

The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD AND Sabbath HERALD

Vol. 80

WASHINGTON, D. C., THURSDAY, NOVEMBER 12, 1903

No. 45



If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. 2 And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. 3 And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

4 Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, 5 doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; 6 rejoiceth not in unrighteousness, but rejoiceth with the truth; 7 beareth all things, believeth all things, hopeth all things, endureth all things. 8 Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. 9 For we know in part, and we prophesy in part; 10 but when that which is perfect is come, that which is in part shall be done away. 11 When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. 12 For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. 13 But now abideth faith, hope, love, these three; and the greatest of these is love.

—1 Corinthians 13, American Standard Revised Version.





CAPITAL AND LABOR



EARLY IN NOVEMBER WE WILL ISSUE A SPECIAL EDITION OF

The Signs of the Times

ON THE SUBJECT OF CAPITAL AND LABOR

24 Pages including Cover

Beautifully Illustrated



LABOR UNION PARADE, CHICAGO, SEPTEMBER 7, 1903.

A Live Question

OF INTEREST TO ALL

The relation of Capital and Labor is acknowledged to be one of the most perplexing problems of the Twentieth Century

Never before in the history of our world was there so much agitation over the subject as now

Never before were the laboring classes so well and so thoroughly organized as now

Never before were there such gigantic combinations of capital and moneyed interests as now

Never before was there so much discontent among the laboring classes as now

Never before was there such a large and general demonstration by laboring men all over this country as on Sept. 7, 1903

What Do These Things Mean?

Some of the Subjects

TO BE CONSIDERED

- 1 The Fundamental Differences between Capital and Labor. What is necessary in order to a permanent settlement and peace.
Capital's Side—Some representative of Capital
Labor's Side—Some Representative of Labor
- 2 Individualism—The Human Unit
- 3 Christian Union versus Trade Union
- 4 The Great Strife for Power
- 5 The Oppression of Wealth
- 6 Dangers and Warnings
- 7 How Came this Great Conflict?
- 8 Utterances from Eminent Men
- 9 Statistical and Biographical Data

What Will be the Final Outcome?

The Whole Question Will be Treated in a Fair and Impartial Manner in this Special Issue

PRICE 5 CENTS

5 to 20 copies 4 cents
25 copies or more to one address . . . 3 cents

Single copies will be mailed direct from this office to lists of names furnished us, at the following rates:—

1 to 20 copies 5 cents
25 to 99 copies 4 cents
100 or more copies 3½ cents

Address **SIGNS OF THE TIMES**
OAKLAND, CAL.



The Advent REVIEW And Sabbath HERALD

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

Vol. 80.

WASHINGTON, D. C., THURSDAY, NOVEMBER 12, 1903.

No. 45.

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

ISSUED EACH THURSDAY BY THE

Review and Herald Publishing Assn.

Terms: In Advance

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

No extra postage is charged to countries within the Universal Postal Union.

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

REVIEW AND HERALD, 222 North Capitol St., Washington, D. C.

[Entered as second-class matter August 14, 1903, at the post office at Washington, D. C., under the act of Congress of March 3, 1879.]

Editorial

The End

WE are taught in the Word of God that this present experience of sin, suffering, and death will not always continue. There is a limit to the present order of things which is spoken of as "the end," or "the end of the world." The clear fulfilment of prophecy shows that we have almost reached "the end." It only remains to give the warning message, making known to the world that "the end" is near, and preparing a people for that experience, and we shall see "the end." Think for a moment how much is involved in "the end." It means the end of sin and of the kingdom of the prince of this world. It means that "there shall be no curse any more." It means that "death shall be no more; neither shall there be mourning, nor crying, nor pain, any more." It means the consummation of the hope of the righteous of all the ages in the setting up of that kingdom which "shall stand forever." It means an end to this period of separation from the immediate presence of the Father, and we "shall see his face." And this end will bring us to the true beginning again, when "the first things are passed away." What a long-desired end! What a glorious beginning! But to be prepared for the beginning we must be prepared for "the end." The experience of the end of sin in our lives will be the preparation for the end of sin in all the universe. The end of Satan's kingdom in our hearts will be the preparation for witnessing the utter overthrow of

his kingdom. To know Him as the life of our lives who is both "the beginning and the end" is the preparation for both the end and the beginning. "The end of all things is at hand." "Therefore be ye also ready; for in an hour that ye think not the Son of man cometh."

As the Leaves of Autumn

WE have been told that our literature should be scattered like the leaves of autumn. In these autumn days the leaves are constantly falling, falling, falling. They cover the ground with a thick carpet. Under the influence of some strong current of wind they will at times almost fill the air, but even on the most quiet days, still they are steadily falling, falling, falling. Without any noisy demonstration they are falling, falling, falling. The result is that the ground under the trees is all the time covered with leaves. Even though the wind may sweep some places clean, yet by the constant falling, falling, falling of the leaves the ground is soon covered again. What a striking lesson does all this teach us! Wherever there is a believer in this advent message, there the printed leaves bearing this truth ought to be falling, falling, falling. We have such a variety of periodicals, tracts, pamphlets, and books, treating upon so many phases of gospel truth, that the people can be visited again and again with something different each time. Thus the leaves can be kept falling, falling, falling, without annoying those who are called upon. When all our people will take up this work systematically, the attention of the millions can be quickly focused upon this closing message, the good seed can be sown everywhere, and God will surely give the increase. Let the constant and quiet falling, falling, falling of the leaves in this autumn season teach its lesson to us all. "Blessed are ye that sow beside all waters."

Daily Privileges

It is our privilege to begin each day with the blessing pronounced upon the man "whose transgression is forgiven, whose sin is covered, . . . unto whom Jehovah imputeth not iniquity, and in whose spirit there is no guile." No one is prepared for the experiences of a new day who enters upon it under the con-

demnation of known sin, and in the moral weakness which comes from a lack of the fullest fellowship with the Father and with his Son. Every day it is our privilege to begin the conflict with the blessed assurance that there has been a vital union established anew between us and our mighty Helper, as we have sought communion with him through the prayer of humble confession and appropriating faith. "Each morning consecrate yourself to God for that day. Make no calculations for months or years; these are not yours. One brief day is given to you. As if it were your last on earth, work during its hours for the Master. Lay all your plans before him, to be carried out or given up, as his providence shall indicate. Accept his plans instead of your own, even though their acceptance requires the abandonment of cherished projects. Thus the life will be molded more and more after the divine Example. And 'the peace of God which passeth all understanding,' shall keep your heart and mind through Christ Jesus." Let not the enemy cheat you out of this daily privilege of forgiveness, consecration, and blessed service. Let the daily life be a testimony to the reality of the fellowship which should exist between a saved sinner and the indwelling Saviour.

"All my cares I cast upon him,
And he bears them all away;
All my fears and griefs I tell him,
All my needs from day to day.
All my strength I draw from Jesus,
By his breath I live and move;
E'en his very mind he gives me,
And his faith, and life, and love."

As a Little Child

THE Father's provision for the salvation of lost sinners is the product of infinite wisdom, and is therefore wonderfully simple. It is adapted to his children. It is suited only for children. It must be received in a childlike way. "Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." One of the greatest hindrances to the acceptance of the gospel of salvation by those who hear it is their unwillingness to receive it as little children. The satanic ambition to be like God in power without being willing to be like him in character has led to self-exaltation, and has blinded the minds of men to the great truth that

genuine humility is the essential condition of true greatness. He who represented the Father to the world said, "I am meek and lowly in heart."

"He hath showed thee, O man, what is good;

And what doth Jehovah require of thee,

But to do justice, and to love mercy,
And to be humble in walking with thy God?"

The proud heart, the lofty spirit, the high estimate of self, build up barriers between God and us, and prevent us from receiving the kingdom of God. He who is in his very being "the high and lofty One" has said, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit." The little child's sense of helplessness and the unquestioning rest of childlike faith open the channel for the inflow of heavenly gifts. He who delights in giving, but who must maintain the righteous principles of his own character in his giving, is able to give freely his most precious gifts to him who asks and receives as a little child. The little child asks upon the simple basis of need and relationship. He is in need, and he is his father's child, therefore he asks. He has no other plan for paying for these gifts than by continuing to ask for and to receive and to use other gifts as his father's child. "Of such is the kingdom of heaven."

A False Philosophy

UNDER the title, "The Cheerfulness of Death," a physician contributes to *The Outlook* an article which illustrates how far men can with the utmost complacency substitute their own ideas for revealed truth, and how they can adopt as conclusions from their false premises views which are diametrically opposed to the whole import of Scripture teaching. The closing paragraph of the article reads as follows:—

If death, then, is not a painful, unpleasant process, and if it does for us so much, it should be, not the last enemy, but our best friend; not dreaded as the messenger of evil, but welcomed as a companion who will lead us into paths of pleasantness, and reveal to us the joys for which we have been longing all our lives. We should not speak of the terrors of death, but should feel in our very hearts the cheerfulness of death.

In its editorial comment upon this article *The Outlook* says:—

His article is one to be cut out, kept, recurred to. Especially is it to be commended to the thoughtful meditation of such as, to use the words of the author of the Epistle to the Hebrews, "through fear of death were all their lifetime subject to bondage." To such it ought to come as a deliverance from a needless and torturing fear.

All this agrees with the philosophy of Lord Bacon, who wrote, "Death is a friend of ours; and he that is not ready to entertain him, is not at home,"

but it is utterly at variance with the whole tenor of the teaching of the Scriptures. Death came as the consequence of sin. "Through one man sin entered into the world, and death through sin." "The wages of sin is death." Neither sin nor its result, death, is a blessing to us. Sin is an enemy to be finally destroyed. "The last enemy that shall be destroyed is death." By meeting and conquering death the Son of man gained the victory over "him that had the power of death, that is, the devil;" and through this gift of himself he is able to deliver "them who through fear of death were all their lifetime subject to bondage," but this does not make death a friend to us. An enemy whose prey is wrested from his grasp is not a friend.

The teachings of modern theology are amazing. While claiming to interpret the Bible to the people, it really sets aside the Bible, and substitutes the speculations and the reasonings of men. And so instead of exalting Jesus as the Saviour from sin and the conqueror of the last enemy, death, these false teachers assure lost sinners that the law of God, by which sin is known and condemned, has been abolished, and that death, the consequence of sin, is a friend. By such perversions of the gospel the world is being prepared for the crowning deception, when Satan will appear in person, and will be hailed as the coming Redeemer.

How much the world needs the simple truth as it is in Jesus! How greatly are those who have received the truth debtors to those who are in the darkness of error! Let the light of truth shine forth.

The Application of Principles

THE Pan-American Conference of Protestant Episcopal bishops, in a session in this city, October 24, adopted the following resolution:—

That it be commended to all bishops and other clergy first to familiarize themselves with the great political and economic questions which to-day in all lands are dividing men; and then to point out how their solution can be found, not so much in organization or legislation as in the application to daily life of the principles and the example of Jesus Christ.

It is true that "the application to daily life of the principles and the example of Jesus Christ" would solve the problems which trouble society and the state, but the application must be made by each individual to his own life. It can not be made by act of any organization, political or religious. Each individual can make the application for himself, but he can do this only by the means and in the way which God has provided. That is, he can by faith receive the gift of God, Jesus Christ, and so live the

Christian life, which is the life of Christ. There is no life which can be an improvement on simple Christianity. The trouble with the world to-day is that so few of its inhabitants are Christians. The trouble is not that men do not know enough, but that they do not do as well as they know; not that they do not know what is right, but they are controlled by a power which leads them contrary to the admonitions of their consciences. The trouble is that men trust in themselves, and do not lay hold on the power of God.

It is the duty of every person to do what he can to make the world better; but it is not clear that the study of political and economic problems will do anything to supply the power which is lacking in the life of the individual who is a trouble to society and the state. God's plan for the betterment of the world is that his followers should go everywhere through the world preaching and practising Christianity. We can find nothing in the great gospel commission of Jesus to his disciples, or in the instruction of Christ to his church, which will warrant ministers of the gospel in giving their time to the study of political and economic questions; but on the other hand, everything to warrant them in devoting their whole time and energies in pointing men to the divine sacrifice for sin, and proclaiming the power of God unto salvation.

L. A. S.

The Week of Prayer

THE week of prayer for 1903 was appointed by the recent council in Washington, to be held December 12-19.

Much can and will be said before this season of devotion closes regarding its many important features. It can truthfully be said, as it has been said each year in the past, that we have never faced conditions in our history that called more loudly for earnest prayer than we do at this time.

There is not a doubt that the last year of human history will be the most wonderful, thrilling, and terrible of the whole history of this world. And the fact that we are in the time of the end, the hour of God's judgment, the days of the finishing of the gospel, warrants us in stating that each year from now until the last and worst will be more strange and dangerous than any preceding it. Who can not see that this is the way affairs have been going within the years of our short experience? Who has not felt almost terrified with the down-grade speed of the last year? The perils are surely thickening around us, and as they do, we need more than ever the blessings of seasons of earnest prayer.

In this first brief announcement of the week of prayer for this year, there are but two points which I can mention.

One is that the week of prayer this year should be thought about, planned for, prayed over, and observed with the earnestness and solemnity that the time in which we live, and the message we are commissioned to give to the world, demand. The other point is that this year our alms should, like those of Cornelius, accompany our prayers in a most signal manner. The week-of-prayer offerings for 1903 ought to reach fifty thousand dollars. This statement is not a bit of sentiment. It is the sober truth. In a subsequent number of the REVIEW the facts and data upon which it is based will all be placed clearly before our people. The Lord has opened the fields, and begun the work that calls for this amount, and, praise his name, he has given his people the prosperity that enables them to place this amount in his treasury.

In closing, let me bespeak for the articles that may be contributed by our brethren regarding the coming week of prayer, the most earnest and prayerful consideration.

A. G. DANIELLS.

The Teaching of Religion

IN religion, truth is received not through human research and discovery, but through the revelation of God to mankind, accepted by faith. The human intellect could not of itself comprehend the truths of salvation from sin, nor could such truths be discovered by any means of knowledge at man's disposal. It is necessary that they should come to man by direct revelation of God, and should be accepted by man on the authority of God's word alone, without demonstration. Religious truth therefore can not be taught as those truths are taught which depend upon actual demonstration for their acceptance.

A mathematical truth is arrived at only by a process of demonstration. Any scientific truth, any historical truth, is accepted only after it has been subjected to some test of its correctness. Only in this way can the knowledge of such truths be obtained. But to treat religious truth in this way would certainly prevent the knowledge of it from being received at all. In other words, if man depended on his own faculties for the discovery of religious truth, he would forever remain in ignorance. Worse than this, he would be led to accept as truth doctrines altogether false, for the real truths of man's relation to God lie beyond the reach of the human intellect.

To lead the mind to a knowledge of the sciences and arts, a human teacher is sufficient; but in religion only a divine teacher can lead the mind to truth. Such a teacher God has appointed—the Holy Spirit. God gives the Holy Spirit to them that ask him; and of this divine teacher, Jesus said, "He shall guide you

into all truth." But the Holy Spirit can not be subjected to any human control. The State can neither provide nor direct this indispensable aid to religious knowledge. No person or organization can provide this indispensable Teacher for the seeker after divine truth. Only God can do this, and only by the individual exercise of faith can he be received.

These are considerations which are necessarily involved in the question whether the state should or should not provide for instruction in religion. In view of such facts it must be evident that any attempt of the state to teach religion must fall infinitely short of the result desired, and so far from enlightening the mind of the student, can only darken it with error. Such attempts should therefore be opposed in the name of Christianity. The propensity of human nature to rely upon human authority in the place of divine authority, and the disposition of the mind to demand a demonstration for anything it is asked to accept as truth, which disposition is strengthened by the process of acquiring secular knowledge, admonish us that religious instruction can not safely be committed to such an institution as the public school. Where the experiment has been tried, furthermore, as in France, the result shows that under such a system the people are led to regard religious teaching as wholly an affair of the state and of the priest. Such a system does away with faith, dispenses with the Holy Spirit, and bases religion upon human wisdom and authority altogether, and shuts out completely the light which should come direct to the soul from the throne of God; and with that is shut away the salvation which is unto eternal life. As Christians, we must protest against that which is contrary to the Christian and Protestant rule,—no teacher but the Holy Spirit, and no authority but the Word of God.

L. A. S.

Brief Outline of the Sabbath Question

In Four Parts

No. 3—The Sabbath of the Lord

God, who made it, declares that "the seventh day is the Sabbath of the Lord thy God." Do you take him as "thy God"? Take his Sabbath also. Jesus said that the Sabbath was "made for man." Mark 2:27. It was not made for the Jew, but for man, for the human race. From of old God has promised blessings to the son of man, Jew or Gentile, who lays hold upon the Sabbath and keeps it. Isaiah 56. The blessing is still upon it, as everybody finds who really keeps it.

The Witness of the Spirit

In all the New Testament the Holy Spirit calls that day which Jesus kept

"the Sabbath." The very word "Sabbath" means "rest." Therefore the Holy Spirit declares over fifty times in the New Testament that the day which the Jews formerly observed, and which Jesus kept truly, is the rest day. And the New Testament was written from six to sixty years after the resurrection. The Holy Spirit can not lie, therefore this day is still the only divinely appointed rest day.

Men may choose to rest on any other day, but that can not make any other day God's rest day. You can not change your birthday by celebrating some other day as a birthday. It is a historical fact, that can never be changed, that you were born on a given day of the month. Just so it is a fact of divine history that God rested on a given day of the week, and on no other. That made the seventh day his rest day.

It is different from other days in character also; for he blessed it, and made it holy. When men deny this difference, they practically say that when God blesses and makes holy, it is a vain performance. He also sanctified the day, and to sanctify means to set apart. God has set it apart, and asks men to so treat it, as a day apart from others.

First-day Texts

A few texts which mention the first day are caught at to support its observance; but not one of these texts contains the remotest hint of any observance of the day. Not once has the Lord ever said a word about honoring the day. Christ showed himself after his resurrection on the first day, as the disciples were to be witnesses of the fact that he rose "the third day." The disciples were not keeping the day in honor of his resurrection, as some say, for they *did not believe* he had risen. Mark 16:14. They were sitting "at meat" in their common living room.

In Acts 20:7 it is said that Paul broke bread on the first day at Troas. The context shows that it was an evening meeting after the Sabbath, Saturday night, as we would call it; for the Bible reckoning begins the day at sunset. After the Sabbath, Paul's companions resumed their journey by boat, while the apostle had an all-night farewell meeting. Sunday morning he went on his way, walking nineteen miles across country to Assos to meet the boat. (See Conybeare and Howson's "Life of St. Paul.")

In 1 Cor. 16:2 the apostle asked the brethren to lay by in store a special contribution for the poor at Jerusalem. On the first day of the week they were to look over their business affairs of the preceding week, and give as they had been prospered. There is no hint of any meeting on the first day. As Dean Stanley says:—

There is nothing to prove public as-

semblies, inasmuch as the phrase *par heauto* ("by himself, at his own house") implies that the collection was to be made individually and in private.

These First-day texts show plainly that the Word of God gives no hint of any observance of Sunday, but, on the contrary, are witnesses against it.

Perverting the Word

The evil of perverting the words of God in order to excuse transgression and sin is nowhere more prevalent than in this effort to uphold the Sunday-rest idea.

A friend of the late John Ruskin has told, in one of the magazines, how he and Mr. Ruskin once went into the evidence for Sunday observance. Mr. Ruskin had previously accepted the ecclesiastical interpretation of these First-day texts. When he saw them for himself, he was so disgusted with the untruthful inferences drawn from them that he for a time lost faith in all Bible study. "If they have deceived me in this, they have probably deceived me in all," he declared. It was not a logical frame of mind, and showed that his faith had rested in preachers rather than in personal knowledge of the Word. But the arguments that have been resorted to in order to foist the Sunday institution upon men are responsible for much unbelief.

Some now say that they will begin to count Monday as the first day of the week, and thus make Sunday the seventh! But it was God who made the week. He appointed the times. Acts 17:26. The divinely ordained order of the days of the week is preserved in the languages of all nations from antiquity. But aside from all this, the Holy Spirit plainly declares that the Sunday (on which all know that Jesus rose from the dead) is "the first day." Matt. 28:1.

Why should men dare trifle with sacred things? Anybody who believes the Holy Spirit's testimony knows that Sunday is "the first day." Anybody who can count seven knows that it must certainly follow that the day called Saturday is the seventh day. God says that this day is his Sabbath.

By the Lord's reckoning of the day, however, it is from sunset Friday evening to sunset Saturday evening. This is holy time, made holy by the holy God, commanded by his holy law. It is a time of blessing and spiritual refreshing to all who keep it.

The very ones who would count Sunday the seventh day, to evade the fourth commandment, will, almost in the same breath, tell us that we ought to keep Sunday because Christ rose on the first day of the week. If it be the first, it can not at the same time be the seventh. Inspiration gave the numerical titles to the days of the week, and named the seventh the Sabbath.

What reason can men give to the Lord for not keeping his Sabbath? W. A. S.

The Missionary Campaign

Beginning November 21, 22

THOSE who are giving most study to the speedy proclamation of the third angel's message are deeply interested in the Home Missionary Campaign. They are exceedingly anxious that all Seventh-day Adventists shall learn about this campaign, that they shall fully understand its meaning, and take part in it with holy zeal. Therefore we must call attention to it repeatedly, and make all its features very plain.

There is one thing we earnestly desire, namely, that every minister in the denomination shall enter heartily into this movement. The General Conference Committee and presidents of conferences are fully committed to this special effort. We have committed ourselves to it, because we believe it to be the duty of this people at this hour. Now, if I may speak in behalf of the General Conference and the presidents of State conferences, I will earnestly appeal to every minister to take this great movement upon his heart, to think about it, pray for it, talk it earnestly and courageously to every believer he meets. Let us set our stakes determinedly for a great work this winter. Will you do it, brother? If you will, we shall see a great move.

There is another thing that we very much desire, and that is that all our church officers shall take this matter up and place it intelligently, enthusiastically, and perseveringly before the members of their flocks. Let them think of their grave responsibilities, think of the thousands of God's people who are under their influence. Will these officers join the members of the General Conference Committee, the presidents of State conferences, and the ministers, in leading the people of God in this holy service? Will they set the church an example? Will they lead the flocks entrusted to their care? Who will venture to say that when the General Conference Committee, the conference presidents, the ministers, and the church officers of this denomination press this campaign as they should, we shall not see a greater forward movement in home missionary work this winter than we have ever witnessed in this denomination?

Dear fellow workers, this *must* be our experience. Our message calls for this. The hour is ready for it. Our Leader commands it. Let us obey.

A. G. DANIELLS.

"GIVE every flying minute
Something to keep in store.
Work, for the night is coming
When man's work is o'er."

Material for Missionary Work

WE believe that the providence of God has led to the preparation of most excellent material with which to do gospel missionary work this winter.

The Capital and Labor number of *The Signs of the Times* is most timely and appropriate. The present conflict between labor and capital is more than serious; it is truly perilous. The thoroughly organized and powerful forces on each side of this struggle are preparing for a decisive battle of some sort. Just what form the conflict may take, and how terrible the results may be, few enlisted in the conflict fully realize. It is surely one of the plainest signs of the closing hours of human history. It will be from this standpoint that our missionary paper, *The Signs of the Times*, will present the question.

The special number will be ready in a few days. Thousands of copies are being ordered by conferences. We earnestly hope a million copies of this number will be sold.

This great campaign will be opened by a two days' missionary convention in all our churches, November 21 and 22. Special readings have been prepared, and will be sent to the officers of all the churches in time for the convention. The church officers should make much of this convention. Brethren, let us manifest real enthusiasm. I like some of the fiery, whole-souled zeal that I have seen in the Salvation Army in Australia. While we can not indorse all their plans, nor perhaps some features of their methods, we can certainly admire their great zeal and energy. They work as if they believed in what they are doing. We as a people *know* that we have the message of God for this hour. We *know* what he wants us to do, and how we should do it.

Brethren, we are too stiff and formal. We are too precise and fashionable. Let us unbend. Let us open the flue for the flame to pour out. Do you say that we want more fire before much flame can be seen? Granted. But opening the flues is one way to get the fire. We must do this, or our place will have to be filled with others who will be in earnest. Through the spirit of prophecy the Lord says this:—

Anything less than active, earnest service for the Master gives the lie to our profession of faith. . . . We are doing a work in the world, but we are not showing sufficient activity and zeal. If we were more in earnest, men would be convinced of the truth of our message. The tameness and monotony of our service for God repels many souls of a higher class, who need to see a deep, earnest, sanctified zeal. Legal religion will not answer for this age. . . . Those in the service of God must show animation and determination in the work of winning souls.—"Testimonies for the Church," Vol. VI, pages 417, 418.

There is *now* a sound of a going in the tops of the mulberry trees, and we must *now* bestir ourselves. Here are three steps we must deliberately and perseveringly take: first, read the Bible, the Testimonies, and the reports of missionaries, for zeal; second, pray for zeal; third, bend the will and all its energies in the line of zeal. This done, we shall be filled with zeal. O, may God roll away the reproach of our lukewarmness.

A. G. DANIELLS.

Note and Comment

SPIRITUALISM is fast assuming the garb of religion. At the recent convention of the National Association of Spiritualists, held in this city, a new ritual was adopted. Provision was made for the "ordination" of pastors or ministers, and a company of believers in Spiritualism was recognized as "a church." This will be seen by reading the following section from the new ritual:—

No pastor or minister shall be settled over a church or society without first having been formerly inducted into office by what has been known from the earliest ages of religious history as the service of ordination. No person can become a candidate for ordination until he has received a call to the pastorate of some church or society, or been appointed missionary by some State Spiritualist Association, incorporated as a religious body in the State in which it is located, or by the National Spiritualist Association of the United States of America. All persons who are candidates for pastorates or for missionary work must have been for at least three years in full fellowship with some Spiritualist church or society and for at least two years a licensee, commissioned by a State or the national association as a trial speaker. Pastors settled for less than one full calendar year shall be ineligible for ordination.

How long will it be before organized Spiritualism will be duly recognized as a branch of the Christian church? "When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near." Truly the end is near. Let us redeem the time.

SOME of the secular papers are speaking in no uncertain tones concerning the arbitrary demands of the labor unions, and their assumption of the right to dictate to everybody else, including the

State and national governments. The New York *Sun* calls attention to "two interesting propositions" put forward by the labor unions:—

Two significant positions have been taken by labor organizations in the year now approaching its final period. Certain bodies have forbidden their members to belong to the national guard, and have not hesitated to say that they were in favor of the disintegration of the State militia. Their declared reason for this was the employment of soldiers to put down strikes.

The second position is that taken by the [New York] elevated railway motormen, that an employer has no full right to determine the standard of efficiency for his employees. They themselves are to decide just what tests of physical fitness he may demand; and if he exceeds the limit, they are to quit work.

Brought together, these two propositions mean that the employee is the sole judge of his own ability to discharge his duties; that if the employer objects, the employee shall go on strike; and that if while on strike he resorts to lawless methods to prevent any other man from taking his place, there shall not be maintained by the State any force capable of preventing him from so doing.

It is easy to see that there is a significance in these propositions which may not be fully apprehended even by those who make them. The prophecies of the Scriptures are being fulfilled.

IN his "Washington News and Notes," contributed to a recent issue of the *United Presbyterian*, Rev. Wilbur F. Crafts devotes a paragraph to the postal service in the District of Columbia. He says:—

The city postmaster of the national capital, and probably other postmasters, has ordered that post-office banking, the registration of money letters, shall hereafter go forward on Sabbaths as on other days, apparently oblivious of the fact that recent scandals have shown that there is too little conscience already in the postal service, and that steps should be taken to increase rather than decrease it. To some of us it seems logical that those whom the government taught to break the fourth commandment should also break the eighth. But it is amazing that postal authorities should at this critical time take a step calculated to diminish conscience in the very men who handle the most valuable mail. From a one-hour opening of a few post-offices, with no carrier delivery anywhere, government Sabbath-breaking has gone steadily on for years, the carriers being first sent out with official mail in Washington, following which has come carrier delivery to hotels and Sunday papers, and, in Chicago, to Sunday theaters. As the Sunday mail introduced Sunday trains, Sunday papers, and Sunday traffic, it is logical to start a recovery by insisting that the government shall no longer use the mails as a battering ram to destroy this American Christian institution. London and Toronto prove that all Sabbath work in post-offices may be suspended. Let the labor unions and churches again, as in 1888, demand the entire cessation of Sabbath postal work.

Will the time ever come when intelligent men will cease to quote the fourth commandment as a basis of obligation for observing the first day of the week as the Sabbath? There is no more authority in the fourth commandment for Sunday-keeping than there is in the second commandment for image worship. It may be proper for Mr. Crafts to speak of Sunday as "this American . . . institution," but we must omit "Christian" from the phrase, and forever object to its being defended as a divine institution. We note also that Mr. Crafts is inviting the labor unions, against whose methods the secular press is emphatically protesting, to join with the churches to compel the observance of Sunday. When this is done, we may look for a revival of the times of persecution for the faith.

THE progress of temperance reform in the South, so far as it is indicated by the legal status of prohibition, is thus summarized by the New York *Sun*:—

That steady extension of the prohibitory system which has been going on in the South has reached North Carolina. The Raleigh Legislature has adopted a measure making optional in rural towns either total prohibition or the alternative of a dispensary on the South Carolina plan as a substitute for the barroom. There are ninety-seven counties in North Carolina, and sixty of these had already adopted prohibition before the passage of this measure.

Both Texas and Mississippi are now practically prohibition States. A pioneer in the movement was Georgia after the adoption of the dispensary system in South Carolina, and Florida and Arkansas were soon afterward added through the establishment of absolute prohibition in fifty counties of Alabama, thirty of Florida, and fifty of Arkansas.

The most remarkable thing in the temperance movement in the South is that it has been successful without the intervention or even the co-operation of any formally organized prohibition party there. The forces enlisted in the cause in the South are moral, social, and religious.

In Tennessee two thirds of the counties have adopted prohibition, and that State is the next on the program of the temperance men for "ransom from rum," as the agitation is called in the South.

In view of these facts, it is interesting to remember that the prohibitory law has been repealed in Vermont, and that at the last session of the Maine Legislature an effort was made to do the same thing in that State. Will the South yet lead the North in temperance sentiment?

A MAN in Chicago, Schoonmaker by name, promises that we shall soon be able to navigate the air with the ease and safety of birds; another in Merlin, Ore., a chemist and metallurgist, announces that he has discovered a way of making gold from slate.

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.

Comfort Ye My People

MRS. L. D. AVERY-STUTTLE

O COMFORT my people; their sorrows are deep;

For the sinners in Zion are idly asleep,
And the hypocrite mocks at the chosen of God,

While the voice of the scoffer is sounding abroad.

O comfort my people; and thus shall ye cry:

"Though, stricken by famine, a thousand shall die,

By the hand of Jehovah his own shall be fed,

Though the plague-stricken earth shall be strewn with her dead."

O comfort my people; my care will I prove,

I will watch o'er mine own with the tenderest love;

For the angels of God shall encompass their path,

And protect my beloved from the enemy's wrath.

O comfort my people; though dark be the sky,

The beloved of my soul shall not languish and die;

Though the waves of affliction in torrents may roll,

I will say to mine own, "It is well with thy soul."

Then comfort my people; the morning draws nigh

When the chariots of God shall descend from the sky,

And the trumpet shall sound o'er the universe broad,

And mine own shall ascend to the city of God.

A Personal Appeal to Every Believer*

MRS. E. G. WHITE

THERE are times when a distinct view is presented before me of the condition of the remnant church,—a condition of appalling indifference to the needs of a world perishing for lack of knowledge of the truth for this time. Then I have hours, and sometimes days, of intense anguish. Many to whom have been committed the saving truths of the third angel's message fail of realizing that the salvation of souls is dependent upon the consecration and activity of God's church. As grateful recipients of Heaven's blessings, believers are to diffuse the light of truth to every nation, kindred, tongue, and people. But many are using these blessings in the service of self. Their influence is no better than the influence of worldlings. O how my heart aches because Christ is put to shame by their unchristlike behavior! But after the agony is past, I feel like working

harder than ever to arouse them to put forth unselfish effort for the saving of their fellow men.

God has made his people stewards of his grace and truth, and how does he regard their neglect to impart these blessings to their fellow men? Let us suppose that a distant colony belonging to Great Britain is in great distress because of famine and threatened war. Multitudes are dying of starvation, and a powerful enemy is gathering on the frontier, threatening to hasten the work of death. The government at home opens its stores; public charity pours forth; relief flows through many channels. A fleet is freighted with the precious means of life, and is sent to the scene of suffering, accompanied by the prayers of those whose hearts are stirred to help. And for a time the fleet sails directly for its destination. But having lost sight of land, the ardor of those entrusted with the work of carrying food to the starving sufferers, abates. Though engaged in a work that makes them co-laborers with the angels, they lose the good impressions with which they started forth. Through evil counselors temptation enters.

A group of islands lies in their course, and though far short of their destination, they decide to call. The temptation that has already entered grows stronger. The selfish spirit of gain takes possession of their minds. Mercantile advantages present themselves. Those in charge of the fleet are prevailed on to remain on the islands. Their original purpose of mercy fades from their sight. They forget the starving people to whom they were sent. The stores entrusted to them are used for their own benefit. The means of benevolence is diverted into channels of selfishness. They barter the means of life for selfish gain, and leave their fellow beings to die. The cries of the perishing ascend to heaven, and the Lord writes in his record the tale of robbery.

Think of the horror of human beings dying because those placed in charge of the means of relief proved unfaithful to their trust! It is difficult for us to realize that man could be guilty of so terrible a sin. Yet I am instructed to say to you, my brother, my sister, that Christians are daily repeating this sin.

In Eden, man fell from his high estate, and through transgression became subject to death. It was seen in heaven that human beings were perishing, and the compassion of God was stirred. At infinite cost he devised a means of relief. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There was no hope for the transgressor except through Christ. God saw that "there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him."

The Lord chose a people, and made them the depositaries of his truth. It was his purpose that by the revelation of his character through Israel men should

be drawn unto him. To all the world the gospel invitation was to be given. Through the teaching of the sacrificial service, Christ was to be uplifted before the nations, and all who would look unto him should live.

But Israel did not fulfil God's purpose. They forgot God, and lost sight of their high privilege as his representatives. The blessings they had received brought no blessing to the world. All their advantages were appropriated for their own glorification. They robbed God of the service he required of them, and they robbed their fellow men of religious guidance and a holy example.

God finally sent his Son to reveal to men the character of the Unseen. Christ came and lived on this earth a life of obedience to God's law. He gave his precious life to save the world, and made his servants his stewards in trust. With the gift of Christ all the treasures of heaven were given to man. The church was freighted with the food of heaven for starving souls. This was the treasure that the people of God were commissioned to carry to the world. They were faithfully to perform their duty, continuing their work until the message of mercy had encircled the world.

Christ ascended to heaven, and sent his Holy Spirit to give power to the work of his disciples. Thousands were converted in a day. In a single generation the gospel was carried to every nation under heaven. But little by little a change came. The church lost her first love. She became selfish and ease-loving. The spirit of worldliness was cherished. The enemy cast his spell upon those to whom God had given light for a world in darkness,—light which should have shone forth in good works. The world was robbed of the blessings that God desired men to receive.

Is not the same thing repeated in this generation? Many in our day are keeping back that which the Lord has entrusted to them for the salvation of a world unwarned, unsaved. In the Word of God an angel is represented as flying in the midst of heaven, "having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water."

The message of Revelation 14 is the message that we are to bear to the world. It is the bread of life for these last days. Millions of human beings are perishing in ignorance and iniquity. But many of those to whom God has committed the stores of life look upon these souls with indifference. Many forget that to them has been entrusted the bread of life for those starving for salvation.

O for consecrated Christians, for Christlike consistency, for the faith that works by love and purifies the soul! May God help us to repent, and change our sluggish movements into consecrated activity. May he help us to show by our

* In view of the missionary convention to be held by all our churches on Sabbath and Sunday, November 21 and 22, we regard this appeal as especially timely.—Ed.

words and works that we make the burden of perishing souls our own.

Let us be thankful every moment for God's forbearance with our tardy, unbelieving movements. Instead of flattering ourselves with the thought of what we have done, after doing just a little, we are to labor still more earnestly. We are not to cease our efforts or relax our vigilance. Never is our zeal to grow less. Our spiritual life must be daily revived by the stream that makes glad the city of our God. We must be always on the watch for opportunities to use for God the talents that he has given us.

I appeal to our church-members to use for God the powers that he has given them. Wherever there is true conversion, there is a reformation, a consecration to God. Every one who with genuine faith believes in Christ enters into his service. Our faith must now be a faith that is constantly increasing. God's people are no longer to sit at their ease, waiting for an opening, when it is their duty to make an opening and then go to work.

Let every believer ask himself, "What can I do to proclaim the third angel's message?" Christ came to this world to give this message to his servant to give to the churches. It is to be proclaimed to every nation and kindred and tongue and people. How are we to give it? The distribution of our literature is one means by which the message is to be proclaimed. Let every believer scatter broadcast tracts and leaflets and books containing the message for this time. We need colporteurs, who will go forth to circulate our publications everywhere.

Those who labor for souls need to remember that they are pledged to co-operate with Christ, to obey his directions, to follow his guidance. Every hour they are to ask for and receive power from on high. They are to cherish a constant sense of the Saviour's love, of his efficiency, his watchfulness, his tenderness. They are to look to him as the Shepherd and Bishop of their souls. Then they will have the sympathy and support of the heavenly angels. Christ will be their joy and crown of rejoicing. Their hearts will be controlled by the Holy Spirit, and they will go forth clothed with holy zeal. Their efforts will be accompanied with a power proportionate to the importance of the message they proclaim.

Our Message

W. S. CRUZAN

THE message that has been given to this people to be given to the world, is a definite and distinct message, and God is now calling upon us to prepare ourselves for the final effort—the closing of the gospel work to the world. To me it is a very solemn thought that soon the offer of grace and mercy which has been extended to this world ever since sin entered the fair domain of God, is to be withdrawn. The people of this world who have been neglecting and slighting this offer of grace and mercy will soon realize that it is too late to begin the

work of character building for eternity. God in his great love to us has permitted us to hear and open our hearts to obey this glorious truth, and his desire is that in all our work there may appear the infinite character of God, and not the character of finite man. The great principles of his divine law must be wrought out in our characters, then "rays of light from the sanctuary above will attend the precious truth" we bear to the world.

This building of character for eternity is the most important work that has ever engaged the human mind, and is to be wrought out through divine power; and when thus wrought out, it will stand before the world presenting in our characters the principles of the throne of the living God.

The Lord is to purge us from every defilement of soul, then he can give to us such a measure of his Spirit as will qualify us to impart to others his saving power.

In every place the third angel's message must yet be carried. Its light must yet dawn upon every dark place of earth, which has not seen its radiance.

Our faces are to shine with the light of heaven as the third angel's message swells into a loud cry, and closes up with power and glory. Who is preparing for this?

True Heroism

D. T. BOURDEAU

TRUE heroism is a rare thing to-day, yet it does exist in our world at the present. If it did not, there would be no one in it battling with and overcoming sin, and walking in the progressive way of holiness leading from earth to heaven.

There is much that passes for heroism to-day that is unworthy of that name, because manifested in killing others through sinister motives, especially to build up self and obtain what the generality of mankind call fame. Shame on such a misapplication of terms that should be used for entirely different purposes, and with an entirely different sense attached to them.

O that men and women—the young, the middle-aged, and the aged—might attain unto that heroism which is seen in coping with and overcoming by faith in Jesus Christ, difficulties and obstacles designed by the enemy of God and man to keep them from living righteously in this present evil world; putting forth proper efforts in laboring for their salvation, and for that of those who are perishing in their sins! O that we all, by looking unto our mighty Captain and Saviour for grace and strength, might turn away from self and worldly fame, and fasten our minds on the glory of God, and on that fame and honor which come from God alone, and which will constitute a part of the reward of the humble overcomer!

Here is the battle-ground on which to seek for and obtain true heroism. Here, that courage and those deeds of valor are necessary, and are brought into requisition by heroes of faith, which those are

wholly ignorant of who are constantly aping after what the masses call heroism and fame; and who, continuing thus to do, show themselves to be the greatest cowards imaginable by refusing to step on this battle ground, and to engage in such conflicts with sin and Satan as such an act would involve.

But on this ground millions in the past have become heroes of faith, have overcome seemingly insurmountable obstacles, and have even turned defeats into victories. On this ground Noah, notwithstanding the scoffs and opposition of blind unbelief, preached and practised righteousness, and built an ark for the saving of himself and his family. On this ground the father of the faithful and believing raised his knife to sacrifice his dear and only son, but was not suffered to do this because God saw that he loved and feared him, and had learned the lesson of faith that he had been too slow to learn. On this ground Jacob wrestled with the Lord till he obtained the victory, received the divine blessing, and was called a prince of God. On this battle-ground many have become heroes of faith and patience, while suffering from pain and sickness and persecution; and on it myriads have triumphed in God, even in laying down their lives for his truth and the honor of his cause.

"All things work together for good to them that love God" (Rom. 8:28), and by faith we may under all circumstances honor God by true heroism, and obtain the victory through our Lord Jesus Christ.

The Rebellion of Korah

THE judgments visited upon the Israelites served for a time to restrain their murmuring and insubordination, but the spirit of rebellion was still in the heart, and eventually brought forth the bitterest fruits. The former rebellions had been mere popular tumults, arising from the sudden impulse of the excited multitude; but now a deep-laid conspiracy was formed, the result of a determined purpose to overthrow the authority of the leaders appointed by God himself.

Korah, the leading spirit in this movement, was a Levite, of the family of Kohath, and a cousin of Moses; he was a man of ability and influence. Though appointed to the service of the tabernacle, he had become dissatisfied with his position, and aspired to the dignity of the priesthood. The bestowal upon Aaron and his house of the priestly office, which had formerly devolved upon the first-born son of every family, had given rise to jealousy and dissatisfaction, and for some time Korah had been secretly opposing the authority of Moses and Aaron, though he had not ventured upon any open act of rebellion. He finally conceived the bold design of overthrowing both the civil and the religious authority. He did not fail to find sympathizers. Close to the tents of Korah and the Kohathites, on the south side of the tabernacle, was the encampment of the tribe of Reuben, the tents of Dathan and Abiram, two princes of this tribe, being

near that of Korah. These princes readily joined in his ambitious schemes. Being descendants from the eldest son of Jacob, they claimed that the civil authority belonged to them, and they determined to divide with Korah the honors of the priesthood.

The state of feeling among the people favored the designs of Korah. In the bitterness of their disappointment, their former doubts, jealousy, and hatred had returned, and again their complaints were directed against their patient leader. The Israelites were continually losing sight of the fact that they were under divine guidance. They forgot that the Angel of the covenant was their invisible leader, that, veiled by the cloudy pillar, the presence of Christ went before them, and that from him Moses received all his directions.

They were unwilling to submit to the terrible sentence that they must all die in the wilderness, and hence they were ready to seize upon every pretext for believing that it was not God but Moses who was leading them, and who had pronounced their doom. The best efforts of the meekest man upon the earth could not quell the insubordination of this people; and although the marks of God's displeasure at their former perverseness were still before them in their broken ranks and missing numbers, they did not take the lesson to heart. Again they were overcome by temptation.

The humble shepherd's life of Moses had been far more peaceful and happy than his present position as leader of that vast assembly of turbulent spirits. Yet Moses dared not choose. In place of a shepherd's crook a rod of power had been given him, which he could not lay down until God should release him.

He who reads the secrets of all hearts had marked the purposes of Korah and his companions, and had given his people such warning and instruction as might have enabled them to escape the deception of these designing men. They had seen the judgment of God fall upon Miriam because of her jealousy and complaints against Moses. The Lord had declared that Moses was greater than a prophet. "With him will I speak mouth to mouth." "Wherefore, then," he added, "were ye not afraid to speak against my servant Moses?" These instructions were not intended for Aaron and Miriam alone, but for all Israel.

Korah and his fellow conspirators were men who had been favored with special manifestations of God's power and greatness. They were of the number who went up with Moses into the mount and beheld the divine glory. But since that time a change had come. A temptation, slight at first, had been harbored, and had strengthened as it was encouraged, until their minds were controlled by Satan, and they ventured upon their work of disaffection. Professing great interest in the prosperity of the people, they first whispered their discontent to one another, and then to leading men of Israel. Their insinuations were so readily received that they ventured still further, and at last they really

believed themselves to be actuated by zeal for God.

They were successful in alienating two hundred and fifty princes, men of renown in the congregation. With these strong and influential supporters they felt confident of making a radical change in the government, and greatly improving upon the administration of Moses and Aaron.

Jealousy had given rise to envy, and envy to rebellion. They had discussed the question of the right of Moses to so great authority and honor, until they had come to regard him as occupying a very enviable position, which any of them could fill as well as he. And they deceived themselves and one another into thinking that Moses and Aaron had themselves assumed the positions they held. The discontented ones said that these leaders had exalted themselves above the congregation of the Lord, in taking upon them the priesthood and government, but their house was not entitled to distinction above others in Israel; they were no more holy than the people, and it should be enough for them to be on a level with their brethren, who were equally favored with God's special presence and protection.

The next work of the conspirators was with the people. To those who are in the wrong, and deserving of reproof, there is nothing more pleasing than to receive sympathy and praise. And thus Korah and his associates gained the attention and enlisted the support of the congregation. The charge that the murmurings of the people had brought upon them the wrath of God, was declared to be a mistake. They said that the congregation were not at fault, since they desired nothing more than their rights; but that Moses was an overbearing ruler; that he had reproved the people as sinners, when they were a holy people, and the Lord was among them.

Korah reviewed the history of their travels through the wilderness, where they had been brought into strait places, and many had perished because of their murmuring and disobedience. His hearers thought they saw clearly that their troubles might have been prevented if Moses had pursued a different course. They decided that all their disasters were chargeable to him, and that their exclusion from Canaan was in consequence of the mismanagement of Moses and Aaron; that if Korah would be their leader, and would encourage them by dwelling upon their good deeds instead of reproving their sins, they would have a very peaceful, prosperous journey; instead of wandering to and fro in the wilderness, they would proceed directly to the promised land.

In this work of disaffection there was greater union and harmony among the discordant elements of the congregation than had ever before existed. Korah's success with the people increased his confidence, and confirmed him in his belief that the usurpation of authority by Moses, if unchecked, would be fatal to the liberties of Israel; he also claimed that God had opened the matter to him,

and had authorized him to make a change in the government before it should be too late. But many were not ready to accept Korah's accusations against Moses. The memory of his patient, self-sacrificing labors came up before them, and conscience was disturbed. It was therefore necessary to assign some selfish motive for his deep interest for Israel; and the old charge was reiterated, that he had led them out to perish in the wilderness, that he might seize upon their possessions.

For a time this work was carried on secretly. As soon, however, as the movement had gained sufficient strength to warrant an open rupture, Korah appeared at the head of the faction, and publicly accused Moses and Aaron of usurping authority which Korah and his associates were equally entitled to share. It was charged, further, that the people had been deprived of their liberty and independence. "Ye take too much upon you," said the conspirators, "seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?"

Moses had not suspected this deep-laid plot, and when its terrible significance burst upon him, he fell upon his face in silent appeal to God. He arose sorrowful indeed, but calm and strong. Divine guidance had been granted him. "Even to-morrow," he said, "the Lord will show who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him." The test was to be deferred until the morrow, that all might have time for reflection. Then those who aspired to the priesthood were to come each with a censer, and offer incense at the tabernacle in the presence of the congregation. The law was very explicit that only those who had been ordained to the sacred office should minister in the sanctuary. And even the priests, Nadab and Abihu, had been destroyed for venturing to offer "strange fire," in disregard of a divine command. Yet Moses challenged his accusers, if they dared enter upon so perilous an appeal, to refer the matter to God.

Singling out Korah and his fellow Levites, Moses said, "Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and all thy brethren the sons of Levi with thee; and seek ye the priesthood also? for which cause both thou and all thy company are gathered together against the Lord. And what is Aaron, that ye murmur against him?"

Dathan and Abiram had not taken so bold a stand as had Korah; and Moses, hoping that they might have been drawn into the conspiracy without having become wholly corrupted, summoned them to appear before him, that he might hear their charges against him. But they

would not come, and they insolently refused to acknowledge his authority. Their reply, uttered in the hearing of the congregation, was, "Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards; wilt thou put out the eyes of these men? We will not come up."

Thus they applied to the scene of their bondage the very language in which the Lord had described the promised inheritance. They accused Moses of pretending to act under divine guidance, as a means of establishing his authority; and they declared that they would no longer submit to be led about like blind men, now toward Canaan, and now toward the wilderness, as best suited his ambitious designs. Thus he who had been as a tender father, a patient shepherd, was represented in the blackest character of a tyrant and usurper. The exclusion from Canaan, in punishment of their own sins, was charged upon him.

It was evident that the sympathies of the people were with the disaffected party; but Moses made no effort at self-vindication. He solemnly appealed to God, in the presence of the congregation, as a witness to the purity of his motives and the uprightness of his conduct, and implored him to be his judge.

On the morrow, the two hundred and fifty princes, with Korah at their head, presented themselves, with their censers. They were brought into the court of the tabernacle, while the people gathered without, to await the result. It was not Moses who assembled the congregation to behold the defeat of Korah and his company, but the rebels, in their blind presumption, had called them together to witness their victory. A large part of the congregation openly sided with Korah, whose hopes were high of carrying his point against Aaron.

As they were thus assembled before God, "the glory of the Lord appeared unto all the congregation." The divine warning was communicated to Moses and Aaron, "Separate yourselves from among this congregation, that I may consume them in a moment." But they fell upon their faces, with the prayer, "O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?"

Korah had withdrawn from the assembly, to join Dathan and Abiram, when Moses, accompanied by the seventy elders, went down with a last warning to the men who had refused to come to him. The multitudes followed, and before delivering his message, Moses, by divine direction, bade the people, "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." The warning was obeyed, for an apprehension of impending judgment rested upon all. The chief rebels saw themselves abandoned by those whom they had deceived, but their hardihood was un-

shaken. They stood with their families in the door of their tents, as if in defiance of the divine warning.

In the name of the God of Israel, Moses now declared, in the hearing of the congregation: "Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertaineth unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord."

The eyes of all Israel were fixed upon Moses, as they stood, in terror and expectation, awaiting the event. As he ceased speaking, the solid earth parted, and the rebels went down alive into the pit, with all that pertained to them, and "they perished from among the congregation." The people fled, self-condemned as partakers in the sin.

But the judgments were not ended. Fire flashing from the cloud consumed the two hundred and fifty princes who had offered incense. These men, not being the first in rebellion, were not destroyed with the chief conspirators. They were permitted to see their end, and to have an opportunity for repentance; but their sympathies were with the rebels, and they shared their fate.

When Moses was entreating Israel to flee from the coming destruction, the divine judgment might even then have been stayed, if Korah and his company had repented and sought forgiveness. But their stubborn persistence sealed their doom. The entire congregation were sharers in their guilt, for all had, to a greater or less degree, sympathized with them. Yet God in his great mercy made a distinction between the leaders in rebellion and those whom they had led. The people who had permitted themselves to be deceived were still granted space for repentance. Overwhelming evidence had been given that they were wrong, and that Moses was right. The signal manifestation of God's power had removed all uncertainty.

Jesus, the Angel who went before the Hebrews, sought to save them from destruction. Forgiveness was lingering for them. The judgment of God had come very near, and appealed to them to repent. A special, irresistible interference from heaven had arrested their rebellion. Now, if they would respond to the interposition of God's providence, they might be saved. But while they fled from the judgments, through fear of destruction, their rebellion was not cured. They returned to their tents that night terrified, but not repentant.

They had been flattered by Korah and his company until they really believed themselves to be a very good people, and that they had been wronged and abused by Moses. Should they admit that Korah and his company were wrong, and Moses right, then they would be compelled to receive as the word of God the sentence

that they must die in the wilderness. They were not willing to submit to this, and they tried to believe that Moses had deceived them. They had fondly cherished the hope that a new order of things was about to be established, in which praise would be substituted for reproof, and ease for anxiety and conflict. The men who had perished had spoken flattering words, and had professed great interest and love for them, and the people concluded that Korah and his companions must have been good men, and that Moses had by some means been the cause of their destruction.

It is hardly possible for men to offer greater insult to God than to despise and reject the instrumentalities he would use for their salvation. The Israelites had not only done this, but had purposed to put both Moses and Aaron to death. Yet they did not realize the necessity of seeking pardon of God for their grievous sin. That night of probation was not passed in repentance and confession, but in devising some way to resist the evidences which showed them to be the greatest of sinners. They still cherished hatred of the men of God's appointment, and braced themselves to resist their authority. Satan was at hand to pervert their judgment, and lead them blindfold to destruction.

All Israel had fled in alarm at the cry of the doomed sinners who went down into the pit, for they said, "Lest the earth swallow us up also." "But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." And they were about to proceed to violence against their faithful, self-sacrificing leaders.

A manifestation of the divine glory was seen in the cloud above the tabernacle, and a voice from the cloud spoke to Moses and Aaron, "Get you up from among this congregation, that I may consume them as in a moment."

The guilt of sin did not rest upon Moses, and hence he did not fear, and did not hasten away and leave the congregation to perish. Moses lingered, in this fearful crisis manifesting the true shepherd's interest for the flock of his care. He pleaded that the wrath of God might not utterly destroy the people of his choice. By his intercession he stayed the arm of vengeance, that a full end might not be made of disobedient, rebellious Israel.

But the minister of wrath had gone forth; the plague was doing its work of death. By his brother's direction, Aaron took a censer, and hastened into the midst of the congregation to "make an atonement for them." "And he stood between the dead and the living." As the smoke of the incense ascended, the prayers of Moses in the tabernacle went up to God; and the plague was stayed; but not until fourteen thousand of Israel lay dead, an evidence of the guilt of murmuring and rebellion.

But further evidence was given that the priesthood had been established in the family of Aaron. By divine direction

each tribe prepared a rod, and wrote upon it the name of the tribe. The name of Aaron was upon that of Levi. The rods were laid up in the tabernacle, "before the testimony." The blossoming of any rod was to be a token that the Lord had chosen that tribe for the priesthood. On the morrow, "behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms and yielded almonds." It was shown to the people, and afterward laid up in the tabernacle as a witness to succeeding generations. This miracle effectually settled the question of the priesthood.

It was now fully established that Moses and Aaron had spoken by divine authority; and the people were compelled to believe the unwelcome truth that they were to die in the wilderness. "Behold," they exclaimed, "we die, we perish, we all perish." They confessed that they had sinned in rebelling against their leaders, and that Korah and his company had suffered from the just judgment of God.

In the rebellion of Korah is seen the working out, upon a narrower stage, of the same spirit that led to the rebellion of Satan in heaven. It was pride and ambition that prompted Lucifer to complain of the government of God, and to seek the overthrow of the order which had been established in heaven. Since his fall it has been his object to infuse the same spirit of envy and discontent, the same ambition for position and honor, into the minds of men. He thus worked upon the minds of Korah, Dathan, and Abiram, to arouse the desire for self-exaltation, and excite envy, distrust, and rebellion. Satan caused them to reject God as their leader, by rejecting the men of God's appointment. Yet while in their murmuring against Moses and Aaron they blasphemed God, they were so deluded as to think themselves righteous, and to regard those who had faithfully reproved their sins as actuated by Satan.

Do not the same evils still exist that lay at the foundation of Korah's ruin? Pride and ambition are wide-spread; and when these are cherished, they open the door to envy, and a striving for supremacy; the soul is alienated from God, and unconsciously drawn into the ranks of Satan. Like Korah and his companions, many, even of the professed followers of Christ, are thinking, planning, and working so eagerly for self-exaltation, that in order to gain the sympathy and support of the people, they are ready to pervert the truth, falsifying and misrepresenting the Lord's servants, and even charging them with the base and selfish motives that inspire their own hearts. By persistently reiterating falsehood, and that against all evidence, they at last come to believe it to be truth. While endeavoring to destroy the confidence of the people in the men of God's appointment, they really believe that they are engaged in a good work, verily doing God service.

The Hebrews were not willing to submit to the directions and restrictions of the Lord. They were restless under re-

straint, and unwilling to receive reproof. This was the secret of their murmuring against Moses. Had they been left free to do as they pleased, there would have been fewer complaints against their leader. All through the history of the church, God's servants have had the same spirit to meet.

It is by sinful indulgence that men give Satan access to their minds, and they go from one stage of wickedness to another. The rejection of light darkens the mind and hardens the heart, so that it is easier for them to take the next step in sin, and to reject still clearer light, until at last their habits of wrongdoing become fixed. Sin ceases to appear sinful to them. He who faithfully preaches God's word, thereby condemning their sins, too often incurs their hatred. Unwilling to endure the pain and sacrifice necessary to reform, they turn upon the Lord's servant, and denounce his reproofs as uncalled for and severe. Like Korah, they declare that the people are not at fault; it is the re-prover that causes all the trouble. And soothing their consciences with this deception, the jealous and disaffected combine to sow discord in the church, and weaken the hands of those who would build it up.

Every advance made by those whom God has called to lead in his work, has excited suspicion; every act has been misrepresented by the jealous and fault-finding. Thus it was in the time of Luther, of the Wesleys and other reformers. Thus it is to-day.

Korah would not have taken the course he did had he known that all the directions and reproofs communicated to Israel were from God. But he might have known this. God had given overwhelming evidence that he was leading Israel. But Korah and his companions rejected light until they became so blinded that the most striking manifestations of his power were not sufficient to convince them; they attributed them all to human or satanic agency. The same thing was done by the people, who the day after the destruction of Korah and his company came to Moses and Aaron, saying, "Ye have killed the people of the Lord." Notwithstanding they had had the most convincing evidence of God's displeasure at their course, in the destruction of the men who had deceived them, they dared to attribute his judgments to Satan, declaring that through the power of the evil one, Moses and Aaron had caused the death of good and holy men. It was this act that sealed their doom. They had committed the sin against the Holy Spirit, a sin by which man's heart is effectually hardened against the influence of divine grace. "Whosoever speaketh a word against the Son of man," said Christ, "it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him." These words were spoken by our Saviour when the gracious works which he had performed through the power of God were attributed by the Jews to Beelzebub. It is through the agency of the Holy Spirit that God communicated with

man; and those who deliberately reject this agency as satanic, have cut off the channel of communication between the soul and Heaven.

God works by the manifestation of his Spirit to reprove and convict the sinner; and if the Spirit's work is finally rejected, there is no more that God can do for the soul. The last resource of divine mercy has been employed. The transgressor has cut himself off from God; and sin has no remedy to cure itself. There is no reserved power by which God can work to convict and convert the sinner. "Let him alone," is the divine command. Then "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—*"Patriarchs and Prophets,"* pages 395-405.

"Be not Afraid"

J. O. CORLISS

THE night was dark and stormy. The disciples were struggling hard to row their boat to land over the crests of angry waves, but without success. They were evidently well-nigh exhausted by their efforts, and about ready to let their craft drive before the blast, when their eyes caught sight of an object which nearly paralyzed them with fear. So highly were their nerves wrought upon, indeed, by the sight of what they supposed a wicked spirit, that they cried out in distress.

But the object they beheld was the Lord Jesus himself, coming to their assistance, walking on the water. Seeing the plight of the disciples, he spoke to them in familiar tones: "Be of good cheer: it is I; be not afraid." At this the disciples were no longer fearful, but were glad to receive their Lord into the boat where they were. Mark 6: 48-51.

How many times this experience or a similar one is lived over in this age of the world. When the Lord is near, and for the very purpose of helping, men forget his power and willingness to support them, and so are fearful for the future. Their fear, too, often brings torment to them, because most men are naturally cowards. Nothing has ever come into their lives to take the place of the fears of childhood. Many little ones are so fearful of meeting adverse circumstances that they can not be induced to stay alone in the darkness, to say nothing of being asked to go on an important errand alone amid the shades of night, at which some tremble from head to foot, and even cry out for fear.

It is the continuation of this fear in men which makes them hesitate to walk in the path of duty which the Word of God reveals. Some tremble under the cross, fearing they will want some good thing, which will be denied them. Others feel afraid of what their many acquaintances will say or do against them. To the first class of fearful ones the Lord says: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what

ye shall put on. . . . Your Heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:25-33. To the second class, he says: "Fear not them which kill the body, but are not able to kill the soul. . . . Are not two sparrows sold for a farthing [one half of a cent]? and one of them shall not fall on the ground without your Father. . . . Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Matt. 10:28-32.

So while "fear hath torment," "perfect love casteth out fear." 1 John 4:18. Faith in God's care and love *for us*, begets true love and confiding trust *in us*. Verse 19. It matters not to us then whether we are in the light of day or in the darkness of night, because we know that he "ever liveth to make intercession" for us. Heb. 7:25. This thought is so well illustrated by the simply expressed faith of a certain little girl that we can not forbear mentioning it. As is natural with children, she was a little afraid in the dark. But when the lights of the house were extinguished, she, looking out, saw the moon, and asked her mother if that was God's light. Upon being answered in the affirmative, she asked: "Will God blow out his light, and go to sleep, too?" "No, child," replied the mother, "God's lights are always burning." "Well, then," said the simple-hearted child, "while God's awake, I'm not afraid."

Childlike as this may seem, there is a thread of simple, yet strong faith in it that many older people would do well to possess.

Should Seventh-Day Adventists Sell Tobacco?

W. A. COLCORD

IN the apostles' day, tobacco using was not spoken against for the reason that tobacco was not then known. Paul wrote against the use of spirituous liquors, and said that no drunkard could enter heaven, because the manufacture and indulgence in alcoholic drinks were prevalent sins in his day; but he said nothing against the tobacco habit, because neither the habit nor the plant were known at that time.

From the first, both tobacco using and liquor drinking have been excluded from our ranks. We have not knowingly received any one into the church who indulged in either. But the selling of these harmful indulgences has not, as a rule, been made a test of admission into the church or of church fellowship; for the simple reason that it seemed a foregone conclusion that if we were not to use them ourselves, we surely would not be instrumental in helping others to use them, and because in the past we have had but few if any applications for membership from either saloonists or tobaccoists, or cases where those already members desired to enter the business of

selling either liquor or tobacco. No believer was supposed to handle, or desire to handle, or sell, what he would not himself use, and what he knew he would not be allowed to use and remain in the church.

But of late this question has come up. Some, even among Seventh-day Adventists, have, for the sake of trade, put in a stock of tobacco into their stores, and sold this poisonous, soul-and-body-destroying narcotic. A brother opening up a store just across the road from one of our largest churches in Australia, and at the very headquarters of our educational work there, did this. The same we learn is being done also in some places in America.

We therefore face a condition and not a theory in this thing. What position shall we take in this matter? From numerous examples in the Bible, such as that recorded in the fifteenth chapter of Acts, we learn that we are to meet emergencies when they arise, and in all to be governed by Bible principles. The Bible teaches that we are not to be partakers in other men's sins; that if in any way we sanction or encourage another in a wrong course, we are partakers in his evil deeds. It pronounces a curse upon the man who puts the bottle to his neighbor's lips, and warns us against placing a stumbling-block in another's way. 1 Tim. 5:22; 2 John 9-11; Hab. 2:15; Rom. 14:13; Heb. 12:13.

Christian temperance is a part of the third angel's message. Inasmuch as the indulgence in either liquor or tobacco is contrary to the principles of Christian temperance, to sell either of these, and thus encourage others in the use of them, must, therefore, be inconsistent with the profession of the third angel's message. In some respects the one who sells these things is worse than the one who uses them; for while the user injures only himself, the seller injures many.

We can not afford to lower the standard of truth at this late day. If Seventh-day Adventists can consistently be tobaccoists, they can also be saloonists; for tobacco using and liquor drinking are twin evils. Unless we are ready to approve of the liquor traffic being carried on in our ranks, we must disapprove of the handling and sale of tobacco on the part of any of our people; for the one is only a step to the other. Any one violating this plain principle of Christian conduct should carefully consider what is involved in his acts, and if he persists in the trade, he should be kindly and faithfully labored with.

Following a Suggestion

M. BESSIE DE GRAW

ALL great movements have resulted from following what was at first a mere suggestion. God thinks thoughts toward men, and fortunate is that man whose ears are keen enough to catch those divine thoughts. Comparatively few men are so fortunate, but all great ideas come as a result of the recognition of such thoughts by some mind while all the rest of the world is apparently asleep. It

was the ability to think the thoughts of God after him that made King David of ancient Israel a mighty man. One thought which found lodgment in his brain was that a house of worship should be built for his God. And although David was not permitted fully to develop the idea, he was blessed for even harboring it, and his posterity was still more blessed because he harbored it.

But King David is not the only man who has had a "listening ear" for God's thoughts. And the building of a temple is not the only thought God has sent earthward. That magnificent temple reared three thousand years ago is but a type of a more enduring temple with which we have to do, and for the building of which we are held responsible.

"Know ye not that your body is the temple?" The work of education is temple building. Some temples are reared for, and dedicated to, the worship of false gods. Such education is false education. Other temples are fashioned for the indwelling of the Holy Spirit. This preparation is Christian education.

The temple builders are called teachers, and Christian teachers have much careful work to do. The pattern for their building is in heaven. "See . . . that thou make all things," says the Master Mechanic, "according to the pattern showed to thee in the mount."

True principles of education are made known in the Word of God. They can be understood only by those whose ears are attuned to hear divinely spoken thoughts. It was the ability to hear that made Christ so great a teacher, such a true character-builder. "I do always those things that please him." "I do nothing of myself; but as my Father hath taught me, I speak."

So must every Christian teacher live and work. With one ear he hears the world's needs; with the other he listens to his Father's commands. This is Christian education. And every student under such a teacher assumes the same attitude. He becomes a living temple, an active missionary.

One of the suggestions which every Christian teacher has the privilege of hearing and following may be worded thus: Children should be trained in the country; they should be so trained that they will flee from the city and seek the simplicity of country life.

Have all our teachers heard this suggestion? It is abroad in the world. It is an idea worth developing. Moreover, it is an idea now being developed, and is destined to make famous those schools which build upon it.

Manual training, properly correlated with mental and physical training, gives the ideal education. This is one of the problems of the day. The development of the idea is equally applicable in the elementary, the intermediate, and the training school. Are you acting upon the suggestion?

To become like Christ is the only thing in the world worth caring for.—*Drummond*.

THE WORLD-WIDE FIELD

The German Union Conference

L. R. CONRADI

(Concluded)

THE empire of Austria-Hungary contains about forty-seven millions of people. The field is polyglotte, and quite strongly Catholic. It is but a short time since we entered upon work here.

HUNGARIAN MISSION.—We have divided Austria-Hungary into two mission fields; most of the work has been done in the Hungarian portion, which contains nearly twenty-one million inhabitants, of whom about four millions are Protestants. There are now one hundred and forty-two members in this field, among whom are represented the Hungarian, the German, the Servian, and the Rumanian nationalities. Their addition last year was thirty-three. We now have one ordained minister in the country, and will have six Bible workers, but some of these have just come from the school in Friedensau, and are rather inexperienced. Last year's income was six hundred and ten dollars in tithe, and the German Union must assist the field financially.

AUSTRIAN MISSION.—Here are twenty-six millions of people. Thus far we have but one company. It is located in the Bohemian city of Prague, and contains twenty members. Last year Vienna was entered, and one Sabbath-keeper has been brought in there. Another interest is springing up near the German border, and several have been baptized. This year we have placed four Bible workers in the field, besides the ordained minister who is in charge. Last year's tithe was only one hundred and thirty-six dollars, so that the union has to carry this large field entirely.

BALKAN MISSION.—This field contains the countries of Rumania, Bulgaria, Servia, and Montenegro, the so-called political storm-center of Europe. Thus far we have attempted no work in Servia and Montenegro. Our chief effort has been put forth in Rumania. Last year a church was established in the capital, Bucharest. We also have churches among the German colonists on the Black Sea. The total population of this field is twelve million five hundred thousand. Our membership is eighty-five. Last year's growth was seven, and the tithe was one hundred and twenty-seven dollars. This sum is inadequate to carry the workers there (two ordained ministers and two other workers), so that the German Union helps liberally with mission funds.

HOLLAND MISSION.—In point of membership, this is the smallest field in the German Union Conference. Included in this field is the country of Holland, with about five and one-quarter millions of people, and the northern or Flemish part of Belgium; with three and one-half mil-

lions, so that in the entire field there are nearly nine million souls.

Thus far our work has been confined to Holland. Before the falling off in Holland, which took place in the spring of 1902, there were two hundred and forty members here, but one year ago there were only thirty-seven left. The field is now recovering, and its membership is fifty-nine; last quarter fifteen were added, and the tithe was eighty dollars. We now sustain one ordained minister and four other laborers here, and as the income is so small, of course the union must liberally assist with funds. Elder Klingbeil, who has fully united with us again, will open up the work in Flemish Belgium. On my way from Switzerland to the North England Conference, I passed through Brussels and Antwerp, for the purpose of becoming better acquainted with the situation there. Brussels has a population of three hundred and seventy-four thousand, and is quite a fine city.

The common people here use the Flemish, while the more highly educated speak French. Antwerp, from which I took passage to England, is one of the chief continental ports; it has nearly three hundred thousand inhabitants. Flemish is the language spoken here. Belgium is almost entirely Catholic, but there are quite a number of Socialists and infidels.

The German Union Conference has these large mission fields to financier and man; thus it is carrying the work in by far the larger part of Europe, and more than half of Asia. In addition to this we have lately decided to enter a new field.

GERMAN EAST AFRICA.—This country is nearly twice as large as Germany itself, and has a population of six and one-half millions; about thirteen hundred of these are Europeans. The Lord has been opening up the way for us here in a wonderful manner. I had a personal interview with the governor last fall, and we now have his hearty personal invitation to come there; we have the written permission of the government to enter the field, purchase land for a mission, and enjoy the same rights and privileges that are accorded to all missionary societies. Of the nine societies now operating in the field, the Catholics seem to have quite a strong hold, and it is certainly high time that we step into this providential opening. The brethren in the German field have already donated two thousand dollars toward the opening of this mission, and in addition to this, the First-day offerings are to be kept sacred for this mission. During the first quarter, these offerings increased from one hundred dollars to about two hundred and fifty dollars. We expect that several workers will sail for East Africa this autumn. We certainly hope to have the

co-operation of all our brethren in the States, but we look especially to our German-American friends for help. Nothing will prompt to greater liberality or bring more blessing to the people of God, than to live for others—to extend the gospel to those who are sitting in darkness.

GERMAN UNION.—The actual situation at present is this: The four German conferences and the German-Swiss Conference, which contain only about three thousand Sabbath-keepers, are carrying on the work in their own fields for about sixty million people, and raised last year seven thousand dollars besides, for advancing the message among about two hundred millions more, who are found in the various mission fields of the German Union territory. The only assistance we receive is between two and three thousand dollars per annum, appropriated by the Mission Board. Nor should it be forgotten that the ship mission operating in the Hamburg harbor is also supported by the union.

God blesses us. Last quarter's report shows that there was an addition of four hundred and sixty-three in membership. This brings the total membership of the field up to 4,750. It should be remembered that not alone is the German Union benefited by this increase, for the American churches also reap some of the fruits of the labor here, as many of our brethren and sisters emigrate thither every year. Thus the German-American field can well afford to assist us with means, and now and then send us a good laborer, as they are actually increasing their membership through immigration.

The German Union tithe for 1902 was \$27,000, and our offerings were about \$4,000. For the first half of 1903, the tithe was \$15,000. God blesses the cheerful giver.

OUR INSTITUTIONS.—We have also seen God's blessing in our institutions. The publishing house in Hamburg has had quite a prosperous year. We printed 3,540,000 pages of books and tracts last year, and three quarters of a million of our periodicals. The book sales in the field amounted to \$39,149,—the highest they ever were. And yet it is only God's Spirit that is holding the winds. We have lately seen on what a slender thread our liberty to circulate these publications hangs. One complaint by a certain city council has been sufficient to cause the circulation of a list of twenty-two of our leading publications to be forbidden to our canvassers for the coming year. We now need God's blessing, and wisdom from on high, in our attempts to have this decree revoked. It is to go into effect Jan. 1, 1904.

The International Tract Society, as such, has a capital of about twenty-five thousand dollars. With this, it publishes works in fourteen different languages. This capital has been gained through the self-sacrifice of our laborers, and by a careful management of our income and expenses. Including the property, the publishing house now has a value of about fifty thousand dollars.

Our Friedensau institutions have also been blessed of God. We have over forty patients in the sanitarium; the business of the food factory is constantly growing; the school is becoming a mighty factor in educating much-needed workers. Of the one hundred ministers and Bible workers we now have, fully ninety per cent have been educated in this field; this holds true of the three hundred canvassers, nurses, and employees in our institutions. The value of such a school can scarcely be estimated, and yet all we have thus far is the dormitory, which cost, including the furnishing, about thirteen thousand dollars. The future dining room in the dormitory now serves as our schoolroom, accommodating about seventy students of various tongues and nationalities, and on the Sabbath this same room serves as a chapel for the students, the patients, and the employees of Friedensau. The room is not large enough to accommodate all. We have helped ourselves all we could, as we did not want to build any faster than the money was provided. The Friedensau property now represents a capital of about eighty-five thousand dollars; over forty thousand has been paid, and the rest of the money (save one mortgage of two thousand dollars held by the original owner) is covered by deposits of our own people. We have sold nearly six thousand copies of "Christ's Object Lessons," and the material fund for the second edition—an edition of eleven thousand—was collected before the books came from the publishers. As soon as we can sell these, we hope to build the much-needed chapel, which will accommodate about three hundred and fifty, with four schoolrooms below.

It has taken the grace of God to enable our people throughout the field not only to sustain the work in their home conferences, but also to assist the work in other lands through their gifts and offerings, and to assist in the upbuilding of these institutions. Our late camp-meeting in Friedensau revealed the spirit that actuates the people. They are becoming thoroughly united, and are determined to go forward notwithstanding great difficulties, through the grace of God pressing the battle unto victory, and carrying the gospel to the uttermost parts of the earth.

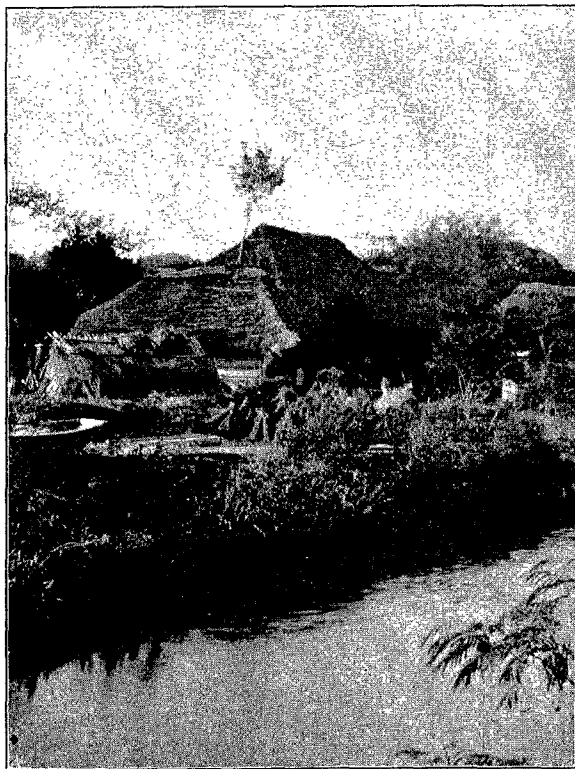
Knowing the cramped financial condition of the Mission Board, we have told our brethren that we would not ask them this year for the five thousand dollars which they voted for East Africa, with the understanding, however, that whatever comes in specially to this mission will be applied on this appropriation;

and we feel sure that there are those who will esteem it a privilege to help in the work in German East Africa, and the Mission Board will be glad to forward their gifts for this purpose. Let us all have a free and liberal spirit, and be of good courage. We are nearing the glad day of triumph.

A Missionary's Experiences in Japan

H. KUNIYA

For some time I had been planning to



JAPANESE THATCHED COTTAGES

make a trip to the southern part of the country to visit interested readers of our paper, and friends with whom I have been corresponding. So on the 18th of May I started from Tokyo, making several stops on my way to Kyoto, the former capital of Japan.

From here I went to Tamba district, some miles to the northwest, to visit a friend. But I found that he had become interested in mesmerism, so I could not interest him in Bible truth. However, I learned of a number of Christian families not far away. This section is near the north coast, and very mountainous, so is seldom visited by missionaries. All these Christians made me very welcome, and at several homes they bought a copy of each tract and pamphlet that I had. One man, a physician, was especially interested. He bought my remaining supply of reading-matter for distribution, and also made a donation in money. He entertained me at his home, and invited me to return and make his house my home as long as I could stay and labor for the people, even for a month or for six months. I shall surely try to return.

When I had been in Tamba only two days, I received a summons from the military authorities calling me to a two

weeks' drill at Sakura, several miles east of Tokyo. This was quite a disappointment, but I had to obey or be liable to arrest. So I returned in time to reach the barracks by June 1, the appointed time. I had served out my regular time in the army years ago, before accepting the truth; but the authorities still require occasional periods for drill for all who have been in the service.

The drill began on Monday, so I had several days before the first Sabbath. What I should do about keeping the Sabbath perplexed me somewhat. Finally I decided to tell the officer in charge about it, and request permission to keep the Sabbath. I walked past the guard at the gate, who made no attempt to stop me. At headquarters the officer received me very kindly, and asked what I wanted. Upon hearing my request, he said, "I thought that Christians kept Sunday." This opened the way to present the truth to him, not only about the Sabbath, but other truths as well. He seemed much interested; and before I left him, he gave me permission to remain off duty on the Sabbath, and requested me to send him a Japanese and a German Bible from Tokyo.

When Sabbath came, the other men missed me, and inquired why I was off duty. This gave me the opportunity to present the truth to them, and some seemed interested, while others mocked. I feel very thankful for the Lord's special blessing during this experience.

There are many people all over Japan who are interested to know the truth; but there are very few workers to carry it to them. The workers in the other denominations are inclined to crowd into the cities instead of searching out the interested ones in the country districts. Even isolated believers are often left without help or encouragement. It is my purpose to search out and help such ones, also those who have never heard the gospel.

The Experience of One Church

Six years ago conditions prevailed in Wichita, Kan., which made the continued existence of any institution, however free from internal embarrassment, more or less precarious. The First Presbyterian church of that city was burdened with a debt of many thousands of dollars, with no assets of any particular value. Our members, though heroic and generous, had personal obligations and responsibilities which taxed them almost beyond the limit of their endurance. These circumstances made the problem of a bare existence as a church organization and the maintenance of the stated services of the church a great question. Indeed, such an existence had not been financially sustained for some years previous, and in consequence a floating debt, rising higher and higher each year, threatened to submerge the church and extinguish the lighted candlestick, or cause its removal. When added to this we look out, not upon a fair harbor in which we anchor for a time until the storm be past, but

upon the frowning cliffs and rocks of a large bonded debt of eighteen thousand dollars, for which the church had absolutely nothing to show as value received, and with which it had apparently nothing to grapple, we begin to appreciate the situation.

At this time the Lord appeared to the church as truly as he appeared to Paul of old, and said what he said to Paul, "Arise, stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

At this time the doctrine was preached that Christ had conditioned his presence and his almighty power, the Holy Spirit, upon the practical willingness of his people to obey the great commission. One January Sabbath,—a bleak, cold, gloomy day,—the pastor crossed the threshold of the church with this conviction in his heart, that their salvation as a church, financially and in every other way, depended upon their taking the little meal they had in the barrel and the little oil in the cruse and undertaking to feed the starving millions of heathen lands. The pastor as he went along the aisles of the church to the session room that morning, seemed to hear whisperings from the sacred precincts of the empty pews and the galleries in the church. The import of those whisperings was that the pastor had gone mad, that he had lost his mental balance, that he was about to make a fool of himself. But within there was a voice heard at every step, "Lo, I am with you." And entering the session room, he looked into the faces of those godly elders whom he loved, and who loved him, and what he saw filled his eyes with tears. He turned his face to the wall to hide his tears, and there he saw the Son of God, and heard again the words, "Lo, I am with you." That morning he delivered his message to the congregation, the message of Christ's great commission to the church; and the Lord stood with him, and revealed himself to the people, and they saw the Lord Jesus, and that day they took for support a foreign missionary pastor. They closed that year with the floating debt removed, and the current expenses of the church met in full, a condition which the church had not enjoyed for ten years previous.

The next year they doubled their contributions for foreign missions, adding another missionary to the first one, also taking the support of a home mission-

ary; and that year they removed the bonded debt, and closed the year with all current expenses met, and money in the treasury. I repeat that the success of the church in this particular was due to the church taking Jesus Christ at his word, and going with him by faith to preach the gospel, first to the uttermost parts of the earth. Jesus verified his promise to be with the church. The foreign missionary program of the church for the past five years has cost it upward of ten thousand dollars, with which it is supporting and has supported three foreign missionaries, about thirty native pastors, and is just now taking the support of a fourth American foreign missionary. Her average contribution is now about four dollars a member.

Now, this is not the only thing which has awakened comment in the minds of some. The church, by reason of this vision of Jesus Christ which infatuated her as she saw in him a world Saviour and undertook to go with him unto the uttermost parts of the earth, has been able also in the last five years to bring an equal amount for home missions—upward of ten thousand dollars, and place it upon the altar of the Lord for preaching the gospel in this land.

And this is not yet the most astonishing result of our seeing Jesus Christ. So was the church wrought upon by the sight of Christ going to the uttermost parts of the earth, and asking his disciples to go with him, that she has been enabled out of what seemed her poverty to bring during the past five years about forty thousand dollars for preaching and establishing and maintaining the gospel in the city of Wichita. She is supporting now one of the largest plants doing business for God anywhere in the United States, with a pastor, an assistant pastor, two office assistants, a city missionary, a church of twelve hundred members,—about eight hundred of whom have united with the church in the past six years,—a mission church, three Bible schools, four young people's societies of Christian Endeavor, four ladies' societies, a men's department with a men's club, two boys' clubs, a girls' industrial school, a department for the study of the Bible in its institutional work, and a printing department, publishing thousands of pages of literature every year, and a missionary magazine.

This is the result of a true vision of Jesus Christ. We think sometimes that we see Jesus Christ when we do not see him. A true vision of Jesus Christ is to see him with his hands not only outstretched, but actually touching the unsaved with healing and saving power; with his face set toward the unsaved of the world, going to save the lost, seeking to save the lost. We do not see Jesus Christ always in the churches; we may get a glimpse of him, but if so, it is a glimpse of his back parts and not of his face. No man shall see God face to face, and live his old selfish life any longer. To see the face of Jesus Christ we must undertake to go with him to the uttermost parts of the earth, to give our lives, our all, to the preaching of the

gospel to every creature. We must know what it is to sacrifice for that for which he gave every drop of blood in his body, and that for which the Holy Spirit has been poured out upon all flesh, and is groaning to-day, making intercession for us.—*Rev. C. E. Bradt.*

Mission Notes

THE varied population of Hawaii makes it an interesting missionary field. The Orient has been pouring in its throngs until there are seventy thousand Japanese and thirty thousand Chinese. Besides these, there are Portuguese, Swiss, Danes, Norwegians, Belgians, Spaniards, French, Russians, Porto Ricans, and Africans, until twenty-three nationalities are counted—all needing the gospel.

ONE of the needs in New Guinea is industrial missions. Before their conversion the men engaged in war, while the little labor necessary for the production of food was left to the women. But now that war is abolished, the men are idle. The Christian who could go among these people and show them how to develop the resources of the country would open up an avenue that would mean the saving of many of the men. At present those engaged in commercial industry are largely traders, whose attitude is really antagonistic to Christianity.

THERE is no reason why the evangelization of this world should not be attempted and accomplished in our generation. If Ahasuerus could twice send out a proclamation to every subject in his vast kingdom, extending over five million square miles, and do it inside of a year, even with the slow "posts" of his day, what may not fifty million Protestants do, scattered from the rising to the setting sun, and from pole to pole, with the Bible translated into more than four hundred tongues; with steamships and railways that can carry us at from twenty to sixty miles an hour, and with all the new facilities for the work that make this the unique era of history? . . . The end of the age is drawing near. The earth is depopulated and repopulated thrice in a hundred years, and every second marks a birth and a death. Darkness and death are abroad, and we have the Light of life; a world-famine, and we have the Bread of life. God is calling, man is calling; the past is luminous with lessons, the future luminous with its possibilities. The church should dare great things for God, and hope greater things still from him! . . . As we confront this work, we need a new vision and revelation, both of opportunity and responsibility. If Christ is the light of the world, so is his church. The highest privilege of a believer is to receive, reflect, and transmit the glory of God as revealed in Christ through the gospel, which, practically, will never shine in the hearts of men except through believers as mirrors or transmitters of God's grace.—*A. T. Pierson.*

THE FIELD WORK

Barbados

BRIDGETOWN.—For several months after our arrival I made very little progress in the work. Everything was new and strange, and some time was spent in getting acquainted with the city, the people, and their customs and habits.

The change in diet and climate affected me physically; the excessive heat had a very depressing influence upon me, and resulted several times in severe illness, until I almost determined to return to the States. Still I did not feel like giving up the battle, unless I was forced to do so. Each time I would decide to try it a little longer. The result is that I am still here, and I am glad that I am here.

I have found many interested ones who were glad to take up a systematic study of the Word of God. As a result,

made a complete change in her life. Like many others, she expected to be saved *in* her sins, instead of from them. Her son is canvassing, and we hope he may develop into a useful worker.

Surely, there is no place on this earth where it takes more faith to accept present truth than here on this little spot of land in the great ocean. At the very best, it is almost impossible for the majority of the people to get enough of the plainest food to sustain life; and when one accepts the truth, it is with the knowledge that the struggle for a mere existence will be much more difficult. Although our little island is again free, after its long siege with smallpox and quarantine, the financial outlook is still dark, with no prospect of improvement.

Although in some respects this is an exceedingly difficult field to work, in

"Wan reaper in the harvest,
Let this thy strength sustain,
Each sheaf that fills the garner
Brings you eternal gain;
Then bear the cross with patience,
To fields of duty hie;
'Tis sweet to work for Jesus;—
There's resting by-and-by."

I feel that I can not be thankful enough that I have the exalted privilege of working with Jesus. We are of good courage, praying to be kept humble and where God can use us every moment. Pray for us and the work here.

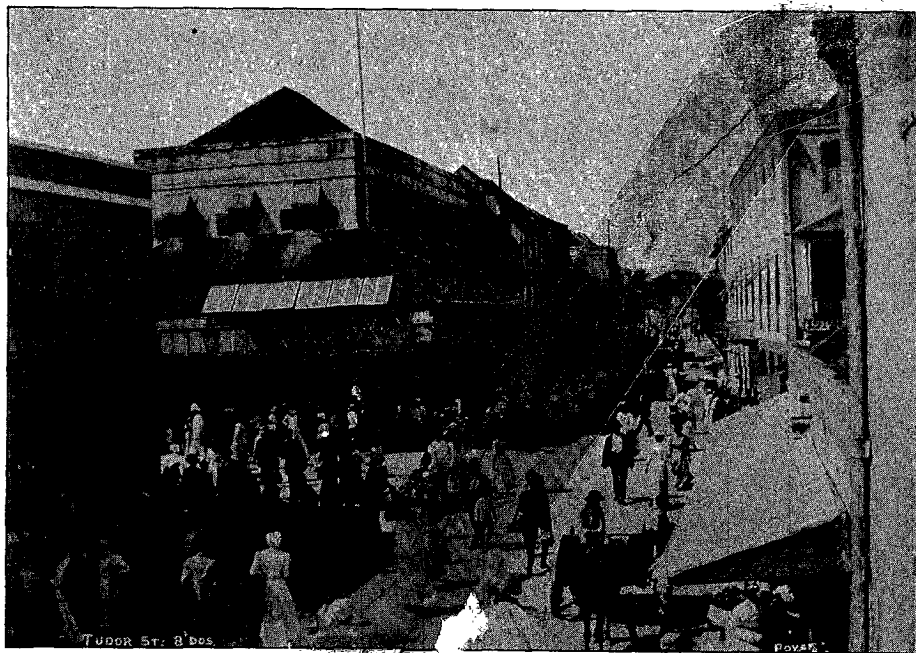
MRS. M. H. HONEYWELL.

BRIDGETOWN.—We have followed the changes that have recently taken place in America with deep interest, and our satisfaction and joy are unbounded to see the pillar of cloud rising, and the people of God following it. Surely the events of the last few months are enough to thrill any one's heart. But how amazing and sad to think that any of our people can set themselves against the manifest providence of God!

The work continues to prosper here. Much of my time is devoted to work in new territory, with cottage meetings and Bible readings every day, besides constantly visiting and distributing literature. In the city and suburbs there are scores of really interested persons, with whom we can not possibly hold readings, our hands being already full. Our Sunday-evening congregations are almost entirely made up of the most intelligent people in the city. Some of these have long been observing the whole truth of God, but have not yet united with us, and others are interested and convinced. Some are joining us from time to time.

The *Watchman* is destined to be a potent factor for good in this field. We now use fifteen hundred copies each month in Barbados.

W. A. SWEANY.



STREET SCENE IN BARBADOS

several have fully accepted the truth, and publicly united with us. One of these has developed into a good canvasser; and although she is uneducated, and can neither read nor write, she sells as many books and Bibles as any of our canvassers who have been in the work here for years. She has also sold one hundred copies of the *Caribbean Watchman* each month, and that is double the number any other canvasser has sold. The success she has is a wonder to all. Her own words—"It is not me, it is the Lord"—tell the story. Her face glows with happiness and peace, and she really enjoys the work.

Another interesting case is that of a woman and her two children, a son sixteen years of age and a daughter of fourteen, who accepted the truth through Bible work. The mother was educated in a Catholic school, having spent ten years in a convent. She was a member of the Anglican Church, but knew nothing of the experimental power of God to save from sin until the third angel's message took hold of her, and

others it is very encouraging. The people in general are willing to study the Word, and are friendly. Our own people are earnest and faithful, always ready to take hold in every way possible. When asked to do anything, they never make excuses, but the reply is always, "Yes, I will do the best I can."

I never enjoyed the work more in any place than I have here. At present I have ten regular weekly appointments for Bible study, and could readily have more if I could fill them. I can not go out in the middle of the day when the sun is hottest, but use the morning and evening hours for outside work.

When walking about the streets under the burning rays of the tropical sun and in the blinding glare of the white streets, so weary that it almost seems that I am ready to faint, such precious promises as Isa. 40:31 and Ps. 121:5, 6, cheer my fainting spirit, and the blessed hope of the soon appearing of our Lord is indeed an anchor to my soul. Then comes the cheering thought from that good old hymn,—

British Central Africa

CHOLO.—Our two school buildings are made of grass and bamboo poles, with grass roofs. The larger one will accommodate about one hundred persons, sitting close together. For school purposes it seats about sixty. This building is used as a church in pleasant weather, and also as a school for English pupils. Both buildings have dirt floors, which are infested with *matakenya*. The *matakenya* are small, shiny, black insects somewhat resembling the American flea. This insect burrows its way through the shoe and into the foot, where it deposits its eggs. If the insect and its eggs are not removed intact in a short time, the foot becomes infected. Sometimes the natives come to us with the toes and fingers both infected.

Occasionally snakes come out of the grass roof to view the classes in the schoolroom. Whenever one appears, the schoolboys drop books and slates, and lessons are suspended until it is killed. There is an opening about three feet wide all around the large schoolroom, through which the wind sweeps from all directions on windy and rainy days. There are no doors, and if we cover the openings with mats, no one is able to see, as there are no windows.

The smaller school building is used

for teaching the *Manganja* scholars, of which we have had two large afternoon classes. Many of the working people attend the afternoon session when their day's work is finished, most of them learning their own language.

The mission house is forty feet long by twenty-six and one-half feet broad, with a veranda eight feet wide around three sides of the house. Each end of the back veranda has been enclosed, and is called a room. One is used as a store-room. It is eight and one-half feet long by six feet broad. The other enclosure is used as a kitchen and pantry. It is thirteen by seven and one-half feet. A space of eighteen feet is left between the two enclosures for a back veranda. There are five rooms in the house. A dining room, twenty-one feet long and ten feet wide, containing no windows, passes through the center of the house, with two rooms on each side of it. This hall is used as a dining room, as a sitting room, as a bedroom when strangers need lodging, and in bad weather as a church; in fact, it is the court for general purposes. The front door of the dining hall is half glass, and on dark, cold days when the door must be shut, this is all the light we receive.

The other four rooms are each twelve by ten feet. The house is covered with corrugated iron, but this has been covered with thick grass, to keep out the sun's intense heat.

There is a great work to be done here. We have a very meager supply of books, slates, and pencils. We are all interested in our work, and trust that the seed sown will fall upon good ground, and bring forth much fruit for the Master.

MABEL BRANCH.

The North England Conference

OUR annual conference was held in connection with our general meeting at Leicester, from July 31 to August 9. Leicester is a town with a population of two hundred and eleven thousand, situated near the center of England, in what is known as the Midlands. It is a very beautiful place, surrounded by what are called "allotment gardens." The residents rent a small piece of ground, and raise their own vegetables and flowers. The fields are laid off in allotments, and separated by hedges, for this purpose. Many varieties of beautiful flowers are grown in these gardens. The people spend Saturday afternoons very largely in their gardens, caring for them, etc., through the summer season. Nearly everything is closed at one o'clock Saturday, except the shops.

We secured a beautiful field in the suburbs of the town for our meeting; and from the first, the Lord's presence and guidance were quite manifest. Since others were to report the meeting, I will not enter into the detail of it, but will simply say that it was a source of great encouragement to all who were permitted to attend.

The interest among those not of our faith was good from the first. There were more than a thousand persons from the town in attendance at our closing service. The tent furnished us by the California Conference was crowded to overflowing, while several hundred stood on the outside. Several of the brethren went out on the other side of the grounds, and held an overflow meeting.

The meetings continued until the thirteenth of September. As a result a

goodly number have taken their stand with us to keep the commandments of God and the faith of Jesus. The interest is still good, and we are expecting that the Lord will add to our numbers till we have a large church that will be a tower of strength to our work in this conference.

Dr. Sisley rendered efficient help by giving health talks in the tent three afternoons in the week, also by visiting among the people. Brethren Altman and Marchus and Brother and Sister Castle and Sister Cousins, besides the writer, have carried forward the work since the general meeting.

We have had another tent located in Manchester, with Elders Haughey and McCord in charge, assisted by Sister Bacon and Brother Ellis. About twenty-five have decided in favor of the truth. The tent has been taken down, as the tent season is past here. The meetings are being continued in a hall, and a good interest is reported.

Brother Parsons has been located at Hull for several months, where he has been carrying forward the work with considerable success. During June and July Brother Altman assisted him in a tent effort, with some results. At the time of our general meeting at Leicester the tent was needed, so it was taken down. Brother Parsons has since continued the work in Hull, assisted by his mother, who joined him from Southern California about the first of July. As a result, we now have about nineteen new Sabbath-keepers to strengthen the church in that town of two hundred and forty-five thousand inhabitants.

I have recently visited Leeds, where we have a good work started. Brother J. Brandt and his wife are working there, and the Lord is blessing their efforts. From there I went to Newcastle-upon-Tyne, South Shields, West Hartlepool, and Middlesbrough. We have canvassers at all these places, and the Lord is blessing the labors of his faithful workers. Interests are springing up in all these places that demand Bible workers or ministers, but we are not able to furnish these laborers at present. The harvest is ripe, but the laborers are few. "Pray we therefore the Lord of the harvest, that he will send forth laborers into his harvest."

From Middlesbrough I went to Hull, spending the Sabbath with the believers there; then I spent a short time in Grimsby and Ulceby, where there are a few faithful Sabbath-keepers. Brother Parsons will put forth an effort in each of these places during the coming winter, if the Lord wills.

I am now spending a few days with our workers in Manchester. We hope it will not be long before the company here will be ready for organization. Brother McCord has returned to Birmingham, where he will carry forward aggressive work through the winter, assisted by Sister Sanders in the Bible work. Elder Altman has located his family in Nottingham, and with the assistance of Sister Bacon as Bible worker, will start aggressive work.

The Lord is blessing Brother Gillatt and his faithful company of canvassers. Although they are but few in number, yet they are doing a good work. We have quite a number of faithful workers with the *Present Truth and Good Health*. Dr. Sisley is visiting among the churches and companies of the conference with

excellent results. We are all of good courage, and are determined to do all we can to push forward this blessed message of salvation to a speedy and glorious triumph. We solicit the prayers of all God's people to this end.

E. E. ANDROSS.

Central America

COXEN HOLE, RUATAN.—Our hearts are cheered as we hear how the Lord is directing in the work, and is leading some of his people to enter mission fields. It is one of the sure evidences, to my mind, that the message will soon reach earth's remotest bounds. The Lord has certainly directed in the matter of the move of the General Conference offices out of Battle Creek. It encourages us who are at the outposts, to see how confidently those who are at the head of the work lean upon God for guidance in following out his directions. I am sure this will inspire confidence in all parts of the field. By no means must the forward move slacken.

Our general meeting was a success in many ways. The Lord came near, and several took their stand for the truth. We need more ministerial help in this field, to relieve Brother Goodrich of part of his burdens. The calls for the message come from every quarter, and he can not begin to answer them, although he labors faithfully, joyfully, and uncomplainingly.

The battle here is onward. The Lord is good, and we have much for which to be thankful. The openings for medical missionary work seem to be quite favorable in many ways.

A. J. HETHERINGTON, M. D.

Samoa

THERE are quite a few interested among the Samoans, and several have remarked to me that if our teachings did not prohibit tobacco and pork, they would like to join our church. But there is too much religion like that already in Samoa. It is surprising how externally religious the natives are. They never fail to have their morning and evening worship, and they always return thanks at meals. Even the criminals who work for the government can be heard singing and saying their evening and morning prayers, while locked up in their prison cells.

My heart would be made glad if some experiences could be reported similar to those in the early missionary history in these islands, when the Spirit of God convicted the poor sinners in Samoa, and many could be seen and heard a little way from the roads, pleading with God, and the Spirit seemed to drive some of them into the woods, where they would stay so long that their friends would become anxious and begin searching for them. Meetings would be held at night, and they never seemed to grow weary of talking to one another of the love of God, and how unworthy they were. The missionaries here at that time had never seen such manifestations before. God has promised the latter rain, and I hope the time will soon come when sinners shall be converted to God, and his Spirit will be manifested in godly sorrow for sin. Pray for the work in this field.

I enclose a tract, which is my first

effort at printing. In the first part of the tract are the texts that treat of the character and work of God and his Son; the second part treats of the gospel of Christ; and the third part consists of the same matter found in the tract "The Two Ways," from *Apples of Gold Library*. You do not know how happy I am that I have the press, and that God is helping me to understand the running of it. With his blessing, I believe a good work may be done in Samoa, and the Lord will help me to redeem some of the years which I spent away from this field. I am looking forward to the arrival of the doctors, so that I shall be released from the responsibility of the institution and its work, and can devote my whole time to evangelistic work.

W. A. FLOODING.

Western Camp-Meetings

My last report was written Thursday, August 6, on the camp-ground at Peru, Ind. As stated in that report, Elder Daniells and Elder Underwood had gone that day to the Ohio camp-meeting. Brother P. T. Magan, of Berrien Springs, and Dr. John F. Morse, representing the Battle Creek Sanitarium, were present, and took an active part during the last days of the meeting.

Sabbath forenoon after a sermon by Elder J. M. Rees, on the time and the message of Elijah, those who desired to surrender all were invited forward. The Spirit of the Lord was present in power, and many made the great decision which we trust will be eternal. It was a good day for Indiana. The importance of obeying the voice of God as heard in the spirit of prophecy during the sounding of the last great message, amid the terrible perils of the last days, was the subject of a discourse by the writer in the afternoon. The wonderful leadings of the Spirit of God in the removal of our headquarters to Washington, and the solemn warnings against calling our young people to Battle Creek, were emphasized. Later Testimonies have most strongly confirmed the necessity of the stand taken then, though at the time not fully understood by all present. A remarkable praise meeting followed, which it seemed impossible to close until dark. The Spirit of God was present, and many praised him for his direct guidance, as of old by the pillar of cloud by day and the pillar of fire by night, and for his clear warnings of peril and danger. On Sunday thirty were baptized. Two very pointed sermons on the Sabbath question were preached on Sunday afternoon and evening. There was a very large outside attendance, and an unusual interest was manifested.

Elder Smith Sharp was present, and made an appeal for the South. Over two hundred dollars was raised for this purpose, and about five hundred dollars for the Boggs town industrial school. The attendance of our people on the last Sabbath and Sunday was almost double that of the first part of the meeting.

From Wednesday, August 12, till Monday, August 17, I was at the camp-meeting in Oshkosh, Wis. This meeting has been reported in the REVIEW. The location of this camp-ground, as in Indiana, was good. A special interest was manifested here on the great truth that Christ is really coming in this generation, and that none of the brethren and sisters present were too old to live to see that

glorious event. I know of nothing more pathetic or cheering than the joy and the courage that come into the hearts and are manifest in the faces of the aged veterans of the message at the preaching of the actual nearness of the coming of Christ. The blessed truth of the second advent of our Lord is fresher, newer each day as we see the great day approaching. There is a large number of young people in Wisconsin who we trust will soon find a place in the Lord's work as ministers, Bible workers, or canvassers. The large foreign population in Wisconsin ought to make it a great missionary center from which to reach all lands represented by the different nationalities in the State.

From August 18 to 27 my work was in Colorado, speaking to the churches of Denver and Boulder, on the recent guidance of the Lord in the move to Washington. I was present five days at the Salida camp-meeting. This camp-ground was in a narrow valley, surrounded by some of the highest mountains of the great Rocky Range. Marshall Pass was in sight, and the Great Divide, where one stream flows east, another west. The attendance of our people was not quite so large as it was when the camp-meeting was held in the eastern part of the State. But this meeting was a real success. Elder Loughborough was present, apparently younger and fresher than for many years. His talks on the power and spirit of the message years ago were most cheering and deeply interesting. After a sermon by Elder E. T. Russell on Sabbath forenoon, there was a most unusual manifestation of the power of the Spirit of God. There was more than a shower, there was an outpouring of the Holy Spirit. It seemed as if the great reservoir of divine life was ready to burst in a great flood upon the Lord's people.

I arrived at the Kansas camp-ground at Newton with Elder Loughborough and Elder L. A. Hoopes, on Friday, August 28, and remained through the entire meeting, until Monday, September 7. This was the largest camp-meeting I attended during the summer. Over eleven hundred of our people were present, and there was a large outside attendance, and deep interest was manifested. The people of the town seemed most friendly. Elder Luther Warren spoke in the Presbyterian church the first Sunday, and I spoke in the Baptist church. I also spoke by invitation to the Y. M. C. A., on the last Sunday afternoon. Elder Loughborough's message was received with earnest attention, and all seemed to be deeply interested in the preaching of the great truths of the coming of Christ, the signs of the end, the Eastern question, and the Sabbath question. Drs. Droll and Paulson were present during the latter part of the meeting, and Dr. Kellogg spoke three times the last Sunday afternoon. There is a very large number of intelligent young people in Kansas, and from this State, as we have said in regard to Wisconsin, there ought to be sent out a large number of ministers, Bible workers, canvassers, and Seventh-day Adventist medical missionaries.

September 8-14 I was in attendance at the Nebraska camp-meeting at Grand Island. The attendance of our people was not quite so large as in Kansas, but there was a good spirit in the meeting. The weather was somewhat cold and stormy at the last, which prevented a large outside attendance. I was glad to meet the president of this conference,

Elder A. T. Robinson, whom I had not met since the winter of 1891-92, in London, on his way to South Africa. A large number of General Conference laborers were present at this meeting, among them being Elder W. C. White, whose counsel was timely and helpful. He left Thursday, September 10, for California. The counsel and warnings of Elder Loughborough, especially on the last Sabbath of the meeting, were deeply appreciated. The stirring discourse by Elder Henry Schultz on the Eastern question Sunday afternoon, will not be forgotten by any present.

In all these five camp-meetings there was a deep, a thrilling interest manifested in the marvelous providences and guidance of God in the removal of our denominational headquarters to Washington, D. C. All seemed to realize that as of old the Lord was guiding his people to a safe and sure habitation, and that this step was a step upward and onward into the light. In all these States, substantial evidence was given of the interest all felt in this great move. In Indiana over \$800 was subscribed to help establish the work in Washington, in Wisconsin over \$600, in Colorado about \$600, in Kansas about \$1,400, and in Nebraska \$500,—fully \$4,000 in all,—and we know that this is but a beginning, and that all through this country our loyal people will rally as one man to plant the banner of truth at the capital of the United States. We shall never forget the thrill of joy and hope that was felt as the clear, direct leadings of God were recounted, and we are certain that the faith of many, yes, all, was greatly strengthened and confirmed in the Testimonies of the spirit of prophecy as manifested in the remnant church. The writer will remember always the deep interest manifested by the German brethren in Kansas in this move, and, in fact, by all the brethren at every camp-meeting. Truly,—

"The Pillar of cloud is rising;
Behold what a glorious sight!
It leads to the land of promise.
Awake! O ye children of light!
The trump of God is calling
The wilderness-marching host
Away from the desert sinful:
Receive ye the Holy Ghost."

J. S. WASHBURN.

Washington, D. C., and Battle Creek

It was my privilege to be present at the council, and to look over the grounds selected for our institutions in Washington. The Testimonies giving instruction about the location of the various institutions had been carefully studied; and the selection of a location for each was made as nearly as possible in harmony with the instruction given. The soil is not so fertile in this vicinity as in some places; but it is well adapted to fruit raising. The site at Takoma Park for a sanitarium and a school building is on the banks of a beautiful stream. It is high, and as healthful as can be found in the vicinity of Washington. The price was also very reasonable.

The location for the General Conference offices and the Review and Herald building, just inside the District of Columbia, is nicely elevated. It lies near the railway station, and is connected by street car with the city of Washington. Its surroundings are quiet, and of a

rural nature. I was convinced of the importance of the removal of the Review and Herald and General Conference headquarters as I saw the impression it made upon the people of that city, and the welcome extended by the business men with whom we came in touch. If our work is now established upon the right basis, I am sure we shall have reason to be grateful to God for his counsel that directed our steps in locating at Washington. I am confident that our people throughout the denomination will be glad to join in the effort to establish the work in this place free from debt. The time is near when we can neither buy nor sell except we have the mark of the beast. The Lord is now proving his people with financial prosperity; but his calls for his work indicate his pleasure in the use of our means. Shall we be wise in the use of earth's treasures?

On my way from Washington I spent the Sabbath in Battle Creek. This was my first visit to this city since the fires. I could but feel sad as I looked upon the ruins of the great central publishing house of the denomination. This place from which for years the light had gone forth to all parts of the earth is now a silent testimony of our departure from the Lord's plans for his work and his kindly judgments of correction.

The new Sanitarium which occupies the place where the former building was destroyed in testimony of God's displeasure, stands with the opportunity of shedding the glorious light of the message throughout the world, if those in charge will be instructed by the counsel given of the Lord.

I was pleased to note on Sabbath evening that all business ceased before sun set, and the Sanitarium family of physicians and nurses, associated with Elder G. C. Tenney, assembled during the evening to study how they could be most instrumental in carrying the third angel's message to the world in this generation. The decided keynote of the meeting was that under Christ "we can do it if we will." The prevailing sentiment was that they stood surrendered for service in any part of the world where the Lord could best use them for the proclamation of the message.

On Sabbath forenoon about four hundred of the Sanitarium family and patients gathered for worship in the gymnasium. I was pleased to see a goodly number of patients uniting with the family of workers, eagerly studying the truths that make us a distinctive people. Elder Tenney told me of one lady who had just accepted the faith, and said that enough had accepted the message within the past six months to form a good little church if they were all together.

On Sabbath afternoon, in company with Elders Tenney and Jones, I attended a meeting with the heads of departments. They had come together to study the recent Testimonies with reference to the medical missionary work. The interest manifested in the study of these Testimonies gave me assurance that these brethren and sisters wish to follow the instruction the Lord is giving in order that the medical missionary work may be placed upon the right basis, and accomplish all that the Lord designs in the spread of the message.

This visit has given me fresh reason to hope that soon all departments of our work shall glow with the brightness of the third angel's message. A united peo-

ple, "fair as the moon, clear as the sun, and terrible as an army with banners," will then go forth to victory.

R. C. PORTER.

From Macedonia

IN the time of the apostles a cry came to them from Macedonia, "Come over . . . and help us." We also read, "Ethiopia shall soon stretch out her hands unto God."

There are about eight millions of Ethiopian descendants in the South, and from many, many places the Macedonian cry is coming, "Come over . . . and help us."

In every place where we have labored, there were people who were crying to God for light. They realized that their churches could not be right with God, and they felt that unless they had help, they would perish.

A work for these people has been undertaken in a few places, but how inadequate this has been! Shall we not quicken our pace and bring the light of God's truth for our times to the thousands who are hungering for it?

For several years the Southern Missionary Society has been engaged in this work, largely in Mississippi. It has six mission schools in operation in that State. Last year as a result of this work about fifty were brought into the truth, and a vast amount of other good was done in educational and Christian Help work. This is laying the foundation for more important results in the future.

The Support

At the last General Conference a sum amounting to nearly fifty dollars a week was voted to assist this work. From that time donations to the Society practically ceased. But the Society has on its pay-roll ten teachers, and has for years supported three and sometimes four ordained ministers. It can be readily seen that the appropriation of fifty dollars a week must fall far short of meeting the present expenses, to say nothing of the numerous calls from new places. A little help has come from book sales, etc., and we have so far kept free from debt to the laborers, but some permanent, reliable aid must come soon if advance work is undertaken, or even the present work maintained.

A Plan for Aid

About a year ago a little book for children was issued, entitled "The Story of Joseph." The author, realizing the great need of aid for the colored work, dedicated this book to this work, as "Christ's Object Lessons" had been dedicated to the school work.

An effort was at once made to introduce the book among our people according to this plan. A few thousand were soon sold, at a time when the treasury of the Society was very low, and this alone enabled the Society to go on with its work.

Two Ways of Helping

this book plan are now open: first, donations to pay the first cost of printing and binding the books, as has been and is still being done for "Christ's Object Lessons." Who will help in this, so that the total receipts from sales can be used in the work? Since the writing of this article was begun, a donation of twenty-five dollars has been made in the office of the Society, to start the list. All donations will be promptly reported from

time to time. Second, let our people everywhere, especially the women and children, take up the sale of this book on a purely missionary basis, giving their time and all the proceeds of their sales to the work of bringing light to the colored people.

This Plan

was fully indorsed by the Southern Union Conference Committee, and this indorsement was ratified by the General Conference of last spring, hence none need hesitate in undertaking it.

The book is printed in three colors, and is very attractive to the children. The missionary edition is bound in board covers, and sells at the low price of twenty-five cents. From many localities the word has come that "it is the easiest-selling book ever put upon the market."

Many of the State tract societies already have a supply of the book, and are handling it on a missionary basis.

Send orders and remittances for books and donations to the book fund to Southern Missionary Society, Nashville, Tenn., Station "K." If your State tract society has a stock of the books, your order will be forwarded for it to fill.

SOUTHERN MISSIONARY SOCIETY.

Washington (D. C.) Memorial Church

THE anniversary of the purchase of our church passed, leaving about four hundred dollars still due. The debt now stands at \$311; but money is coming in quite rapidly, and we hope all will be paid within the next few days.

One interesting feature of the work of paying for this first "memorial for God" in the capital city has been the large number of aged veterans in the work who have sent in contributions. Among these are a sister of eighty years of age, the widow of one of the ministers who first used tents in our ministerial work, old soldiers in soldiers' homes, inmates of the Battle Creek home for old people, and many others. Some have sent quite large contributions, making real sacrifices in order to do so.

Among these there seems to be a general belief that the move to Washington of the headquarters of our work means that the end of the journey is in sight. Is there anything more pathetic than the joy that moistens and brightens the weary eyes so long strained to behold the eternal day dawn,—the joy that has thrilled every loyal believer in the message because of the marvelous leadings of God during the last few months in this great step,—the joy of the soldier who sees through the conflict certain victory,—the joy of the traveler who sees beyond the breakers the headlands of home?

Whence this universal thrill of joy that has pulsed through the ranks of Seventh-day Adventists?—It is of God—the touch of the Spirit, which is the earnest, the foretaste, of the purchased possession, the blessed land of eternal light.

I shall never forget the many touching letters from those who have truly given the "widow's two mites." A tiny parcel containing nineteen cents, dated October 30, had enclosed these words: "I am a poor man, and have not much money, but I read the Testimony, and wished to have that blessing for my own, so I send every cent I have at the present time, every cent I can get. God

bless you and the work. You need not reply, as it will cost a stamp, and God knows it." Surely those who thus sacrifice will not lose their reward.

After the church is free from debt, and the expense of the baptistery, alterations, etc., is met, as explained in the last REVIEW, in a manner satisfactory to the General Conference officers located here, the surplus will be turned at once into the fund for establishing institutions located here, so nothing will be lost. If the Lord should move on some one to send one thousand dollars, the remainder above the needs of the Memorial church would be used at once to help build a lighthouse here from which the light would shine out to all the world. A sure foothold would be given to the workers here, that with strong hand and sure aim the life-line might be thrown out to perishing souls, even to the ends of the earth.

The church is not simply receiving; it has given largely, and some have not yet fully recovered from the effort made at the first, and more will yet be given by the local church, which is deeply grateful to God and to the many friends who have helped establish this monument of the third angel's message in the nation's capital.

Below is given a partial list of donations sent directly to the writer, and not previously reported in the REVIEW:—

Previously reported.....	\$4,854 22
Mrs. D. B. Foster.....	2 00
Al. & Mrs. S. J. Hersum.....	1 00
Alonzo J. Huntington.....	1 00
Willis Grant.....	1 00
Cora Andrews Webber.....	1 00
J. E. Huffman.....	1 00
Mrs. Amos Fish.....	1 00
Margaret Wilson.....	1 00
Mrs. Susan Johnson.....	50
Mrs. E. M. Stone.....	1 00
Ann M. Johnson.....	5 00
Mrs. C. P. Wood.....	50
Mrs. A. Fetter.....	1 00
R. C. Spohr.....	2 50
R. W. Province.....	2 00
Mrs. Bessie Anderson.....	25
W. E. Arnett.....	5 00
Mrs. D. Sterling.....	1 00
Mrs. J. W. Arnold.....	1 00
C. E. Tift.....	1 00
Thomas Bickele.....	1 00
Melissa Cookendorfer.....	1 00
A. E. Smith.....	2 00
Bettie Osgood.....	1 00
A friend.....	19
Mrs. S. D. Curby.....	2 00
Nina L. Edgerton.....	5 00
Knoxville (Iowa) church...	4 45
Octavia Bowman.....	2 00
A. R. Hiatt.....	10 00
Mrs. M. C. Crawford.....	5 00
Uretta M. McEwen.....	10 00
W. E. A. Aul.....	10 00
G. W. Edwards.....	10 00
Henry Ferritt.....	20 00
T. E. Bowen, treasurer.....	21 85
Johnstown (Pa.) church.....	24 00
H. W. Saxby & friends.....	15 00
A. D. Benton & friends.....	13 00
Woodburn (Iowa) church, per Jacob Shively.....	14 75
H. C. Matthews & friends.....	13 00
T. S. Whitelock & friends.....	13 00
College View church.....	37 10
Hattie Adams.....	25 00
New York Tract Society.....	69 45

Total reported.....\$5,214 67

J. S. WASHBURN.

1728 14th St., N. W., Washington, D. C.

One Million Copies

THE announcement that we made a short time ago that a special edition of *The Signs of the Times* on the subject of Capital and Labor was soon to be issued seems to have touched a responsive chord in the hearts of our people everywhere. Most encouraging letters have been received from conference presidents and others, indorsing the plan and promising hearty co-operation.

One million copies seems to be the smallest number named to be circulated, and Nebraska comes first with a definite order for fifteen thousand copies. This order was given when the brethren thought that the paper was to retail at ten cents. Now that it is to be sold at five cents a copy, we trust they will double the order. Elder A. T. Robinson, the president of the conference, has sent a stirring letter to all the churches, calling them to action, and others are taking hold of the work vigorously.

In view of this, we have placed an order for paper for one million copies, and we confidently expect they will be called for. The only question in our minds is, Will this be enough? In view of the importance of the question on which this special number treats, and the intense agitation of the subject in all parts of the world, we ought to dispose of two million copies or more.

This special number is to contain twenty-four pages, including cover, and will be beautifully illustrated.

The retail price is 5 cents a copy.

5 to 24 copies to one address, 4 cents. 25 or more copies to one address, 3 cents.

No doubt there are many who would like to have the paper sent directly from the office of publication to friends. For the benefit of such the following offer is made:—

Single copies will be mailed directly from the office of publication to lists of names furnished, at the following rates:—

1 to 24 copies, 5 cents per copy

25 to 99 copies, 4 cents per copy

100 or more copies 3½ cents per copy

This price includes wrapping, addressing, and postage.

The publishers have decided to donate one half of the profits on this special number to the Foreign Mission Board, to carry the gospel to the regions beyond.

Papers will be ready to mail not later than November 12. Orders should be sent in at once.

Address your State tract society, or *Signs of the Times*, Oakland, Cal.

C. H. JONES.

Keene (Texas) Summer School For Teachers

At the request of the Southwestern Union and the Central Union Conferences, I arrived in Keene, Tex., September 15, to assist in their summer school for teachers. This was the first work of this kind ever attempted in the Southwestern Union Conference, and the brethren had not expected a large attendance. However, they were greatly surprised with the enrolment of more than thirty earnest young workers who took hold of their work with a determination to get all they could. This school clearly demonstrated that it does not take a large place or a large number of teachers to make a successful school, but that the one central thing is the presence of the great teacher, the Spirit of God.

All took hold, realizing that their only hope was in God, and the work was more than a success, for which we are very grateful. At the close of the school many said they had come expecting a good school, but it had been much better than they had expected. I could not help but feel very grateful for this experience.

The Keene Academy is situated at quite a distance from a city, in the little village of Keene, which resembles a rural neighborhood rather than a town. This is as it should be. Surrounded by the things of nature, and away from the bustle and noise of the city, there was nothing to divert the minds of the teachers from the one object for which they had come. All went to take up their work with good courage, and I believe that the church-school work in the Southwest will receive a new impetus as the result of this meeting. The brethren are planning for another such school next summer.

FLOYD BRALLIAR.

Field Notes

FIVE were baptized at the recent quarterly meeting at Calhan, Colo.

A SMALL industrial school was opened October 14, near Vancouver, British Columbia.

At the October quarterly meeting at Shelby, Mich., two believers united with the church.

FOUR persons were recently baptized and united with the church at Conneaut, Ohio.

TWO have recently been baptized, and have united with the church at Idaho Springs, Colo.

OCTOBER 10 a Sabbath-school was organized at Rocky Ford, Colo., with eleven members.

NEW treatment rooms have just opened up in Whatcom, Wash., with Brother and Sister J. S. Emmerson in charge.

ELDER H. L. HOOVER reports the organization of a Sabbath-school at Estancia, N. M., of fifteen members.

As the result of a tent-meeting at El Reno, O. T., conducted by Brother C. Sorenson, ten have accepted the present truth.

ABOUT one hundred students were present at the opening of Walla Walla College, at College Place, Wash. This does not include the primary department.

TWELVE new Sabbath-keepers are reported as the result of a tent-meeting at Kalama, Wash., conducted by Brother W. F. Martin.

A CHURCH building will be erected at once, and a church will soon be organized at Palisades, Colo. Preparations are also being made to build a place of worship at Cedaredge, in the same State.

As the direct fruit of a series of meetings conducted at Aberdeen and Hoquiam, Wash., by Brother J. H. Watson, fifteen were baptized. Others have identified themselves with God's command-keeping people, and the churches have been much strengthened.

THE young people of the Missouri Conference have been called to meet at a convention at Kansas City, November 27-30. It is expected that Brethren Luther Warren and H. H. Hall will attend this meeting.

Sabbath-School Lesson Notes

Lesson VI—The Restoration of Israel to Their Own Land

THE divine resources were exhausted in behalf of the Israelitish nation, to enable them to fulfil their mission in the world. Throughout their almost continual rebellion against God, the inspired testimony is, "The Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers forever and ever." Jer. 25:4, 5.

"But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. 36:16.

"Therefore thus saith the Lord of hosts; Because ye have not heard my words, behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof. . . . And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years." Jer. 25:8, 9, 11.

"For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place." Jer. 29:10.

The seventy years expired in B. C. 536, and it was in that very year "that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing." Ezra 1:1.

That proclamation made the most complete and ample provision that every Jew on the face of the whole earth might have immediately set out on his journey to his own land. Concerning those who lived long distances from Jerusalem, and who might be too poor to make provision for the journey, Cyrus's decree read as follows: "And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem." Ezra 1:4.

Thus at the end of the seventy years, the Lord, according to his good word of promise, caused that people to return to their own land. It was only their unbelief and disobedience that hindered the full realization of their complete restoration at that time.

After seventy-nine years of delay on the part of that people under the provisions of the decree of Artaxerxes, A. D. 457, they were fully restored to their own land. This was forty-two years later than the latest prophetic utterance concerning the return of the Jews. So we see that everything the Lord promised

concerning their return to their own land was fulfilled on the Lord's part.

Lesson VII—God's Promises and Israel's Failure

AFTER the failure of Israel to fulfil their mission in the world, and the Lord had to send them down to Babylon as captives, he promised them that after the expiration of the seventy years he would visit them, and cause them to return to their own land. After God had made every necessary provision for their return, he bore with their unbelief and murmurings for seventy-nine years before he got them established in the land of Canaan.

Then, having again planted them in their own land,—the land of promise,—the Lord gave them two special promises, the fulfilment of which would have been a divine guarantee that the time would come when that nation would fill the whole world, and that the whole earth would have become like that good land which was given them as a sample. One of those promises was that not an enemy in the whole world would be able to stand before them; and the other was that every place upon which their feet should tread should be theirs. Yes, and we might mention another promise, which was that their time should continue forever.

The terrible failure on Israel's part calls forth from the lips of the divine messenger the following mournful words: "But my people would not hearken to my voice; and Israel would none of me. So I gave them up to their own hearts' lust: and they walked in their own counsels. Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: but their time should have endured forever." Ps. 81:11-15.

A. T. ROBINSON.

Current Mention

—An insurrection is in progress in Santo Domingo, West Indies.

—Theodor Mommsen, the eminent German historian, died in Berlin, November 1.

—Twenty thousand miners in Colorado threaten to go on strike, having received permission to do so from President Mitchell of the mine workers' union.

—Striking miners at Bilbao, Spain, blew up several public buildings in that city with dynamite, October 27, and the situation became so serious that martial law was proclaimed.

—It seems probable that Japan and Russia have come to an agreement regarding China, by which Russia is to have a free hand in Manchuria in return for a like liberty to Japan in Korea.

—Austria and Russia are bringing pressure to bear on Turkey in the matter of reforms in Macedonia, and insist that civilian agents of these two governments shall accompany the Turkish inspector-general through the country to call his attention to the reforms needed, and report to their governments as to whether they are put into effect.

—According to Secretary Wilson, of the government Department of Agriculture, it is impossible to exterminate the insect parasite known as "boll weevil," which is causing great damage to the cotton crop in Texas. Secretary Wilson's opinion is that this pest is bound to spread across the Sabine and Mississippi Rivers.

—Russia has reoccupied Mukden, which had been evacuated shortly before by the Russian forces, with the understanding that the evacuation was to be permanent on the fulfilment by China of certain conditions imposed by the Russian government. Russia claims that China has failed to comply with the stipulated conditions. It is rumored that China is contemplating war with Russia.

—The most noteworthy of the results of the recent elections in the United States, is the return of New York City to the control of Tammany. If there was a clean city government under the administration of Mayor Low, then the latest vote is a declaration by the majority of the citizens of the metropolis that they do not want clean government. Unfortunately there is much reason to believe that a "reformed" government is not likely to be popular in the larger cities for any great length of time.

—The Isthmus of Panama has seceded from the republic of Colombia, and at present appears to have practically attained its independence. The Colombian government has withdrawn its troops from the Isthmus. Very little fighting has taken place, and the revolution has been practically bloodless. The new republic has been acknowledged by the United States government. The revolution, if successful, will probably do much to hasten the completion of the Panama Canal. It is well known that the secession of Panama was aided, if not directly instigated, in the United States. A large quantity of arms and ammunition was shipped from a Louisiana port about three months ago, and after an unsuccessful attempt to land it on the Colombian coast, it was landed in Porto Rico, and there delivered to the Panama revolutionists. European powers accuse the United States of complicity in the matter, and it is reported that there is much talk in Colombia of war with the United States. A statement issued by Secretary-of-State Hay justifies the action taken by the United States government as being strictly in harmony with treaty obligations between this country and Colombia.

NOTICES AND APPOINTMENTS

Notice!

NOTICE is hereby given that the names of those members of the Ferndale, Cal., church, of whom we can get no knowledge before Jan. 1, 1904, will be dropped from the roll. Please write, addressing Mrs. W. W. Wheeler, Clerk, Waddington, Cal.

An Opportunity to Assist a Very Worthy Enterprise

OUR intermediate school at Hazel, Ky., under the efficient management of Prof. C. L. Stone and his wife, is doing excellent work for the young people of our conference who are en-

joying the privilege of attending. The industrial features are limited, as the institution is quite young. A small printing plant would add greatly to the usefulness of the school. If any of the friends of the cause of education in our Southern field have such an outfit, and would sell at a reasonable price, or, better still, donate it, a worthy as well as a needy cause would be greatly benefited. Address Prof. C. L. Stone, Hazel, Ky., or the writer at 1025 Jefferson St., Nashville, Tenn.

N. W. ALLEE.

Co-operation

I WANT your co-operation in an effort to save the boys from rum and tobacco. I am sure there are many of our dear people whose hearts have been touched with pity for the boys, when they have seen the many pitfalls that Satan has laid for their feet, especially the temptations to rum and tobacco using. The invitation is hereby extended to all such to send stamps for sample copies of the tract and journal, "Save the Boys." By co-operation we may save some.

I am sure many of our people have had a battle over the habit of using tobacco, tea, and coffee, and it may be over the use of strong drink, and have gained the victory. Their experience is desired, in brief, for publication, for the encouragement of others who are bound in a like slavery to appetite.

I have a call for this literature for distribution among the sailor boys and soldier boys at San Francisco, of whom there are from ten thousand to twelve thousand. Who will donate for this purpose? Send communications and donations to the writer, and may the Lord bless you. Read 2 Cor. 9: 6-10, and appropriate the promise as response is made to the numerous calls for help. The Lord is soon coming. Address H. F. Phelps, 118 W. Minnehaha Boulevard, Minneapolis, Minn.

Nurses' Classes at the Colorado Sanitarium

In the near future there will be opened two training classes in the Colorado Sanitarium. December 1 it is expected to open a special course of six months for the benefit of conference workers and others who wish to avail themselves of a short course. This course, so far as theoretical instruction is concerned, will be very complete, and will be excellent for our workers who wish to prepare themselves in a short time for Christian Help work or health work in the field. There is really embraced in it theoretically quite as much as is given in the regular two years nurses' course, although not the amount of practical work and instruction. There will be two classes a day for five days in the week. Those taking the course will be furnished board for \$2.50 a week, or if they wish to board themselves, the sanitarium will give them a discount of forty per cent on its manufactured foods. The sanitarium can not furnish rooms, but they can be obtained in the vicinity of the sanitarium. Tuition for this class will be two dollars a month.

The second class is the regular nurses' class of two years' duration, beginning Jan. 1, 1904. We shall be glad to furnish particulars to any who desire to take up work in either class. As the time is short, it will be necessary that correspondence be prompt on the part of those who desire to enter either of these classes. Address Francis M. Wilcox, Boulder, Colo.

Business Notices

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

WANTED.—Good girl for general house-

work; must be an Adventist and a thorough Christian. One experienced in hygienic cooking preferred. Address Mrs. R. C. Wirth, Racine, Wis.

SPECIAL OFFER.—"Whisky: Parables, Poems, Facts, and Figures," is one of the best temperance tracts to be had. Regular price of \$3.50 per 100 is reduced to 90 cents per 100, or \$7 per 1,000, postpaid, for a few weeks. Address D. E. Scoles, Washburn, Mo.

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:—

Ed C. Rogers, 515 Center St., Greensboro, N. C.

Obituaries

SHAFFER.—Ernest, son of Brother and Sister H. L. Shafer, died at Portis, Kan., Sept. 13, 1903, aged 14 months. The parents, if faithful to God, will soon meet their loved one, where all tears will be wiped away. Words of comfort were spoken by the writer.

B. W. BROWN.

TREECE.—Died at his home, near Clarksburg, Ill., Oct. 29, 1903, of dropsy, Isaac Treece, aged 74 years. About two months before his death he accepted all the truth for this time, and was baptized, uniting with the Seventh-day Adventist church at Kingman, Ill. He leaves an afflicted widow, but she rejoices in the same blessed truth. Words of comfort and hope were spoken at the funeral, by the writer.

CHAS. THOMPSON.

TRUBEY.—Died at her home in Glen Elder, Kan., Oct. 10, 1903, Sister Esther D. Trubey, aged 71 years and 3 months. She accepted present truth a few years ago, and her life bore witness that she was looking for the soon coming of Christ. Her faith in God never wavered, and during her last sickness, which lasted for six months, she never murmured nor complained. She leaves a husband and nine children to mourn her death. Words of comfort were spoken by the writer, from 1 Cor. 15: 26.

B. W. BROWN.

ATWOOD.—Died at his home, in St. Helena, Cal., Oct. 26, 1903, after but a few hours of illness, A. B. Atwood, aged 71 years, 10 months, and 6 days. Brother Atwood was born in Lexington, Me., and went to California about 1873, locating near the St. Helena Sanitarium, where he ended his days in bright hope of immortality when Jesus comes. For many long years he was a valued member of the St. Helena church, filling the offices of elder and deacon with credit. Funeral services were held in the Seventh-day Adventist church; text, 1 Cor. 15: 26.

H. A. ST. JOHN.

OLSON.—Died at Eureka, Kan., Oct. 11, 1903, of tuberculosis, Andrew Olson, aged 69 years, 9 months, and 12 days. Brother Olson was born in Norway. For twenty-five years he was a firm believer in present truth, an earnest worker, and a kind and loving Christian, respected by all who knew him. He suffered patiently for years. His trust was in the Lord, and his death was calm and peaceful. His wife and eight children survive him. Words of comfort were spoken at the funeral by Rev. Wells, Congregational pastor of the place, from 1 Thess 4: 13-18.

J. P. YATES.

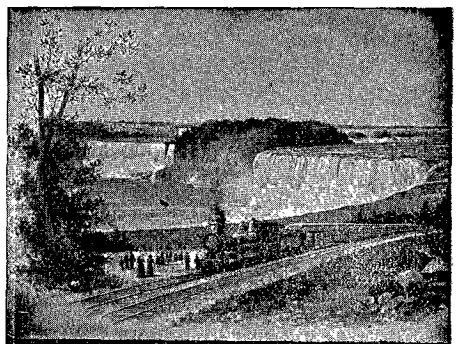
MOSS.—Brother H. J. Moss was born in Niagara County, N. Y., June 18, 1838. Since 1885 his church relationship has been with

the believers in the third angel's message. For the past ten years he has been a member, and part of the time one of the elders, of the Seventh-day Adventist church in Detroit, Mich. Oct. 6, 1903, while engaged in his usual labor, the fatal attack of heart trouble overtook him, causing almost instant death. His testimony as given only the preceding Sabbath was full of hope and confidence in God. He leaves a wife, one daughter, and a son to mourn their loss.

O. F. BUTCHER.

COURTER.—Sister Carrie W. Courter, wife of Elder H. F. Courter, less than a year ago left her California home, and bidding farewell to father, mother, brother and sister, and her many friends, joined her husband in the Southern field. A short time before her last sickness, which lasted about six weeks, she looked the picture of health. She suffered much. Her husband nursed her night and day, and was continually with her to the end. She died on Sabbath, Oct. 23, 1903, aged 40 years, 5 months, and 9 days. At the age of twelve she was baptized and joined the Baptist Church. Eighteen years ago she accepted the Seventh-day Adventist faith. She was married to Elder H. F. Courter twenty-six years ago. She had a glorious experience, and a very intimate acquaintance with the Lord. She knew his voice; and when the trumpet shall call forth from their dusty beds his jewels, we have reason to believe that she will hear and recognize his voice. Friday afternoon, she said: "Please, Lord, dear Lord, let me go to sleep to-night; I am so tired, so tired." The Lord heard her prayer, and that same night laid her to sleep until the resurrection morning. Heartfelt tears were shed by her husband and her many friends who had learned to appreciate and love her, as she was gently laid to rest in a beautiful grove of pines, under a clear Southern sky. Words of comfort were spoken by the writer.

F. R. SHAEFFER.

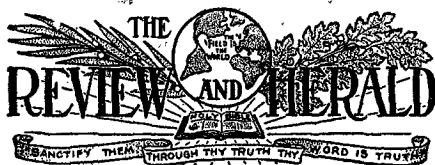


Michigan Central "The Niagara Falls Route." SPLENDID TRAIN SERVICE

In both directions, in connection with Boston & Albany and New York Central, between CHICAGO and DETROIT, and NIAGARA FALLS, BUFFALO, NEW YORK, BOSTON, and Eastern points, with finest equipment of **Through Sleeping, Dining and Buffet-Library Cars.**

All day trains stop five minutes at Falls View, directly overlooking Niagara Falls. Send 4 cents postage for NIAGARA FALLS ILLUSTRATED.

O. W. RUGGLES,
Gen'l Pass. & Ticket Agent,
CHICAGO



WASHINGTON, D. C., NOVEMBER 12, 1903

W. W. PRESCOTT - - - - - EDITOR
 L. A. SMITH } - - - - - ASSOCIATE EDITORS
 W. A. SPICER }

BRETHREN A. G. DANIELLS and W. W. Prescott left Washington last week to attend the Atlantic Union Conference at South Lancaster, Mass.

THE publishers of *Present Truth*, London, have changed the size of page of their paper, following the tendency to adopt a smaller page. The general appearance of the paper is further modified by a new heading, and by having two wide columns on a page instead of three of the usual width. The *Present Truth* is a most important factor in the work of spreading the message in England, and we hope it may reach and influence an ever-increasing number of readers in its new form.

ALL hearts must sense the need of a season of special prayer for a reviving of God's work in the earth. The week of prayer has been set for December 12-19 this year. The recent council of the General Conference Committee felt that it would bring greater blessing if placed before the holiday season, when it has usually been held. There will be less distracting influence to interfere with its observance. It is near at hand, and shall not those who are led out to do so specially pray that the coming prayer season may be made a blessing in the community and in all the church at large?

WE hope every reader of the REVIEW will give thoughtful attention to the chapter from "Patriarchs and Prophets" which is printed in this issue. It makes an unusually long article, but it could not be divided without risk of losing its real intent. It was Sister White's suggestion that the chapter should follow the one already printed, "The Twelve Spies." The experiences and the instruction in connection with "The Rebellion of Korah" are full of meaning for us just now, and the application should be made to the people who are now being led into the land. The lesson is a most timely and important one.

WHILE the offerings for missions have been coming in freely from devoted hearts, it is a fact that much aggressive work has had to be postponed in the mission fields for lack of funds. As the work grows, the very success of it demands greater effort and outlay. There

must be some way, then, for constant increase in gifts. Somewhere God has stewards who are to act for him in supplying the needs his own providence creates. The offering at the coming week of prayer should be by far the largest in our history, for the time has evidently come to bear this message into all the world and finish the work. Let all prepare to do something unusual, and pray that God may send the grace that will give heavenly wisdom and ability to do what ought to be done.

Most touching appeals continue to come from every part of the field. It is a sad thing to be compelled to respond that our treasury is so nearly depleted that we can do nothing more than hold our own the remainder of this year. But that is what is being done. This message from Sister White describes very vividly the situation as it is to-day:—

My heart is stirred within me as the Macedonian cry comes from every direction, from the cities and villages of our own land, from across the Atlantic and the broad Pacific, and from the islands of the sea, "Come over . . . and help us." Brethren and sisters, will you answer the cry, saying, "We will deny ourselves in the embellishment of our houses, in the adornment of our persons, and in the gratification of appetite; we will give the means entrusted to us into the cause of God, and we will devote ourselves unreservedly to his work"?

Here is a question for every church elder to answer as to the attitude of his church, and for every Seventh-day Adventist to answer as to his personal attitude toward the missionary cause. How shall we respond? A practical, systematic remembrance of the field will be an answer most pleasing to the Master, and one which will relieve the present situation.

THOSE having in charge the preparation of helpful matter for the missionary convention, to be held in all the churches on November 21 and 22, have arranged short readings on various phases of work, as follows:—

"A Call to Service," by Mrs. E. G. White.

"Value and Uses of Tracts," by various writers.

"Our Periodicals a Continual Blessing," by H. H. Hall.

"Home Workers with Small Books," by I. A. Ford.

"A Missionary Follow-up System," by S. N. Curtiss.

"Mission and Results of 'Christ's Object Lessons' Work," by P. T. Magan.

These readings are short, and designed merely to introduce the open discussion of methods and plans of work by all the members. The program suggested provides for three meetings, two on the Sabbath and one on Sunday evening, or the

latter may be held on the evening after the Sabbath where it is impracticable to meet Sunday evening. The programs will be sent out to the churches from the conference offices. They are printed in the form of *The Bible Students' Library*. The time is very short in which to make preparation for these conventions, and conference secretaries will be unable to send the programs out any great length of time before the date set for the conventions. Therefore it will be well for church librarians or elders to call for their mail as late as possible in the week ending November 21, if they have not received the program in earlier mails. These missionary conventions must surely be seasons of great blessing, and an inspiration to very practical missionary effort this coming winter.

Stories of Missions

THE first article of a series on "Missions in the South Sea Islands" appears in *The Youth's Instructor* of November 17.

These stories of missions by Miss Estella Houser, will tell of our missionary efforts in the islands of the sea, beginning with the first cruise of the missionary brig "Pitcairn."

Brief sketches of the experience of such leading island missionaries as Williams, Patteson, Chalmers, and Paton will be given in the opening articles.

Miss Houser's "Story of the Matabele Mission," which appeared in the *Instructor*, was most cordially received, and elicited much inquiry. We trust that thousands of new readers will have the privilege of reading these true stories of our missions.

By sending 75 cents now, every new subscriber gets the remaining issues of 1903 free, and the full year of 1904. Order through your State tract society, or send directly to the Youth's Instructor, 222 North Capitol St., Washington, D. C.

An Appeal and a Plan

IN another column will be found an appeal from the Southern Missionary Society in behalf of the work among the colored people in the South. This is more than an appeal; it is an appeal accompanied by a simple, feasible plan by which the appeal can be made effective. I believe this will commend itself to the judgment of every thoughtful reader of the REVIEW. The need of this teaching and gospel ministry in the South is certainly very great. Our love and pity for the millions there in darkness will surely help us to respond to this appeal in the way suggested in the plan accompanying it.

There are brethren whose prosperity the past year will enable them to send means to help pay for the production of the book "Story of Joseph." And there are thousands of women and children who could sell a few copies of the book and send all the proceeds to the Southern Missionary Society. The small price makes the sale a simple matter. As a result of these efforts, many sheaves may be garnered for the kingdom.

A. G. DANIELLS.