches, and as a result of his labors thus far, seven souls have accepted the truth and united with the church, among them an ordained Baptist minister. Many others are interested, and the prospects for the work among the colored people in this city are much brighter.

A night-school has been started for the colored people, and some of the brethren and sisters of the Second Church are giving instructions in reading, writing, Bible, history, grammar, and other studies. A young people's society has been started also, and is making good progress. It is our intention to open a church school as soon as possible. No part of the work is to be neglected. I feel thankful for the support that I am receiving from the members of the different churches. The work in New York City is rising to the praise and glory of God.

E. E. FRANKE.

Superintendent of Manhattan Dist.,
Greater New York Conf.

Canada

I SPENT the week of prayer in the Quebec Conference, and while storm and sickness prevented some from attending the meetings, yet those who did attend were much encouraged by the readings. Some cheering reports have come in from other parts of the field. I am not able to say at this writing what the offerings were, but if all would give themselves to God, to serve with no reserve, it would be the best offering that could be made. All would be consecrated to the Lord, and not only greater blessings would be experienced, but means would be forthcoming to supply every demand.

"The silver is mine, and the gold is mine, saith the Lord of hosts." All that we have and are belongs to the Lord, and we are his, for he has bought us. It is for us to say whether he shall have us, or whether we will withhold from him that which he has purchased. The question is life, not a form, a pretention, but substance; a real experience. "I am the way, the truth, and the life." If not hindered, this life will be manifest in us, and this is salvation. It is the privilege of every one to experience salvation to the uttermost; and then it is that we can go to the unsaved and proclaim, in spirit and in truth, the life-saving power.

Salvation is present, a present experience now and all the time, and it is by the power of the word that we are kept continually from the evil of the world. We are living in a world of sin, but sin should not have dominion over us. There is a world to be warned of the great day of God, and the success of this work depends upon the loyalty and zeal of every member of the denomination.

The work in Canada is steadily onward, and while there was not as much accomplished during the past year as we had hoped for, we are thankful for the progress made, and the workers are all of good courage. The churches are responding well, and all seem willing to do to the extent of their ability in helping to advance the message. We are planning to start two industrial schools this year,—one in the Ontario Confer-

ence, and one in the Maritime Conference. Several churches are under construction, and we are planning to start the medical work in the Quebec Conference the first of May.

When the whole people say, "Let us rise up and build," the God of heaven will prosper the work, and the thing will be accomplished. When every Christian becomes as deeply interested in the building up of the work of God and in finishing the gospel work as he is in personal and temporal matters, the work will go much faster everywhere.

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W. H. THURSTON.

New York

THE city of Rochester and about twenty churches west of that city are in the territory assigned to me. The church records call for four hundred and sixty members, but the real membership is about three hundred and fifty. Our quota of "Christ's Object Lessons" was about 2,760 copies. In this territory about 1,776 copies have been taken, and all but a very few sold. During the last conference year two mortgages on church property have been cleared; one church has been organized; and the money for a sanitarium, which is located at 868 Niagara St., Buffalo, has been raised. This little plant is filled with patients. All bills are paid, and it is not in debt. It is a branch of the conference work. Dr. A. R. Satterlee is in charge.

At West Salamanca, Brother H. W. Carr is in his second years' school work, and has about forty students. This is all he can accommodate. One thousand dollars has been pledged to put up buildings, and other donations are in sight. When spring opens, we hope the work of building can be begun.

At Buffalo the work is advancing. Recently several began to keep the Sabbath. Last Sabbath four heads of families offered themselves for baptism. A sister sixty years of age has sold more than sixty copies of "Christ's Object Lessons," and has begun work with *The Signs of the Times*. Although unaccustomed to city life, she is taking orders for the *Signs*, and some days sells over twenty-five copies. She expects soon to be able to handle one hundred each week.

At the last State conference, just closed, resolutions were passed looking to the opening of cafes and the health food business in the large cities, also for a summer school at the Buffalo Sanitarium for our church-school teachers. The instructions in Volume VII of the Testimonies relative to city work are bringing new life to our workers. We

intend to prosecute the work in the interests of "Christ's Object Lessons" until our quota is completed. We are greatly encouraged to continue in this message until the well done shall be said.

A. O. BURRILL.

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SECOND TITHE.—Central Union Conference, \$659.36; Lake Union Conference, \$463.85; Northern Union Conference, \$645.37. Total, \$1,768.58.

GENERAL FUND FOR MISSIONS.—Atlantic Union Conference, \$368.82; Canadian Union Conference, \$1; Central Union Conference, \$3,255.18; Lake Union Conference, \$3,563.55; Northern Union Conference, \$2,130.84; Pacific Union Conference, \$4,310.49; Southern Union Conference, \$30.95; Southwestern Union Conference, \$141.61. Total, \$13,802.44.

SCANDINAVIAN RELIEF FUND.—Atlantic Union Conference, \$785.18; Central Union Conference, \$468.48; Lake Union Conference, \$173.63; Northern Union Conference, \$410.84; Pacific Union Conference, \$260.61; Southern Union Conference, \$46; Southwestern Union Conference, \$53.78; Matabeland, \$35.55; Tonga, \$9.74. Total, \$2,243.81.

LONDON MEDICAL TREATMENT ROOMS.—Central Union Conference, \$76.72; Pacific Union Conference, \$5. Total, \$81.72.

SKODSBORG SANITARIUM.—Atlantic Union Conference, \$1.65; Central Union Conference, \$552; Lake Union Conference, \$33.65; Pacific Union Conference, \$40. Total, \$627.30.

AFRICAN FIELD.—Atlantic Union Conference, \$35.46; Central Union Conference, \$367.75; Lake Union Conference, \$92.90; Northern Union Conference, \$108; Pacific Union Conference, \$1.20; Southern Union Conference, \$5. Total, \$610.31.

CANADIAN FIELD.—Northern Union Conference, \$1.79.

JAPANESE FIELD.—Lake Union Conference, \$5.75.

CHINESE FIELD.—Atlantic Union Conference, \$1; Central Union Conference, \$35; Lake Union Conference, \$49.22; Northern Union Conference, \$42.95; Pacific Union Conference, \$19; Southwestern Union Conference, \$1; Southwest-

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GENERAL SUMMARY

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First-day offering	3,779 55
Sabbath-school donations	4,357 48
Second tithe	1,768 58
General fund for missions...	13,802 44
Scandinavian Relief Fund...	2,243 81
Skodsborg Sanitarium	627 30
London medical treatment rooms	81 72
African field	610 31
Canadian field	1 79
Chinese field	158 88
European field	142 61
Indian field	456 18
Japanese field	5 75
Mexican field	8 25
Polynesian field	53 99
South American field	49 04
West Indian field	239 99

Total \$29,866 59

ANNUAL SUMMARY

Annual offerings	\$ 35,440 35
First-day offerings	14,146 30
General fund	25,276 23
Sabbath-school donations	17,921 68
Second tithe	10,551 92
Scandinavian Relief Fund..	17,054 87
Skodsborg Sanitarium	2,245 86
Specified donations	22,126 43

Total \$144,763 64

Total for 1901..... 127,337 11

Increase over 1901.....\$ 17,426 53

H. M. MITCHELL,
Treas. of Mission Board.

Washington, D. C.

You will notice from the REVIEW of Jan. 13, 1903, that the General Conference Committee have thought it wise to make Washington, D. C., an exception to other cities in the United States. It is the capital of the nation. The National Reformers are making the capital city a stronghold for their work, which is to influence the minds of leading men of the nation to make laws which must necessarily, when enforced, bring oppression upon true Christians, thus upon the cause of Christ. It was deemed advisable to render Washington some financial assistance by way of general

donations, so that at as early a date as possible the work of the last message may be permanently established in the capital of this great nation. An effort was made by the General Conference several years ago to bestow the necessary help the work demanded in this city. Several thousand dollars of General Conference funds was invested, a church building was purchased by the local church, and two or three thousand dollars of general funds was invested in it.

The work of extending the message in a broader way to the different races in Washington has been very successfully carried on, especially in the last few years, which has resulted in creating a demand for two congregations. In forming another organization, with Elder J. S. Washburn at its head, under Christ, the church house was left in the charge of Elder L. C. Sheafe and his congregation. This congregation has increased its numbers very rapidly of late, but it was not able to render financial assistance to the new congregation in obtaining a house of worship, and still carry the obligation that rests upon the former building. In forming the new congregation, it became necessary for the members of the Second Church to contribute their investments in the building to the First Church. An appeal was made by the Washington brethren to the Union and General Conferences in the interests of their peculiar need of immediate help at this time. A donors' column is opened in the REVIEW AND HERALD for each one in the denomination to contribute to this interest. I am aware that the method herein adopted to secure money is not that usually followed, but the General Conference Committee thought the circumstances surrounding the work in Washington, D. C., demanded that this should be made an exception to the general plan. Will not each reader lay this needy situation before the Lord in prayer, and ask him from whom all wisdom comes, what the Lord will have him do in this matter?

Contributions may be sent to H. M. Mitchell, Battle Creek, Mich. State clearly what the money is for.

H. W. COTTRELL.

Donations for the Washington (D. C.) Church

Mrs. MYRTLE OWENS, .25; Moses Hunt, \$5; M. Phillis, \$1; Rue Aton, .85; J. W. Cope, \$1; Mrs. J. W. Yost, \$5; Lottie M. Tew, \$5; Mrs. W. H. Wright, .50; Kate Monroe, .25; R. G. Cowles, .50; A. J. Harris, \$1; Mrs. F. E. Scovell, \$1; D. W. McNett, \$2; Susanah Warick, \$1; A. J. Thompson, \$1; Mrs. Mary Lewis, \$1.60; Mrs. R. Turner, .50; Mrs. J. A. Burdoin, \$10; a brother and wife, \$5; Mrs. Wm. Martin, \$1; Mrs. Lucinda Evans, \$1; Mrs. M. E. Van Deusen, \$2; S. J. Townsend, \$1; R. B. Stevenson, .70; Mr. and Mrs. F. J. Harris, \$2; Ole T. Bue, \$2.25; C. C. and M. C. Rathbun, \$5; Emma David, \$1; Wm. E. Caviness, \$2.50; Samuel Thompson, \$2; Wm. H. Mills, \$1; E. Hayes, .25; Mrs. M. M. Ames, .25; Mr. and Mrs. G. Morehouse, \$1; Ernest Morehouse, .25; Sister Mahaffy, \$1; Sister Booth, \$1; Sister Utley, \$1; Mrs. Thomas Williams, \$1; a friend, .50; Henry Ferrett, \$40; Bertha J. Record, .50; Corsica (O.) church, \$2; Mrs. W. Jones, .50; A. W. Bell, .50; H. B. Moore, .25; Mrs. M. D. Speara, .25; Ellen Harris, \$1; Harrison McConnock, \$1; W. D. Bowen, \$1; Mrs. Mary J. Spencer, \$1; Mrs. Emma Knapp, .25; a friend, .25; Estella G. Norman, \$1; Mr. and Mrs. D. B. Welch, \$1; Crow Wing church, \$5; E. D. Hall, .25; Mrs. E. W. Peck, .50; F. Ditts, \$1.50; Grove Lake church, \$3.20;

New York Mills church, \$2.85; Mary Emery, \$1.25; Brainerd church, \$5; Mrs. E. Redoubt, \$1; C. Waterman, \$2.50; Catherine Waterman, \$2.50; Faribault church, \$5.50; Chas. Rich, .50; Nora Harvey, .25; Ruth Harvey, .05; Mrs. P. McNamara, \$2; Mrs. Agnes H. Duncan, \$1; Elsie Scott, .50; a friend, \$1; Cottage Home church, \$1.80; Mr. and Mrs. B. E. Gurvey, \$2; E. A. Curtis, \$1; D. A. Hamilton, .50; Mrs. A. C. Campbell, \$2; Mrs. M. E. Graves, \$1; Mrs. R. W. Springer, .50; J. S. Moore, \$1; Emily A. Goff, \$10; Mrs. A. D. Walker, \$1; a friend, .50; H. Hansen, \$5; Andrew Sems, .25; Willet Reynolds, \$1; Estella Howes, \$1; E. M. Hutchins, \$1; Mrs. O. E. Cummings, \$2; F. S. Clarke, .50; A. J. Barrett, \$1; Mrs. Mabel E. Messenger, .50; D. H. Pickering & family, \$1; Mrs. M. A. Whalen, \$5; S. W. Harris, \$3; E. L. Richmond, \$1; Mrs. R. E. Stewart, \$1; Mr. & Mrs. E. L. Chappell, \$2; Mrs. Anna Clay, \$3; Lake View (Mich.) church, \$3.35; H. D. Keenon, \$1; Mr. and Mrs. Edward Tregauga, \$2; C. M. & A. T. Blake, \$1; B. W. Van Eman, \$5; O. W. Burnell, \$5; J. W. Smith, \$1; Lydia Nelson, .25; Ruth Johnson, .25; Mrs. Nomie Johnson, \$2; a friend, \$1.50; Southern Union Conference, .50.



Donors to the Relief of the Schools

The total cash received on the Relief of the Schools Fund up to Jan. 26, 1903, is \$51,080.72.

NAME	AMOUNT
Ellen Fredericks.....	\$ 5 00
Edward Sanders.....	1 00
L. F. Gustin.....	1 00
J. H. Broeker.....	1 00
H. E. Warner.....	1 00
A friend.....	1 00
M. H. Brown.....	14
Mrs. E. J. Laplant.....	1 10
Mrs. Alfred Boynton.....	1 75
Nora Prince.....	2 00
Mrs. Phoebe Cush.....	4 00
Mrs. R. F. Locke.....	25
J. P. Ferguson.....	1 00
J. W. White.....	5 00
Hannah Hanson.....	5 00
M. W. Lewis.....	10 00
Addie Nichols.....	50
Sister White (Pa.).....	1 00
G. C. Coleman.....	10 00
Mrs. Julia E. Churchill.....	2 00
Mrs. Geo. Goddard.....	1 00
C. A. Graves.....	2 50
J. M. Spooner.....	2 00
Marion Pepple.....	50
G. W. Masters.....	2 00
Mrs. E. E. Bacon.....	2 50
Mrs. Abbie Teifel.....	25
Mrs. J. E. Kipp.....	1 00
G. E. Davis.....	5 00
Mrs. May Swahn.....	1 00
Mrs. Margaret Frost.....	1 00
Geo. W. Spies.....	5 00
Jane E. Buck.....	1 00
S. T. Couey.....	1 00
Philip Trefitt.....	1 00
Mac E. Avery.....	1 75
Dr. M. A. Eastman.....	1 00
Donation.....	1 00
Mrs. S. J. Brake.....	1 00
Mr. & Mrs. A. J. Harris.....	5 00
Mary Blood.....	5 00
J. W. Shield.....	5 00
Adam Ebel.....	15 00
E. E. Barden.....	22 50
Eva M. Davis.....	5 00
Sylvia F. Kinney.....	1 00
M. Balden.....	1 00
Mrs. Sarah Ballard.....	1 00
F. P. Marshall.....	2 00
Mrs. Emma Knapp.....	1 25
Alice Carman.....	1 00
B. J. Blinn.....	1 00
M. A. Green.....	25
John Gilford.....	1 00
J. R. Rose.....	10 00

"Christ's Object Lessons"

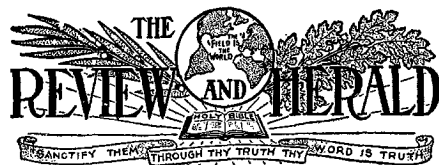
ALL great enterprises are marked with simplicity. It was Christ's gentleness that made him great. What a simple thing to mark the character of the humble man of Nazareth with the stamp of greatness above all men that have lived upon the earth.

"By this shall all men know that ye are my disciples, if ye have love one to another." What a simple method of letting "all men" know that we are disciples of Christ!—so simple that we stagger at the thought of its possibility. Yet after the ascension a few fishermen and other common men who had been associated with Christ, with sincere love for him and for one another, proved that simple statement, and to their surprise saw the only great Pentecost of which the world has any record. It did not cease with the gift of tongues and the conversion of three thousand souls that day. The sick were healed; the prison doors were opened; and the world, even "all the world," heard the gladsome sound of what was done, and said, They have been with Jesus and learned of him. All men knew they were his disciples, by applying the rule of the Master, Love one another. It was simple; but it worked.

In building the ancient tabernacle, the Lord called for offerings from all the people. "Of every man that giveth it willingly with his heart ye shall take my offering." It was to consist of different materials, from gold to goat's hair, according to the ability of the donor. No urging was to be done. It left the man shut in with God to make his offering. He made it to the Lord, and not to man. He made it to please God, and not to please man. What a simple plan! It looks too simple to amount to much. But it succeeded, and the people had to be restrained from giving because they brought too much.

God's plans are always simple. His method is always to distribute the work among all his people, that all may share in it, and not some be eased and others burdened. He distributes so that the yoke is easy and the burden light. When the heart of his people is so linked with him that all hear his voice, and unitedly respond to his direction, his work always moves steadily on to triumph. "All things are possible to him that believeth." He thus tests his people and accomplishes his work. Those who do not heed his voice in the field of training will not be permitted to hear him welcome the laborers from the field when the harvest is gathered. The "Well done, thou good and faithful servant," is not spoken to a denomination, but to individuals. All who are gathered with that throng come from fields of labor to enter with a hearty welcome into rest. "To every man his work." Not one idler is called. My brother, my sister, what are you doing? Do you say, "No man hath hired us"? The Master says, "Go ye also into the vineyard; and whatsoever is right, that shall ye receive." The eleventh-hour call is sounding. Will you respond?

Do you inquire what definite work the Master has called upon you to perform at this time? I would answer: There has been a direct call upon all this people to arise as one man and sell "Christ's Object Lessons." The plan is simple. All are to bear a part in it. The object is threefold. First, to train



BATTLE CREEK, MICH., FEBRUARY 24, 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.

AN important notice to General Conference delegates and visitors is printed on the twenty-second page.

BROTHER C. W. FLAIZ, who has been spending three or four weeks in Battle Creek in the interest of the work for "Christ's Object Lessons," has now returned to his work in the Northern Union Conference.

BEGINNING with the first issue of the present year, the *Bible Echo*, published in Australia, has been changed from eight pages to twelve pages. The pages are somewhat smaller, and the amount of reading-matter is about the same.

A LETTER received from Elder W. A. Spicer, dated Port of Spain, Trinidad, February 1, reported the organization of a conference in Jamaica. From Trinidad Brother Spicer expected to sail the following day for British Guiana, whence he will return to Battle Creek, expecting to reach here in time to attend the coming General Conference.

THE report of the treasurer of the Mission Board, which is given in this issue, is worthy of attention. It appears that the total contributions to mission funds during 1902 exceed the contributions for 1901 by \$17,426.53. There was a large increase in 1901 over former years. This increase has been maintained, and a further gain has been made. This is encouraging, but we have only begun to wake up to our responsibility in the matter of pushing this work. The year 1903 ought to witness a very decided growth in the missionary spirit and in the donations and appropriations for mission work. We must make more earnest efforts to hasten the coming of the Lord.

IN a report in the *Southern Watchman* concerning the tract campaign, Brother W. L. Killen, of North Carolina, says: "At the close of our meeting, we organized ourselves into a missionary society to distribute the new tracts. Little children from four years old and upward took tracts, and before Sunday night our supply was nearly exhausted. We all sell our tracts at one cent each, and with the money buy more.

We believe that it is the mind of God that these new tracts be strewn as leaves of autumn. One sister who had never sold any books or tracts thought she could not sell them; but she went out, and sold nineteen in a few minutes. A little girl six years old sold two before breakfast. One of these was to a lady who had not yet arisen. Another little girl four years old sold two for a nickel. Another twelve years old sold about thirty, and the older ones are as enthusiastic." Nearly a quarter of a million of these tracts have already been sent out from this Office, and the work is only well started. Our other offices are sending them out in large numbers. Let the good work go on until the country is actually covered with these messengers of truth.

It is considered by some Protestants a very surprising thing that the Catholic Church should have assumed an attitude of apparent favor toward the study of the Scriptures. They are at a loss to account for such utterances as the following, which appeared recently in the official organ of the Vatican, the *Osservatore Romano*:—

The reading of the Holy Scriptures is the best means for the support of the true and genuine apostolic office, and is entirely adapted to awaken in the people a truly Christian knowledge and conscience, which can then be perverted by nobody. What an inestimable blessing it would be if every Christian family would be assembled daily and read a chapter from the Gospels! In this way the divine language of the book, together with its sublime simplicity, would become common property; the image of Jesus Christ would become clearer and more deeply impressed on the hearts of the people; a thorough religious training would be imparted on all sides, and in this way the most dangerous results of ignorance and indifference would be removed.

The Catholic Church never favored the study of the Bible while Protestants made that Word the weapon of their antagonism to her; but now that the leading Protestant bodies have changed their attitude toward the Bible and toward Rome, and by their traditions and the higher criticism so nearly make God's Word of none effect, Rome sees something to be gained by standing forth as the ostensible champion of the Word. She takes advantage of Protestant inconsistency to break down the work of the Reformers, and win converts from the now broken and disorganized ranks of her old-time opponents.

It is entirely safe for Rome to advocate the study of the Bible so long as men can be held to the idea that the church is the proper teacher and exponent of the holy book. This is the idea to which the Catholic Church has always held, and to which the Protestant churches now very largely adhere. But we shall be as much surprised as any

others when the Church of Rome says anything in favor of Bible study under the teaching of the Holy Spirit, and in favor of the recognition of the Holy Spirit as the one true guide to spiritual truth, to be obtained by direct appeal to God, without recourse to any human teacher or authority.

The Daily Bulletin

It is important that subscriptions for *The Daily Bulletin* should be sent in promptly. The paper will give as faithful a report as possible of the coming General Conference, and the most important addresses and Bible studies will be found in its pages. The price is fifty cents for the session. Address your State tract society, or the Pacific Press, Oakland, Cal.

The Weekly Offering Envelopes What Some Church Elders Say

FROM California: "We find the envelopes are a good thing, as they keep us in mind of our duty. The plan has increased the offerings in our church. We do not slight those that are not of our faith who may attend our meetings, and by this means we have also made a gain in our offerings."

FROM Ohio: "I think the plan a good one. Before we got the envelopes, no one gave anything. Now the donations run from twenty cents to more than a dollar, according to the number present. I believe that the Lord is moving on the hearts of his people to be more liberal. I long to see Matt. 24:14 fulfilled. May the Lord bless his work."

FROM Carolina: "Praise the Lord for his own plan. I know that every plan he would have us take up will be a success. Though we are few, the larger part of our members assist in the weekly offering, and during the quarter we received \$3.82. It seems a small beginning, but I am thankful that we are willing to fall in line with the movement. Our church is now enjoying the spirit of work. It gladdens my heart to know that we can give to this great cause to carry the blessed truth to those who know it not."

THE Mission Board can still supply a few copies of the Week of Prayer Readings. They also have copies of the recent "Statement and Appeal." Send a card to 267 West Main St., Battle Creek, Mich., and receive a copy of each if you have not read them.

East Michigan Conference

A GENERAL meeting for the surrounding churches will be held at Owosso, March 6-8, meeting to begin Friday at 7 P. M. On Sunday the Owosso house of worship will be dedicated. Elders Gowell, Van Horn, Evans, and Slade will be present, and, with the blessing of the Lord, I expect a glorious meeting. I hope that quite a few from the surrounding churches will attend this meeting, and as the brethren and sisters come, let them pray that some of the showers of the latter rain may fall on God's people at this time.

B. F. STUREMAN.

and Asia, a large number of idols being made every year in the city of Philadelphia. England and Germany are the other countries concerned in this traffic. The *Tribune* remarks that, "after all, it is a mere exchange of idols," the heathen worshipping what they get from civilized people, and the latter worshipping what they get in exchange from the heathen. And both kinds of idolatry are but different forms of self-worship.

—Typhoid fever has temporarily suspended educational work at Cornell University, Ithaca, N. Y., eight hundred of the students having gone to their homes. Nearly five hundred cases of the disease have been reported, and deaths have been of almost daily occurrence. The university will install a filtration plant at a cost of \$150,000.

—The United States and Cuba have signed a treaty which gives to the former nation permanent possession of two naval stations, one at Bahia Honda on the north coast, fifty-five miles west of Havana, and the other at Guantanamo Bay, on the south coast, forty miles east of Santiago. This is a good comment on the character of Cuba's "independence."

—In the United States Circuit Court at Chicago, February 18, Judge Grosscup gave a decision recognizing the existence of an unlawful beef trust in Chicago, and granting a preliminary injunction against the further continuance of the combine. Proceedings against the beef trust were begun some time ago by the United States government, and it is under these that the present decision has been obtained.

—A new department of the government, to deal with the internal commerce of the United States, has been created at Washington, at the head of which has been placed Mr. George B. Cortelyou, former secretary to presidents McKinley and Roosevelt. The business interests concerned in the new department approximate in value twenty billion dollars.

—Under a recent order to the New York police to enforce the provisions of the Sunday law in that city, a number of Jewish workshops were closed, and a considerable stir was occasioned among the Jews, who appealed to Mayor Lowe for relief. The authorities decided that Jews who observed the seventh day should be exempt from interference under the law, save that they should not be allowed to engage in Sunday selling of goods.

—A Salt Lake City dispatch published in the New York *Sun* states that a "deal" has been made between Senator-elect Smoot of Utah and non-Mormon politicians in that State, by which they will seat "Apostle" Smoot in the United States Senate, in return for which he promises to advocate an amendment to the United States Constitution forbidding polygamy under penalty of disfranchisement, in addition to fine and imprisonment. Further, he pledges himself to see that the church influence is exerted to secure the return of Senator Kearns, or some man the latter may name, to the United States Senate two years later. It is affirmed that Senator Kearns has it in his power to seat Mr. Smoot in the Senate, or debar him from it at this time.

Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER : : : Editor

Where the Saviour Leads

If in the valley where the bright waters flow,
Jesus my Saviour leads me, gladly I'll go;
If, by his hand directed o'er ocean's wave,
Gladly I'll bear his message, lost ones to save.

Out on the barren mountains, dreary and cold,
Seeking the sheep that wander far from the fold;
Storm-clouds may frown above me,
fierce winds may blow;
Yet if my Saviour leads me, onward I'll go.

Where'er the Saviour leads me, I'll follow still,
Patient in joy or sorrow, biding his will;
He knows the path of safety, he knows the way
Home to the many mansions bright,
bright as day.

—F. J. Crosby.

"It will make us very watchful all day if we remember that we report to Jesus all we say, or do, or fail to do; it will keep us in more intimate relations with him."

The Sure Result of Seed Sowing

BROTHER R. A. UNDERWOOD sends us the following encouraging incident, which should inspire every worker to renewed diligence. Bread cast upon the waters will of a surety be found after many days, perhaps in eternity, for God's word will not return unto him void:—

"I have just learned of a very interesting case of a man and his wife who accepted this message from the reading of one copy of the *Signs* thrown upon the street here in Erie, Pa., about sixteen or eighteen years ago. They were here visiting friends, and picked up the paper from State Street. They read it, and on returning to their home at Charlestown, W. Va., wrote back here to their friends that that one paper had changed their whole lives, and that they would devote their talents of time and means to the work of carrying this truth. They were wealthy people. Only about one month from the time they accepted the truth, they were both drowned in a terrible flood at Charlestown. Their friend, who recently told me the experience, received the news of their coming into the truth, by personal letters from them at about the same time that the sad account of their death by the flood was reported. This illustrates the importance of circulating the *Signs*. The lady who gave me the information is not a Sabbath-keeper. She is a daughter of Mr. and Mrs. Henry. So far as I know, I am the first one of our people to learn of these facts. The copy of the *Signs* had been sent to Mr. B. F. Henry, of Erie, Pa., by Brother Moser, the father-in-law of Dr. E. J. Waggoner, of California. He probably will never know

until he meets them in the kingdom, that two dear souls accepted the truth and went to rest firm in the faith as the result of his sending that paper to Mr. Henry."

South Africa

WE are glad to report progress in this far-off field. Each month shows a marked improvement on the previous one; and while the effects of the late war are being severely felt, and will be for some time to come, yet some of our agents are having remarkable success. One of them, who has been out of the work for several years, has taken hold again, and in nineteen days of last month he took orders to the value of \$1,262.40. He was working with "Home Hand-book." Another, working on "Great Controversy," sold \$808.12 worth in the same length of time, and yet another in fourteen days sold \$425.84 worth.

Our great need is men. For some years our canvassing work has been languishing in this field, and very many have become discouraged; but we hope soon to see some of the "old" canvassers and many others engaging in the work. We would be glad to welcome any of our American brethren who would pay their own expenses, and come and give us a hand.

The field is a good one; but here, as elsewhere, it takes good, hard digging. There are many disadvantages in climate and home comforts, but the reward is sure. We are of good courage, and hope soon to see South Africa taking her place up toward the top of our summary, and not at the bottom.

J. H. CAMP,
General Agent.

An Encouraging Letter

THE following interesting letter shows how one of the State agents is laboring to make the canvassing work a success. Shall we not all hold up the hands of these laborers, and bid them God-speed?

"You say that you are glad to see our State coming to the front in the book work. We are glad if this is true, but it did not seem so to me, there is so much yet to be done. I have only one consolation in the matter, and that is, I have done the best I could. I fully expect to do all I can as long as I remain in the work, and I expect to remain as long as probation lasts. The work never seemed so near my heart as it does now. The God of heaven knows that I love it. I know he has called me to it, and I feel as never before that I must be faithful, and, if possible, redeem the time because the days are evil.

"We have a good interest in our institute. There are ten in the class. I think all are good material. One boy has taken 'Heralds of the Morning,' and all the others will canvass for large books,—'Home Hand-Book,' 'Desire of Ages,' 'Patriarchs and Prophets,' 'Great Controversy,' and 'Daniel and the Revelation.' We are pushing the books that God has said we should push. I believe that when we do this, and work as he directs, he becomes responsible for the results. One man whom I met when I first came here, was traveling for a manufacturing firm in Chicago. I induced him to canvass for 'Patriarchs and Prophets.' He is doing excellent

work, and says he fully expects to remain in the work till Jesus comes. We now have three good canvassers in one of the largest cities in our State, besides the work I am doing. I think we shall send out ten from this institute.

"Recently I found a home where one brother had sold 'Home Hand-Book,' 'Desire of Ages,' 'Patriarchs and Prophets,' 'Heralds of the Morning,' 'Coming King,' and some small books; and I sold in the same house 'Great Controversy' and 'Daniel and the Revelation.' I shall not be satisfied until we have canvassers located in all parts of the State. What we need here is not money, but men,—men who, like Gideon, have been called of God, and have a sound experience,—men who know what God wants them to do, and who go at it with the determination to win,—men who will work without having their way smoothed, and every obstacle removed,—men who will stand in their places even though the battle does go hard. I am reminded of the experience of the bugler whose captain told him to blow a retreat when his men were being mowed down by the enemy. The boy replied, 'I don't know how. I have only learned how to blow the charge.' 'Then,' said the captain, 'blow a charge,' and he did, and they gained the victory. Our canvassers are being mowed down by the enemy, but the time has come to blow a charge. God forbid that I should ever blow a retreat. My heart is full of praise to my loving Father for his boundless mercy."

Dip Down Where You Are*

A SHIP'S crew was famishing for water. For days they had been restricted to the very smallest allowance. Finally, when it seemed they would all perish, a vessel was seen in the distance, and at once they signaled to it for water. The reply came back, "Dip down where you are." They could not understand this, and signaled again. The reply came as before. Knowing that the salt water of the ocean was unfit for drinking, they thought there must be some mistake, and once more signaled for the life-giving fluid. More slowly and carefully came back the signal, "Dip down where you are." Knowing nothing else to do, they did dip down, and found pure, fresh water; for they were in the mouth of the great Amazon River, and did not know it.

Brethren and sisters, have not we, like this ship's crew, looked too far away for our spiritual refreshing? Have we not overlooked the opportunities for service there are all around us? Ought not we to begin to-day to dip down where we are, by visiting our next-door neighbor, the family across the street, or the sick persons in the same block? May we not give to one a kind word, to another a paper or a tract, and to another a publication on some health topic? Then, as the Lord opens the way, let us hand out other reading-matter, accompanying it with a missionary visit, or with a Bible reading. By so doing we shall be greatly blessed, and instead of the bitter, strangling brine of the ocean which some expect, we shall find the sweet, sparkling, life-giving product of the hillside spring.

*From a talk by H. H. Hall at a missionary convention held in Los Angeles, Cal., Jan. 17, 1903.

NOTICES AND APPOINTMENTS

This Will Interest You

THE Correspondence School for Nurses connected with the Sanitarium Medical Missionary Training School, will begin a new class the first of April, 1903. Lessons are sent weekly to students who are unable to leave home duties in order to take a regular course at one of our sanitariums. This is the fifth year this work has been in progress, and hundreds are availing themselves of it. Our pupils during the year of 1902 nearly doubled in number those of any previous year. Studies in eleven subjects are given; among which Christian Help work and care and treatment of the sick are prominent. Our lessons have recently been rewritten and enlarged, and are in every way improved.

The tuition fee is five dollars. This amount is to cover the cost of sending out the lessons, correcting the replies, and returning the reports to the pupil. The few text-books required for this work are furnished at actual cost price. We shall organize a new class in April, which will continue one year. By taking double lessons, some students finish in six months. We shall be glad to hear from all who are interested. A descriptive circular giving full particulars, also testimonials from those who have taken the course, will be sent free on application. Address Correspondence Department Sanitarium Training School, Battle Creek, Mich.

Notice to General Conference Delegates and Visitors

It has now been definitely decided that the next General Conference will be held in Oakland, Cal., March 27 to April 13, 1903.

The members of the Oakland church, and the other churches around the bay will open their doors for the entertainment of delegates, as far as possible, but rooms outside will have to be secured for visitors.

In order to secure accommodations, it will be necessary for delegates, as well as visitors, to send their names to the secretary of the Committee of Arrangements at the earliest possible time, stating definitely just what accommodations are desired,—whether single rooms, or beds in a large room with several others, on the dormitory plan. We suggest that all who can, bring blankets, as the nights will be cold, and extra bedding will be needed.

A first-class vegetarian restaurant will be run for the accommodation of all, and meals will be served on the European plan. Good meals can be had at from fifteen to twenty-five cents.

Rooms in private houses and in lodging houses can be secured at from one to five dollars a week, according to size, furnishings, and location. The committee will be glad to secure rooms for those who desire them.

Delegates and visitors coming from the East can avail themselves of the special *colonist* rate which will be in effect from February 15 to April 15. This rate is thirty-three dollars from Chicago to Oakland or San Francisco, and twenty-five dollars from Missouri River points. These tickets can be had over any line, and will allow stop-over privileges at stations in California only. These tickets will not permit the holder to ride in a standard Pullman sleeper, but are good in the tourist sleepers, day coaches, and chair cars.

A double berth in tourist sleeper will cost six dollars from Chicago to San Francisco, and five dollars from Missouri River points. The tourist sleepers are now run and managed by the Pullman Company. Seats are upholstered, bedding provided, good toilet rooms for both ladies and gentlemen, porter in charge. As now run, they furnish a very comfortable means for traveling. Twenty or more coming together can secure the control of a car. Nearly all roads run chair cars, for which there is no extra charge.

The regular *clergy* rate from Chicago to San Francisco is \$36.25. From Missouri River points, \$30. This is the *regular* rate either coming or going, and is what the delegates and our regular workers will have to pay *returning* by any route. Double berth in standard sleeper, Chicago to Oakland, is fourteen dollars. Clergy tickets are good either in tourist or standard sleepers, or in day coach.

Check baggage to, and get off at, Sixteenth Street Station, Oakland. Those coming over the Santa Fé or Southern Pacific Coast Line will land in San Francisco, and will have to cross to Oakland on the ferry-boat. Take the Broad Gauge Line, and at the mole at Oakland pier take the Berkeley local train to Sixteenth Street Station (about five minutes' ride). Then take the Twelfth Street electric car, and get off at Twelfth and Brush Streets. This lands you right at the church door.

Those coming by way of Ogden via the Southern Pacific will get off at Sixteenth Street Station, Oakland, and then take the Twelfth Street electric car as above.

Hold your checks and deliver them to the person authorized to receive them at the church. When you are registered, and are located, your baggage will be delivered to you.

For further information concerning transportation, the making up of special parties, etc., address H. E. Osborne, Battle Creek, Mich. For further information concerning location, accommodations, etc., address C. H. Jones, care Pacific Press, Oakland, Cal.

C. H. JONES,

Sec. Committee of Arrangements.

Business Notices

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

WANTED.—Work by young man (17), farming or teaming preferred. Apply at once. Address C. E. Harding, Arvada, Colo.

WANTED.—Situation as bookkeeper, by practical accountant, who has taken course in bookkeeping, and is a graduate of Union College, Neb. Address J. C. Anderson, Springdale, Ark.

WANTED.—As a brother, to inform S. D. A. people that there is good demand for labor on the western slope of Rocky Mountains in Colorado, male and female. Address, inclosing two stamps, L. W. Scovel, Paradox, Colo.

WANTED.—At once, several men to cut wood and logs and slash brush. Steady work for 2 or 3 years to right persons. In writing, state experience, and wages expected. We pay customary wages in this locality. Address M. W. Earl, St. Paul, Ore.

FOR SALE.—Suite of bath rooms, with both ladies' and men's departments. Located in business part of city. A good, prosperous place. Will furnish financial report of last year on application. For further information, address Waterloo Turkish Bath Rooms, Waterloo, Iowa.

FOR SALE.—Having accepted a call to labor in Mexican Mission field, we wish to sell our home in Seward, Neb. Property consists of 3 lots, 6-room house in good repair, nice new cistern, cellar, good well, barn 20x24, coal bins, etc. Will sell cheap if taken soon. Address Mrs. Geo. M. Brown, Seward, Neb.

Publications Wanted

The following persons desire late, clean copies of our publications, postpaid:—

M. C. Guild, 629 Washington Ave., Alpena, Mich., Signs, Instructor, Life Boat, also German literature.

Mary A. Brain, Morrillton, Ark., REVIEW, *Signs*.

Vesta Cash, Holland, Ill., *Signs, Sentinel, Instructor*.

Mrs. Blanche H. Gwynne, Marshall, Tex., REVIEW, *Signs*.

Manuel E. Wilson, Edith, N. C., periodicals and tracts.

Mrs. T. P. P. Gilmore, Cleveland, Tenn., periodicals and tracts.

Martin V. B. Reynolds, Box 364, Lexington, Mo., REVIEW, *Signs*.

Carry Dodge, Eight Mile, Mo., *Signs, Life Boat, Little Friend, Instructor*.

Bert Cool, Murdockville, Pa., REVIEW, *Sentinel, Instructor, Life Boat*.

A. C. Stotts, Pagosa Springs, Colo., REVIEW, *Signs, Sentinel, Good Health*.

W. E. A. Aul, Smithville, Mo., *Signs, Sentinel, Life Boat, Instructor, Good Health*.

Mrs. O. F. Jacobson, Ong, Neb., *Signs, Sentinel, Instructor, Little Friend, tracts*.

Miss Emma L. Runck, Hemingford, Neb., *Signs, Sentinel, Instructor, Little Friend, Life Boat, Good Health, Advocate, tracts*.

Grace Allen, Care Donville Mission, Sherman Heights, Tenn. (R. F. D.), REVIEW, *Signs, Gospel Herald, Instructor, Life Boat, Little Friend, tracts*.

R. Sawyer, 624 Church St., Nashville, Tenn., current and back numbers of the REVIEW, *Instructor, Good Health, tracts on health and temperance, etc.*

Mrs. M. E. Coffin, Doyle & Overton Bldg., Santa Rosa, Cal., REVIEW, *Signs, Sentinel, Instructor, Little Friend, Watchman, Life Boat, tracts, and health journals*.

C. A. Hansen, of Temple, Mich., has received sufficient papers.

Quotations from the Love of Power and the Power of Love Number of the Sentinel of Christian Liberty, to Be Published March 12, 1903

THE spirit of self-sacrifice . . . is powerful, for it is the spirit which has produced all things that are good. . . .

The sway over others of the spirit of self-sacrifice is the noblest of which the mind can conceive. . . . Its power is a spiritual force; a quickening, invigorating, creative influence that elevates the mind and nourishes and expands the soul. . . .

The supreme manifestation of the spirit of self-sacrifice . . . is seen in him who "came not to be ministered unto, but to minister, and to give his life a ransom for many."

The spirit of self-exaltation craves . . . above all things else . . . that which appears to be power—authority, rule, supremacy for itself over others. . . .

The sway over others by the spirit of self-exaltation is the most ignoble . . . of which the mind can conceive. It is . . . the domination of might regardless of right. . . .

The supreme manifestation of the spirit of self-exaltation . . . the world has seen in the papacy—the system which claims to be the representative . . . of Jesus Christ on earth, and which at the same time is the . . . successor of what was the most furious and crushing political despotism that the world has known.

What are you doing to give this number a wide circulation? Each church should purchase a quantity for general distribution.

Prices on less than 100 copies, 7 cents for each five; 100 copies, \$1.25; 1,000 copies, \$12. Send orders at once to your Conference Tract Society, or to the Pacific Press Publishing Co., 11 W. 20th St., New York City.

Obituaries

DANKS.—Died at Beaverton, Ore., Dec. 30, 1902, Mary Ann Danks, aged 59 years, 2 months, 6 days. The deceased was born in Norfolk, England. She accepted the Seventh-day Adventist faith in 1875. Funeral services were held by the writer; text, Ps. 17:15.

H. W. DECKER.

TURNIPSEED.—Died of tuberculosis, in Normal, Ill., Merritt Turnipseed, aged 17 years. The funeral was held in the Christian church, by the writer, assisted by the pastor and by Brother R. Parmele. At the close of the discourse from Ps. 127:2, a hymn of faith and farewell was sung by his classmates. He leaves a mother and one sister.

L. D. SANTEE.

GREEN.—Died at Bradford, Ark., Jan. 1, 1903, James Edward Green, aged 71 years. The deceased was born in Seneca County, Ohio. He was a father in Israel, and had kept the Sabbath of the Lord for a quarter of a century. A wife and six children survive him. He was laid to rest with the full assurance that he will come up in the first resurrection. His life was a testimony for the truth of God. Words of comfort were spoken by the writer, from Rev. 14:13.

V. B. WATTS.

BENTLEY.—Died at her home in Coneywango Valley, N. Y., Dec. 29, 1902, of enlargement of the liver, Mrs. Alice A. Bentley, aged 60 years. She accepted the third angel's message under the labors of Elder E. T. Russell about fifteen years ago, and was a faithful worker until her death. Though with tears we laid her to rest, we rejoice in the blessed hope that the Life-giver will soon come. Words of comfort were spoken by Elder E. C. Ferguson; text, Rev. 22:14.

ALLIE BENTLEY.

HUBER.—Died at the home of her daughter, in Ann Arbor, Mich., Dec. 13, 1902, Sister Regula Huber, aged 83 years and 2 months. Sister Huber was born in the Canton of Zurich, Switzerland. She came to America in 1852, and resided in Winona, Minn. She began keeping the Sabbath in 1882, through the efforts of Brother Randall Stewart, late of Battle Creek, Mich. She died in the triumphs of faith. Discourse was based on Rev. 14:13, by the writer. Interment took place at Winona.

L. G. MOORE.

BARTHOLOF.—Died at the home of his son, J. C. Bartholf, in Battle Creek, Mich., Jan. 4, 1903, Moses Jennings Bartholf, in the eighty-fifth year of his age. He was born in Sussex County, N. J., and moved to Wisconsin about 1850. In the early fifties Brother Bartholf became acquainted with the views of the Seventh-day Adventist people, and he and his wife were among the first to accept that faith in Wisconsin, as the remaining pioneers of the faith will remember. Funeral services were held at White-water, Wis., where he was laid away to await the resurrection.

ALLEN MOON.

DAVIS.—Died in Palmyra, Me., Dec. 17, 1902, Brother John A. Davis, aged 74 years. He was converted at the time of the first angel's message, and became a believer in the third angel's message nearly forty years ago. He will be greatly missed by the church, as he was a constant attendant at the meetings until his health failed several months ago. He bore his suffering with Christian patience, and spoke with confidence of God's goodness, and of his hope in him and his truth. He leaves a wife, one son, and a daughter to mourn their loss. Funeral sermon was preached by the writer, from Ps. 116:15.

P. B. OSBORNE.

HAINES.—Brother Haines died Jan. 5, 1903, at Marshalltown, Iowa, aged 89 years and 11 months. He was born in Jefferson County, Ohio, in February, 1813. Early in life he became a member of the Protestant Methodist Church, and lived a consistent life

in that church until the grand truths of a soon-coming Saviour were brought to him, and then, in 1875, he joined the Seventh-day Adventists. His extreme age had weakened him mentally, but it was evident that the present truth, which he had learned to love, was very precious to him. He sleeps in Jesus. Words of comfort and instruction were spoken by the writer, from 2 Tim. 1:9, 10.

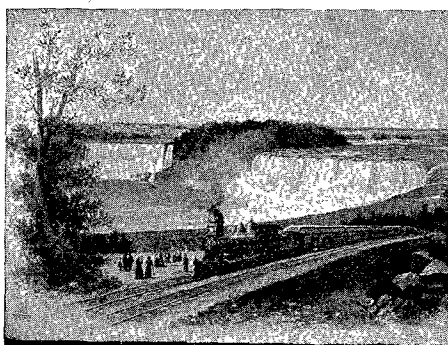
L. F. TRUEBY.

CHILSON.—Died at Memphis, Mich., Jan. 3, 1903, of the infirmities of old age, George W. Chilson, aged 89 years and 24 days. He was born in Essex County, N. Y., Dec. 9, 1813. He and his family moved to Michigan in 1836, and settled near Memphis, where he accepted the Adventist faith under the labors of Elders M. E. Cornell and R. J. Lawrence, in the year 1863. He leaves four children to mourn their loss, his companion and five children having already fallen asleep. The funeral was held in our meeting-house, with a large attendance of sympathizing friends and neighbors. Words of comfort and hope were spoken by the writer, using the text Rev. 21:1-4.

I. D. VAN HORN.

SHIELDS.—Died at Minnewaukon, N. D., Dec. 7, 1902, Joseph D. Shields, only son of Brother and Sister J. W. Shields, aged 19 years, 2 months, and 10 days. Joseph was thrown from his horse, and struck on his head. After remaining unconscious for eight days, he passed away. He was baptized in 1897 by Elder G. F. Watson, and united with the Minnewaukon church, of which he remained a faithful member until his death. He leaves a father, mother, and four sisters to mourn their loss, but they have bright hope of meeting him in the first resurrection. The funeral was held in the Presbyterian church before a large number of sympathizing friends. Words of comfort were spoken by the writer, from Rev. 14:12.

J. F. GRAVELLE.



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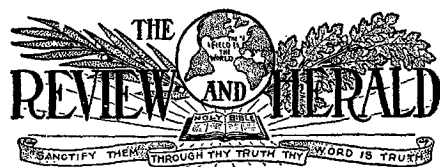
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BATTLE CREEK, MICH., FEBRUARY 24, 1903.

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.

AN important notice to General Conference delegates and visitors is printed on the twenty-second page.

BROTHER C. W. FLAIZ, who has been spending three or four weeks in Battle Creek in the interest of the work for "Christ's Object Lessons," has now returned to his work in the Northern Union Conference.

BEGINNING with the first issue of the present year, the *Bible Echo*, published in Australia, has been changed from eight pages to twelve pages. The pages are somewhat smaller, and the amount of reading-matter is about the same.

A LETTER received from Elder W. A. Spicer, dated Port of Spain, Trinidad, February 1, reported the organization of a conference in Jamaica. From Trinidad Brother Spicer expected to sail the following day for British Guiana, whence he will return to Battle Creek, expecting to reach here in time to attend the coming General Conference.

THE report of the treasurer of the Mission Board, which is given in this issue, is worthy of attention. It appears that the total contributions to mission funds during 1902 exceed the contributions for 1901 by \$17,426.53. There was a large increase in 1901 over former years. This increase has been maintained, and a further gain has been made. This is encouraging, but we have only begun to wake up to our responsibility in the matter of pushing this work. The year 1903 ought to witness a very decided growth in the missionary spirit and in the donations and appropriations for mission work. We must make more earnest efforts to hasten the coming of the Lord.

IN a report in the *Southern Watchman* concerning the tract campaign, Brother W. L. Killen, of North Carolina, says: "At the close of our meeting, we organized ourselves into a missionary society to distribute the new tracts. Little children from four years old and upward took tracts, and before Sunday night our supply was nearly exhausted. We all sell our tracts at one cent each, and with the money buy more.

We believe that it is the mind of God that these new tracts be strewn as leaves of autumn. One sister who had never sold any books or tracts thought she could not sell them; but she went out, and sold nineteen in a few minutes. A little girl six years old sold two before breakfast. One of these was to a lady who had not yet arisen. Another little girl four years old sold two for a nickel. Another twelve years old sold about thirty, and the older ones are as enthusiastic." Nearly a quarter of a million of these tracts have already been sent out from this Office, and the work is only well started. Our other offices are sending them out in large numbers. Let the good work go on until the country is actually covered with these messengers of truth.

It is considered by some Protestants a very surprising thing that the Catholic Church should have assumed an attitude of apparent favor toward the study of the Scriptures. They are at a loss to account for such utterances as the following, which appeared recently in the official organ of the Vatican, the *Osservatore Romano*:—

The reading of the Holy Scriptures is the best means for the support of the true and genuine apostolic office, and is entirely adapted to awaken in the people a truly Christian knowledge and conscience, which can then be perverted by nobody. What an inestimable blessing it would be if every Christian family would be assembled daily and read a chapter from the Gospels! In this way the divine language of the book, together with its sublime simplicity, would become common property; the image of Jesus Christ would become clearer and more deeply impressed on the hearts of the people; a thorough religious training would be imparted on all sides, and in this way the most dangerous results of ignorance and indifference would be removed.

The Catholic Church never favored the study of the Bible while Protestants made that Word the weapon of their antagonism to her; but now that the leading Protestant bodies have changed their attitude toward the Bible and toward Rome, and by their traditions and the higher criticism so nearly make God's Word of none effect, Rome sees something to be gained by standing forth as the ostensible champion of the Word. She takes advantage of Protestant inconsistency to break down the work of the Reformers, and win converts from the now broken and disorganized ranks of her old-time opponents.

It is entirely safe for Rome to advocate the study of the Bible so long as men can be held to the idea that the church is the proper teacher and exponent of the holy book. This is the idea to which the Catholic Church has always held, and to which the Protestant churches now very largely adhere. But we shall be as much surprised as any

others when the Church of Rome says anything in favor of Bible study under the teaching of the Holy Spirit, and in favor of the recognition of the Holy Spirit as the one true guide to spiritual truth, to be obtained by direct appeal to God, without recourse to any human teacher or authority.

The Daily Bulletin

It is important that subscriptions for *The Daily Bulletin* should be sent in promptly. The paper will give as faithful a report as possible of the coming General Conference, and the most important addresses and Bible studies will be found in its pages. The price is fifty cents for the session. Address your State tract society, or the Pacific Press, Oakland, Cal.

The Weekly Offering Envelopes What Some Church Elders Say

FROM California: "We find the envelopes are a good thing, as they keep us in mind of our duty. The plan has increased the offerings in our church. We do not slight those that are not of our faith who may attend our meetings, and by this means we have also made a gain in our offerings."

FROM Ohio: "I think the plan a good one. Before we got the envelopes, no one gave anything. Now the donations run from twenty cents to more than a dollar, according to the number present. I believe that the Lord is moving on the hearts of his people to be more liberal. I long to see Matt. 24: 14 fulfilled. May the Lord bless his work."

FROM Carolina: "Praise the Lord for his own plan. I know that every plan he would have us take up will be a success. Though we are few, the larger part of our members assist in the weekly offering, and during the quarter we received \$3.82. It seems a small beginning, but I am thankful that we are willing to fall in line with the movement. Our church is now enjoying the spirit of work. It gladdens my heart to know that we can give to this great cause to carry the blessed truth to those who know it not."

THE Mission Board can still supply a few copies of the Week of Prayer Readings. They also have copies of the recent "Statement and Appeal." Send a card to 267 West Main St., Battle Creek, Mich., and receive a copy of each if you have not read them.

East Michigan Conference

A GENERAL meeting for the surrounding churches will be held at Owosso, March 6-8, meeting to begin Friday at 7 P. M. On Sunday the Owosso house of worship will be dedicated. Elders Gowell, Van Horn, Evans, and Slade will be present, and, with the blessing of the Lord, I expect a glorious meeting. I hope that quite a few from the surrounding churches will attend this meeting, and as the brethren and sisters come, let them pray that some of the showers of the latter rain may fall on God's people at this time.

B. F. STUREMAN.