

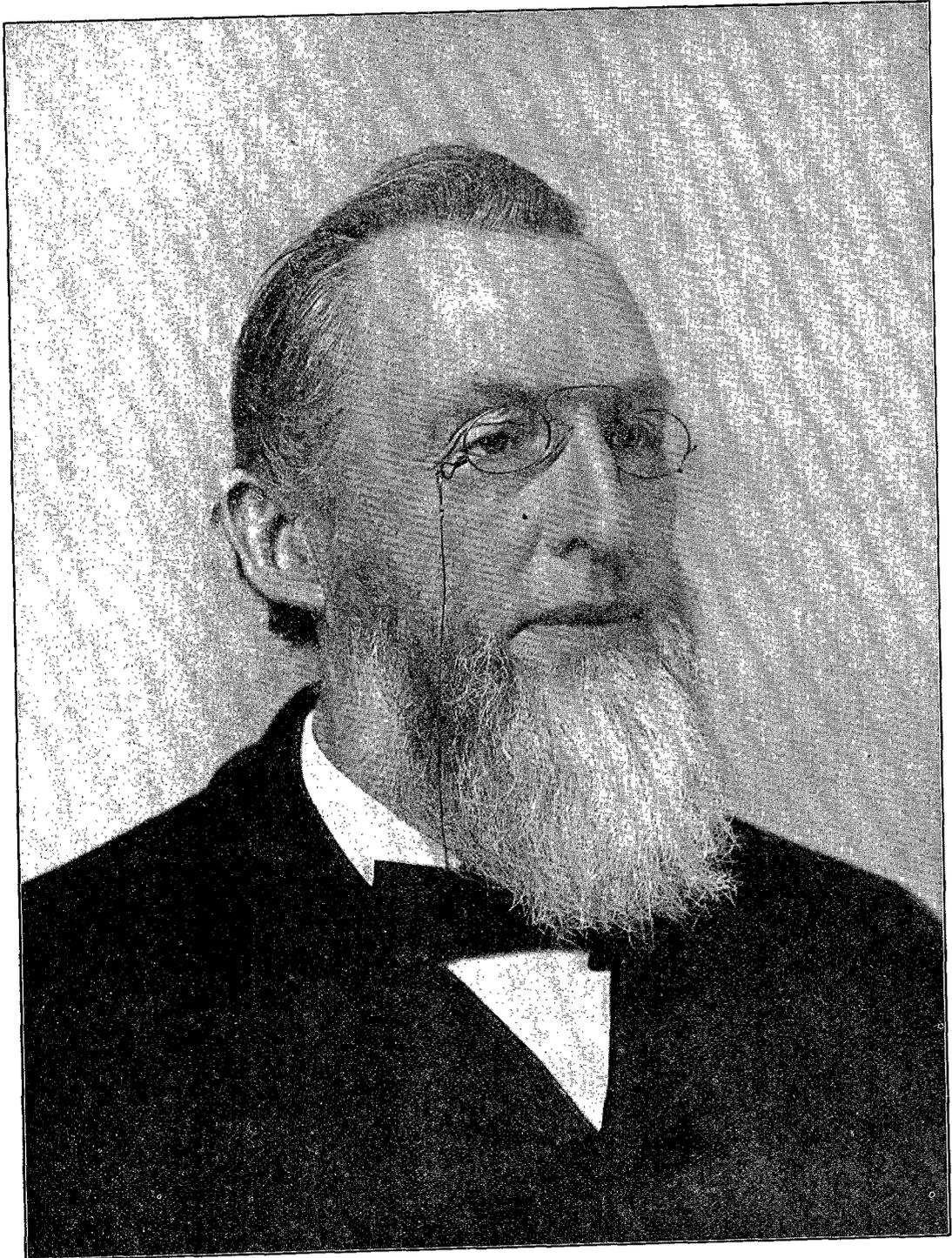
The Advent
REVIEWS
AND SABBATH
HERALD



Vol. 80

BATTLE CREEK, MICH., TUESDAY, MARCH 10, 1903

No. 10



Uriah Smith.

Publishers' Page

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

Special Sale of Foreign Books

LAST week we began a special sale of slightly damaged foreign books. A brief description, with the regular and reduced prices, was given of "Bible Readings," "Great Controversy," "Patriarchs and Prophets," "Heralds of the Morning," and "History of the Sabbath." This week we omit the description of these books, and quote only the regular and reduced prices, giving space for the description of other important works in the foreign languages.

All the books we offer at the reduced prices are about as good as new. The bindings of some of the volumes, or a few leaves, may be slightly defective, but all the books are in a fairly good condition. Scarcely any one would notice the slight imperfections.

The special sale of slightly damaged books will open the way for many to secure a good collection for missionary work. The prices at which these books are offered render this a rare opportunity. Perhaps there will never be another chance to secure our foreign books so cheaply.

Bible Readings

In German, Danish, Swedish, French,
and Holland

Cloth, marble, reduced from \$2 to \$1.
Cloth, gilt, reduced from \$2.50 to \$1.25.
Library, marble, reduced from \$3 to \$1.50.
Half morocco, gilt, reduced from \$3.50 to \$1.75.
Full morocco, gilt, reduced from \$4.25 to \$2.15.

Great Controversy

German and French

Cloth, marble, reduced from \$2.25 to \$1.15.
Cloth, gilt, reduced from \$2.75 to \$1.40.
Library, marble, reduced from \$3 to \$1.50.
Half morocco, gilt, reduced from \$3.50 to \$1.75.
Full morocco, gilt, reduced from \$4.50 to \$2.25.

Danish

Cloth, marble, reduced from \$2.25 to \$1.15.
Cloth, gilt, reduced from \$2.75 to \$1.40.
Half morocco, gilt, reduced from \$3.50 to \$1.75.
Full morocco, gilt, reduced from \$4.50 to \$2.25.

Swedish

Cloth, gilt, reduced from \$2.75 to \$1.40.
Library, marble, reduced from \$3 to \$1.50.
Half morocco, gilt, reduced from \$3.50 to \$1.75.
Full morocco, gilt, reduced from \$4.50 to \$2.25.

Heralds of the Morning

In German

Cloth binding, marble edges, reduced from \$1.25 to 65 cents; and the gilt edge from \$1.50 to 75 cents.

History of the Sabbath

In German

This book contains 548 pages, and is substantially bound in cloth. The price is reduced from \$1.50 to 75 cents.

Patriarchs and Prophets

German, Danish, and Swedish

Cloth, marble, reduced from \$2.25 to \$1.15.
Cloth, gilt, reduced from \$2.75 to \$1.40.
Library, marble, reduced from \$3 to \$1.50.
Half morocco, gilt, reduced from \$3.50 to \$1.75.
Full morocco, gilt, reduced from \$4.50 to \$2.25.

Holland

Cloth, marble, reduced from \$2.25 to \$1.15.
Cloth, gilt, reduced from \$2.75 to \$1.40.
Library, marble, reduced from \$3 to \$1.50.
Full morocco, gilt, reduced from \$4.50 to \$2.25.

Marvel of Nations

Our Country, Its Past, Present, and Future,
and What the Scriptures Say of It

This is our newest foreign book, especially interesting and important to the foreign people who have chosen this country for their future home. It is a portrayal of American progress since the foundation of the nation to the close of the nineteenth century, when this nation stood as one of the first nations of the world. The manner of the rise of this nation, and its particular nature are evidences of its prophetic importance.

While the historic past and the prophetic present of this nation are of great interest to the American people, the principal and most interesting feature of this work is its presentation of the Scriptural future of the United States, and the setting up of the kingdom of God.

It is a work that brings its readers, through a pleasing and interesting study of their country, face to face with the great prophecies of the Scriptures, and to a knowledge of the second coming of Christ. Every family should have at least one copy in each of the languages in which it is published, to loan to neighbors and friends. This is the time to procure a good copy at a reduced price.

Published in German, Danish, and Swedish, neatly and substantially bound in cloth, plain and gilt edges. The cloth binding, plain edge, is reduced from \$1.25 to 65 cents, and the gilt is reduced from \$1.50 to 75 cents.

From Eden to Eden

In German and French

This book is a most interesting study of the more important historic and prophetic portions of the Scripture. It traces the world in its career from the creation to the future glorious time when Christ says to his followers: "Come, ye blessed of my Father, inherit the kingdom prepared for you."

Note some of the subjects treated: "In the Beginning," "The Promise of God to the Fathers," "The Steps of the Faith of Abraham," "The Covenant with Israel," "An Important Question Settled," "The Kingdom and Its King," "The Time of Setting Up the Kingdom," "Heirs of the Kingdom," "Hour of Judgment," "Babylon Is Fallen," "The Commandments and the Faith,"

"The Seal and the Mark," "Signs of the Second Coming of Christ," "The Resurrection of the Dead," "The Restoration of the First Dominion."

It is printed on heavy calendered paper, from new electrotype plates made especially for this book, and contains 264 pages. It is illustrated with numerous full-page engravings, and furnished in two very attractive styles of cloth binding, at the following reduced prices:—

Cloth, marble, reduced from \$1 to 50 cents.
Cloth, gilt, reduced from \$1.50 to 75 cents.

Life of Christ

In German and French

This work is true to its title. It answers largely to much of the matter contained in "Desire of Ages." It is entertaining, and even fascinating, because of its historical character, and the ever-blessed personage to whom its story relates, and whom all classes of Christians profess to revere. It reveals the amazing love of Christ in every page, and is eminently helpful in winning sinners to him, and in leading Christians to grow in grace and in a knowledge of Christ. A French brother who is past eighty-five years of age says that he has read this book through seven times, and esteems it next to his Bible; and still he is daily perusing this valuable volume, and feasting on its precious truths. Will our brethren of different nationalities unite as one common brotherhood to aid in putting this work into the hands of every French and German reader who has it not, and who can be persuaded to peruse it? In this noble work let us all be prompted by the important truth that, in harmony with the teachings and example of our Saviour, the greater the needs of a people, the greater should be our endeavors in their behalf.

This book has 576 pages, and is beautifully and substantially bound in the following styles:—

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Full morocco, gilt, reduced from \$4.25 to \$1.50.

Christ Our Saviour

In German, Danish, Swedish, Holland,
and Spanish

A graphic account of the birth, death, and resurrection, and the ascension of Christ. His life and work are so presented as to awaken new thoughts in the mind of the reader concerning our Lord's mission to the earth in pursuance of the plan of salvation. The book is beautifully and substantially bound, and contains 160 large pages, profusely illustrated with original drawings especially designed for this work. Printed in large, clear type, on heavy paper, and beautifully bound in cloth and board. The cloth binding is reduced from 75 cents to 35 cents, and the board, with the cloth back, is reduced from 50 cents to 25 cents.

MAKE all orders for the books described above, on the Review and Herald Publishing Co., Battle Creek, Mich.

The Advent
REVIEW **HERALD**
 And Sabbath

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

Vol. 80.

BATTLE CREEK, MICH., TUESDAY, MARCH 10, 1903.

No. 10.

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

ISSUED EACH TUESDAY BY THE
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REVIEW AND HERALD, Battle Creek, Mich.

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Editorial

At Rest

THE storm is over. The wind which had lashed the waves into fury has spent itself. The mountainous billows have sunk away into the quiet bosom of the placid water. The voice of God which is upon the waters has said, "Peace, be still," and there is a great calm. So have we seen it on the shore of the great ocean, or from the deck of the ship which has groaned like a thing of life in its conflict with the elements. It is a parable. The times are perilous, the elements of strife and commotion seem to rage more fiercely than ever, and the conflicts of life grow more severe. The outlook says that we have not yet reached the height of the storm, and there is no prospect of quiet times until we have passed through still more trying experiences. We should not shrink from any place of conflict to which the providence of God appoints us, and we should not lay off the armor until our Captain gives the order, neither should we murmur when our Leader takes one away from the evil which is to come. Those who fall asleep in Jesus are at rest. The conflict is over, and they quietly wait their reward. More and more real do those words seem to us, "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors."

"Sweet be thy rest,
 And peaceful thy sleeping;
 God's way is best,
 Thou art in his keeping.
 O blessed sleep
 Where ills ne'er molest thee!
 Why should we weep?
 For heaven hath blessed thee:
 Sweet be thy rest."

IN MEMORIAM

URIAH SMITH

Born May 2, 1832

Died March 6, 1903

Aged 70 years, 10 months, and 4 days

*He sleeps in Jesus,— peaceful rest,—
 No mortal strife invades his breast;
 No pain, nor sin, nor woe, nor care
 Can reach the silent slumberer there.*

*He sleeps in Jesus— soon to rise,
 When the last trump shall rend the skies;
 Then burst the fetters of the tomb,
 To wake in full, immortal bloom.*

— Annie R. Smith.

ON Friday, March 6, on his way to the Review Office, Elder Uriah Smith, the senior editor of this paper, called at the home of Brother H. W. Kellogg, and talked with the family concerning an address which he had just written for the coming General Conference. He also spoke of his own condition of health, and remarked that he felt as though he was a young man. He left this home to continue his walk to the Office, but when in sight of the institution where he had labored for so many years, he was stricken with apoplexy, and fell by the way. Friends hastened to his help, and he was at once taken to his home, where everything possible was done for him, but he did not recover consciousness, and passed away in about two hours.

Appropriate reference was made to the sad stroke at the service on Sabbath morning, and the mourning emblems around the pulpit, and at the entrance to the Office, spoke in eloquent silence of the sorrow which filled many hearts. The funeral services were held at the

Tabernacle on Sunday, March 8, the remains being viewed from 11 A. M. until 2 P. M. by a large number of friends. The present and former employees of the Review Office and other intimate friends accompanied the family from the house to the Tabernacle, and sat as sincere mourners. The large building was filled with a sympathetic audience. The services were conducted by Elders A. G. Daniells, the president of the General Conference, and W. W. Prescott, the managing editor of the REVIEW, and were as follows:—

The choir, consisting of Mrs. Rhoda Dunlap, Mrs. Geo. Thomason, F. E. Belden, and Edwin Barnes, sang:—

"Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them. And I looked, and behold a white cloud, and upon it one like the Son of man, having on his head a golden crown, and in his hand a sharp sickle. He shall send forth his angels with a great sound of a trumpet. They shall gather his elect from the four winds, from one end of

heaven to the other. Let me die the death of the righteous; let my last end be like his. Blessed are the dead that die in the Lord."

[The music for this anthem was composed for the occasion by F. E. Belden.]

The following scriptures were then read by W. W. Prescott: 1 Cor. 15: 12-23, 51-57; 1 Thess. 4: 13-18; Rev. 21: 1-5; 22: 1-5, 20.

Elder A. G. Daniells offered prayer, after which the choir sang No. 748 of "Hymns and Tunes:"—

"Shepherd divine, thou ledest me
Where the still waters gently flow;
In pastures fair thou feedest me;
I trust thy love, no want I know.

"In danger's hour thou hidest me,
Safe from the foe of thy dear flock;
At sultry noon thou guidest me
To rest beside the cooling rock.

"When chilling dews of evening fall,
Then to the fold thou bidst me
come;
Gladly I hasten at thy call;
Sweet is the voice that calls me
home."

A biographical sketch was then read, and remarks were made by A. G. Daniells, as follows:—

Uriah Smith was born in West Wilton, N. H., May 2, 1832. His father was Samuel Smith. His mother's maiden name was Rebeckah Spalding. Printed records, as far as we are aware, have preserved only a single item of the childhood and youth of Uriah. This record states that when he was from ten to twelve years of age he passed through the great advent movement of 1843-44. Although young, this advent message made an impression upon his heart that was never effaced. That experience marked the beginning of the half-century of efficient, whole-hearted service which he gave to the cause of his Master.

At an early age he entered Exeter Academy, Exeter, N. H., from which he was graduated when about twenty years old. His first work after leaving Exeter was public school teaching. While thus engaged, he attended a conference of advent believers who were searching for the truth that has developed the people now known as Seventh-day Adventists. This conference was held in Washington, N. H., Sept. 10-12, 1852. It was there that he received his first deep convictions regarding the Sabbath truth as set forth in the third angel's message. After giving this question three months of earnest study, he became fully convinced that the seventh-day of the week was the true Sabbath of Jehovah; and in the month of December, 1852, took his stand in obedience to his convictions. During the fifty years that have passed since this decision was made, he has never wavered on this fundamental point of Bible truth.

His first contribution to Seventh-day Adventist literature was a poem entitled "The Warning Voice of Time and Prophecy." This poem of thirty-five thousand words, presents in striking and pleasing style the teaching of prophecy and the facts of history regarding the closing scenes of human probation. It begins thus with the time of the end:—

"Time of the end: time when the day
draws near

In which the finger of Almighty God
The final period shall place to this
World's history; when the great clock
of time,

Probationary time, which now has
beat,

For near six thousand years, earth's
rapid course,

Shall toll its final hour, and all merge
in

The endless cycles of eternity."

Having traced the outlines of prophecy to the time, and the message of the hour when the poem was written, the author makes this fervent appeal:—

"O sinners! ye who stand before the
storm,

Heedless, without a shelter, ere it
burst

In fury down, a place of refuge seek.
Heed the third angel's voice, lest he
shall cease

His mission soon, ere you obey the
call.

O haste, while yet our great High
Priest remains

Within the sanctuary's holiest place,
Shortly to finish there his final work—
Haste and repent, that all thy sins
may then

Be blotted out, nor find remembrance
more."

The following is the finishing touch to this beautiful pen picture:—

"Then lift your voices loud and sing, ye
saints!

Sing honor, praise, and glory unto
God,

Who gives us foretaste of the coming
joy

To cheer our weary way; who grants
so great,

So precious prize to crown so short a
race.

Soon in the holy city shall we strike
Our golden harps, to glory's anthems
tuned.

Earth's toil will then be done, earth's
care all o'er,

Its woes, its griefs, its passions, and
its tears,

All gone and all forgotten; while we
raise,

With seraphim and high archangel
joined

In silver tones, our hallelujahs, loud,
Wide o'er the fields of bliss; and
heaven shall ring

With high hosannas, and sweet notes
of joy;

While we ascribe glory, and power,
and might,

All power, all glory, and all majesty,
Blessing and honor to our God, and to
The Lamb, who hath redeemed us by
his blood,

To reign with him in glory evermore
And share his blessing, ages without
end."

It was while this poem was passing through the ADVENT REVIEW, from March 17 to August 11, that Brother Smith became connected with this paper, entering the employ of the Review and Herald Office, May 3, 1853, at twenty-one years of age. He maintained an unbroken connection with the institution until called by death to lay down his editorial burdens.

In the issue of June 6, 1853, he addressed a letter to the believers of that time, giving his personal experience in

receiving the third angel's message. He said:—

"In regard to the past, I would say, that though quite young, I was in the messages of 1843-44, and have ever believed that they meant something. In all the scattering and dividing which followed the passing of that time, I gave but little attention to the subject till after the Washington, N. H., conference last fall. Since then an examination of the arguments of our position has fully decided me to go with the remnant who keep the commandments of God, and the faith of Jesus. We now see where we are, and O the beauty and harmony of God's Word! The more I look into our position, the clearer, more beautiful and harmonious it seems, and not the least the past. We all now see the cause of our disappointment,—why the Lord did not come as we expected,—the work was not accomplished, the picture was incomplete, the sanctuary was yet to be cleansed, and the third messenger to give his warning. . . .

"The work is speedily and resistlessly moving on; the last link in the chain, the third angel's message, is being fast developed—the third and last step is being taken to warn the world of its condition, and the harvest is fast ripening for the sickle of Almighty God. I rejoice that at this critical time, when the arch-enemy of mankind is abroad in the field with all his forces, to blind and deceive the nations, and making his last, desperate effort to hold them in error till the unchangeable sentence is passed, 'He that is filthy let him be filthy still,' I was brought to see the glorious light of truth, and to turn away from polluting the Sabbath of the Lord, which a corrupt church and a wicked world are trampling under foot."

With this personal introduction to the readers of the REVIEW, his pen began an active, steady work that ceased not until suddenly stricken from his fingers by the cruel hand of death.

Elder Smith came to Battle Creek to reside in December of 1855, when the printing office was removed to this place from Rochester, N. Y. The first number of the ADVENT REVIEW that was printed in Battle Creek bears date of Dec. 4, 1855, and for the first time his name appeared as its editor. In a personal reference to this appointment, he said:—

"I do not enter upon this position for ease, comfort, or worldly profit; for I have seen by my connection with the REVIEW thus far, that neither of these is to be found here. But there are burdens to be borne, there are sacrifices to be made, and it becomes us each in the light of present truth, willingly and cheerfully to do what we can in the cause of God."

Who can tell the value of the forty-seven years of earnest, devoted labor he has bestowed upon this paper? In the early days of the message he stood with James White, J. N. Andrews, and J. H. Waggoner in the diligent, thorough, critical study of Bible doctrines required to place this message fairly, intelligently, and convincingly before the world. For fifty years he communicated to his fellow men, through the columns of the REVIEW, the light and blessing that came to him day by day from the great Teacher.

While serving as editor of the REVIEW, he bore many other burdens in the cause. For many years he was a member of the General Conference Committee, and secretary of the General Conference. His old friends and associates in the church of Battle Creek tell with pleasure of the Bible class he taught so many years, and of his cheering presence at the weekly prayer-meeting, no matter how few were present.

When Battle Creek College was established, he was chosen Bible instructor, which position he held for many years.

But the service that has undoubtedly rendered the greatest benefit to the world is that bestowed upon his books. The most prominent of these are "Thoughts on Daniel and the Revelation," "Marvel of Nations," "The Sanctuary and Its Cleansing," and "The Nature and Destiny of Man," which have attained a total sale, in various languages, of over half a million copies.

June 7, 1857, Elder Smith was united in marriage with Miss Harriet N. Stevens, of Iowa, formerly of Paris, Me. To them were born one daughter and four sons, all of whom are living. The daughter, Mrs. Geo. W. Bovee, resides at Joppa, near Battle Creek. The eldest son, Dr. U. W. Smith, and the youngest, Charles, still remain under the pleasant parental roof while pursuing their professional duties in this city. Leon A. Smith, the second son, is one of the editors of the REVIEW AND HERALD. S. Parker Smith is conducting one of our mission schools on the Island of St. Andrews, Caribbean Sea. Two brothers, Samuel and John, of New Hampshire, are still living.

Brother Smith was elected a delegate to the General Conference which convenes in a few days in Oakland, Cal. He did not consider that his condition of health would justify his attendance; but feeling a deep interest in the work of the conference, and wishing to add his personal testimony, he wrote an appeal, the last paragraph of which is as follows:—

"I take courage from the promises given us from the Lord in Christ Jesus. The language of the apostle Paul, in 1 Cor. 1:30, is upon my mind especially: 'But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.' Forgetting those things which are behind, I am seeking that process the first step in which is said to be 'wisdom,' and the last in which is 'redemption.' Securing this, we shall find ourselves at last 'complete in him.' Col. 2:10. I am with you in the endeavor to send forth in this generation this gospel of the kingdom, for a witness to all nations. And when this is completed, it will be the signal for the coronation of our coming King. Dan. 12:1.

"Yours in the blessed hope,
"URIAH SMITH."

Evidently these are the last words from his pen. He was on his way to the General Conference office to deliver this appeal when stricken by apoplexy, which caused his death.

Thoughtful regard for the modesty of our brother, if nothing else, would deter us from saying, on a public occasion, all that we so deeply feel, and would love to say concerning the life and work of this devoted laborer. Blessed by his Creator with a large degree of reverence for the divine, he held

firmly and without wavering through a long career to the Word and work of God. He reasoned calmly and logically, and always took his stand courageously in harmony with sincere and well-matured convictions. All his utterances, both by voice and pen, were clear, forceful, and pleasing; but the most beautiful and most prominent feature of his life was that tenderness, that gentleness, which was ever intermingled with his work. His gentleness made him great; and his large-hearted benevolence, Christian courtesy, and kindness enabled him to feel the needs of his fellow men; and under the blessing of God he did his best to minister to those needs. His voice and pen have carried comfort and consolation to many hearts, and have won for him a world-wide affection.

Time will not permit me to say much in addition to what I have presented as a sketch of this noble life. Were I to say more, I would dwell upon the closing words of his life: "I am with you in the endeavor to send forth in this generation this gospel of the kingdom, for a witness to all nations. And when this is completed, it will be the signal for the coronation of our coming King." That is the theme above all themes that should engage our attention as a body of Christian workers. God would not have us lengthen our stay in this world. In 1844, when our brother began his work for the Master, the time had come, and the message had been revealed, for the closing up of the work of God, and for the end of human history. If the church had done its full duty, had lived up to its light, had shown that zeal and earnestness in the Master's work that was its duty, the message God gave at that time would before this have been given to all the world, the earth would have been lightened with the glory of God, and our Redeemer would have come.

Now the thing for us to do to-day is to make a new and unreserved consecration of our lives, of all the powers of our being, to the work that has fallen from the hands of this noble worker. If he could speak, if he could leave a farewell exhortation to this congregation, it would be to do this; he would exhort us all to arise and earnestly take hold of the work of God and finish it. That is the work that devolves upon us to-day.

With this work before us, and with the great event which is so soon to take place, we can not sorrow as, perhaps, we otherwise would on this occasion. From the light that streams from heaven into the tomb, we receive blessed assurance of another life that is to come. With this our hearts are filled with glad hope, even in the presence of a great sorrow. With this light shining in our hearts, we find comfort, and we can take up the duties and responsibilities of life, and press forward with glad hearts. I am so glad that there is a healing balm in Jesus Christ. There is a blessed gospel that can do this work in the hearts of men. So to-day we sorrow not as those who have no hope.

I need not say that this great congregation would, if possible, express to this bereaved family its sincere, heartfelt sympathy. We realize, as do the members of this family, the greatness of this calamity, and we, by our presence here, express to them our sympathy, and our desire to weep with them as they weep, and also to rejoice with them as

they rejoice in the comfort and in the hope that God has given them. And we all most sincerely pray that Israel's God shall be with those who still live; that his Spirit will lead them day by day, and at every parting of the way keep them from making mistakes that will deprive them of at last meeting their God and their loved one with joy, and forming an unbroken circle in the kingdom of our Lord and Saviour Jesus Christ.

Perhaps I ought to read in this connection the following resolutions passed by the members of the Review and Herald Board who are at present in the city:—

Whereas, In the providence of God our beloved brother, Elder Uriah Smith, who has from the incorporation of the Association been an esteemed member of this Board, and for nearly half a century editor of the REVIEW AND HERALD, has suddenly been removed by death from his place and work among us; therefore,—

Resolved, That we recognize the loving-kindness of our God through whose sparing mercy there was granted to our brother a well-rounded life of threescore and ten years, the whole strength of which was devoted to the advancement of the kingdom of God in the earth, and the proclamation of the coming of our blessed Lord.

Resolved, That we hereby express our high estimate of the Christian character and faithful labors of Brother Smith, and our deep sense of the personal loss which we have sustained in his death.

Resolved, That we extend to the family of our deceased brother our sympathy in this bereavement, with the prayer that the "Father of mercies and God of all comfort" will sustain them in their affliction.

Resolved, That these resolutions be spread upon our records, and that a copy of them be transmitted to the bereaved family.

The choir then sang No. 920 of "Hymns and Tunes," to the tune of No. 914:—

"He sleeps in Jesus,—peaceful rest,—
No mortal strife invades his breast;
No pain, nor sin, nor woe, nor care,
Can reach the silent slumberer there.

"He sleeps in Jesus,—soon to rise,
When the last trump shall rend the skies;
Then burst the fetters of the tomb,
To wake in full, immortal bloom.

"He sleeps in Jesus—cease thy grief;
Let this afford thee sweet relief—
That, freed from death's triumphant reign,
In heaven he will live again."

The following remarks were then made by W. W. Prescott:—

The light which shines from the cross of Jesus Christ pierces the darkness of the tomb, and reveals a glory beyond. The voice that was heard so clearly from Calvary's cross, which said, "It is finished," and thus assured our redemption, is the voice that with living power will call forth the sleeping saints in the day when the Son of man is revealed. The Christian warrior who lays aside his armor at the close of the conflict can say, "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for

me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing."

The divine Comforter himself furnishes the only real balm for sorrow, in the words which he has given us: "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." And this hope is the blessed hope,—the hope of reunion,—the hope of being with the Lord,—and we are not left to doubt the certainty of this blessed hope in the case of our beloved brother; and I can not better express his hope and the hope of the church than by reading the following beautiful statements in his own words:—

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ, be with you all. Amen." Rev. 22: 20, 21.

The Word of God is given to instruct us in reference to the plan of salvation. The second coming of Christ is to be the climax and completion of that great scheme. It is most appropriate, therefore, that the book should close with the solemn announcement, "Surely I come quickly." Be it ours to join with fervent hearts in the response of the apostle. "Amen. Even so, come, Lord Jesus."

Thus closes the volume of inspiration,—closes with that which constitutes the best of all promises, and the substance of the Christian's hope—the return of Christ.

Then shall the elect be gathered, and bid a long farewell to all the ills of this mortal life. How rich in all that is precious to the Christian is this promise! Wandering an exile in this evil world, separated from the few of like precious faith, he longs for the companionship of the righteous, the communion of saints. Here he shall obtain it; for all the good shall be gathered, not from one land only, but from all lands; not from one age only, but from ages,—the great harvest of all the good, coming up in long and glorious procession, while angels shout the harvest home, and the timbrels of heaven sound forth in joyous concert; and a song before unheard, unknown, in the universe, the song of the redeemed, shall add its marvelous notes of rapture and melody to the universal jubilee. So shall the saints be gathered, to be joyful in one another's presence forever and ever,—

"While the glory of God, like a molten sea,
Bathes the immortal company."

This gathering has nothing in it but that which is desirable. The saints can but sigh and pray for it. Like Job, they cry out for the presence of God. Like David, they can not be satisfied till they awake in his likeness. In this mortal condition we "groan, being burdened: not for that we would be unclothed, but clothed upon." We can but be "upon tiptoe" for "the adoption, to wit, the redemption of the body." Our eyes are open for its visions, our ears are waiting to catch the sounds of the heavenly music, and our hearts are beating in anticipation of its infinite joy. Our ap-

petites are growing sharp for the marriage supper. We cry out for the living God, and long to come into his presence. COME, LORD JESUS, COME QUICKLY. No news more welcome than the announcement that the command has gone forth from the Lord to his angels, Gather together unto me my elect from the four winds of heaven.

I see there a land which stands in a wonderful contrast to this. As the hymn says—

"O, how unlike the present world
Will be the one to come!"

I see fields smiling in living green, trees majestic in their wealth of verdure, flowers dazzling with their rainbow hues, and on neither field nor tree nor flower do I see the touch of frost, or the pale hand of decay. I see no footprints of the curse, no scars of sin; no pestilence walking in darkness, nor destruction wasting at noonday. I see no forms distorted with pain, nor brows furrowed with anxiety and care. I see no mournful shafts telling where weary forms and sad and broken hearts have gone down into dust and darkness. I see no painful messages passing over that land, telling that a friend, a brother, a fellow laborer, has fallen beneath the cruel stroke of a relentless foe. I see no darkened room where the tide of a precious life is ebbing slowly away. I see no bosoms heaving with anguish, no badges of mourning, no funeral trains, no yawning, insatiate grave. But on the other hand, I see a glorious company who bear bright palms of victory over death and the grave.

I see every eye sparkling with the fullness of the joy that reigns within. I see on every cheek the bloom of eternal youth and everlasting health. I see every limb lithe and strong. I see the lame man leaping as an hart. I see the blind gazing with rapture on the celestial glory. I see the deaf listening enchanted to the heavenly melody. I see the dumb joining with loud voice in the anthems of praise. I see the mother clasping to her bosom the children she had lost awhile in the land of the enemy, but now recovered forever. I see long-parted friends meet in eternal reunion. I see a river so pure and clear, so charged with every element of refreshment and life, that it is called "the river of life." I see a tree overarching all, so healing in its leaves, so vivifying in its fruits, that it is called "the tree of life." I see a great white throne in whose effulgence there is no need of moon or sun to give us light. I hear a voice saying to that victorious company, This is your rest forever, and you shall no more be acquainted with grief; for there shall be no more pain or death, and sorrow and mourning have forever fled away. And in all the universe I then see no trace of sin or suffering, but I hear from every world and from every creature a joyous anthem, like the sound of many waters, going up to God; and they say, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

The place of gathering has nothing but attraction. Jesus, the fairest among ten thousand, is there. Abraham, Isaac, and Jacob, Noah, Job, and Daniel, prophets, apostles, and martyrs, the perfection of heavenly society, will be there. Visions of beauty are there; flowers that never fade, streams that never dry, products in a variety that never ends, fruits that never decay, crowns that never dim,

harps that know no discord, and all else of which a taste purified from sin and raised to the plane of immortality, can form any conception or think desirable, will be there.

We must bask in the forgiving smiles of God, to whom we have become reconciled, and sin no more; we must have access to that exhaustless fount of vitality, the fruit of the tree of life, and never die; we must repose under the shade of its leaves, which are for the service of the nations, and never again grow weary; we must drink from the life-giving fountain, and thirst nevermore; we must bathe in its silvery spray, and be refreshed; we must walk on its golden sands, and feel that we are no longer exiles; we must exchange the cross for the crown, and feel that the days of our humiliation are ended; we must lay down the staff and take the palm branch, and feel that the journey is done; we must put off the rent garments of our warfare, for the white robes of triumph, and feel that the conflict is ended and the victory gained; we must exchange the toil-worn, dusty girdle of our pilgrimage, for the glorious vesture of immortality, and feel that sin and the curse can never more pollute us. O day of rest and triumph and every good, delay not thy dawning! Let the angels at once be sent to gather the elect. Let the promise be fulfilled which bears in its train these matchless glories.

"EVEN SO, COME, LORD JESUS."

This was the blessed hope which sustained our brother during a long life of earnest service, a life devoted to the proclamation of this very hope. Let this hope be our comfort to-day. The time is short when all this will be realized, and there will be that glorious reunion of which he himself so beautifully wrote. In the meantime, in the days that remain, let our trust and our hope be in God. God's providence is over all. God is able to comfort those who mourn. God is able to sustain and to keep.

"God liveth ever!

Wherefore, Soul, despair thou never!
Our God is good; in every place
His love is known, his help is found;
His mighty arm and tender grace
Bring good from ills that hem us
round.

Easier than we think can he
Turn to joy our agony.
Soul, remember, 'mid thy pains,
God o'er all forever reigns.

"God liveth ever!

Wherefore, Soul, despair thou never!
Say, shall he slumber, shall he sleep,
Who gave the eye its power to see?
Shall he not hear his children weep,
Who made the ear so wondrously?
God is God; he sees and hears
All their troubles, all their tears.
Soul, forget not, 'mid thy pains,
God o'er all forever reigns.

"God liveth ever!

Wherefore, Soul, despair thou never!
Scarce canst thou bear thy cross? Then
fly
To him where only rest is sweet;
Thy God is great, his mercy nigh,
His strength upholds the tottering feet.
Trust him, for his grace is sure;
Ever doth his truth endure;
Soul, forget not, in thy pains,
God o'er all forever reigns.

"God liveth ever!

Wherefore, Soul, despair thou never!
Those whom the thoughtless world forsakes,

Who stand bewildered with their woe,
God gently to his bosom takes,
And bids them all his fullness know.

In thy sorrow's swelling flood,
Own his hand who seeks thy good.
Soul, forget not, in thy pains,
God o'er all forever reigns.

"God liveth ever!

Wherefore, Soul, despair thou never!
What though thou tread, with bleeding feet,

A thorny path of grief and gloom?
Thy God will choose the way most meet
To lead thee heavenwards, lead thee home;

For this life's long night of sadness
He will give thee peace and gladness.

Soul, forget not, in thy pains,
God o'er all forever reigns."

A large number of friends accompanied the family to the cemetery, where the services were concluded with reading brief selections of Scripture, a short prayer, and the benediction.

An Associate's Tribute

IN the summer of 1884 Brother Smith attended the Vermont camp-meeting as a General Conference laborer, and it was to him at that meeting that I first made known the burden which I had felt for some time to have some active part in the work connected with the giving of this message. He encouraged me to believe that the Lord, who had laid this burden upon me, would open the way for me, and his kindly expressions of interest and sympathy at this time of a turning point in my life were gratefully cherished.

In the spring of 1885 I was invited to meet some of the General Conference representatives at the Pennsylvania camp-meeting, Brother Smith being among them, and there it was arranged that I should come to Battle Creek to connect with the educational work. While I had charge of the work at Battle Creek College, Brother Smith was for years a member of the Board of Trustees, and he gave annually a course of instruction in the Bible. Many hundred students were thus brought directly under his influence, and received the inspiration of his teaching.

During the last year I have been associated with Brother Smith in the editorial work on the REVIEW, and thus have renewed the more intimate relationship of former years. Brother Smith had positive convictions of truth and duty, which gave a strong individuality to his work, but he uniformly exercised the utmost Christian courtesy toward his associates, which won for him the tender regard of his fellow laborers. It sometimes happens in the case of those who have long occupied a leading position that their closing years are marred by

an arbitrary course of conduct, and an unwillingness to share with younger men the burdens which they have carried for many years. Not so with Brother Smith. Always modest concerning his own abilities and attainments, he encouraged his younger associates by giving them the fullest opportunity to work freely with him, and he was even ready to do what few aged veterans can do with good grace,—receive brotherly counsel from those who were born since he began active service in this cause. This is a triumph of Christian grace.

I shall tenderly cherish the memory of our departed brother. To him I first opened my heart concerning my own desire to bear a part in this work. He gave me fatherly counsel and Christian encouragement. He has set before me an example of steadfast and faithful service. He has done during the last year all that a Christian could do to make my editorial work comfortable for me, under circumstances which could easily have been very embarrassing. This experience will never be forgotten by me.

After nearly half a century of continuous service in editorial work on the REVIEW, during which time he has spoken through its columns to advent believers concerning "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," he has fallen asleep to wait the call of the Life-giver. A verse from one of his own hymns is his word of testimony and exhortation to us who remain:—

"O brother, be faithful! the city of gold,
Prepared for the good and the blest,
Is waiting its portals of pearl to unfold,

And welcome thee into thy rest.

Then, brother, prove faithful! not long shall we stay

In weariness here, and forlorn,
Time's dark night of sorrow is wearing away,

We haste to the glorious morn."

W. W. P.

A Statement in Behalf of the General Conference Committee

OWING to Brother Smith's long connection with this movement, and his valuable services in so many departments of the work, it would be eminently fitting for the General Conference Committee to offer its tribute of appreciation, were the members where they could do so. But they are widely scattered, only three being in Battle Creek at the present time. I feel confident, however, that I shall be but anticipating the wishes of the committee by saying a few words in its behalf.

Although Brother Smith has not been a member of the committee during the last two years, yet he has taken a deep interest in some features of the work of the committee. He has expressed a special interest and pleasure in the ef-

forts of the committee to distribute its administrative responsibilities among the union conferences, and to get into a position where it could give all its time and influence and power to missionary problems. And the feature that has pleased him most has been the call to revive the advent message and the old-time missionary work, with one end in view; namely, to give this message speedily to all the world. The last words he ever penned were the closing paragraphs of an appeal to the coming session of the General Conference. He said:—

"I am with you in the endeavor to send forth in this generation this gospel of the kingdom, for a witness to all nations. And when this is completed, it will be the signal for the coronation of our coming King."

He recognized the true ring in this clarion note, and longed to see it rally our people for active, quick service.

The members of the committee who have been in Battle Creek during the last two years have enjoyed very pleasant associations with this esteemed servant of God. It has been a personal blessing to me to be connected with him in the work during this time.

His sudden death is not altogether a surprise to those who have been with him the past year. They have observed his failing strength, and feared that what has come might come at any time. And he was ready to depart. He appeared like a shock of corn fully ripe. He had laid upon the altar of service all the powers of his being. He had fought a good fight, had kept the faith, and had finished his course. He was ready to be garnered.

In his departure there has passed from our midst another of the men whom God chose to use in a signal manner in the development of this great work. There are few of the old pioneers left. Must they, too, fall before their fond hopes are consummated? We pray not. O brethren and sisters, let us who remain now make the consecration of our lives and means to this work that will bring it to a speedy end. Let us not, by indifference and lack of zeal, hinder the Lord's work, and thus add to these sad occurrences. It shall not be so. There shall be delay no longer. The way is all prepared, the message is with us, and the hearts of many thousands of believers are responding to the call to do a short, quick work. May it be even so is the prayer of many hopeful hearts.

In behalf of the General Conference Committee,
A. G. DANIELLS.

"THEN nestle your hand in your
Father's,
And sing, if you can, as you go;
Your song may cheer some one behind
you
Whose courage is sinking low.
And, if your lips do quiver,
God will love you the better so."

General Articles

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

The Lord Is Near

DARK is the night, and the waves are rough,
But over the billows my bark must steer;

The Master calleth — enough, enough;
Daylight will dawn, and the Lord is near.

Long have I watched the rising tide,
Long have I waited his voice to hear;
O hard of belief! he was still at my side,
Yet I was doubting the Lord was near.

Dark are the clouds o'er my house of rest,
The mists shall vanish, the skies shall clear;
Shadow or sunshine, our God knows best,
And often I whisper, "The Lord is near."

Alone, alone, 'neath the starless sky,
Safe in his shadow, his voice I hear;
He stilleth the waves, and the dark clouds fly;
My heart respondeth, "The Lord is near."

— Selected.

The Workers Needed

MRS. E. G. WHITE

God's people have a mighty work before them, and it must continually rise to greater prominence. At the beginning, this work was small. Only a few were engaged in carrying it forward. But gradually the work has enlarged; God has brought it from a small beginning to great importance. His truth was to be defended; for men were placing contempt upon the Sabbath of creation. God wrought with power; as often as the opposers sought to destroy his work, they were defeated. And the progress of the work in the future is to be much greater than it has been in the past.

A great crisis is just before us. In their blindness men boast of wonderful progress and enlightenment, but to the eye of Omniscience is revealed the inward guilt and depravity. The heavenly Watcher sees the earth filled with robbery and crime. Wealth is obtained by every species of robbery, not robbery of men only, but of God. Men are using his means to gratify their selfishness. Everything that they can grasp is made to minister to their greed. Avarice and sensuality prevail. Men revenge themselves on those who, they suppose, have hindered the success of their ambitious projects. They cherish the attributes of the great deceiver. They have accepted him as God, and have become imbued with his spirit.

God is now restraining the forces of evil, that the last warning may be given to the world. Now is the time to work. Many more workers ought to be in the field. There should be one hundred

workers where there is now but one. Many who have not been ordained or licensed may work in their own neighborhoods and in the regions about them.

There are lessons for us to learn at this time from the experience of those who labored for God in past generations. How little we know of the conflicts and trials and labors of these men, as they fitted themselves to meet the armies of Satan. Putting on the whole armor of God, they were able to stand against the wiles of Satan. Their word was: "My brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

These men who in the past gave themselves to God and to the uplifting of his cause were as true as steel to principle. They were men who would not fail nor be discouraged; men who, like Daniel, were full of reverence and zeal for God, full of noble purposes and aspirations. They were as weak and helpless as any of those who are now engaged in the work, but they put their whole trust in God. They had wealth, but it consisted of mind and soul culture. This every one may have who will make God first and last and best in everything. Although destitute of wisdom, knowledge, virtue, and power, we may receive all these if we will learn from Christ the lessons that it is our privilege to learn.

In this time we have opportunities and advantages that it was not easy to obtain in generations past. We have increased light, and this has come through the work of those faithful sentinels who made God their dependence, and received power from him to let light shine in clear, bright rays to the world. In our day we have increased light to improve, as in times past men and women of noble worth improved the light that God gave them. They toiled long to learn the lessons given them in the school of Christ, and they did not toil in vain. Their persevering efforts were rewarded. They bound themselves up with the mightiest of all powers, and yet they were ever longing for a deeper, higher, and broader comprehension of eternal realities, that they might successfully present the treasures of truth to a needy world.

Workers of this character are needed now. Those who are men in the sight of God, and who are thus recorded in the books of heaven, are those who, like Daniel, cultivate every faculty in such a way as best to represent the kingdom of God in a world lying in wickedness. Progress in knowledge is essential; for when employed in the cause of God, knowledge is a power for good. The world needs men of thought, men of principle, men who are constantly growing in understanding and discernment.

The press is in need of men to use it to the best advantage, that the truth may be given wings to speed it to every nation, and tongue, and people.

We need to make use of the youth who will cultivate honest industry, who are not afraid to put their powers to task. Such youth will find a position anywhere, because they falter not by the way; in mind and soul they bear the divine similitude. Their eye is single, and constantly they press onward and upward, crying, Victory. But there is no call for the indolent, the fearful and unbelieving, who by their lack of faith and their unwillingness to deny self for Christ's sake, keep the work from advancing.

There are men who possess excellent faculties, but who have come to a standstill. They do not go forward to victory. And the ability with which God has endowed them is of no value to his cause, because it is unused. Many of these men are found among the grumblers. They grumble because, they say, they are not appreciated. But they do not appreciate themselves sufficiently to co-operate with the greatest Teacher the world has ever known.

Of what use is it for those who do nothing to long to rise higher than they are? Let them work. Let them rise and advance. Keep step with the great Leader. If you have gone as high as your capabilities will permit, why do you cherish dissatisfaction? Why complain that others do not appreciate you? If you think that you can stand in a higher position, prove yourselves worthy of that position, and still advance.

Those who have sown the seeds of indolence and ignorance will reap that which they have sown. It is hard study, hard toil, persevering diligence, that obtain victories. Waste no hours, no moments. The results of work, earnest, faithful work, will be seen and appreciated. Those who wish for stronger minds can gain them by diligence. The mind increases in power and efficiency by use. It becomes strong by hard thinking. He who uses most diligently his mental and physical powers will achieve the greatest results. Every power of the being strengthens by action.

We need as workers men and women who are imbued with the Spirit of Christ, who realize that they are united in church capacity that they may use their influence and power to save those who are without God and without hope in the world. In the name of Christ we call upon every church-member to deny self, take up the cross, and follow Jesus.

God calls for those who will be workers together with him. Connected with Christ, human nature becomes pure and true. Christ supplies the efficiency, and man becomes a power for good. Truthfulness and integrity are attributes of God, and he who possesses these attributes possesses a power that is invincible.

"THE Davids among the sheepfolds are being trained to-day to meet the Goliaths on the battle-fields of to-morrow."

God's Eternal Purpose

R. D. QUINN

THE revelation of the mystery which hath been kept in silence through times eternal, and which is to close in this generation, under the sounding of the seventh angel,—for “when he shall begin to sound, the mystery of God should be finished,”—is simply the unfolding of those principles in God's “eternal purpose which he purposed in Christ Jesus our Lord” from the beginning, before sin's inception in heaven. For “the plan of our redemption was not an after-thought, a plan formulated after the fall of Adam. It was a revelation of ‘the mystery which hath been kept in silence through times eternal.’ It was an unfolding of the principles that from the eternal ages have been the foundation of God's throne.” Consequently, when sin made its appearance in heaven, and later, in the fall of our first parents, the plan for our redemption did not call into action some new principle, nor necessitate a change in God's eternal purpose; for provision had been made for just such an emergency in the councils of God and his Son, from the days of eternity. But it did call for the actual and visible revelation of the mystery which is “Christ in you, the hope of glory,” God manifest in the flesh. “To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.”

From the day that it entered into the heart of Lucifer to exalt his throne above the stars of God, and to “be like the most High,” until this time, he has posed before the universe as a reformer. It was thus that he deceived angels and consequently the whole world, and therefore God has been, as it were, placed on trial before the universe, charged by Satan as being the author of an unjust and defective system of government; and it ever has been Satan's studied purpose to make these claims evident, and at the same time to demonstrate that the principles which are the foundation of his system of government are superior. So great was the deception, that a vast number of the angels were drawn into the apostasy. Disaffection, alienation, and rebellion followed, and “the world was dark through misapprehension of God.” The reproach that Satan had cast upon God and his subjects must be forever removed. For it is written, “Though ‘clouds and darkness are round about him: righteousness and judgment are the foundation of his throne.’ This the inhabitants of the universe, both loyal and disloyal, will one day understand, . . . though the acknowledgment will be made too late to save the disobedient.” “For all his ways are judgment: a God of truth and without iniquity, just and right is he.” “Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.”

God's justice must be set forth in contradistinction to Satan's so-called reforms, in such unmistakable object-lessons that when the mystery of God shall

have been finished, the government of God will be put on such an eternal basis of security that rebellion (the mystery of iniquity) will be annihilated, never again to enter the universe. Therefore, “in the councils of heaven it was decided that time must be given for Satan to develop the principles which were the foundation of his system of government, . . . that they might be seen by the heavenly universe.” And so, from the day that Adam and Eve joined in the apostasy, until this hour, this earth has become the theater for Satan's operations, and the lesson book of the universe. “For we are made a spectacle unto the world, and to angels, and to men.”

Satan's seat of government is here, and his boasted reforms are in active operation, and ever have been since the fall. However, God has not left the world without the knowledge of his righteous will, and has done all he could to uplift fallen man and place him on vantage ground. It is true that God has allowed Satan to develop the principles of his system of government, that they might be seen in their true light, but he has never allowed one of his subjects to fall under the power of the apostate, unless it were by his own voluntary choice. It is true that the controversy has lasted six thousand years, and has cost rivers of blood, and some have grown impatient at the seeming delay, and even inspiration itself cries out, “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?”

But “the work of human redemption is not all that is accomplished by the cross. The love of God is manifested to the universe. The prince of this world is cast out. The accusations which Satan has brought against God are refuted. The reproach which he has cast upon heaven is forever removed. Angels as well as men are drawn to the Redeemer.” For Christ declared, “I, if I be lifted up from the earth, will draw all unto me.” For “God was in Christ, reconciling the world unto himself.” “And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.” To the intent, “That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.” This is the eternal purpose of God.

Therefore God, who can see the end from the beginning, who can see the amazing achievements to be wrought out in the great controversy, allows the scroll to be unrolled no faster than can be comprehended by the heavenly intelligences. For “God carries with him the sympathy and approval of the whole universe, as step by step his great plan advances to complete fulfillment.” And “he will carry it with him in the final eradication of rebellion.” For the angels to whom it is given to pour out the vials of God's wrath are heard saying, “Thou art righteous, O Lord, . . . because thou

hast judged thus.” And another, “Even so, Lord God Almighty, true and righteous are thy judgments.” And the song of the redeemed will be, “Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord; and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.”

“But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished.” For “there shall be delay no longer.”

The Spirit of Sacrifice

ONE does not need to have an extensive acquaintance in the ranks of Seventh-day Adventists to be able to point out a number of men well advanced in years who have given not only themselves, but practically all their goods, to the spread of the third angel's message.

The beauty of it all is that, for the most part, the giving has been done so unconsciously that as a general thing these self-sacrificing men do not seem to feel that they have done anything or given anything. The message found these men, one with a good farm, another with a good business, or just entering upon a promising professional career. What have the most of them today?—Simply a home and the support of a rather meager salary, and some of them do not even own their homes.

These men have grown gray in the third angel's message, yet they are still in active service. Their means are in our institutions, their hearts are in the work. They are never heard telling of their long years of hard service, nor of the self-denial which they have practised; for in a very wide and practical sense not one of them says that “the things which he possessed were his own.” They feel that they have simply given to the Lord his own.

And this is the spirit that should animate every Seventh-day Adventist. In Israel the value of property was estimated according to their distance in point of time from the year of jubilee. It should be the same among God's people in these last days. Do we believe that the year of jubilee is near? Then should we not place a lower valuation upon earthly things, and rapidly cut the cords that bind us to this world?—*Southern Watchman.*

“LORD, let me not be too content
With life in trifling service spent—
Make me aspire!
When days with petty cares are filled,
Let me with fleeting thoughts be thrilled
Of something higher!”

“Eli was a good man with a bad family. His degenerate sons broke his heart in his old age. Lack of proper parental training often reacts with terrible retributive power.”



A Contrast

SOME murmur when their sky is clear,
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied;
And hearts in poorest huts admire
How Love has in their aid
(Love that not ever seems to tire)
Such rich provision made.

—R. C. Trench.

Exercise for Women

To the business woman physical culture is a blessing indeed. Often when night comes, she is wearied to a point of exhaustion, and only those who have tried it can appreciate the wonderful value, in such a case, of ten minutes' vigorous exercise, followed by the refreshing bath. Not only are muscles made firm and full of strength again, but the nerves are steady, and the eyes bright. That headache has disappeared as if by magic, and the erstwhile tired woman is alert and ready for a social evening or one spent in study.

Those who sit a great deal, and this includes ninety-nine out of one hundred women, regardless of station in life, are heirs to a train of ills that result from the torpid condition induced thereby. The blood circulates but slowly, digestion and elimination are sluggish, and the lungs fail to expand as they should. The muscles become flabby, allowing organs to crowd and press. The eyes are dull, and the skin sallow, if not actually disfigured by eruptions. But this condition is easily prevented and overcome when proper activity is provided.

The habit of daily exercise will work a transformation that is pleasing to the eye, as well as a gratification to one's sense of well-being. A few minutes each day given to exercise will induce a pair of strong, healthy, well-filled lungs, and plenty of oxygen means pure blood, rosy cheeks, and bright eyes; it will also bring about steady nerves, firm and symmetrical muscles, a splendid feeling of conscious health and vigor, and a happy disposition to look on the bright side of all things. A torpid liver has been responsible for many a tragedy, and unstrung nerves have broken up happy homes.

Aside from the consideration of health and consequent happiness, is that of an erect, well-formed, well-poised figure. Exercise will also restore that shapeless

mass of flesh to its old-time girlish beauty of outline. It will reduce the abdomen, and develop the chest, making a figure both shapely and graceful. Make for yourself a "corset" of firm muscles, interlacing to form a support that will far surpass any invention of man. The natural waist is round and slender. It may measure more in actual inches than the one for which tight lacing is responsible, but it will have the appearance of a more slender beauty because of its natural roundness, and there will be, in addition, an attractive suppleness that can not be gained in any other way. This is an argument in favor of exercise for the muscles of the waist, and they may be made firm and strong, adding to beauty as well as to health.

Make your exercise a habit. It will take only a few minutes each day, in the privacy of your own room, and in a short time the work will become a pleasure—as much a part of your routine as eating and sleeping. But do not make the mistake of overdoing in your enthusiasm. Exercise wisely and well, and you will be amply repaid by a rich store of health and strength, by an increased beauty and animation, by added years of useful living.—*Frederick W. Stone.*

God's Care for His Children

MAUD HUSTED

"THE angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7. What a comforting promise! It matters not what trial or temptation may assail, nor how suddenly it may come upon him, the faithful, trusting child need have no fear of being overcome; for the Lord will not suffer him to be tempted above that he is able; but will with the temptation also make a way to escape, that he may be able to bear it.

The truth of this text was very clearly presented to the mind of the writer by an experience while in a home where beer was freely used. One day when alone, a bottle and a glass were found in the kitchen, and the tempter whispered, Now is your chance to find out what beer tastes like, and no one will ever know it. At the same time an almost irresistible power seemed to be forcing me to take the glass. Immediately the guardian angel appeared at my side, and laying his hand gently on my arm, caused a vision to pass before me in which I saw the pledges of two temperance societies of which I had at one time been a member, the open Bible, and Christ upon the cross. I then and there resolved by the grace of God never to know what beer did taste like; and as I turned away, the power by which Satan

had endeavored to cause a departure from the path of right was immediately withdrawn, and inexpressible joy filled my soul; for a victory had been won through the blood of Christ.

Satan's purpose in the earth is to draw away as many as possible from the fold of Christ, and at times when a temptation would instantly be recognized and dispelled from the mind, he may attempt to force one to act upon his impressions without time for meditation. But the eye of the Lord is upon them that fear him, and he will not suffer any to be overcome with evil.

The Mother's Hand

You, mother, who rocked and lullabied the family brood until they took wing for other nests, and never appreciated what you had done and suffered for them, will yet be rewarded. Your hand was well favored when you were young. It was a beautiful hand, so well-rounded, so graceful, that many admired and eulogized it, but hard work calloused it and twisted it, and self-sacrificing toil for others paled it, and many household griefs thinned it; and the ring, which went on only with a push at the marriage altar, now is too large, and falls off, and again and again you have lost it. Poor hand! Weary hand! Worn-out hand! But God will reconstruct it, reanimate it, readorn it, and all heaven will know the story of that hand. What fallen ones it lifted up! What tears it wiped away! What wounds it bandaged! What light-houses it kindled! What storm-tossed ships it brought into the pearl-beached harbor! Roll on, everlasting rest for all the toiling and misunderstood and suffering and weary children of God, and know right well that to join your hand, at last emancipated from the struggle, will be the soft hand, the gentle hand, the triumphant hand of him who wipeth away all tears from all faces.—*Dr. Talmage.*

Lying to Children

WHAT an awful habit, and how common it is! How inefficient it is in all those things for which it is done! The nervous mother, all too unmindful of the teaching influence of what she is doing, calls out to her little four-year-old child that is wandering away too far, "Don't go down there, or the big bears will eat you up. Come back quickly before they get you." Now she knows there are no bears there, and that sooner or later the child will find it out; for, however scary the "Boogie-Boos" may seem at first to the child, he will venture to peek around the corners farther and farther, and so will know there are none there. I have known parents after scaring their child away one day to try to send the same child the next day to the same place for something, and it would not be persuaded to go there for fear of bears. No, this does not work well. Besides, it is so wicked and such a trifling way of dealing with a child's faith in us! Woe

be to the mother who destroys a child's faith! She is raising an infidel.—*The Midland*.

Directions for Making Wholesome Nut Butter

O. M. HAYWARD, M. D.

TAKE enough Spanish No. 1 peanuts to make a layer one-half inch in thickness in the dripping pan. Place in a moderate oven, leaving the door slightly ajar. Allow the nuts to stay in the oven until they become so dry that the hulls rub off easily. Care must be taken to avoid a too high degree of temperature. Oil appearing on the outside of the nuts is evidence of too much heat. The color of the nuts should not be changed in the least by this drying process. If they begin to turn brown, the oven is too hot.

When the nuts have been sufficiently dried, remove the hulls, either by some kind of blancher, rubbing them between the hands, placing them in a cloth bag and rubbing and jostling the nuts together until the hulls are removed, or by churning them in a rather deep vessel with a wire potato masher.

When the hulls have become loosened, they may be blown out by pouring the nuts from one dish to another in a slight breeze.

Next, grind the nuts into a fine meal or butter. The Quaker City mill, or some other mill that cuts rather than mashes the nuts, is preferable to those that grind by pressure. The meal thus prepared should be placed in a tightly covered glass or glazed or metal receptacle, and kept in a cool, dark place.

The butter is prepared from this meal in the following manner: take the quantity of meal desired, and add a sufficient amount of water to reduce it to the consistency of a moderately thin gruel. Place this in some vessel, preferably the inside part of a double boiler, and set it upon the top of the stove, where the temperature is not too high, and stir occasionally. The mixture may boil moderately in this situation: but as soon as it shows the least tendency to adhere to the bottom of the vessel, it should be placed in the outer part of the double boiler, containing boiling water, and allowed to cook in this manner for at least two hours. Four or five hours' cooking is better than less.

When this mixture becomes cold, it should be nearly the consistency of butter. Salt may be added as desired when the butter is taken from the stove.

If any of the oil is separated from the mass, the whole should be thoroughly whipped before cooling. It must be remembered that butter cooked in this manner will keep but a short time, and should be handled with the same care as dairy milk. If put in sterilized, air-tight receptacles, in the same manner as canned fruit, it will keep indefinitely. In open dishes it can be kept several days in the refrigerator.

Peanuts prepared in this manner furnish a delicious and wholesome article of diet, which can be used constantly, in proper quantities, without ill effect.

Nut meal prepared as above is better and more wholesome than any free fat or oil as a shortening for buns, sticks, etc.

Because of One

BECAUSE of one dear infant head
With golden hair,
To me all little heads
A halo wear;
And for one saintly face I knew,
All babes are fair.

Because of two wide, earnest eyes
Of heavenly blue,
Which look with yearning gaze
My sad soul through,
All eyes now fill mine own with tears,
Whate'er their hue.

Because of little death-marked lips
Which once did call
My name in plaintive tones,
No voices fall
Upon my ears in vain appeal
From children small.

Two little hands held in my own,
Long, long ago,
Now cause me as I wander through
This world of woe
To clasp each baby hand stretched out
In fear of foe,
The lowest can not plead in vain —
I loved him so.

—*The Current*.

A Little Dead Bird

THE celebrated Russian novelist, Turgenieff, tells a touching incident from his own life, which awakened in him sentiments that have colored all his writings.

When he was a boy of ten, his father took him out one day bird-shooting. As they tramped across the brown stubble, a golden pheasant rose with a low whirr from the ground at his feet, and, with the joy of a sportsman, he raised his gun and fired, wild with excitement, when the creature fell fluttering at his side. Life was ebbing fast, but the instinct of the mother was stronger than death itself, and with a feeble flutter of her wings the mother bird reached the nest where her young brood were huddled, unconscious of danger. Then, with such a look of pleading and reproach that his heart stood still at the ruin he had wrought (and never to his dying day did he forget the feeling of guilt that came to him at that moment), the little brown head toppled over, and only the dead body of the mother shielded her nestlings.

"Father, father!" he cried, "what have I done?" as he turned his horror-stricken face to his father.

But not to his father's eye had this little tragedy been enacted, and he said: "Well done, my son; that was well done for your first shot. You will soon be a fine sportsman."

"Never, father; never again shall I destroy any living creature. If that is sport, I will have none of it. Life is more beautiful to me than death, and since I can not give life, I will not take it."—*Our Dumb Animals*.

"DELILAH'S shears have shorn many a Samson of his strength."

Danger from the Use of "Headache Powders"

THE fashionable practice of using patent "headache powders," such as can be had at the average drug store, is believed by good medical authorities to be a frequent cause of serious illness, and even of death. On this subject *Popular Mechanics* prints the following:—

"Most of the fatal cases, it is believed, are people with weak hearts. Practically every one of the headache powders on the market has been found on analysis to contain acetanilid, or some other coal-tar product similarly affecting the heart. The drug costs but thirty cents a pound, and from five to fifteen grains is considered a fair dose. But even a five-grain dose may be deadly, doctors say, to a person with severe heart trouble. The drug's action on the human system is to lower the blood pressure, which is usually the cause of headache. An overdose paralyzes the heart, when it is dilated, and causes death. It is the sudden lowering of the blood pressure that causes the lips and finger nails to turn blue. Some of the most costly headache cures contain some kind of heart stimulant to counteract the deadly effect of this drug; but the stimulant may be nearly as dangerous as the acetanilid. Some contain caffeine with bicarbonate of soda, and some contain strychnine. Nearly every druggist has on sale a headache powder of his own invention, and in many instances the chief ingredient is a coal-tar product with no protection for the heart. These are the ones classed by doctors as 'deadly.'"

To cultivate in the minds of children a love for the Sabbath day, is certainly a very essential part of a proper religious training, and should not be overlooked by any parent. Whether the child has a love for, or an aversion to, the Sabbath, is the question which often determines its attitude toward Christianity in later years. How shall the natural aversion to the Sabbath-day restrictions upon secular activities be overcome? In the case of the healthy child, who feels no need of rest one day in seven, the problem is often a difficult one. It would, we think, be helpful toward the solution of this problem to make the Sabbath day the story-telling day. Children naturally love to hear stories, and if these are restricted to one day in the week, and that day the Sabbath, they may make the day one to the coming of which the child looks forward with pleasure. The stories should, of course, be Bible stories, and pains should be taken to tell them in the most interesting way. The use of suitable pictures will be very helpful to this end. Parents can not afford to be neglectful of their children on the Sabbath day, or to make the day merely a day of prohibitions. A little outlay of time and means on their part to afford the children that enjoyment and instruction which they can not obtain of themselves, as an adult person can, will be an investment no parent will ever regret.

L. A. S.

THE WORLD-WIDE FIELD

The Brusque Training School, Brazil

F. W. SPIES

LONG ago, we might say almost as soon as the first workers came to Brazil, the question was asked, Whence shall we

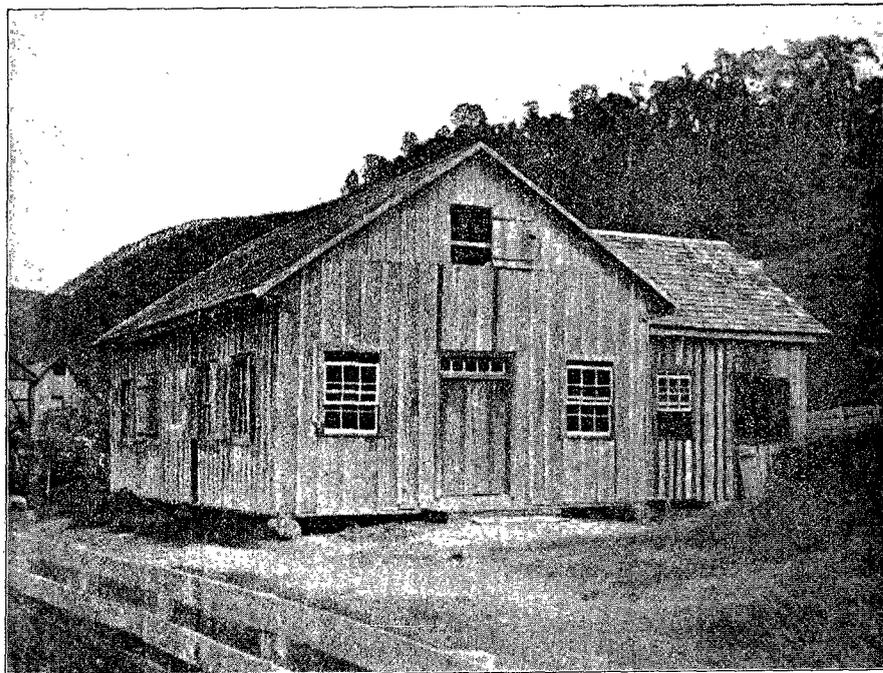
Westphal, then laboring in Argentina, and a number of them were baptized, they were not organized into a church until after the arrival of Elder Graf, I think about the beginning of 1896. But as soon as these brethren had accepted the truth, they felt the need of a school

que church school. By this time (1898) the Brusque church had grown in membership. Many of the members who lived at quite a distance from the church became interested in the work of the school, and desired to have their children share its instruction, so plans were laid for the erection of a dormitory that might accommodate the children of those living at a distance from the school.

The new building being planned on rather a large scale under the circumstances, seemed to exhaust the church's ability, even though our good Brother John Hettrick, who was both bricklayer and carpenter, donated most of his labor on the building; and operations had come almost to a standstill when the mission committee in the spring of 1900, seeing that the Lord was blessing Brother Lipke, who had meanwhile succeeded Sister Bruck, and who had a class of promising young people in training for the Lord's work, accepted the invitation of the Brusque church to complete the dormitory, and use the whole as a training school for Christian workers. It seemed evident to all that Providence guided in the establishment of this school, the first training school for Brazil, which was opened with but little expense to the mission.

The school is conducted on the industrial plan, each student working twenty-six hours each week, and paying \$2.50 a month. For this the student receives his tuition, board, and room. The furnishing of the home is very simple and inexpensive, nevertheless it is comfortable.

The accompanying pictures are of our school buildings. The two stand within a few rods of each other. The floor of the one-story building is divided into two parts—the front, where the church services are held, and the back for the school-room. Here in the morning a school is



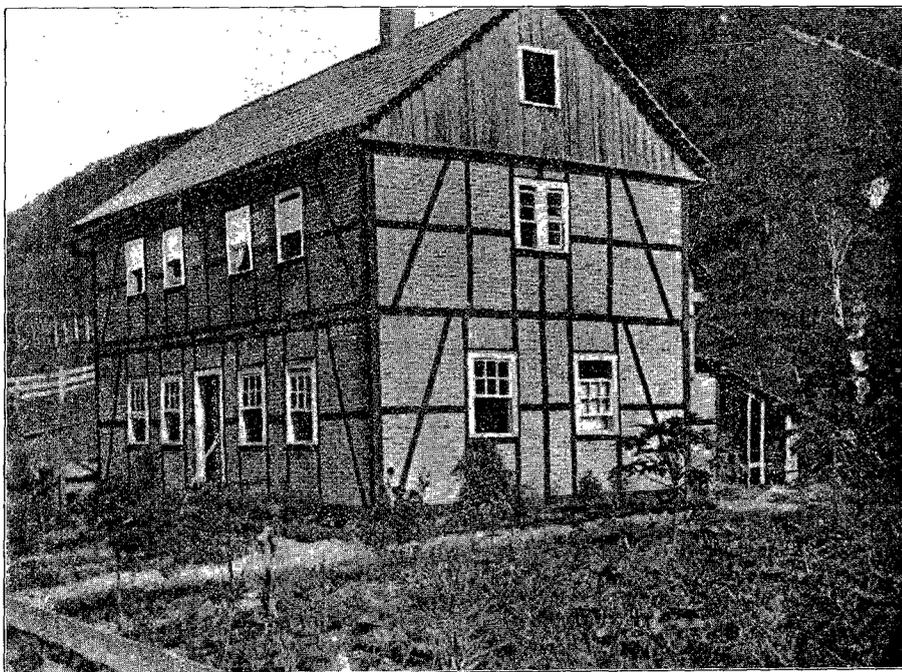
THE SCHOOL BUILDING

get workers for this great field? And then it was readily seen that workers educated in the field could work to better advantage than those who came from abroad. Persons coming from other fields, for instance the United States, must, in the first place, accustom themselves to the climate; then they must acquaint themselves with the habits and customs of the people, and, in short, become familiar with the conditions as they obtain here. And some would, perhaps, never so fully adapt themselves to all these things that they could be a blessing to the people of Brazil. Hence the necessity of having an institution where gospel workers could be trained was early felt, but to provide for this need seemed a difficult thing. First, it required means; second, where was the person who could take charge of such a school?

But the Lord early begins to prepare his agencies, and so he was beginning a work, moving upon hearts to act, who themselves did not foresee the end of their plans, to lay the foundation for a training school where perhaps it would have been least expected, and at a place which probably would not have been chosen.

The membership of the Brusque church embraces the earliest Sabbath keepers of Brazil. Though these brethren were visited in 1894 by Elder F. H.

where their children might be educated. Accordingly, Brother William Stein, a native German, who had also been among



THE DORMITORY

the first to accept the truth, was sent to Brusque to take charge of their church school. Brother Stein was succeeded by Sister A. Bruck as teacher of the Brus-

conducted for the children of our brethren who live in the vicinity. In the afternoon the mission school is held in the same place.

The other building is the dormitory. The center of the first floor is the dining-room and sitting-room. At the sides and on the second and third floors are the sleeping-rooms. At the back is the kitchen, storeroom, and workshop. There are also a few beds on the second floor of the schoolhouse.

May the Lord continue to prosper and bless the school, so it may train many laborers whom he can use to his glory.

Rio de Janeiro, Brazil.

To a Missionary

HAST thou considered well thy purposes?
Art sure thou knowest what 'twill be
To give up all,—thy friends, thy country,
home,
All that is dear and doth make sweet to thee
The cup of life? Canst thou resist their tears
Who bid thee go, and yet would have thee stay?
Canst unresentingly endure the scorn
Of those who little know, and nothing care
About the wanderings of Israel?
Canst go, and not "look back"?

And O, wilt thou
In that dark, foreign land, use all thy strength
To gather those who crucified the Lord?
And when they turn their back and laugh at thee,
Wilt thou, e'en then, preach *Jesus* unto them?

And when thou weary art, and sad, and faint,
Wilt thou, e'en then, be sure and never yield
Or be discouraged? Say, wilt thou submit
When laid upon a feverish couch, and none
Is there to wet thy burning lips? or, when
Thy weak and wandering reason can not find
The promises of God, to read them fresh
From the blest volume where they all are writ?

And when an awful chill comes over thee,
And thou dost think, *This must be death*,
canst thou
Endure it, if no friend is nigh to pray
That God would take thy spirit to himself?

And canst thou then, for want of friendly hand
To do it for thee, *thy own* finger put
Upon thy failing eyes? And canst thou die?

Aye, die, while yet the seed which, weeping, thou
Hast sown at noon, and not withheld at eve,
Lies dormant, and seems perished in the dust?

Hast thou considered all these sorrows
— yea,
And more, a thousand more, and greater still?
And dost thou bid them welcome all?
Then go.
Go—and thy God be with thee unto death.

Yes, go—and thou shalt know far more of bliss
Than we who sit at home, and bless ourselves

That we have heard of God, and idly wish
Others might know the Way, the Truth, the Life.

Go to thy labors—to thy grave. Thy race,
It must be swift; but there's a prize to win—

The battle is soon over, and a crown
Of glory is laid up for thee in heaven.
—E. L. A. C., in *The Boston Recorder*,
1839.

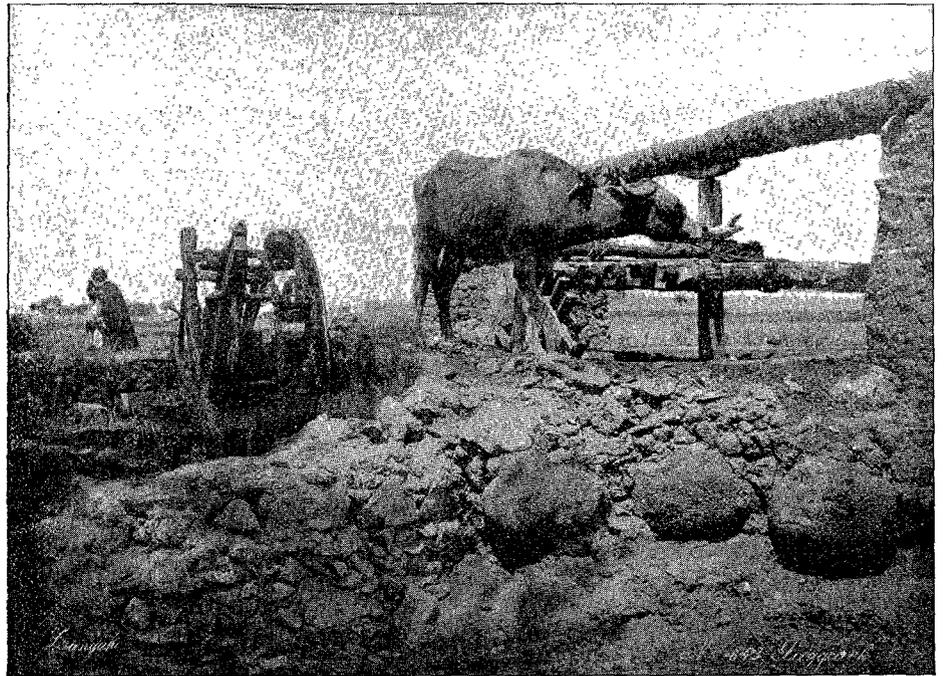
Egypt and Its Needs

W. H. WAKEHAM

"IN that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a Saviour, and a great One, and he shall deliver them. And the Lord shall be known to Egypt,

three months; but we have already seen many omens that indicate clearly that Egypt is a land of opportunity,—opportunity in many ways, but especially for the third angel's message. Egypt is awaking from the darkness of sin, and its consequent superstition, which for centuries has hung like a pall over the far-famed valley of the Nile. The supreme indifference of Mohammedan fatalism is breaking; and on many eager lips the question is forming, "Is it God's will?" And we are so glad of the blessed privilege of telling them that Jehovah "doth not afflict willingly nor grieve the children of men;" that he takes no pleasure in death, but that the gospel of Jesus Christ is "the power of God unto salvation" from sin and from all its baleful effects.

No part of this present truth is more necessary to the Egyptians than the principles of healthful living which God has given us. And just now there is a special awakening throughout all Egypt on



RAISING WATER FROM THE NILE

and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it." Isa. 19: 19-21.

Whatever application this scripture may have had to events in ages past, it is certainly a source of great encouragement to those who are working in Egypt to-day. The people of this country will not be left without a witness to Jehovah, the God who made the heavens and the earth. "An altar to the Lord" has been raised "in the midst of the land," and "a pillar at the border thereof." Egypt is now hearing of a Saviour who can deliver the people from the oppression of sin. But a much greater and more perfect manifestation of him will be seen in the near future; "for Jehovah shall be known to Egypt, and the Egyptians shall know Jehovah in that day." The light of the third angel's message will yet shine with undimmed luster in the "land of Ham."

We have been in this country less than

the question of sanitary reforms. The cholera scourge of last year has been an emphatic lesson, which only the most obtuse can fail to appreciate. The world's medical congress which recently convened in Cairo gave evidence of the widespread and earnest attention these matters are receiving throughout the country. Most positive evidence is given that the river Nile, almost the only source of water supply in Egypt, is the principal medium of cholera infection. Tantah, the only city in Egypt that gets its water from wells, is the only city that was not ravaged by that fatal disease. This will appear more remarkable when it is known that Tantah is the third largest city in Egypt, and that the cholera raged in all the cities and villages around it. Thirty-four thousand human victims to the reign of filth in six months, has begun to open the eyes of Mohammedans even to the fact that the Koran enjoins cleanliness.

What an opportune time for those who

know the truth to carry to the people the pure, health-giving, life-saving principles of the Bible! The native papers as well as the European press in Cairo and in Alexandria are agitating the question of how to prevent, or at least to control, the ravages of contagious diseases. One of the leading French papers of this city is ably advocating vegetarian principles. Its editor has visited our "Vegetarian Pension," and has given it very favorable mention in his paper. In a short interview with him, he expressed his willingness to co-operate with us in lifting up the standard of sanitary reform. Literature on the subject of healthful living would be welcomed now in Egypt as never before. Our American, English, German, and French health journals are gladly taken and read by many; and much more could be done in this direction if we had a good, energetic, consecrated canvasser, who could give his time to this branch of the work. He should, however, to be of the most use, understand English and French, or English, French, and German. Will not some one who reads these lines volunteer for this work in this country?

But a much greater need in this field is health literature in the Arabic tongue. About seven eighths of the population of Egypt speak that language. An Arabic health journal should be started as soon as we have money to print it, and men to push its sale among the natives. The latter we hope to develop here in the field. Health books, I am assured, would meet with a ready sale among the well-to-do natives. There is absolutely nothing of that kind in the Arabic language. We are getting out a small tract on the principles of healthful living as taught in the Bible, but we should have a bound book. The country is ripe for such a work. The devil has strongly entrenched himself here. The tobacco habit is almost universal among all nationalities, men, women, and children being addicted to its use. Intemperance of every kind abounds. But we are assured that where sin abounds, grace doth much more abound; and these conditions simply give opportunity for the mighty manifestation of the power of God.

I have been holding a series of Bible studies with a class of intelligent young men, mostly Copts, employees of the government. These young men read English some, sufficient for me to work with them without the aid of an interpreter. We have been studying with them the gospel as revealed in Genesis, and the readiness with which they give assent to the truth is encouraging indeed. Many of these have been educated in the "American Mission" schools (Presbyterian), and are nominally Christian. We trust seeds of truth are being sown that will bear fruit in due time. We are planning to start a church school for the children soon, as there seems to be a demand for it. Our resources, physical and financial, are taxed to the utmost to fill all these opportunities. I am planning to go next week to Luxor to engage in labor with our native minister, Elder Awada, for the natives.

By the blessing of God, I and my family have had usually good health since coming here. Egypt has a splendid climate, especially in winter. And from what I am told by those who know, the summers are not at all intolerable. We all desire to be remembered at a throne of grace by the many readers of the REVIEW.

Cairo, Egypt.

Hayti

HENRY WILLIAMS

THIS country as a republic will reach a hundred years of independence in 1904; and with all these years of freedom, she is still an infant, in comparison to other nations. Since the abandoning of the presidential position by Gen. T. A. Sam in the month of May, the country has been passing through a terrible crisis—that of civil war, bloodshed now being the ruling spirit.

The rebel party is determined to put in a man as president whom they revere and hold up as a wonder for intelligence and rare principles of honesty. They believe that he is the only man capable of raising the country from the state of ruin into which it has fallen. If this belief is to be accepted as a fact, then it reflects very much upon the general advancement of this people during a century as a nation, showing educational poverty and a pitiable lack of honest characters. It has been brought to light from correspondences discovered, that the merchants are implicated in this revolution, more so than the foreign element, by loaning the revolutionists large sums of money at an exorbitant interest. But the saddest part of this wicked business is that members of the Protestant churches in this town are also among those aiding to bring about this unfortunate state of affairs. It is said that a Catholic priest with his gun was also among the rebels.

Protestantism is held in contempt. All Protestants are now abused, and a feeling of hatred is expressed against strangers, with threats to do harm. Strange, they do not make so much ado about the priests' bad conduct. We enjoy quietness in town now, as the fighting is going on in the interior; but it is not safe to go out at night. A United States war-ship has been in the harbor for many days, watching the development of affairs.

As I am writing this report, my mind is drawn to these words of Elder L. D. Santee's poem, "Call for Workers," in the REVIEW of June 24: "Is there no meaning in the calls for help . . . yonder?" "Yonder" seems peculiarly applicable to this land, "where every prospect pleases, and only man is vile."

Cape Haytien, Oct. 21, 1902.

"I'll work for Jesus, where he leads,
Whate'er that work may be;
And gladly say when I am called,
'Lord, here I am; send me.'
I'll praise his name — he's done for me
Far more than tongue can tell;
And well I know, whatever comes,
He doeth all things well."

General Notes

THE tithe for the last year in the German field shows an increase of about two thousand dollars.

ELDER F. W. FIELD reports the work progressing in Japan. He writes that several of his students seem to be gaining a real Christian experience, and one is now awaiting baptism. Word comes from Wakamatsu that three more have begun the observance of the Sabbath.

BROTHER ANDERSON writes from the Matabele Mission: "I had two visitors last night, and this morning while I was waiting for breakfast, I mentioned 'Christ's Object Lessons,' and explained how these books are being sold for the relief of the schools. They at once gave me their orders."

FROM the Gold Coast of Africa Brother F. I. U. Dolphijn writes of another Sabbath-keeper — an aged brother — who longs to be baptized. We are sure that these few Sabbath-keepers, who have so long been waiting for help, will welcome the coming of the company of workers now on the way to that field.

BROTHER F. E. BRAUCHT writes that they are now reading the last proof-sheets of "Christ Our Saviour" in the Samoan language. As soon as this is completed, the book will be printed. They have also begun the translation of the first four chapters of "Patriarchs and Prophets," and the last chapter of "Great Controversy," and are working on "Steps to Christ." This has been translated, but needs some further work. They look upon the literature as a strong factor in their evangelical work.

FOR several months Brother Moko has been working in the districts of Stockenstrom and Fort Beaufort, in South Africa, canvassing, giving Bible readings, holding meetings, etc. Several became interested some time ago, and have been calling for Brother Moko to take charge of their meetings, start a school for their children, etc. Five or six adult persons have been keeping the Sabbath for about three months. Brother Moko was recently at a place called Blinkwater, where fifteen decided to keep the Sabbath. These are all white people, and members of the Wesleyan Church.

BROTHER WESTPHAL writes that they are at work repairing the school building. The total damage probably amounts to six or seven hundred dollars gold. This catastrophe was a severe blow to the brethren and sisters, as they were just planning to make needed additions to the building. The brethren are taking hold nobly in the work of repairing, hauling lime, sand, and brick, and doing other work. The prospects are bright for a good attendance in the school another year. In Diamante three persons were killed by the cyclone. Brother Westphal's home was right in its path, but was practically not damaged.



THE FIELD WORK

In Western Jamaica

THE work in the western district of Jamaica is under Elder J. B. Beckner's supervision. Two local and two general meetings were held with our people in this district. We spent one night at Grovetown, holding a meeting in the unfinished church building which the brethren, and sisters too, are reaching by the roadside. The foundation and floor and the framework and roof are completed, and preparations are made for burning the lime and putting up the customary Spanish walling, of stones, mortar, and possibly a finish of cement. These small cultivators have little to pay tithes upon, and in addition it means no little effort on their part to get together the timbers and materials for a substantial church building.

Thirty or more associated with us gathered in to the evening meeting, with perhaps an equal number of other listeners. Living their quiet lives on their little garden plots, these believers were glad indeed to hear of the general progress of the work, and of plans for its more rapid advancement in Jamaica. As the ranks are lining up for the final charge, you may be sure that these simple believers desire a place in the advancing columns.

One thing we may notice in any part of the world, however out of the bustling world it may be: this truth has always an influence to broaden the horizon and fire the interest of even the most retired believer. It sets people to reading and studying whose whole lives have been removed from the atmosphere of thoughtful observation and study. This truth does everybody good who receives it.

Early next morning Brother Beckner and I were off with his horse and buggy for a twenty-two mile ride to Southfield. Here the country becomes less typically tropical. Pasture land is more abundant. The dry, bracing atmosphere makes it as healthful a region as one could desire. The tendency to drought is somewhat of a hindrance in the district, but the countryside seems fairly prosperous. Everywhere in Jamaica people talk of industrial depression. Less money is in circulation than in former days. Yet all united in saying, so far as I inquired, that there is little real suffering from hunger in Jamaica. One sees little of distressful poverty. The country people seem always to have something growing that is eatable, and they have no long cold season to prepare for. Outside of Jamaica's one city, Kingston, I think I may safely say there is little of the grinding struggle for very existence such as is known in more populous lands.

At Southfield, our people have a good church building, white-walled and neatly finished. About seventy-five gathered for a long evening meeting. Two things seemed to press in as the message in such flying trips to brethren whom I was meeting for the first, and perhaps the last time,—the preparations for a speedy finishing of the work of the gospel in the earth, and the necessary preparation on our part to go to heaven and live with

God and the angels in just a little from now. And everywhere the hearts of our brethren have proved receptive soil for the seeds of truth. The Southfield company is an aggressive one. They have a teacher engaged to conduct a church school this year. Another company is also starting a school. The Jamaica public school system is so under church domination and control that it is poor indeed.

At the close of our evening meeting here, quite a number of the members started on foot to Santa Cruz, eighteen miles distant, at the foot of the Santa Cruz mountains, where a general meeting was appointed for Sabbath and Sunday. Here were gathered believers from churches and companies within a radius of thirty miles. From mountain top and valley they came, walking in over the moon-lit roads, filling the little building at Santa Cruz to overflowing on Friday evening.

I need not say that those who came so intent upon sharing the blessings of the meetings were not sent empty away. It was an encouragement to all to see one another. It was the largest gathering of Sabbath-keepers that most of those present had ever seen, though we numbered only about one hundred and thirty. All were inspired with renewed zeal and courage as we studied the call of the hour, and discussed plans for bringing Jamaica more directly into the worldwide forward movement. Sunday night a large attendance of interested people in the town greatly encouraged the local company.

After the Sunday evening service we set out for Savanna-la-Mar, forty-eight miles distant, where our next general meeting was appointed to begin the following evening. The town hall was used for the three evening services. Citizens freely remarked that they had never known so quiet and respectful attention given to religious services in the public hall. Again the brethren and sisters from the surrounding churches came in, and responded well to the call of the hour.

The hearty singing in Jamaica is an inspiration in any meeting. In the prayer and testimony meetings you may recognize everywhere the ring of the true coin of the message. The truth is doing its work in the hearts of the people, and preparing believers here to stand in their place as the ranks move forward.

W. A. SPICER.

Georgetown, British Guiana.

Porto Rico

MAYAGUEZ.—After a safe voyage we landed in Mayaguez, January 11. We found Sister Fischer and her little daughter Ina well, and glad to welcome re-enforcements. Sister Fischer has stood bravely at her post against untold obstacles. Now, instead of one, we have three Sabbath-keepers in Porto Rico. We organized a Sabbath-school the first Sabbath; and some are interested already. While studying the Spanish, we are doing some evangelistic work. We are of good courage, and are well pleased

with our field. To us everything is new, and the people strange; but we realize that the persistent effort and untiring zeal, under the blessing of God, will accomplish his work even in this island.

B. E. CONNERLY.

Meetings in the Southern Union Conference

IMMEDIATELY after the close of the general meetings at Graysville and Nashville, Elder Brunson and I attended the State conference at Welsh, La.

It was my first visit to that State, and to me at least it was an interesting trip. Welsh is situated in an interesting country—a large, open prairie, very level, of clayey soil, that was scarcely settled at all until a comparatively recent date. It was found that by boring artesian wells, the water rose almost to the top of the ground. Powerful pumps are employed, and small levees are thrown up to confine the water within certain bounds. Then rice is sown over a broad expanse of country, and at the proper time the powerful pumps are set running night and day, excepting Sabbaths, for months, flooding the rice from several inches to a foot or more in depth. The consequence is that great crops are raised, and when everything is favorable, large profits are realized. But alas! rice raising in this prolific field is not certain to bring a profit. There is much expense involved. Many have large tracts of land, and are badly involved in debt.

The church at Welsh numbers about ninety, and has an excellent church school. I was much surprised and pleased to find, when all were assembled, a large number of my old friends, from Vermont and Dakota and other places, with whom I was well acquainted from fifteen to thirty years ago. The meeting seemed mutually pleasant.

The conference continued for over a week. It was, on the whole, an excellent meeting. Perfect union prevailed. Elder Brunson gave a series of discourses on the grand foundation principles of our blessed religion, embracing the plan of salvation originated by the Father and the Son before the world was, involving the offering of Christ himself for the sins of the world; justification by faith; sanctification and eternal redemption. These grand themes I never heard more beautifully presented, nor more clearly and forcibly. Many expressed themselves as highly edified. Brother Brunson also held interesting and profitable Bible readings at eight o'clock each morning. On three occasions those desiring conversion or recovering from backsliding were called forward, and the Lord's Spirit was manifestly present. Quite a number of aged brethren, who had been in the past successful canvassers, but who had become indifferent, were among those who came forward. On one occasion after an earnest discourse on the pioneer work of our glorious message, the Lord's blessing came in with remarkable power. Many came forward for prayers, some weeping aloud, confessing their sins, and giving evidence of deep contrition. Tears flowed from many eyes. I do not recall a meeting for many years in which such deep feeling was manifest. It was good indeed to be there.

The business meetings were very interesting. Elder S. B. Horton was re-elected president of the conference for the ensuing year. The conference has

prospered. Their tithe was over two thousand dollars the past year. The laborers were paid, and all enter upon the new year with hope and confidence.

A restaurant has been in operation for months in the business part of the great city of New Orleans. This is an enterprise that has been of deep interest to Elder Horton. It had not fully paid its way up to the time of my visit, yet it is hoped that it will do so in the future. In the largest cities of the South, enterprises are being started which it is hoped will finally result in the establishment of small sanitariums. Those who are well informed feel that the South is in great need of instruction in healthful living, cookery, etc. A desire is being felt in this great Southern field among leading, intelligent men and women for help in this direction. We as a people need to feel drawn by a sense of duty to help give the people the light on health and temperance which the Lord in his mercy has been giving us. This is not only a duty, but a great privilege. I hope to see the day not far hence when a sanitarium will be established in New Orleans, the great metropolis of the South. In all these Southern cities persons of intelligence of both sexes have been patronizing our sanitarium in Battle Creek. Let the good work go on, and light on this subject be disseminated everywhere in this great South land.

GEO. I. BUTLER.

Colorado

DENVER.—The work in Denver is in an encouraging condition. Our people are using the four tracts prepared for general distribution. The revival of the old-time missionary spirit among God's people here causes our hearts to rejoice. Our Sunday night meetings are well attended by many strangers, and a deep interest is being manifested by them in the truths presented. Denver is a wonderful missionary field.

G. W. ANGLEBARGER.

Jamaica

SWIFT RIVER.—The work is onward here. For some time no new members were added to our numbers, but January 17 two were buried with their Lord in baptism. Since then we are having quite an interest, and souls are taking their stand for the truth.

Our Sunday night meetings are well attended. A man about seventy-nine years old, also the leader, his wife, and a young preacher of a small sect of Independent Baptists, and another man past sixty years of age, have accepted present truth. Three of these were baptized February 8.

The church in this place was organized on the 8th inst., Elder W. J. Tanner presiding. Seventeen persons were taken into full membership with the church, and others intend to unite soon. Elder Tanner was elected church elder, and Sister Margaret Gray church clerk and treasurer. There is still an interest here. After the baptism we had a full house to listen to the truth for this time.

The brethren are organized into a working band. They go among the people and do house-to-house work with tracts and other reading-matter. The recent week of prayer has given quite a stimulus to this work.

Since the organization I have been to John's Hall, where we are doing aggres-

sive work on the church building. Another new member has been added to the Sherwood Forest company. We are of good courage.

HUBERT FLETCHER.

The Young People's Society at Union College

THE missionary work of the college was carried on formerly by an organization under the direction of a member of the faculty. The Young People's Society was a separate organization, whose principal burden was the weekly Sabbath afternoon meeting.

When the school opened this year, it was thought best, after careful consideration, prayer, and study of the Testimonies, to discontinue the missionary society, and ask the students to carry on the missionary work of the school in their Young People's Society. The old constitution was set aside, and it was decided not to draft a new one until experience should teach us what we needed under the new arrangement.

The work has been divided into departments, each led by committees whose chairmen are members of the executive committee of the society, thus bringing the several departments into close touch with one another.

The first work we took up was in the interest of the special number of the Scandinavian papers. Many of the students wrote to their home churches, encouraging them to assist in getting the papers into every Scandinavian home in this union conference. By mail, personal work, and with the assistance of a few churches, we were able to distribute one thousand of this special number.

Our periodical and correspondence work for the year is, to us, an experiment. We have written to the presidents of the conferences in this union conference for the names and addresses of persons in localities where a course of meetings will be held next summer. The *Signs* is being sent to these persons, and our students are corresponding with them. All letters received are preserved, and will be turned over to the laborers before they enter the field. Thus they and the field are prepared for the work, and we are prompted to be more faithful, knowing that our efforts will be followed by personal work.

A number of young women are engaged in house-to-house tract work in the city of Lincoln. Already some have become sufficiently interested to desire Bible readings.

Work in the country and at the Lincoln City Mission is being carried on by a company of young men. We hope that the effort in the country will develop an interest which will demand public meetings, and result in bringing souls to a knowledge and acceptance of the truth which is so dear to us. The tracts used by this department and all others, in doing work in this State, are furnished us, free of charge, by the Nebraska Conference. This help we greatly appreciate; for our regular income is quite limited.

The Scandinavian and German students are also engaged in missionary efforts; each department sends out fifty papers, and corresponds with the people in their own language. Personal, house-to-house tract work is also carried on among the Scandinavians and Germans of Lincoln.

With many of our students it is quite

impossible to spend the time required to carry on the work already mentioned. Some of these engage in conducting cottage meetings each Sabbath with the sick and suffering of our village who are unable to attend the church services. Others are engaged in Dorcas work. This company of workers prepare bedding and clothing for the needy. Forty pieces of clothing, besides towels, quilts, and books, have been sent to the Huntsville Industrial School. Now garments are being prepared for the Nyassaland Mission in Central Africa. Several of our well-to-do brethren whose aid we have solicited, have opened not only their hearts, but also their purses to this worthy cause, thereby furnishing us funds with which to carry on this branch of the Lord's work. The merchants of Lincoln have given us liberal discounts on the material for these garments. We hope to have three hundred ready by the first of April, to be sent with any missionaries who may be going to Nyassaland after the General Conference.

To help make our weekly Sabbath meeting interesting and profitable, each program is preceded by a ten-minute Scripture drill. Different members are appointed to ask questions on the scriptures which have been selected for our study. For some time we have been learning the principal texts concerning the law and the Sabbath. Most of our members are able to give not only the thought, but also the reference of these Scriptures. We are now studying the spirit of prophecy, adding new texts as the old ones are mastered. We hope, with the co-operation of the Holy Spirit, to be ready always to give an answer to every man that asketh a reason of the hope that is within us, with meekness and fear.

Our entire school has become interested in what might be termed the hundred-dollar *Life Boat* campaign. Having done but little for the regions beyond, we decided to make an aggressive effort in behalf of the Argentine school in South America. We could think of nothing more effective and appropriate than to show our appreciation of the educational advantages we enjoy, by a little self-sacrificing effort to help poor, worthy students in that needy school to receive a preparation for the Master's service. Accordingly it was decided to raise one hundred dollars for this purpose. Just the day before presenting the plan to the school, Misses Smith and Burghart, from the Chicago Sanitarium, arrived here on their way across the continent, in the interest of *The Life Boat* and what it represents. The school soon became interested in their work and in the sale of the paper. It was, therefore, thought best to unite the two missionary efforts by advising each student, as far as possible, to earn his donation to the hundred-dollar fund by selling *The Life Boat*. The day was set, arrangements were made, and about one hundred students and teachers boarded the 1:10 P. M. street car for the city of Lincoln. We had over a thousand papers, but within two hours nearly every one had sold out, and was looking for an opportunity to help others sell their quotas. Many who considered themselves unable to sell anything were surprised at their success. We trust this experience may be the means of inducing some to engage permanently in work for the Master. Over one hundred and twenty-five dollars has been subscribed to this student fund.

We realize that satisfactory results will be secured only as God's blessing rests upon our efforts. We trust that even our feeble efforts may, by his strength, become a power for the truth.

OTTO J. GRAF.

Washington D. C.

SINCE February 2, the day of our payment, we have received on the fund for the memorial church \$1,850.20, so that all our loans are paid, and we have quite a sum toward making another payment on the \$7,900 still due on the church, which is bearing interest at 5½ per cent, or \$1.19 per day. By the time this report shall be read, our appeals and subscription papers will have been supplied to every organized conference in the North. These have been sent out, partly direct and partly to the conference secretaries, with the request that the secretary send them to every worker and to every local elder. We have found that where the subscription papers are in use, a systematic work is done, such as can not be done without them. Quite a number who are not members of the church, nor even keeping the Sabbath, have subscribed and paid in money on this memorial church. In Iowa, Wisconsin, Illinois, and Minnesota a good work has been done. In all these States the subscription papers have been used. We are glad to supply them to all who may wish to use them, sending them directly or through the local officers.

The appeal for the memorial church in Washington, written by Sister White, sets forth the situation so clearly and definitely that I trust all will read it, and that in a few weeks our new church, free from debt, may be re-dedicated to the work of the last message of truth to a lost world.

J. S. WASHBURN.

An Appeal in Behalf of the Washington (D. C.) Church

"ELMSHAVEN," SANITARIUM, CAL.,

Feb. 22, 1903.

DEAR BRETHREN AND SISTERS: I have been pleased to learn, through reading the REVIEW, and from letters from Elder J. S. Washburn, that a church building in Washington, D. C., formerly known as the Central Methodist Protestant church, has been purchased by the Second Seventh-day Adventist church of that city. A house of worship was greatly needed by our people in the section of the city where this property is situated. The purchase of this church will provide a suitable place in which witness can be borne to the truths we advocate. The building will stand as a memorial for God.

This property must now be paid for. Some payments have already been made, but a large sum must yet be raised to complete the payments. We therefore ask those who have means, to act as the Lord's helping hand by doing something to help to free this church from debt. Every penny given will help. If all will give what they can, the indebtedness will soon be liquidated. We pray that those who can help in this enterprise may be constrained to do so by their love for Christ. We regard the purchase of this church property as a wise step, and your co-operation in assisting the brethren there to pay for it will bring you into harmony with the beneficent purposes of the gospel.

Let those who have means use it wisely. It is a talent lent them by the Lord to be used when called for to advance his cause. In the place of spending money for selfish pleasure, let every one deny self and lift the cross. God's blessing will follow.

Do not all our people desire to share in the privilege of paying for the house of worship in Washington, D. C.? If every one of the believers in this country would give something, the necessary sum would be raised, and the amount given by each would scarcely be missed. Let us help our brethren in the national capital; for they are too poor and too few in number to bear the burden alone. Those who share in this missionary enterprise by making gifts, large or small, according to their ability, will ever after feel a deeper interest in the progress of the Lord's cause in Washington. Those who respond to this call, making gifts to the Lord for the purchase of this church property, will receive rich blessing for so doing.

ELLEN G. WHITE.

Kansas

TURKVILLE.—I have just closed a series of meetings at Turkville, Kan., in which two families took a stand for the truth. Two other families who had been Sabbath-keepers for a number of years assisted in the effort at this place, and as a result we have a Sabbath-school of about twenty members. The work is onward in this part of the great field. The Spirit of the Lord is moving the people, and the Macedonian cry is coming from every quarter.

T. GODFREY.

Argentina

AFTER staying to follow up the interest awakened by the camp-meeting at Humboldt, I came to the Chaco to work. Here I found a change. Some lukewarm ones had dropped out. But on the other hand, Dr. Habenicht had been there on a visit, and had spoken forcibly on the harmfulness of mate drinking. Our efforts to induce our people here to give up the habit had met with little success, but the doctor's talks convinced some, and I was glad to see some born in the country, all their lives addicted to its use, standing free. For this I praise the Lord. Satan has tried hard to destroy the work here in special ways, but some are standing firmly in the place of those who have given up. Some Sabbath-keepers have come from Chile with false doctrines about the sanctuary question, teaching that it is necessary to keep each day of atonement (October 22), and to observe the feast of tabernacles and other feasts. Only one, however, united with them, and he is beginning to see the error of that teaching.

We have an example here of how Eze. 34:11 is being fulfilled. On one of the islands of the Parana River lived a man and his wife, natives. During one night in a dream she heard several times a voice telling her to go from there. Finally she decided to go; so putting her husband, who was sick, into the canoe, and their three children, she saw a light like a falling star. Before that she was afraid of falling stars, but a voice told her, "Go forward; I will accompany you." Following the light, they arrived at the hut of a Sabbath-keeper, Angel Benetez, who taught them of the true God and the Sabbath. Very soon afterward they were baptized. The wife had

often prayed that she might know the true God, and he answered her. "For thus saith the Lord God, Behold, I, even I, will both search my sheep, and seek them out." Her husband also was healed of an incurable disease which he had had for about sixteen years.

L. BROOKING.

Maritime Conference

SINCE May last we have labored in the Canadian Maritime Conference, in response to a call at the session of the Lake Union Conference held in Chicago in March preceding. Though most of the time has been spent in the province of Nova Scotia, we have traveled sufficiently to note quite fully the conditions, physical and spiritual, throughout the eastern section of the Canadian Union Conference.

In one sense the field is not new. The first angel's message was heard here with a loud cry. The prejudice of former days has worn away in large measure, and the hour has come to enter with the last call of mercy. The climate and country and people are not well understood perhaps, nor is there a foundation for a right understanding of either to be had in any printed matter extant, if we may judge from what a careful and quite extended search furnished us. Of course customs differ somewhat, and the bent of the mind and trend of thought are distinctive in some respects from what may be noted in the United States, or even in the mother country.

The ways of trade and the manner and scale of the industrial pursuits seem strange and circumscribed to those accustomed to life in the Western States. But the people are prosperous generally. We have not seen a "tramp" since coming to the provinces, and there are really no people suffering for the necessities of life, except possibly in the overcrowded large cities. The climate, as a whole, in this eastern section is very agreeable, not severe, though the summer season is short. One will actually suffer more in the chilling cold of the "salubrious" valleys of central and southern California at a much higher temperature than in this land, and will not experience the tonic effect of the cool, bracing atmosphere that is realized here.

The people are warm-hearted and open-handed. To a large degree they are religious, and not a few seem desirous to be Christians indeed, through a study of the Word and a true fellowship in the living, abiding presence of Christ. Still they are conservative, and are taught zealously to shun "new doctrines" and latter-day "heresies," under which heads plainest and oldest Bible truths often are classed, because, not having been studied, they seem new and strange. This, however, is a difficulty not confined to these parts.

Young, active, truly converted messengers, full of the Spirit, ready to devote all their powers to faithful service for the Master in an old country just opening up to the new life and pulse of modern methods and movement, are needed. This is a work at our very doors. For the most part no new language need be learned.

Now is the time to sow seed for the Master in Canada, and may the General Conference wisely plan to secure the best help available for this needy field.

We spent the week of prayer with the

little company at Tiverton, Nova Scotia, on Long Island, Digby County. They had not been visited by one of our ministers for more than six years. What a comfort it was to see their joy and to rejoice with them and their friends in a few short days of public and private worship. We are thankful for a part in the closing call of the gospel.

M. S. BABCOCK,
MRS. M. S. BABCOCK.

Bridgewater, Nova Scotia.

Tennessee

We left Erin, Tenn., Jan. 2, 1903, stopping at Springville for a week, where we held meetings each evening. The brethren and sisters manifested a desire to labor for the salvation of their neighbors and to engage in the sale of "Christ's Object Lessons," and as a result some have begun to keep the Sabbath.

We next went to Trezevant, where we spent about one week. When the brethren decided to do their part in the sale of "Christ's Object Lessons," the blessing of God came in. An elder and a deacon were elected, and four students in the school were converted and baptized, and some who were lukewarm and had not been to church for some time, were revived.

We next visited Leach, where Elder Fulton had preached the truth about eighteen years ago, raising up one of the strongest churches in this conference. A great deal of prejudice was aroused there at that time. The tent was burned, and Elder Fulton's life was threatened. The church held on until about four years ago, when it went down through removals, deaths, and apostasy, only three in the place remaining faithful. We labored there about four weeks, and by the help of God we were able to raise up a church of twenty members, and a Sabbath-school of over forty. We received many calls, but on account of other appointments were not able to fill them.

Truly the harvest is great, but the laborers are few. May the Lord roll the burden on his people to arouse and give the last message of warning while the angels are holding the four winds of strife and war. I praise God that he gives us health and strength to hasten from place to place to give the warning. We have but a short time in which to do this work. It is no time now to become discouraged. Let every one of God's servants arouse and push the work. O that some of our people who are dying because of spiritual inactivity would move into some of these places and teach these people the truth! People can make a living here, and spend part of their time in missionary work. The people must have the warning. We are of good courage in the work.

B. HAGLE,
MRS. B. HAGLE.

Branch Sabbath-Schools

THE planning of active missionary work in the home, in the neighborhood, in the town or city where they live, is the first work to be considered by all who desire to become missionaries. The organization of branch Sabbath-schools has often demonstrated the value of the plan as a means of developing workers and carrying the gospel into the homes of many who have not yet heard

the advent message. Many very encouraging reports of this work have been received, but we have space for but a few. The following is from a young lady, and tells of her first experience in this kind of work:—

"Our branch school was organized last May, and is held at the home of one of our sisters. The interest among the children has grown steadily. For quite a while we were obliged to go out and gather them in each week, but gradually we have made them feel that we trusted them to come alone, and on time. The children are from five to twelve years of age. We have found it more satisfactory to have them all in one kindergarten class, as some of them have had no Bible instruction whatever. Otherwise our school is conducted in much the same way as our regular Sabbath-school. The interest shown in the simple lessons is remarkable. One little Indian girl, twelve years old, borrowed a Bible, and looked up the lessons. When she met one of the helpers in our school, she said to her, 'O, those stories she tells at Sabbath-school are all true; for we borrowed a Bible and found out!' As her grandparents had helped her in the search, we feel sure that they learned some truths also. The mother and sister of one little boy attended our church services one Sabbath, to find out what kind of people we were. Afterward they sent the child to our branch school regularly. This lady has asked for Bible readings to be held at her home. She has never before felt any interest in religious things. A Catholic lady who sends two children is particularly faithful in sending them on time, and in teaching them the lesson and the memory verse. The children are all given *The Little Friend*, and the mothers are supplied with *The Signs of the Times*. Though we do not see fruits in every case, we know that seeds are being sown, and that the Lord will care for the results; so we are full of courage."

Another interesting report is from a young colored sister in one of our large cities:—

"For two months I have been holding a branch Sabbath-school at a private house, with an average attendance of eighteen. We call for nearly all the children each time, as in that way we get more of them out. I have talked some to the children about the children in foreign lands, and compared their condition with ours. For the past month I have been taking up a collection, and each Sabbath get a fair donation. I have also talked to them about the home missionary work which they could do among their playmates. We call our school the Bee Hive, and the children are the bees. This idea has pleased them, and created quite an interest. I illustrate our Bible lesson with simple objects, and they seem to be really interested. My children are all colored, as I am working among my own people. I find this work opens the homes of the people to me. I am at present helping to nurse two of my pupils. By so doing, I have won the confidence of the mother. This work opens up many opportunities. I send the *Signs* to the parents by the children."

The workers in some of the mission fields are using the branch-school plan as an entering wedge into the homes of the people. Sister Hoffman, of Finland, writes of successful work in Borga. A branch school has also been started in

Honolulu in the Portuguese district. It is well attended, and the workers are planning for another in a different part of the city.

This branch work is ideal for young people. Some who have never had experience in teaching in our regular Sabbath-schools have met with the best of success in this work. One of our ministers who had opportunity to observe the results of such work writes: "Nearly all the members of our regular school have something to do in branch Sabbath-school work. Even the children seem to feel a responsibility in bringing others to the schools. I do not know of anything that we have taken hold of yet that has in it the possibility of developing workers that this has."

What a wonderful factor in spreading a knowledge of the truth this branch Sabbath-school work might be, if it were taken up by every church, and as far as possible in every home. These little schools would become centers of light, reflecting truth to all who come within reach of their influence. The lights from such schools would form no small part of that great light which will fill the whole earth with its glory.

MRS. L. FLORA PLUMMER.

A Personal Experience

"CHRIST'S OBJECT LESSONS" is truly a wonderful book, and those who undertake to sell even their own quotas will reap a rich harvest of blessing. Feeling that to delay would be to lose a great opportunity and come short of the glory of God, I ordered my quota of "Christ's Object Lessons." That was before Christmas, and the next evening after I received the books, I took one to our postmaster. Not knowing much about the book, I could tell him but little concerning it, but I had some testimonials that I had clipped from the REVIEW; these I read to him. He examined the work, and said, "I will take the book, and give it to my wife." Although he is quite skeptical, a few days afterward he remarked that the book he had bought of me was all right.

Soon after this I gave a canvass to a young lady who is keeping house for her brother, and before I was half through with my canvass, she said that it was an excellent book, and that she wished she could show it to her Sunday-school classmates, as they wanted to get their teacher a present, and she thought this would be the best thing they could get. The evening before Christmas I called on her at the church, where she and several others were at work. Her face lighted up for joy as she said, "I have been so afraid you would not get here on time with those books. I have been reading the one you left with me, and I don't see how I can get along without it. I want one for myself, and another for our Sunday-school teacher."

At another place while I was giving a canvass to a lady, the hired man came in. When I finished, the lady said that it was a good book, but that they were hard up, and she could not take one. The hired man followed me to the buggy, and asked me to bring him two of those books. When I called on him with the books, he was rather sad; for he had not yet received his wages. I said that if he could get the money within a few days, I would let him have the books, and thus he need not be disappointed in his plans for

Christmas. It did my soul good to see how grateful he was. He said he would surely have the money for me, and that he wanted to send one of the books to his sister, and keep the other himself that he might have something to read.

At another place where three sisters and a brother (their parents being dead) are keeping house, the Lord gave me an order for "Home Hand-book" and "Prophecies of Jesus." As a result, the brother has discarded tobacco and tea and coffee.

These are only a few of the encouraging experiences with which the Lord blesses the canvasser. Though I have made but feeble efforts in the way of canvassing, and many golden opportunities have passed, which, if properly used, might have resulted in a rich harvest for the Lord, yet he has most wonderfully blessed me. To him be all the praise. May the Lord grant that all, especially the young people, may fully awake from their slumber, and improve the few opportunities that are still left. Let us arise and finish the work with zeal and devotion, that when Jesus shall come to deliver his people, he may say to us each, "Well done, thou good and faithful servant." J. F. BALZER.

The Former Days

FOR fifty-one years I have taken this most valuable paper [the REVIEW], and I have learned to love it dearly. Fifty-one years ago this month I was with the little company at Ballston Spa, N. Y., where steps were taken to purchase a hand press to print the REVIEW and tracts. At this meeting about seven hundred dollars was raised, and put into the hands of Elder James White, to purchase the press, and locate the office at Rochester, N. Y. The history of the work since then was given in the REVIEW of Jan. 6, 1903.

I with thousands of others experienced the great disappointment of Oct. 22, 1844. No one but those who had that experience can ever know our heartfelt sorrow. Our experience was like that of the disciples of Christ after his crucifixion. But we read, "Cast not away therefore your confidence, which hath great recompense of reward. . . . For yet a little while, and he that shall come will come, and will not tarry." We were the people to whom those words were spoken. The burden of that message was *time*; that was what all our great men rose up against; that was just what stirred the world; and that is the basis of these messages, as by these prophetic periods we are able to show just when the judgment began. Never did the truths of the first angel's message shine so clearly to the world as now. O my dear brethren, with such a flood of light as we have, can we doubt that this work is heaven-born?—No, we can not doubt. There is no longer delay. I have no if's in my faith. There is no uncertainty about this great work. God has led out a people to give these warning messages to this last generation, and some who are now living will witness the glorious appearing of Christ in the clouds of heaven. The time has come when we must show by our works that we are preparing for the hour of temptation just before us. See Rev. 11: 1-10.

Sixty years ago this present winter I witnessed the night when the moon seemed turned to blood. Beginning at 10 P. M. everything on earth looked as

red as blood. Elder Wm. Miller was giving a course of lectures in the village of Pittsford, Vt. He had finished his lecture, and had gone to his boarding-place, when he was suddenly called out into the street to witness the moon and the earth draped in blood. Presently a young lady who had attended his lectures night after night, but was a great scoffer, came up to Brother Miller; wringing her hands in anguish, she said, "Mr. Miller, will you pray for me?" He exclaimed, "Madam, Christ is not coming down the vaulted skies to-night. But you may know how you will feel when he does come, unless you repent." She gave her heart to God that night. My dear brethren and sisters, the day is just before us when our cases will come up in the court of heaven, and unless we are free from sin, we shall be eternally lost. Then we shall have no time to repent.

Now we can look back over the events which have occurred in the history of these messages, and as we compare them with the prophecies, we see that they exactly correspond. In 1844 all who came out and accepted the time message were greatly blessed. It was like—yes, it far exceeded—our happy conversion from sin to holiness, and we knew that God set his seal to the preaching of time. The mystery of God is to be finished in our day. In Rev. 10: 7 it is said, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." This angel began to sound in 1844 when the judgment began (see Dan. 7: 9, 10), and already we have passed fifty-eight years under its sounding.

As I read of the destruction of our publishing house, I could but say to myself, What do these things mean? May the Lord help us all to learn the lesson that he designed to teach us in this great calamity. WASHINGTON MORSE.

Field Notes

A NEW church building was dedicated at Connersville, Ind., March 8.

BROTHER J. F. JENSON reports the organization of a Sabbath-school at Calhan, Colo.

A CHURCH of fourteen members was recently organized at Blaine, Kan., by Elder C. A. Beeson.

A NEW house of worship will be dedicated at Perry, O. T., March 15. A canvassers' institute will be held in connection with the dedication.

ELDER R. C. PORTER reports that two have recently been added to the company of Sabbath-keepers in St. Louis, Mo., and four recently received baptism.

A CANVASSERS' institute is now in progress at Portland, Ore.; also one at Kansas City, Mo., and one at Hutchinson, Kan.

THE company at St. Clairsville, Ohio, has been strengthened by the recent addition of ten persons, and steps have been taken to secure a hall for Sabbath worship.

BROTHER T. J. HICKMAN reports from Harper, O. T., that a number have accepted the truth there as the result of house-to-house labor, and a good interest is manifested by the people.

At Westlake, Idaho, a company of twelve have been brought into the truth, and a church building has been erected, under the labors of Elder C. E. Ford.

BROTHER F. H. CONWAY, who has been holding meetings in and near the town of Schley, O. T., writes that ten persons have accepted the truth as the result of his efforts.

A REPORT from the town of Daisy, Wash., states that ten persons have accepted the truth under the labors of Brother W. S. Holbrook. They are ready for a church organization.

A REPORT from Brother George W. Berry, written near the close of January, stated that twenty-four had witnessed to the converting power of God at Ionia, Wyo., as the result of meetings held by Brethren Cook and Beames. Steps were being taken for the erection of a house of worship.

BROTHER A. G. HAUGHEY writes some good words regarding the prosperity of the work in the West Michigan Conference. He says: "No doubt you will be pleased to know that fully one half of the churches of the West Michigan Conference have sold more than one thousand copies of 'Christ's Object Lessons' above the aggregate of their respective quotas, and that the remaining one half are still working to dispose of their proportion. In a few weeks at most, we hope to be able to report this work as having been completed. We are much encouraged with the results so far seen from our late campaign. Since the Wright conference one church has been organized, also one company, and we expect to organize one other church next Sabbath. We are planning to turn our entire ministerial force into new fields during the summer months. We hope to be able to raise up a number of churches and companies. I believe the Lord will give us special blessings while working in this way."

AN interesting account of the opening exercises of the Avondale school (Australia) is given in *The Bible Echo* of January 15. The assembled students were told how to make the coming school year most profitable to themselves and to their associates, and the subject of the importance of the Avondale school as a training place for native Australasian workers was presented by Elder E. H. Gates. After this an exhibition was given of the fruit and vegetable products of the school farm, which now supports all the school family, and brings in a considerable revenue besides. Brother M. Hare told how depressed he was when he first came to Cooranbong some years ago, by the information given him by the old settlers, that it was impossible to grow vegetables there. It was not long, he was glad to say, before he had proved their ideas false. In his own garden he had raised sweet potatoes of such great size that a single tuber was a good load for a person of average strength to carry. Brother S. W. Carr said that visitors often came to Avondale to inspect the farm, and were much impressed by what they saw. As the Testimonies have stated, the school farm will soon be an object lesson for the farmers of New South Wales. During the height of the drought, it was stated by the Newcastle *Herald* that "Cooran-

bong is the greenest spot in all New South Wales." The number of students enrolled already amounts to one hundred and ten. Everything indicates that the school will be blessed the coming year with both temporal and spiritual success.

Elder J. M. Rees, president of the Missouri Conference, reports as follows for the work in his conference: "We are much pleased with the way our churches and isolated brethren are taking hold of the tract work in Missouri. We have been unfortunate in not being able to get tracts as fast as we could use them. We have now received orders for over 26,000 copies, and we are certain that thousands more should, and doubtless will, be used. We have just fairly started in the work. It is the opinion of those who have carefully read the tracts that they are the best ever issued by the denomination, and should have a wide circulation. This is our time to work. We find that the people are interested in the subject-matter presented in these tracts; and when they have read them, they ask for more literature of a like nature. When we had circulated 5,000 copies of the first tract here in Kansas City, the city papers gave us a good article on the work we were doing,—our aggressiveness as a church, etc. This has been a help to us. As our workers go about the city, they hear many reports of good results from this work. We trust our brethren all over the State will take courage, and push the work until it is closed up in victory."

Two Sabbath-keeping sisters who were obliged to go to the mountains in New South Wales for their health, obtained rooms with a pleasant Christian woman, and were at once impressed with the bright Christian experience of their landlady; while she in turn was somewhat surprised to find her tenants holding views which to her seemed both strange and erroneous. She readily accepted an invitation to study the Bible with them, and investigate the Sabbath question. Being a firm believer of the Word of God, search was begun for the reasons for Sunday observance. With sorrow of heart she found them not, but on the other hand saw the truth in its beauty. After keeping her first Sabbath, and spending one week in almost continuous study of the Word, she went to the home of her parents, in one of the suburbs of Sydney, that she might pass on to them what God had revealed to her. Again the Word was searched, and as a result, parents and daughter together kept the following Sabbath. Fearing that there might be some point that they had not properly considered, the counsel of their earnest young pastor was sought, who kindly spent two forenoons studying the Bible with the daughter. The young minister was perplexed, as he had not confronted so difficult a question before. He finally told the lady that if she was fully convinced that the seventh day was the Sabbath, he thought she ought to keep it, and that if he became convinced, he would keep it too. It is needless to add that subsequent study has strengthened her convictions, and brought to light many precious things which she had not known before. There are several other interested ones in the large circle of friends of this earnest Christian worker.— *Bible Echo*.

Current Mention

—A "war college" is to be built at the national capital, at a cost of 1,260,000 for buildings and grounds.

—A case of bubonic plague has been reported from a town in Lower California, near the United States border.

—Immense loss of stock on the plains of Kansas and Colorado has been caused by a recent blizzard which swept over that region.

—Slaves in the Fiji Islands have appealed to King Edward of England, asking to be freed from bondage, and submitting a list of their grievances.

—A force of enumerators numbering 8,000 has begun on a census of the Philippine Islands, which it is hoped will be completed by the end of June.

—Canadian trade is said to be at present on the top wave of prosperity; railroads are unequal to demands made upon them, and customs revenues show a notable increase.

—The New Zealand arbitration law is declared to be a failure by labor unions in that country, which say they can not recommend it for other lands. It prevents "militant unionism."

—European dispatches of March 2 state that there is a general belief at the Hungarian capital that the break-up of Turkey is at hand, and that the end can not be delayed beyond three or four years.

—The Mexican volcano of Popocatepetl, which was owned by a Mexican general named Ochoa, has been sold to an American syndicate under Standard Oil control, for the sum of \$5,000,000. The value of the mountain lies in its immense sulphur deposits.

—The long senatorial deadlock in Delaware was ended March 3 by the election of two United States senators, one of whom is a man selected by Addicks, whose determination to be senator caused the deadlock. The result is regarded as a triumph for Addicks.

—There is prospect of an unprecedented height of water in the lower Mississippi this month, according to opinions expressed in New Orleans. From Cairo to the Gulf, however, the country bordering the river is now protected by levees. The St. Francis basin in Arkansas, which heretofore has received a vast flood from the Mississippi overflows, is now closed from the river by levees, and an unusual rise of water in the river below that district has resulted.

—A wealthy African explorer named Cavendish has brought suit in London, England, to recover possession of his estate, which had passed almost wholly into the control of two spiritualists, a man and his wife, named Strutt. Mrs. Strutt, by the aid of a "planchette," obtained messages purporting to be from the dead mother of Cavendish, advising him as to what he should do with his property; also other messages alleged to be from angels in heaven. The outcome was a deed of most of his property to the Strutts.

—The typhoid epidemic at Ithaca, N. Y., still continues in the town, though it is believed to be under control at the university. One hundred of the twelve hundred students who left have returned to their studies. More than twenty students have died.

—By a vote of forty-six to ninety-four the Maine State Legislature on March 5 rejected a proposition which had been brought before it to resubmit the question of prohibition to the decision of a popular vote in that State.

—The extra session of the Senate called by President Roosevelt convened March 5, and among the new members sworn in was Senator-elect Smoot, of Utah, to the seating of whom no senator made any objection.

—The appropriations made by the fifty-seventh Congress of the United States, just ended, aggregate \$1,550,000,000. The cost of governing the country has increased fifty per cent in the last twelve years.

—Ominous rumors of a new Boxer movement continue to come from China. The latest report says it is believed that Prince Tuan designs to sweep down from the north with a vast host of fanatics, take possession of Peking, and then begin a war of extermination against all foreigners. It is said there is no power at Peking sufficient to cope with the insurrection.

—A threatened strike on the Wabash railway system, which had been planned for March 4, was prevented by an injunction obtained from a United States court by President Ramsay of the railway, enjoining all the officials of the union firemen and union trainmen in the Wabash service from ordering a strike, or in any way, directly or indirectly, inducing the men to quit their work. If the principle on which this injunction order stands is maintained, it will do much to curtail the power of labor unions.

—The present outlook in this country is darkened by the shadow of two great prospective strikes, one in the Illinois coal fields, where 40,000 miners threaten to lay down their tools unless an advance in wages is given, the other in the structural iron industry, in which, should it occur, between 300,000 and 400,000 workmen will participate. In New York it is predicted that this great building strike, a "war of national scope between labor and capital," is certain to begin on May 1. The structural iron unions demand higher wages, which the manufacturers are unwilling to grant.

—"The worship of wealth is supplanting the worship of God," said the Rev. Newell Dwight Hillis before a Brooklyn congregation, as reported in New York press dispatches of March 5. "Now and then," he added, by way of comment on this assertion, "we hear of a man stealing a railroad and the public applauds him for his cleverness. There seems to be a spirit of revision in this age. There is even a new version of the ten commandments, of which the chief seems to be, 'Honor the almighty dollar that you may have yachts and lands and a life of ease, and steal everything in sight.'" Dr. Hillis' remarks caused a decided sensation.



Donors to the Relief of the Schools

The total cash received on the Relief of the Schools Fund up to Feb. 9, 1903, is \$51,-471.45.

NAME	AMOUNT
E. P. Holley.....	\$ 1 00
Nellie Higley.....	5 00
Mrs. N. M. Guthrie.....	5 00
Mrs. Hohn.....	1 00
R. Leitzman.....	5 00
Mmes. Halliday & Rogers.....	1 00
J. A. Bishifberger.....	1 00
Peter Nordstrom.....	1 25
Sheridan (Wyo.) church.....	7 25
A. & H. Ainsworth.....	1 00
Glenwood (Mich.) church.....	3 00
Anna Flora.....	2 00
Wm. H. Moffitt.....	5 00
E. A. Boggs.....	7 00
C. E. Alvord.....	50
Mrs. N. E. Lowe.....	5 00
Mr. & Mrs. Rue Aton.....	4 50
Mrs. D. T. Richardson.....	3 00
R. D. Shove.....	1 00
Jacob Gunderson.....	1 00
Esther Messer.....	50
Mrs. Ellen Moore.....	1 00
N. J. Griggs.....	5 00
A. A. Zitkoskee.....	5 00
A friend (Milwaukee).....	1 00
Wm. Higgins.....	2 00
Mrs. Martha Heizerlind.....	5 00
J. B. Buck.....	1 00
A. C. Woodberry.....	10 00
Henry Hoover.....	1 50
Essie & H. Toyne.....	2 50
Mrs. E. Blakely.....	2 50
Mr. & Mrs. H. B. Weaver.....	2 50
Mrs. Mamie A. Howell.....	1 00
S. M. Bond.....	5 00
Gale Reynolds.....	50
T. D. Gipson.....	5 00
C. O. Rockwell.....	25
Mary J. Rockwell.....	25
Mrs. C. E. Hungerford.....	50
Mrs. B. F. Leutz.....	50
Delia Briggs.....	3 25
Kate Temple.....	50
Mrs. S. A. Furbish.....	50
John Nerland.....	1 50
Fritz Guy.....	7 00
L. C. Summerville.....	5 00
Mary Branch.....	1 00
Andrew Johnson.....	2 00
A friend.....	50
S. & M. Strite.....	1 25
Rachel Campbell.....	1 00
Mrs. H. L. Merrian.....	2 00
Jacob Johnson.....	5 00
Minnie Atwood.....	1 00
Mrs. F. L. Janes.....	5 00
Mr. & Mrs. Denslow.....	50
Mrs. Clara Shinkle.....	2 00
Jacob Erikson.....	1 00
Will Veon.....	1 00
Bessie Allen.....	1 00
A friend.....	2 00
John W. Gibson.....	10 00
David Pickering.....	4 00
Orpha Swingle.....	20
Matilda Field.....	30

Helping the Schools

THE interest taken in the sale of "Christ's Object Lessons" has resulted in a work which will never be forgotten by our people. Its influence will continue to bless the Lord's cause until the end.

The schools for various reasons had become so involved in debt that their very existence was endangered. Although much remains to be done, yet so much has now been accomplished that a very great change for the better has

taken place. The schools that have taken hold of this work heartily are having increased prosperity. Besides this, many new schools are being planted, and the whole cause of Christian education is being greatly strengthened and enlarged.

The work of selling "Christ's Object Lessons" is an excellent school of itself. Many hundreds in different conferences have entered it. Those who have gone into it with brave hearts to learn, have in many instances gained rich experiences, and gathered much fruit of their labor. A large per cent of these will continue to labor for the Lord. Had all our people gone to work when the call was first made, and moved in harmony with the Lord's plan, much more might have been done. All who have been skeptical, and have criticized, have missed a great blessing which the Lord intended them to have. But is it not possible for many of those who have not yet taken hold of this work to do so now? These books are not all sold yet. Not all the people have learned of it. The debts on our schools are not all paid yet. Other schools are to be built. Quotas are not all full. Are there not many who wish to be enrolled among the workers, and unite in the jubilee song when the work is done?

This is an opportunity which none can afford to lose. While the leaders in all departments of the cause are to work, and to teach others how to labor, yet the work itself must be learned by individual application and effort. The Lord must be sought. The book must be studied. The purpose for which it has been produced and sold must be understood. The great theme upon which it treats must be made the living issue of the heart. The scope, the design, and the blessedness of Christian education, which this whole enterprise is to benefit, must be imbibed and loved in order to enjoy the work in all its fullness. A rich blessing will come into the soul of him who submits his faculties to be used by the Holy Spirit, and will shed abroad more fragrance than the odor of sweet incense. Instead of a hardship, such will count it a sacred privilege to be closely connected with Jesus in his present living ministry.

The book can be sold. Large numbers of them can be disposed of where there is a willing mind to work. There are many instances of marked success which testify to the wonderful possibilities that might be attained through the sale of this book. In the conference where I have labored since this book has been on sale (Wisconsin), persons can be counted by the score who, with no great amount of labor, have sold more than twenty books each. It is believed that less than a thousand persons have attempted to sell the book, and yet about ten thousand copies have been disposed of in this State since it was placed upon the market. This count, of course, includes all the languages in which it has been represented.

One sister, who was an octogenarian before she heard the truth of the message, and who is now more than fourscore and four years old, has sold five copies of the book in her own home to visitors. Her daughter in whose home she is staying has sold eleven to the neighbors in the village. One sister whose health has been such that she could devote only a limited portion of time to the work, had, when she re-

ported to me a few weeks ago, sold and delivered more than one hundred copies of the book. Though she gets no commission for her work, save that of the blessedness of the Lord's joy, yet she desires to labor on. Another sister in the same city, who is more able to work, has sold one hundred and fifty books without commission, besides one hundred on contract. This sister was not a book agent, and did not think she could sell books until after she made the effort with "Christ's Object Lessons." A colporteur, who handles nearly all our books, has carried "Christ's Object Lessons" along, and has sold three hundred and sixty copies. This brother says that one copy of "Christ's Object Lessons" sold in a neighborhood often makes a demand for more, and therefore the necessity of going over the same territory a number of times before the work is done. Going over the same ground a number of times has been tried by several workers with encouraging results. In some instances persons have gone over territory and failed to sell these books, and others who have learned of the Lord how to work have followed them, and sold many books.

Almost the whole question of success depends upon the preparation of the work, and the love for and faith in it. Had all who have started in this work had the spirit of it as some have, and could the presses have printed the books, millions of copies could have been disposed of before this time. But the chief question now is, Shall the allotted quota be disposed of in all our conferences before the 20th of March? It can be done. Each individual in all our ranks should hold himself personally responsible to see that it is done. We do not want to go to the General Conference with a remnant of this work unfinished. There are many other things waiting upon it. The good of the cause forbids that we should allow the work with "Christ's Object Lessons" to hinder other things now demanding our attention.

WM. COVERT.

Notes of Progress

ELDER WILLIAM COVERT, president of the Wisconsin Conference, has taken the field personally with "Christ's Object Lessons." His plan is to hold meetings in a new field, in a town called Symo, and while there to dispose of as many of the books as possible. The people are always glad to see the leaders actually out in the work.

The Western Washington Conference has received its quota of 5,000 books, and has disposed of all but 1,200 of them. The work is being pushed with the hope of completing it by the time of the General Conference. One man in Seattle took thirteen books at a venture, but after selling these, he ordered eighty-seven more, thus becoming responsible for the sale of one hundred books.

In a recent letter Elder Santee, president of the Southern California Conference, says: "We have instituted a special effort to have all the churches finish this canvass by the time of the General Conference. We had hoped to see our quota completed by the first of the year, but as we were disappointed in this, we lengthened the time to the General Conference. We will do all we can to close up the work by that time."

Iowa expects to complete the sale of its entire quota of "Christ's Object Lessons" at an early date.

The president of the Arkansas Conference reports that they are doing something in the sale of "Christ's Object Lessons," but that they will need the stimulus of another cotton harvest to complete their work.

The Southern Illinois Conference still has 2,000 books to dispose of. The brethren were a little late in getting their campaign started. The State agent writes that Illinois is a splendid field for the sale of "Christ's Object Lessons."

North Carolina has sold 700 of its 1,350 quota of "Christ's Object Lessons." Brother W. L. Killen, who has charge of the work in that State, says that he has sold 257 copies, besides the number placed in the hands of our own people. The work is being pushed with earnestness, and it is hoped to complete it during the present campaign.

A letter just received gives the experience of an elderly couple, as follows: "When the call to sell 'Christ's Object Lessons' was first brought to our church, my wife and I thought that it did not mean us; for I was very lame, and she is blind. But when a second call came, and the brethren began to take their books, we could not stand it, so we ordered ten copies. When they came, I had my horse and buggy brought to the door. We put the books in the buggy, and when we came to a house, I would hold the horse, and tell my wife how to get to the house. We sold a book in nearly every house. We can truly say it is a blessed work." C. W. FLAIZ.

Jas. & Gusie Matthews.....	3 50
Wis. Tract Soc.....	18 61
H. C. Balsbaugh.....	5 00
Mrs. Alice Lawson.....	5 00
Mrs. L. G. Metcalf.....	2 15
Mrs. A. S. Wakefield.....	2 00
John Wahrman.....	27 51
Mrs. Daniel Burdick.....	1 50
V. L. H. Vermont.....	1 00
Mrs. A. C. Nichols.....	10 00
W. M. Adams.....	1 00
W. & Mary A. Brain.....	1 00
A. V. Pate.....	25
A. E. Boswick.....	4 60
Lydia Austin.....	2 00
E. L. Chapman.....	2 50
V. G. Bryant.....	5 00
Anna Dan.....	1 00
L. B. Cossentine.....	4 10
Lena Roselthal.....	2 00
Ray Cossentine.....	60
Minn. Tract Soc.....	7 17
Alice M. Cook.....	12 50
Mrs. Mary M. Davis.....	5 00
Chas. G. Bellah.....	65
Laura A. Bellah.....	20
Nancy Bellah.....	2 65
Hulda N. Bellah.....	1 50
Anna Shadle.....	25

WANTED.—A good farm-hand for all kinds of work. Good wages. S. D. A. preferred. Address Henry Korgan, Trumbull, Neb.

WANTED.—A girl to do general housework in a family of five. State wages expected. Address Mrs. R. H. Reid, Douglas, Mich.

WANTED.—A good S. D. A. farm-hand, young man preferred, for the season. Address E. H. Howland, R. F. D. No. 2, Lapeer, Mich.

WANTED.—A man to work on farm, to begin as soon as possible. Good wages for a man capable of going ahead with work, and willing to do what is required of him. Address L. H. Moore, Box 253, Charlotte, Mich.

WANTED.—First-class, experienced stenographer. Must have some knowledge of corporation bookkeeping. Send recommendations with first letter. Address Twin City Nut Food Co., Minneapolis, Minn.

WANTED.—Employment by man of average ability, used to country life, 28 years old, single. Vegetarian board and healthful location desired. Address L. W. Haines, 169-A, Westminster, Md.

FOR SALE.—Forty-acre farm. Log house and stable; 20 acres cleared. On bank of beautiful lake. Within ¼ mi. of Adventist school. Address C. W. Vining, Lakeview, Mich.

NOTICES AND APPOINTMENTS

Addresses of Wealthy Men Wanted

WE will send a marked copy of the April *Life Boat* to all the wealthy and influential people whose names and addresses you will send to us. We wish to place this number of *The Life Boat* in the hands of your influential and well-to-do neighbors, for the purpose of interesting them in this missionary work. Will you not, while the subject is fresh in your mind, send us these names and addresses, and a one-cent stamp for each? Address David Paulson, 28 Thirty-third Place, Chicago, Ill.

Publications Wanted

N. B.—Attention has been repeatedly called to the necessity of having papers properly wrapped. Do not roll or wrap too small. Cover papers well, so that they will be clean when received. Some have paid double the postage necessary, while others have forwarded literature by express when it would have been cheaper to send it by mail, at four ounces for one cent.

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

Mary S. Branson, Mt. Vernon, Ill., periodicals and tracts.

T. H. Painter, Bedford City, Va., REVIEW, Signs, Life Boat.

Mrs. Branch Marshall, 507 Water St., Selma, Ala., Instructor and Little Friend.

Joseph Costello, Mammoth Spring, Ark., Signs, Sentinel, Life Boat, Instructor, Little Friend, tracts on spiritualism.

C. W. M. Reed, Beaman, Mo., Signs, Sentinel, Instructor, Little Friend, Life Boat, Good Health.

R. W. Hostetler, 366 E. 6th St., Peru, Ind., REVIEW, Signs, Sentinel, Life Boat, Instructor, tracts.

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.

Obituaries

DAVIS.—Sister Ada Davis died Jan. 16, 1903, at Falmouth P. O., Jamaica. She accepted present truth in September, 1902, and continued faithful until death. The funeral was well attended; the discourse was given by the writer. The remains were buried in the cemetery of the Church of England at Matha Brae. JAMES H. BUCKLAND.

CRAWFORD.—Mrs. Elizabeth Crawford died at her home in Detroit, Jan. 20, 1903. Sister Crawford was brought into the truth about eight years ago through the efforts of a Bible worker, Mrs. M. B. Videto. She leaves a daughter and many friends to mourn their loss. The funeral services were conducted by the writer. O. F. BUTCHER.

BATHER.—Mrs. Mary E. Bather died at her home in Detroit, Mich., Jan. 22, 1903. In 1876 Sister Bather became a member of the Seventh-day Adventist church of Jackson, Mich. Her life was one of unselfish service for the good of others. She leaves a husband, three sons, and a brother to mourn their loss. The funeral services were conducted by the writer. O. F. BUTCHER.

BREAK.—Died in Bakersfield, Cal., Jan. 23, 1903, George W. Break, aged 80 years, 10 months, and 10 days. Brother Break moved from Virginia to California at an early day. He accepted the third angel's message about twenty-five years ago, and was a charter member of the Vacaville church. His wife and four children survive him. Services were conducted by the writer. CHAS. N. MILLER.

FISHER.—Died at his home near Shannock, R. I., Jan. 30, 1903, George Edward Fisher, in the seventieth year of his age. He was an exemplary follower of the Lord Jesus and a firm believer in the third angel's message. His wife, one daughter, and one son survive him. The writer conducted the funeral service at his late home, January 31, and the remains were taken to Easton, Mass., for burial. E. A. STILLMAN.

CARR.—Died at his home in Wessington, S. D., Jan. 22, 1902, of catarrh of the bladder, Almon Carr, aged 70 years, 4 months, and 14 days. Brother Carr accepted the truth under the preaching of Elder R. M. Kilgore about twenty-six years ago, and remained a faithful witness until the last. He was elder of the St. Lawrence Seventh-day Adventist church. Words of comfort were spoken at the funeral by Elder Arnold, pastor of the M. E. church. C. WALTER CARR.



Money Received on the Missionary Acre Fund

NAME	AMOUNT
Levi Beebe.....	\$10 00
A. Karlson.....	1 00
I. Heinrichsen.....	1 00
C. J. Rider.....	10 00
A friend.....	1 00
Mrs. F. L. White.....	2 00
Carrington (N. D.) camp-meeting.....	147 96
J. L. Kay.....	9 25
Mrs. H. H. Haskell.....	2 44
Sarah Mott.....	2 00
Irwin Brothers.....	2 50
Vergennes (Vt.) church.....	18 00
Walter Hyatt.....	10 00
Mrs. F. W. Erickson.....	1 50
S. E. Ransopher.....	1 00
Mrs. A. Carlson.....	5 00
Robert Niles.....	5 00
Mrs. Minnie Manchester.....	1 00
College View S. S.....	9 10
Mary Northrup.....	5 00
Marion & Mrs. Christiansen.....	5 13
Martha Nelson.....	1 00
Grace Marvin.....	2 00
Allie Brown.....	1 00
E. A. Goss.....	2 50
Clara Sorensen.....	50
Susan Nolan.....	1 00
C. C. Johnson.....	4 11
John Halberg's children.....	1 25
M. Laughman.....	25
A. C. Allen.....	4 20
S. J. Nathie.....	60
J. M. Palmer.....	1 00
Mrs. Rose C. Mead (Africa).....	25 00
A. P. & Mrs. Ruitter.....	10 00
J. D. & Mrs. Grines.....	1 05

ANDERSON.—Died Jan. 17, 1903, Mrs. Cora Kingsbury Anderson, at her home in northern Indiana. Sister Anderson accepted the truth when young, and until the time of her death she continued to rejoice in the bright hope of the Saviour's soon coming. She was buried at Pittsford, Mich., the home of her childhood. Words of comfort were spoken by the writer, from 1 Thess. 4:13. E. K. SLADE.

TERRY.—Died at her home, Rockville, Mo., Jan. 21, 1903, after a lingering illness of several months, Sister Theodocia Terry, aged 81 years, 7 months, and 14 days. She was among the first to accept the truth under the labors of Elder R. J. Lawrence in Missouri. In her death the church sustains the loss of an active missionary for the Lord. She leaves seven children and many friends to mourn their loss, but not without hope. Funeral services were conducted in the Baptist church by the writer. J. H. COFFMAN.

GLUNT.—Died in Eldorado Springs, Mo., Jan. 19, 1903, of dropsy, Daniel Glunt, aged 79 years, lacking one day. In his younger days he was a member of the Christian Church. In 1871 he accepted the message under the labors of Elder Butler. Though not rich in this world's goods, he put into the cause of present truth over three thousand dollars. He suffered much, but never murmured, and often expressed his faith and trust in God. When laying him to rest, remarks were based on Ps. 116:15.

T. A. HOOVER.

MAY.—Died in Alaidon Township, Ingham Co., Mich., at the home of his son, Mr. May, Charles S. May, Jan. 25, 1903. Brother May was nearly 76 years old at the time of his death. His wife had passed away but a few months before, at a ripe old age, and Sister Winchester, Sister May's mother, was buried from the same family the day before his death. These three aged parents of Brother and Sister May have all passed away within the last few months. They feel that the hand of love has been extended to them in this trying time. Remarks were made by the undersigned, from John 10:10. E. K. SLADE.

WINCHESTER.—Sister Sarah A. Winchester died at the home of her daughter, in Alaidon Township, Ingham Co., Mich., Jan. 22, 1903. She believed and obeyed the truth during the last thirty-seven years of her life, and was a member of the Alaidon church at the time of her death. She lacked but a few days of being 84 years old, and her hope was bright to the end. Those who were with her in her last sickness testify to her childlike faith and her bright hope in the resurrection so soon to take place. Words of comfort were spoken to the many friends and relatives by the writer, from John 6:40. E. K. SLADE.

McCOURT.—James McCourt was born in Scotland, Dec. 22, 1822, and died at Escanaba, Mich., Jan. 21, 1903, being a few days past 80 years of age. He moved to America in 1854, where, in 1861, he and his wife accepted the third angel's message. They were members of the Seventh-day Adventist Church of Little Prairie, Wis., where they resided until about three years ago. Fifteen years ago an accident befell him which left him an invalid till the time of his death. He was a patient sufferer, and died rejoicing in the blessed hope. An aged wife and several children survive him. Words of comfort were spoken by the writer, from John 15. E. R. WILLIAMS.

COON.—Warren Coon was born in Dryden, N. Y., April 16, 1820. His first religious association was with the Freewill Baptists. His attention was first called to the second coming of Christ in 1843, by a lecture on that subject by Charles Fitch. In 1853 the third angel's message was brought to his attention by Elder J. N. Loughborough, and with his family he began keeping the Sabbath in 1862. Eight children were born to him, three of whom died in infancy. Jan. 15, 1903, I was called to the home of his daughter, Mrs. Frank Armstrong, of Grand Rapids, Mich., to speak words of comfort and cheer to a number of friends who had gathered to pay their last tribute of respect to one who had lived a long life of usefulness. A. G. HAUGHEY.

ARENDS.—Died Dec. 9, 1902, near Greenup, Ill., Brother Rempt Arends, aged 41 years, 9 months, and 17 days. He was born in the province of Hanover, Germany, and with his parents came to America in 1867. At an early age he was converted, and united with the Baptist Church. He accepted the Seventh-day Adventist faith and united with that church in 1887. He remained faithful to the cause he loved, and died in hope of eternal life. He leaves a companion and five children, besides other relatives and friends, to mourn. The funeral was held in the Methodist meeting-house, and was largely attended. All the ministers in the place were present. Words of comfort were spoken by the writer. The Methodist minister and the church choir assisted in the services. S. H. LANE.

HAIR.—Sister Laura Alice Hair, beloved wife of Robert Hair, and daughter of Mr. and Mrs. Jackson Keslar, fell peacefully asleep in Jesus, at her home in Castroville, Cal., Feb. 13, 1903, aged 27 years, 7 months, and 10 days. Sister Hair was baptized at Healdsburg, Cal., several years ago, and was greatly beloved for her beautiful and excellent character. Her life was terminated by pulmonary tuberculosis, but she bore her suffering patiently. Besides husband and parents, she leaves one young son and a brother and a sister to mourn their loss. The funeral services were conducted by Brother F. O. Oakes, of San Miguel canyon, assisted by Brother A. P. Bacon. We sorrow not as those who have no hope, but look forward to the glorious appearing of our Saviour, when our loved and lost ones will be restored to us.

MRS. M. H. MCCARTHY.

ALCORN.—Alameda Druillard was born in Dubuque County, Iowa, June 21, 1837, and died in Boulder, Colo., Jan. 19, 1903, aged 65 years, 6 months, 28 days. In 1853 she was married to Jesse Shipton. Four children were born as the result of this union. Mr. Shipton died in the service of his country in 1861. Aug. 3, 1865, she was married to Isaac Alcorn, and three children were born to them. She became a member of the Seventh-day Adventist Church in 1871, under the labors of Elder I. Sanborn. In Christian life she was courageous and hopeful. A cheery word, a pleasant, kindly smile, a cheerful salutation—it was by these simple ministries that she blessed others, and strengthened her own soul in God. During the last few years of her life her health was very poor. Death came to her as a blessed sleep in the Lord. She leaves five children, one sister, and two brothers to mourn her death. The funeral in Boulder was attended by a large concourse of sympathizing friends.

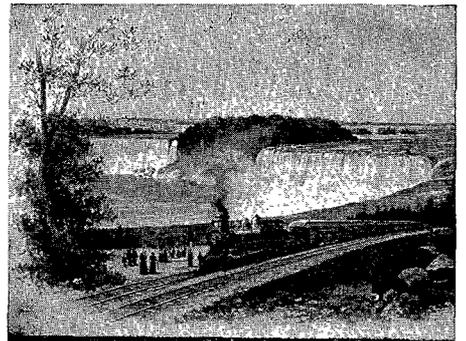
FRANCIS M. WILCOX.

LEWIS.—Mrs. Even Lewis died at the home of her daughter, Mrs. Cora Cooledge, near Wellsboro, Pa., Jan. 17, 1903, of pneumonia. She was born in Covington Township, Aug. 6, 1833. In her early married life she consecrated her life to God, and united with the Methodist church at Cherry Flats, of which she remained a faithful member until 1890, when she, together with nearly her whole family, gladly accepted the truths of the third angel's message, and united with the Seventh-day Adventists. Her hope remained bright unto the end, and her last hours were the happiest of her life. She left seven children—four sons and three daughters—to mourn the loss of a loving and faithful mother. Her funeral was held in the Welsh church near her home, and was very largely attended. The address was delivered by the writer, from John 5:28. W. H. SMITH.

GRAVES.—Fell asleep in Jesus, at Battle Creek, Mich., Feb. 6, 1903, Brother Leander Graves, aged 79 years, 4 months, and 20 days. He was born in Elizabethtown, Essex Co., N. Y. April 19, 1849, he was united in marriage with Elizabeth L. Hems, who still survives him. To this union were born two children, both of whom died at an early age. He and his wife moved from St. Lawrence County, New York, to Battle Creek, Mich., in the spring of 1859, and have since resided in or near the city. Brother Graves was a

very quiet, modest man, of few words, but they were well chosen and seasoned with grace. At an early age he was converted, and united with the Baptist Church. He accepted the views of Seventh-day Adventists in 1854, near Bucks Bridge, N. Y. In that village was built the first Seventh-day Adventist meeting-house ever erected by the denomination. He worked earnestly in its construction. He was very liberal in his donations to the cause. He labored in the erection of the Review Office, the old Sanitarium, and the College buildings, and was one of the deacons of the Battle Creek church for over twenty years. He was janitor of the school building for several years. Living near the college, in the early part of its history many young persons roomed with the family, and some boarded there. Over three hundred have shared his hospitable home. Fully one half of this number have become workers in the cause, and the influence of the family was so salutary upon these young people that they refer with pleasure to the period spent in the family. Brother Graves had been in poor health for some time, but he bore his sufferings, which at times were severe, with Christian fortitude, and with that patience which belongs only to the child of God. He and his wife have conscientiously lived the truth. In his death, the church has lost a devoted member, his wife a kind, affectionate husband, and the community a noble citizen. Besides his wife he leaves four sisters, and a large circle of friends to mourn. We laid him away with sorrowful hearts, but all, especially the bereaved companion, feel assured of ere long meeting him, if we are faithful, in that better land, whose inhabitants shall never say, "I am sick," and where sorrow, and pain, and death shall be feared and felt no more. Funeral services were held in the Tabernacle, conducted by Elder L. McCoy and the writer.

S. H. LANE.



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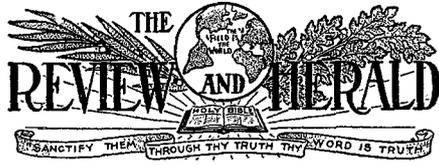
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BATTLE CREEK, MICH., MARCH 10, 1903.

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.

WE have received from Cairo, Egypt, three tracts printed in the native language. The titles are, "What the Gospel Abrogated," "Sunday Not the Sabbath," and "Which Day Do You Keep, and Why?" It is encouraging to note how the message is being given in the different tongues of the earth.

It is with deep sorrow that we announce the death of Sister Eva Palmer, wife of Brother E. R. Palmer, which occurred on Monday, March 2, after a sickness of over three weeks. Brother Palmer is known personally to many of our readers, and to all of them through his work, and we know that he and his family will have their Christian sympathy in this bereavement. A more complete notice will appear later.

GREAT diversity of interest but general excellence in quality marks the March number of *The Missionary Review of the World*. Several articles deal with remarkably successful work in Christian lands. Quarriers' Homes near Glasgow, by Mr. F. B. Pierson; Miss Macpherson's Work in the Slums of London, by Thomas Paul; The Living Waters Missions in New York, by Mr. J. H. Richards; and The Great Australian Revival, by Dr. W. Warren. Other very important contributions deal with work in the heathen lands.

THE publishers of *The Life Boat* devote one issue each year to the interests of the 100,000 men in our State prisons, making a special effort to reach as many as possible of this number. The April number will be used for this purpose, and special contributions are announced from A. T. Jones, Dr. J. H. Kellogg, S. N. Haskell, P. T. Magan, and W. S. Sadler. Copies of this issue of *The Life Boat* will be supplied at two cents each, and donations are requested to meet the expense of distributing a large number of free copies among the different penal institutions of the country. Address *The Life Boat*, 28 Thirty-third Place, Chicago, Ill.

LAST week Brother J. S. Washburn received from one of our sisters a check

for one thousand dollars as a contribution toward the payment for the Washington church. This substantial donation will be a great help in quickly clearing off the amount still due on the property. We call special attention to the article by Sister White on page seventeen, which sets forth clearly the reasons for inviting help for this effort. There has been a hearty response to this appeal thus far, and we hope that those who have not sent in their donations will be able to do so very soon, so that the matter may be closed up without delay.

THE publishers of *The Signs of the Times* have announced an increase of price for their paper, and in doing so have made a statement of the reasons which have led to this change. They say:—

For more than a quarter of a century *The Signs of the Times* has been going to the world. Thousands have been led, through its influence, to live brighter, happier, purer lives. As publishers, we have put forth great efforts to broaden and deepen this influence and extend the circulation of the paper. In these efforts we have placed the price on clubs considerably below cost, thinking it would encourage our friends to use a much larger number. Thus far the loss occasioned by this plan has amounted to about forty thousand dollars. We have been thankful to know that the plan has succeeded so well, and inasmuch as *The Signs of the Times* is a missionary paper, we have been glad to join in the sacrifice made by its friends.

The situation has now changed, however. We have just about completed the manufacture of one hundred and fifty thousand copies of "Christ's Object Lessons" free of cost, for the assistance of our educational institutions. A donation of five thousand dollars has been made to the work in London, besides many other smaller gifts to various institutions and enterprises. For these reasons we are compelled to place the club price on *The Signs of the Times* on a basis that is nearer actual cost. We believe that you will agree with us that, under the circumstances, this is the only proper thing to do, and we sincerely trust that you will put forth every consistent effort to increase the circulation of our valuable pioneer paper, and thus hasten our Lord's glorious appearing.

The price of the *Signs* is now \$1.50 per year; five or more copies to one address, 90 cents per year. The *Signs* has been the means of bringing the truths of this message to many homes, and we hope its sphere of influence will be extended from year to year.

UNDER the heading, "Let Us Sound the Warning," Brother J. M. Rees writes in the Missouri Conference paper urging earnest effort in the tract campaign. We heartily agree with the sentiments expressed: "It is now time for this people to arise and give warning

of the coming King. It is the duty of every Seventh-day Adventist to warn every one within his reach, of the doom that hangs over the world. I believe we need a thorough awakening to the importance of the tract work. Every one can engage in this work, as the expenses are light, and the work easy. Each society, each church, and each individual should take hold of this immediately, beginning with number one, and following with the other numbers, until every family in the respective neighborhoods has been supplied. The effort should not stop there either, but the tracts should be sent by mail to as many others as possible. This work will not only cheer and give courage to our souls now, but will also cheer us in the day of judgment; for then it can be said of us, 'He saw the sword coming, and gave them warning.' Remember the Saviour's command, 'Go out quickly.' Let us be in haste to get the truth before the people."

Special Notice

WE have just been informed that the Santa Fé Railroad will not place on sale the special colonist rate tickets of thirty-three dollars from Chicago to San Francisco, and twenty-five dollars from Missouri River points, until April 1, just a little too late for those who wish to attend the General Conference at Oakland, Cal. But this rate will apply on all other lines, beginning March 15.

C. H. JONES,
Transportation Agent.

The Daily Bulletin

THE next session of the General Conference will open in a little more than two weeks, and it is a matter of great convenience to the publishers to have the subscription list of the *Daily Bulletin* as nearly complete as possible before the first number is issued. Those who have not subscribed and wish to receive the paper should attend to the matter without delay. The price is fifty cents for the session. Send orders to the State tract societies, or to the Pacific Press, Oakland, Cal.

Notice!

WE desire to call your attention at this time to our annual meeting to be held April 21, 1903. The counsel of every stockholder was never needed more than at this meeting, as many questions arising from the burning of our main building will have to be considered, and for the future prosperity of this line of work it is very important that they should be settled right. Giving your proxy to another person does not increase the wisdom of that individual. Of course, if you can not come, we should be glad to have you give your proxy to one who is coming; but what we want is your presence individually. No proxy blanks issued in the past will be good for this meeting. Any stockholder desiring to give his proxy to another should send in for blanks, fill them out, and return them immediately. It is necessary to have our records ready for the meeting to avoid all delay possible. Address C. D. Rhodes, Secretary, Care of Review and Herald Publishing Co., Battle Creek, Mich.