

The Advent And Sabbath **REVIEW HERALD**

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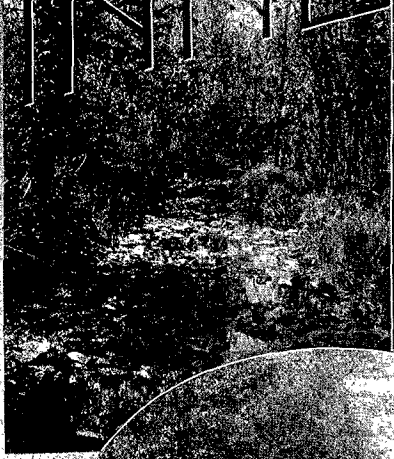
WASHINGTON, D. C., THURSDAY, DECEMBER 10, 1903

No. 49

From the water fall he named her
Minnehaha, Laughing Water



MINNEHATA



And the pleasant water courses,
You could trace them through the valley,
By the rushing in the spring time,
By the alders in the summer,
By the white fog in the autumn,
By the black line in the winter."

—Longfellow—

Publishers' Page

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BY MRS. S. M. I. HENRY

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Unsolicited testimonials for this book have become too numerous for us to attempt to publish them.

This book is of a nature that any individual can sell it. A person does not have to be an experienced canvasser in order to place this book in the homes of the people.

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The Advent REVIEW AND HERALD And Sabbath

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

Vol. 80.

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No. 49.

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Faith which was once delivered
unto the Saints"

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Editorial

No Retreat

IN the campaign under the leadership of Prince Emmanuel there should be no plans for a retreat. Any vantage ground which is gained should be held. Every stronghold captured should be occupied, and turned to good service against the enemy. "Our General, who never makes a mistake, says to us, 'Advance. Enter new territory. Lift up the standard in every land.' . . . Our watchword is to be, Onward, ever onward. The angels of God will go before us to prepare the way. Our burden for the 'regions beyond' can never be laid down until the whole earth shall be lightened with the glory of the Lord."

"From vict'ry unto vict'ry,
His army shall he lead,
Till every foe is vanquished,
And Christ is Lord indeed."

The Missionary Thermometer

THE annual offering at the time of the week of prayer naturally comes to be regarded as in a certain sense the missionary thermometer of the denomination. It serves to indicate with more or less certainty the warmth of the zeal of the church as a whole for the spread of this message into new territory, and the earnestness of the desire of the church as a whole for the coming of the Lord. Our present situation and the needs of the work have been fully placed before this people, and an urgent plea has been made for a liberal offering with which the present missionary operations may be sus-

tained, and provision made for entering new fields. We can only pray that the Spirit of the Lord may use these facts, and so move upon the hearts of all to deal liberally with his cause. Will you do your part to make the annual offering \$50,000?

"Come Into Line"

OUR Leader now calls upon every one of his followers to take his place as a true soldier of the cross. Here is the instruction, as given in that most stirring article by Sister White in the REVIEW of November 26: "An angel flying in the midst of heaven put the standards of Emmanuel into many hands, while a mighty general cried with a loud voice, 'Come into line. Let those who are loyal to the commandments of God and the testimony of Christ, now take their position, . . . Let all who will, come up to the help of the Lord, to the help of the Lord against the mighty.'" The reason for this emphatic call to action is plainly given in another communication which has recently been received. In it is found the following paragraph: "The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result?—The principles of truth that God in his wisdom has given to the remnant church would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure." Does any one question the fact that we have been

brought face to face with a crisis in this movement? While some have been indifferent, and others have been deceived by his specious sophistries, the enemy has been seeking to undermine the very foundations of this third angel's message, plotting its utter overthrow. It is now time for those who have the true light to rise up in the name of the Lord, and, putting on the whole armor, to fight the battles of the Lord with holy boldness. "Come into line," says the Leader. Who will hear and obey?

The Coming of the Seed

The Original Promise

ALL the truth and all the experiences of the gospel of salvation from sin find their center in God's gift of his Son for and to the human family. He "spared not his own Son, but delivered him up for us all." "Him, who knew no sin he made to be sin on our behalf." "What the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." "Herein was the love of God manifested in our case, that God hath sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

The promises of God concerning this gift of his love, the failure of the people to believe and act upon these promises, the renewal of these promises from time to time in various forms and under varied circumstances, the fulfilment of the promises, and the instruction to believers concerning their personal relation to these promises, constitute the warp and the woof of the Scriptures. Here will be found the main current of the river of the water of life, although the river has many branches. In the object lesson of the sacrificial offerings, in the utterances of the patriarchs, in the declarations of the prophets, and in the songs of the psalmists the gift of the eternal Son was the great central theme. During all the centuries since sin entered into the world, the voice of patriarchs, prophets, priests, and psalmists has been proclaiming that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eter-

nal life." Faith in the provision thus made for deliverance from sin and its consequences has brought hope to the hopeless, and joy to the joyless. For the complete realization of all the blessed results of this unspeakable gift the faithful in every age have looked forward to the time when "the Son of man shall come in the glory of his Father with his angels."

This gospel of the gift of the Son of God to the human family as their sacrifice, substitute, and surety was first preached in the garden of Eden. Addressing the serpent in the presence of those whom he had led into sin, the Lord himself made the first announcement of that plan for the redemption of the transgressors of his commandment, setting forth his provision for the carrying out of "the eternal purpose which he purposed in Christ Jesus our Lord." "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." In these brief statements the whole gospel is bound up. All that has been developed to our minds of the fulness of the gospel in the centuries intervening between that time and the present was present in the mind of God and included in the original promise. Through disobedience man had cut himself off from God, rejecting the mind of God, and accepting the mind of Satan; but the Creator, against whom he had sinned, did not leave him under the absolute sway of the deceiver who had taken him in the snare. He implanted in the darkened mind of humanity a dissatisfaction with sin, a longing for restoration to holiness, a desire which could be satisfied only by receiving the gift which divine love provided. It would be possible for man to smother and to deaden this desire, but he could never satisfy it in any other way than by accepting him who is the Desire of all nations. The enmity between the serpent and the woman, thus implanted, saved the family from the abyss of total depravity into which it had fallen.

It was further declared in this first statement of the gospel of salvation and hope, that the deliverance would come through one who would himself be a member of the human family. The Deliverer would be the seed of the woman. Looking back to the fulfilment of this promise, the apostle Paul wrote, "But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons." It was of this same promised Seed that the Lord spoke through Moses, saying, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall

command him." That union of divinity with humanity which is the vital experience of the gospel was thus set forth in the original promise. And the hope of humanity depended upon the coming of the Seed.

So vivid was this promise to our first parents, that they looked for the Deliverer in their day; and when the first son was born, the hope was cherished that he was the promised Seed. One translation of the last clause of Gen. 4: 1 expresses this idea clearly: "I have gotten the man Jehovah." How bitter must have been the disappointment, and how terrible must have been the sting of sin, when the first son became a murderer rather than the Deliverer, a taker of life rather than a giver of life. But there was to be no failure in God's word, and so "to Adam was given another son, to be the inheritor of the divine promise, the heir of the spiritual birthright."

That which is included in this original promise is thus stated by the apostle Paul in his letter to the Ephesians: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: having fore-ordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he made to abound toward us in all wisdom and prudence, making known unto us the mystery of his will, according to his good pleasure which he purposed in him unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth."

The hope of salvation for the world is in Christ, the eternal Son, the Seed of the woman. The coming of the Seed is the great fact of the gospel. This theme we will study in later articles.

"He Shall Come to His End"

Two paragraphs from articles on the Eastern question in the November reviews are worth reprinting. They show that men of affairs are fully anticipating exactly what we know by the prophecy to be the final stages in the solution of the problem.

The *North American Review* prints a paper by an Indian Moslem, Mohammad Barakatullah, whose sympathies are, of course, bound up with the growth of Mohammedan influence. His dream had been of a policy to rally the Balkan States round the throne of the sultan, as

a barrier against the north, and to unite the Moslem peoples under the same standard. But he recognizes that destiny has directed otherwise, and that it is too late to stay the process of disruption. He says:—

No man ever had such golden opportunities of attaching the three hundred millions of Moslems to his throne. . . . It seems ordained, however, that Abdul Hamid II is to see the end of the Ottoman empire as it was when he received it—to see it destroyed by his own hand.

Karl Blind, a European writer of prominence, discussing the question in the *Nineteenth Century Review*, speaks of interviews he has had on the matter with the masters of statescraft during the generation passing. Alluding to the cry so often raised by the radical pulpits in favor of ending the rule of Turkey in Europe, he thus suggests the time of trouble that is in store for the nations when the king of the north comes to his end:—

Yet the selfsame men, in their haste, would fain light up—at least by proxy, that is, by urging on other powers—a conflagration that might desolate the European Continent; and this, by speaking "in the name of Jesus Christ." Little do they reflect, or care, how such violent proceedings might come home upon the greatest Mohammedan power; that is, England herself.

Thus, month by month, current literature bears witness to fulfilling prophecy.

W. A. S.

The Higher Critics and the Moslems

THERE is no middle ground between Christianity and heathenism. When a man departs from the true Christian platform, he must of necessity take his place upon the platform of heathenism, even though he does not make an open profession of heathenism. And the heathen themselves have insight enough to recognize this fact. It is not surprising, therefore, that the Mohammedans of the East begin to welcome the Higher Critics as fellow workers in their opposition to the progress of Christianity. The following extract from an editorial in the *Missionary Review of the World* for November deals with an instance of this kind, and makes some suggestive comments upon the real nature of the Higher Criticism:—

A correspondent in D'Arjeeling, India, sends a marked copy of *The Review of Religions*—June issue—as edited by a blaspheming Moslem in the Punjab, in which he claims the Higher Critics as allies; and this fact raises with our respected correspondent, who is himself a medical missionary, some grave questionings as to the tendency of the extreme critical attitude of some Biblical teachers to hinder, if not to destroy, the work of missions. There is an irreverent tampering with the inspiration and authority of the written Word which leads inevitably to the rejection of the true Deity of the living Word. . . .

But what disturbs us even more is the tendency of extreme critical views to rob the missionary of his message to Moslems and Hindus. A mutilated Bible and a fallible Christ leave little authority in the missionary's message, and little enthusiasm in his proclamation of the gospel. The Bible sinks to the level of the Vedas and the Koran, and the Lord Jesus Christ is scarcely more than another Zoroaster, Confucius, or Buddha. . . . We fear that much fallacy and some sophistry hide behind the veil of so-called scholarly criticism. This torrent, whose current is so rapid and reckless in sweeping away the old landmarks, is, we fear, not a river of God, and floats much that is plausible but really delusive and deceptive. Assumption often takes the place of argument, and emphasis does duty for originality and accuracy. Fancies are made to rank with facts, and there is sometimes a perverse determination to eliminate the supernatural from the Word of God.

It is plain from the Scripture that in the closing years of the great controversy between Christ and Satan a supreme effort will be made to deceive if possible the very elect. The agents through whom this work of deception will be carried forward will not be the declared enemies of the truth, as they could not easily deceive the professed followers of Christ. Professed friends are the most successful deceivers. They are the wolves in sheep's clothing, and they exhibit their true nature when they feel assured that they have the flock within their power.

All this shows us the danger of receiving any teaching merely upon the personal authority of the teacher. There is one rule which must be impartially and fearlessly applied, and most rigidly to that which vaunts itself as new light: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." And the ability to apply the rule and to arrive at safe conclusions depends much more upon the fellowship of the Holy Spirit than upon the acuteness of the intellect. The human intellect, however well trained, is no match for the devious devisings of Satan, that prince of sophists, but the promise is that "when he, the Spirit of truth, is come, he shall guide you into all the truth."

There is light for us in these last days; but the true light will not bring to us a new God or a new Bible. There is light for us, but it will separate us from the heathen rather than identify us with them. There is light for us, but it will not set aside the old landmarks of the truth which called out this people. Let us advance, but let us advance into a deeper knowledge of the old truths of the gospel, rather than into the fields of speculation and a merely human philosophy. No true soldier of the cross will be mistaken for an ally of heathenism. The principles of Christianity and the principles of heathenism have nothing in common with each other.

"A State Greater Than the Union"

Do the people of this country realize that a new government, neither republican nor free, nor created with any regard whatever to the popular rights and liberties, has risen up in this land, and stands ready to supersede in practise, if not in form, the republic founded by Washington and the statesmen of his time? Such is the meaning of the attitude taken by the great army of federated labor toward the non-union shop and workman. The right to work, the right to transact business, is fundamental, and essential to the enjoyment of all other rights or privileges secured by the government; and any power which can take away or prevent the exercise of this right, and does so, nullifies all the essential provisions of republican government, and becomes a government itself. This has been previously pointed out in the REVIEW, and those who may have thought the statements made were too strong, are invited to consider some statements made by a leading American newspaper, the *New York Tribune*. In the editorial columns of *The Tribune* of November 21 we note the following:—

The American Federation of Labor has decided to supersede the United States government, but it is extremely courteous and conciliatory about it. It does not wish to hurt the feelings of anybody who loves the old order. It will let the Constitution remain as a superfluous relic of a bygone age. Like the Roman emperors in assuming supreme power, it is willing to leave in operation the empty forms of our institutions. It carefully avoids anything like insult to the president. Nevertheless it impressively asserts its paramount authority; and with the calm unobtrusiveness which marks mastery announces that this is to be a government of the labor unions, by the labor unions, for the labor unions. Other people are of no consequence. The Constitution and the laws which give other men the same rights in their relations with public authority as labor unionists are of no consequence. The American Federation of Labor is the sovereign, and obedience to its regulations a more binding obligation than regard for the laws of the United States.

No other interpretation can be put upon the condemnation of the "open shop" in government work. This condemnation was passed after long discussion, full explanation by conservative members of the federation of the essential difference between government and private employment, and with a clear understanding that the demand was in direct antagonism of the fundamental American principle of equality before the law. It can mean nothing, then, but that the American Federation of Labor refuses to give its allegiance to the United States; that it is an independent sovereign, privileged to make its own supreme laws for the conduct of its members. That is an attitude which has before now been observed in groups of labor unionists. They show it when they make war upon the national guard or apologize for strike riots. They show it in the ten-

dency to treat a class, or rather that part of a class organized in their membership, as the whole people. Cultivating class feelings, and attempting arbitrarily to impose their will upon others having only the remotest relation to them by boycotts and sympathetic strikes, they try to erect what is not a mere empire within the empire, but an empire above the empire. Yet we have not before seen a great labor organization like the assembled American Federation of Labor deliberately putting itself on record for the subversion of the fundamental principle of the American nation.

The "open shop" is fundamental. The private employer can say that no man may work for him who does not belong to a labor union. He could also say that he would employ only Methodists or Swedes or red-haired people. That is his affair. The government of the United States is bound to recognize the equal rights of Methodists and Roman Catholics, Swedes and Irishmen, blondes and brunettes, American Federation of Labor men and "scabs." The "scab" may be a mean sort of person, unwilling to sacrifice himself for his class, but unless the class is really the State, and has, like the State, the right to demand that its members sacrifice life for it and to punish traitors with death, then the "scab" has a right to live and work. The private employer can hire whom he chooses, and if he wants to exclude the "scab," he has the privilege; but the State in which the "scab" is a citizen has not, and even if it had, it could not afford to act upon it at the demand of a private organization. That would be making itself the puppet of the private organization, abdicating its functions, and handing over to the labor union the government of the country. President Roosevelt naturally will not do that. He has shown great, and indeed in some quarters greatly criticised, friendship for the labor unionists, but because he will not let them usurp the functions of government and exclude their private enemies from the rights of citizenship, labor union meetings are filled with denunciations of him, and the Federation of Labor declares that no laborers without its label may work for the United States! Surely a State greater than the Union has come upon the scene!

In connection with this testimony from *The Tribune*, it will be fitting to quote by way of illustration some statements from an article in the December number of *The Century* magazine, entitled "The Daily Walk of the Walking Delegate." The author gives instances showing how the arbitrary power of the "walking delegate" of the union is often exercised merely to satisfy a personal grudge, or from some other equally base and petty motive, and then quotes this remark addressed to him by a union leader, which is interesting, considered in connection with the persistent demand for the expulsion of Foreman Miller from the government printing office, made by the union on the ground, ostensibly, that Miller is a person of unfit character:—

"Nothing in our constitution or by-laws," said a responsible labor leader to me, "prohibits a pickpocket from being a walking delegate, or a walking

delegate from being a pickpocket. If he is caught picking pockets, it is the business of constables and courts to deal with and punish him—not ours. All we ask is that he shall get us more pay for less work."

Labor unions have already begun to usurp the functions of the courts. As showing this the following instance is given:—

A "walking delegate" who was an anarchist and known as such, one day entered the office of T— Brothers, a Chicago firm. He was thrown out of the office. Thereupon the union to which he belonged "set itself up as a court, imposed a 'fine' of one hundred and fifty dollars on the firm, and adjudged that they must give bond in another one hundred and fifty dollars to be deposited with the union, that they would keep the peace!"

Another illustrative incident is thus related: Donald Call, "walking delegate," was asked on the witness stand in court what right he had to demand ten thousand dollars from Colonel Baird and certain Brooklyn (N. Y.) employees.

"It was to pay the expenses of the strike in 1894," he replied.

"For a strike eight years back?"

"Yes."

"You testified that you first demanded fifty thousand dollars."

"O, that was only a bluff."

"Has your union been in the habit of making these collections?"

"Yes, it is done by all unions." (Italics ours.)

Surely from all this no candid person can fail to see that it is not a theory but a condition that confronts us, and one that calls for very sober, serious thought. It is a condition from which the only escape is by the way of God's special message for this time.

L. A. S.

The Command and the Call to Enlarge Our Missionary Enterprises

THE command to Seventh-day Adventists in behalf of missions comes from Christ, the great Head of the church. His command is, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matt. 24:14. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6.

From these statements it is plain that Christ aims at the conquest of the world. Nothing short of the proclamation of his message to every tribe on earth will fulfil his command to Seventh-day Adventists. This command involves a decision. Is obedience to this command a fundamental

part of our program as a denomination? Is it a settled fact, well understood by all, that we as a people are to enlarge our missionary enterprises until every tribe on the earth is reached, and the whole world is lightened with the light of this message?

We have made a beginning in almost every land. But in many places we have made only a beginning. In Spain, we have only two workers; in Italy, only three; in Turkey, only two; and in other countries with teeming millions, we have only a little band in each. Yet in all these lands our missions are making progress. Wherever our missionaries have gone, they have found people ready to receive their message. And every advance step taken in the fields entered, opens the way for other steps to be taken. Thus fresh, urgent calls come to Seventh-day Adventists for more laborers and more money. And this makes our problem regarding missions a growing, widening, enlarging problem. During 1902 we increased our expenditure for missions nearly one third over any previous year. But instead of this expenditure easing the pressure, it increased it. The openings are more numerous and the calls more pressing.

This is a feature of our mission problem that should be fully and distinctly understood. We are in the war. The aim of our Leader is nothing short of the conquest of the world. He is able to carry the undertaking through to success. But he must have volunteers who are committed to the work in all its fulness, and who will press on with him until the last fortress is taken.

The response to the command of Christ to "go," and to the call of the nations to "come," means to send forth more missionaries, and to raise more money. It means the continual enlargement of our missionary enterprises. It means the sturdy training and sending forth of young people. It means the employment of a larger number of native helpers in all the mission fields. All this means continual and larger giving by our people; for this work can not be done without money.

Now where does the responsibility rest for making this response? Beyond all question, it rests with the whole denomination. It rests with the people. It rests upon every believer who is joined to the world-wide movement of the third angel's message. That is where the Lord has placed this great responsibility. It is the believer who must go. But unless some are willing to say, "Here am I; send me," there will be no such thing as going.

And, furthermore, it rests upon the believers in this message to supply the money required to send and support those who must go. Upon them rests the responsibility of supporting the Lord's missions. They are stewards of the Lord's means, and they are to be faithful in the

support of his missions. Back of them is the Lord himself, who gives all the power any one possesses to get wealth. When this responsibility is understood and accepted and discharged by those upon whom it rests, a new and glorious era will come for our missions.

There is need of a more general, emphatic, and enthusiastic announcement by this denomination of its policy regarding missions. Shall those already established be maintained? Shall they be heartily supported? And shall new ones be opened?

These are questions that interest thousands of people. They interest the General Conference Committee, upon whom are placed the duties of administration. They very deeply interest the missionaries who are in the fields, working and planning for progress. And they vitally affect the millions in darkness, whose only hope is the light of truth God has given us to give to them.

Shall the missionary policy of this denomination be a wide-awake, forward policy? Is it our fixed purpose to keep advancing until we have reached the uttermost parts of the earth, and finished the work? If so, there must be more volunteers and larger gifts. O brethren, let us put some enthusiasm into this holy and exalted work that is committed to our trust! It is worthy of all it can possibly receive.

A. G. DANIELLS.

Delivered From the Executioner

HEAVEN is a real place, thronged with angels that excel in strength, able to fly in a moment of time from the very throne of God to the relief of human souls in need. The same angel that shut the mouths of the lions in Daniel's time is a minister of heaven to the church on earth to-day. Paul's cheery confidence and self-forgetfulness was based on recognition of the fact that in the greatest danger no weapon could cut short his privilege of witnessing until his work was done.

The story of the Boxer rising in China supplies many an instance of the signal deliverance of Christian workers in peril from the heathen. One of the most striking of many similar experiences was that of a little company that fell into the hands of the Boxers after fleeing to the mountains of Chih-li.

They were dragged mercilessly to and fro by their captors. "On seven successive occasions the Boxers determined to put them to death. But their time was not yet; each time it was prevented until at length their captors said, 'These people live a charmed life; we can not kill them; we had better let them go.'"

Finally it was determined that no further respite should be allowed. There was none to stay their hand, thought the blood-maddened mob, and why should

they be so held back from carrying out their purpose? Made weary and perhaps superstitious by the difficulty already experienced in trying to kill their victims, however it was determined to adopt a method that would insure success. The small party were sent on a boat down the river, with a guard, under secret orders that all were to be slain in a secluded spot where no blame could ever after be attached to any particular city or authority.

As they floated down the stream, the callous soldiers sharpened their swords before the eyes of their victims. Remonstrance was useless. The boat was brought to anchor, and they were told to go ashore. Mr. Green, carrying baby John in his arms, left the boat first, in order to help the ladies ashore, and little five-year-old Vera and the ladies followed. When they reached the bank, Mr. Green turned and gave the captain of the boat a bow in Chinese style, saying, as he did so, "Thank you, sir." Little Vera then crossed her hands, and making the captain a charming bow (like a little Chinese lady), repeated her father's words, and said, "Thank you, sir." All this was too much for the burly captain. He turned to his men, and said, "Look here, men, we can not kill these people; we had better leave them alone." And he sprang on his boat, called off his followers, and again they were saved. At last God raised up a friend, in a Chinaman, who, after secretly conveying a message of sympathy to them announcing his plan and good wishes, went down to Tientsin and brought a rescue party, by whom, at last, they were escorted to the coast.

Now that the storm has been followed by a lull, the way into China is the more open. And still the angels of God are hovering over the needy fields, ready to stand by the heralds of the cross until their work is done. The faith of the Christian is not a theory about God and heaven. It is an actual dealing with the Lord and the angels in carrying a message of deliverance to souls in the bondage of sin. And nowhere does heaven seem nearer than in the darkest fields, amid perils and adversities manifold. Where sin and need abound, there grace doth much more abound.

W. A. S.

The Liquor Curse in France

RECENTLY there was held in Paris, France, an immense convention designated as the First National Anti-alcohol Congress. The urgent necessity for such an organization was shown by facts which were disclosed at the convention. President Loubet, ex-Premiers Casimir-Perier and Waldeck-Rousseau, General Andre, minister of war, the heads of the leading railway companies, and the directors of all the leading commercial and industrial establishments were in attendance.

The theme of the convention was, of course, the curse of alcoholic drinks, and it was shown that the situation in France in this respect was truly appalling.

Figures were given showing that in the last fifty years the population of France has increased only in the proportion of one hundred and twelve to one hundred, while the consumption of alcohol has risen from one hundred to three hundred and fifty-five. The average annual consumption of alcoholic drinks per individual throughout France is 296 pints of vin ordinaire and 48 pints of liqueurs; but in Paris the average is 566 pints of vin ordinaire and 54 pints of liqueurs.

"Small distillers have been allowed to sell, and even pay their work people partly in kind. Many of them distill a cheap spirit from apples, pears, and the refuse of grapes. This fosters drink in all the country districts, and for the same reason and in the same way in the fishing fleets. The ravages of intemperance among the fishing ports of the Atlantic and channel coasts have been seriously alarming. The men bring the drinking habit home with them, and it spreads among their wives with incredible rapidity, and does awful damage. In Normandy and Brittany drunkenness is as common among the women, and even the children, as among men."

Little children on their way to school in the morning, it was stated, soak their bread in a glass of cider brandy in order to nerve themselves for the day's work. In the last-named provinces the amount of crime has doubled in thirty years, and in the last half century suicide has increased four hundred per cent. "In Brittany doctors have been forced to forbid mothers to nurse their own children, so saturated with alcohol are they."

The Anti-alcohol Congress purposes to begin a thorough war against intemperance, and the first aim will be to prevent the selling of liquor to children.

These are facts which should be remembered in connection with the statement which is often made by dealers in wine, that France is a temperance country, and that if the use of wine could become general in the United States, there would not be so much drunkenness. The example of France, which is sometimes cited as evidence in connection with this allegation, is indeed an awful warning of its untruth. L. A. S.

Note and Comment

"To Open Tibet" is the suggestive heading of an editorial in the New York Sun of November 19, describing the British expedition which is about to penetrate into that region that has so long shut itself away from the knowledge of the civilized world. Tibet, the last stronghold of heathenism, the last barrier in the pathway of the gospel missionary, is about to be opened. Its opening marks an era to which Christian missionaries have long looked forward, but much more is it significant to us who have in mind

the Saviour's words: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The open door into Tibet proclaims that the end is at hand.

THE plague is to have full sway in India. Such is the news that comes from that stricken district of the Orient. For seven years, ever since its outbreak in that country, the British government has been fighting it, trying every known means to stay its progress; but to-day it is raging more fiercely than ever, and the government has decided to abandon the struggle, and allow the pestilence to run its course. What that means for Asia, and perhaps for the world, can hardly be imagined. Certainly renewed precautions against it will have to be taken by other countries, and even if these escape, Asia, with its teeming millions living in neglect of all sanitary laws, will be a vast harvest field for the scourge. We may well call to mind that the day is close at hand when only those will be safe in any land who have sought and found safety in the Lord. "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:9, 10.

A BATTLE for religious freedom is being fought by Protestants in Peru, where the law forbids all public religious gatherings not conducted by Catholic priests. Under the leadership of a Methodist clergyman, Rev. John Lee, the Protestants have succeeded in bringing diplomatic pressure to bear on the Peruvian government, through the representatives at Lima of the United States, British, and German governments. This fact having been noted and approved by several prominent Protestant journals in the United States, the *New World* (Catholic, Chicago), reminds Protestants in this country that a law debarring Catholics from public office exists in New Hampshire, and inquires why American Protestants have not petitioned to have this law repealed. It might truthfully have added that laws compelling the observance of Sunday exist on the statute books of nearly all the States, and in many places these laws are by no means a dead letter. In Peru Protestants are in the minority, and freedom is restricted by the Catholic majority. In the United States laws restricting religious freedom are enforced by the Protestant majority. The character of an unjust law is much more readily discerned by the minority who suffer from it than by the majority who enforce it. Protestants would greatly strengthen their position against the attacks of Rome if they would not themselves make and enforce laws which are papal in character. L. A. S.

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.

Go Ye Into All the World

In this brief charge the Lord proclaimed,
In tones the world should understand,
That every mortal is ordained
For some great mission, nobly planned.
Where it may be may not appear,
Or what, no soul can truly know;
Suffice it if we're ready here
When duty calls to quickly Go!

No two shall have the same career,
Nor one another's labor do;
Each his appointed way with fear
Shall in appointed time pursue.
Man wins or loses in this life
By neither friend nor bitter foe;
The prize, at last in this great strife,
Depends on his own strength to Go!

We use the means the Master gives
For good or ill we can but try,
A stricken, burdened mortal lives,
One highly favored can but die.
It follows, one should ne'er despise,
Nor think his life-work mean or low;
If he is willing, just, and wise,
He'll do his best, trust God, and Go!

—Oscar B. Smith, in *New York Observer*.

Lessons From the Past

MRS. E. G. WHITE

Centralization

As Noah's descendants increased in number, apostasy soon manifested itself. Those who desired to forget their Creator, and to cast off the restraint of his law, decided to separate from the worshipers of Jehovah. Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates. Here they decided to build a city, and in it a tower which should be the wonder of the world. This tower was to be so high that no flood could sweep it away. Thus they hoped to secure their own safety, and make themselves independent of God.

God had directed men to disperse throughout the earth, to replenish and subdue it; but these tower-builders determined to keep their community united in one body, and to found a monarchy which should eventually embrace the whole earth.

Among the men of Babel, there were living some who feared God, although they had been deceived by the pretensions of the ungodly, and drawn into their schemes. These men would not join this confederacy to thwart the purposes of God. They refused to be deceived by the wonderful representations and the grand outlook. For the sake of these loyal ones, the Lord delayed his judgments, and gave the ungodly time to reveal their true character. But the great majority were fully united in their heaven-daring undertaking. They heeded not the counsel of the Lord, but strove to carry out their own purposes.

This confederacy was born of rebellion against God. The dwellers on the

plain of Shinar established their kingdom for self-exaltation, not for the glory of God. Had they succeeded, a mighty power would have borne sway, banishing righteousness, and inaugurating a new religion. The world would have been demoralized. The mixture of religious ideas with erroneous theories would have resulted in closing the door to peace, happiness, and security. These suppositions, erroneous theories, carried out and perfected, would have directed minds from allegiance to the divine statutes, and the law of Jehovah would have been ignored and forgotten. Determined men, inspired and urged on by the first great rebel, would have resisted any interference with their plans or their evil course. In the place of the divine precepts they would have substituted laws framed in accordance with the desires of their selfish hearts, in order that they might carry out their purposes.

But God never leaves the world without witnesses for him. At the time of the first great apostasy after the flood, there were men who humbled themselves before God, and cried unto him. "O God," they pleaded, "interpose between thy cause and the plans and methods of men."

"And the Lord came down to see the city and the tower [the great idol-building], which the children of men builded." Angels were sent to bring to naught the purposes of the builders.

The tower had reached a lofty height, and it was impossible for the workmen at the top to communicate directly with those at the base; therefore men were stationed at different points, each to receive and report to the one next below him the orders for needed material, or other directions regarding the work. As messages were thus passing from one to another, the language was confounded, so that material was called for which was not needed, and the directions received were often the reverse of those that had been given. Confusion and dismay followed. All work came to a standstill. There could be no further harmony or co-operation. The builders were wholly unable to account for the strange misunderstandings among them, and in their rage and disappointment they reproached one another. Their confederacy ended in strife and bloodshed. Lightnings from heaven broke off the upper portion of the tower, and cast it to the ground. Men were made to feel that there is a God who ruleth in the heavens, and that he is able to confuse and to multiply confusions in order to teach men that they are only men.

God bears long with the perversity of men, giving them ample opportunity for repentance; but he marks all their devices to resist the authority of his just and holy law.

Up to this time men had spoken the same language; now those that could understand one another's speech united in companies; some went one way, and some another. "The Lord scattered them abroad from thence upon the face of all the earth." In our day the Lord desires that his people shall be dispersed

throughout the earth. They are not to colonize. Jesus said, "Go ye into all the world, and preach the gospel to every creature." When the disciples followed their inclination to remain in large numbers in Jerusalem, persecution was permitted to come upon them, and they were scattered to all parts of the inhabited world.

For years messages of warning and entreaty have been coming to our people, urging them to go forth into the Master's great harvest fields, and labor unselfishly for souls.

From Testimonies written in 1895 and in 1899 I copy the following paragraphs:—

"True missionary workers will not colonize. God's people are to be pilgrims and strangers on the earth. The investments of large sums of money in the building up of the work in one place is not in the order of God. Plants are to be made in many places. Schools and sanitariums are to be established in places where there is now nothing to represent the truth. These interests are not to be established for the purpose of making money, but for the purpose of spreading the truth. Land should be secured at a distance from the cities, where schools can be built up in which the youth can be given an education in agricultural and mechanical lines.

"The principles of present truth are to become more widespread. There are those who are reasoning from a wrong point of view. Because it is more convenient to have the work centered in one place, they are in favor of crowding everything together in one locality. Great evil is the result. Places that should be helped are left destitute.

"What can I say to our people that will lead them to follow the course that will be for their present and future good? Will not those in Battle Creek heed the light given them by God? Will they not deny self, lift the cross, and follow Jesus? Will they not obey the call of their Leader to leave Battle Creek, and build up interests in other places? Will they not go to the dark places of the earth to tell the story of the love of Christ, trusting in God to give them success?

"It is not God's plan for our people to crowd into Battle Creek. God says: 'Go work to-day in my vineyard. Get away from the places where you are not needed. Plant the standard of truth in towns and cities that have not heard the message. Prepare the way for my coming. Those in the highways and hedges are to hear the call.'

"God will make the wilderness a sacred place as his people, filled with the missionary spirit, go forth to make centers for his work, to establish sanitariums, where the sick and afflicted can be cared for, and schools, where the youth can be educated in right lines."

"It has been urged that there were great advantages in having so many institutions in close connection; that they would be a strength to one another, and could afford help to those seeking education and employment. This is ac-

cording to human reasoning; it will be admitted that, from a human point of view, many advantages are gained by crowding so many responsibilities in Battle Creek; but the vision needs to be extended."

Notwithstanding frequent counsels to the contrary, men continued to plan for centralization of power, for the binding of many interests under one control. This work was first started in the Review and Herald Office. Things were swayed first in one way, and then in another. It was the enemy of our work who prompted the call for the consolidation of the publishing work under one controlling power in Battle Creek.

Then the idea gained favor that the medical missionary work would be greatly advanced if all our medical institutions and other medical missionary interests were bound up under the control of the medical missionary association at Battle Creek.

I was told that I must lift my voice in warning against this. We were not to be under the control of men who could not control themselves, and who were not willing to be amenable to God. We were not to be guided by men who want their word to be the controlling power. The development of the desire to control has been very marked, and God sent warning after warning, forbidding confederacies and consolidation. He warned us against binding ourselves to fulfil certain agreements that would be presented by men laboring to control the movements of their brethren.

An Educational Center

The Lord is not pleased with some of the arrangements that have been made in Battle Creek. He has declared that other places are being robbed of the light and advantages that have been centered and multiplied in Battle Creek. It is not pleasing to God that our youth from all parts of the country should be called to Battle Creek to work in the Sanitarium, and to receive their education. When we permit this, we are often guilty of robbing needy fields of their most precious treasure.

Through the light given in the Testimonies, the Lord has indicated that he does not desire students to leave their home schools and sanitariums to be educated in Battle Creek. He instructed us to remove the College from this place. This was done, but the institutions that remained failed of doing what they should have done to share with other places the advantages still centered in Battle Creek. The Lord signified his displeasure by permitting the principal buildings of these institutions to be destroyed by fire.

Notwithstanding the plain evidences of the Lord's providence in these destructive fires, men have not hesitated to stand before their brethren in council meetings, and make light of the statement that these buildings were burned because men had been swaying things in directions which the Lord could not approve.

Principles have been perverted. Men have been departing from right principles, for the promulgation of which

these institutions were established. They have failed of doing the very work that God ordained should be done to prepare a people to "build up the old waste places" and to stand in the breach, as represented in the fifty-eighth chapter of Isaiah. In this scripture the work we are to do is clearly defined as being medical missionary work. This work is to be done in all places. God has a vineyard; and he desires that this vineyard shall be worked unselfishly. No parts are to be neglected. The most neglected portion needs the most wide-awake missionaries to do the work portrayed in the following scripture:—

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, . . . and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

For his own name's sake God will not permit the froward and the independent to carry out their unsanctified plans. He will visit them for their perversity of action. "There is no peace, saith my God, to the wicked." But I am instructed to say that in his judgments the Lord will remember mercy. He declares:—

"I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him."

"The spirit of my people should fail before me," saith the Lord, "if I were to deal with them in accordance with their perversity. They could not endure my displeasure and my wrath. I have seen the perverse ways of every sinner. He who repents and does the works of righteousness, I will convert and heal, and restore unto him my favor."

Concerning those who have been deceived and led astray by unconsecrated men, the Lord says: "Their course of action has not been in accordance with my will; yet for the righteousness of my own cause, for the *truth's sake*, for the sake of those who have preserved their fear and love of God, I, who create the fruit of the lips, will put my message into the lips of those who will not be perverted. Although some may be de-

ceived and blinded in their ideas of men and the purposes of men, I will heal every one who honors my name. All the penitent of Israel shall see of my salvation. I, the Lord, do rule, and I will fill with praise and thanksgiving the hearts of all who are nigh and far off, even all the penitent of Israel who have kept my ways."

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

A Week of Prayer

WM. COVERT

It is well for our people to set apart a whole week for prayer, because prayer is to the Christian both sword and shield. Shall we not constantly ask the Lord, during this week of prayer, to teach us how to pray, and to incline our hearts to love prayer more and more? On a certain occasion when Christ's disciples had heard him pray, they asked him to teach them to pray. They had doubtless never heard another person pray whose prayer seemed to carry them into the very presence of the Lord as did the prayer of Jesus. His great concern for humanity was such that he could bear the interests of the whole world up to the throne of God. This burden of the world's redemption rested upon his soul with a weight that sometimes caused him to continue all night in prayer. If it was necessary for Christ, our Saviour, to pray with such fervor and so long, is it not necessary for his people, with the great work which now rests upon them, to be found much in fervent prayer?

The Bible abounds with admonitions concerning much prayer, and records many remarkable answers to prayer. It also gives many wonderful promises to those who seek the Lord with the whole heart. If we shall learn during this week of prayer that Christ is yet the great Intercessor who only can make prayer effectual, it will be a great help to us in our prayers. Jesus not only prayed for us while he was a Man of sorrows, but he continues to pray since he has ascended to heaven. It is through the intercession of Christ, our High Priest, that the Holy Spirit is given to those who believe. Since his coronation, humanity has been highly favored on account of his service in the heavenly sanctuary.

It was remarked in John 7:39 that "the Holy Ghost was not yet given; because that Jesus was not yet glorified." In speaking of the greater blessings which were to come upon the believers after he would go to the Father, Jesus said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." And again, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater

works than these shall he do, because I go unto my Father." John 14:12. The reason why greater works were to be done is told in the verse quoted,—“because I go unto my Father.”

Peter, on the day of Pentecost, referred to the fact that Christ had been exalted to a high position at the right hand of God, “and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.” Acts 2:33. His glorified presence with the Father in heaven placed humanity through him on a higher plane than it had ever been before. He, the crucified One, became the glorified Son.

After his crucifixion and ascension to heaven, the great offering for sin which he had made was accepted by the heavenly court in behalf of humanity, and thus man was accepted in him. His chief work now is to “appear in the presence of God for us.” Heb. 9:24. “In him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power.” Col. 2:9, 10. It is only through him that we are accepted, or that we can pray. He is sponsor for us, and bears our requests to the Father. Our interest is his interest, and our work is his work. Truly we have become identified with him. “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” Gal. 2:20.

Prayer is a most sacred communion with Christ and the Father in heaven. Think of how effective prayer may become to the people of God. When the early church had learned how to pray, and their interests had become identified with Christ in his work, they gave all their possessions as an offering to advance the cause of Christianity in the earth. Acts 2:45. What will Christ's people do in the way of offerings now to assist in carrying the third angel's message to all the world?

Individual Responsibility the Hope of the Church

A. E. PLACE

This period which we call the week of prayer is set apart as a means to an end. The end sought is to help prepare a special people, by means of a special message, that they may meet God in peace “in a few more days.”

The searchlight of prophecy is focused upon the very generation in which we live. Satan's hosts are marshaled for their part in the closing drama. Our heavenly Commander and High Priest is soon to say for the last time, before the mercy seat, “My Father, my blood for that soul,” and lay off his priestly garments with the sad and awful words, “It is done.” With no uncertain tones these awful facts speak with a loud voice to this doomed world, and especially to those who profess to be the remnant. Examine thine account quickly. How much owest thou thy Lord? Prepare for thy final settlement.

This week of prayer is designed not only to impress upon the minds of all that these stern realities will be reached sometime by some people, but that our hope of salvation depends largely upon believing that they are even now at hand, also in seriously considering the question, What is the condition of the remnant church of God to-day, and its prospects for being ready to meet the issue? This can only be considered safely or wisely from the standpoint that the church is made up of individual parts, and is the sum of all its parts. We must learn that the church does not, and indeed can not, go wrong, or, when wrong, get right, *as a church*.

All the members of heaven might have looked on and condemned the marshaled hosts of Satan to this day, with all its additions in this evil world, and even in the professed church of God; and it would not have bettered the situation. But “the bright and Morning Star,” the most perfect of all, who might truthfully have said, They are wrong, I am right and am not responsible for the wrong and the present awful condition, cried; I am not only willing, but I do lay aside my beautiful, spotless garments; I bare my sacred head and breast to receive the sins of the world, and with the crushing weight of the load I will willingly die that I may free my people—my church—from sin and reproach. This is not only a divine truth and a divine principle, but it is a divine example, or object lesson, and without doubt given in a special manner for the church of to-day.

“I am as good as they are,” has come to be an oft-repeated saying. The natural tendency is to hide our imperfections behind those of the church, with this conscience-quieting claim, and even to condemn in our brethren that which we harbor in our own lives. Though I may feel assured that I am as good as my brother, unless I feel confident that his platform is a safe one, I in that thing acknowledge that my own foundation is dangerous. The success of the church to-day does not depend upon some large organized goodness, but rather upon the goodness of each individual member. Likewise the failure or weakness of the church means the little or great failures or weaknesses in the lives of each individual member; and success can never come to the church until each member can lose sight of all weaknesses in the foundation of his brethren, till he thoroughly examines his own foundation and standing in the light of the judgment work in the sanctuary, and has the wrongs there found taken away. Even then he is not to take the throne to judge his weak brethren, but rather be willing, like “the bright Morning Star,” to bare his own head and breast, made clean by the blood of Christ, and willingly take and bear wrongs and reproaches that rightfully belong to others. He may be called upon to counsel and admonish, but let him do it as a brother, considering himself, lest he also be tempted. Then his strongest reproofs will be filled with the breath of yearning pity.

Doubtless there are still lingering in each one of us weaknesses that must be removed if we pass the test. These may be so apparent as to be known not only by us, but by our friends and neighbors, or they may be known only between ourselves and God, or, perhaps, only by God. To those who do not sense a special need of the convicting and quickening power of God not only to get the victory over the known wrongs, but also to discover those still veiled in their lives; this week of prayer is a golden period, which can not be neglected or misused without eternal peril to their best interests. Each day of this period should hear the earnest plea, Search my heart, O my God, with thy lighted candle. Thou hast the key to each dark closet. For thy sake and for my own sake, O my Lord, leave not one door unopened. When I have idols occupying room which belongs to thee, tear them down, and cleanse and lighten the place by thy sacred presence.

“The dearest idol I have known,

Whate'er that idol be,

Help me to tear it from thy throne,

And worship only Thee.”

O Lord, let me not come into the judgment deceived as to my own standing in the records before thee. Show me my account, O Lord, while yet there is time for me to plead the merits of thy blood and thy precious life as my only means of settlement. Bring deep conviction into my soul now that I must meet God and my sins face to face, while there is opportunity for settlement.

This is my heartfelt prayer for myself and for all my dear brethren and sisters, and I trust that every believing heart may be revived and inspired anew with the great and important truth that the need of the church to-day, and the only foundation upon which it can hope to build successfully, is personal examination of self, personal consecration, personal work and personal or individual responsibility in the body of Christ, not during this week of prayer alone, but till Jesus comes personally to save his church, not as a church only, but as individuals; for, bless God, his salvation will be as personal then as it has ever been.

What a blessed privilege to be counted now and eternally as an integer, a component factor, in the great sum of divine sacrifice and salvation. May it spur us on to do faithfully our part in the closing work.

“Seek Ye the Lord”

W. T. KNOX

“LIFT up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.” Who that heed this injunction can fail to discern on every hand the evidences that the harvest is ripe, and that the time has fully come when “he that soweth and he that reapeth” may rejoice together? As we contemplate the rapid

development of events, and see the nearness of the great crisis in human events, we can almost hear that habitue of the heavenly temple crying to our Lord, "Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."

As this scene is held before our minds, mingled feelings crowd in upon us. Joy and fear are prominent; for who can fail to rejoice with the prospect before him that the bitter tale of sorrow and suffering, pain and anguish, sickness and sin, will soon be forever ended, and the blessedness of eternity be ushered in, and all God's faithful ones be gathered into his heavenly garner? But with the joy comes the fear. Not because we question the ability or willingness of our great High Priest and Saviour; for we are persuaded "that he is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." But this gathering means not only infinite joy and salvation, but also infinite sorrow and loss. In the face of the world's crisis we see its inhabitants either asleep in carnal security or intoxicated with its pleasures and sins, all unmindful of their fast oncoming doom. Who is to awaken them? Who to snatch them as brands from the burning? The responsibility must rest with the people who see the danger. Why have we been so indolent, so indifferent, our efforts so unfruitful with this great responsibility resting upon us? These and kindred questions crowd upon us as we view the nearness of the coming of Christ, and beget feelings of dread; for we must confess that we have been unprofitable servants.

For our own sakes, and the sake of the unsaved, the call of Joel should be taken to our hearts as never before: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach."

The existing conditions in and outside of the church demand such a seeking of the Lord as is here portrayed. Every believer in the third angel's message should gratefully welcome this year's special season of prayer, and earnestly plan to receive its blessings and impart them to others.

A Time for Prayer

R. D. HOTTEL

THIS season of prayer has been appointed, as no doubt all know, for December 12-19. We have held many such seasons in the past, but this season of seeking God with prayer is more important than any previous one.

"We are standing upon the threshold of great and solemn events. The whole earth is to be lightened with the glory of the Lord as the waters cover the

channels of the great deep. Prophecies are being fulfilled, and stormy times are before us. . . . The angels are holding the four winds, that they shall not blow, until the specified work of warning is given to the world; but the storm is gathering, the clouds are loading, ready to burst upon the world, and to many it will be as a thief in the night."

"Intensity is taking possession of every earthly element; and as a people who have had great light and wonderful knowledge, many of them are represented by the five sleeping virgins with their lamps, but no oil in their vessels; cold, senseless, with a feeble, waning piety."

In these solemn hours what are we called upon to do? "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 1-3.

"Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2: 16, 17.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26: 20, 21.

Shall we heed these invitations of mercy, all of which are applicable to our time?

"For the baptism of the Holy Spirit, every worker should be breathing out his prayer to God. Companies should be gathered together to call upon God for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work. Especially should men pray that the Lord will choose his agents, and baptize his missionaries with the Holy Spirit. For ten days the disciples prayed before the pentecostal blessing came. It required all that time to bring them to an understanding of what it meant to offer effectual prayer, drawing nearer and nearer to God, confessing their sins, humbling their hearts before God, and by faith beholding Jesus, and becoming changed into his image. When the blessing did come, it filled all the place where they were assembled; and endowed with power, they went forth to do effectual work for the Master."

This season of prayer will give just such an opportunity as the Bible and the Testimonies point out in the statements already quoted. Shall it be a pentecostal blessing to us? If so, we must seek the Lord as did the disciples of old. Can we afford to do less? Do we have a less important message to bear to the world than they had?—No; even a more solemn warning is committed to our hands. The truth as it came from the hands of Christ and the apostles in its purity, and with apostolic power, must be sent to the whole world in this generation to enlighten the earth with the glory of God, and prepare a people for his coming. Shorn of the strength of heaven, we cannot do the work. But God has said again to his people, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." Isa. 60: 1, 2. If we consecrate all that we are and have,—ourselves, our means, our ability,—God will use us in the glorious triumph of the message at this time. Again I say, shall not this season of prayer be the time when we shall do all this more fully than we have ever done before? We pray God that it will.

The Week of Prayer

R. C. PORTER

THE times are perilous. Every day brings its tests of faith to the child of God, and along with the test of our faith the news of the strife between capital and labor, terrible train wrecks, storms, earthquakes, pestilence, or other fulfillments of the prophetic word which declare that the coming of the Lord draws nigh.

One special feature of the last days is the spirit of worldliness that shall so insidiously creep in that it will take men unawares, and they will be found eating and drinking, planting and building, just before the coming of the Son of man, as they were in the days of Noah and of Lot. There is danger that this condition of things in the world may steal in upon the church so that they will become indifferent to the times in which they live, to the dangers of the hour, and the important work to which God has called them. "Rich, and increased with goods," and having "need of nothing," are the words used by the True Witness in speaking of the condition in which the church just before the Master's coming regards herself. Overcharged "with the cares of this life," "lukewarm," "neither cold nor hot," "wretched, and miserable, and poor, and blind, and naked," is the true condition of Christ's professed church when his coming is at the door, and he is making his final appeal through it to save the world from the seven last plagues, and the awful calamities that attend his coming. How pitiful the sight!—Christ who came from all the endearments of heaven to save a lost world, animated during his entire life with the one all-absorbing

thought of living to save the lost, his life to be henceforth the example of his people, and now, in the very closing call of the great missionary plan which he set on foot to save the world, he finds this terrible apathy settling down upon his people, through whom alone he can work in making his final plea to a lost world.

How pathetically he pleads for a reformation: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. . . . I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." In this last rallying call to preparation for service before we are invited to sit with Christ in his throne, how full of meaning is that plea: "If any man hear my voice." The entire professed church of the last days will not hear it. We can not look one to another for an example in these days of lukewarmness. Every soul must come directly to Jesus, and in loving submission repent and be clothed for service, or be spewed out of his mouth. This solemn and decisive call is an evidence of the deepest love. Nothing less than this will save his people. Their eyes must be anointed that they may see the needs of their own hearts and repent, or they will be lost.

They will, if spiritual, see the needs of foreign fields, and hear the cry of the millions in the darkness of heathen lands, which the third angel's message alone can enlighten. Every soul is now on trial. The Lord is giving us financial prosperity,—not that we may acquire money or property for the troublous times before us when we can not use it, or for the fires of the last days, but for the advancement of his work. "Let him that thinketh he standeth take heed lest he fall." The adversary will deceive if possible the very elect.

Do we not need the benefit of a week of prayer at this time to consider our personal needs, and consecrate ourselves, our talents, our means, and all there is of us to the work of the message, which is on the very eve of final triumph? We can not afford to sacrifice sufficiently formally to accept the message and not surrender all for Christ, and so fail at last. Let us be wise and heed the instruction and counsel of the Faithful and True Witness, awake to the call to service, and at last as overcomers sit down with the Master in the enjoyment of the

dominion of universal "peace, good will toward men."

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

Obeying the Word

THE foolishness of God is wiser than men, and the weakness of God is stronger than men. It was when Christ was rejected and slain that he triumphed. As long as men were following him, applauding his sayings and his mighty works, desiring him for their king, he seemed powerless to help them. They misunderstood all his teaching. When they had murdered him, he had a new hold on them. He showed them at once both the greatness of his unconquerable love and the blackness of their own hearts. They saw with new eyes. At last they understood him, and they understood themselves.

It has been the same in the history of the church. What Christians have not been able to do by their toil and effort, they have accomplished by laying down their lives. The blood of the martyrs has been the seed of the church.

The weapons of our warfare are not carnal. By the cross Christ overcame, and the carnal indifference of men can only be conquered by spiritual lives, revealing afresh the dying of the Lord Jesus. It is natural to crave for the outward tokens of success in Christian work, but God works in ways that are despised by men. The cross, which is the power of God to faith, is foolishness and a stumbling-block to the wise of this world.

We need not be deceived as Israel was. If we set Jesus Christ continually before us and seek for spiritual anointing, our eyes will be opened. While we receive his Word as a quickening power, our ears will not be heavy. But God's servant must be blind and deaf toward earth if his eyes and ears are to be open toward heaven. He must either be of the earth, earthy, or of heaven, heavenly.

God is still sending forth his Word, his commandment, which is life everlasting, but it is falling again upon deaf ears and blinded eyes. Many see that God's Word rebukes their lives, that they are not keeping his spiritual Sabbath which teaches them to trust only in God, but honoring the works of the flesh in obeying rather the commandment of men. Many believe the Word in their hearts, but their eyes are on the synagogues out of which they will be thrust if they venture to differ from others, on the situation they fear to lose if they do not work on the seventh day. They have heard the commandment of God, but they are listening rather to the myriad human voices, the traditions of the elders, the theories of ministers, the counsels of worldly wisdom. They are treading again the path that Israel trod. Their feet are wandering from the way of life, and drawing near the darkness where Satan has control of men. "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you:

for he that walketh in darkness knoweth not whither he goeth. . . . While ye have light, believe in the light, that ye may be the children of light."

"The flesh profiteth nothing." Jesus said, "He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me." God was in Christ, reconciling the world unto himself. Christ knew the Father, and his one ambition was to be God's messenger, to give to others the word which God commanded him to speak. That word was his own life, for he lived by every word which proceeded out of the mouth of God.

The Word would save every one who received it, and those who rejected it must answer to it at the last day. Christ was sent with the Word to save, not to judge, only to give light that men should not abide in the darkness. The man who rejects light has condemned himself to be in darkness.

When the rejecters of God's Word come to the judgment of the great day, it is the Word they have heard and despised that condemns them. They have forfeited eternal life, and when they long for it exceedingly, they see that it was they who cut themselves off from it by not receiving the Word that brought it to them as a free gift. The service of Christ, the joy of the redeemed, a home in heaven, the companionship of the angels, all appeal to them as they never thought they could, but all these they deliberately rejected when they turned from the Word of Christ. Now their portion is in the outer darkness where there is weeping and gnashing of teeth.—*Present Truth.*

The Sheep That Was Lost

ON the Aleutsch glacier I saw a strange and beautiful sight—the parable of the "ninety and nine," repeated to the letter. One day we were making our way with ice-ax and alpenstock down the glacier, when we observed a flock of sheep following their shepherd over the intricate windings between the crevasses, and so passing from the pastures on one side of the glacier to the pastures on the other. The flock numbered two hundred, all told.

But on the way one sheep got lost. One of the shepherds, in his German patois, appealed to us whether we had seen it. Fortunately, one of the party had a field-glass. With its aid we discovered the sheep up amid a tangle of brushwood on the rocky mountainside.

It was beautiful to see how the shepherd, without a word, left his hundred and ninety-nine sheep out in the glacier waste, knowing they would stand there still and perfectly safe, and went clambering back after the lost sheep until he found it; and he actually put it on his shoulders, and returned "rejoicing."

Here was the Lord's parable enacted before our eyes, though the shepherd was all unconscious of it. And it brought our Lord's teaching home to us with a vividness which none can realize but those who saw the incident.—*"Leaves of Light."*

THE WORLD-WIDE FIELD

A Message From Chile

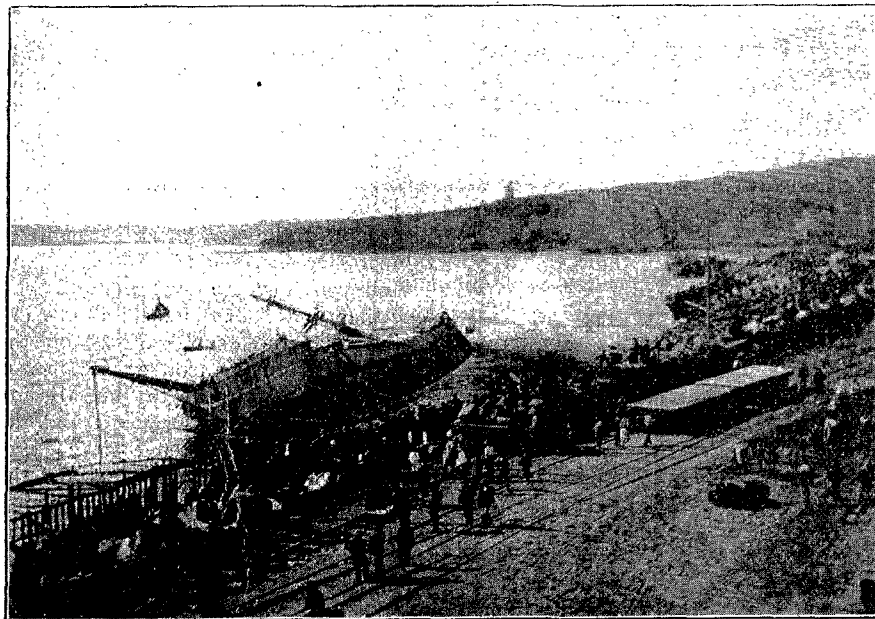
H. F. KETRING

MAY 19 I left home, to make a trip north, to visit the churches and scattered members. The twenty-sixth I reached Valparaiso, where we have a small company of believers, and where our Spanish minister, Elder Balada, is located. There we had some very interesting meetings, further instructing them in the truth.

June 1 was a day long to be remembered by the people of Valparaiso. For several days the sea had been very restless, but the night of the thirty-first of May a terrible tempest arose, and the sea rolled into the shelterless harbor

In the accompanying illustration we have a view of the "Foyledale," an English sail ship, which was torn from her moorings, and washed up against the wharf, where she was dashed to pieces. The crew at last climbed the rear mast, the only one left, from which, after frantic efforts, eight of them were rescued by the life-saving crew, the rest having been washed out, including the captain's wife and little boy. The ship in the distance also met a similar fate.

As we see these omens of the greater destruction that is so soon to come upon the dwellers on the earth, should we not consecrate our *all* to God in order that his work of warning the world be not



THE "FOYLEDAL" AFTER THE STORM

as if it would engulf the whole city. All night long the sea raged like a boiling pot. The wharf, which was over a mile long, was entirely destroyed, while merchandise of every description was either washed into the sea or many squares back into the streets of the city. The fury of the storm may be faintly imagined from the fact that the waves reached the fourth story of the houses on the street facing the harbor.

During the night many of the steamers cut their moorings, and went out into the ocean, fearing less the broad Pacific, which was no less turbulent, than the ship-filled harbor.

But the "Arequipa," one of the largest Pacific steamers, by some means had her anchor chains crossed, and was unable to leave. Finally, getting crossways with the waves, the fury of which was terrible, she succumbed, and went to the bottom with passengers and crew. A few were picked up by the other ships. She was ready to leave for San Francisco, and should have left that day but for the storm.

hindered, but go with a mighty power to the ends of the earth?

June 9 I left Valparaiso for Los Andes, in company with Brother Balada. Los Andes is a beautiful city, high up in the Andes Mountains on the way to Buenos Ayres, Argentina. From that city we walked about twelve miles farther up into the mountains to visit a company of believers.

As it was nearly dark when we arrived at Los Andes, the most of our journey on foot was made by moonlight. While climbing up through the canyon, we thought of the Waldenses in their mountain homes, and wondered how soon we, like them, would have to make our "place of defense" in "the high places of the earth." We remained with the brethren in Los Andes for several days, during which time several obtained the victory over the "mate" habit, and we all rejoiced together.

We next went to Santiago, and spent some time with the church at that place. We then visited the scattered brethren and sisters in different places.

The work is advancing, perhaps as rapidly as could be expected with so few workers. Pray for us, and if the Lord should answer your prayers by telling you to come, or to give to help some one else to come and help us, thank him that he hears and answers prayer.

Iquique, Chile.

The Chinese Women

MRS. HATTIE HOWELL

THE women of Asia are prisoners of life. Be they members of Mohammedan harems, of Indian zenanas, or of households in that still more remote Eastern country whose people number one third of the inhabitants of the globe, be they simply born in Asia, their only escape from sorrow and misery, loneliness and desolation, ignorance and narrow-mindedness, superstition and pollution, which the birthright of the Orient entails upon them, is through the sometimes early, but frequently too tardy, and often much-coveted and self-induced death. They are, one and all, captives of crushed and broken spirits.

That which every Eastern woman is taught to regard as the goal of her existence, is her wedding day, no less inevitable in China than in the remaining Asiatic countries.

Entering upon her married estate with a "certain fearful looking for" of the "afterward," she finds the troubles of her girlhood aggravated by her new surroundings, which already begin to add their own burden of afflictions to her heart. A Chinese girl of twenty-one or twenty-two years, who is unmarried, is not only herself disgraced, but she is as well a disgrace to her father and mother; and after that, so questionable does her character become in the eyes of her countrymen, that it is with difficulty a husband may be secured for her. The girls of China are usually married before they are eighteen, to men, one, two, or three years their senior.

The age of their betrothal is variable. Among the poor, a baby girl one or two years, or even a few days, old is not uncommonly sold into the family of her future husband, where she is cared for until considered of a suitable age for marriage with one of the sons. In circles more well-to-do, little girls, though not bargained for and sold as a financial burden too heavy to be borne by the parents, are, if permitted to live, betrothed from one to twenty years before their marriage.

On the one hand, her parents want to be rid of her, and yet if possible, obtain a son-in-law of education and influence. On the other hand, the young man's family select a wife who they think has capacity and training for work, in consequence of which it not infrequently happens that when a servant is wanted—for such does every daughter-in-law become—a buxom girl of twenty is married to a boy half her age.

Suicide among the young married women of China is so excessively frequent that it is scarcely a matter of remark. When the young wife is dis-

covered, and rescued from her suicidal attempts, she often meets the pitiful reproach from her mother, "Why didn't you die when you had a chance?" Perhaps the daughter-in-law lives on till the day when she, too, may become a mother-in-law, her sons having grown up and brought home their wives; and thenceforth in the increasing household of children and grandchildren, her will is supreme. But have the sorrows and hardships allotted her by the unkindness and cruelty of her husband's mother, softened and fitted her to mitigate the mental and physical sufferings of her daughters-in-law? How unvarying the law that the human heart does to others as it has been done by!

Now as best you can, picture to yourself our Chinese sister as she really is, or as circumstances make her. During the long months before her birth, it is hoped she is not "a girl." When it is known that a little daughter is in the house, no loving hearts receive her. The father is disappointed or enraged, and the mother bemoans the birth of one whose lot must be so sorrowful. A daughter is rarely ever welcome in China. Infanticide in the past was so prevalent that in the homes of the poor only one or two girl babies were saved, the others being drowned, left to starve by the wayside, or thrown into the baby towers prepared for little foundlings. Wealthy families treat similarly the little girl who unfortunately comes to their home, and simply—because they do not want her. Many times rather than have the father take the child's life (for it is he who commits the deed), the mother pleads that the child be sold as a slave. Poor little children! born without love—die without love. Many a Chinese woman can say at her death, "No one ever loved me."

When only a few years old, the child's mother inflicts upon her the most terrible torture, loosening, and wrenching, and twisting the ligaments of the baby feet, and crushing the bones into a stylish and beautiful stump, while she regards not the days and nights of shrieks and wails from the little one, which finally die away into a prolonged and breathless succession of groans.

From her infancy to her marriage, the little girl leads a shut-in life in the narrow confinement of her own home, though really there are few homes in China. The architecture of our houses does not enable us to conceive of the dinginess and cheerlessness of the ordinary Chinese house.

As every phase of life in China is closed about with ceremonies, forms, and customs, so the day of the maiden's wedding demands that she and her mother weep. But I am quite sure tears are seldom feigned on that occasion; no doubt they are usually the overflow of sad and trembling hearts.

One of our students was once telling us of the feasting and festivities connected with the marriage of his sister, when we inquired of the bride. "O, she lie on the bed and cry," was the reply; and the story of her lying there in tears, for a week, was told by her

own brother without the least sign of pity or sympathy. The Chinese are characteristically insensible to the sufferings of others.

Among all classes of Chinese—high and low, rich and poor—the opium habit is making fast inroads. In the social life of the men, it holds about the same place as does wine in America. But among the women of China, the habit is acquired through its use to assuage their sufferings and beguile their sorrows, while not a few seek death by it. Thousands of Chinese children are being born slaves to the drug.

The rapidly wide-spreading use of opium, together with ancestor worship, are counted two of the most formidable obstacles to the spread of the gospel in the Chinese empire. And because of the latter of these hindrances, many think that the most successful efforts can be put forth for the women of China. She, the matron of her house, whose will is implicitly obeyed by her sons and daughters, is the one who instructs them in the religion of their fathers. By her, in the retirement of their own home, the children are taught to worship the dead, and to bow before the ancestral tablets. From earliest infancy they are not only steeped in the smoke of tobacco and opium, but also in the fumes of the incense burning before some household god, in his niche.

When the bastiles of the women of China are stormed by the missionary, there will, through his followers, be a literal fulfilment of Christ's mission to earth; for it was foretold of him that he would "proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1.

Thus far in the history of missions, work has been done almost exclusively for the poor; for the missionaries have been unable to break through the impenetrable barriers built about the Chinese ladies. Of course none but women can work for women, and it seems that the consecrated medical woman has the readiest access to the courts, and consequently to the hearts of the women. What the Christian physician discloses concerning the cruelties and barbarities inflicted upon the inmates of these homes is very little known in the outside world. The ailments of women and children in China are considered unworthy of notice, and are allowed to run on, until the maladies become chronic. In case of malignant and contagious diseases, nothing is done for the sick person, he being, in nine cases out of ten, shut up and locked within a room, with only a vessel of water by his side,—there to die. Occasionally his friends unbar the door enough to prod him with sticks, in order to ascertain whether he is alive,—all this because so great is their fear and dread of the tormenting devils, whom they are reported to hear muttering from every article of furniture in the sick room. Relying quite fully upon charms and superstitious customs for the relief of disease, as they do, it seems as if the message of Christ—"Daughter . . . be whole of thy plague"—has more of meaning for them than for us.

O my sisters in Christ, are not some of you longing to devote your lives to carry the news of redemption to some of these poor souls, who with us are "prisoners of hope"? See Zech. 9:12. Would it might be that "the women who publish the tidings are a host;" for unto the Chinese woman is the word: "Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion." "For the Lord hath called thee as a woman forsaken and grieved in spirit." "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Isa. 52:2; 54:6, 8.


Mission Notes

A MOST urgent appeal has been received from Brother E. W. Thoman, of Chile, for additional laborers for that destitute field. Since Brother A. R. Ogden has been compelled to retire on account of Mrs. Ogden's ill health, only one American laborer is left in the field. Brother Thoman reports the conversion of a minister who has been in the field for a number of years.


REPORTING the arrival of the nurses in Japan, Dr. Lockwood writes: "I can not tell you how glad we were to welcome them here. It did seem almost impossible that they should come on the boat sailing from Vancouver, October 5. We are truly grateful to the Mission Board and others in America for the effort put forth to hasten their coming. Their arrival means more to us and the work here than a car-load of equipments; nevertheless, we need the equipments, also."

A MISSIONARY family indeed is that of Mr. and Mrs. B. Broomhall, who for many years were connected with the China Inland Mission. Their youngest son, a surgeon of great promise, who has been honorary surgeon at the London Hospital, Bethnal Green, and St. Marks, has recently gone to the province of Shansi, North China. He will take up the work laid down by martyrs of the recent massacre. He is the fifth child that Mr. and Mrs. Broomhall have given to the mission field in China.

A NATIVE missionary in China has had remarkable results from his gospel work. On being questioned by a missionary, he said that his work was supported by a merchant in the United States, and that every week he sent to him a list of the natives he had been able to reach, and who were under some conviction. On his return to the United States, this missionary visited the merchant, and going into his inner office, found an open Bible with the list of Chinese names. The merchant told him that every day he locked his office door and spent an hour in prayer for these individuals by name. —Selected.



THE FIELD WORK



Cook Islands

RARATONGA.—The Cook Islands are now before us as a field to open up. Rarātonga is the only island of the group that has been entered. I am looking forward to the time when, with a knowledge of the language, we can visit the different islands. I do not think it will be long, for there shall be delay no longer.

We are building a church in Rarātonga, and hope to have it finished before Brother Piper and his family leave. The brethren on the island have a mind to work, and this to me is ample evidence that we can accomplish much in the other islands. So we are of good courage.

G. F. JONES.

Bermuda

HAMILTON.—During the month of October we were blessed by seeing one unite with us in baptism, and another keep her first Sabbath, the last Sabbath in the month. Although this may seem small, it greatly cheers our hearts. To see the faces of these light up for joy, as they have decided to walk in all the commandments, brings joy unspeakable into our lives.

The profit on my book sales for the last month amounted to \$28.32. I am still holding services with the forty-three ex-Boer prisoners of war that are here. Some of them seem much interested.

JAS. A. MORROW.

Jamaica

KINGSTON.—We are going ahead as fast as money will allow, in rebuilding the churches. We have two of them up, and a third with frame and roofing. The hard times are now beginning to be felt here. Food is scarce and very high. Many of our people can not get work, as they are tradesmen, and it is hard for them to secure food. Our canvassing agents sell more Bibles since the storm, as many were destroyed.

The Lord is blessing Brother Tanner in his work in Kingston. A good class of people are becoming interested, and a few have united with the church. Brother Strickland is also being blessed in his work in Montego Bay. A gentleman has recently accepted the message, who will furnish all the lime and a large part of the framing timber for a church building. The lot has already been secured. Most of our people here are very willing to work. Remember us often in your prayers.

J. B. BECKNER.

Society Islands

PAPEETE, TAHITI.—During the month of June I noticed, not far from our little home in Pirea, an old man, who made his abode in a little shanty. I visited him, and found that he was an old United States soldier. Little by little I won his confidence, and learned that he had been a Christian in the past, but everything did not go very smoothly, and he had yielded to the enemy. He was planning to leave for the States. When

I talked to him, just before going away, about his soul's salvation, he said, "It is no use; I am a lost man. I have gone too far; there is no redemption for me." Again and again I told him of Jesus and his willingness to take away sin, and make a new man of him. I quoted to him Isa. 1:18. For four hours the Lord said to me to strive against Satan, who had taken possession of his heart, and then I went home, leaving the result with Jesus. I invited him to our church service before going away, and he came, and his thirsty soul was abundantly refreshed with the water of life.

The next day I made him a present of some of our papers and tracts, and invited him to visit our church in Oakland, telling him where the services were held. I received a letter from him on the return trip of the steamer which carried him from the island, which gives strong evidence that he has accepted the Lord as his Saviour. Another person who has been in a backslidden state made a new covenant with the Lord, while living with us. She later returned to her home, and has stood firmly against much opposition.

L. A. ROTH.

Trinidad

PORT OF SPAIN.—The work here upon the church building is going very slowly now, as we are out of funds. However, we are not discouraged, and are sure that the near future will bring better times. The *Watchman* continues to be a success, and we are keeping up the circulation to seven thousand a month, and expect this to continue. The last week brought us the first edition of the English *Good Health*. We will undertake to place it, with the *Watchman*, in the homes of the people. We have started with one thousand, and the sales in the city here indicate that it may be increased the coming month. These two papers together will be the means of giving the whole gospel in these islands.

Brother Babcock reported last month that thirteen have begun to obey the Lord in Albuoystown, Demerara; and Brother Enoch, who has just returned from Tobago, where he has been assisting Brethren Kneeland and Matthews for a few weeks, reports that there are ten or twelve on that island preparing for baptism. From the others also there is every indication of a successful year.

S. A. WELLMAN.

Japan

KOBE.—The work among the Japanese people continues to grow, and it seems quite likely that there will be a Seventh-day Adventist church organized in Kobe before the new year. One of the largest churches in this city had the Sabbath truth preached to them. A man and his wife received a tract, and then came to the house for Bible readings. They decided to accept present truth, and asked to have their names withdrawn from the church roll. It created no little commotion. Others have de-

cided to go out with them. Thus this whole church has heard the truth, and is stirred over the matter. But they do not feel very kindly toward us for distributing the tracts, thus seducing their members. However, our nurses went to all alike, Christians and non-Christians, in distributing publications. We can not tell what the end will be, but we are sure that the Lord is working upon the hearts of the people; and we leave the result with him. The foreign leader of the church referred to above tried to ridicule one of his men by saying that his church was very large in America, while the Seventh-day Adventist Church was insignificant. The man replied: "This is the truth which they have, and I should follow it if there were only one other on the earth who believed it."

Our Sabbath-school averages sixteen adult members, and is held in the sanitarium dining room.

S. A. LOCKWOOD.

Turkey

MARASH.—The third angel's message entered this city in 1895 through two brothers who were converted at the massacre. For about six years they were the only Sabbath-keepers in the city. One of them went to Albistan with a business, where he still dwells. Through his active labors, several souls accepted the truth, so that in Albistan about ten rejoice now in the message. The other brother also worked faithfully in Marash, and the Lord gave him several converts. In the last two years five souls have accepted the truth. Several days ago I received a letter telling of the obedience of another. This new brother relates his experience, which sounds like the trials of the Inquisition of old. He belonged to the Armenian church, but was led to the Protestant church through the meetings held in the homes of the people. His interest was in spiritual things. Through one of his friends he was led to our brother to study the last message. Seeing that this is truth, he continued in his study. Protestant people, seeing his interest in our message, tried every means to hinder him, but in vain. His father was enraged against him. One night he heard his father talking to his mother: "O-wife, if I knew for certain that this boy would be a Sabbath-keeper, I would kill him now." The church committee called upon him several times, and tried and censured him as a heretic. At last he gave himself to the Lord, and united with our little flock.

All the members in Marash are active, and several others are studying the message under trying circumstances. A student in C. T. College at Aintab has been interested through the readings sent by them. God is helping me in preparing lessons from the Bible for their benefit. They are a means in the hands of our scattered brethren to work among the people.

A VISIT TO NICOMEDIA.—In September a brother came from Bardizag to Constantinople for a short time on account of his wife's health. While we were talking about the condition of the churches in that province, he asked me to go with him to Bardizag. About five years I was detained in Constantinople, but the Lord convinced me that this time I must go, trusting his protecting power. September 27 we left, and

passed that night in the city of Nicomedia. I was glad to meet there the two souls who came into the message only four weeks ago. We had an interesting meeting. Next day, not being molested by the police, we crossed the bay to Bardizag. O, the joys and rejoicings when the brethren and sisters met me once more. I stayed there eleven days, holding meetings. God in a marvelous way put his hands over our enemies, and no one dared to stir the police against me. This was a miracle. October 3 was a blessed Sabbath day. Our subject was the cross of Jesus revealing the secret spirit of sin, which is enmity against God. Sin always conceals its real character, showing itself to be righteousness. But God gave his Son to dwell in the flesh where sin had had the dominion. Sin rose up against him, persecuted him, and killed him, Jesus also gave himself to be killed that it might be known to all that sin is enmity against God. But the sin is in us. So the cross of Jesus reveals unto us that the sin which entered into us deceitfully and works in us deceitfully, is enmity against God. Whatever we do toward each other, we do it to God. This truth led them to repent. When they saw that in everything that they do against one another, the spirit is to put God to death, they were separated from sin, and were reconciled to God and to one another. I found by experience that we shall not war against God if we really see that we are doing so.

When I was thinking of coming back to Constantinople, there came from Shagshag, a call to visit this place also. God encouraged me to accept the call, and I remained there four days. For a long time this company had been left to themselves, and many questions had arisen among them; but, thank God, he came near and gave repentance to their hearts. Language can not describe the wonderful workings of the Spirit. Every soul was thinking about himself, and not about some one else; and when each one was reconciled to God, peace and harmony reigned. God gave us victory over sin. Two brothers from Bardizag had accompanied me, and we returned with great joy.

While we were entering into Bardizag, word came to us that the police were waiting for me, because some one had stirred him up during my absence. We did not enter into the town till it was quite dark. And next day, very early I crossed the bay to Nicomedia, and arrived at Constantinople in safety. Thank God for his guiding and protecting hand! Thank God for such a blessed experience!

Z. G. BAHARIAN.

Constantinople.

Argentina

DIAMANTE, ENTRE RIOS.—The work in this country has made some advancement during this year. Fifty or sixty have united with the churches. The work at Misiones has continued, until now there is an organized church of thirty-five or more members.

I have just returned from a visit with Brother Maas. After our general meeting in March, he and a German brother remained to follow up the interest. The outlook seemed good, for there were several families who had acknowledged the truth; but it has been slow work to bring them to a decision. But at last the Lord has given the victory, and a

whole family, fourteen in all, are keeping the Sabbath. Last Sabbath I had the privilege of baptizing the parents and one daughter. A married son who lives at home, and three or four grown children will follow. Others are interested. Now that a beginning has been made, we hope to see a company brought out there. As usual, when one starts, others will follow. We have planned to pitch a tent in one of the colonies near by, and with this effort will close up the work in that section for the present, unless there is some special interest.

On my way home, at a junction where I had to change cars, I met Brother Westphal, who was returning from Brazil. Neither of us knew that the other expected to take this train. He brings encouraging reports of the work in Brazil. He has been away five months.

I am glad that my lot has fallen in a field outside of the United States, where there are so many who ought to go to other countries. We realize our inability, but our courage is good in the Lord. Soon he will come, and I am glad that he will find some faithful souls among the dark lands of South America.

N. Z. TOWN.

Report of Philadelphia Council, November 13-18

ALL our laborers, except two, were present at this meeting. We had the assistance of Elder Daniells for one day, also that of A. D. Gilbert, who is agent for *The Signs of the Times*. Elders Jayne and Keslake were with us in counsel, especially relative to the health work. This meeting was attended with much of the blessing of God, the desire of all being to push the work in all departments as rapidly as possible.

The two churches in Philadelphia took hold with commendable zeal in circulating the Capital and Labor number of the *Signs*. On Sabbath forenoon the North church subscribed for a little over three thousand copies, including some that had already been ordered. In the afternoon the West church sent in an order, thus increasing the number of copies to six thousand for the whole city. This makes about thirty-five copies for each church-member in the city. The brethren and sisters hope to circulate a much larger number before the campaign is over, and to follow the work with other literature. Brethren Fry and Painter were present, and in company with Brother Gilbert, worked earnestly to interest canvassers and colporteurs in the circulation of our literature, including papers, tracts, and books. It is the plan of the brethren there not to make the movement a spasmodic effort, but to continue thorough, systematic work throughout the entire winter.

Our counsel meetings were attended by the Spirit of the Lord, and important steps were taken which will have a decided bearing upon the work in this conference. It was thought best by the workers not to attempt to have a camp-meeting in the spring, but to hold a camp-meeting in September, following some tent effort. It was arranged for five tents to enter the field as early in the spring as they can be located, not later than the latter part of May or the first part of June. Two of these tents will doubtless be located in Philadelphia. It was thought best that Brother Schilling,

with an assistant, enter the city of Lancaster, and it was suggested that Brethren Smith and Hilton also enter Lancaster County, and pitch their tent in the country within reach of some town not a great distance from the city of Lancaster. Elder Shrock feels a burden to work near Wilkesbarre, and with an assistant will doubtless enter that place next season. Brethren Fitzgerald and Lukens will probably have charge of the tents in Philadelphia.

In harmony with the action taken at the Atlantic Union Conference, recommending various conferences to organize such legal corporations to take charge of the health work in their territory as may be necessary, steps were taken at this meeting, with full counsel with the doctors and all present, to organize a corporation to be known as the Pennsylvania Sanitarium Benevolent Association of Seventh-day Adventists. This organization will doubtless soon take over the medical work now under the general direction of the International Medical Missionary and Benevolent Association. This is an important move for the medical work in our conference. While there has been united action between the medical work as carried on by Drs. Read and Bradford, and the conference, yet all felt that the time had come that the medical work in Philadelphia and Eastern Pennsylvania should be broadened, and more attention be given to it by the conference. This will be an encouragement to the physicians and nurses connected with the work, and the steps taken to organize were hailed with a glad welcome by Dr. Read and his associates. Our brethren in New Jersey will join us in their influence and associations as far as possible to encourage this work. There were nine brethren suggested to act as the board of trustees, who will incorporate this organization. Two of these, Elders Jayne and Keslake, are from New Jersey; four are physicians,—Drs. Read, Bradford, Wilkins, and Christman; and Brethren Fitzgerald and Cook, and myself complete the number.

When this organization is fully prepared to carry out its purposes, the health work and the sanitarium work in our conference will be organized as a department of the regular conference work. This is as the Lord indicated—that our work should be carried forward as a united whole.

The work in Philadelphia presents encouraging features at the present time. The past season has been a successful one; a goodly number have been brought into the truth. The effort conducted by Elder Lukens on the West side added about thirty Sabbath-keepers; and the effort conducted by Elder Fitzgerald on the North side added about the same number. At the present time the North Philadelphia church has a very comfortable location for their meetings. This church has purchased a property on the corner of Seventeenth and Norris Streets, at a cost of six thousand dollars; besides this amount they have paid out about five hundred dollars in repairs, and in fitting up a chapel on the first floor, capable of seating about two hundred persons. It was in this chapel that our meetings were held. The upper part of the building is rented to workers, which brings in an income of about twenty-five dollars a month to assist in meeting the interest on the mortgage held against the property. One thousand dollars has already

been paid on the principal of this mortgage. All the brethren present were pleased with the location. By diligent effort the members of this church will be able to carry this indebtedness, and gradually reduce it.

In the western part of the city the brethren have already taken steps to secure a permanent location for meetings, and a lot has been purchased at a cost of two thousand dollars, on 52d Street, near Walnut Street. It will require a strong effort on the part of the brethren here to build a suitable church with accommodations for a church school. This is needed very much, and an effort will be made to carry the plan into successful operation.

Elder Lukens is working in the western part of the city, with other help to sustain the work. When we take into consideration the fact that Philadelphia has a population of about 1,250,000, not including the large population in its suburbs not included in the corporate city, we can readily see that this, the third city in the nation, demands a strong effort to hold up the light of truth. Our brethren in the city are not able to do all that should be done to sustain the work in its various phases. Possibly some who may read this report may feel an interest in the development of the work in the great city of Philadelphia, and may be led by the Spirit of God to render us assistance. We as a people owe to the vast multitudes gathered here the message which God has given to us. We have large conferences, with large numbers of workers in their territories, who have not so many to warn as we have in the one city of Philadelphia.

We must have a meeting house in the western part of the city. How this will be secured we do not know, unless God sends us the means, as our brethren in the city are nearly all dependent upon their daily labor for their support.

The health work needs at least ten thousand dollars immediately to put it into proper working order. There may be some who have a special interest in this branch of the Lord's work, who would feel it a privilege to give of their means to carry it forward. There may be others who could loan money without interest, to the medical work, which would be a help to us at this time. I would be glad to hear from any one who may be moved upon by God to contribute anything toward helping the work in the great city of Philadelphia. My address is Box 614, Williamsport, Pa.

We have about four millions of people in the Eastern Pennsylvania Conference, and have only five ministers and two Bible workers, and one field secretary, who is laboring for the advancement of the canvassing work. This constitutes our force of laborers; so the readers of the REVIEW will see that we have plenty to do, with very few laborers to carry forward the work entrusted to us.

We are grateful to God for the success which has attended our efforts during the past season. About one hundred and twenty-five believers have been added to our numbers during the last few months. Our laborers are all full of courage and faith. Several who have recently accepted the truth are now preparing themselves to enter some department of this gospel work,—as ministers, Bible workers, colporteurs, medical workers, etc.

It was decided at our counsel that the laborers should do all they can between

this and the closing days of the week of prayer to assist our brethren in the churches in missionary effort.

Our brethren and sisters in the Eastern Pennsylvania Conference were recommended to contribute monthly to the Conference Relief Fund for the poor. Wednesday following the first Sabbath in each month is to be known as "Benevolent day." On that day something is to be rendered to the Lord, to be devoted to the fund for the relief of the poor and needy.

Our laborers separated, feeling that the Lord had met with us, and that success awaits our faithful efforts in the large and needy field here in Eastern Pennsylvania. We crave the prayers of God's people, and we especially ask our brethren in the conference to be faithful in the payment of their tithes, and in offerings to the foreign missionary work. If there are those who feel a special interest in helping the work in the great metropolis of Philadelphia, either in securing a church or in developing the health work, we shall be glad to communicate with them.

R. A. UNDERWOOD.

Western Washington

THE canvassing work in Western Washington is gradually being built up. We have at present fifteen canvassers in the field, and expect more to enter the work soon. Four of these canvassers who have had experience, canvass in their special territory, and are doing good work. The remainder are formed into a company, and at present are at work in the city of Tacoma. Most of our workers are young and inexperienced. By following the company plan we are able to encourage and instruct them. We live as a family, canvass during the day, and have Bible study in the evening. We rise early in the morning, and have a study in the books we are handling, and also in the Testimonies. By this course our canvassers have the opportunity to study, improve, and impart to others. In pursuing the company plan our young workers find it more pleasant, encouraging, and beneficial than canvassing alone.

We are handling chiefly the "Great Controversy." In our studies and devotional exercises we grow spiritually. Humble, fervent prayer insures success.

LEE MORAN,
State Agent.

Two New Churches for the Colored People

ABOUT a year ago the Tennessee River Conference undertook to plan with the colored people at Nashville, Tenn., to secure a lot, and erect a school and church building. A lot, twenty-five by two hundred feet, was purchased for two hundred dollars, in East Nashville, or Edgefield as it is called, to be paid for in installments of eight dollars a month. On this lot it was planned to erect a building eighteen by thirty-six feet in size.

The colored people worked faithfully, and have kept up their monthly payments, until the lot is nearly half paid for, but they could not raise the needed funds to build.

A few weeks ago the Southern Missionary Society arranged to put up the building if the colored church people

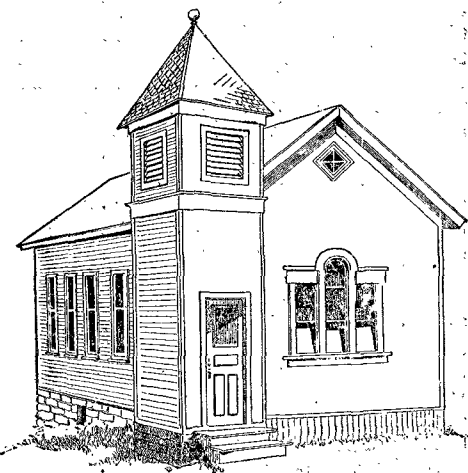
would keep up the payments on the lot until that obligation was met.

But as a school would, without doubt, be soon opened, it was decided that the lot was too narrow. Hence negotiations were at once opened, and a lot by the side of it has just been secured at the same price and on the same terms as the first. This gives a lot fifty by two hundred feet, with a good street in front and an alley in the rear.

The size of the building will be increased to twenty-two by forty-eight feet. The studding will be fourteen feet, and by finishing part of the way on the rafters, the ceiling will be fifteen feet high. The tower will be plain, but will add much to the appearance and convenience of the building. Below it will form a vestibule, or entrance hall. Above will be hung a bell which has been donated.

The lot has quite a slope from front to rear. By elevating the front about four or five feet an excellent schoolroom can be finished later underneath the church. Plans are already being laid for a good school in this building, with some industrial features connected with it.

The cost of this building, painted and seated, will be about five hundred dollars, without finishing the schoolrooms underneath. To finish for church above and



THE PROPOSED CHURCH BUILDING

school below, the cost will be from eight hundred to nine hundred dollars. If the money could be raised to finish this work without going into debt, it would grandly aid the work. We are lifting in Nashville to the best of our ability, and the merchants are showing a great interest in the effort, and are aiding liberally.

The following are some of the donations already received:—

Appropriations from funds in the hands of the Southern Union Conference	\$102 75
Southern Missionary Society ..	100 00
Earthman Lumber Co.	25 00
J. H. Fall & Co., Hardware for entire building. Estimate ..	40 00
Mrs. H. C. McDearmon	25 00
J. E. White	25 00
Mrs. E. G. White	10 00

Under the labors of Brother Strachan an excellent school has been built up at Jackson, Miss., and an intelligent company has accepted the truth.

The time has fully come for these people to have a permanent place for their church and school work. Hence a lot was recently purchased in an excellent location, about the same size as the Nashville church lot. The price for this was also four hundred dollars. The payments were one hundred dollars down

and the balance in one and two years.

The colored people in Mississippi have taken hold of this work in earnest. The Jackson company have raised one hundred dollars, and made the first payment on the lot, and the church at Vicksburg has donated one hundred dollars toward the building.

The size of the Jackson building will be twenty-four by forty-eight, and will cost about five hundred dollars. The donations are as follows:—

Company at Jackson	\$100 00
Church at Vicksburg	100 00
Southern Missionary Society ..	100 00
Mrs. H. C. McDearmon	50 00
J. E. White	25 00
Mrs. E. G. White	10 00

Assistance is needed for both of these enterprises. To those who have become genuinely interested in these two churches from reading of this article, we say, help us so that both of these buildings can be dedicated free from debt when completed, which we hope can be done about the beginning of the year 1904. Send all remittances directly to the Southern Missionary Society, Station K., Nashville, Tenn.

A Working Church

It was our pleasure to meet with the brethren in Buffalo, N. Y., on Sabbath and First day, November 14 and 15. In the past, the church in Buffalo passed through an experience similar to that mentioned in Rev. 2: 2: "Hast tried them which say they are apostles, and are not, and hast found them liars." But during the past two years, under the labors of Elder Burrill, the church has greatly increased in numbers and unity, and has become one of the best working churches that I am acquainted with.

On Sabbath we met in a Baptist church, rented for the purpose of using the baptistery. The usual Sabbath-school donation was taken, and before the meeting was over, another donation to pay for the use of the hall, and still another donation which was their regular Sabbath donation for foreign missions.

In the afternoon the subject was education, as they have started a church school. In securing desks, rent, etc., they were behind about eighty dollars, so a fourth donation was taken up, and although the brethren are nearly all poor, in a few minutes they had paid and pledged sufficient to liquidate this debt.

On Sunday they met on the west side for a business meeting. After presenting the needs of the South, another donation was taken up from the same people to assist in paying for the books shipped to the Southern field, "Story of Daniel the Prophet." Over eighty dollars again was pledged.

This church takes four hundred copies of the *Signs* weekly, and one thousand extra copies of the Capital and Labor number. Before the meeting closed, they also took two hundred copies of the *Bible Training School*, to be sold largely by the children attending the church school, the church becoming responsible for what the children do not sell. A lively interest was also taken in the circulation of the "Story of Daniel the Prophet."

The question might arise, Was that not too much business for a religious meeting? We can only state this, that some took their stand upon the truth, and spoke for the first time in social meeting. This demonstrates the fact

that a business meeting can be conducted in such a manner that the converting power of God may be in the meeting.

On Monday and Tuesday we met with a small company in Rochester. We had preaching, a social meeting, and donations were made to the different enterprises, as in Buffalo. The result was that they took twelve hundred of the extra copies of the *Signs*, eight hundred of the *Bible Training School*, and in other interests that were brought before them they manifested proportionately as much zeal.

Brother Burrill has labored in this part of the State for two years, and if all churches in our ranks should manifest as much religious zeal in business matters, and in every phase of the work, as these churches manifest, it could be said, as the apostle wrote concerning a certain sister who was a deaconess at the church of Cenckrea, "That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of myself also." It is a mistaken idea that religious business can not be done religiously, and God witness it by his Holy Spirit. It is not the first time we have seen the converting power of God come into a business meeting, and souls take their stand for the truth. We shall see before the work closes that God not only approves of such meetings, by a special outpouring of his power, but that he will also manifest his displeasure when men do not tell the truth pertaining to business matters, as was manifested in Acts 5: 1-11.

God is leading his people, and restoring to them the early principles of the gospel, and the power of his Holy Spirit. Forty years ago we had meetings similar to the ones that we had in Buffalo and Rochester, and we only long for the time to come when they will be more common among Seventh-day Adventists. It is then that the truth will fall like leaves of autumn in every part of the world. Such churches will be growing churches. They will not be dependent on the ministers to come and preach to them, and when the ministers do not come, they will not criticise one another. They will have too much to do in carrying forward the interests of the third angel's message. We thank the Lord for our experiences with the churches in Buffalo and Rochester, and pray that God may daily add to their number of such as shall be saved.

S. N. HASKELL.

Nebraska

BEAVER CITY.—A general meeting, combining the features of a Sabbath-school, young people's, and missionary convention, was held in Beaver City, Neb., November 20-22. Representatives were present from the Sett, Lebanon, Cambridge, Wilsonville, and Edison churches, and the meetings were quite largely attended by the public. The president of the conference, the superintendent of the district, the educational superintendent, the Sabbath-school secretary, and the State canvassing agent were present, and took an active part in the exercises.

At the opening service on Friday evening, Elder Robinson spoke on the message for our time, emphasizing the thought that present truth brings with it present duty to be performed. After the Sabbath-school on Sabbath morning, Elder Kite preached from Obadiah 17.

The Spirit of the Lord came very near with forgiving and converting power, and many were made to rejoice in the Saviour's love. In the afternoon a missionary program was carried out, and the special *Signs* movement was introduced, resulting in over eleven hundred copies being subscribed for. Elder Wheeler preached in the evening, dwelling on the need of missionary work, not only as a means of saving others, but as a means by which the worker receives strength.

On Sunday morning the Sabbath-school convention was opened by the usual exercises of song, Scripture reading, and prayer. Words of welcome were given by Miss Lucy Mayo, chairman of the convention, welcoming all those present, and giving a glance backward over the twenty-six years since the Sabbath-school was organized. Elder Wheeler presented the first subject, dealing with the office and mission of the Sabbath-school. His remarks were founded on the text, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." The one great object of the Sabbath-school is to bring souls to Christ. The school is composed of individuals, and success depends upon the interest manifested by each one present. While all are benefited by the lessons learned, the children are our special burden, as youth is the time when the most lasting impressions are made. The training can not begin too early. The Sabbath-school is the life of the church, because in it the children may be converted and trained for the missionary work, both in the neighborhood and in the regions beyond. Heavenly things should be held as of supreme importance before the minds of all. The Sabbath-school is the church at study, and all the members of the church are expected to attend and take part.

Carrie Taft gave a recitation, entitled "The Charge of a Human Soul," which brought out plainly the fact that often the foreign fields are talked about, while the friends we meet daily are refused even a kindly look or cheering smile.

H. A. Jenkins presented the next topic, that of the qualification of teachers. The teacher must be a Christian, one who loves the children, and is anxious for their salvation. All the children should be spoken to in language they can comprehend, especially the younger ones. The teacher should understand the needs of each child, and be interested in this welfare, both temporal and eternal, and if at any time the child is absent from the class, the teacher should visit him. A true teacher can do more to get a child to study than perhaps any other one person. The teacher should be familiar with the lesson, and able to ask the questions from memory; then he can reasonably expect the children to answer from memory. The teacher must keep his personality hid in Christ if he would be a "fisher of men." The daily life must be in harmony with the precepts of the one hour spent each week in the Sabbath-school.

The importance of the teacher holding closely to the leading thought, not only of the lesson for the day, but to that of the entire quarter, was presented by Elder Robinson, who illustrated a quarter's Sabbath-school lessons by a house of thirteen rooms, with each room fittingly furnished, and with perfect harmony existing throughout. So, having fully mastered the contents of one lesson

each week, there will be a perfect harmony of the entire lessons for the quarter. The teacher should be so filled with the truth of the lesson to be taught that he can begin at any point therein and instruct his class. A definite plan should be in his mind. No time should be lost by generalizing. Other subjects should be banished from the mind, and should the minds of the pupils tend to wander, some pointed question should be asked to draw the mind back to the subject of the lesson. It is well to look over the lessons for the whole quarter, and not crowd into one lesson thoughts that should be brought out in other lessons, and to know what to expect will follow in succeeding lessons.

The Home Department of the Sabbath-school was presented by the State secretary. This department provides for those who are able to study, but are deprived of the privilege of attending the regular Sabbath-school. Those living near any local school will be members of such school, in which case they would report to the school of which they are members, while others would be members of the State Home Department.

At the afternoon session Elder C. R. Kite presented the subject of the necessity of harmony in the teaching of the whole week. A recitation, entitled "The Church and the World," was given, which portrayed in a vivid manner the virtues which the church yields, one by one, at the request of the haughty, sinful world. The office of music as a part of the Sabbath-school exercise was presented in one of the papers. In song many thoughts and heart impulses can be expressed that otherwise would not be truly complete. This was impressively illustrated by a solo rendered by Elder Kite, after relating the circumstances under which the song sung had been written. The importance of system and order in all departments of Sabbath-school work was set forth in a forcible manner in a paper by the State secretary. The opening of the question box called forth many replies, touching different features of Sabbath-school work.

The members of the local Sunday-school attended, and took part in the convention, adding much to the interest of the occasion.

Elder Kite spoke in the evening on the subject of Christian education. All hearts were deeply affected by the Holy Spirit, as they were led to see what true education is. The audience filled the meeting house, and when an appeal was made, nearly every one in the house arose, signifying a desire for a deeper experience in eternal things.

ALICE I. TEEPLE.

Trumpets

"WHEN thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men." Matt. 6:2.

Anciently Israel was instructed by the Lord to make trumpets, which were to be used for certain purposes, such as the calling of assemblies, giving notice to the camp in the wilderness when a forward movement was to be made, and for an alarm of war; but never to be used for the purpose of calling attention to self, or to acts supposed to bring honor to one's self. There may be self-inflated persons who would desire a trumpet blown to call the people to witness the

bestowal of charities. The text certainly rebukes those who give simply to be seen of men, and who wish it made known that they may get glory to themselves. They get a reward, such as it is, and that is all they do get.

We do not think our Saviour taught by this text that it was wrong to make pledges for proper objects of beneficence, or even to report gifts made, to encourage others to give. It seems that the apostle Paul had the churches in Achaia pledge a year beforehand what they would do. He had used their liberality to provoke many in Macedonia to pledge and give for the poor saints at Jerusalem. Now he is stirring them up to meet those pledges; to have all made up when he arrived, so if some of the Macedonians should come with him the Corinthians should not be ashamed of his boasting of them because they had failed to do what they had promised to do. 2 Cor. 9:2-7.

I think it would hardly be styled wrong trumpeting if one has written a book which contains just what the people need and should have, if he sets before the public, in a clear manner, the merits of the work, the object being to induce the people to obtain the intellectual or spiritual food prepared for them.

If a man has goods, wares, or merchandise which the people need, it is not considered a violation of any business principle for the inventor or vendor to give a proper setting forth of the merits of such article. If he does not do it, who will? In the early "pioneer days" of California I recollect they made quite free use of this saying: "He that bloweth not his own horn, the same shall not be blown."

I did not begin this article to write parables, and so will come to the point. Knowing, several months ago, that "Rise and Progress" was nearly out of print, I was led to prepare a little work that might be extensively circulated among those desiring to know why we believe that the true gift of prophecy is connected with the work of the third angel's message. Accordingly I prepared a pamphlet. I think it was described in the Review once, at the time the book was published; since that time it is simply noticed in the list of *The Bible Students' Library*, as No. 164, "Prophetic Gift in the Gospel Church," 120 pages; 15 cents; postpaid.

While on my late Eastern tour, I began to call attention to the book, and, as I carried copies with me, sold them from the desk after service, according to the old plan of asking the people to buy when the subject was freshly before them. In the limited sphere that I visited, I disposed of over four hundred copies of the pamphlet. To my surprise, when I introduced it to the people, I found many of our own people who said, "I did not know there was such a pamphlet." It was just what they wanted.

I was anxious to get this work before the people, not because I had written it, but because I knew it contained, in a condensed form, just what they needed for themselves, and what they needed to put into the hands of those anxious to know the facts concerning the gift of prophecy among the Seventh-day Adventists.

As that book, "Rise and Progress," is out of print, and the plates were consumed in the Review Office fire, it seemed to me that this pamphlet might, in part at least, help fill a present vacancy. The book is no private enter-

prise of mine. It was published by the Pacific Press; and what I have sold, I purchased from them; and lest any should think a minister's book sales a matter of speculation or a private interest, I will say that for years I have kept a careful account of the cost of all books sold, and receipts for all sales. After paying a faithful tithe on all profits, the remainder has all been given to different calls for the extension of the truth.

Of the pamphlet I will further state; the first forty pages trace the manifestation of the gift of prophecy through the Old and New Testaments, then give proof that the gift will be revived in the last church. The last eighty pages speak of the gift in 1842 and 1844, then it describes Mrs. White's visions, and makes nine points of comparison between her visions and those of Bible prophets. In six points it compares her work with that seen in the case of Bible prophets, then it is shown that her work is in perfect accord with seven rules given in the Scriptures by which we may know true or false prophets. It is shown in the pamphlet that her gift is in perfect accord with the twenty-two points named above.

Some have asked me, "Is it not all in 'Rise and Progress'?" My answer has been, "No; not a tenth part of the pamphlet is in 'Rise and Progress.'" In the pamphlet the subject is also given in a connected and condensed form. Now, while the world is making ridicule of the gift,—and many of them know not what they are ridiculing,—and while many of our neighbors and friends would like to know the facts concerning this manifestation, why not let them read the facts in the case?

As "Rise and Progress" is out of print, and the plates of the book were consumed in the Review and Herald fire, why not let this pamphlet act some part in filling the vacancy? I presume either of our publishing houses would be glad to fill orders for "Prophetic Gift in the Gospel Church." It certainly would serve a better purpose to be scattered, doing good, than to lie silent on the book shelves, or the plates to lie idle. So much from one believing in lawful trumpeting of truth.

J. N. LOUGHBOROUGH.

Labors in West Michigan Conference

SINCE closing my labors on and near the west shore of Lake Michigan in the States of Michigan and Wisconsin, about two months ago, I have, while doing necessary writing, done some home missionary work at Grand Rapids, Monterey, and Battle Creek.

At the first two of these points my labors were bestowed in private and in public both on believers and on unbelievers. I have spoken five times to the church at Grand Rapids, dwelling on Christian unity and on the necessity of engaging promptly and earnestly in home missionary work, and have been greatly encouraged in seeing the missionary spirit taking possession of quite a number of the members of this church, which is next to the largest one of our people in Michigan. Co-operating with the faithful Bible workers in this church, we have been cheered in seeing the Spirit of God drawing souls toward the truths for these times; and from what we have already seen, we have reason to believe that there will yet be in this city, as in many others

in this great country and throughout the world, a large number of souls added to believers in present truth.

Last Sabbath was a good day to the church in Grand Rapids. After speaking further to this church of the nature and importance of missionary work, a young African spoke, upon whom faithful labor had been bestowed. Before all the church and some unbelievers, he nobly took his stand for the Sabbath and for the doctrine of the near coming of Christ, urging the importance of some of the young people who heard him preparing to go with him to the very heart of Africa to proclaim to his people the glorious truths he had received while among us. The paternal relatives of this man are Mohammedans; his maternal relatives are idol worshipers; yet this new convert to the message is strong in the faith that many of his people will yet receive present truth. He has received a fair education in Europe and in America, is translating the New Testament into his tongue, and now his highest ambition is to prepare to herald the last gospel message to his people. His grandfather is king of the country from which he came. In 1895 he repelled the French, who tried in vain to take his country. Then he sent his grandson—now this brother in the faith—to Europe and to the United States, that he might become acquainted with European and American diplomacy, with a view of succeeding him on the throne. Though this young man has recently come to the faith, yet he seems to be sincere and truly earnest, and is willing to learn. We have with others labored faithfully to see him established in present truth, and connected with God by the Holy Spirit; and he wishes to be remembered in the prayers of our people, that he may be successful in the new sphere of usefulness that opens up before him.

I have lately spent a good Sabbath with the church at Monterey. While standing in the pulpit of the Seventh-day Adventist meeting house in that place, and addressing an attentive and intelligent audience on the importance of awaking to a sense of the duties of the present hour in view of momentous events about to take place, a special measure of the Holy Ghost rested upon those present. Feelings of sacred, solemn awe filled my soul as I remembered that often Elder James White and his companion, and Elders Bates and Loughborough, and other faithful pioneers in this cause had uttered with power and clearness the forcible and mighty truths of the threefold message of Revelation 14, from the very stand from which I was speaking. My prayer to God, as I was addressing a large and interesting congregation, was that I might properly represent the noble cause and message for which these devoted messengers of the cross had sacrificed their means, their best energies, their talents, their all. The social meeting that followed the discourse, will long be remembered as a bright oasis on our way to the heavenly Canaan.

As I stood in the pulpit of the Monterey meeting house and cast my eye on the cemetery in which rests in bright hope Elder Joseph Bates, who baptized me in the message about forty-seven years ago, and in which sweetly sleep in Jesus many others who died at their post, holding aloft the glorious banner of the commandments of God and the faith of Jesus, I felt to thank God from

my inmost soul for the present truth, and for what it had done for me, and to ask him for grace and strength to sound far and near, and in demonstration of the Spirit, the glorious third angel's message.

May God bless the Monterey church in reaching out after those who are outside of the ark of safety, and remember the one not identified with that church who, in connection with a kind brother, did all he could in waiting upon me and making me comfortable while in Monterey.

During my recent stay in Battle Creek I labored in families, instructing and encouraging some whose privileges with our people had been limited. I also enjoyed sweet counsel with leading brethren, and found mental and spiritual refreshment in associating with some with whom I had been acquainted for many years, and whose faces were still set as flints Zionward. Among these was my brother, Elder A. C. Bourdeau, and his worthy companion. While at my brother's I was made glad to learn from him that two ulcers on one of his limbs, which had troubled him much since he had the black fever in Europe, had been removed by the use of water and the special blessing of the Lord.

On my way to Battle Creek, I stopped at Plainwell to see and pray with and for Elder A. G. Haughey, president of the West Michigan Conference, who had had a long run of typhoid fever as the result of exposures in his ministerial labors. God drew near to us in prayer and in considering the needs of the cause. The numerous friends of Elder Haughey will be thankful to learn that he has so far recovered as to resume his work. For this we praise the Author of every good and perfect gift.

The health of my companion, who about two years ago was sick and nigh unto death, is better than it has been for many years. In this I find another cause for gratitude to God. Since connecting with our daughter in her medical work at Grand Rapids, we have seen in the success that has, with God's blessing, attended her labors, a verification of the teaching of the Testimonies of the Spirit of God, to the effect that medical missionary work properly carried on will be productive of great good. Already some precious souls have received the truth, and persons in high circles and of the educated class are being favorably impressed with the message for our time, and drawn toward God's remnant people, largely as the result of the labors of our daughter as a Christian physician. Not a few of the educated class in our country and in other lands will be led to receive the saving truths for our day through the medical missionary work.

D. T. BOURDEAU.

VIEW: Previously reported, \$5,737.62; M. E. Chapman, \$.25; Mrs. F. A. Chapman, \$.50; Angie Chapman, \$.25; Earnest Chapman, \$.25; Freddie H. Chapman, \$.25; Joseph Chapman, \$.02; Clinton Cardy, \$.50; Nellie Cardy, \$.50; Rachel Elwell, \$.25; Hattie Elwell, \$.25; a sister, \$.50; Mr. and Mrs. H. Mehuron, \$1; Mrs. Margaret Frost, \$.50; a friend, \$.2; Phosa Hewett, \$.3; H. E. Longley, \$.5; Gilbert and Mollie Tucker, \$.1; Eunice Adkins, \$.50; Mercy J. Slocum, \$.2; Amy A. Howard, \$.5; Mr. and Mrs. J. J. Hill, \$.1; Mrs. Libbie Werden, \$1.65; Mrs. C. H. Barr, \$.1; Cyrus Stoner, \$.1; Mr. and Mrs. E. W. Strade, \$.1; Sand Prairie (Wis.) church, \$4.50; a friend, \$.1; Mrs. A. King, \$.1; Mrs. N. H. Falconer, \$.25; Mrs. Phil Rine, \$.50; Mrs. Elizabeth Nuding, \$.2; J. J. Hill, \$.5; Mrs. P. Hanson, \$.1; Byron Post, \$.1; Mrs. C. Carson, \$.1; J. H. Christensen, \$.3; Mrs. E. Dimick, \$.1; Mr. and Mrs. T. A. Fleck, \$.50; Fred Sproed and John Kraus, \$.75; N. S. Holbrook, \$.2; J. E. Dunlop, \$.1; Fred Nydell, \$.50; J. M. Jones and friends, \$4.55; Elisha Carry, \$.5; Elder F. Peabody, \$1.50; a friend, \$.25; Edward Leoppe and friends, \$.30; Frederick Zuck, \$.5; G. W. Dimmick and friends, \$.30; Mr. and Mrs. A. A. Lander, \$.2; John A. Piepmeier, \$1.25; Pleasant Kirk, \$1.50; Ida M. Paton, \$.3; W. N. Ellis and friends, \$.75; Earl Hahn and friends, \$.75; A. J. Westndall and friends, \$.575; A. G. Kimble and friends, \$.8; C. J. Copenhann and friends, \$.7.10; Fern Hoysum and friends, \$.6; C. H. Miller, Treas., \$.5.66; C. L. Hathaway and friends, \$.6; E. Harris, Treas., \$.5.25; Wm. Peniman and friends, \$.6.50; Jonas T. Rhodes, \$.5.05; N. P. Nelson, Treas., \$.6; Mrs. A. M. Ledbetter and friends, \$.8; Mrs. M. F. McCadden, \$.6.25; M. J. Corbitt and friends, \$.6; Abraham Leaven and friends, \$.5.75; Mrs. W. A. Standish and friends, \$.6; W. A. Wilcox, Treas., \$.8.01; H. M. Campbell and friends, \$.9.50; L. F. Westphal and friends, \$.6.60; C. M. French and friends, \$.7; M. S. Burnham and friends, \$.6; Mrs. Geo. A. Clarke and friends, \$.8.25; D. E. Sweet and friends, \$.8.76; W. C. Boynton and friends, \$.5.14; Mrs. Rachael Rice and friends, \$.7.50; Mrs. Sarah Gibson and friends, \$.5.50; W. A. Wilcox, Treas., \$.7.55; Elder L. E. Johnson and friends, \$.9.30; Jas. A. Watson and friends, \$.5.41; Mrs. R. W. McMahan and friends, \$.6; Miss A. J. Rexford and friends, \$.7.60; Mrs. M. Thomas and friends, \$.7.70; Miss Emma Light, \$10; W. B. Goodale, \$40. Total reported, \$6,101.82. J. S. WASHBURN.

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

A Missionary Convention Experience

"Two men offered me work, and so did the Lord; whose offer should I accept? To work for the men seemed necessary to earn a living, and I could see but little chance for it in the work the Lord had for me. Yet, I believed he was calling me, and how should I decide? The morning for the decision came, and my wife asked if she should put up my lunch, and I told her I was not yet ready to say. We ate breakfast, and she repeated the question, but I again told her I did not know.

"Then I went to my room, and asked the Lord to make my duty plain, and O, praise his name, he did. I went

Donations Toward the Memorial Church

THE sum of \$115.80 toward the paying of the expenses mentioned in the last REVIEW has been sent to me during the last two weeks. We trust that all subscriptions, and money in the hands of treasurers will be forwarded immediately, so that our books may be actually closed up, and a complete list of donations published, also that the church may soon be ready for rededication.

Below is given a partial list of donations sent directly to me since June 1, and not previously reported in the RE-

back to my wife, and said, 'You need not put up any lunch; I am going to work for the Lord.'"

Such was the experience related at a missionary convention I attended last Sabbath. Every one who heard the brother speak knew he had had a struggle, and that he had gained the victory.

Dear reader, are you having a similar struggle? I wish you might have seen this brother's face light up as he told us of the homes to which the Lord had led him. There are homes he is longing to have you visit also. Will you do it?

H. H. HALL.

Field Notes

FOUR persons have been added recently to the church at Decatur, Ill.

A SABBATH-SCHOOL of sixteen members has been organized at Greenfield, Ark.

A CHURCH building has been finished, and will soon be dedicated, at Gage, O. T.

A CHURCH of twelve members was organized at Paul's Valley, O. T., November 7.

BROTHER C. J. COLE reports the recent baptism of four persons at Corvallis, Western Oregon.

A SABBATH-SCHOOL has been organized at Farmington, Ill., with a membership of twenty-five.

BROTHER O. GLASS reports a growing interest at Kirbyville, Tex., where three adults have recently accepted the truth.

A CHURCH of thirteen members has been recently organized at Armstrong, British Columbia. A church building has also been erected at that place.

WORK among the Scandinavians at Whatcom, Western Washington, by Brethren Wollekar, Limud, and Madsen, has resulted in bringing four persons to accept the truths of the message.

THERE are now twenty-seven Sabbath-keepers in the vicinity of Adams Mills, Ohio, the greater part of whom received the truth through the recent labors of Brethren F. M. Fairchild and B. L. House.

THE church at Newton, Kan., has been strengthened by the recent addition of twelve to its membership, and four others are keeping the Sabbath. Meetings are being continued in a hall by Brethren J. G. Hanhardt and N. T. Sutton.

To the Stockholders of the Seventh-day Adventist Publishing Association

AN earnest effort is being made by the trustees of this association, acting in counsel with the General Conference Committee, to carry out the resolutions adopted by the stockholders at their annual meeting held in Battle Creek last April, and to turn over to the corporation formed in the East for that purpose all the assets of the Battle Creek corporation after settling up its affairs. As

a step in carrying out this plan the stockholders of the old association have been asked to assign their stock to Brother I. H. Evans, the treasurer of the General Conference, as trustee for the General Conference, and to accept in lieu thereof his declaration of trust which clearly defines the purpose for which the stock is assigned. There has been quite a general response to this request. In some cases all the stock held within the limits of the conference has been sent in. There are some conferences, however, from which but little stock has been received, and the purpose of this notice is to urge all the stockholders who have not done so, to send their certificates of stock, properly indorsed, to I. H. Evans, Review and Herald, Battle Creek, Mich. A form will be found upon the back of each certificate of stock, and it is necessary for each holder of a certificate to sign his name on the blank line at the close of the form of assignment, and forward to the address given above. It should be distinctly understood that no individual is personally benefited by this assignment of stock, that the stock is held for a short time by Brother Evans simply as a trustee, and that this plan has been adopted as the most practicable way for carrying out the vote of the stockholders.

We are greatly encouraged by the loyalty to this effort manifested by so many of our people. When it was decided to remove from Battle Creek, and the plan to transfer the shares of the Michigan corporation to the new one to be formed in the East was adopted, Sister White wrote as follows:—

"Brethren, this is a time to show who are the true friends of the publishing work. Let no one endeavor to withdraw his stock from the Review and Herald. It would not be right to do this. The money that we invested in stock was the Lord's gift to us, and our gift to the institution. Shall we not now do a work that bears the approval of God?"

This counsel has been followed by hundreds of our brethren and sisters. We believe the large majority will, if they have not already done so, transfer their shares to the new corporation in the manner outlined above. We write this note to let our people know what is being done, and to remind those who may have forgotten. Let all act promptly in this, and it will help the cause much.

A. G. DANIELLS,

President General Conference.

Sabbath-School Lesson Notes

Lesson XII—The Closing Conflict

JUST as long as it remains a fact that the Lord made the heavens and the earth in six days, and rested on the seventh day, the Sabbath will be the sign of his creative and sanctifying power; and Sabbath-keeping will be recognition of the Creator and the Redeemer. "For it is a sign between me and you, . . . that ye may know that I am the Lord that doth sanctify you. . . . It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested." Ex. 31:13, 17.

Just as long as apostasy is in this world, Sunday will be the mark, or sign, of apostasy, and Sunday-keeping will be the outward recognition of the power back of all apostasy. This is true because Sunday is declared to be "the wild solar

holiday of all pagan times." "Its origin is lost in the most remote antiquity." It took its original name, *dies solis*, day of the sun, from the fact that before the earliest historical times that day was set apart for the worship of the sun, and sun worship is declared to be the oldest form of idolatry that the world has ever known. After the church of Jesus Christ had apostatized from the pure principles of Christianity, she borrowed this pagan festival day, the sign of apostasy, and put it in the place of the Sabbath of Jehovah.

In the great, closing conflict, Satan claims on the part of all a recognition of his power and authority, to be shown by the acceptance of the mark, or sign, of his power. The acceptance of the false, or counterfeit, sabbath as the mark of the beast will be enforced upon all, under the penalty of death. On the other hand, the Lord sends a message of warning, announcing to the inhabitants of earth, that every one who worships the beast, or accepts the sign of his power and authority, shall drink of the seven last plagues.

The issue is one that is clearly defined: worship the beast and his image, and receive the mark, or sign, of his power, and escape the wrath of the dragon, which will be exercised in all its fierceness against those who keep the commandments of God; or "worship him that made heaven and earth," and accept the sign of his power and authority, and thus escape the unmingled wrath of Jehovah, which will be poured out in the seven last plagues.

Now, having taken a square look at the issue before the world, let us see what the outcome will be, on the part of those who shall have been arrayed on either side of the conflict.

John had a view of these two companies, after the smoke of the battle had cleared away, and he beheld those who had stood firm and loyal to the God of heaven, stand upon the sea of glass, having harps of victory, and he heard them sing the song of Moses and the song of the Lamb. As he beheld the wrath of God falling, in the seven last plagues, he says, "The first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."

Lesson XIII—Gathering out of His Kingdom All Things That Offend

IN the beginning Satan misrepresented God, as an arbitrary ruler, and claimed to be able to establish a better government. After less than two thousand years of experiment, Satan's rulership had so far ruined this world that there was but one righteous man left, and the Lord destroyed the world by a flood, and saved that one righteous man, through whom the promised seed, or rightful rulership, should be perpetuated. In less than five hundred years more the world was again brought so near the brink of ruin that the Lord saw but one righteous man left, and he called him out from the surrounding darkness, and promised to make of him and his seed a righteous and holy nation. Thus the Lord sought to establish his form of organized government in the territory usurped by Satan. His purpose was that the righteous and holy principles of his government should prevail over all evil, until his kingdom should fill the whole world. It was only

Israel's disloyalty to their King that made it necessary for the Lord's plan to be worked out in another way. But the original purpose will be finally accomplished, even though it be delayed by man's unbelief, and the consequent desolation of the earth. At the close of the thousand years of desolation the commission will be given to the angels to "gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:41-43. A. T. ROBINSON.

Christian Education

Conducted by the Educational Department of the General Conference.

L. A. HOOPES, Chairman;
FREDERICK GRIGGS, Secretary.

Opening of Walla Walla College

WALLA WALLA COLLEGE opened September 30, with a fair attendance. In view of the sickness of last year, we looked forward to the opening of the school with much anxiety, fearing that the attendance would be small. We were much pleased, however, to see as many students in the chapel on the first day as we had last fall, and the enrolment will doubtless be larger than that of last year. At present, the enrolment is nearly one hundred, forty-eight in the college department, and fifty in the church school.

Six weeks have already gone, and there has not been a case of fever in the school or in the village, although it is six weeks later than the beginning of the sickness last year. The health of the students has been good, and we are praying that this favorable condition may continue throughout the year.

We are trying to make improvements in regard to industrial training. Twice a week all the students meet for an hour in industrial classes. Classes are already organized in printing, tent-making, baking, engineering, broom-making, cooking, nursing and treatments, and carpentry. Three large classes of ladies in sewing, garment-making, and dress-making are waiting to be started upon the arrival of the teacher, Sister Rubie Owen, of Cleveland, Ohio, who is expected daily. In addition to these classes for instruction, which embrace the whole school, we have three methods of industrial education of a more practical nature for the "home" students.

First, every student who desires is given one hour's domestic work each day, for which he is allowed ten cents an hour, to be applied on his regular expenses.

Second, every student is required to engage in some industry an hour each day for four days in the week. In most cases this industry is the same as the industrial study which is taken up twice a week in the afternoon. The object of this work is to put into practical use the principles studied in the industrial classes.

Third, quite a number of students are given additional work in connection with the industries, in order to assist them in defraying their expenses.

All the teachers have a part in the industries or industrial classes, and some

of them in both; so that while this department of our school work is not by any means what we would like, yet we feel that distinct progress is being made.

Our new business manager is taking hold of the work with a great deal of prayerful energy and encouraging success. The work has been thoroughly organized into distinct departments, and an account is being kept with every department. In order to facilitate this work, a retail store has been built as an addition to the health food factory, where all the products of our industries will be sold, and through which the supplies for the different departments will be ordered and distributed. All feel hopeful that the college will be able to meet its running expenses the coming year,—a result which few of our schools have succeeded in accomplishing.

We are glad to note the increased interest in Bible study, under the labors of Elder G. A. Snyder, who carries the burden of the Bible work. Other teachers assist in this work, and at present we have seven large classes in Bible study. Elder Snyder has felt a deep interest in the spiritual welfare of the students, and also of the people in the village. He is giving a course of sermons in the public school building on Sunday nights. The two large rooms of the building are thrown together, and the house is well filled every night. A deep interest is being aroused among the residents of the village, who are not Seventh-day Adventists. In all the meetings connected with the church and college, there are indications of the work of the Spirit of the Lord. Several have taken their stand on the Lord's side without any special urging in connection with the regular meetings. A deep interest is being taken in the missionary work, and some of the old-time fervor to proclaim the coming of the Lord is seen.

Dr. Dunlap has a large class who are preparing for the medical missionary work, taking up regular studies in the two years' nurses' course which went into operation this fall.

There seems to be a deeper interest in the church school work. Although no special effort was made to induce people to send their children to school, yet the success of the last year's work has drawn a larger number of students than last year; although there is one grade less in the school, it has been found necessary to secure an assistant. The school is used as a school of observation to those who are preparing to engage in church school work. Quite a number are engaged in this work, and we hope by another year to be better able to supply our church schools with teachers.

On the whole, we feel of good courage in the Lord. There are many difficulties and perplexities, but the Lord is able to lead us through them all. We are living in a time when pride, worldliness, and irreverence are prevalent. Our school has fully its share of these elements; but at the same time we find a goodly number of young people who have entered school with a definite object to prepare themselves to labor in some branch of the Lord's work, and we hope that this class will increase until the whole lump is leavened. We believe that the Lord is soon coming, and that the one great duty of God's people is to give the warning message to the world in this generation. The object of the educational work is to prepare men and women to engage in this work; and we

shall never cease to labor and pray that the Lord will bring this school, as well as all our schools, into that condition where it will do the work for which it was ordained by heaven.

C. C. LEWIS.

The Progress of the Southern Training School

ACCORDING to the announcement, the fall term of this school began on the twenty-third of September, and has therefore, been in progress for two months.

The writer, having been ill during the summer, was unable to do any field work in the interest of the school, and this may have had something to do with the fact that the attendance at the beginning of the year was smaller than usual.

There are, no doubt, many experiences that are common to all our schools. One of these is the admission of young people who do not care to conform to the spirit of the school, and so voluntarily, or otherwise, become separated from it. Such has been our experience, though our numbers have been kept up by the addition of worthy young men and young women. We are sorry for parents whose final effort for the salvation of their children seems to have failed. If the power of God as it works in a Christian school is unavailing, what will touch the hearts of the young and bring them to Christ?

About twelve of our students will soon complete the teachers' course, and go out to fill a few of the many openings for that class of workers. As many more are taking a business course, and give promise of rendering efficient service in the near future. Our nurses' preparatory class is large, and very earnest. A field of great usefulness is before them.

The Southern Sanitarium, which co-operates fully with the school, is not yet open to the public, but already has more applications from patients who desire its advantages than the building can accommodate.

A few in the school have the work of canvassing and the ministry in view, but this class is not so large as we wish it were. There are also those among the students who have not reached that stage in their experience where they are ready to decide definitely for what work they will prepare. We are thankful, however, to be able to report that nearly all our students have given their hearts to the Lord, and desire to serve him.

The school is God's institution, and we are earnestly seeking to conduct it in such a manner as will meet his purposes in the progress of the message in this great union conference, and in the salvation of precious souls.

Our total enrolment thus far for the year is about eighty, whose ages will average about twenty years. The enrolment will doubtless considerably exceed one hundred before the close of the year.

A few of our more advanced students will spend some time before the year closes in practical city mission work under the direction of Elder and Sister S. N. Haskell, whom we expect soon to join us. For this we are thankful. Others will seek to gain some practical experience in the canvassing work. We are of good courage and happy in the blessings of our Heavenly Father.

J. E. TENNEY.

NOTICES AND APPOINTMENTS

Notice!

THE third annual session of the Chesapeake Conference Association of Seventh-day Adventists will be held at 903 Woodley St., Baltimore, Md., Dec. 16, 1903, at 7:30 P. M. The object of the meeting is to elect officers for the coming year, and to transact any other business that may be brought before the association.

O. O. FARNSWORTH,
J. H. NEALL,
T. M. BRADFORD,
CHAS. JUDEFIND,
H. S. WEAVER,
Trustees.

A Young People's Convention

A YOUNG people's convention will be held in the Tabernacle at Battle Creek, Mich., beginning December 31 and ending January 4. This convention is called by the West Michigan Conference Committee upon invitation of the young people of the church of Battle Creek. The holiday rates begin December 31, and tickets bought on that date are good to return until January 4. This will enable the young people to reach Battle Creek and return for one and one-third fare.

Speakers who have had an experience in young people's work will be in attendance at the convention, and we believe that this will be an excellent opportunity for the young people to receive inspiration for work,—for service.

We earnestly request all young people interested to write to the chairman of the locating committee, Miss Minnie Hart, care of Review and Herald, Battle Creek, Mich., stating if they expect to be present during the convention. The Battle Creek church offer free entertainment to all who come as delegates. If you are interested in the convention, write immediately to the chairman of the locating committee.

J. G. LAMSON,
Chairman of Convention Central Committee.

Debtors, Notice!

WE are now nearing the close of the year 1903. Just a few weeks remain before us of what is generally considered one of our most prosperous financial years. As we look over our accounts in the California Tract Society office, we find there is owing to the society the following amounts: Sabbath-schools, \$79.56; general accounts, \$1,819.08; personal accounts, \$4,500.49; T. & M. Society accounts, \$480.75. Total, \$7,379.88.

It may be that your personal account with the tract society is small, but please notice that the sum-total of our accounts amounts to \$7,379.88. You will certainly agree with us that this amount is entirely too large, and no society should be expected to carry any such amount on the credit side of its ledger.

Our policy for this last year has been, as nearly as possible, a cash one, and we expect to continue this plan. In sending in your orders to the office, please bear this in mind, and conform to our plan as far as possible. There may be some exception made where it is clear that necessity demands it; but the exception must not become the rule with any of our patrons.

Many of the accounts on our books are of long standing; and now, dear brother or sister, if your account is one of these, you will certainly confer a great favor upon those who are carrying the burden of this office, if you will kindly arrange with us to settle your account at an early date, so that by the close of this year our books may stand as a credit and not as a disgrace to you. We make this appeal, not because of personal injury to us, but because of injury that must come to the cause of God and to you personally if this state of affairs in your case is allowed to continue.

To the Canvassers: We would call your

attention to the report of our secretary in the *Pacific Union Recorder* of May 21, 1903, page 5, under the words, "Our Plan." Read articles 1 and 2, also 21, 22, and 23. After reading, please co-operate with us in carrying out the instructions given us by the delegates assembled.

Inasmuch as those owing the society are scattered everywhere, and many are outside of our conference borders, we shall make this a general plea, and place it where we trust it will reach all concerned.

In closing, we again plead with you to give this your earliest possible attention, and send all remittances to the California Tract Society, 306 San Pablo Ave., Oakland, Cal. We pray that the Lord shall guide and direct and bless you all to the honor and glory of his cause.

A. S. KELLOGG,
Vice-President of the Cal. Conf.

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.—A man to work by the year at general farm and dairy work. Church privileges and vegetarian diet; the usual wages will be paid. Address D. Malin, Vassar, Mich.

DENTIST.—I want a good place to locate a first-class dental office where opportunity can be had to help in church and missionary work. Address W. C. Dalbey, Dentist, 624 Church St., Nashville, Tenn.

WANTED.—Health food baker; 4 men and 5 women to work in food factory, beginning about December 15. Established business. Send references and full particulars with first letter. Address The Twin City Nut Food Co., Minneapolis, Minn.

FOR SALE.—Farm of 40 acres near Durand, Mich., $4\frac{1}{2}$ miles to S. D. A. Sabbath-school. Buildings fair; soft-water well 105 feet deep, 3 acres of small fruit, apples, cherries, plums, grapes, etc., best market in the State. Address M. L. E. Soule, Station 2, Owosso, Mich.

FOR SALE.—Near Nashville, 10 acres, with house, barn, cabin, etc., small bearing orchard, excellent water. Place well adapted to truck gardening, fruits, and poultry, for which there is good market. Close to church school and health food factory. Missionary opportunities. Address R. L. Pierce, 1025 Jefferson St., Nashville, Tenn.

Address

THE address of Elder S. M. Cobb is 56 George St. West, Sydney, N. S. W., Australia.

Obituaries

LESSENGER.—Died at her home, near Mission, Wash., Sept. 27, 1903, of consumption, my sister Sarah J. Lessenger, aged 42 years, 4 months, and 3 days. The last two years of her life were ones of great suffering. She died with a bright hope of immortality when Jesus comes. She leaves a husband, two sons, and three daughters to mourn their loss. Words of comfort were spoken by Rev. Gunn (Presbyterian), from 1 Cor. 15:19.

ELLA COOPER.

CADY.—Died at Lewiston, Minn., Nov. 28, 1903, Henry C. Cady, aged 82 years, 3 months, and 16 days. At the end of one brief hour of suffering, heart-disease closed his life. Nearly thirty years ago he accepted the message under the preaching of Elder W. B. Hill. He was a constant reader of the Review all these years. His aged companion survives him, also two sons, and two step-

daughters, who greatly miss his faithful life and wise counsel. Words of comfort were spoken by the writer, from Ps. 30:5.

W. W. STEBBINS.

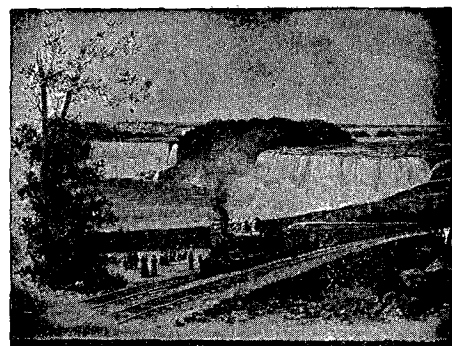
COOL.—Fell asleep in Jesus at the home of his parents, near Murdockville, Pa., Nov. 13, 1903, Bert Cool, only son of Augustine and Mary Cool, aged 24 years and 6 months. He had typhoid fever six years ago, from the effects of which he never recovered. He lived a devoted Christian life, and died in the blessed hope of a soon-coming Saviour. He leaves his father, mother, one sister, and many friends to mourn their loss. The funeral texts were of his own selection, being Ps. 116:15 and 1 Thess. 4:14. From these scriptures words of comfort were spoken by Rev. W. Asdale (Presbyterian).

BLANCHE COOL.

EATON.—Died at the home of her daughter, Mrs. W. I. Crafts, in Edmonton, Alberta, Nov. 15, 1903, after an illness of eight months, Mrs. Mary A. Eaton, aged 86 years, 3 months, and 11 days. Father and mother united with the Baptist Church in New York in 1838. The following year they moved to Michigan, where she was interested in the Sabbath question by her uncle, Jonathan Whitmore, of Jackson City, and in 1853 she began keeping the seventh-day Sabbath, which she observed alone for fifty years. In 1882 she transferred her church membership from Jackson, Mich., to Fargo, N. D., of which church she was a member the remainder of her life. She never had the privilege of attending many meetings, but was a subscriber of the REVIEW AND HERALD since the year 1855; she also took the health journal for many years. Her life was full of good deeds. She lived to mourn the death of her aged husband and eight children, only two children surviving her. Comforting words were spoken by the Baptist pastor, Mr. McDonald, from John 14:1, 2.

MRS. W. I. CRAFTS.

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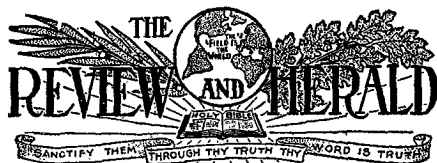
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WASHINGTON, D. C., DECEMBER 10, 1903

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

REMEMBER that the time for the annual week of prayer is December 12-19.

ALL contributions for the new department, Christian Education, should be addressed to Prof. Frederick Griggs, South Lancaster, Mass.

THE attention of the stockholders of the S. D. A. Publishing Association of Battle Creek, Mich., is called to the article on page 21 which deals with the affairs of that Association.

THE office of the Corresponding Secretary of the Sabbath-school Department, Mrs. L. Flora Plummer, has been removed from Minneapolis, Minn., to 222 North Capitol St., Washington, D. C., and all correspondence should now be sent to the latter address. Beginning with the January number, the *Sabbath-School Worker* will again be issued.

ON page 17 will be found a statement concerning the plans for building two churches for the colored people in the South, and an appeal for assistance in carrying out these plans. There are surely some who will respond to this call for help. The enterprise is a worthy one, and the local believers are putting their own shoulders under the burden. Read the facts as given in the article.

THE publisher of the monthly journal, *Save the Boys*, proposes to make the holiday issue "of special value." It will have sixteen pages, and the price will be five cents a copy. In clubs of ten or more to one address it will be furnished for two and one-half cents a copy. It is urgently requested that orders should be sent in early. Address H. F. Phelps, 118 West Minnehaha Boulevard, Minneapolis, Minn.

WRITING from Australia, Brother S. M. Cobb, formerly of West Virginia, but now president of the New South Wales Conference, says: "I am so thankful that I am here in this field, with its great needs; and despite all the difficulties and hindrances in the way of the progress of the truth, we expect to see it finished in this generation." Faith says that we are able to do the work quickly, according to the infallible Word. This is the ground of our confidence.

WE have received a copy of the illustrated booklet, "At the Door," by F. E. Belden. Our Lord's great prophecy as recorded in the twenty-fourth chapter of the Gospel by Matthew constitutes the text, to which are added notes by the author, and the whole is fully illustrated. The appearance of the booklet is attractive, and it is well designed to call the attention of busy people to the great theme of the hour. Full information concerning it will be found on the second page.

BROTHER F. E. BELDEN desires that all who have paid for the "Falling Stars and Niagara" picture, with which the booklet "At the Door" was promised free, shall immediately send to him (at Battle Creek, Mich.) their present addresses, if changed since they received the picture. Over 5,000 of these booklets are due those who have paid for the picture; and to misdirect them now, after the long delay (caused by circumstances relating to the Review and Herald fire), would be unfortunate.

It is evident from the reports and correspondence received at this office that our people generally are taking hold of the sale of the Capital and Labor number of *The Signs of the Times* with much earnestness. We learn from the office of publication that they are working night and day in their effort to keep up with the orders which are pouring in upon them. This is an indication of what can be done by a united effort, and we hope the campaign will be continued with vigor during the whole winter. Tracts, pamphlets, books, and periodicals, presenting the message in clear lines, should be placed in the homes of the people by the million. The shortness of the time demands earnest work.

AT the recent council of the General Conference Committee it was recommended that the evangelical work in the District of Columbia and Takoma Park be placed under the direction of a local committee selected by the churches in that territory, and the method of choosing this committee was defined. In harmony with these recommendations the following committee has been elected: W. W. Prescott, chairman; J. S. Washburn, secretary; J. H. Neall, treasurer; L. C. Sheafe, and C. T. Shafer. In addition to the meetings already being successfully conducted by Brother Sheafe, this committee has arranged for a series of addresses to be given in the Masonic Temple on Sunday evenings, commencing Sunday evening, December 13. An earnest effort will be made to present this message with clearness to the people of this city.

The New Directory

OUR denominational directory for 1904 will be published very soon in year-book form. Reports from all our conferences have been received within the past few weeks. The Year Book will contain the workers' directory, statistical and other information regarding all conferences and mission fields, and data concerning organizations and institutions. Brother H. Edson Rogers has been spending much time in the effort to arrange the matter in the most convenient and helpful form for the use of our workers and others. It will be larger and more complete than former directories. It will sell for 25 cents. Orders should be sent now to your conference tract society, or to the General Conference, 222 North Capitol St., Washington, D. C. It is desired that secretaries make up their orders very soon, so that we may know about how large an edition will be needed to supply calls during the year. While the matter is passing through the press, there will be opportunity to make any important changes in reports of addresses or organizations if corrections reach us within two weeks of this date.

W. A. SPICER,
Secretary.

The Sabbath-School Worker Again

IN harmony with the recommendation of the last General Conference, the *Sabbath-School Worker* will again be issued. The January number, containing helps and notes for that month's lessons, will be mailed from Washington in time to reach the schools before the new year. Notes will be supplied on the senior lessons as well as the others. Illustrated articles by Brother Pedro Lemos, giving practical instruction in blackboard drawing for the Sabbath-school, will begin in the January number. Sabbath-school workers have been earnestly calling for a journal to be especially devoted to their work, and will gladly welcome the familiar face of the *Worker* again. The schools that are receiving *The Advocate of Christian Education*, in which the Sabbath-school helps have been appearing, will now receive the *Worker*. The many schools not on the list should at once consider the matter, and order a club through their State secretary. A club sufficient to supply every teacher should certainly be taken. The price will be 25 cents a year in clubs of two or more to one address. Single copies, 35 cents. Prompt action should be taken so that we may have the lists made up at once, ready for mailing the January number. The *Worker* will be published by the Review and Herald Publishing Association, 222 North Capitol St., Washington, D. C., to whom all orders should be sent by State offices.