

The Advent REVIEW And Sabbath HERALD

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No. 1

The Epistle of Jude

Jude, a servant of Jesus Christ, and brother of James, to them that are called, beloved in God the Father, and kept for Jesus Christ: Mercy unto you and peace and love be multiplied.

Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints. For there are certain men crept in privily, even they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ.

Now I desire to put you in remembrance, though ye know all things once for all, that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not. And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire. Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at dignities. But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee. But these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are they destroyed. Woe unto them! for they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah. These are they who are hidden rocks in your love-

feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved forever. And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against them. These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), showing respect of persons for the sake of advantage.

But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; that they said to you, In the last time there shall be mockers, walking after their own ungodly lusts. These are they who make separations, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And on some have mercy, who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.

Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and forevermore. Amen.— *American Standard Revised Version.*

Publishers' Page

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First Quarter Sabbath-School Lessons for 1904

THE Sabbath-school lessons for the first quarter, January, February, and March, 1904, are a series of thirteen lessons upon the prophecies of Daniel, treated under the following divisions:—

The Prophecy Illustrated by Nebuchadnezzar's Dream; The History of Nations Foretold; The Papacy and Its Work; The Vision of Daniel 8; The 2300 Days; The Sanctuary and Its Cleansing—in Type; The Sanctuary and Its Cleansing—in Antitype; The Judgment; The Eastern Question; The Standing up of Michael; The Battle of Armageddon.

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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.

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Editorial

How to Open the Way

THERE were some statements in Sister White's article two weeks ago which ought to be repeated and emphasized. They suggest the solution of the problem which we are constantly facing, and make that solution a very practical one. Note the plain instruction: "God calls upon his people to awake to their responsibilities. A flood of light is shining from his Word, and there must be a meeting of neglected obligations. When these are met, by giving to the Lord his own in tithes and offerings, the way will be opened for the world to hear the message that the Lord designs it to hear. If our people had the love of God in their heart, if every church-member were imbued with the spirit of self-sacrifice, there would be no lack of funds for home and foreign missions; our resources would be multiplied; a thousand doors of usefulness would be opened; and we should be invited to enter." What will open the way for the world to hear the message?—Giving to the Lord his own in tithes and offerings. What will multiply our resources and supply the funds needed for the mission work?—The spirit of self-sacrifice in the heart of every church-member. Covetousness is idolatry. A covetous man is an idolater. An idolater is not a worshiper of the true God, and he can not be an ambassador for the true God. Idolaters in the church weaken the hands and hinder the work of the consecrated servants of the Lord.

That spirit of covetousness which withholds from the Lord his own portion—the tithes and the offerings—is an offense unto God, and he who is ruled by it is thereby debarred from being the channel to the world of that gospel whose very essence is the unspeakable gift. Do we really desire the world to hear the message? Do we really desire to be invited to enter a thousand doors of usefulness? Let our answer be not in word only, but in the action which will bring the things desired.

Fulfilling Prophecy

THERE is something inspiring in the very thought that we are working in harmony with the purpose of God for this time, and that we have a part in the fulfillment of the prophecies written centuries ago. In the nature of the case it must be true that the last generation is a time of intense interest to all the heavenly beings who have a part to act in this great controversy, and it is indeed an exalted privilege to be associated with them in the final proclamation of the everlasting gospel. The words of the prophets which describe so fully the condition of the world in the last days, and which point out so clearly the work to be done in order to meet the mind of God for this time, should be earnestly studied. Of every feature of this advent movement it can be said, "As it is written in the prophets," and the inspiration for every plan and policy for the giving of this message may be found in the thought, "That it might be fulfilled which was spoken by the prophets." Truly we are "the children of the prophets." What an incentive to loyalty and faithfulness to the God of the prophets!

The Truth in Jesus

AFTER referring to the daily walk of the Gentiles, whom he describes as "being alienated from the life of God through the ignorance that is in them," the apostle Paul writes thus of all true believers: "But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus." He then defines the experience of being taught and knowing the truth as it is in Jesus: "That ye put off concerning the former conversation the old man, which is corrupt ac-

cording to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." In Jesus the truth found expression in the flesh. He was not a teacher of the philosophy of abstract truth, but he wrought the truth for us in his experience in sinful flesh in order that through our faith in him we might know the truth in Jesus in the experience of a changed life, the putting off of the old man and the putting on of the new. He who has a mere head knowledge of the truth, who gives an intellectual assent to the statement of the truth, does not know the truth as it is in Jesus. A knowledge of the truth as it is in Jesus involves a revelation of the truth in our flesh, the experience of having the truth as our life. This is the Christian life. It was to this experience that the psalmist David referred when, after failing to reveal in his life the truth which he acknowledged with his intellect, he said in his prayer of repentance, "Behold, thou desirest truth in the inward parts." The law of truth was in the heart of Jesus, and was by him translated into human conduct. Acting as our High Priest, and ministering to us his own life, he puts this same law into our hearts as the life of our life in the flesh, and thus we realize the experience of being taught the truth as it is in Jesus. This is the saving knowledge of the truth which transforms commandment-breakers into commandment-keepers. Blessed Jesus! Blessed truth in Jesus!

A Firm Foundation

THE blight of a deep-seated skepticism is being revealed on all sides. After more than half a century of sowing, the reaping time for this generation has come. Since this advent message began to call men to a practical faith in the Word of God, a faith which is revealed by obedience to the commandments of God, there has been an effort to escape this obligation, especially the plain requirement to observe the seventh-day Sabbath, and this has led to such a system of interpreting the Scripture as has prepared the way for a perfect flood of doubt and infidelity. Men's opinions and men's theories have been substituted for the plain teaching of the Word, until

the sense of the sacredness of that Word has been largely lost. Added to this has been the acceptance of those claims of science falsely so called which have openly contradicted the testimony of the Bible, and this has fostered a feeling of uncertainty concerning all divine revelation. The natural and inevitable result of all this playing fast and loose with eternal truth is now appearing. In such a time as this a simple faith in God's Word is to be highly prized and carefully cherished. Such a faith gives one solid ground upon which to stand, and a firm foundation upon which to build. The storm which is now rising, and which will soon break upon the world, will sweep away every house which is built upon the shifting sands of human theories and human interpretation, and will test the character of the rock foundation. Happy are those who build for eternity on the firm foundation. Happy are those whose minds are not confused by the lordly assumptions of a boastful but shallow infidelity. Happy are those who maintain a steadfast faith in the old-fashioned truths which have been the stay of many a soul in times of trouble. Such are they who will "build the old waste places," and "raise up the foundations of many generations."

"How firm a foundation ye saints of the Lord,

Is laid for your faith in his excellent Word!

What more can he say than to you he hath said,

Who unto the Saviour for refuge hath fled?"

Old Things in New Forms

THAT which is called "The New Experience," or "The New Theology," or "The New Thought," has largely taken the place of the old religious faith in the minds of the great majority of the preachers in the churches and the professors in the theological seminaries of to-day. One after another of the leading denominations has seemed first to oppose, then to compromise with, and finally to indorse this system of philosophy, until there is left only a small minority who stand upon the original platform of Christian truth, and contend for "the faith which was once delivered unto the saints." We have no reason to expect that this denomination will be exempt from this widespread influence, or that no effort will be made to involve this advent movement in the general shipwreck of religious faith. To assume this, would be to prepare the way for the evil thing to come in unchallenged, and to give it the fullest opportunity to do its destructive work. Those who know and love the truth, and especially those who have accepted the responsibility of acting as shepherds of the flock, ought not therefore to be ignorant of the devices of the enemy, but should be ready

to sound the alarm at the first approach of danger.

In view of the general situation, both within and without the denomination, it is most significant and almost startling to read the public statement of Mr. Henry Wood, "one of the veterans of the movement," in his presentation of "the fundamental teachings of the New Thought," that if one desires to discover the secret of the influence of this philosophy, "the greatest step in that direction is a better concept of God. It must be larger and truer than that which prevails." In this statement we may find the explanation, if any explanation is needed, of the present discussion of the being and nature of God, a discussion which at best stimulates doubt concerning the personality of God, and whose whole tendency is to fill the mind with vague ideas concerning God as merely Infinite Power, or Infinite Mind, or the All Energy. While claiming to be a new revelation of the greatness and the nearness of God, it in reality belittles God in his true character, and puts him far away. That concept of God which makes him too large to sit upon his throne in heaven as a personal being, and diffuses him throughout the universe, really reduces him to nothingness, and puts him outside the universe. When this "greatest step" has been taken, the way is prepared to reverse the whole order of faith, and to exalt self to the place which belongs to God by substituting a so-called "spiritual consciousness" for the revelation of divine truth, and by looking to self-effort in the way of evolution rather than to faith in the direct working of another actual being in a new creation.

And it is characteristic of this new philosophy that it does not come out into the open ground, define itself clearly as antagonistic to genuine Christianity, and then by a fair measuring of forces stand or fall on its own platform. This veteran exponent of the new system thus expresses the general plan of the campaign:—

With rare exceptions, the new movement has not included the formation of churches; and in the few cases where it has done so, its spirit is entirely cordial. As it does not emphasize the machinery of external organization, it would not be inappropriate to call it The Church of the Human Soul. Its form of service is a soulful aspiration, its sanctuary the spiritual consciousness, its temple the unseen, its social companions ideals, and its communion living contact with the Universal Spirit.

Thus this new philosophy keeps well under cover, even refuses pointblank to separate itself from the church which it has set itself to transform, poses as a meek martyr in heresy trials, and hiding under many forms, eludes the most determined efforts to set it in the public pillory. Even when it pretends to define

itself, it uses those newly invented phrases which seem like music to the ear, but convey no definite ideas to the mind. In the soft clothing of beautiful, smooth-flowing expressions it hides its satanic sophistries, its perversions of the truth, until by almost imperceptible degrees it has changed a comforting and saving faith in a personal Saviour who died for our sins into a confirmed skepticism and the bondage of despair. Realities become delusions, and delusions become realities. It is the snare of the last days.

But after all, "The New Experience" is the old experience, "The New Theology" is the old theology, and "The New Thought" is the old thought. These deceptions are at least as old as ancient Babylon, where they were to be found in their undisguised form. For many centuries they have prevailed in the far East, and now, refined and adapted to Western modes of thought, they have captured the vocabulary of Christianity, which in the decline of personal piety has become a mere vocabulary to many, and appear in nominally Christian churches as the latest interpretation of gospel truth. And "the greatest step" toward this complete transformation is to have a larger conception of God. We earnestly hope, however, that the God of Abraham, Isaac, and Jacob, the God of Moses and Joshua, the God of David and Isaiah, "the God and Father of our Lord Jesus Christ," will be the God of this people who have been called out to be the channel of a message to the world which ought to deliver both those who give it and those who hear it from all these ancient errors,—a message which says, "Worship him that made heaven, and earth, and the sea, and the fountains of waters." This is "the new experience" which the world needs to-day.

The Law of Life

THE law of Christian life is, Give, not Get. God's life is a continual giving. Christ, the Christian's great example, "gave himself." He came to this world to get nothing for himself; to give everything. He gave himself; the same law requires that we give ourselves. His giving, far more than anything that is possible to us, sets the seal of approval to this law.

Human nature, perverted by sin, has reversed this divine rule, and made men believe that the essential thing is to get, that it is getting that brings life, and maintains it, while giving is only loss. It has made men believe that the object of existence is to get all they can, and that it matters not materially if they give nothing; that giving is incidental, not a necessity, but a matter of one's convenience; that getting is the business of life, and giving only a side issue, to be governed by chance or inclination.

And because of this perverted conception, selfishness fills the world, and there is suffering and want everywhere which would be relieved in a single day if the divine rule of life were carried into effect.

There can be no more mistaken idea than that giving is, as concerns the giver, a matter of minor consequence,—a matter of choice, and not of obligation. The destiny of no person is safe who does not realize that giving, continual giving, is a necessity, not to the recipient of the gift, but to the giver; that giving is the very law of life, and that he who does not give is cutting himself off from life itself. It may seem to an individual that he is gaining by making it the business of his life to get, but such an one is walking in the sparks of his own kindling, and in the end will find that all that seemed to him to be gain, turns out to be loss. And that loss will be eternal. He who spends his life in getting all that he can get here, is accumulating to himself an eternal deficit.

The law of life is seen in the things of nature, for there is spiritual law in the natural world. The swiftly flowing brook illustrates the law of giving. What it receives, it gives, and is fresh and pure and beautiful and a joy to everything. The stagnant, slimy pool of bitter, noxious water shows the result of getting without giving. It has an inlet, but no outlet. It is of no use, and the only thing to be done is to drain off its impure water and get rid of it. There are many persons who want all the blessings of heaven to flow into their lives, but have no care that they shall flow out to others. They do not realize that an outlet for the gifts of God is just as essential as an inlet. Their lives are not made sweet and pure, but the contrary, by their experience.

The work of God calls for gifts; not exclusively of money, though much money is needed. What view shall we then take of the calls that come to us so repeatedly? Shall we become weary of well doing, and feel that we shall be better off if in some way we can avoid further giving? If so, it will be because we fail to realize that our giving is a necessity, not to the cause, but to our own selves; for such is the truth, and the fact is not changed by our failure to realize it. We must give, and keep on giving, for our own souls' sake as well as for the sake of the heathen. Give, and live. Give, and grow. Give, and receive of heaven. When we stop giving, we shut ourselves off from the blessings we most need to receive, and disconnect ourselves from the life of God. "Freely ye have received, freely give." So long as we give, so long shall we freely receive of Heaven to give. Give, give, not get, is the law of life.

L. A. S.

From Just Over the Border

THERE has not as yet been time to hear from the over-sea mission fields since the week of prayer. We know, however, that believers abroad have been praying for special blessings upon the churches in this land, and will rejoice to hear of the blessings experienced. We never before received correspondence that seemed so full of the joyousness of giving for missions as that which is coming in. We have a few messages from regions just beyond our own border, and feel sure that our readers will be interested in several extracts from these.

A sister writes from New Brunswick:—

I feel I must write a few lines to cheer your hearts by letting you know that, although I am only a lone Sabbath-keeper, and a poor woman, yet God has graciously visited me during this week of prayer. My heart has sometimes been so filled that I have had to leave my work and go away to Jesus alone. I see as never before a meaning in the text, "Having food and raiment let us be therewith content." Just at present I can not send an offering, but have laid several matters before God and my loving Saviour, and expect they will open up a way for me to send to the fund several dollars soon. When my husband, not yet a Christian, came home at the end of the week's work, I told him what God had done for me. He immediately said, "When we sell the colt, you may have twenty dollars for the work." I am asking Jesus to send a purchaser. He knows all about the work, and he knows how I wish it were hundreds, and he can add his multiplying grace to it, which will be best of all. Forgive me for taking your time, but I wanted you to know more was coming. My mother is also planning to send an offering soon.

It is a simple letter, such as many a soul might write, longing for ability to do more for the cause of God. But such a message does cheer the hearts of our workers in the mission fields. Not all the statistics of this denomination's wealth, showing what might be possible in mission finance, could give the confidence and courage to our workers that comes with the knowledge that in all lands there are loving souls, who, out of limited resources, are planning and praying and seeking God for ways to help in sounding this message to the ends of the earth. The Spirit is laying the burden of prayer for a finished work upon hearts. It is the burden of the last harvest hour, and the time has come to plan for finishing the work of witnessing.

Before we had time to reply to this letter, there came another, bringing to the mission treasury a hundred-dollar gift from the mother, representing much sacrifice, five dollars from the sister who had written, and one from a business man who incidentally learned that a Christmas gift was being made to the cause of missions.

Bermuda lies about three days' sail

off our Atlantic coast. Writing the second day of the prayer season, Sister J. A. Morrow says:—

Last evening a sister sixty-seven years of age, who was baptized last month, came home with us from meeting. Before retiring she handed me an envelope, saying, "Here is my annual offering." I asked her how much it contained, expecting, of course, it was only a few shillings. She answered, "Five pounds" [\$25]. Noticing the surprised expression on my countenance, she said, "Sister Morrow, it is not mine; it is the Lord's." Twice during the month she had given small offerings, five and six shillings, to the mission. She is a poor woman, and makes a living by selling fruit. Each month she sells fifty copies of the *Caribbean Watchman*. We thank God for this soul, and believe she is one of the Lord's jewels. We are planning to enter every home in this island with the message, and confidently expect to see the Lord raise up a good, strong company that will be ready to meet Jesus when he comes.

One other word, from Mexico, where the year has brought most cheering progress. New courage fills the hearts of workers there, and we see evidence of a stirring of a new life in that Catholic field. Elder G. M. Brown writes that he spent the first part of the week of prayer in Guadalajara, with the medical mission workers. He writes:—

We had a good time, I assure you. Wednesday eve, which was the last meeting I attended there, we had a consecration service, and every person present took part. We had a good meeting here in Mexico City also. Our offering was about sixty-eight dollars, Mexican, I think.

It is only a word from the threshold of the regions beyond. But it is a message of good cheer and courage, which we are sure to hear echoed from all the wide world round. It is a grand time in which to be alive, with heart and soul in God's work.

W. A. S.

The Coming of the Seed

The Promises to David

It is only necessary to read the promises to David to see that they deal with the coming of the Messiah, the promised Seed. "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations." "I have found David my servant; with my holy oil have I anointed him: . . . his seed also will I make to endure forever, and his throne as the days of heaven." "One thing have I sworn by my holiness: I will not lie unto David: his seed shall endure forever, and his throne as the sun before me." Ps. 89: 4, 5, 20, 29, 35, 36.

David's purpose to build a house for the Lord opened the way for the making of these promises. After he had made known his desire to the prophet Nathan, the Lord sent the following message

to him: "Thus saith Jehovah of hosts, I took thee from the sheepcote, from following the sheep, that thou shouldest be prince over my people, over Israel; and I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee; and I will make thee a great name, like unto the name of the great ones that are in the earth. And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness afflict them any more, as at the first, and as from the day that I commanded judges to be over my people Israel; and I will cause thee to rest from all thine enemies. Moreover Jehovah telleth thee that Jehovah will make thee a house. When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. . . . And thy house and thy kingdom shall be made sure forever before thee: thy throne shall be established forever." 2 Sam. 7:8-16.

David's response to this message from the Lord is the clearest commentary upon its true meaning. "And now, O Jehovah God, the word that thou hast spoken concerning thy servant, and concerning his house, confirm thou it forever, and do as thou hast spoken. And let thy name be magnified forever, saying, Jehovah of hosts is God over Israel; and the house of thy servant David shall be established before thee. For thou, O Jehovah of hosts, the God of Israel, hast revealed to thy servant, saying, I will build thee a house: therefore hath thy servant found in his heart to pray this prayer unto thee. And now, O Lord Jehovah, thou art God, and thy words are truth, and thou hast promised this good thing unto thy servant: now therefore let it please thee to bless the house of thy servant, that it may continue forever before thee; for thou, O Lord Jehovah, hast spoken it: and with thy blessing let the house of thy servant be blessed forever." 2 Sam. 7:25-29.

It is perfectly clear that the blessing which was to come upon the house of David so that it should continue forever was the blessing of salvation from sin and death through the gift of the eternal Son, "who was born of the seed of David according to the flesh." This was the Seed which would endure forever, and through whom the house of David would continue forever. Only by the coming of this Seed could the promises to David be fulfilled, and to the coming of this Seed they definitely pointed. He was the King by whose reign of righteousness the throne of David would be established forever.

All this is emphasized repeatedly in what is said of Jesus of Nazareth, the promised Messiah, the Seed who according to the original promise would bruise the serpent's head. Note what was said to Mary concerning the birth of Jesus: "Thou shalt . . . bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." So well were these promises to David understood by the people at the time of the first advent, that they commonly referred to Jesus as "the son of David." Thus the blind men said, "Have mercy on us, thou son of David." The Canaanitish woman cried, "Have mercy on me, O Lord, thou son of David." At the time of the triumphal entry into Jerusalem the multitude raised their voices in a great chorus, saying, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord." Even the Pharisees understood that this promised son of David was the Messiah, and so when "Jesus asked them a question saying, What think ye of the Christ [the anointed one, the Messiah]? whose son is he? They say unto him, The son of David." And when Jesus had given that gracious invitation to the multitude "on the last day, the great day of the feast," such a conviction of his Messiahship rested upon his hearers that "some of the multitude therefore, when they heard these words, said, This is of a truth the prophet. Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? Hath not the Scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was?" The apostle Paul bore witness to the same truth when he declared to the people assembled in the synagogue in Antioch of Pisidia that in David the Lord found a man after his own heart, and that "of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus." And in holy vision that same Saviour said unto John, and through him unto us, "I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star."

But only in the second coming of Jesus and the establishment of the everlasting kingdom of peace and righteousness in the earth will the fulness of the promises to David be realized. And the promises to David involve the resurrection of the dead and the life everlasting just as surely as did the promises to Abraham. In the same way, we who are Christ's are heirs to David's throne, just as we are heirs to the new earth by virtue of the promises to Abraham. Thus we, with

the faithful of all ages, must wait for the coming of the Seed to whom the promise was made that in him and through him we may enjoy all that was promised. When the Seed shall come as the Lord of glory, we shall be glorified with him.

The Work With "Christ's Object Lessons"

FROM the State conference papers we are pleased to learn that some of the conferences are taking up the sale of "Christ's Object Lessons" this winter, with the intention of pushing on with this work until the number of books first agreed upon is sold, and the money passed on to the schools.

This is right. The plan adopted for the use of this book for our schools was given to us by the Lord. It is just as good now as when it was first given. The blessings of the plan are not all in the financial help rendered to the schools.

Thousands of our people who have worked most earnestly to carry out the plan, tell of personal, spiritual blessings that have come to them. Many tell of the blessings that they have received in reading the book. Churches tell of new life that has come to them, making better meetings, and a larger and better Sabbath-school. Our schools tell of the blessing that has come to them, in the decrease of from one half to two thirds of their indebtedness.

All these blessings have come as a result of co-operation with the Lord in carrying out this plan. Will they continue to come just as long as we continue to work with the Lord in carrying out this plan?—Most assuredly. Then we have just as much to encourage and stir us to earnest service in the sale of "Christ's Object Lessons" as we have ever had. Let us review this plan, recount the blessings of the past, consider anew the value of this service, and take hold of the work with fresh zeal and energy.

Some may feel a little troubled about going over the ground that has been worked with "Christ's Object Lessons." We should not let this deter us from earnest work. In the first place, some who thought they could not spare the money for the book then, may feel able to do so now. Others who were not then interested may be eager to purchase now, from what they have heard about the book. And you may meet many who were missed by those who went over the territory ahead of you.

Furthermore, we have a plan that will help all to recanvass the whole territory. During the last few months a beautiful work by Sister White, entitled "Education," has been brought from the press. This is an excellent companion for "Christ's Object Lessons." The price is \$1.25. It can be carried along with

"Christ's Object Lessons," and where the latter has been sold, "Education" may be offered.

Many who have read "Christ's Object Lessons" will be glad to get a work on education from the same author. The book "Education" will be sold on a different plan. It can be obtained at a fair discount. The profits from its sale will help to pay the expenses incurred in working with both books. The use of "Education" in the campaign for "Christ's Object Lessons" should help to make this work new, and fresh, and stimulating.

During the recent council of the General Conference Committee in Washington, the plans for pushing the sale of "Christ's Object Lessons" in the future were given careful study. After a thorough canvass of the subject, the following recommendation was passed:—

Voted, That we recommend that the union and State conferences take up and push to a finish the coming winter, beginning November 21 and 22, the sale of "Christ's Object Lessons," accompanied by the book, "Education."

Up to the present, the General Conference, through the Relief of the Schools Committee, or its secretary, has taken the initiative in pushing this work throughout the United States. But in the council referred to above, it was thought that the responsibility and burden of this work should now be transferred, in a very large measure, to the union conferences, and especially to the organizations operating in the territory of the various schools. For instance: the Atlantic Union Conference, which constitutes the district of South Lancaster Academy, should take the burden of pushing this work in its territory. And the State of Ohio, which comprises the territory of Mt. Vernon Academy, should be responsible for the sale of the book in that conference.

As this recommendation was discussed at the council, all agreed that better results would be secured by placing the burden of this work upon the various local organizations and institutions interested than by leaving the main responsibility with the Relief of the Schools Committee. It was thought that the committee could render helpful service by working with the local officers, but its work and responsibilities would now be light compared with the past. The principal work to be done now is to sell the book.

But few conferences have sold their entire quota. Some have a large number of books on hand. This work should now be taken up and pushed energetically, until we can say it is finished.

The following-named persons were appointed members of the Relief of the Schools Committee at the Washington Council: W. C. White (Chairman), P. T. Magan (Secretary), W. T. Bland, F.

Griggs, L. A. Hoopes, C. C. Lewis.

Brother Magan has informed the officers of the General Conference Committee that, owing to his many other duties, he can not act as secretary. For the present the officers have requested Elder J. S. Washburn to act as secretary. Brother Washburn has consented to do so, and will now take up correspondence with officers of various organizations and institutions. He will be glad to render every assistance possible to help any of our conferences in this good work. His address is 222 North Capitol St., Washington, D. C.

Now that the burden of this work falls more heavily than ever upon the organizations in the various school districts, let us pray for the leaders in those districts. We believe a good work will be done.

A. G. DANIELLS.

Help for a New Enterprise

DURING the Washington Council in October thorough consideration was given to the new organization, known as the "International Publishing Association." Its indorsement by the members of the council was unanimous. Not only was it indorsed by the council, but the following provision was made to raise the funds this association needs to place it on vantage ground:—

Voted, That a general donation of six thousand dollars for this work be called for the first Sabbath in February, and providing this collection amounts to more than the sum called for, the surplus be donated to the work in Washington, and that each of the papers concerned solicit donations from its own people.

In another article in this issue will be found a full, clear statement regarding the history, character, and purpose of this new association. This statement should receive a careful reading by all. It shows that one of the special objects of this enterprise is to increase greatly the distribution of foreign literature among the Germans and Scandinavians in the United States. When we think of the millions who speak and read these languages in this country, we must all heartily approve of this effort.

The principal object of this note is to call attention to the recommendation of the Washington Council to set apart the first Sabbath in February for the purpose of taking an offering for this new enterprise. Six thousand dollars will be required to provide the facilities necessary to carry on the business of the association.

I am glad to be able to state that the brethren who attended the council took a very kind, liberal attitude toward the proposal to raise this money for the extension of the work among the Germans and Scandinavians in the United States. It was pointed out that our German and Scandinavian brethren and sisters have always been cheerful, liberal donors to

the various enterprises we have established in this country for the development of the work. And now that an opportunity is afforded the English brethren and sisters to contribute of their means to do a far-reaching work for foreign nationalities in this country, I feel sure that a glad, liberal response will be made.

This offering will be taken in all the churches Sabbath, February 7. At least six thousand dollars should be raised. If more is given, the surplus will be applied to the work in Washington. Shall we not begin now to prepare for this?

A. G. DANIELLS.

THE fallacy of the idea that publicity is a remedy for corruption in society and in government, of which so much is seen at the present time, is the theme of a recent editorial in the *Philadelphia Public Ledger*. Not only is publicity in itself not a remedy, says the *Ledger*, but often it promotes the power of the corrupt political boss, the charlatan, and the swindler. The *Ledger* points to Croker and Quay as examples of men who have held unrighteous power for a generation in spite of the fullest publicity concerning their doings. The *Ledger* closes with this truthful and forcible statement:—

Publicity is unavoidable and necessary; but it is a mistake to suppose that the exposure of abuses is tantamount to eradication. The force of evil success will, if unchecked, gather irresistible headway, because there are always hordes standing ready and eager to seize upon any opportunity, while the reformers and the righteous are too prone to think, or to act as if they thought, that with exposure their work was done. Publicity is merely the means of bringing home to the conscience of the community the facts as a basis for intelligent effort; but if the effort is then lacking, the publicity will work no cure, and may aggravate the evils exposed. The American people have seen enough of the workings of free government under a perfect glare of publicity to know that neither publicity nor any other mere piece of "machinery" is a reliance for the supporters of good government. Personal effort, unceasing strife against evil, the constant attempt to lift the individual, and to create in him a hatred of corruption, are as necessary as ever in the world, or perhaps more necessary. There is no automatic means by which the multitude will make a good government; no method except by making the individuals in the multitude good, and this can not be done by publicity.

Moral reform by publicity, and moral reform by legislation, are two great fallacies to which reformers of this day are prone to cling. There can be no effective, no true moral reform except through the divine uplifting power of the grace of God which regenerates the heart. This must be the foundation of all that is to be accomplished by publicity.

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.

God's Providence

"God's providence is mine inheritance!"
I read

The quaint old legend on a rainy day,
When gray and thick the clouds hung
overhead,
And mists were folding close about my
way.

God's providence? Then wherefore
should I fear?

My Father's love is roof and inn for
me;
Forever, since my Father holds me dear,
His goodness shall my guard and
shelter be.

Another, heaven-endowed with worldly
gain,

May count his wealth, and gaze his
acres o'er,
May reap his harvest fields on hill and
plain,
And heap in barn and bin his fragrant
store;

And I may own no inch of tilth or foot
Of fallow in this great wide earth I
tread;

Yet I am rich, and need no pledge to
boot,
Save God's clear stars above my lifted
head.

"God's providence is mine inheritance!"
come loss,

Or change, or grief, or whatsoe'er God
send,
All things shall work for blessing, and
the cross

Be gladly borne, if shared with Christ
my Friend.

—Margaret E. Sangster.

Written for Our Admonition— No. 2

MRS. E. G. WHITE

"Now all these things happened unto
them for ensamples: and they are writ-
ten for our admonition, upon whom the
ends of the world are come."

The people of God, and especially the
men who occupy positions of trust, need
to study the history of Moses' failure to
enter Canaan. Let them stop and think
what it means to become angry, to show
a spirit unworthy of a leader of God's
people. There are those in God's serv-
ice who have given way to anger, and
who have not felt the repentance that
Moses felt. These men have braced
themselves to follow an unchristian
course, and have gone on from one
wrong to another.

And there are murmurers in the
church, who easily lose their self-con-
trol. If everything does not move to
please them, they become irritated, and
provoke one another to evil. They have
not the light and love of God in their
souls; if their way is crossed, they give
loose rein to an unsanctified, irritable
spirit.

I have been instructed to present this

before our people, and to urge them to
make diligent work for repentance.

The instruction given to the children
of Israel is for us also. Happy will be
the church when its members study the
directions given to the Israelites during
their journeyings in the wilderness. In
this instruction are specified the virtues
that the church in the wilderness must
have in order to be approved of God.
The church of to-day has far greater
light than had the church in the wilder-
ness. She should stand on vantage
ground, cherishing the pure, holy prin-
ciples that God declares men must cher-
ish in their dealing with their fellow
men, if they would grow in grace and
wisdom, and be honored as obedient sub-
jects. Only by following these principles
can we adorn the gospel of our Lord
Jesus Christ.

The importance of the law of God,
and Christ's relation to it, are to be pre-
sented before those who have placed
themselves under Satan's banner, full of
self-importance and self-sufficiency. In
a wicked world God's servants are to
obey the principles of his government,
by their righteousness testifying that
fallen man can be loyal to God.

Christ is our Leader. Clothing his
divinity with humanity, he humbled him-
self, that he might stand in person at
the head of the human race. He laid
aside his kingly crown, and yielded up
his high position as commander of the
angels, who loved to do his bidding.
For our sake he became poor, that through
his humiliation and poverty, human be-
ings might be made rich, heirs to an
eternal weight of glory. The Saviour
came to the world in lowliness, and lived
as a man among men. On all points
except sin, divinity was to touch hu-
manity. Living on this earth as a man
among men, Christ answered in the af-
firmative the question, "Can man keep
the law of God?" He was tempted in
all points as man is tempted, "yet with-
out sin." He was tempted that he might
know how to succor those that should
afterward be tempted. He became a
man of sorrows and acquainted with
grief. "He was wounded for our trans-
gressions, he was bruised for our iniqui-
ties: the chastisement of our peace was
upon him; and with his stripes we are
healed." He gave himself to the world
as a spiritual teacher, a genuine medical
missionary.

O that our workers realized what priv-
ileges are theirs! They would know by
experience what it means to hear and
obey the invitation, "Come unto me, all
ye that labor and are heavy laden, and
I will give you rest. Take my yoke upon
you, and learn of me; for I am meek
and lowly in heart: and ye shall find rest
unto your souls. For my yoke is easy,
and my burden is light."

Christ came to our world to teach
men what is meant by genuine religion,
—the religion that will make men and
women lights in the world. To all he
offers power to form a true, noble char-
acter. The converted man rejoices that
he has a Saviour who is so mighty. He is
a partaker of the divine nature. His

repentance is not a farce, but a reality,
and the fruits of it appear in Christlike
words and deeds. Every day, every
hour, he reveals faith in the Sin-bearer.
Love, hope, long-suffering, patience,
kindness, are revealed in his life. In
self-denial he lifts the cross and follows
Jesus. He is a representative of the
Saviour.

"Wherefore (as the Holy Ghost saith,
To-day if ye will hear his voice, harden
not your hearts, as in the provocation,
in the day of temptation in the wilder-
ness: when your fathers tempted me,
proved me, and saw my works forty
years. Wherefore I was grieved with
that generation, and said, They do alway
err in their heart; and they have not
known my ways. So I swore in my
wrath, They shall not enter into my
rest.) take heed, brethren, lest there be
in any of you an evil heart of unbelief,
in departing from the living God. But
exhort one another daily, while it is
called To-day; lest any of you be hard-
ened through the deceitfulness of sin."

Mark the words "deceitfulness of
sin." Often Satan presents his tempta-
tions under the guise of goodness. Be-
ware that you yield not to them: One
violation of straight-forward truthfulness
prepares the way for the second
violation, and wrongs are repeated until
the heart of unbelief becomes hardened,
and the conscience loses its sensitiveness.

Let us humble our hearts before God,
and ask him to forgive us for speaking
words of unbelief, words that cast a
reflection on him who is too wise to err,
and too good to do us harm.

"We are made partakers of Christ,
if we hold the beginning of our confi-
dence steadfast unto the end; while it is
said, To-day if ye will hear his voice,
harden not your hearts, as in the provo-
cation. For some, when they had heard,
did provoke: howbeit not all that came
out of Egypt by Moses. But with whom
was he grieved forty years? was it not
with them that had sinned, whose car-
casses fell in the wilderness? And to
whom swore he that they should not
enter into his rest, but to them that be-
lieved not? So we see that they could
not enter in because of unbelief.

"Let us therefore fear, lest, a prom-
ise being left us of entering into his rest,
any of you should seem to come short
of it. For unto us was the gospel
preached, as well as unto them: but the
word preached did not profit them, not
being mixed with faith in them that
heard it. . . . Let us labor therefore to
enter into that rest, lest any man fall
after the same example of unbelief. For
the word of God is quick, and powerful,
and sharper than any two-edged sword,
piercing even to the dividing asunder of
soul and spirit, and of the joints and
marrow, and is a discernor of the
thoughts and intents of the heart. Nei-
ther is there any creature that is not
manifest in his sight: but all things are
naked and opened unto the eyes of him
with whom we have to do. Seeing then
that we have a great high priest, that
is passed into the heavens, Jesus the
Son of God, let us hold fast our profes-

sion. For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

The Mercy of God

GEO. F. WATSON

"COMFORT ye, comfort ye my people, saith your God." "For I will be merciful to their unrighteousness." This message of comfort from our tender Father is due his people at this time in a fuller sense than at any time in all the past. The dragon is wroth, and is making war upon God's people in every way that his fiendish mind can imagine. One of his most successful means is discouragement. Many are falling because of this. And I doubt not but there are some who have become so discouraged that they have said to some friend, "I can not attain to the demands of the gospel, so I might just as well stop where I am. I can not be saved." And there may be those who have said as much about some one else, and by so doing brought discouragement to the poor soul that was struggling for victory.

What we each need in these trying times is a message of hope, of faith, of power, that will lift men and women above their sins, their mistakes, and their failures. True, we are all sinners in the sight of heaven, but our God is a Saviour of sinners, and not only so, but a Saviour from sinning. My discouraged brother or sister, let us study the experiences of some men who have lived in the past: Shall we take Abraham first? He was a man called of God to stand at the head of God's great family. This man went out by faith, not knowing whither he went. And yet there came a time when he failed to trust God, and to wait on him, and as a result, sinned. But did God cast him off as worthless?—Never. But we hear God calling this very man his friend, the father of the faithful, and with him he made the greatest covenant that can be found on record, promising that he should be heir of the world. "For I will be merciful to their unrighteousness." It was not because of Abraham's sin that God made of him a great nation, but because Abraham repented, obeyed, and trusted God.

Beloved, did you ever study the life of Jacob? What a deceiver he was, and that from his youth! O how many wrong things he did! and when God spoke to him, he was in a wilderness. God led him, he instructed him, he kept him "as the apple of his eye," and made of him Israel, a man greatly beloved of God. But we must not forget that night of wrestling, nor Jacob's earnest words, "I will not let thee go, except thou bless me." Why not make this our prayer? "I will not let thee go, except thou bless me." And just as surely as God blessed Jacob, he will also bless you. *Believe it, O believe it.* "For I will be merciful to their unrighteousness."

Shall we spend a little time with David? When a mere lad, he was called of God to be king over Israel. David was brave, kind, and gentle; but one day he planned a murder, or at least he placed one of his brave, true soldiers in the front of the battle where he would be killed, that he might have his wife. This sin would have been the utter destruction of David, but for his repentance. Let us pray his prayer, and make it our own: "Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight." God did according to his word, and David was forgiven, and now we hear God saying, "I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will." And what was true in David's case will be true in the case of every man who repents; "for I will be merciful to their unrighteousness."

I am sure a visit with Peter would help us. He was taught with the tenderest care, and by the greatest Teacher this world has ever known. How could he sin? and yet he did just as we have done many times. But that tender, loving look from his dear Lord brought true repentance to the heart of the man who had just that moment cursed and denied his Lord; and from that time Peter was a changed man. He saw himself as never before, and best of all, he saw his Saviour as never before. O that we may see ourselves in our true light, and then look away to the only One who can heal the sin-sick soul. O for a look into the face of our dear Lord!

The work left us is great, and we are a small people, but great is our God, and great is his cause, and great is his mercy to those that fear him. "Comfort ye, comfort ye my people, saith your God." "For I will be merciful to their unrighteousness."

The Bruised Reed

F. D. STARR

It was said of our Redeemer: "A bruised reed shall he not break, and smoking flax shall he not quench" (Matt. 12:20); or, as the German translation renders it, "the glimmering torch shall he not quench." This illustrates the long-suffering and patience of our blessed Lord. If there is found any trace of moral worth, it is cherished and preserved with the hope that further improvement will be made. The open book of nature shows also this method of dealing.

Recently in cutting logs for a building, one was selected that was as straight as the rest, but a piece being cut off from the end and split open, it was seen that the inner grains were very crooked, showing that when the tree was small, it was quite crooked, but nature had filled out the parts that were lacking, and it had

become a well-rounded tree. This illustrates the early perversity that is often seen in childhood and youth. We would think such gnarled and knotty sticks utterly worthless, but the God of nature causes the crooked to be made straight, and the rough places even and plain, so that the ugly sapling becomes a beautiful tree, fit for use in building important structures.

How different are our ways from God's ways! Often we are disposed, because matters are not managed just as we think they should be, to refuse to have anything to do with them. We balk and withdraw our assistance, perhaps conscientiously, because we are sure wrong methods are employed. But is that what we see in nature? A little boy of half a dozen summers had one of his fingers smashed, and an experienced surgeon said it must be amputated. But his parents were not willing their child should lose a finger, so they cared for it, and it healed, and when manhood was reached, it could scarcely be seen that the finger had ever been injured. But how many fingers, arms, and legs are removed that should never have been cut off! Their possessors might just as well have had the use of these limbs as to have been life-long cripples. But in case a limb is taken off by mistake, does nature refuse to co-operate with the process, and lend her healing power?—Far from it. See how nicely the stump heals over, and soon it looks as if the affected part were in its present condition from birth. Though a great blunder had been made in removing the injured arm or leg, nature's restoring power is not withheld, and in this case "all things work together for good" in this process of restoration.

God, who could bring blessing and salvation from the actions of Joseph's brothers, though they were moved with envy in what they did,—he who would work with Israel and their king, though they sinned a great sin in asking for this temporal sovereign,—teaches us also through nature's lenient processes the grace of being "easy to be entreated." James 3:17. Oftentimes the very course that would seem to be unadvisable is the one that will bring "the most benefit. Twoscore years ago a school-teacher advised the parents of a lad who was just entering his teens, to seek for their son some light work, or a position as clerk or teacher, as he was too frail and puny to ever become a farmer. But soon after, to save the boy from moral ruin, he was placed upon a farm. He grew up to love that occupation, and under a hygienic manner of living, became strong to endure hard labor without fatigue. The farm was the physical salvation of the boy, as well as a great auxiliary from a moral standpoint.

O, how many bruised reeds that seem good for nothing are ruthlessly thrust aside, when they might find a useful place in the multiform framework of society! How many glimmering torches, that seem to emit nothing but offensive smoke, are carelessly extinguished when they might brighten up into a brilliant flame to shine as lights in the world!

"We entreat the heralds of the gospel of Christ never to become discouraged in the work, never to consider the most hardened sinner beyond the reach of the grace of God. Such may accept the truth in the love of it, and become the salt of the earth. He who turns the hearts of men as the rivers of water are turned, can bring the most selfish, sin-hardened soul to surrender to Christ. Is aught too hard for God to do? 'My word,' he says, 'shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'"—*Testimonies for the Church*, Vol. IV, page 537.

"More about Jesus would I know,
More of his love to others show."

The Last Apostasy

B. G. WILKINSON

"In the last days perilous times shall come." 2 Tim. 3:1. Forewarned is forearmed. That the Spirit of God seeks in an especial manner to awaken all to the exceeding perilousness of the last days is shown by the assurance introducing this scripture, "This know." The expression "last days" was also used by the same Spirit when speaking of the great day of Pentecost. Acts 2:17. Now if this important prophecy of Paul in the third chapter of Second Timothy refers back to the day of Pentecost, then it is nineteen hundred years too old for us. But this is not so. While evidently the Lord considers the Christian era as last days in comparison with the eras which preceded it, yet the term is more often applied to the time immediately preceding the second coming of Christ.

It is of these years that the Spirit of God speaks in our text. That those perilous times would be in years not then reached is evident from the future tense of the verb. Furthermore, it was not necessary to abide the coming of future decades if it were only body perils against which the voice of warning is here lifted; for the apostle himself had experienced a large portion of them. The perils which here call forth the anxious solicitude of the Spirit are those that would assail God's true children by the subtle teachings of apostate Christians; for the apostle says "for." For what?—For men would be controlled by that long list of iniquities introduced by this word "for." But almost all these iniquities we find mentioned in Paul's epistle to the Romans, where they are attributed to the inhabitants of the Roman world in which Paul was then living. From them, and from all other unconverted pagans since then, it was natural to expect such things; in this the Holy Spirit could have no solicitude. Therefore the list of 2 Timothy 3 can not apply to those who make no profession of conversion, but as seen from verse five, it applies to those "having a form of godliness." In that is the peril.

We know further that the actors in this prophecy would play their part in the years just preceding the coming of Christ, by the declaration that "as Jannes and Jambres withstood Moses, so do these

also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." Verses 8 and 9. How was the folly of Jannes and Jambres made manifest? Pharaoh, deluded by their subtle errors, cherished the hope of a successful resistance against God until the billows of the Red Sea buried him and his armed host in its depths. This great sight bore witness against the folly of the contraditors of Moses. We are promised to behold a similar scene when God puts to shame before all Christendom these reprobates from the gospel truth. Has it yet come?—No. But when Christ shall appear before the astonished inhabitants of this earth, with the angels of his might, then shall be reduced to dust these cunning seducers who have used his name to hide their wicked ambitions.

If we look now to find out where this apostasy takes place, I think we shall find it in the Protestant world. Consider the statements of this scripture, and then seek to recognize the persons who would answer to the facts stated.

In the first place, verse nine says, "But they shall proceed no further." The French version of this verse, which better expresses the Greek, reads, "They shall not make great progress." In 2 Thessalonians 2, Paul teaches us of another apostasy. We, in unison with a large number of eminent Bible students, regard this latter as predicting the great apostasy of the early Christian church, which gave birth to the Catholic Church. But of this apostasy Paul says (2 Thess. 2:7, 8): "For the mystery of iniquity doth already work: . . . and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." From this and from other verses it is clear that the apostasy of 2 Thessalonians 2 was to grow great. Hence the same apostasy can not be meant; for according to one scripture it already existed in Paul's day, and would continue until the second advent; while according to another it has only a short duration. And since the apostasy mentioned in Thessalonians was already working in Paul's day, we locate that as the great and long-existing Catholic apostasy. But for the other, just before Christ's return, we must search in the Protestant world.

There is another fact which, like a searchlight, reveals this apostasy as one in the Protestant ranks, and in operation during later Christian history. It belongs to an age of great Biblical light. "For the time will come when they will not endure sound doctrines; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4. Not only would they turn away the ear from the truth, but "so do these also resist the truth." Chapter 3:8. Here it is not a simple resistance in general against the convictions of truth, but it is a deliberate re-

jection of Christian teachers who teach entirely the Word of God, the only source of truth to genuine Christian teachers. This can not apply to the Middle Ages, when the Roman Church authoritatively refused the recognition of the Bible, an action which left the flock without the choice of Biblical guides, and which caused the honest in heart to grope for light.

That our prophecy indicates this present-day state of affairs, we see by another thing: there are floods of light, but there is also another condition which can not be found in times previous to our own. That is congregational authority. "They shall heap to themselves teachers." Vested with the liberty to say to the preacher what they like, and what they can not accept, and possessed of the influence to discharge an unacceptable pastor or engage a polished one—how truly do those words describe the Protestant countries of to-day! Especially how true this is of Protestant America, where the preacher owes his position to the whims and wishes of his congregation.

These, then, are perilous times. My dear friend, will you permit yourself, like these evil men, to be governed by wilful determination to have your own desires, or will you be one of those who "love his appearing"? Chap. 4:8. The apostle has given these directions: (1) "From such turn away" (chapter 3:5); (2) "Continue thou in the things which thou hast learned and hast been assured of" (chapter 3:14); (3) "Watch thou in all things" (chapter 4:5); (4) "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Chapter 3:16.

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Like Unto Men

N. W. ALLEE

LOOKING down the ages to the time when the people would be in the midst of the experiences incident to the great day of his coming, experiences that will test the character of every soul, the Saviour encourages his people to exhibit those principles of divine life that indicate the restorative power of his grace. He says: "And ye yourselves like unto men that wait for their lord, when he will return from the wedding." Luke 12:36.

In the beginning it was said, "Let us make man." This being met the mind of God as the result of his creative effort. He was pronounced "good." God made a being in his own image, after his likeness. Sin unmade him. The plan of salvation was provided that the divine likeness, so terribly marred by sin, may be fully restored. The gospel plan is complete, and the results when fully accomplished will present the creature, as in the beginning, "a man." Jesus Christ in his life on earth is the example for poor sinful beings to follow; hence, he is God's idea of man.

In the closing work of the gospel effort the result is to be manifested in his

creatures with regard to the great truth of the Lord's soon coming. Jesus expects the purchase of his blood to act "like men." The grandest achievement of all effort is "man" again in the image of God. Heaven is looking for those who will see the gravity of this time, sense the situation, carefully weigh the future by the present, and exhibit to the world the qualities of the real man after the mind of God, who will consider the things of eternity, and, consistent with the light and evidences of the nearness of the final issues of the gospel, place all upon the altar, as did Noah.

We say by our words that we believe the end is near. Is God being disappointed by our actions? Brethren, are we *acting* "like men that wait for their lord," when we allow ourselves to become so engrossed with the cares of life that we do not prayerfully observe every opportunity for gaining spiritual light and strength? The truth of God is to demonstrate its superiority over every system, theory, or philosophy of the world. In the final issue the triumph of the truths of God's Word is to be witnessed. The victory will be as complete as when Daniel and his companions in the courts of Babylon confronted the learning and wisdom of the most magnificent kingdom of the world. We have reached the generation in which the last great struggle is made that decides forever the long controversy between truth and error. Shall we at this important juncture act "like men who wait for their Lord"?

An Abused Word

SELF-SACRIFICE is a plain word which it ought not to be possible to pervert or misunderstand. Nevertheless, the mistake is often made of applying it to an effort to exalt and cultivate one's own soul—which is but a subtle form of selfishness, after all. A well-known nurse in a book of hospital experiences tells of her troubles in training various "probationers," and says emphatically:—

"Some had a most exalted idea of leading a life of self-sacrifice, and so took up nursing; and these were almost too heavy a burden for any unfortunate sister to endure. I used to give vent to my feelings by saying: 'Well, may I ever be preserved from being nursed by anybody who does it as an act of self-denial!'"

"O sister! But what can be higher than self-sacrifice?"

"Nothing, perhaps," I used to reply; 'but it must be infinitely pleasanter for patients to feel that whoever is nursing them is feeling a cheerful satisfaction in doing them good, than that it is meritorious to perform an unpleasant duty.'"

There are volumes of wisdom in these plain, practical words. Self-sacrifice is never the real thing until self is forgotten, clean and clear, in loving thought for others. So long as thought of self enters into it, it is a mixed motive, not a single-minded one. When we are noticing our own self-denial, it is not self-denial, but self-approval.

When we do a service—no matter how hard—for another with the thought of our own sacrifice uppermost, instead of the thought of the soul we are doing it for, we are not really unselfish, though we may believe we are. Self-forgetting sympathy for others, self-effacing eagerness to help others—these are the signs of that true self-sacrifice which follows in the footsteps of Christ.—*Family*.

A Prayer

SAVIOUR, thy love to me is more than life!

Away from thy dear arms a constant strife

Is waged with self, the world, and sin,
And thy sweet peace dwells not within.

O holy love! that must my soul pervade,
If like to burnished gold I would be made,
And have thy blessed image shine
In my poor life, with light divine.

Such would I be, dear Lord, so near to thee,
That though thy hand should smite and take from me

What now seems dear as life, I'd pray,
Help me, "Thy will, not mine," to say.

And though thou givest what I would not choose,
And takest from me what I would not lose,
In loving trust I'd say, "'Tis best,"
And thus my stricken heart find rest.

Thy rest, how sweet it is! no anxious thought
Need e'er disturb the soul by Jesus bought,
If only on his breast, each day,
Our burdened hearts we calmly lay.

So help me, my dear Lord, to come to thee,
And bring my every want and every plea,
And kneeling at thy cross, be blest
With thy sweet peace and perfect rest.

—Mrs. Elizabeth Palmer, in *New York Observer*.

Interesting Facts and Incidents

A. SMITH

It is a most interesting fact in our national history that the very first Congress of the United States performed the duties of a Bible society long before such an institution had an existence. In 1777, one year after the Declaration of American Independence, Congress appointed a committee on the subject of printing an edition of thirty thousand Bibles for the use of the people, our entire population then amounting to only three millions. Finding it difficult to procure the necessary material,—paper, type, etc.,—this committee recommended the importation of twenty thousand Bibles; to copy their own language, "The use of the Bible being so universal, and its importance so great." Congress was advised "to direct the committee on commerce to import at its expense twenty thousand English Bibles from Holland, Scotland, or elsewhere, into the different

ports of the States of the Union." This report was adopted, and the importation ordered.

"In 1781, when an English Bible could not be imported in consequence of the war with Great Britain, the subject of printing the Bible again was considered by Congress. Robert Aitken, of Philadelphia, had published an edition, and that body passed the following resolution:—

"That the United States, in Congress assembled, highly approve the pious and laudible undertaking of Mr. Aitken, as subservient to the interests of religion; and being satisfied of the care and accuracy of the execution of the work, recommend this edition to the inhabitants of the United States."—*National Magazine*, October, 1854.

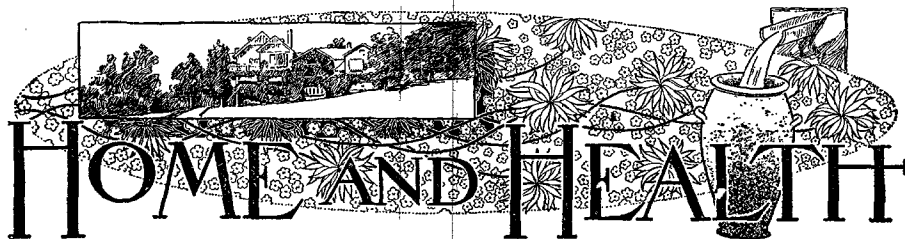
The American eagle was just breaking the shell, as it were, of his incubation, and merging into national life, and had not yet developed the instincts that afterward characterized him as a bird of prey; or, as viewed from the standpoint of prophecy, a wild beast. Happy had it been for the nation had the innocence and excellence of early life permeated the physical and mental growth of advancing years. But a change came, slowly evolved, but suddenly manifested.

In 1892 the Supreme Court of the United States declared the nation to be Christian, basing the argument upon Roman Catholic premises. Congress having, in its early legislation, recommended the Bible to the citizens of the country, it now became an apparent policy to interpret the Bible in harmony with the avowed character of the nation. Accordingly, in 1892 Congress did assume the prerogative, and by act of that body declared that the first-day sabbath (the legitimate mark of a Catholic nation) to be the Sabbath in the meaning of the fourth precept of the decalogue. In this act the United States government became a false prophet, or teacher of religion upon a false exegesis of the Scriptures.

It is a significant fact, as claimed, that prior to 1892 some of the silver coins of the country (quarters and half dollars) had on one side the impress of a beautiful female head looking toward the west, indicative of progress; and on the reverse side an American eagle. But all coins minted after that date bear on one side a Roman head looking toward the east, or sunrising, and on the other side a Roman eagle. Thus the finger marks of Baal are upon the currency of the nation; and the mark of the beast has become a distinguishing token of his abettor, the two-horned beast of the Western hemisphere. The culminating tragedy can not long be delayed.

If the world's a vale of tears,
Smile till rainbows span it!
Breathe the love that life endears,
Clear from clouds to fan it.
Of your gladness lend a gleam
Unto souls that shiver;
Show them how dark sorrow's stream
Blends with hope's bright river.

—Lucy Larcom.



Be Patient

Be patient
When trials have clouded your day;
Be patient
When sorrows have saddened your way;
Be patient,
Though hopes have departed, though fortune has fled,
Though storms have extinguished the stars overhead,
Though life with its grief bids you long for the dead;
Be patient, He understands all.

Be patient,
Whatever the task he may set;
Be patient,
Remember he can not forget;
Be patient,
The day may be long, and the night may be drear,
Your heart all bereft of its sunshine and cheer;
Still, still in thy sorrow his love will appear;
Be patient, he understands all.

Be patient,
Thy God hath a star for thy night;
Be patient,
The end of all darkness is light;
Be patient,
Thy griefs, though their purpose be hid from thine eyes,
Shall yet be revealed in the bliss of the skies
When thou in his likeness at length shall arise.
Be patient, he understands all.
—United Presbyterian.

Some Objections to Vegetarianism Answered

A. M. WINEGAR-SIMPSON, M. D.

"Vegetarianism does not give strength to the body as does meat, and causes a sensation of weakness."

The use of flesh foods has become so common among civilized nations that the belief is quite current that meat eating is essential to life and health. Even people of intelligence are met who are surprised to learn that one may maintain superb health on a non-meat diet. It does not seem to be generally known in this country that whole nations exist with scarcely a taste of meat, and that the number of vegetarians in the world exceeds the number of meat eaters; that the peasant classes in many countries, who through choice or necessity subsist almost entirely on the products of the earth, are, as a rule, possessed of a better physique and greater endurance than their "more fortunate" neighbors, who can afford the products of the butcher shop and the cattle ship.

Rye bread, olive-oil, and vegetable soups furnish to the people of Southern Russia what potatoes, buttermilk,

and oatmeal furnish to the Irish peasantry, and what oatmeal furnishes to the Scotch highlander,—physical strength and the energy necessary to cope with nature in a more or less inhospitable clime. Lentils furnished the immense muscular energy (they had no steam in those days) which erected Egypt's vast pyramids.

It does not seem to be generally known that many of the athletic victories of the world, ancient and modern, have been won on a vegetarian diet.

Mr. G. H. Corsan, the champion swimmer of Canada, says that fast swimming tries the extreme limit of man's physical endurance. To the question, "Is meat a good food to train upon?" he answers, "I say, most decidedly, No." His diet consists of the natural products of the earth, fruit and nuts, in their natural condition.

Prof. Eustace Miles, of England, the tennis champion of the world, is an enthusiastic vegetarian.

Miller, the champion six-day bicyclist, trained on a vegetarian diet.

These facts alone should convince any one that meat is not necessary to a vigorous life.

"Vegetarianism may furnish muscle, but it does not furnish brains."

Prominent among the adherents of vegetarianism is Daniel, whose loyalty to principle made him prime minister in two of the world-conquering monarchies. His wisdom, his executive ability, and his faithfulness were acknowledged, even by his enemies.

Cyrus, who led the victorious armies of the conquering Persian monarchy, and afterward administered its affairs as king during the zenith of its glory, was a vegetarian.

"Remenyi, the famous Hungarian violinist, at the advanced age of more than sixty-three years, still had a countenance as fresh as a man of thirty-five or forty, and free from wrinkles or other signs of old age, a fact which he attributed to his vegetarian habits and total abstinence from all liquors and tobacco.

"Edison, the greatest of modern inventors, is practically a vegetarian. Wendell Phillips, the orator and reformer, stated to the writer a few years before his death that he had been a vegetarian for forty years. Emerson, Thoreau, Margaret Fuller, and Alcott were vegetarians, as were also Greeley and Dana in their early years."

"The greatest philosopher of ancient time, Pythagoras, was a most earnest apostle of vegetarian principles.

"Isaac Newton adhered strictly to a vegetable regime while performing the prodigious intellectual work which made his name immortal."

Professor Newman, of the University of London, who was active, clear-headed, and vigorous at the age of eighty, was a lifelong vegetarian.

Surely these examples are sufficient to refute the statement that "a vegetarian diet does not furnish brains."

"The world-conquering nations are meat eaters." "Beef and pork, no less than shot and powder, conquer in the bloody field of battle."

The world-conquering nations of early time—Persia, Greece, and Rome—carried on their conquests on a simple vegetarian diet. Later on, the use of meat and the indulgence of luxurious habits brought on the degeneracy which resulted in the overthrow of these nations. "The men who bore the Roman eagle over all the known world were vegetarians. The men who made the name of Rome a synonym of tyranny and profligacy were flesh-eaters."

"The American soldier has never entered into battle without the conviction that he was fighting for liberty. This constitutes his resemblance to the greatest soldiers of whom history gives us knowledge. The three hundred of Leonidas, the heroes of Marathon, the Ironsides of Cromwell, the ragged Continentals of Washington, the men of Gettysburg and Appomattox, the heroes of San Juan, and the burghers of South Africa are military kinsmen, because of their love of liberty rather than because of the quality of the provender that filled their stomachs." Prof. William Lawrence says, "Vegetable diet is as little connected with weakness and cowardice as animal diet is with physical force and courage."

Still we are willing to admit that, other things being equal, meat tends to make an animal or a man ferocious.

We are not prepared to deny that in every mob, whether for the purpose of compelling non-union laborers to quit work, or for the purpose of lynching negroes, the vegetarian is conspicuous by his absence.

We are not prepared to deny that vegetarians are not found among the cut-throats and other degenerates who live by crime.

We are not prepared to deny that butchers are ruled out of juries as unfitted to try a murder case.

We are not prepared to deny that anarchists whose religion consists in the subversion of government and the slaughter of rulers are invariably meat eaters.

"Vegetarianism necessitates the use of an excess of carbonaceous food in order to get sufficient nitrogen."

This question may be briefly answered by asking one or two other questions. Where does the cow get sufficient nitrogen for her own body in addition to that which she stores up in milk for human consumption? Where does the hen get sufficient nitrogen for her tissues, besides storing up an immense quantity in eggs? The answer will probably be made that the hen and the cow have digestive apparatus especially adapted to extracting nitrogen from the vegetable kingdom.

But this is to admit that these creatures are able to eat sufficient plant food to much more than supply the nitrogen needed for the building of tissue. So, if man can not get sufficient nitrogen from plant food, the fault is in his digestive capacity, and not in the chemical composition of vegetable foods.

But man's digestive apparatus is almost the counterpart of the anthropoid apes, who secure sufficient nitrogen from nuts and fruits.

Personal experience also furnishes an ample reply to this objection made on theoretical grounds. The vegetarians of splendid physique and great endurance, and those of brilliant intellect, all testify that the nitrogen is not lacking in their diet, and that their digestive systems have not been disordered by too bulky food.

We are free to admit that many people adopting a vegetarian diet do it unwisely, selecting too large a proportion of carbohydrate food instead of securing a fair proportion of foods rich in nitrogen, such as the nuts and legumes. Such may suffer from mal-nutrition, and from dilated stomachs, fermentation, and other dyspeptic symptoms.

California String Beans

THE largest string beans in the world may be seen growing in the gardens of Charles Richardson, in Pasadena, Cal. They range from thirty to forty-three inches in length, and average half an inch in width. They are not only enormously large, but they make a delightful table delicacy when cut and stewed and prepared with cream and butter. The commercial gardener would find them a most profitable production; for the vines bear profusely, and the beans are so large that one of them is more than a single person can comfortably manage.

These beans are of an aristocratic species, and do not claim alliance with the common string bean. California botanists class them as belonging to the genus *Dolichos*, but owing to their great length they are more popularly known as "yard beans." The plants are natives of China and Japan, and the seeds were sent to Mr. Richardson from Japan.

Early in the spring he planted them in a well-spaded, well-fertilized trench, and put up a trellis seventeen feet in height to support the vines. The seeds sprouted quickly, and the plants began to grow with a vengeance. They climbed to the tops of the poles, and then turned around and began to grow backward. They are now twenty-five feet in length, and are still growing. The row is thirty feet long, contains fifty vines, and it has been estimated that the crop amounts to ten thousand yards of beans. The beans grow in clusters, and can be easily and quickly gathered. The fragrant lavender blossoms resemble those of the sweet pea. They are peculiar in their habits, living but for a day, opening with the sun, and dropping their petals when the sun goes down. The leaves are long and wide, and grow in clusters of three. The vines are very clean and attractive, and would

be decidedly ornamental in any summer garden for either fence or trellis covering. The beans are best for eating when about twenty inches long. In flavor they excel that of the ordinary string bean.—*Scientific American*.

Circumstances Affecting Digestion

Reflex Disturbances

LONG hours at school, or other occupations involving close work, poor light, small type, poor printing, and eye defects, such as far sight, astigmatism, and muscular insufficiency, may result at first, not in headache, pain about the eyes, or disturbances of vision, but in dyspeptic symptoms; and physicians and friends of the patient, not discerning the cause, may attempt all sorts of dietetic experiments, and wear out the various forms of treatment for stomach disorder without producing any noticeable alleviation of the symptoms. Nothing is more firmly settled in medicine than that disturbance of the nervous equilibrium, however brought about, is often an important cause of disordered digestion; and often the first intimation of trouble comes from the stomach, rather than from the organ where the mischief originated.

In the July number reference was made to the evil effect of modern school life on children's eyes. Many cases of obscure stomach trouble can be traced to this cause. But the eyes should not be made a scapegoat for dietary errors, as is often done. A child can not stuff with candy, pastries, pickles, and other abominations, eat at all hours of the day, and otherwise violate natural law, and then escape digestive disturbance by being fitted with glasses. Some oculists (and they are apt to be men who stepped from the medical college into their specialty without a previous all-round experience in general practise) see in every dyspeptic a case of eye strain which must be fitted with glasses or have the eye muscles cut in order to obtain a cure. One writer on hygiene goes so far as to say, "Eye strain may be lessened or obviated by the wearing of spectacles that are made accurately and adjusted precisely; or by attending to the direction in which light enters the room, or, perhaps, by prohibiting the use of books printed with small, illegible type. Observance of these precautions may render it unnecessary to give special attention to his diet." This is right if due emphasis be placed on the last *may*, for there are few cases in which the digestive function gives way as the result of eye strain or other reflex cause, where the diet is a matter of indifference.

In nearly all these cases it will be found an advantage also to place the patient on a more rational diet. That is to say, while eye strain or reflex from some other irritated organ may be an important cause of stomach difficulty, it is probably not the only cause in most cases; and though it may not be possible to effect a cure while overlooking the eye trouble or other reflex cause, the relief of these will not be sufficient, in

themselves, to secure good digestion, without paying proper attention to the food and the manner of eating.—*Pacific Health Journal*.

Insanity Increasing in England

THE annual report of the English Lunacy Commissioners shows an enormous increase in madness in England and in Wales. In 1859 the number of insane was 36,762, or one in five hundred and thirty-six of the population. There has been a steady increase from that time up to Jan. 1, 1903, when the number of insane was 113,964, or one in every two hundred and ninety-three of the population. The rate of increase since 1894 has been especially notable, the gain being from 92,067.

There was never such an increase in the number of insane as in the year ended Dec. 31, 1902, the increase over the previous year being 3,251. The number of persons who lost their minds in 1902 alone was 22,581, or almost five hundred a week. The increase was found almost entirely among pauper lunatics. The proportion of lunatics privately cared for to the population is about the same now as it was in 1859, whereas the pauper proportion is twice as high.

A carefully compiled table explains as far as possible the causes of lunacy. The list is headed by drink, to which 23 per cent of male and 9.6 per cent of female cases of insanity is ascribed.

Heredity accounts for the greatest number of women lunatics, the proportion being the high one of 24.6 per cent. In the case of men heredity accounts for 18.8 per cent of insanity. Previous attacks come next, with 23.1 per cent of women and 16.2 per cent of men. In cases of unknown causes men come first, with 17 per cent, and women follow with 15.4 per cent.

The general impression that the increase of lunacy is due to the mental wear and tear of modern life is not supported by the figures. Adverse circumstances, including business anxieties and pecuniary difficulties, account for the lunacy of 6.2 per cent of the men and 3.8 per cent of the women; mental anxiety, worry, and overwork, 5.7 per cent of the men and 5.9 per cent of women; love affairs, one in two hundred of men and three in two hundred of women. There is about the same proportion of insanity through fright and nervous shocks.

According to the figures of the commissioners, physical rather than direct mental causes are responsible for the great increase in insanity. One case in three can be traced to some disease or disorder.

One fourth of all those admitted to the asylums are found to have suicidal tendencies. Lunacy is increasing more in the country than in the cities. In Hereford and Exeter there is a higher percentage than in London, yet the average increase of insanity in the capital has attained the enormous figure of five hundred.—*Current Literature*.

THE WORLD-WIDE FIELD

A Review of the Field

W. A. SPICER

It has been a year of great blessing in the regions beyond. The growth in the mission fields, which has been large in comparison with the labor and the means expended, is plainly a signal to us that the way is all prepared for a quick work in the earth. The finger of Providence points toward the unworked fields, such as our own South and the populous continents over the sea. The blessings of this prayer season that must result in more earnest service at our own doors, must also press upon our hearts more heavily the burden of definite prayer and of giving for the regions beyond. A merely blessed time for ourselves alone would turn to a curse. It is a glorious thing to be alive and in this truth to-day; but it is an awful thing as well. There is a world to be warned. There is no use in merely talking. It is for us to rise up in the strength of God and do the work.

Now for a hasty glance over the field—the world that God still loves.

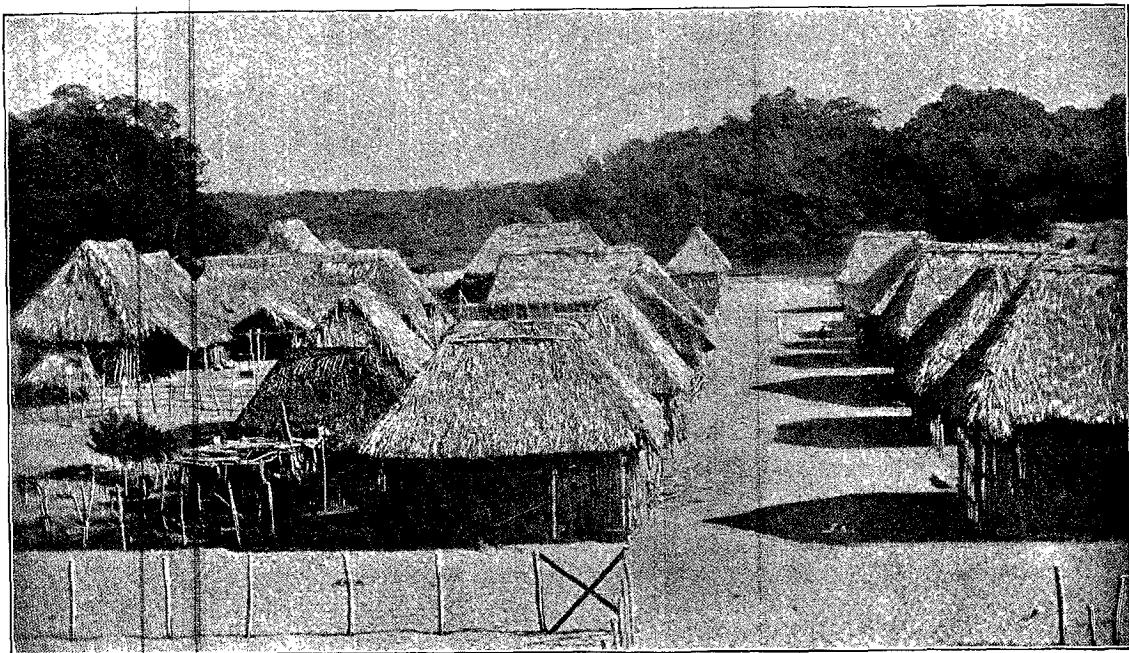
Europe

The work in Europe is forging ahead marvelously. In the first six months of this year they added a thousand souls to their membership. Yet that mighty field is so slenderly manned. We have fallen short by thousands of supplying the means our brethren expected to receive. They called for very little, too, compared with the magnitude and importance of their work. Think of it: they have sixty ordained ministers for five hundred millions within the territory of the European General Conference. It is as though we had only ten ministers in all America, posted from the Atlantic to the Pacific. Yet how the truth has gone! Europe shakes with the tread of armed men. There are thirty nationalities, with thirty languages to be reached. The conditions are often such that we in this land would think ourselves shut up indeed if we had to work under similar restrictions. But the message grandly wins its way. Compared with growth in our home field, the record is wonderful. Europe cut its needs down to the barest, and asked for twenty-seven thousand dollars for the current year.

The Mission Board later had to warn our brethren to count on no more than twenty thousand dollars from the Mission treasury. We are sure to fall several thousands below this mark unless God rolls the burden upon hearts to help in a special way. We owe it to that great field to rally to the help of our brethren with a mighty effort, so that once again and finally the reformation truth may flash over populous Europe. Already fruit appears in Spain, only just entered by us. As soon as we enter, the Lord leads souls to embrace the truth. The message is being preached in Rome also. But think of the situation,—one minister to eight and a quarter millions of people judgment bound,—and carry a burden of

viting us to open up stations in their countries. Workers have been ready to go. But, friends, we have had to wait because there was no money to send the workers. The Mission Board had to cable the message to our brethren in Africa, "Postpone all new missions." There is a brighter outlook for a strong work in South Africa than ever before. The cause is advancing on a sound basis in the colonies, and in the native missions it has been a year of distinct advance. From the new stations in Gwelo, Rhodesia, and Cholo, Nyassaland, the light is shining out. There is no romance about African missions. One worker has been forced to turn back from the Gold Coast by deadly climate, and the last word from Matabeleland, at this writing, is that friendly natives are warning our workers to get their wives and families into Buluwayo, as there is preparation on foot for a native rising. Yet, from the Cape to Cairo, Africa's millions are waiting for the advent message.

Our ministerial force in Africa num-



A VILLAGE IN GUATEMALA

prayer for the unwarned millions of Europe.

Africa

A great missionary conference was once gathered in London. There came to it a message flashed thousands of leagues under the sea by a missionary bishop of Africa, bearing the words, "Africa Waiting." The simple message thrilled to action as no multiplied words could have done. It is the same message that heaven signals to us from Africa; for it is God's providence alone that has opened up that vast field just at this time, made known to us its needs, and given us a foothold there.

"They are waiting in the wild,
Sick and weary and defiled,
And the Saviour's healing word
They have never, never heard;
Ever hungry and unfed,
Left without the living Bread—
Waiting! Waiting!"

Native kings have been waiting, in-

bers one minister to twenty millions of people. It is as though we had four ordained ministers in all the United States. Ought we not to make possible a better showing than that? Now the brethren at the Cape are calling specifically for one experienced preacher, a male teacher, and a lady teacher. We have to write that funds must increase ere it will be possible to send the workers, though support is ready for them in the field.

Africa is waiting, but it will cost sacrifice to respond. Yet think of the bright story of sacrifice in the opening of Africa,—of Livingstone, dying upon his knees at Ilala, praying for the land that he loved; of Hannington, laying down his life at the assassin's feet, in order that the way into Uganda might be opened; of Wilmott Brooke, dying at the gates of Hausaland, the only missionary among thirty millions, and crying out, "The people are too many for me."

Think of the martyr native lads of Uganda, only a few years ago burned at the stake for the word of God, singing amid smoke and flame as long as tongue could frame the words:—

"Daily, daily, sing for Jesus,
Sing, my soul, his praises due."

There is no time to catalogue the precious gifts poured out to prepare the way for this final message in the great Dark Continent. It has cost something to purchase our opportunities for doing a quick work. Yes, and think of our own dear comrades who have laid down their lives in our short campaign for Africa. Can we expect the "Well done" at last unless now we are ready to do valiantly, to make sacrifices to help in pressing the battle of the Lord in Africa?

Asia

And here is Asia. Encouraging reports have come from India and Burma the past year. Early in the year several workers were added to the little force surrounded by three hundred millions. In China the Lord has wrought for us in a special manner. A native church is being built up in the interior, and converts are preaching the coming of the Lord in the regions round about. How can we forget that woman who put a sign over her door, "May the great truth come to this door"? And God brought our missionary to that door with the great truth—to that very door, among all the many, many millions of China. And we can understand this woman's feelings when she lovingly stroked the New Testament presented to her to be her very own. Let this one case stand for multitudes waiting for us among the millions of Asia, where half the world lies in darkness. Japan has a little sanitarium started, and native workers are being trained for service. Counting the two medical workers just entering China as ordained ministers, we have in Asia one minister to each one hundred millions of people. It is as though there were one minister alone in all North America. Think of it, and pray for perishing Asia.

South America

South America has been organizing this year, as well as doing aggressive work. Local resources are being developed, and more is being done with the help sent from America. Some remarkable experiences have come to the field, a foretaste of the quick work under the latter rain. Yet we are saying "No" to all calls now from South America, the same as to all the wide world that calls for help. We are saying that new work can not be undertaken until the flow of means increases yet more. We are calling on our workers in the needy fields abroad to join in praying God to send forth the laborers and to supply the means. The Southern field has made steady progress, adding souls to the church, yet working with but a part of the appropriation expected from the Mission treasury. They have needed all that was hoped to grant them. They have a splendid field almost untouched, with thriving cities and communities, and the great colored population, whose speedy

evangelization is a special legacy left to all our churches and conferences.

Do we speak too much of financial needs? It is impossible to do so. There is a world to be warned, and God has ordained that consecrated means shall be a weapon in the holy warfare. It is the ammunition, the powder and shot, for the battle. No people complain that their soldiers at the front keep calling for ammunition. Forge and factory and arsenal run day and night, if need be, to keep the ranks supplied. Brethren and sisters, our comrades at the front are out of ammunition. We must send more regular supplies, and keep a steady march of reinforcements moving to the fields. Success calls for advance. There must be a determined and steady pushing forward of our campaign. It is not too much, surely, for us to say that while we pray, we will hold subject to God's call to-day every resource that we command. Is it too much to give dollars to this work? Ask some worker in the heat of the tropics who sees wife and children growing thin and pale, if he thinks it a great sacrifice to give merely dollars to this work.

Speak to that sister just returned for a short rest from one of the fields, leaving a husband in an island grave, and ask her if it is a hard thing to think of giving merely dollars for the love of Jesus and the carrying of this message to the world. Go to that aged mother in Israel to whom we sent word of the death of her only son in a far-away land, and ask her bowed heart if giving money for missions seems a hard thing to do. Why, we must give our lives and our all to this work.

It can be done so quickly just as soon as all the ranks rise up in the power of God and say, By his grace it shall be done. Just as soon as unbelief was shaken from Gideon's army, and a band of men surrounded the field of battle whose hearts were ready to venture all, God gave the victory. They had but to show the light and give the shout of triumph. Now we must press out the line of advance until it surrounds the world, and witnesses are ready to show the light in every land. Then how quickly all can be finished, as the Spirit of God allows the crisis to come. What can we do but throw ourselves into this work with no reserve? The time has come for the witness to be borne. There is a solemn tone in the words of the Testimonies that have come of late. It is a tone that the ear of faith must hear ringing out the knell of the world's end, and the call to the final work of witnessing. "Day by day," says a recent Testimony, "I am impressed by the Holy Spirit that the very last messages of warning are now to be given to our people." The day is at hand. The ranks

must be aroused. We must speed through every land with the warning cry, and when this gospel of the kingdom has been preached as a witness unto all nations, then shall the end come.

The Summer's Work in Iceland

GUY DAIL

It may be remembered that last year one of our Scandinavian brethren went to assist Elder D. Ostlund, in Iceland, expecting to give special attention to the work of scattering literature there. The following selection from his letter written in Reykjavik, October 19, will, perhaps, be of interest to our people. After expressing his joy over the progress the work is making in Europe, he says:—

"With reference to the language, I would state that while I can understand the people, and they can understand me, yet Icelandic is such a perfect tongue that it needs not a little study to learn it. I can read Icelandic books; but as we have our literature to circulate, I prefer to be out among the people, taking



A VILLAGE IN ICELAND

subscriptions for our paper, and selling our books; and my time being taken up largely in this manner, I have not given much attention to mastering the niceties of the language. It is very fortunate that Brother Ostlund has so thoroughly learned Icelandic, as it is necessary for us to have publications in this field, and he can now easily prepare these.

"From January to August I did much house-to-house work, in taking our paper and books from place to place. During that time I took seven hundred and thirty-eight subscriptions for our paper. In some parts of the island, I found the work very difficult. The houses are often from six to eight English miles apart, and I had to climb high mountains, and descend into deep valleys, and cross many swift-running streams that are unprovided with bridges. As a general thing, the people cross these rivers on horseback, but I have not had a horse, and seldom have borrowed one. The water is very cold, but I have often had to wade these mountain torrents. However, I am glad that thus far my health has been preserved, notwithstanding all this exposure. In some places the people were at first much afraid, as they

seldom see a stranger; but after they learned that there was no reason to be frightened, they treated me kindly and hospitably, asking me to eat and drink with them.

"I am glad a beginning has been made here. The work is not easy. The people of the city are less willing to buy than those in the country, as they do not like to take time to examine the books. The Lord has blessed me very much. Brother Ostlund is working very hard. The people read the literature they buy, so we hope the seed sown is on good ground, and will spring up in due time. Pray for us."

A letter from Brother Ostlund, written November 1, is also at hand. He says:—

"Our work in Iceland is not yet completed, and I shall rejoice to stay here as long as there is any need of my services in this field. Brother Andersson is a great help to me. He is a very diligent worker. I saw him in Reykjavik recently, and we had a few days' council with reference to the work in Iceland. We now plan to get out a new book—that part of the 'Prophecies of Jesus' which treats of the Revelation. We hope this may be ready by spring. Our paper, *Fraekorn*, will probably reach an edition of twenty-five hundred monthly, next year.

"Since I left Reykjavik two years ago, two thousand men have moved into that city, and its population is constantly increasing, while the inhabitants of this place [Seydisfjord] are moving away; so it is now our plan to move back to Reykjavik in March."

Thus goes the work in that far-off land; surely we should often remember the work and the workers before God in prayer.

Hamburg, Germany.

"If we would be saved in the kingdom of God, we must show ourselves ready to make some sacrifice for that kingdom. If we would taste the sweetness of the joy of service, we must taste the bitterness of the cup of sacrifice for him."

A MISSIONARY, writing of the work among women in Hunan, China, a province only recently opened to Christians, describes the case of one young woman, which is most interesting. The girl had been converted, and was soon to be baptized. She had unbound her feet as soon as she believed the gospel; and although they were only three and one-half or four inches long, she was wearing shoes about six inches in length, in order that her feet might grow rapidly. She wanted them to grow as large as the missionary's, so that the heathen man to whom she had been betrothed since a child would not want her. It is impossible, according to Chinese law, to break the engagement, but she hoped if her feet were large and she insisted on a Christian wedding, it would make him willing to give her up. She was studying her Bible most enthusiastically, and the rapidity with which she learned was simply marvelous.

THE FIELD WORK

Egypt

CAIRO.—The Lord is working for us here. For some time we have been on quite friendly terms with an editor and teacher of the Coptic language in the principal Coptic school in Cairo. He has a residence in Heliopolis, the ancient seat of sun worship, near Cairo. He is a scholarly man, and enjoys the distinction of being the only teacher of the Coptic, as a living language, in the world. He and his family speak it among themselves, though the language is really as dead a language in Egypt as Latin is in Italy. Of course he is perfectly at home in the Arabic, and understands Greek and Hebrew fairly well, I am told. He speaks French fluently, and enough English to carry on a conversation. He is very liberal in his views, and is glad to have something out of the usual order for his journal. Brother Awada had furnished him a few short articles on general religious principles. But a short time ago he saw our little tract, "A Sign of the Day of God," on Nahum's prophecy. That interested him, and he said he would print it in his paper, if we would translate it into the Arabic. Of course we were glad to do this. And to our surprise, he printed the entire tract in one issue, and made a cut to illustrate the railroad cars. But this is not all. We showed him "The Sure Word of Prophecy," and he intends to print the entire pamphlet, pictures and all, in his paper, free of cost to us. He will put it in as contributed matter, without any reference to its source. He thinks he can use it all in four or five issues. We have had this book translated into the Arabic for several months, and were very anxious to get it before the people, but we did not have the money to do it; and now the Lord has taken the matter in hand, and is going to give the direct message to the people through other agencies. There is nothing more effective to interest and stir up the people than the explanation of the book of Daniel. We greatly rejoice in God's goodness.

We hope to start a paper soon ourselves (in English and Arabic), as many not of our faith are urging us to do. Some are offering us material assistance in such an enterprise. A young lawyer, who is much interested in the truth, and who has in the past been editor and manager of a paper, has promised to help us in making up our paper, reading proof, etc., and also says he will get us some subscriptions among his friends. We are planning on a sixteen-page paper in magazine form, with covers,—four pages in English, and twelve in Arabic,—the English department to be educational, to interest the large number of young men who are anxious to learn the English language and the English Bible. This and the medical department will interest Mohammedans also.

The devil is stirring up all the difficulties possible to hinder the progress of God's work; but as of old, he can do nothing against the truth, but for the truth. We are of good courage in the

Lord, and know the truth will go forward here. We need your prayers, and the sympathies of our people everywhere. There are many openings for workers, especially doctors, teachers, and nurses. These can all become self-supporting more readily than any other class of workers. We need another doctor, two nurses, and two teachers. We believe we shall have them before long, because God is preparing the way for them here.

W. H. WAKEHAM.

Nebraska

NORFOLK.—I am thankful to God for the blessings enjoyed at this place during the week of prayer. A few months ago only two souls in Norfolk were observing the Lord's Sabbath; now there are nineteen Sabbath-keepers here. Seven of these speak English, and twelve German. Five of the latter live about eighteen miles away, so they did not attend the meetings during the week of prayer, and for various good reasons the English-speaking believers did not attend; that made our number small, six or seven taking part in the gifts. Sixteen dollars and thirty-five cents was freely and cheerfully given.

It was most cheering to see how eagerly these young souls in the faith drank in the contents of the readings and the reports from the fields. At a meeting after the collection had been taken up, with tears in her eyes, a sister who has recently accepted our faith, pressed three dollars into my hand, saying, "It is a small gift, but it comes from the heart." Taking her circumstances into consideration, it made me think of the widow whom the Saviour noticed putting her two mites into the treasury. Surely the spirit of real Christianity has not left this world yet. O that more might yield to its influence! J. J. GRAF.

Italy

ROME.—We are enjoying the work here very much, and the Lord has surely gone on before to prepare the way for us. We are only waiting for a chance to get an opportunity to fill the openings of God's providences. But while we are waiting, we are working, and already begin to see some results of our work, as has been noted in previous reports.

A short time ago I made a trip to northern Italy, and while there baptized another candidate, an intelligent young lady whom we feel sure will be of some value to us in our future work. I also met a young officer of the Salvation Army, who had read some of our literature, such as "Great Controversy," and a few tracts. I had a talk with him on the Sabbath question, and on his duty with respect to it. A short time after I returned home, he wrote me a letter, saying that he was about convinced of the truth, but needed instruction on a few points. I communicated with our young workers farther north, and had them help him; and a few days ago I received a good letter from him, stating that he had come clearly out into

the light, that he was going to Milano to resign from the army, and to live out the truth. He is an excellent young man, very intelligent, and being a native, speaks the language fluently. It has been only two years since his conversion from Catholicism. If he stands the test at Milano, I think of bringing him to Rome in order that he may receive the training and instruction that I shall give this winter to a few others who will be here. We shall have these young men who attend school here canvass in Rome, and with what they earn thus, and a little help that we may need to give them, the expenses will be met. There are other interesting cases developing, but I shall speak more particularly of them as they progress further in learning the truth.

C. T. EVERSON.

Africa

GOLD COAST, WEST AFRICA.—We have moved into new quarters, which we like very much. We have a better house, in a better location. We are now where we can reach the people, and invite them to our home. Besides the living rooms and kitchen, there is a nice large hall in this house, where we can hold meetings. Last night we had our first meeting in the new place. The hall was filled to overflowing, as well as the front porch and stairway. Many of those who came were women and young men. It is hard to get the women to come out, as many of them can not read. We were glad to see them. One of them interpreted for me. We believe a good impression was left on those who were present for the first time. Those who attend regularly seemed much pleased when the new ones came.

We do not find it very hard to cause the people to see that our faith is the truth; but it is hard to get them to take their stand, as they think they can not get a living and keep the Sabbath. Our landlady seems interested. She is an English woman. She put the house in good repair, and then rented it to us for less than she had been receiving from those who previously occupied it. She is reading our papers.

Two Catholic young men are studying with us lately. They are all taken up with the truth. I overheard one telling the other how foolish the doctrines of the Catholic Church seem to him now. I have talked with them some about going into the canvassing work. I do not know whether they will or not, as they are thinking of going to the mines. They are brothers, and on them rests the support of their family. They say they will let the Lord show them what is best to do.

Many supposed that when we took better quarters, we would open a school. Some came this morning to attend it. We are hoping to have six ready for baptism by the time the superintendent comes; and we are anxious to know when he will come.

J. M. HYATT.

A Word From Wisconsin

ALTHOUGH this is Wednesday, December 23, I have not heard from many of our churches in regard to what was accomplished during the week of prayer. I spent the latter part of the week at Bethel, and we enjoyed very good meetings. The offerings taken up at the church on the Sabbath amounted to one

hundred dollars. Some was pledged in addition to this. The German members of this church had a meeting by themselves, and their offering amounted to twenty-five dollars. We expect other money will be handed in later, so I am not able to say just what will be the amount of our annual offering at this place.

I have heard from Milwaukee, and the offering there was a little more than two hundred dollars, and in Racine about twenty dollars. In both these places other money is expected a little later, which will also be counted in with the annual offerings. These churches are giving more this year than they did last.

The preparatory school at Bethel entered most heartily into the plans devised for the week of prayer. Not only did they have the regular readings every day, but in addition to this they had a special season of prayer, in which the school generally took part. They were rewarded with seasons of refreshing. At one of the consecration services as many as fifty of the young people expressed themselves as ready to go wherever their services might be helpful in advancing the cause of the Lord. Not only were they willing to go, but willing also to remain in the work as long as there was anything to be done.

During this time many of them gave their hearts to the Lord, and made a public profession of faith in Christ. Surely this week of prayer was an occasion which will not be forgotten by the school at Bethel. We trust that this good work will continue, and that every student who unites with the school will also enter into this same spirit of labor for souls and of devotion to the cause of the Lord.

WM. COVERT.

Australia

QUEENSLAND.—At the close of the union conference held at Cooranbong, we came to Queensland, and shortly after arriving began a tent effort in Maryborough. There was a good interest manifested from the start, the attendance soon reaching four hundred. This enraged the ministers, and they began a vigorous campaign against us, from the pulpit and the press. This, however, did not seem to affect the interest materially, as scores of people continued to come, bringing their Bibles. It was manifest to all that special power was attending the message. People went to their ministers, inquiring if these things were so, saying they had never heard anything like it before. This only enraged them the more, and then was fulfilled precisely what was written many years ago in "Great Controversy," page 607:—

"As the controversy extends into new fields, and the minds of the people are called to God's down-trodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light, lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions."

True to this prophecy, the churches all banded together, and erected an enormous tent near by. They next sent one thousand miles and secured the services of a well-known and popular evangelist, and opened up a fierce storm of opposition, attributing the power attending our

work to Satan. Ministers, with a staff of leaders, stood at the entrances to our tent, warning every one away. For a time it seemed as if our meetings would be completely broken up. However, a few believed, eight faithful souls having already taken their stand. Others are interested. The tent is still up, and meetings are progressing nightly.

Now all this only emphasizes the certainty that we have reached a crisis in this work, and that the end is near. Ten years ago the cities of Queensland were wide open for the message. Our tent-meetings drew great crowds, encountering but little opposition. But, for the lack of laborers and money, the work has been hindered all these years, and now it must go forward under the most discouraging conditions. The third angel's message, however, is to go forth with great power. What is needed most of all, just now, is a living, vital experience, which will bring the great outpouring of the Spirit of God, enlightening the whole earth with his glory.

R. D. QUINN.

Cheering Reports Regarding the Week of Prayer

WE are greatly encouraged at headquarters by the reports that are coming concerning the week-of-prayer services just concluded. They tell of a good attendance at the meetings, of a deep interest in the readings, of new life, and, in several places, of special revivals. And nearly all tell of a large increase in the annual offerings to missions.

Many have sent their offerings directly to the office, with most encouraging words of good cheer. These offerings sent in by individuals have ranged from one dollar, from widows eighty years old, to one hundred dollars, from men and women in the prime of life. I think it is safe to say that the reports of the past week are the best by far that we have received for three years. Surely the cloud is lifting, and a new era is dawning. Praise God for these tokens.

Although none of these letters were intended for publication, some of them are so good that they deserve a wider circle of readers than the workers in our office. Sister White writes:—

"We have had a very good meeting in this neighborhood during the week of prayer. Brother — visited the Napa church last Sabbath, and although the attendance was not large, they had very interesting meetings. One man who gave up the truth about a year ago, confessed his sins, and again took his stand for the Lord. At the sanitarium last Sabbath, the offerings amounted to about twelve hundred and fifty dollars. At Napa, twenty-five dollars was given. We have not heard the amounts received in Healdsburg or in St. Helena. I will send you a copy of the encouraging report I received from Brother — concerning the meetings at Healdsburg. The work of the Spirit of God has been manifest in all these places."

The following is a part of the report from Healdsburg to which Sister White referred:—

"We are having good meetings here during the week of prayer. To-day a wave of blessing came into the college. It was a most glorious occasion. Out of fifty-five students, all but two or three were free and rejoicing in the Lord. We have had a noonday meeting, lasting one

hour or more, also three o'clock meetings for those who can not get out at noon, or come after dark to the seven o'clock meeting. A noticeable work of heart-searching, confession, and a determination to get near to God, was begun from the first of the week. To-day it culminated in a wave of glory sweeping through the whole school, and almost every one (only two or three stood out) had a victory, and were free and rejoicing in the Lord."

Elder Breed writes as follows, about their experience at College Place, Wash.:—

"I am glad to tell you, and you will be glad to know, how the week-of-prayer meetings are progressing at College Place. There is a most excellent attendance, both in the church and in the college. The meetings are held together, and from the first reading, a good spirit has been present, and a steady increase has been seen from the first, until last night after the reading by Brother Jones on the Cleansing of the Sanctuary, a general move was made, and half, or more, of the congregation arose, asking for a better and richer and deeper experience in the things of God. Part of the congregation went to another room, and Professor — said it was the best meeting of the kind he ever attended. A victory was gained, and this morning there is a shout of victory in the camp."

Elder Saxby, writing from Spokane, Wash., says:—

"We had a precious week of prayer. Two meetings were held each day—one in a park in the afternoon, and one at the church in the evening. Our donation was \$880.77. More is expected."

Elder Shultz writes from his home in California as follows:—

"Our little church at Stockton, though they gave what they thought liberally last year, doubled their donation this year, and if every church in the United States will give as much per capita as we did here, you will get double the amount called for. I have but one fault to find with the Mission Board, and that is that they call for so small an amount for so great a work. Remember the words of Elisha to the king of Israel when he told him to smite the earth with his arrows. He smote only three times, when he ought to have smitten five or six times. You should have called for five or six times as much."

"I do not often find fault, but I do like to see the work spread into regions beyond, and I know it takes means, and lots of it, and hence we must call for large sums. And the fact that people become enthusiastic whenever mission work abroad is presented, is certainly an indication that the Lord wants us to push that part of the work more than we are doing. I trust you will get all you called for, and much more, so as to put you to shame for your small call, and encourage you to call for five or six times as much next time. And now, by brethren, be of good cheer. The Lord still lives; he is not dead; he is still at the helm. Take for your encouragement Joshua 1: 7-9, then the people will do as written in verses 16-18."

Another brother sends the following vigorous account of the meetings in the church where he was:—

"We have enjoyed a glorious week of prayer. This conference has done all you asked, and God has given a precious blessing. We had meetings every afternoon for those who could not come

evenings, and had the general daily meeting in the evening. We had no preaching. The reading and social meeting occupied the full time, and we let the good Spirit lead in the singing, and in all the program. In the middle of the week we received the additional interesting matter from the Mission Board,—your letter and appeal, and letters and news from the mission fields. They were a Godsend to us. Friday evening we called a special meeting, and read the items from foreign fields. It is a great mistake to raise the cry that we can not call for means for our needy missions without destroying the spirituality of our meetings. Some may be tired of so many calls for home work, when the nations are crying out to God and to us for help, but our dear people still love the message, and they love to hear the facts; and the facts draw the means."

"Sabbath we made of first importance the subject of missions and the offering. Your appeal was read, and though the envelopes were ready to hand in, many persons, whose hearts were touched, opened the envelopes and enlarged the gift. Our method of taking the offering was this: In the midst of the meeting, as the most important item, we told the people that the deacons would collect the gift, count it immediately, and then place it on the table, and the congregation would gather around it, and pray for our missions, the missionaries, the members of the Mission Board, and the prosperity of the gift. This was done. You should have seen the astonished, glad faces in the little congregation of less than fifty members, when the gift was announced to be \$162.35 [since increased to \$170], and the burst of tears of thanksgiving, and song that followed. The elder stood up to speak, but could not. He only said he wanted to shout. I do not know why he did not. One sister said she laid aside her gift; then in the middle of the week, she doubled it; then later she added two thirds to it; and if the week of prayer were to keep on, she thought she might have given all she had, and thrown herself in."

"That was the best meeting I have attended for years; and the subject of the meeting was 'money, money, money'! 'missions, missions, missions'! O, the people love to hear of all the good things that mean the closing up of the grand, old gospel work! and they are not tired of being asked for money, for *such* purposes."

These are some of the soul-stirring reports we are receiving at our office. These cheer our hearts, and encourage us to press on in the face of difficulties and perplexities.

Again we ask the question raised in the REVIEW two weeks ago, Why not continue the week of prayer through the year 1904? It is not necessary to go through the exact forms, but the year can be one of much prayer, earnest labor for God, and cheerful, liberal giving to the cause.

A. G. DANIELLS.

The International Publishing Association

THINKING that possibly there might be some of our people who are not acquainted with the International Publishing Association and its work, we take this opportunity to explain its organization and object. This association was organized in the interest of the foreign publishing work in America.

After the Review and Herald printing plant of Battle Creek, Mich., was destroyed by fire, our foreign denominational papers were removed to College View, Neb. One of the principal reasons that led to their transfer was the fact that Union College has German, Swedish, and Danish-Norwegian departments. Thus it was thought best to connect the foreign papers and printing with these foreign departments, hoping that both the college and the publishing work would be mutually benefited. It is expected that the publishing association will instruct students in the art of printing, and also give them employment, thus assisting them in working their way through school. Then, as they leave college, many will have a fair knowledge of the art of printing. It is also expected that among the students many will be found who will desire to enter the canvassing work, and sell our foreign publications.

The corporation known as the International Publishing Association was formed at Grand Island, Neb., September 6-9. In this connection we will briefly mention some of the steps that led to the formation of this association.

1. The General Conference, held at Oakland, Cal., provided for the formation of a committee of fifteen to have charge of the foreign publishing work in America. Six of these committeemen were to be appointed by the General Conference Committee, and nine by the Central Union Conference Committee. In due time the committeemen were appointed as recommended.

2. Through a call made by W. C. White, chairman of the publishing committee of the General Conference, and by the president of the Central Union Conference, the committee met at Grand Island, Neb., September 6-9, and formed the association known as the International Publishing Association. We quote from the minutes of that meeting as follows:—

"Your committee believe—

"1. That an effort should be made to arouse all our people to a realization of their privileges and duty to place the printed page containing the special message for this time, in the hands of every family in the United States in its native tongue.

"2. That special plans should be laid to organize the German and Scandinavian brethren, who are numerous in the Western States, to take a leading part in this work.

"3. That in order to revive and maintain a general and successful work throughout the West, there should be selected a center where there shall be maintained not only a school for the education of evangelistic canvassers, but also a well-organized publishing house, whose business it shall be to issue our foreign periodicals, and also to print, advertise, and sell tracts, pamphlets, and books on all phases of our message.

"4. That College View, Neb., is a most favorable place for such a publishing enterprise. Among other advantages of this place the following are especially worthy of mention:—

"a. It is centrally located for all the territory west of the Great Lakes.

"b. Being the home of Union College, established largely in the interest of the foreign work in this country, it is the natural center for the education of colporteur evangelists for the different nationalities, and the natural place for

united councils of ministers, canvassers, and medical missionaries, and also the development of plans and movements for the circulation of literature in the different languages. Here students may be employed to do much of the mechanical work, and thus gain an experience which will make them efficient helpers in the field.

"Therefore we propose: 1. That a publishing society be organized to carry on this work, which shall be a trustee company, along lines parallel to the Review and Herald Publishing Association of Washington, D. C.

"2. That the name of this association be the International Publishing Association.

"3. That the work of this association be the printing, publication, purchase, and sale of religious, health, and educational literature throughout the United States in the German, Danish-Norwegian, Swedish, and other foreign languages, and also to print in the English for Union College and the Central Union Conference, and to provide facilities for class-room work in general printing instruction in connection with Union College, and that after the present cylinder press, owned by the college, is paid for, it and all other equipment owned in the printing department of the college, be turned over to the International Publishing Association.

"4. That the business of the association be governed by a board of seven trustees.

"5. That there be a committee of seventeen counselors selected from the different nationalities," these to meet once or twice a year with the trustees for the discussion of general plans."

The General Conference Council held at Washington, D. C., Oct. 7-21, 1903, indorsed the organization of the International Publishing Association, and further recommended:—

"1. That a general donation of six thousand dollars for this work be called for the first Sabbath in February, and provided this collection amounts to more than the sum called for, the surplus be donated to the work in Washington, and that each of the papers concerned solicit donations from its own people.

"2. That the committee of seventeen and the board of trustees be recognized as a continuation of the committee of foreign publications."

By way of conclusion, we would say that the Publishing Association has purchased a building in College View, and is fitting it up at considerable expense, it being necessary to put in a furnace, an engine, an electric-light dynamo, and a large printing press, besides other facilities. We hope that our brethren will bear this in mind, and contribute as liberally as possible to this worthy enterprise.

E. T. RUSSELL, *Chairman*.

A. SWEDBERG, *Secretary*.

Cast Thy Bread Upon the Waters

THE following is quoted from a letter just received from a lady in a large Eastern city:—

"Editor of *Signs of the Times*.

"DEAR SIR: I found a copy of *The Signs of the Times* yesterday while I was out walking. It was soiled with mud, but I took it home, and read it carefully. It was dated Sept. 10, 1902. I am much interested in the article on the coming of the Lord which it contains. I never read anything like it

before, and it was a great joy to me indeed. I would like so much to read the rest of the articles on this subject. Could you furnish them to me? I see you send sample copies on application. Please send me one. I would love so much to take the *Signs*, but I have so little to live on that I can not subscribe. I receive only eight dollars a month, and have to pay my room rent out of this, and am in poor health."

Of course no one knows who dropped this copy of *The Signs of the Times* into the street, but some one did, and here is the result. We have written to some of our missionary workers living in the city, and they will doubtless soon call upon this lady. Shall we not pray that the interest may be thoroughly developed, and a soul prepared for the coming of the Lord, about which she is so anxious to study?

H. H. HALL.

Arise; for This Matter Belongeth Unto Thee

As the Bible is read with a sincere desire to know the will of God concerning the things pertaining to our own work and time, its fervent appeals to men of old become convicting messages to our own souls. How often the Holy Spirit hovers over a certain passage of Scripture, brooding there, until the chambers of the mind become illumined with its meaning, and the heart throbs with a divinely new and sacred inspiration to do and dare for God.

Then that which we knew of, and was interested in, only in a most general and carnal manner, is suddenly transformed into our own peculiar, distinctive, individual work. An undying ambition is born in the soul to serve the Saviour in this particular thing. And in a special sense the place in the Bible which thus impressed us becomes a hallowed spot,—Peniel,—for there have we seen God face to face.

The spirit of prophecy states that the book of Ezra contains wonderful lessons for this time. Ezra himself, and a number of his companions, left Babylon and went up to Jerusalem a short time after Zerubbabel had rebuilt the temple there. On the way they pitched their tents by the River Ahava, and abode three days. There Ezra proclaimed a fast, "that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance."

Often in life's journey it is necessary for us to afflict ourselves. It is in doing this that we seek of God "a right way." For there is a "right way"—one right way, and only one right way, for each one of us. And this way is not only for us and our little ones, but "for all our substance."

Are there not many, even of those who number themselves among the remnant people, who would receive great spiritual blessing by pausing on the road to the New Jerusalem, and pitching the tents of their lives, as it were, by the River Ahava, and afflicting themselves before our God, "to seek of him a right way"?

There are scores to whom the voice of conscience whispers that their lives are not in a right way. There are hundreds who are wandering in a wilderness way. Yes, and there are thousands who, beneath all their seeming indifference, are longing to know the "right

way" for themselves and their little ones and all their substance.

To Ezra it was revealed that the children of Israel had not separated themselves from the people of the lands, but were doing according to their abominations: "For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands." They had done this, although God had commanded them, saying: "Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth forever: that you may be strong."

Are there not many among the holy seed to-day who, as far as their life and substance are concerned, have become wedded to the sons and daughters of the land, and who seek the peace and wealth of the land? To all such the Spirit says: Seek ye the peace of God and the wealth of heaven; wed yourselves to the work of the third angel's message.

To-day we are struggling under a heavy load to pay the debt of the old Battle Creek College, and to build the Emmanuel Missionary College at Berrien Springs. If all our brethren and sisters were walking in "a right way" with "all their substance," how quickly would this struggle be over. If all of us were afflicting ourselves to seek of God a right way for all our substance, instead of investing and spending it according to our fancy, how long would it be ere the Battle Creek College debt would be wiped out, and the Emmanuel Missionary College built?

Fourteen thousand dollars is due the Review and Herald at Battle Creek, Mich. The money is sadly needed, that the work may be established according to God's own word at Washington. We have tried to borrow this money; but few have come forward with loans. Meanwhile the cause of God staggers and suffers, all because we do not afflict our souls, and seek a right way "for ourselves" and for "all our substance."

We know not how the Spirit of God can speak more plainly on this whole matter than it has. We know not how to set the needs of these enterprises before our people more clearly than has been done. We can only cast our souls upon God, as did Ezra, that he "may lighten our eyes, and give us a little reviving in our bondage."

We are commanded to pay every creditor of the Battle Creek College; we are urged to build the College at Berrien Springs, and to re-establish the publishing house at Washington. How can we do these things? They can not be accomplished without money. There are those who are donating every cent they can possibly afford. These stagger under the constant calls for means and the increasing weight of their sacrifices. The work will be retarded unless we all afflict ourselves before our God, to seek of him a right way for us and for all our substance.

When Ezra pleaded before the Lord over the troubles and shortcomings of Israel, God heard his prayer, as God will hear again. As he sought to divorce the people from the world, and wed them and all their substance to the work of Christ, they nobly confessed their trespass, and began to make restitution.

Not one, or two, or three, but "a very great congregation of men and women and children" took hold of the matter.

To Ezra they came with the strengthening words: "Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it."

To-day God's Spirit speaks to all the children of the adoption, and says, "Arise; for this matter belongeth unto thee,"—this missionary acre matter,—this matter of providing the means to cancel the debt on the Battle Creek College property that it may be used for the Medical Missionary College, and that some of the means necessary to re-establish the Review and Herald at Washington may be provided, and that the Emmanuel Missionary College may be built at Berrien Springs.

"Arise; this matter belongeth unto thee." Whether you made a pledge or not, whether you have determined to do anything or not, send in your trespass offering now. Lift up the hands of those who are endeavoring to carry out God's plans, by saying: "We also will be with thee: be of good courage, and do it."

PERCY T. MAGAN.

The Vermont Tent Fund

Dear Brethren of the Vermont Conference: In 1902 we made plans for purchasing a new sixty-by-ninety foot tent for our camp-meeting use, also to build a portable tabernacle for general work in the field. At that time we made a call for funds with which to carry out these plans in harmony with your resolutions authorizing your committee to proceed in this work.

The tent was purchased, and as you may not have observed, we have to pay for such things as soon as finished. The tabernacle has been built and used one season, and of course had to be paid for. Again we needed a tent for what we term "tent efforts," so we procured one from one of our brethren, at a reasonable price, and paid for it.

From these statements you will see that your committee has had demands to meet, and this has caused an outlay beyond the means for such work, so that we have overdrawn on this fund nearly two hundred dollars, and now feel that if we state to you the real situation, you will see the condition, realize the needs, and respond to our urgent call in this direction as soon and as freely as the Spirit of the Lord may impress you.

Some of our brethren have responded in this department of the work nobly, and we are very thankful for it, and praise the Lord for every effort made in the work. There are others who have not made any special donation to this work, and we feel confident that they will be pleased to aid the conference in this work when they know the situation; hence we have presented the facts of the case, and now trust and pray that you will come up to the help of the Lord, and thus relieve us of the overdraft in this fund.

We need some large donations to make up this amount, as there are many of the brethren who are in a position to give but little, yet every penny given heartily is acceptable to the Lord, and we shall be pleased to acknowledge any amount that you may be able to send for this fund. Awaiting your consideration, and praying the blessing of the Lord to rest upon you as you give, I am, in behalf of the conference committee,

Sincerely yours in Christ,

F. M. DANA,

Secretary and Treasurer.

Weekly Offerings for 1904

DURING 1903 about twenty thousand dollars was contributed to the work of foreign missions by the ten-cent-a-week plan. That is certainly a good beginning, and as a result many of our mission stations have been wonderfully helped and encouraged. Those who have adopted this systematic method of giving have been blessed in so doing. The very fact of contributing to the support of the work in these needy fields gives them a personal interest in the work that is being carried on in these lands.

To be privileged to have a part in carrying to the world the last and greatest message that God has given, is in itself most wonderful; and still more wonderful that God makes it possible for every individual who believes his truth to have an active part in it. All can not go to these distant lands, but all are called into service in some capacity, and this plan of systematically aiding our missions is one in which every one may engage. While this may seem so small to the individual, yet the combined results, should every Seventh-day Adventist faithfully carry it out, would be the magnificent sum of more than a quarter million dollars.

Who will have a part in this splendid work for 1904? Begin at the very beginning of the year, and follow it through to the end. Pay by the week if you can. This plan has the advantage of keeping ever present an interest in the foreign fields. For those who find this plan inconvenient, the plan of advance payments by either the month or half year may be adopted.

All offerings should be forwarded by the church treasurer to the State tract society promptly at the end of each month. Isolated families who do not know where else to send should remit directly to the general office.

W. T. BLAND,

222 North Capitol St., Washington, D. C.

Field Notes

A CANVASSERS' institute will be held in Armstrong, Mo., January 22 to February 1.

A CHURCH of twelve members was organized at Lindsay, Ontario, November 14.

A SABBATH-SCHOOL of twenty members, of whom eleven are adults, has been organized at Plainfield, N. J.

THE company at Fergus Falls, Minn., now numbers nineteen, and at the time of a recent report several others were awaiting baptism. The Sabbath-school membership is fifty-two.

ELDER G. F. WATSON announces a general meeting for Colorado, to be held in Boulder, beginning January 8. The president of the Central Union Conference, Elder E. T. Russell, will be at this meeting. In connection with the meeting there will be a canvassers' institute.

A CHURCH of nineteen members was organized at Palisades, Colo., November 8. Meetings have been held in the Methodist house of worship, but the company now have a neat church building of their own nearly completed. There is a prosperous Sabbath-school, with a membership of about fifty.

In a report from New Brunswick, Brother W. R. Andrews observes: "There is no part of the work that gives me such genuine satisfaction as getting our literature into the hands of the people. I find that the ones who read themselves into the truth make more stanch Adventists than those who are preached in."

ELDER D. H. OBERHOLTZER reports that there are now fifty pupils in the church school at Thayer, Kan. At a recent Sabbath service fifteen responded to a call to the unconverted to begin the service of God, and the next day the same number of persons were baptized. Besides these, four were received into the church by vote and ten by letter, making twenty-nine additions in all.

FOUR persons have accepted the Sabbath truth in Leavenworth, Kan., as a result of Bible work conducted there by several sisters since last midsummer. Bible readings are being held in more than thirty families. A church school of twenty members has been started. One lady took her daughter out of the Catholic school, and put her in the church school, and was greatly pleased with the change.

A DESCRIPTION of the new sanitarium which has been established in St. Louis, Mo., states that it "is an eighteen-room house situated near the outskirts of the city of St. Louis, in a most healthful and pleasant locality, with a large lawn and lovely shade trees, all the surroundings being conducive to health. It is equipped with every kind of bath used in the treatment of disease, as well as electrical instruments, an X-ray machine, an aseptic operating room, surgical ward, etc. No meat is served in the institution, and the meals are appetizing and hygienic. With the help of God and under his guidance we hope always to stand for all that is good, and for nothing that is displeasing to him." The institution is now ready for patients. The address is 5846 Cabanne Ave., St. Louis, Mo.

THE following interesting report from Monte Vista, Colo., which place has been recently under quarantine for smallpox, comes from Brother M. Mackintosh: "The quarantine has been lifted just in time for us to enjoy the week-of-prayer services. For weeks the smallpox has raged on every side of us, but God in his mercy has seen fit to preserve us: not a single member of our company has been sick. In one block there are seven houses; three of them are occupied by our people, and notwithstanding the fact that the other four have contained victims of the scourge, our people have been unharmed. Truly it reminds us of the time when in Egypt the angel passed over the homes of God's people. May we ever keep the blood upon the lintels. When the State inspector was here, some one asked him, 'Why don't those Adventists get the smallpox?' The reply was, 'Simply because they do not eat pork and live like other folks.' Brethren, what a lesson on health reform! Our first meeting yesterday took the form of a praise meeting, in which we praised God for his deliverance. I have been holding meetings in different parts of the valley, and several are about to accept the third angel's message."

Christian Education

Conducted by the Department of Education of the General Conference.

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

The Educational Bureau of the General Conference

THE Department of Education has taken steps to secure the name and address of every Seventh-day Adventist teacher. Such a list is very necessary for the success of the general educational work. Schools of all grades are continually being established, and from all parts of the world there is a constant demand for teachers. This demand necessitates changes, and more or less adjustment of the work of teachers. The Department of Education secures the names of these teachers through the regular channels of organization, working with the union conference educational secretaries, who in turn obtain the names and addresses from the State conference school superintendents.

There are, however, a large number of public school teachers who are interested in our educational work, and who desire to connect with the denominational work when the opportunity presents itself. As our conference superintendents of schools are not, generally speaking, directly in touch with the Seventh-day Adventist public school teachers, I take this opportunity of asking all Seventh-day Adventists who are teaching in the public schools to send me their names and addresses. I should be glad if they would state also whether they have a desire to teach in our denominational schools. Kindly state age, educational qualifications, and particulars with reference to the line of work in which you are now teaching, and that which you may wish to engage in.

FREDERICK GRIGGS.

The History of the Missionary Training-School of Correspondence of Emmanuel Missionary College

ONE can not long be connected with an educational institution without realizing that there are many persons who earnestly desire a preparation for active service who are unable, because of the force of circumstances, to connect directly with a school.

One who understands the principles of Christian education must also recognize the fact that but a small part of a great educational movement can be carried on within the walls of an institution. There are the mothers and fathers in hundreds of homes who should be progressive thinkers; there are thousands of little children who, from their infancy, should be taught as God himself has commanded. There are young men and women upon whom rests the responsibility of caring for parents, and who have but a few spare hours out of the twenty-four, but who, if these hours could be rightly used, would make the best of workers for the Master. To many of these the truth has come as it came to Aquila and Priscilla, the tent-makers. They can not leave home; they can not afford to give up their work, and yet they wish to know how to teach others.

For years the importance of giving to our people a course of instruction by cor-

respondence has pressed itself upon the minds of a number of teachers. It is an interesting fact that the church-school movement, now so well known to all of us, received its first impetus from lessons given by correspondence. Before the days of summer schools the attention of teachers in our public schools was called to the importance of Christian education, and there are those still numbered in the ranks of church school teachers who received their first inspiration by correspondence.

Then came the summer schools and the special effort to train teachers. This was followed by the move from Battle Creek. Still the call kept sounding in our ears to help those who were not able to attend our schools. Many letters were received which to us seemed like a Macedonian call, but with the pressure of other work the starting of a school by correspondence was postponed month after month.

The school was opened last October. The plan of work may be illustrated by the course in Bible. This course consists of forty lessons, beginning with the first of Genesis. Each lesson consists of suggestions to be followed in the study, and a set of test questions. The assignment is to be thoroughly studied before the envelope containing the test is opened. When ready to write, the student takes the test, and complies with the requirements.

For the ordinary student the preparation of a lesson requires about one week. It is not the object to give theory or man's interpretation of the Bible, but to encourage close study of the Word itself, and to familiarize the student with the gospel truths in their original setting.

The written answers are sent to the Correspondence School, and the papers are carefully corrected, and returned in most cases to the student. In this way each student has personal supervision; each lesson becomes a drill in the use of language, correct spelling, in writing, geography, history, and other related subjects. While this is not the primary object of the Bible study, yet its value is not to be overlooked. Credit is given for all work done, and this is of advantage should the student wish, at some later date, to become a resident student in one of our schools.

Students are encouraged to take a course in Bible first, because in the system of Christian education the Word of God takes pre-eminence. Every Christian teacher feels the need of a more thorough knowledge of the Scripture in order rightly to teach the children under her supervision. Every mother and father feels the need of a better acquaintance with the Word of God in order to educate the children in the home. The young people in the denomination are deplorably weak in their knowledge of the Scriptures. In many cases this is due to the fact that they have been brought up in Sabbath-keeping homes, and think they have fallen heir to a knowledge of the truth. With this they rest content, although they have never made a close study of the Bible for themselves. These young people may be deficient in the common branches, they may be ambitious to pursue some of the higher subjects, but first of all they need to understand the Word of God.

The work now being done by those who have enrolled as students in the Missionary Training-School of Correspondence is most gratifying. It shows that

it is possible for an ambitious person to take, in his own home, a thorough course of instruction.

In addition to the regular work as outlined in the lessons, the students are encouraged to ask questions, and many of the questions which have been asked show that they give deep thought to the subject.

The student of the Correspondence School has an opportunity for quiet, independent study without leaving his home work. There is an incentive to take the truths learned to friends and neighbors. It is the constant study to put into practise the things learned; and when this is done, the student grows. These are some of the advantages of the correspondence course.

E. A. SUTHERLAND.

Report of the Educational Convention

WE wish again to call attention to the report of the convention of the Department of Education of the General Conference which was held at College View, Neb., June 12-21, 1903. The General Conference Committee had the report of the convention published, believing that the work of the convention was of such a nature that it would be valuable to our people everywhere. The spirit of prophecy has spoken very fully concerning the education of our children, that they may be kept from the errors of the last days. There are, however, many perplexing questions which confront us in this work. It was to these questions that the convention addressed itself.

The work of this convention is of special interest to our people, particularly to parents and teachers. Such questions as, The Organization of Church Schools, Their Support, Courses of Study, Text-books to Be Used, Industrial Work, and others of equal importance, were considered, and are reported. The price of these reports is twenty-five cents, post-paid. There is still a goodly number on hand, and our people who have children to educate, and who have to meet so many of these perplexing questions, should certainly have one of these reports to read and consider. It is worth many times the price. They may be obtained by addressing Frederick Griggs, South Lancaster, Mass.

What Is Your Object?

Do you possess the sacred gift of teaching? If so, what is your object in teaching? Do you understand the opportunities that are yours, and the opportunities that might be yours, as you enter the schoolroom each morning?

"Many boys and girls of to-day will not grow to be men and women. They must meet the crisis of the ages while they are children." Do you not want to be in a position, then, where you can reach the children, where you can come in close contact with the lives of your pupils, and help them to become better acquainted with Jesus in order that they may be able to meet the coming crisis?

The teacher who is a teacher indeed must teach the truth, and can you have a group of children before you, with bright eyes and eager faces and loving hearts, and withhold from them the knowledge of a Saviour's love? Truth

can not be mingled with error, so we can not teach these principles in a public school, and at the same time be true to the State; for we must certainly be the most honest of all teachers.

For a number of terms I taught in the public school, drifting along as most public school teachers do, going through the daily routine of hearing classes, feeling there was something lacking in my work to make it yield the desired result, not knowing what it was. I began studying Christian education, and as its wonderful truths were presented to me, I saw how different would be the results could I adopt the methods of that system. The desire filled my whole heart to begin over again, and teach with a better, a nobler end in view—that of training loyal citizens for the kingdom of God. I yielded to the desire, and have felt more than repaid for making the change.

What has been your experience in teaching? Are you satisfied with the results of your efforts? If not, do you not want to change your object? Jesus says, "Feed my lambs." Is it not a grand trust he gives us? I ask nothing more for my life-work. GRACE O'NEIL.

Current Mention

—Seven thousand sheep were burned to death in a fire at Buffalo, N. Y., which destroyed part of the East Buffalo stock yards, December 28.

—A coal ship belonging to the French navy is believed to have been lost off the Spanish coast, with fifty-one men who constituted her crew.

—There are two revolutions and two provisional governments in Santo Domingo, and the affairs of the country are naturally in a state of chaos.

—Renewed activity among the Macedonians is reported from Salonika. Four thousand revolutionists under Bulgarian officers are said to be ready to invade Turkish territory.

—The village of Calumpit, in the Philippine Islands, was destroyed by fire December 28, two hundred and fifty houses being swept away, and a thousand people left homeless.

—The city of Troy, N. Y., has suffered from five disastrous fires within a few weeks' time, the last one being a \$200,000 fire, which destroyed several business structures, December 27.

—Twenty-two persons were killed and twenty-nine seriously injured by a head-on collision on the Pere Marquette Railroad near Grand Rapids, Mich., December 26. The alleged cause of the disaster was the extinguishing of a red signal light by a high wind which was blowing at the time.

—A report that another massacre of Jews in Kishineff, Russia, had been planned to be carried out January 7, has greatly stirred Jews in all parts of the world, and in this country leading Jews have made an urgent appeal to the State Department to take some action in behalf of their threatened Russian brethren.

—The Colombian government through its representative at Washington, has presented a note embodying the following demands on the government of the United States: First, that the *status quo ante* must be restored in Panama; second,

that the United States must keep hands off while Colombia reduces the revolutionists to subjection, and whips the recalcitrant state back into the union; third, should neither of these demands be granted, Colombia asks that the United States pay damages to her for the loss of valuable territory, the amount to be determined by The Hague Tribunal.

—The prospect of war between Russia and Japan continues very strong, Japan having reached the place where she feels that she must make a stand, or abandon hope of ever having an outlet for her population or an opportunity for commercial extension on the mainland of Asia. On Russia's reply to the Japanese demands hangs apparently the tremendous outcome of a war which, once begun, would be likely to involve the leading nations of Europe. General Nelson Miles, a well-known military figure and authority on military affairs, is quoted as having said in an interview just after he had been perusing the papers on New Year's morning: "I predict that the year 1904 will be signalized by the world's greatest war! it will be between Russia and Japan, and the conflict may involve several European states."

—The business district of Chicago was the scene, in the afternoon of December 30, of one of the most appalling calamities, sweeping human lives out of existence, known in recent times. The stage scenery in the Iroquois theater, which was filled with people, took fire from crossed electric wires, and the flames spreading quickly, to the stage, threw the audience into a panic. The house was filled with smoke and gas, the lights were extinguished, a strong draft of wind carried the flames into the struggling crowd, and hundreds of women and children were trampled to death or suffocated in a few moments' time. About 2,000 people, mainly women and children, were in the theater when the fire started, exclusive of the actors, and about one third of this number were dead within ten minutes after the first alarm. From a description given in the Washington *Post* we gather some noteworthy statements regarding this catastrophe. The theater was "the newest, the largest, and as far as human power could make it, the safest in Chicago." The building was fireproof, nothing combustible being in it except the trimmings and furnishings of the stage and auditorium. It had a large number of exits. Fire extinguishers were hung about the stage, and a fireman whose duty it was to watch for and extinguish any incipient blaze was at his post within a few feet of the fire when it started. Yet in spite of all this, in spite of all the safeguards against disaster from fire which human precautions taught by many experiences could seemingly provide, almost a third of the large audience met a terrible death within ten minutes after the first blaze was discovered. The most pathetic feature of the awful tragedy revealed itself in the heaps of bodies of children which met the sight of the entering firemen everywhere in the smoke-filled balconies. It was largely an audience of children that the fateful occasion had brought together, the public schools being closed for the holidays. There were also many women present, and the women and children far outnumbered the men. It is declared by survivors that a number of the theater exits were locked, and many people who

thought to escape by them found themselves trapped, and perished where they stood, while the few exits that were open became choked with the bodies of those who had fallen and were trampled to death in the mad struggle of the crowds to get through them. Around these exits heaps of bodies lay in tangled masses ten feet in height. About fifty persons were taken out alive but unconscious, by the rescuers, and about half of these were resuscitated by the doctors and their assistants. The exact number of deaths as given in the latest reports is 587, among this number being thirty-four teachers in the Chicago public schools. It is charged that the laws relating to the operation of theaters were being violated in several respects by the managers at the time of this disaster. Several exits which should have been open were closed and barred. The asbestos curtain is said to have been a flimsy affair, and either was not in proper working order or could not be lowered because the mechanism was interfered with by wires used by the performers in their exhibitions. The other curtains and stage scenery were of light, inflammable material, which a few sparks would suffice to ignite. A fire escape which should have been on one part of the building had not yet been provided. It is also charged that the skylights, which were supposed to be capable of instant opening to allow the escape of smoke and flame in case of fire, were fast closed. How many of these charges are true, or what others may be made, remains to be determined by the coroner's investigation; but it is evident that outward appearances of perfect safety in such places may prove to be wholly deceptive; for the public have no means of knowing when they enter one of them to what extent the laws intended to make them safe are being complied with. A number of arrests have been made of persons connected with the management of this theater, and all the theaters and amusement houses in Chicago have been closed by order of Mayor Harrison, pending an examination into their condition as places of safety. All over the country, city officials and managers of playhouses have been stirred up by this fearful tragedy to examine into the conditions upon which safety depends for theater-going people in their communities. Telegrams of sympathy were received from London, Berlin, Paris, Vienna, and other European cities.

NOTICES AND APPOINTMENTS

The Aroostook Meeting

It is expected that reduced rates will be granted to those desiring to attend the general meeting at East Washbond, Me., from the following places: Oldtown, Oakfield, Smyrna Mills, Houlton, Robinsons, Mars Hill, and Blaine. Purchase tickets to Presque Isle, where arrangements will be made to meet all that will notify Brother Alex Easler, in season. Direct him at Presque Isle, Me., R. F. D.

Elder Thurston, president of the Canadian Union Conference, has promised to be with us at this meeting. As before mentioned, we trust that representatives from all the churches and companies in this section will be present. Plans relative to the work in this part of the State for the coming year will be considered. Shall there not be an

earnest seeking of God for his presence and direction at this meeting?

P. F. BICKNELL.

Business Notice

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 good linotype operator, who is a Sabbath-keeper, is needed in the Nashville printing office. Address, giving full particulars as to experience, etc., Southern Publishing Association, 1025 Jefferson St., Nashville, Tenn.

Publications Wanted

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

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

Mrs. Carrie Huling, Enid, O. T., REVIEW, Signs, etc.

Burt L. Thompson, Plain, Tex., periodicals and tracts, English only.

Mrs. M. A. Shields, Box 424, Roswell, N. M., Signs, REVIEW, etc.

Mrs. Harriet Claxton, 424 Ash St., Hammond, Ind., has sufficient literature for the present.

Address

THE address of E. W. Webster is 287 E. 8th St., Eugene, Ore.

Obituaries

GARDENER.—Died at Cripple Creek, Colo., Nov. 9, 1903, Grace, daughter of Sister Fannie Gardener, aged 4 months and 10 days. Little Grace was almost a constant sufferer from her birth. We believe that she will be awakened when the Life-giver comes. Words of comfort were spoken by the writer.
C. H. BATES.

DYKEMAN.—Died in Mandeville, La., Aug. 5, 1903, Mrs. Hattie Dykeman, beloved wife of L. E. Dykeman, aged 32 years. She suffered from a complication of diseases induced by malarial poisoning. Her husband and little son are left to mourn, but not as those who have no hope; for we believe she will come forth in the first resurrection.
MRS. C. A. DYKEMAN.

BUNDY.—Died at Petersburg, Neb., Oct. 7, 1903, Sabrina Bundy, nee Worden, aged 70 years, 5 months, and 29 days. She was the mother of three children, two of whom are still living. Her husband died in 1883. I have been acquainted with this family for twenty-five years, and have enjoyed their hospitality many times, and hope to meet them all in that home where death never comes.
DANIEL NETTLETON.

MATTERAND.—Died in Seattle, Wash., Oct. 14, 1903, of tuberculosis of the kidneys, Brother I. Simon Matterand, aged 21 years. Simon was on his way to Healdsburg College, where he expected to prepare himself for the ministry, when he was stricken down by disease at the home of his sister, dying in the hospital two weeks later. Funeral services were held in the Methodist church at Stanwood, Wash., and were attended by a large throng of friends and relatives, words of comfort being spoken by the writer.
H. C. J. WOLLEKAR.

SUTTON.—Died at Curtis, Neb., Dec. 2, 1903, Sister Lois Sutton, aged 79 years. She accepted present truth at Beatrice, Neb., about fifteen years ago. Hers was a meek and quiet spirit, which in the sight of God is of great price. She was the mother of three sons and one daughter. The funeral was held in the M. E. church at Curtis, Neb. Words of comfort and instruction were spoken by the writer, from Heb. 11:13-16.
DANIEL NETTLETON.

HANSEN.—Died at her home in Sea Bright, N. J., Dec. 17, 1903, Sister Marie Hansen, aged 47 years. She was a native of Vigdahl, Norway, and with her husband was converted and joined the Seventh-day Adventist church in Brooklyn, under the labor of the writer ten years ago. The funeral was held in the Methodist church in Sea Bright. She leaves a husband and three children to mourn the loss of a dear wife and mother. We laid her away in the silent tomb to rest until the Life-giver shall waken her in the morning of the resurrection.
P. L. HOEN.

BENT.—Died at Calhoun, Neb., Dec. 11, 1903, Overton W. Bent, aged 57 years, 8 months, 13 days. While a member of the Baptist Church, he had a deep religious experience. When present truth was presented to him, he gladly accepted it, and became a pillar in the house of our God. He has been elder of the Lincoln church and member of the conference committee, besides holding other positions of trust in the work of God. In his death we all have sustained a loss. He leaves three Christian daughters to mourn his death. The funeral was held in Lincoln. Elder Hoopes and the writer, who had been his personal friends and co-workers for many years, took charge of the service, giving a brief sketch of his life, and speaking comforting words from the Holy Scriptures.
DANIEL NETTLETON.

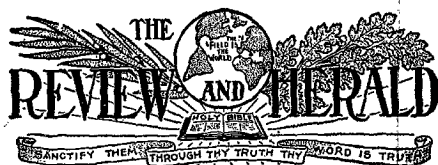
BECKWITH.—Died near Fenton, Mich., Nov. 29, 1903, of nervous prostration of long standing, and paralysis, Sarah A. Beckwith, aged 59 years, 8 months, and 12 days. In 1875 she and her husband were converted, and united with the M. E. Church. They remained true members of this church for seven years. They attended a tent-meeting in Fenton, conducted by the Seventh-day Adventists, and adopted their view of Bible truth, and joined the church of this people. Sister Beckwith was firm in the service of God, with a strong faith in Bible truth, and steadfast in Christ, her Redeemer, to the day of her death. She leaves a husband and three daughters to mourn, but not without hope. She is at rest, awaiting the voice of the Son of God, when she will come forth to life eternal, and enter the kingdom of glory.
I. D. VAN HORN.

PHINNEY.—Died at Petersburg, Neb., Dec. 14, 1903, Sister Mary E. Phinney, aged 67 years. She was born in Massachusetts, but moved to Wisconsin in 1856, and to Nebraska in 1899. Sister Phinney was converted when a child, and united with the Baptist Church. She heard and accepted present truth under the labors of Elder Sanborn in Waterloo, Wis., about thirty-five years ago. She was a firm believer in the advent message. Death came very suddenly, and without any warning. Of her it is written: "Blessed are the dead that die in the Lord." She leaves a husband, one daughter, and two sons. Sister Phinney took much pleasure in singing the songs of Zion. She was a good singer, and was a great help to the church by her gift of song. A large funeral was held at the Congregational church, the sermon being delivered by the writer, from Heb. 11:13-16.
DANIEL NETTLETON.

CRISLER.—Sarah Jane Crisler was born July 21, 1849; died Dec. 21, 1903. The death of Mrs. Crisler, the beloved companion of Elder L. H. Crisler, of Orlando, Fla., is a sad event to many very warm friends outside of the dear family circle. Her health had usually been excellent until the last year. In the early part of 1903 she was afflicted with a cancer, which was removed at Chicago last spring. She apparently recovered from this disease, but was greatly afflicted with

rheumatism during the fall, and was almost helpless; and for months past her friends were made sad by the evidence that a cancer was developing internally. After intense suffering, the sad crisis came. Short memorial services were held at Orlando, Fla. Leading business men of the city were the pall-bearers. In harmony with her request, she was taken back to Eaton, Ohio, her birthplace, for burial. The funeral services were largely attended. Dr. Weaver (Lutheran) preached the funeral sermon. She was a member of that church from her youth. Mrs. Crisler was a noble woman, a devoted wife and mother. She had a large number of friends wherever she was acquainted. All who knew her well, could but love her. The family circle of which she was an honored member is thrown by this sad event into the deepest grief and anguish. The warmest sympathy of the large circle of our people who know and love Elder Crisler, will surely be extended to him in this deep bereavement. Let us all pray that our merciful Father above will abundantly minister his grace to him. Her only daughter, Dr. Florence Crisler, one of the Sanitarium graduates, was continually with her mother from October till her death. Her oldest son, Clarence, was in California, a valued helper of Sister White. Her youngest son, Leroy T. Crisler, reached home just before her death. Only a very brief time was he able to see her, as he was immediately stricken down dangerously sick with pneumonia. It was a time of the deepest affliction. A loving, tender wife and mother has passed away. Another loving family circle is broken down with grief. May our merciful God pity and relieve their anguish; and may the dear Life-giver soon come to usher in life and immortality that such sad scenes may be no more.
GEO. I. BUTLER.

GIFFORD.—William Gifford, of Memphis, Mich., residing in the home of his daughter, Mrs. H. Gurney, passed peacefully away, falling asleep in Jesus at 1:30 P. M., Sabbath, Dec. 19, 1903, having lived 105 years, 2 months, and 27 days. He was born in Rochester, Plymouth Co., Mass., Sept. 22, 1798. At the age of twenty-two he was married to Miss Mary Bowlin, which resulted in a happy home. To them were born eleven children, five of whom are still living. In the year 1857 he and his family moved to Michigan, and settled on a small farm near Parma, Jackson Co. He had lived there but three weeks when his wife died. This broke up his home, and he lived with his children. Brother Gifford was converted when twenty-one years old, and joined the old Christian Church at Mattapoisett, Mass. He was a faithful member of that church till 1839, when William Miller came to Fairhaven with the second advent message. He, with others, accepted the good news of the second coming of Christ. He passed through the disappointment in 1844, but did not forsake his faith. Not long after this experience he accepted the Bible Sabbath, which was developed by the sanctuary question. Brother Gifford was a strong temperance man, never using tobacco in any form, nor tasting intoxicating liquor of any kind. He became a member of the first temperance society organized in the United States. His temperate life helped much to prolong his days to an advanced age reached by but few. Brother Gifford was firm and steadfast in the present truth, and had a cheering testimony in the meeting or by the fireside for every one, child of God, or unbeliever. His hope became brighter in view of Christ's second coming, like "the path of the just," as "the shining light, that shineth more and more unto the perfect day." When the voice of his Saviour shall be heard like a trumpet sounding through the earth, he will hear and come forth, immortal, to enjoy eternal life with all the bliss and glory of heaven. He leaves five children, twenty-seven grandchildren, and one great great grandchild to mourn, but not without hope. A large congregation attended the funeral, paying their last respects to one beloved by all. He is at rest, awaiting the resurrection morn, when he will stand among the redeemed throng, having "right to the tree of life."
I. D. VAN HORN.



WASHINGTON, D. C., JANUARY 7, 1904

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

THE Year Book for 1904 is nearly completed. Orders should be sent at once to conference tract society offices, or to the General Conference, when more convenient. Price, 25 cents.

WORD comes in from all parts of the fields abroad telling of the fresh courage and confidence the workers feel as they see how the providence of God has led in the removal to Washington. They see in recent events a long step forward toward the finishing of the work.

JUST as we go to press with this issue, we have received a brief announcement of the death of Brother A. Druillard, which occurred at Berrien Springs, Mich., at 11 P. M., Dec. 29, 1903. Brother Druillard was known and loved by many who will sincerely mourn his loss. We hope to give a more complete notice of this sad event in a later issue.

THE commencement exercises of the Iowa Sanitarium Training-School for Missionary Nurses were held in the church at Des Moines, Tuesday evening, Dec. 29, 1903. Addresses were given by Dr. J. Edgar Colloran and Dr. Emma A. Perrine, and diplomas were presented to fifteen graduates by Brother C. H. Parsons. The class motto was "Redeemed by Love, Saved for Service."

WE publish this week a notice of the death of one of the oldest Sabbath-keepers, Brother William Gifford, who had reached the very advanced age of one hundred and five years. Brother Gifford was born in 1798, the year which marked the beginning of "the time of the end," and was therefore thirty-five years of age when the great star-shower of 1833 occurred. Thus the aged men of "this generation" are passing away, and we are reminded that soon the coming of the Master must take place. "A little while! How short! How short!"

THE whole civilized world was shocked last week by the awfulness of the calamity which overtook Chicago just as the old year was going out. The particulars of this dreadful visitation are given in our news columns. To us this terrible catastrophe, appalling in its suddenness and the wholesale loss of life, speaks most impressively of the nature of the times to which we have come. A playhouse was suddenly changed into a charnel

house, and Death assumed the title role. There came at once to our minds the words of Jesus: "Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish." God is dealing with this generation. He is making his final call to a world in wickedness such as characterized Sodom and Gomorrah. In the unusual calamities which are following one another with alarming frequency, he is reminding the people of the earth of the day of judgment, and is calling upon them to escape from those things which are coming upon the unrepentant sinner. We ourselves have experienced the visitation of God's judgments because of a swerving from right principles, but in the great property loss there was a merciful sparing of life. In the Chicago calamity the destruction of property was altogether overshadowed by a death roll reaching to about six hundred. What thoughtful person can fail to note the difference? When we say that the judgments of God are in the earth, shall we remember that God has spoken to his church as well as to the world? Let the church hear and repent, and then carry the call to repentance to a world on the very verge of eternity. "How is it that ye do not discern this time?"

AFTER five years of faithful and acceptable service as editor of the *Youth's Instructor*, Miss Adelaide Bee Cooper has resigned that position, and her resignation has been reluctantly accepted. Under Miss Cooper's direction the *Instructor* has been true to its name—a safe instructor of the youth, filled with matter which is wholesome, helpful, and inspiring. The influence of this work has been felt in many hearts and homes. By joint action of the General Conference Committee and the trustees of the Review and Herald Publishing Association, Miss Fannie M. Dickerson has been chosen to succeed Miss Cooper as editor of the *Instructor*. Miss Dickerson is already quite well known to many of our families, especially in the East, as a teacher of young people, and her work at the South Lancaster Academy has been very highly esteemed. The new editor brings to her work such ability and experience as warrant the confidence that the high standard of the paper will be maintained.

A REVISED edition of that interesting book of travel, "Journeys by Land and Sea," written by Elder G. C. Tenney, has now been issued. The purpose of the author is to present in an easy and pleasing style the results of his own observations in his journeyings "through five continents," and also to set forth, as naturally connected with his own experience and labors in these different countries, some of the leading features of the message which is designed for all nations and peoples. Thus although it is not primarily a religious book, it may sow seeds of truth in minds which are not yet open to a more direct teaching of the gospel message, and so prepare the way for other efforts. The book is quite fully illustrated, including an excellent full-page portrait of the author. A clean and wholesome book of travel, like this one, is good reading for the young people, and

will help them to a clearer understanding of some of the distant countries in which they may yet have the privilege of working to hasten the coming of the King of kings. Parents can remember this when they are providing reading for their children. The price of the book is \$1.50, postpaid, and it can be ordered of any of the tract societies or publishing houses.

Our First-Page Message

THE epistle of Jude contains warning and instruction applicable to our own time and work. It should be read as if addressed to Seventh-day Adventists. This is the conclusion which can properly be drawn from the following paragraphs taken from a communication from Sister White, dated Aug. 27, 1903:—

At this time, Jude's testimony is of great force to all who desire to be under the influence of the Holy Spirit.

Jude bears this message to guard believers against the seductive influences of false teachers, men who have a form of godliness, but who are not safe leaders. In these last days, false teachers will arise and become actively zealous. All kinds of theories will be presented to divert the minds of men and women from the very truth that defines the position we can occupy with safety in this time when Satan is working with power upon religionists, leading them to make a pretense of being righteous, but to fail of placing themselves under the guidance of the Holy Spirit.

False theories will be mingled with every phase of experience, and advocated with satanic earnestness in order to captivate the mind of every soul who is not rooted and grounded in a full knowledge of the sacred principles of the Word. In the very midst of us will arise false teachers, giving heed to seducing spirits whose doctrines are of satanic origin. These teachers will draw away disciples after themselves. Creeping in unawares, they will use flattering words, and make skilful misrepresentations with seductive tact.

The Lord is guarding his people against a repetition of the errors and mistakes of the past. There have always abounded false teachers who, advocating erroneous doctrines and unholy practises, and working upon false principles in a most specious, covered, deceptive manner, have endeavored to deceive, if possible, the very elect. They bind themselves up in their own fallacies. If they do not succeed, because their way becomes hedged by warnings from God, they will change somewhat the features of their work, and the representations they have made, and bring out their plans again under a false showing. They refuse to confess, repent, and believe. Confessions may be made, but no real reformation takes place, and erroneous theories bring ruin upon unsuspecting souls because these souls believe and rely upon the men advocating these theories.

Notice!

THE second annual session of the New Jersey Conference will be held in Trenton, N. J., commencing on Thursday, January 14, and continuing over the following Sunday. It is hoped that there will be a full attendance.

J. E. JAYNE,
President.