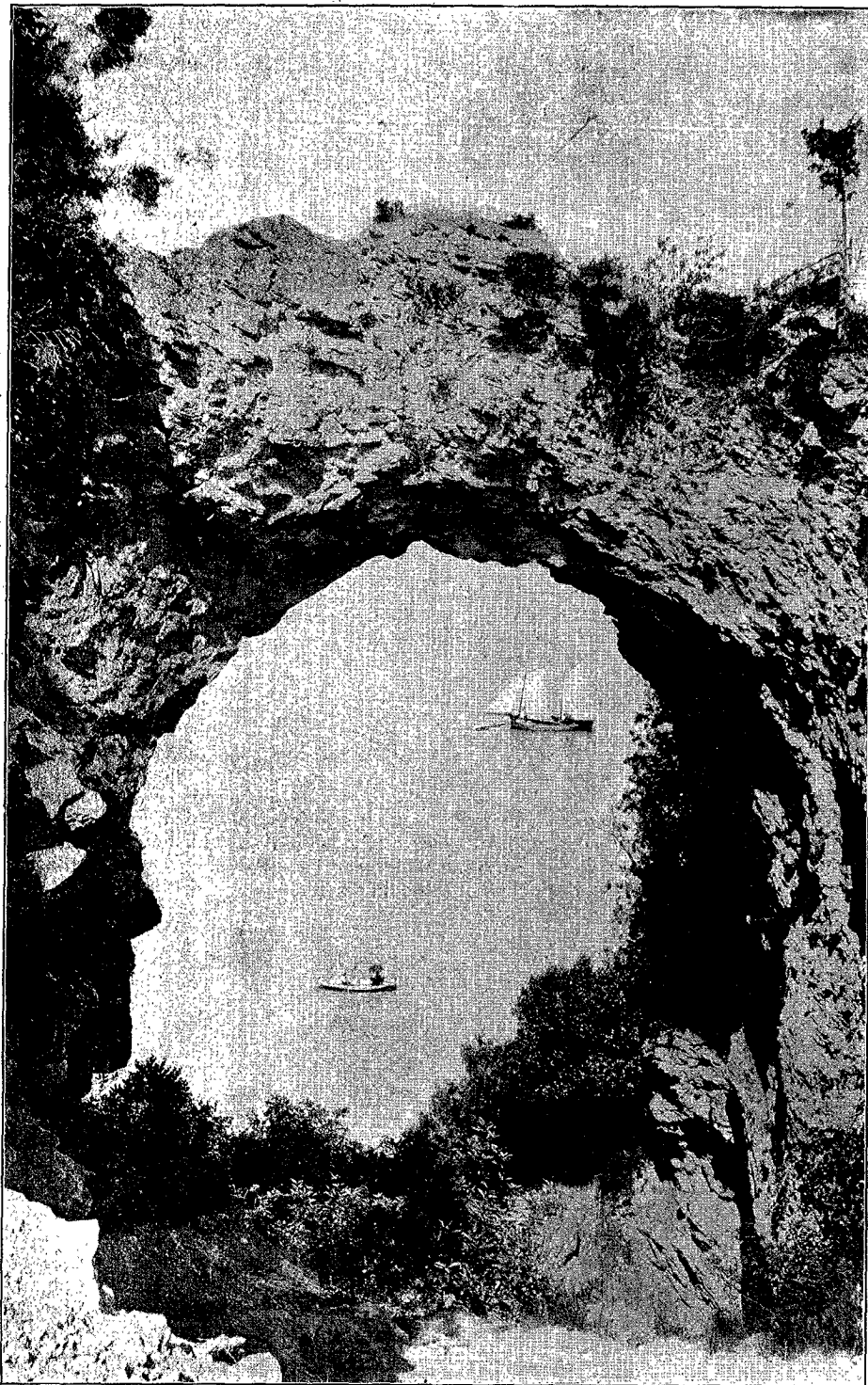


The Advent REVIEW And Sabbath HERALD

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No. 7



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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

Good and Only Good

THOSE who know God most intimately are the most positive in their testimony that he is good. From experience they can say, "For thou, Lord, art good, and ready to forgive, and abundant in loving-kindness unto all them that call upon thee." And the proof of God's goodness is not dependent upon our ability to interpret favorably the outward and changing experiences of life, but is demonstrated once for all in that all-inclusive act of goodness—the gift of the only begotten Son. "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" When we are tempted to question the goodness of God, and the enemy whispers the suggestion into our ears that if God were really good, he would spare us this trouble or that grief, we need only to call to mind "the unspeakable gift" in order to silence the question and to counteract the suggestion. For it is forever true that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." When, sustained by this everlasting love, we wait patiently for him,—

"E'en the hour that darkest seemeth,
Will his changeless goodness prove;
From the gloom his brightness stream-
eth:

God is wisdom, God is love."

Thus the faith which rests secure in the Lord's own assertion of his goodness enables us to say, "Only good is God,"

and, "We know that to them that love God all things work together for good." In the storm and stress of life, when promising plans are thwarted, and cherished hopes are disappointed, happy is he who does not forget that God is good, and only good. His soul shall be kept in perfect peace.

It Gives Light

IN these days when many have been thrown into doubt and uncertainty by the confident assumptions and assertions of an aggressive unbelief, there is a comfort in turning to the clear light of this advent message. Resting upon the simple statements of God's Word, it delivers us from the uncertainties of human speculation; accepting the Word as a genuine light, it dispels the darkness which has obscured the spiritual vision; in itself a fulfilment of prophecy, it has been the agency through which light has been shed upon the prophecies, and in its teaching alone is there found a consistent exposition of those divine predictions which deal with present-day events. It refreshes the spirit wearied and perplexed by the cries of "Lo here" and "Lo there" to feed upon the simple truths of this message. It rests the mind troubled by the unsatisfying claims of modern infidelity to contemplate the solid foundation upon which this message is established. It restores confidence to one who has been groping in the dim twilight of philosophical speculation, and wandering in the mazes of scientific sophistries, to see the clear light shining along this advent path. There is comfort and hope in the simple truth, and in receiving it as a little child. Many are needing this comfort and this hope. "O send out thy light and thy truth."

Christ in the Temple of God

AT the close of his ministry, after saying to the Pharisees, "Behold, your house is left unto you desolate," we are told that "Jesus went out, and departed from the temple." And concerning that magnificent building in which was performed the ancient and elaborate ritual of the sanctuary service, he declared to his disciples, "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." When the true sacrifice was offered on the cross, "the veil of the

temple was rent in twain from the top to the bottom," indicating that the new and living way had been "consecrated for us, through the veil, that is to say, his flesh." When the risen Saviour ascended to the right hand of the Father, he entered the temple of God in heaven, of which the sanctuary of old was "a copy and shadow." "For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us." Heb. 9:24. Therefore the assurance is given to us that "we have—

Such a High Priest

who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man." Heb. 8:1, 2. This is the basis of "the hope set before us: which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil; whither as a forerunner Jesus entered for us, having become a high priest forever after the order of Melchizedek." Heb. 6:18-20. On these facts are based the exhortation given to us, "Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that can not be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and find grace to help us in time of need." Heb. 4:14-16. Thus it is clearly revealed that the typical service has found its fulfilment, and that Jesus, having made the true offering, now pleads the efficacy of that sacrifice for sin in the sanctuary above, the temple of God in heaven, and that as our great high priest he ministers to us the benefit of his mediation in our behalf. Thus is the blood of Christ applied to cleanse from sin, and thus are we enabled to lay hold of his merits and righteousness.

The Law in the Earthly Sanctuary

The earthly sanctuary consisted of two apartments. The first was called the holy place. "Beyond the inner veil was the holy of holies, where centered the symbolic service of atonement and intercession, and which formed the connecting link between heaven and earth.

In this apartment was the ark, a chest of acacia wood, overlaid within and without with gold, and having a crown of gold about the top. It was made as a depository for the tables of stone, upon which God himself had inscribed the ten commandments. Hence it was called the ark of God's testament, or the ark of the covenant, since the ten commandments were the basis of the covenant made between God and Israel."

"The law of God, enshrined within the ark, was the great rule of righteousness and judgment. That law pronounced death upon the transgressor; but above the law was the mercy-seat, upon which the presence of God was revealed, and from which, by virtue of the atonement, pardon was granted to the repentant sinner. Thus in the work of Christ for our redemption, symbolized by the sanctuary service, 'mercy and truth are met together; righteousness and peace have kissed each other.'"

The Law in the Heavenly Sanctuary

In holy vision "in the isle that is called Patmos," John was permitted to look into the heavenly sanctuary, and there he saw in the first apartment "seven lamps of fire" corresponding to "the seven lamps" of the "candlestick of pure gold" in the first apartment of the tabernacle. Of his view of the second apartment, the holy of holies, he writes: "And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his covenant." Thus again it is evident that the earthly sanctuary was "a copy and shadow" of the one in heaven, "the true tabernacle, which the Lord pitched, not man."

The service of the ancient sanctuary had special reference to the law of God on the tables of stone in the ark of the covenant. In bringing an offering to the tabernacle to be slain in his stead, the penitent sinner acknowledged himself a transgressor of that law, and that he was therefore under the condemnation of death, but he also professed his faith in "the Lamb of God, which taketh away the sin of the world." The whole ritual service was a great object-lesson, constantly setting forth the need and the provision for the forgiveness of sin, and "the obedience of faith." "Important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were to be taught by the earthly sanctuary and its services." In the heavenly service Christ is both the sacrifice and the priest, and his ministry is with reference to the broken law. "Now once at the end of the ages hath he been manifested to put away sin ["the transgression of the law"] by the sacrifice of himself." And he has not merely paid the penalty for sin, but he has made provision to save from further sin by the ministry of his

own life of obedience to every believing soul. Of his experience in the flesh the psalmist prophesied thus: "Then said I, Lo, I am come; in the roll of the book it is written of me: I delight to do thy will, O my God; yea, thy law is within my heart." He himself spoke to the same effect when he said, "I have kept my Father's commandments."

The Law in the Heart

By his life of obedience Jesus Christ wrought the law of God into sinful flesh, and thus made it possible that he might minister that same law to us as "the law of the Spirit of life in Christ Jesus." In this way transgressors of the law are transformed into keepers of the law. "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." This ministry is further described in these words: "But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises. . . . For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and on their heart also will I write them." The psalmist thus speaks of the man for whom such a work has been done: "The law of his God is in his heart; none of his steps shall slide." That this is the experience of righteousness by faith is shown by the word of the Lord through the prophet Isaiah: "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Thus the same law which in the service of the earthly sanctuary was written on tables of stone and deposited in the ark, is by the ministry of the heavenly sanctuary written on the heart and deposited in the mind.

The Law and the Gospel

There is a great and widespread misapprehension of the true relation between the law and the gospel. In the gospel the law of God has been neither abolished nor changed. In his sermon on the mount, which is simply another giving of the law, Jesus said, "Think not that I came to destroy the law or the prophets: I came not to destroy but to fulfil." Matt. 5:17. In his teaching he corrected the misinterpretations of the law which the Pharisees had put in place of the law, and set aside the traditions which they had added to the law, but the law itself was in his heart and revealed in his life. "Through Satan's temptations the whole human race have become transgressors of God's law; but by the sacrifice of his Son a way is opened whereby they may return to God. Through the grace of Christ they may

be enabled to render obedience to the Father's law. Thus in every age, from the midst of apostasy and rebellion, God gathers out a people that are true to him, — a people in whose heart is his law."

By his work Christ did not abolish the law, but he "abolished death," which is the result of a transgressed law. Christ did not change the law, but he made provision that we might be "changed into the same image from glory to glory." Christ did not destroy the law, but he hung on the cross, that "through death he might destroy him that had the power of death, that is, the devil." Through the gospel, which is "the power of God unto salvation," and in which "is revealed a righteousness of God from faith unto faith," death is abolished, the devil is destroyed, and we are changed into new creatures in Christ Jesus, but the immutable and unchangeable law of God remains to all eternity. The liberty of the gospel is not the liberty to transgress the just and holy law of God, but the freedom from the condemnation of the law, through the ministry of power for "the obedience of faith." And so the psalmist writes: "Take not the word of truth utterly out of my mouth; for I have hoped in thine ordinances. So shall I observe thy law continually forever and ever. And I shall walk at liberty; for I have sought thy precepts." This is the liberty of the gospel.

The Coming of the Seed The Final Call out of Babylon

ANCIENT Babylon is evidently a type of modern Babylon. Much of the record of the experiences of ancient Babylon is historical prophecy, and the principles which were wrought out then have since been repeated in a different setting. The cause of the downfall of ancient Babylon was plainly revealed through the prophet Daniel before Belshazzar the king on that fateful night which marked the end of his life and of his kingdom. His words are of present application, and are worthy of earnest study: "O thou king, the most high God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty: and because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down. But when his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men, and his heart was made like the beasts', and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven; until he knew that the most high God ruleth in

the kingdom of men, and that he setteth up over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this, but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine from them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from before him, and this writing was inscribed."

Overweening pride, the exaltation of self in opposition to God, and the refusal to glorify God, led to the humbling of Babylon at the hand of her enemies. This experience is thus described through the prophet Jeremiah: "Behold, I am against thee, O thou proud one, saith the Lord, Jehovah of hosts; for thy day is come, the time that I will visit thee. And the proud one shall stumble and fall, and none shall raise him up."

Through the prophet Habakkuk the Lord sets forth the only means of deliverance from Babylon. In the first chapter of the book we have a dialogue between the prophet and Jehovah. First the prophet inquires concerning the scenes of violence and strife which are presented before him. Verses 1-4. The Lord answers him that it is the coming of the Chaldeans, "that bitter and hasty nation," for the overthrow of Jerusalem. Verses 5-11. Then the prophet inquires for a way of deliverance. "Shall he therefore empty his net, and spare not to slay the nations continually?" Verses 12-17. The reply is given in these words: "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." In contrast with all that pride and lifting up of self, as seen in Babylon, which ends in utter destruction, is that righteousness by faith which has in it the assurance of life. "What is justification by faith?—It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself."

When the time drew near for the deliverance from Babylon, and the rebuilding of Jerusalem, Daniel "understood by the books the number of the years whereof the word of Jehovah came to Jeremiah the prophet." Thus the time for the call out of ancient Babylon was plainly determined by the prophecy, and as the end

of the period drew near, Daniel as the representative of his people set his face to seek the Lord God with all humility and confession of sin. It was in answer to this prayer that the information was given to him by which could be located that long prophetic period of the twenty-three hundred years during which the sanctuary and the host should be trodden under foot. This period closed in the autumn of 1844, and in the summer of that very year the cry went forth, "Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication," and there was a movement to get out of Babylon. The work that was begun then has gone steadily forward, and the basis of it has been the threefold message of Revelation 14, a message of deliverance from Babylon and preparation for the coming of the Seed. This is the final call out of Babylon, and we have reached the time for the closing work of the final call. Here is the prophecy of this phase of the message and the final call: "After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory. And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird. For by the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonness. And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: for her sins have reached even unto heaven, and God hath remembered her iniquities."

But, as was plainly shown to the prophet of old, the hope of deliverance from Babylon is found in the power of "the everlasting gospel" of righteousness by faith, and this, then, must be the very substance of the threefold message in which a people is called out of Babylon, and prepared for the coming of the Seed.

Prophecy Will Be Fulfilled

"We are nearing the most important crisis that has ever come upon the world." "We may have to plead most earnestly before legislative councils for the right to worship God according to the dictates of conscience."

By these words, which the reader may remember having read in Sister White's article in the previous issue of this paper, we are again reminded that a period of oppression and persecution such as we have not yet known is before us. The prophecy of Revelation 13, concerning

the work of a power that would attempt to force the conscience of those who worship God, and compel them to receive the mark of antichristianity under penalty of death, is surely to be fulfilled. This prophecy has not become lost in the procession of world events; it has not been turned out of its course, as a comet sometimes when it encounters the solar system's forces of gravitation. It is pointed our way; it is coming, and at this present hour is close at hand.

Both in the political and in the religious realm the signs of the coming crisis are more numerous and more striking than ever before. The papacy is doing its work, extending its influence, and strengthening its hold upon the nation, steadily nearing the goal of an alliance under which provision will be made by the government "for the propagation of papal falsehoods and delusions," as the spirit of prophecy has foretold. In the political realm we have seen within the last few years the crumbling and disintegration of the structure of civil liberty reared by the founders of the nation, so that to-day, in vast sections of the country, only the shell of republican government remains. The Declaration of Independence and the Constitution have been made subjects of contemptuous speech in the national legislature, set aside as the outgrown swaddling clothes of the republic's infancy, now to be exchanged for the appropriate garb of empire. In the industrial world capital on the one hand, and labor on the other, have ruthlessly overridden every principle and law constituting the supposed bulwarks of individual rights. All this means that when the enemies of God's truth shall rise up in rage against those who keep his commandments, neither in the institutions of the government nor in popular sentiment will there be any barrier to the enforcement of the most oppressive measures against them. The mere forms of republican government without the spirit will offer no effective resistance to the tide of religious persecution.

Evidently, now is the time to prepare for that which we may soon have to do,—plead before legislative councils for the right to worship God according to the dictates of conscience. These reminders are not sent us to be passed by unheeded. An important part of the work of witnessing for the truth will be done in just this way. "Thus in his providence God has designed that the claims of his law shall be brought before men in positions of highest authority." We must be prepared not to escape the crisis that is coming, but to improve the opportunities it will bring us. Christ must dwell in the heart by faith, else he can not speak through the lips. It is the voice of God that must be heard before the legislative councils of the nation.

L. A. S.

Admonitions to the Wise

THE year 1904 is scarcely more than a month old, but already it has become a memorable one in American history and in the history of the modern world.

The greatest conflagration since the Chicago fire of 1871 has just laid in ruins the business district of Baltimore, than which there are but five larger cities in the Western hemisphere. In the Old World, war has broken out between Russia and Japan, the first war between two great powers since the Franco-Prussian conflict more than thirty years ago. Whether or not this war will start a military conflagration that will sweep Europe and Asia, is a question that troubles the statesmen of the world.

Those who know that we are in the hour of God's judgment, which began with the entrance of our great High Priest into the most holy apartment of the heavenly sanctuary at the end of the prophetic period of twenty-three hundred years, in 1844, know that at this time just such events are to be expected. The judgments of God are in the land. The end of time, when the very earth itself will be laid in ruins, is swiftly approaching. But those who do not know the times and the seasons which prophecy has pointed out, wonder at these events, but remain in ignorance of their import. They know not that the day of the Lord is coming, to overtake them as a thief in the night.

This is the time of which the heavenly messenger spoke to the prophet Daniel: "Go thy way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

There is something about these fateful events which upsets all human calculations,—something no human foresight, however aided by history or experience, has been able to provide against. There is something which speaks of the existence of destructive natural or supernatural forces, of which, notwithstanding the discoveries of modern science, we know little or nothing. How contrary to all that could be anticipated was the sudden visitation of death that fell upon the inhabitants of St. Pierre, in Martinique, only a short time ago. Who could have thought that there was lurking, under the surface of Mont Pelee, a titanic and deadly force which would suddenly burst through the mountainside and slay the twenty-five thousand inhabitants of St. Pierre, five miles away, almost in a moment of time? Who could have thought that in Chicago's most modern theater building, apparently fire proof, such a train of circumstances would come about as would

utterly override all human foresight, and in ten minutes' time pile its interior with hundreds of dead bodies? It is true that the investigation revealed negligence and disregard of safety regulations on the part of the owners of the building; but even taking this into account, the fact remains that in its appalling swiftness and deadliness the catastrophe came as though its component train of circumstances had been planned for in advance, and directed by a malignant intelligence.

In nearly all the great catastrophes that are now becoming so frequent, there is something that speaks of the operation of some unexpected, unforeseen cause, against which human foresight was powerless to give protection.

This element of the mysterious was not lacking in the Baltimore catastrophe. Of the origin of the fire the published account says:—

The fire started in the wholesale dry goods store of John E. Hurst & Co., in Hopkins Place, with a series of loud explosions which were heard in remote parts of the city, and spread with fearful rapidity.

A sharp, splitting roar went up like reverberating thunder. This was followed by a peculiar whistling noise, like that made by a shrill wind. The churches in the central section of the city were filled with worshipers, many of whom became frightened, and, while no panics ensued, hundreds of men and women left their seats and went outside to see what had happened.

In a few moments the streets and pavements all over the city were crowded with excited people. Another deafening crash occurred, and dense columns of cinders and smoke shot up over the central section of the city, and in a huge brown column moved rapidly toward the northeast.

According to all accounts, if the starting of a great conflagration calculated to destroy the city had been carefully planned and the plan executed, nothing more effective to that end could have followed than did follow from the conditions existing in and around the dry goods store mentioned, which we may be sure had not been designed to inaugurate any such visitation of ruin, so far as human foresight could anticipate. The sudden and irresistible destruction was such as might only be expected to follow the touch of the finger of God.

How forcibly does this event remind us of words which were but recently uttered through the spirit of prophecy concerning the visitation of divine judgments: "No matter how large or how strong their buildings, no matter how many safeguards against fire may have been provided, let God touch these buildings, and in a few minutes or a few hours, they are in ruins."

Looking over the record of conflagrations that have occurred within recent times, it is to be noted that nearly all have come since the beginning of the

hour of God's judgment, and most of them so recently as to indicate that such visitations are becoming more frequent. A partial record is here given:—

Dec. 16, 1835, New York City. The fire destroyed 674 buildings, causing a property loss of \$17,000,000.

1842, Hamburg, Germany. Property loss, \$35,000,000.

July 4, 1866, Portland, Me. Two hundred acres of buildings burned. Loss, \$15,000,000.

Oct. 9, 1871, Chicago. The direct loss from this fire was \$190,000,000. Two hundred and fifty people were killed, and nearly 100,000 made homeless.

Nov. 9, 1872, Boston. Eight hundred buildings were consumed, and fourteen lives lost. Property loss, \$80,000,000.

June, 1889, Spokane Falls, Wash., burned. Loss, \$8,000,000.

Oct. 28, 1892, Milwaukee, Wis. Thirteen blocks were burned, causing a property loss of \$6,000,000.

Nov. 20, 1897, London. Four acres in the Cripplegate district were burned, the property loss being \$10,000,000.

April 26, 1900, Ottawa and Hull, Canada. Property valued at \$17,000,000 was burned, and seven lives were lost.

June 30, 1900, North German Lloyd pier at Hoboken, N. J. One hundred and fifty lives were lost. Property loss amounted to \$7,000,000.

May 3, 1901, Jacksonville, Fla. Property loss, \$10,000,000.

Feb. 9, 1902, Paterson, N. J. Property loss, \$9,000,000.

Who that knows it can but be reminded also of the message that has recently come to us—"Out of the cities"? How such events emphasize the timeliness of this message! How many hundreds of families are there in Baltimore to-day who would have been saved from great misfortune if, before this calamity came, they had received and accepted such a message. No doubt many will be forced to see the necessity of leaving the cities, and finding in the country a better and safer place for their families, by the judgments that are coming; but Seventh-day Adventists have in this, as they have had regarding other important truths, the opportunity to see far ahead of what can be discerned by the world.

"Out of the cities," is my message. . . . The time is near when the large cities will be visited by the judgments of God. In a little while these cities will be terribly shaken. . . . The ungodly cities of our world are to be swept away by the besom of destruction. In the calamities that are now befalling immense buildings and large portions of cities, God is showing us what will come upon the whole earth.—"Testimonies for the Church," Vol. VII, page 83.

"The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." It is our privilege to be among the wise.

L. A. S.

A Visit to Our Huntsville School

IN company with Elder J. S. Washburn, I recently had the privilege of spending two days at the school for the colored people, at Huntsville, Ala. This was my first visit to this institution. My stay there was too brief to enable me to speak very positively regarding the more important and difficult features of this school; but there are some features that I feel free to place before the readers of our church paper.

I presume it is understood by all our people that the mission of the Huntsville school is to give our colored young people in the South the advantages of an education. It is hoped that a fair percentage of those who attend the school will develop into useful workers in the cause of the third angel's message. At the present time, there are about forty boarding students in the school. This number is about equally divided between young men and young women. A few of the youth in the neighborhood attend the school as day students. Some of the boarding students have been in the school a number of years, and have shown themselves faithful, loyal Christians.

Brother B. E. Nicola, who has been the principal of the school for about five years, has bent all his energies to the education of the colored youth who have been placed under his care. Those who know anything about the colored youth, and the educational problem in the South, can easily imagine the difficult task the principal of that school has on his hands. The closest application is required from early in the morning until the retiring bell has sounded, and the lights are out. This is a task that no man would seek for amusement, nor for the moderate remuneration granted. Whoever accepts this position does so for the uplifting and salvation of a very needy class. I was profoundly impressed with this from what I saw, and I bespeak for Professor Nicola and his associate teachers the interest and prayers of this denomination.

But the labor and perplexities of this school are not confined to the schoolroom. Those who have charge of the work on the farm have a stupendous task upon their hands. Young men and young women go there without means, to earn enough to pay their board, lodging, and tuition. But few, if any, of these have ever been trained to work systematically and perseveringly. They are without skill, order, and perseverance. There is very little they can do as it ought to be done. A very important feature of their training at this school is to teach them how to be industrious, and to do their work well. In order to make this phase of training what it ought to be, those in charge should have a strong staff to assist them, and abundant facilities for their work.

But these are not provided for Huntsville.

As I looked the ground over, I felt that the time had come for the denomination either to make more of the Huntsville school or to terminate it. I do not believe it is possible to secure results from the present arrangement that will justify the toil, care, and expense of operating the school. This is not a criticism of those who do the work in the schoolroom, nor of those who carry on the work on the farm. The fact is, we have made only a beginning in providing what is necessary for a colored industrial school.

During the last week of the Southern Union Conference a large amount of time was given by the newly elected school board to the needs of this institution. They were not able to solve the problem to their satisfaction. They have the matter under advisement, and will no doubt speak to our people through the REVIEW during the present year. I believe that when the situation is plainly stated, so that all can understand it as it is, there will be a cheerful response to a call for help to place the colored school in a better position.

But notwithstanding the lack of teachers, means, and facilities, those who have worked so earnestly and untiringly in this institution have been cheered with good results. We can not do less than give them our prayers, and we may add to these, gifts of clothing, food, and means as the Lord has prospered us. More will be said later in behalf of the Huntsville school.

A. G. DANIELLS.

Note and Comment

A MEMBER of the staff of the Baltimore *Sun* who was an eye-witness of the catastrophe which so recently drew the attention of all eyes in the country to that city, makes these statements with reference to the supernatural character of the work of destruction. We copy from the *Washington Post* of February 8:—

"You can not imagine it; you can not imagine it," he kept repeating.

"I have seen big fires in New York and Chicago," he said, "when block after block would fall before the sweep of the flames, but nothing that approached in terrible fury the catastrophe that fell upon Baltimore to-day. The flames swept down the streets with the onward rush and fury of a tidal wave. Great billows of fire two hundred feet in height would fill the space between the buildings, and, sweeping from side to side, would blot out of existence a skyscraper as if it were a box of matches.

"The Union Trust building and the Atlantic Trust building shared this fate. One moment they stood in the stately beauty of stone and marble; a moment later and they were not. The flames would dash against their sides, beat in the massive walls, leap from windows

and roofs and—then would come the collapse. The Union Trust building, one of the handsomest in the country, seemed to my mind to vanish almost as I looked.

"The city was a mass of whirling, burning, blinding embers. In the *Sun* office, where we sat at work over our desks, the copy paper would burn as we wrote. In the streets the embers fell in sheets and rose and fell again, as the swift wind carried them along. Everywhere were drawn and anguished faces, and the marks of desolation."

In the presence of such visitations the pride of man is humbled, and he is made to realize that there are about him mightier forces than he is able to control, ready to rise up and assert their sovereignty over the works of his hands. He is called upon to humble himself under the mighty hand of God.

THAT well-known French heroine, Joan of Arc, has been "beatified" by the pope, so that she is now the "venerable" Joan of Arc. She has not, however, yet been canonized. The difference between that which entitles one to beatification and that which justifies canonization appears to be that for the latter it must be proved that four miracles have been done by the prospective saint's intercession, whereas only two such miracles are required for the former. Considering the fact which a religious authority points out, that the judgment which sent this unfortunate heroine to the stake was affirmed by a Catholic bishop, and by abbots, canons, priests, monks, and doctors of divinity to the number of sixty-eight in all, her present beatification by the same church presents an interesting instance of the papacy reversing itself.

SOME figures showing the present extent of the curse of intemperance in some of the world's leading nations are given by the *Washington Times*. This authority says:—

Recent statistics show that the consumption of alcoholic or strong drinks in the United States is about 150,000,000 gallons per annum; in France, 160,000,000; in great Britain, 155,000,000, and in Germany, 186,000,000. The United States spends on drink \$400,000,000 a year. The number of deaths annually reported from drink in this country is about 7,500; the number of cases of insanity caused by drink annually, 62,000.

The above figures touching the various nations do not include beer and wine, of which in the United States 1,500,000,000 gallons are consumed a year, while Great Britain consumes over 1,000,000,000, France nearly 1,200,000,000, and Germany about 1,000,000,000 gallons. The nations of Europe and the United States probably spend \$2,500,000,000 a year on alcoholic drinks, beer, and wine. The whole foreign trade of the United States, great as it is, would hardly do more than pay for the world's drinks. The world's luxuries, accordingly, are giving the world a great deal of fun, a great deal of pain, disease, insanity, crime, and death. "The lesson of the hour is the need of self-control."

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.

"Thy Will Be Done"

YESTERDAY, when I said, "Thy will be done,"

I knew not what that will of thine would be,
What clouds would gather black across my sun,

What storms and desolation waited me;
I knew thy love would give me what was best,
And I am glad I could not know the rest.

"Thy will be done," I say, and to the scroll

Of unread years consenting, set my name;

Day after day their pages will unroll

In shining words that prove thy love the same,

Until my years are gathered into one
Eternal, sanctified "thy will be done."

—The Watchman.

Lights in the World

MRS. E. G. WHITE

CHRIST declared himself to be the light of the world. To his disciples he gave a part in the work of shedding light on a sin-darkened world. "Ye are the light of the world," he declared. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The church has been made the depository of the truth of the gospel, the agency through which God's light is to shine forth to the world, in clear, distinct rays. How is this light to shine? Let God's Word tell us:—

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

"Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

God has made every provision for our justification and sanctification. He has given Christ to us, that through him we may be made complete. Christ gave his life for sinners. By his death he opened a fountain in which all may wash their robes of character, and make them white. He died on the cross, but he rose from the tomb, proclaiming, "I am the resurrection, and the life." He made his followers joint heirs with him in his glory. In his name they were to go forth to carry out his purpose of bringing many souls to a knowledge of the truth.

Heaven's resources are limitless, and they are all at our command. Why, then, I ask, is the progress of the Lord's work in our world so slow? Why are not the Lord's followers increasing in knowledge and purity, holiness and power?

Are there not presented before Christ's followers the highest virtues to be cultivated, the greatest honors to be gained? God calls upon them to enter a race in which every one may win. He calls upon them to enlist in a warfare in which every one may be a conqueror: A robe of righteousness and a crown of everlasting life,—this is the reward held out before the overcomer.

The inhabitants of the heavenly universe expect the followers of Christ to shine as lights in the world. They are to show forth the power of the grace that Christ died to give to men. God expects those who profess to be Christians to reveal in their lives the highest development of Christianity. They are the recognized representatives of Christ. Their work is to show that Christianity is a reality. They are to be men of faith, men of constant growth, men of courage, whole-souled men, who without questioning trust in God and his promises.

God calls for men of undaunted courage, men full of hope and faith and trust, who rejoice in the thought of the final triumph, refusing to be hindered by obstacles. He who steadfastly adheres to the principles of truth has the assurance that his weakest points of character may become his strongest points. Heavenly angels are close by him who strives to bring his life into harmony with God and his holy law. God is with him as he declares, "I must overcome the temptations that surround me, else they will drive Christ from my heart." He combats all temptation and braves all opposition. By the strength obtained from on high, he holds in control the passions and tendencies which, uncontrolled, would lead him to defeat.

The presence of the man who loves and fears God is as a sweet fragrance in his family. His example speaks eloquently in favor of the truth. All with whom he comes in contact are constrained to say, "He has been with Jesus, and has learned of him."

When the Christian takes his baptismal vow, divine help is pledged to him. The Father, the Son, and the Holy Spirit stand ready to work in his behalf. God places at his command the resources of heaven, that he may be an overcomer. His own power is small; but God is omnipotent, and God is his helper. Daily he is to make known his wants at the

throne of grace. By faith and trust, by availing himself of the resources provided, he can be more than a conqueror.

Why, then, should not those who are fighting against the powers of darkness move forward with faith and courage? God and Christ and the Holy Spirit are on their side.

The Lord expects those who believe in Christ to co-operate with divine instrumentalities, and thus reveal a strength that the worldling can not reveal. God is dishonored, and his cause is reproached, when the Christian shows less zeal, less self-denial, in his strife for the mastery over evil, than do those who are striving for the mastery over the things of the world.

We know not how soon our probation may close. How dare those who know the truth live in unpreparedness, not ready to meet their Lord? How dare they remain sinful and defiled? Why are they not afraid? Why do they not realize their peril? The weakness of the church is due to its unbelieving, unconverted, unsanctified members. The Lord would work mightily for his people if they would put off the works of darkness, and be clothed with his righteousness. He calls upon every one who names the name of Christ to depart from all iniquity, to be "not slothful in business; fervent in spirit; serving the Lord."

God calls upon those who profess to believe the truth to show by unquestioning obedience that they are faithful soldiers of the cross. Let not those who stand under the blood-stained banner of Prince Emmanuel do anything that will dishonor the cause for which they are fighting. Christ expects his soldiers to be brave and loyal and true.

The work that Christ did on this earth his followers are to do. With the power and efficacy brought by the Holy Spirit they are to carry forward his plan for the restoration of the divine image in humanity. The Lord will do great things for them when they work under the Holy Spirit's guidance. But they must place their entire dependence on God.

For the last twenty years a subtle, unconsecrated influence has been leading men to look to men, to bind up with men, to neglect their heavenly Companion. Many have turned away from Christ. They have failed to appreciate the One who declares, "Lo, I am with you always, even unto the end of the world."

Let us do all in our power to redeem the past. Making God our trust, let us go out into the waste places of the earth to work for the salvation of perishing souls. We shall meet with close and trying times. Temptation and trial will come. But the Lord is an all-powerful helper. He desires those who work for him to move forward with singing, because he co-operates with every unselfish effort.

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. . . . For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness

like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."

Why This Stupor?

G. B. THOMPSON

A BROTHER said to me recently, "Why is it that these great and solemn truths of the third angel's message do not stir my soul as they did years ago when I first listened to the glad news of my Saviour's return?"

How is it with you, my brother, my sister? Once you were mightily stirred as you listened to the message; and at the risk of losing everything,—friends, position, and every worldly joy,—you eagerly laid hold of it. As the various lines of prophecy were traced down, and the signs in the heavens, in the earth and sea, in the social and political world were studied, your heart was moved, and you believed that the end was very near, and that it was time to lay all on the altar a sacrifice to God. And it was no fable you heard, but the vital truth of God. But do these things awaken a response in your heart to-day as they did then? This was a number of years ago, perchance, and the Master was even then "at the door." He is nearer now than when we first believed. But does it seem so? Are we as active in missionary work, as faithful in the church, as zealous in the prayer and social meeting now as then?

If we are not, there must be some reason for the change that has taken place in us. It is not because the message is less powerful and convincing. The numerous lines of prophecy are as clear to-day as ever. The study of the Word, and the events taking place around us, illuminates, rather than obscures, the tremendous and immovable pillars of our faith. After years of siege by the enemy; every fundamental principle stands unshaken. In some things we no longer walk by faith; for we have come down the stream of time so near to the vast ocean of eternity that we can, if we but open our eyes, really "see the day approaching."

Can it be that our hearts are to-day less ready to respond to the appeals of the Holy Spirit than years ago? Herein lies a grave peril. This position is the most solemn and dangerous that it is possible to occupy. An alarm-clock unheeded will soon fail to arouse us. So with the heart. Stirred for years by the Holy Spirit, but in vain, it becomes hardened, calloused, and less susceptible to the call of God. The sin against the Holy Ghost is not some sin of such awful turpitude that God will not forgive it; for "all manner of sin and blasphemy shall be forgiven unto men." But if we continue to disregard the call of duty, smother the convictions of the Holy Spirit, and refuse to give up known sins, the heart becomes hardened, and we may reach a place where it is impossible to renew us "again unto repentance" (Heb. 6:6), having placed ourselves beyond the reach of the Spirit of God, the only thing in the earth which con-

vinces of sin and changes the wicked, deceitful heart of man. "There are none so hardened as those who have slighted the invitation of mercy, and done despite to the Spirit of grace. The most common manifestation of the sin against the Holy Spirit, is in persistently slighting heaven's invitation to repent. Every step in the rejection of Christ is a step toward the rejection of salvation, and toward the sin against the Holy Spirit. In rejecting Christ the Jewish people committed the unpardonable sin; and by refusing the invitation of mercy we may commit the same error."—"Desire of Ages," page 324.

To continue in sin is exceedingly dangerous. Sin is an opiate. Every refusal to yield the heart to God, obtunds our moral feeling and increases our drowsiness. Paul speaks of a class who, because of sin, have reached a place where they are "past feeling." Eph. 4:19. This terrible condition is not reached at one step, but gradually. Sinning, living in violation of known duty, disregarding the plain injunctions of the Word, daily hardening our hearts against the appeals of the Holy Spirit, deadens our spiritual faculties until the truths of God's Word can be heard with the ear, but they move our hearts no more. Unless we change this condition, the time will come when the most terrible warnings which ever fell on the ears of mortals will fail to stir us in any degree whatever, and we become dead, "past feeling." Like the man who is freezing, yet feels comfortable, so sin has its congealing effect, and we do not, because of continued violation of our conscience, sense our real condition. This is a lamentable and an alarming condition indeed. Can any one ever be recalled from this terrible stupor of insensibility when once reached? We would not limit God, but the risk is too great to be considered. Physical death is not so much to be dreaded as the death of moral feeling or spiritual perception.

"There is a line by us unseen,
That crosses every path,—
The hidden boundary between
God's patience and his wrath.
O! where is this mysterious bourn
By which our path is crossed,—
Beyond which God himself hath
sworn
That he who goes is lost?"

Have you lived past the meridian of life, yet unconverted? Have you felt the drawing influence of the Holy Spirit, and resolved that you would give yourself wholly to God, but are still standing out against the Lord, expecting sometime to yield and obey when circumstances are more favorable? Beware! There is danger in procrastination. The alarm-clock of the soul may warn unheard ere long, and you be "past feeling."

In a few short years at most probation will close, and the irrevocable doom of the ungodly be pronounced, and upon your unsaved neighbors and friends, rich and poor alike, will fall the seven last and terrible plagues, and on every hand will be heard the lamentations and unutterable woe of the eternally lost.

This terrible truth is enough to move a heart of stone. Does it move you as it should, or as it once did, my brother? Why this insensibility, almost "past feeling"? Let the tocsin be sounded, that the latent energy of the soul may be awakened.

Can you listen, unmoved, to the plaintive cry which comes from the unwarned millions of the Orient for laborers to come and tell them about the coming One,—you who know that in a "little while" the besom of destruction from a long-suffering God will destroy the nations that forget God? Can you listen to this, and not say, Here I am, Lord, use me anywhere to save souls? Why this dearth of laborers? Why this stupor which has settled like a pall of death upon so many? It is surely time to heed the call, "Awake thou that sleepest."

Can you read the urgent calls from the home and foreign fields for means to establish and extend the work in these fields, and though possessing much of this world's store, give only a pittance to ease the conscience, an amount less than you once spent before receiving the message for some idol? Do you spend more annually to decorate your home, or for needless articles of dress for yourself, or to pander to the pride of unsanctified members of your household, than to extend the message in the "regions beyond"? Does the spirit of sacrifice burn as brightly in your soul to-day as when you began to obey the truth? Do you give less now than formerly to advance the message?

It is surely time to awake from the deadly stupor of the enemy. Have we allowed the world to enter our hearts, and to chill almost "past feeling" the tender love of God for lost souls? Have we lost our first love? Is the prevailing iniquity in the earth deadening our spirituality? The Lord calls us to repentance. The end of all things is upon us; and it is time we were honest with ourselves. In heaven it has been decided to end the delay in the prolonged controversy in the earth, and it is time that in the strength of God we cut loose from sin, and put a period to this everlasting delay and compromise with sin in our own experience.

The Sanctuary—No. 1

MRS. S. N. HASKELL

THERE are three sanctuaries brought to view in the Bible. The heavenly sanctuary is the dwelling-place of the eternal God (Ps. 102:19), where he sits enthroned in glory beyond the conception of mortal minds. 1 Tim. 6:16.

We have the blessed assurance that the faithful, beyond the reign of sin and death, shall behold his face, and his name shall be in their foreheads. Rev. 22:4; Matt. 5:8. They will then dwell in his presence.

When the children of Israel came out of the darkness of Egyptian bondage, they were unable to comprehend the exalted work of God and Christ in man's behalf in the heavenly sanctuary. In order to lift them above this low plane,

God directed that an earthly sanctuary be built after the pattern of the heavenly sanctuary (Ex. 25:8, 9), and that men divinely appointed by God officiate as priests in this shadowy temple. Heb. 8:4, 5. He also directed that the life of innocent animals be taken, illustrating the death of the Lamb of God.

The Lord's presence was manifested in this structure by the bright light overshadowing the mercy-seat. Ex. 25:22. Before this visible presence of God, the priests presented the blood of the offerings in type, illustrating how our great High Priest in the heavenly sanctuary would plead his blood before the Father in man's behalf.

The work of Christ in the heavenly sanctuary, and the work of the priests in the earthly temple, had one end in view,—that fallen man would open his heart to the gentle knocking of the Saviour, and let the Spirit of Christ enter and sit enthroned in the soul temple of the human body. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

We are under just as much obligation to glorify God in our body as in our spirit. In order to do either we must recognize the fact that we are not our own; but that we are bought with the precious blood of Christ. One can not be a Christian and deny the fact that God, when the individual surrenders to Christ, requires the *body temple* as his dwelling-place. "I beseech you therefore, brethren, by the mercies of God, that ye present your *bodies* a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

This work can only be accomplished by a heart surrender to God. A wicked person can not be the dwelling-place of God. "He that hath the Son hath life" (1 John 5:12), but no "murderer hath eternal life abiding in him." 1 John 3:15. He that hungereth and thirsteth after righteousness will be filled. It is the one who, hearing the voice, opens the door, whose body becomes the temple, or dwelling-place, of the God of heaven.

UNBELIEF has a contagious energy wholly independent of reason no less than has faith, and affects multitudes who know nothing of its grounds, as the iceberg chills the summer air for leagues, and makes the sailors shiver long before they see its barren peaks.—*Maclaren*.

"THERE are bitter herbs enough
In the brimming cup of to-day,
Without the sprig of rue
From to-morrow's unknown way.

"Then take the meal that is spread,
And go with a song on thy way,
And let not the morrow shade
The sunshine and joy of to-day."

Beyond To-day

IF we could see beyond to-day,
As God can see;
If all the clouds should roll away,
The shadows flee,
O'er present griefs we would not fret,
Each sorrow we would soon forget;
For many joys are waiting yet
For you and me.

If we could know beyond to-day,
As God doth know,
Why dearest treasures pass away,
And tears must flow,
And why the darkness leads to light,
Why, dreary paths will soon grow bright!
Some day life's wrongs will be made
right;
Faith tells us so.

If we could see, if we could know,
We often say.
But God in love a veil doth throw
Across our way;
We can not see what lies before,
And so we cling to him the more;
He leads us till this life is o'er;
Trust and obey.

—*Christian Work*.

Higher Christianity

C. A. HANSEN

FROM the thousands of testimonies to which I have listened, there is no doubt in my mind that many are really questioning within themselves as to whether they will stand in the presence of the devouring flames of the judgment day, or after many years of trial, be castaways, and lose heaven and eternity. Perhaps the following plain questions might be an aid in testing one's Christian experience: Am I to-day as far advanced as I might have been, had I done all to stand? Do I pray to God every day in secret? Is there anything nearer or dearer to me just now than my Redeemer? Am I indulging in any habit that grieves my Saviour? Am I cross at home? or am I trying to make it pleasant for all around me? Would any one who does not know that I belong to the church, think that I am a Christian? Do I pay tithe, and give offerings to advance the missionary work? If we can not satisfactorily answer such questions as these, may we not at least discern the reason why we have not advanced faster in our walk with God—the reason we are so weak and have such a dry experience? And is it not high time to break loose from the Sodom we are living in, and make some radical changes to-day?

Satan will offer excuses, but let us remember that right here is where we are to rise above the world, condemn every sin, and form a character for eternity. We must be perfect. We must stand before the throne without fault. No matter how long we have cherished sin, nor how natural wrong habits may be, whatever grieves Jesus, must go.

Let us talk of our doubts to no one but Jesus. We may go to him with all confidence. He would have us tell him of our weaknesses and discouragements, tell him alone. If we fail to love the

dear Saviour as we ought, if we do not yearn for his coming, let us hasten to the secret closet, and there tell him about it, and plead with him to set us free from doubt, unbelief, and the snare the enemy has thrown around our feet. Let us remain in that secret closet till the carnal spirit has left us, and the sweet atmosphere of heaven fills our hearts, then go forth and give to other darkened hearts the rays of comfort we ourselves have received. If every true-hearted Christian would continue this course, day by day, we should soon hear of practised "Higher Christianity." Such a life would preach Christ, and hasten his advent, by speaking to every burdened heart of a better way to live, and giving assurance that—

"This world has no sorrow for to-day or to-morrow
But Jesus has known it and felt long ago,
And when it comes o'er me, and I'm tempted so sorely,
I will tell it to Jesus my Lord."

The Matter With Spain

THAT there is something the matter with Spain no well-informed person will doubt. It has dropped from the position of a first-class power to that of a third or fourth-class power. Mr. William E. Curtis, special correspondent of the *Chicago Record-Herald*, who has recently been traveling in Spain, writes that the trouble with Spain is:—

1. Too much pride.
2. Too much politics.
3. Too little respect for the dignity of labor.
4. Lack of enterprise.
5. Too many old-fashioned notions about the proper habits of a gentleman.
6. Too many crowded monasteries and empty churches to support.
7. Too few schools.
8. Too many holidays.
9. Too many cigarettes.
10. Too much dishonesty in official circles.

Perhaps I might properly include other items in this enumeration of "what is the matter with Spain," but these are the principal evils, and the people will never be prosperous until they change their habits and their notions on the points mentioned. For example, about one third of the three hundred and sixty-five days in the year are holidays authorized by the church, and their celebration is encouraged by the priests on the theory that religious interest is thereby stimulated and contributions are increased. The earning power of the laboring classes is not only reduced more than thirty per cent by this loss of time, but there is so much drinking and fighting that half the laboring population require an additional day to sleep off the effects of the celebrations.

Do those who hope to make the United States a Roman Catholic country expect it as a result of its loyalty to the Roman Church, to be like Spain?—*Northwestern Christian Advocate*.



When Papa Comes Home at Night

How the children's faces brighten,
How they drop their toys and books,
How the mother's burdens lighten,
How expectant each one looks,
How the youngsters run to meet him,
How they shout in their delight,
How they throng to kiss and greet him—
When papa comes home at night!

How all troubles seem to vanish,
How all little quarrels cease,
How he seems all gloom to banish,
How he brings in joy and peace,
How his smile smooths every wrinkle,
How he sets all wrong aright,
How he unkinks every crinkle—
When papa comes home at night!

Blest, ah, blest beyond all speaking
Is that happy family
With a loving father seeking
To preserve it trouble-free.
Let no harm, we pray, come near him—
Sudden death—untimely blight;
But long may his children cheer him—
When papa comes home at night!

—Percy F. Bicknell.

An Answered Prayer

MR. JENNINGS had passed his three-score and ten, and had come to a time of enforced inactivity. A long illness kept him for months in bed, and when he recovered, he had dropped out of the procession; every one recognized his breakdown as the unmistakable sign that his days of work were over. Mr. Jennings was not altogether happy. He almost resented the fact that the church and the community could get on so well without him, and it seemed hard that his manly vigor, carried so finely into old age, should waste in unwilling idleness, with nothing to look forward to but final helplessness and death.

"I stay at home and pray," he said, "but I can do nothing to answer my own prayers. I can't go to meeting, and I have little chance to influence any one for good. The world has gone by while I have been resting by the way, and I can't catch up."

Mrs. Jennings comforted him, and the aged pair sat down together, making the most of each other's companionship, and daily praying for the Lord's work, which was going on without them.

One morning the two old saints finished their breakfast, read their chapter in the Bible, and knelt down, according to their custom, to thank God for their blessings, to ask his guidance and care for the grown-up and scattered family, and his benediction on the work which others were doing, and in which they no longer had a share.

While they were on their knees, a ladder rose against the open window, and

a man began to ascend. The old couple were a little deaf, and prayed on. The carpenter, who had come to repair the roof by the bay window, ascended two rounds, and stopped. He stood for a minute, at least, undecided whether to go up or down or to stay where he was; then he descended quietly and stole away.

A little way from the house the carpenter sat down in the shade and waited. The prayer was not a short one, and its tones still came to him. He recalled the words he had heard on the ladder, and his eyes filled with tears; he brushed them away, but they came again; he thought of another gray-haired couple, now dead, who never failed, while they lived, to pray to God for an absent son.

He remounted the ladder at length, but the accents of that prayer rose and fell in his ears with the tapping of the hammer; and when Mr. Jennings came out and leaned on his staff and inquired about the repairs which the roof needed, the carpenter felt as if he had received a benediction.

All this was eight months ago, in Chicago. A few days ago Mr. Jennings door-bell rang, and a man entered, and said: "I am the carpenter who repaired your roof last spring. I had godly parents, but I entered the army, and led a hard life. I had not been to church nor heard a prayer for years. I heard your prayer when I put up the ladder. For eight months, by the help of God, I have lived a new life."

Then Mr. and Mrs. Jennings knelt down again and thanked God for an unexpected answer to their prayers.—*Selected.*

Religion in the Home

JEHOVAH'S instruction to his ancient people was very full and explicit concerning the public worship in the sanctuary, but it was also explicit concerning the teaching of God's fear, God's truth, and God's providence in the home: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. . . . And thou shalt write them upon the posts of thy house, and on thy gates." Deut. 6: 6-9; see also verses 20-25. The solemn meaning of the feast of the passover was to be carefully explained in the home circle (Ex. 12: 25-27; 13: 8, 14, 15), as was also the significance of the twelve stones which were brought up from Jordan to Gilgal on the day that witnessed the wonderful

passage of the nation through the angry waters into the land of promise.

No man can measure the influence of the devout acknowledgment of God in the home. Those who go out from godly homes may for long years seem to forget the early instruction, but how often, perhaps under some peculiar circumstance, the recollection and the influence of the childhood home come over the soul with overwhelming power, and the good seed so long buried yields its blessed fruitage. The following incident well illustrates this truth:—

"Some years ago an English gentleman visited America, and spent some days with a pious friend. He was a man of talent and accomplishments, but an infidel. Four years afterward he returned to the same house, a Christian. They wondered at the change, but little suspected when and where it had originated. He told them that, when he was present at their family worship, on the first evening of his former visit, and when, after the chapter was read, they all knelt down to pray, his recollection of such scenes rushed on his memory, so that he did not hear a single word. But the occurrence made him think, and his thoughtfulness ended in his leaving the barren wilderness of infidelity, and finding a quiet rest in the salvation wrought out by Jesus Christ."—*Selected.*

How to Relieve Pain

To relieve pain nothing equals ordinary applications of heat and moisture by means of fomentations to the painful area. The articles required for a fomentation are very few and simple. Any old flannel cloth, wrung out of hot water, and folded in a dry flannel or towel, will do, if nothing else is at hand. But every home should be supplied with a set of fomentation cloths. Get two single blankets, one all wool, and the other half wool. Each blanket will make four fomentation cloths. The half-wool absorbs water readily, while the all-wool does not; so the half-wool blanket should be used to make the cloths to be wet, and the all-wool one for those that are to be used dry, in which the wet ones are to be folded.

The cloths should be folded to suit the part to be treated. For the spine, fold to six or eight inches in width; for the chest or for the stomach and bowels, fold once in each direction; for the stomach and liver, fold to three thicknesses in one direction, and one in the other.

The most convenient method of heating the fomentation in the home is by wringing the cloth out of either hot or cold water, and laying it on a hot cook stove, or in a steamer over a kettle of boiling water, until it is heated through. The fomentations can be prepared more quickly in this way than by any other method. The hot cloth should be folded in the dry one in such a manner that there will be one thickness of dry cloth between it and the patient's body when applied.

The fomentation should be replaced by one newly heated at intervals of three

to five minutes for a stimulating effect. The application should be very hot, frequently renewed, and continued not more than ten or fifteen minutes. Each application may be alternated with a short cold compress, or a piece of ice quickly rubbed over the surface, always ending with the cold. For a sedative effect, or the relief of pain, the application may be continued half an hour or more with benefit.—*Australasian Good Health.*

How to Treat the Sick in Their Homes

H. E. BRIGHOUSE, M. D.

ONE who is sick is out of harmony with nature. Some or all of the functions of the body are working abnormally. The nervous system is itself out of order, and as a consequence small causes produce large effects. Slight digressions or irregularities which have no effect or are not noticed in good health, cause much trouble in sickness. In health we may eat some unwholesome article of diet, and not feel any direct result. The functions working normally, a great deal of ill usage is borne without our becoming conscious of any derangement, but in sickness a different state exists. Every slight digression is answered by protest from nearly every function of the body. Many a relapse has been caused by just a little digression in diet.

It is for this reason that when one has fever, it takes so little to cause the fever to rise. The slightest digression in diet, a little excitement, a little fatigue, and the fever which seemed under control runs away up. It is because of these things that one who is sick must be so carefully guarded from bad influences, whether in the matter of eating, exercise, or excitement. People not accustomed to the sick-room can not realize the importance of keeping the sick person quiet, and especially is this so in the care of children. Conversation carried on in the sick-room, with or without an effort to interest or amuse the sick person, may be very fatiguing. It is not seen at the time that the patient is becoming fatigued. Later, possibly in the night, serious symptoms develop as a result.

Therefore, in the care of the sick, avoid loud noises, loud talking, slamming of doors in the sick-room, and every element of excitement. Do not discuss before the patient things which would in any way tend to arouse anxiety or fear. Permit no disagreeable conversation in the room, and avoid all talking and laughing in the close vicinity of the patient. Strong, bright lights are an annoyance and an injury to the patient, where they shine in the face. Let the bed be comfortable. See that the air is pure. A little impure air is much more harmful to a sick person than to one who is well. In health the poison of impure air can be borne with less ill result than in sickness. In sickness the purest air is needed, as the person is throwing off from his body so much poison.

The diet of a sick person should con-

sist of simple foods. The digestive functions are acting abnormally, possibly scarcely acting at all, so a diet which requires much digestive energy would produce very serious symptoms, perhaps be the means of making the case take an unfavorable turn. For a sick person a liquid diet is always best. It is more easily digested than solid food. Milk is very nourishing, and being a natural food and a liquid, is, in general, excellent for the sick. However, being a good medium for the growth of germs, it can not be a good diet when the stomach and intestines are not in condition to destroy germs, which is always the case in stomach and intestinal diseases. Therefore, in inflammation or catarrh of the stomach or bowels, in typhoid fever, and in diarrheas of all kinds, milk is not the best diet. In stomach and bowel trouble and diarrheas of children and infants, milk must be interdicted for a time, the time to be regulated by some one who thoroughly understands the disease and the child. It may be from a few hours to days. Milk, in digesting, forms hard curds in the stomach, and because of this can not be used when the digestive function of the stomach is very feeble, as in very high fever.

Gruels are good, when rightly made, and are preferable to milk when the foregoing conditions exist. Fruit juices can not be too highly recommended. There is in the acid of fruit a natural cleansing and antiseptic property, and being easy of digestion, in fact not needing any digestion, there is no tax to the system.

Benefits Derived From Foot Baths

THE shallow foot bath is a variety of the cold foot bath in which the amount of water employed is small, barely sufficient to cover the toes. After being held in the bath for one minute, one foot is taken out and rubbed for half a minute, and returned to the water, the other being then treated in like manner. The treatment is continued until each foot has been thoroughly rubbed three or four times.

The shallow foot bath produces powerful reactive effects in the feet, and is thus of great service in chronic cases of cold feet and sweating of the feet.

The hot foot bath produces, in a diminutive way, the same effect as the general hot bath.

As a curative measure, this bath is more commonly used, perhaps, than any other. At a temperature of from one hundred and three degrees to one hundred and six degrees the foot bath is an exceedingly useful means of aiding the regulation of the systematic circulation, the blood-vessels of the lower extremities relieving the congestion of the brain and other organs in the upper half of the body.

The hot foot bath is also of very great service as a means of relieving or preventing a cold resulting from exposure of the feet to dampness.

The very hot foot bath is exceedingly useful in cases of sprain of the ankle

joint. The bath is begun at a temperature of about one hundred and four degrees, and then gradually raised by the addition of hot water until it is as hot as the patient can bear—one hundred and twenty degrees to one hundred and thirty degrees. Neuralgia of the feet is likewise relieved by the very hot foot bath. The process should be repeated two or three times a day, and continued for twenty or thirty minutes each time.—*Australasian Good Health.*

Cheerfulness as a Health Factor

"A MAN'S house," says Beecher, "should be on the hilltop of cheerfulness and serenity, so high that no shadows rest upon it, and where the morning comes so early, and the evening tarries so late, that the day has twice as many golden hours as those of other men. He is to be pitied whose house is in some valley of grief between the hills, with the longest nights and shortest days."

It is not an easy matter to build this mental mansion on the "hilltop of cheerfulness and serenity," but how much more comfortable it is to live in than the house in the "valley of grief between the hills"! It is not easy to be bright and cheerful when our best-laid plans "gang alee;" when the balance sheets will not balance; when the typewriter or sewing-machine will not move swiftly and rapidly, in spite of the fact that the machinery is apparently in good order; when it rains steadily and persistently on the very day when you wished the sun to appear the brightest; when you must wear for another season the shabby gown or jacket which you had hoped to replace with a new one. It is hard to give a sunny smile to the world when, for you, "the times are out of joint." Make the effort, though, and see how you will be repaid, and what a golden reflection that little smile will throw back on your world within.

"No man e'er gained a happy life by chance.

Or yawned it into being with a wish."

—Selected.

Definitions of Home

A PRIZE was offered recently by the London *Tit-Bits* for the best answer to the question, "What is home?" Here are a few of the answers which were received:—

"A world of strife shut out, a world of love shut in."

"Home is the blossom, of which heaven is the fruit."

"The golden setting, in which the brightest jewel is 'mother.'"

"The father's kingdom, the children's paradise, the mother's world."

"The center of our affections, around which our hearts' best wishes twine."

"The jewel-casket, containing the most precious of all jewels—domestic happiness."

"A little hollow scooped out of the windy hill of the world, where we can be shielded from its cares and annoyances."

THE WORLD-WIDE FIELD

An Indian Funeral, or *Elon*, in South Chile

H. F. KETRING

AFTER an hour's ride along the sea-shore south from Bajo Imperial, on Sunday morning, November 1, we arrived at Pillaf, an Indian village, where, according to the announcement, an Indian chief named Ignacio Puelpau was to be buried. Already there had assembled four or five hundred Indians from various directions, to pay their last tribute of respect to the remains of the well-known chief.

At sundown the evening before, the coffin containing the body was dragged by two yoke of oxen to the top of a little knoll overlooking the expanse of the broad Pacific. This was to be the site of the ceremony. The coffin, as may be seen in the accompanying picture, was made by hollowing out a log in the form of a canoe. A three-inch plank hewn from a log formed the covering. A rude cross was planted at the head. Around this the wives of the chief, the relatives, and the most intimate friends gathered to pass the night weeping and mourning by the body of the deceased.

They were provided with a large quantity of all kinds of flesh meats, the rarest of which was horse flesh, a delicacy indulged in only on great occasions. They were also well supplied with wine, and the native *mudai*, which is a drink made from corn.

The process of making this last-named drink is very novel. I will tell it just as it was told to me, and confirmed by one of the chiefs. When a person of rank dies, they at once begin preparations for the funeral, which is to take place ten days later. A number of women surround an iron kettle on the floor. A quantity of corn is given them, which they are to chew, but not to swallow. When it is thoroughly masticated, they spit it into the kettle, and with a fresh supply repeat the process until all the corn is thus ground. Water is then added to the mass, and it is placed over the fire to boil, after which it is poured into a keg, and set aside to ferment until the day of the funeral, or *elon*. This is considered the most delicious of all drinks.

Supplied with meat and *mudai*, the friends of the dead chief passed the night around the coffin. Sunday morning other Indians began to arrive from all directions, and by noon their numbers had

increased to more than a thousand. Soon after our arrival the *trilla* began. About thirty or forty horsemen galloped around in a circle, inside of which was the coffin and the mourners, as seen in the illustration. All shouted and yelled and made the most hideous noises, for the purpose of frightening away the "evil spirit." This continued for about fifteen minutes, when all retired to one side. The ceremonies then ceased, while the multitude was generously served to meat and *mudai*. Fortunately for my companion and myself, we had our lunch with us.

About two o'clock in the afternoon they had the great *trilla* in which more than two hundred horsemen participated. The hundreds of hoofs soon filled the air with such a cloud of dust that we could see only those nearest to us. After



AT THE FUNERAL

this the most intimate friends of the deceased gathered around on either side of the coffin to bid the chief good-by. They believed that he was just starting on a long journey to the "happy hunting grounds," and amid their sobs they bade him farewell. They related to me everything of interest that had occurred during the last ten days since he had died, bidding him to tell it to their friends who had gone on before.

One's heart would needs be of stone not to be touched by a scene so pathetic, the saddest part of it all being that they die with no hope in the Saviour in whom we believe. Here in the south of Chile are hundreds of thousands of these poor, ignorant, superstitious creatures who live and die without any hope in Christ.

After two more *trillas*, they attached two yoke of oxen to the coffin, and dragged it to the *panteon*, or cemetery, where the burial took place, not without preparations being first made for his long journey. His favorite horse was killed, and the skin, with the hoofs and head

attached, was placed in the coffin with him. This was given to him to ride to the "happy hunting grounds." A knife, some meat, some flour, a spoon, and a kettle for cooking were placed in the coffin beside him, also a mantle and a good supply of wine and *mudai*. They also provided him with a bundle of sticks to kindle the fire to do his cooking on the way. Gallons of *mudai* were poured over the coffin after it had been put into the grave, after which the grave was filled up. Thus in this twentieth century are these people still groping in midnight darkness with not a ray of light.

While at the funeral I met again the old Indian chief of whom I wrote some time ago, who wanted a school on his land. He was anxious to know how soon we could have a school for his children and for the children of his people. He said: "We Mapoches are very ignorant, and don't know anything. The Chileans take advantage of our ignorance, and rob us of all that we have. We need some one to teach us." I told him: "Yes, I know that the Mapoches are ignorant. When I came here to-day and saw all these poor, ignorant people, it made me want to weep for them, and want to teach them about our God." It touched him when I told him that I felt sorry for them, and he said that he wanted a school so much, and that he had more confidence in us than in anybody else.

He is the most honorable of all the Indians in all that part, and has more Indians under his control than any other chief. It seems to me, dear brethren, that it is our time to make a beginning among this people. Here we can start work among them with very little cost, and he will give the land and the lumber for a house. These hundreds of thousands must hear the message in their own tongue.

One of our best workers has a strong desire to spend his life in labor for these people, but he can not be spared until we have some one to take his place. He and the writer are the only workers in the field among all these ten millions of people. We are still straining our eyes toward the homeland, hoping to see some one coming to our help. And shall we look in vain? We are praying that God will send us some one, and we believe that he will answer our prayers.

Iquique, Chile.

ROBERT MOFFAT, in one of his missionary addresses on his return home after twenty-three years of constant toil in South Africa, relates the following, showing the value set by a native

woman upon a single Gospel in the native tongue: "She was a Matabele captive," said Moffat. "Once, while visiting the sick, as I entered her premises, I found her sitting, weeping, with a portion of the Word of God in her hand. I said, 'My child, what is the cause of your sorrow? Is the baby still ill?' 'No,' she replied, 'my baby is well.' 'Your mother-in-law?' I inquired. 'No, no,' she said, 'it is my own dear mother.' Here she again gave vent to her grief, and holding out the Gospel of Luke, in a hand wet with tears, she said, 'My mother will never see this word; she will never hear this good news! O! my mother and my friends! they live in heathen darkness, and will die without seeing the light which has shone on me, and without tasting that love which I have tasted!' Raising her eyes to heaven, she sighed a prayer, and I heard the words again, 'My mother, my mother.'"

—*Christian and Missionary Alliance.*

The Balkan Meeting

GUY DAIL

TUESDAY afternoon, October 20, Elders Conradi and Huenergardt and I left our pleasant surroundings in the Caucasus, for the Balkans. A journey of sixty-four hours via Rostov and Taganrog, past thriving towns and villages and developing mines of iron and coal, through the renowned "black earth" region of South Russia, brought us to Odessa, the second port of Russia, which is a very nice city, with four hundred and five thousand inhabitants. We hastily registered at a hotel. On making inquiry concerning the best route to Rumania, we learned that in the evening a ship would leave for Galatz, so we secured the necessary visa to our passports, and left the harbor about sunset. Fourteen hours on the Black Sea enabled us to reach Sulina, Sabbath morning. The greater part of our route from Sulina to Tulcea lay through the international canal, which was formed at great expense by confining and deepening the middle outlet of the Danube; thereafter, until nine o'clock in the evening, we were on the bosom of the broad, meandering stream. We stayed all night in Galatz, and had a good sleep. Sunday morning we took the train for Faurei, Feteschi, and Constanta, on the Black Sea. We crossed the Danube, on the famous Cernavoda bridge, one of the great bridges of Europe, and certainly a credit to the Rumanian government.

We arrived at Constanta, the place of our Balkan meeting, about nine o'clock Sunday night. This is Rumania's only seaport, and is provided with a fine harbor. It is the national bathing resort, and is one of the reputed birthplaces of Ovid, the Latin poet, in whose memory there stands a nice monument in one of the public squares. It is the eastern terminus of Trajan's celebrated wall, erected near the Roman frontier to protect the empire against the inroads of the barbarians. The city contains about eleven thousand inhabitants,—Rumanians, Turks, Greeks, Jews, Bulgarians, Armenians, Servians, Russians, Hun-

garians, Germans, and Gipsies, so that the streets of the town present a veritable, living kaleidoscope, revealing the quaint dress and the typical costumes of many nations. Here, as in other parts of the broad and fertile valley of the Danube, we saw a number of artificial hillocks, erected as watch-towers and ramparts for the Moslems during their supremacy. It must be remembered that for centuries the Balkan Peninsula has been one of the great storm-centers of the world, and that it is to-day the home of political unrest, discontent, and eagerness for revolution, the dwelling-place of insecurity and perpetual uneasiness, the battle-field where must be fought out the great Eastern question.

In the territory of the Balkan Mission are Rumania, Bulgaria, Servia, and Montenegro. These states have been formed from the dwindling European do-

absolute principality. It fought against the Turks for two hundred years before it secured its independence, in 1878. It is really an impregnable mountain fortress. It is not thickly populated; there are only 227,840 people there. It is as large as Rhode Island and Delaware together; its area is 3,630 square miles.

Thus far most of our work has been done among the Germans that live in Rumania; some effort has been put forth in Bulgaria. As to literature in the leading languages found in the Balkan Mission, we have "Steps to Christ," "Matthew Twenty-four," a selection of "Bible Readings," "Full Assurance of Faith," "Seven Reasons for Sunday-keeping Examined," "Blessed Hope," "Which Day Do You Keep, and Why?" and "Sabbath and Sunday," in Rumanian; "Steps to Christ," "Bible Readings," "Blessed Hope," "Is the End Near?" and "Which Day Do You Keep, and Why?" in Bulgarian; and "Full Assurance of Faith," "Blessed Hope," "Seven Reasons for Sunday-keeping Examined," and "Sabbath and Sunday," in Servian.

The meeting had been announced for a later date, so things were not quite so well prepared as they might otherwise have been; but there was yet time to call together a goodly number of the eighty-seven believers in this field, which was represented by between forty and fifty brethren, October 28-31. We were glad to see such an earnest spirit manifested by the believers who were present. There was deep humiliation and confession of sin. Educational, evangelical, publishing,

and health-reform branches of the cause were all given due consideration. Quite a number of our people are planning to leave Rumania, as our German brethren find it so difficult to purchase land; they will, in the main, move to the eastern part of Germany, where large estates formerly owned by Bohemian noblemen are sold to returning German emigrants, on very easy terms. This weakening of our Balkan membership makes it very imperative that we begin a more earnest campaign among the native peoples of the peninsula.

There was in Constanta one Armenian family, the father and mother of which could not understand German, and they knew very little Rumanian (the evening discourse was translated into Rumanian from the German), and yet they were generally present. I could but think how true we ought to be in attending the services of the Lord's house, when they are conducted in our native tongue.

During the first three quarters of 1903,



AN ARMENIAN LADY

minions of Turkey, since 1861, by the aid of Russia or Austria, and with the consent of the powers.

The country of Rumania was separated from Turkey in 1861, and formed into a kingdom in 1881. It is about the size of New York and Rhode Island, and has 6,100,000 inhabitants. At nearly every station we saw immense piles of wheat, sacked and ready for shipping. Annually, forty million dollars' worth of cereals is exported. Of the constitutional principality of Bulgaria, one could form the States of Connecticut and South Carolina, so far as area is concerned, while its people, whose chief occupations are agriculture and the raising of flocks and herds, number 3,800,000. Servia, a constitutional kingdom, is as large as the three States of New Hampshire, Massachusetts, and Rhode Island; and the majority of its 2,550,000 inhabitants are engaged in herding swine, which feed in almost countless numbers on the acorns that grow in the immense oak forests. Montenegro is an

twelve were added to the Balkan membership; the tithe amounted to \$412.22; offerings, \$22.45. Two ordained ministers and one Bible worker received permission to continue their labors in this field, but the missionary licentiate had to flee from the country soon after the meeting in Constanta.

The circumstances leading up to this brother's exile may be interesting and instructive. All have doubtless heard of the Macedonian troubles. Naturally enough, political feeling runs high. The Bulgarians sympathize with the Macedonians; the Rumanian government favors the Turks. There are many Macedonians in Rumania. Our Bible worker is a Macedonian, and therefore a Turkish subject. He was working with one of our ordained ministers, a Russian. They were laboring in Bucharest, the capital city, which contains two hundred and eighty thousand inhabitants. They decided to speak of the final fate of the Turkish government, as revealed in Daniel 11. When these lectures were given, detectives were present, and heard everything that was said. They misinterpreted the nature of our meetings, declared them to be political in their nature, and, consequently, forbidden. One can readily see that it is a very unwise thing for a Turkish subject to say anything that can be twisted and distorted into opposition to that government, in a land that especially sympathizes with the Ottomans. As might be expected, the brother had to flee, to save himself from being handed over to the Moslem authorities as a seditionist and revolutionist.

En route to Arad, Elder Conradi expected to speak to our little company of believers in Bucharest. Unknown to him, it had been advertised in the city papers that he would lecture on the Eastern question. When we went to the hall, we found that the police had been there and blown out the lights. Our brethren entered the place, and it was soon relighted. From one hundred to one hundred and twenty intelligent, well-dressed, wide-awake people came in; but just before time for the service to begin, the detectives came and inquired for Mr. Conradi. They took him before the mayor. The mayor said that he had but one question to ask: "Mr. Conradi, do you intend to speak to-night, or not? If not, you are free to go." Owing to the manner in which the meeting had been advertised, we could not deny the political coloring it seemed to bear, and Elder Conradi saw that it would be folly to raise the cry for religious liberty, when the authorities had such good grounds for suspecting that the meeting was of a political nature. He quietly agreed not to speak, and had to leave the city without addressing our brethren. We believe this instance teaches, and that the general experience of our people will show, that we have no need whatever of resorting to sensational, politico-religious methods in our attempts to spread the everlasting gospel. What we need is the power of God, and not the power of sensationalism. Our business is to

preach Christ and him crucified, and not to be continually finding fault with the government and with everything that it or its representatives may do. There is no call for our berating those who rule over us: we are commanded to pray for them, and as far as in us lies, to live peaceably with all. In many of these European fields the unwise actions of one man may do almost infinite harm to the cause which he professes to represent. We should be as wise as serpents, as harmless as doves.

In behalf of our work and workers in the great Balkan Peninsula, we would ask the prayers and sympathy of God's children everywhere. Difficulties there are, and enough of them, but God will give those who trust him the final victory. And there are no more hardships to be borne here by his children than we may soon expect to encounter in the most favored lands of earth.

Hamburg, Germany.

What Has Been Done

WILLIAM PENNIMAN

"A CENTURY ago China was almost an unknown land, and nothing had been done for it by the Protestant church. Reviewing the labors of the past years, two questions naturally come to the lips of those interested in mission work in that country: What has already been accomplished? and, What still remains to be done? Let us briefly answer these two inquiries.

"China, not long ago a closed land, has been opened from end to end. The Bible has been given to her in her own languages, and mission stations opened in each province. The progress, though slow at first, has been increasingly rapid. After thirty-five years of work, starting from 1807, when Dr. Morrison landed in Canton, there were only six converts. After a second period of thirty-five years, the six had grown to 13,035. Within the next thirteen years that number could almost be multiplied by three, for the converts were then 37,287, and in 1900 the number of communicants had risen to 112,808, which means that during the ten years from 1890 to 1900, the number of converts had again been trebled. Though the persecutions of 1900 have reduced these numbers in large measure, that reduction is not a cause for discouragement, for many have been laid away to await the coming of the Life-giver.

"According to the latest statistics obtainable, there are sixty-eight societies at work in China, twenty-two of which began their work since 1900.

"In connection with these sixty-eight societies, there is an army of 2,785 missionaries, of whom 772 are wives and 825 single women. These are augmented by 6,388 native helpers. There are 241 medical missionaries, of whom seventy-nine are women, and during one year as many as 691,732 patients were treated.

"Beyond these figures, we should remember the more than ten million portions of Scripture circulated by the British and Foreign Bible Society, and the

similar work of other Bible societies, such as the Scottish and American; also the many millions of tracts scattered throughout the empire, which have results far beyond what can be tabulated.

"Statistics tell only of the harvest already reaped, but there are other fields not yet fully ripe which must be included in 'What has been done.' There is much seed sown which will yet bear fruit, there is the blade already appearing, and much unripened grain which will yet be gathered in as the result of labors past.

"Much has been done, but only in the way of beginnings. The foundations have been laid, and foundations being mostly below the surface, do not show. To-day there is opportunity as never before for building."

The preceding, from *China's Millions*, shows what has been done in preparing the way for the last message, and shows how quickly the work of evangelizing China, and also the whole world, can be done, when all of God's people work with this end in view, trusting in him who has promised to cut the work short in righteousness. Rom. 9:28. As the work of evangelizing China is advancing with giant strides, so should this work advance in all other parts of the world. The time is not only hastening when the saints of the Most High are to possess the kingdom, but the people of God can, if they will, hasten the time when they will come into the possession of the kingdom. With this truly our watchword, "The evangelization of the world in this generation," God's truth will be carried quickly to the ends of the earth.

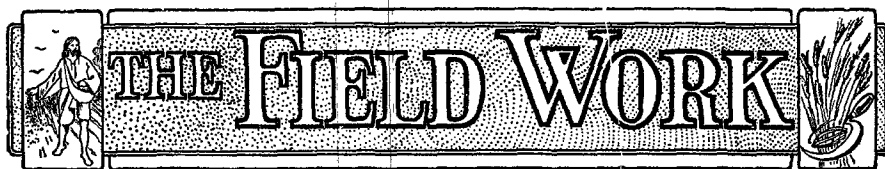
Mission Notes

"PRAYING and giving go hand in hand, and a neglect of the one obligation leads to a disregard of the other. Let us pray more, care more, think more, do more, during 1904."

It was a wonderful thing when Stanley crossed the continent of Africa in nine hundred and ninety-nine days. But it is a more wonderful thing that a quarter of a century later sees a chain of missions established across that same road, the last now to be opened.

THE report of the condition of the missions of the American Board gives strong evidence that work in the foreign fields yields good returns. They have 535 native churches, under the care of native pastors and assistants. The additions to these churches last year numbered 5,902, an average of more than 110 to each church.

A FEW months ago the Presbyterian Church South placed a missionary steamer upon the Upper Congo, for the use of the Leubo mission, at a great cost. The report has just been received that the vessel has capsized, and the captain and twenty-three of the crew were drowned. Only two who were on board were saved. The details of the accident have not yet arrived.



THE FIELD WORK

British Guiana

GEORGETOWN.—Since my last report nine have been baptized, and two more are ready. I can scarcely find time for other work outside of laboring for the people. They come to my home, and I am busy giving Bible studies. One minister is coming daily to study the Bible, and in the evening he tells his people—a congregation of about four hundred—what he has learned. It is raising quite a stir among them. He is a man of moral worth, and I believe the Lord is using him.

Brother Giddings is spending a few days at New Amsterdam. With other duties, we are trying to finish the Kitty church.

Victory over sin is our watchword. A new power is taking possession of our dear people. The week of prayer closed with us one week later than it did in America. It was a glorious time. The Bootooba church has been greatly revived. Many who had been living in sin made open confession, and asked forgiveness. The power of God is manifest.

D. C. BABCOCK.

South Africa

BULUWAYO.—Our work here has been heavy, and there are perplexities, but the Lord has been our helper, and I am still pressing onward. Our health never was better. For this we praise our Heavenly Father.

I praise God with you for the pillar of cloud that has gone with us to Washington. I still claim a shelter under that cloud, and am cheered to know that it is he that leads us. I am sure this move is of God, and rejoice with you. My daily cry is, Shall I be able to stand? I do desire to stay low at the feet of Jesus. My only thought of life is to bless my fellow men.

Every week I give the boys a Bible study, which we take in four companies to the homes of the people every Sabbath afternoon. I go from one company to another, teaching the boys how to hold studies. About sixteen young men receive this instruction every Sabbath, and the people seem to enjoy it. I believe the time has fully come when we should do more missionary work among the people. So we are trying this plan, and so far it has been a success. I hope in this way to reach some of the older ones. Besides having the charge of the farm work, I teach English in the day school two hours each day, and have the care of the church.

We are being blessed also in the farm work. Our rainy season has hardly begun yet, but I have taken advantage of every shower to plow and plant, so that now our crops are all in, and most of them are coming up. I have planted thirty-five acres of corn, all up nicely, twenty-one acres of peanuts, doing well, five acres of Kaffir corn, ten acres of *nyanti*, and ten acres of sweet potatoes. Eighty or more acres are under cultivation this year. We are ahead of any one in these parts, and I am trusting the

Giver of all for the harvest. A little drought just now is causing the bugs to eat very much. The grasshoppers have come in clouds three times; but no serious harm has resulted. All our small garden stuff has been eaten by bugs by night. They come in swarms, and take everything as soon as the blade peeps through the ground. But I expect to raise a crop yet; for I shall still plant, knowing not "whether shall prosper, either this or that." So I am pressing the farm work, expecting the returns.

We know that God led us here, so we have not had the first thought of turning back. We can truly say we are glad we are here. We greatly desire the prayers of all, and are praying ourselves that we may be kept humble, that the Master may use us in his service.

M. C. STURDEVANT.

Turkey

CONSTANTINOPLE.—I arrived here November 23, and the next day met Brother Baharian, and enjoyed visiting and counseling with him about a week, when he was called by the police department, and imprisoned, where he is at the present time. I have not seen him since then.

About three months ago one of the workers in Asia Minor was arrested, and sent back to his home province. From him the police took some letters and lessons written by Brother Baharian, and sent them to the police headquarters here in Constantinople. In one of these letters was a statement exhorting the workers to preach the message, saying that we must preach it, organize companies and tract societies, even though the government opposed us. This, of course, the officials would construe as seditious and revolutionary, and have called him to account for his persisting in his opposition to the government. I understand, from what Brother Baharian told me, that several years ago a decree was made by the Sublime Porte and sent to the police throughout the empire, to prohibit the "Sabbatarians," as we have become known to them, from preaching and teaching their doctrine.

In conversation with the American minister and others, I learn that the Turks are not opposed to us or the other Protestants on account of religion. In their estimation, their religion is so superior to all others, and so few Mohammedans ever change their religion, that they are not afraid of Christianity. On the standpoint of religion alone, they are very liberal. They are afraid that the dissemination of Protestant ideas, and especially American ideas, will create unrest and dissatisfaction among the non-Mohammedans, and favor revolutions. They have grounds, no doubt, for their fear, and many times American missionaries have sympathized with and aided the Armenians in revolutionary schemes. They care nothing for our religion, but they reason that the preaching of a new doctrine will stir up riots and difficulties of many kinds. And so it does; for our workers are always liable to mobs and riots. Only a few weeks ago one of our

workers was severely beaten at Adana, near Tarsus. Another is imprisoned in Aleppo. In this matter the Turks are logical. The Protestants are organized under one "community," which is civil as well as religious, and sectarianism is suppressed.

If we were recognized as Protestants, there would be no difficulty with the officials, but the Protestant organization refused us such recognition on account of the Sabbath. So we are cast out, and to a certain extent have neither civil nor religious rights. If our brethren wish to hold a funeral, they must employ a priest not of our faith to conduct the ceremony. If they wish to get married, they must do so without a license, and their children have no legal inheritance in their property. If they wish to go to another city, it is with great difficulty that they get a permit to travel. It is the Sabbath question that really causes all the trouble. But thank the Lord for trouble when it comes in a good cause. The Sabbath and the "mark of the beast" are the distinguishing standards here, as well as in America. In Brother Baharian's case it appears that interference from a foreigner would only create difficulty. So I must enjoy my nice room here in Pera, while Brother Baharian lies in prison just across the Golden Horn. My heart smites me when I think of it, but I can do most by doing nothing.

When I see what difficulties lie in the way of the work here, it seems as if it could never be done. But the work is the Lord's, and he carries the burden of it with us, and we have the assurance that it will triumph. Surely, since the Lord is no respecter of persons, he will give the people of this land an opportunity to hear the truth before the end, and I am sure success will come by some means. The thought of discouragement has not entered my mind.

Altogether, I am much pleased with my field of labor. There is much good to compensate for the bad. It is bad here if we look down—in the streets—but if we look up, we see much that is beautiful, in a pure, clear, smokeless atmosphere. The people—Turks, Armenians, and all—are intelligent. I am much pleased with our Armenian brethren. Surely the Lord has many true ones among them.

I went to Bardizag the latter part of the week of prayer, and stayed over Sabbath and Sunday. The brethren all seemed glad to see me. A number of them can speak a little English, but none enough to act as interpreters; but a neighbor, the wife of a retired Armenian Protestant pastor, kindly offered to interpret for me, so I got along well, and enjoyed my stay with them very much. All were eager to learn the principles of healthful living and simple treatments. I feel when I meet these people that I am meeting true hearts, because it means much here to accept the truth. The Armenian pastor before mentioned attended three of the meetings, and manifested much friendship toward us, and prayed for Brother Baharian in prison, whom a few years ago he opposed very bitterly. He has no doubt been watching our people since then, and found that their religion makes them better. Every honest soul must recognize the truth when its effect is seen upon the life. The Turkish pasha of this city is friendly to us, and says, "The Sabbatarians are good people." Thank God for a religion

that transforms the life. I hope the Lord will provide open doors for the truth by the medical work. Pray for me.

A. W. GEORGE, M. D.

Virginia

EPHESUS AND LYNCHBURG.—I left home January 14 for the last-named place. I spent one night with the little church at Buena Vista, and found them of good courage, although they have had but little labor for several years. They are anxious for some meetings in the spring.

I spent Sabbath and Sunday with the Lynchburg church, but as the weather was unfavorable, and there was much sickness among our people, the quarterly meeting was not held at that time.

I came to Ephesus, and began meeting in the M. E. church, with the consent of the pastor, and the Lord has been present to help in presenting his word. The congregations have been good most of the time. The minister and his wife have been present at nearly every meeting, and have assisted me, and are very kind. I have visited them at their home. To some extent they are observing the principles of health reform. The interest is good here, and I hope to see some obey soon. I am invited to hold meetings in two other churches two or three miles away.

The weather has been so bad for one week that we had to discontinue our meetings for several days, as the people could not attend. I have taken six orders for the REVIEW in the last few months, also some for the Signs. Pray for the work here.

T. H. PAINTER.

Second Session of the Southern Union Conference

THE second session of the Southern Union Conference was held in Nashville, Tenn., January 8-28. This was designed to be more than a business session of the conference, hence the length of time covered. The meeting was attended by the presidents of all the conferences in the union, and by a majority of the ministers in the Southern field. Owing to pressing work at the headquarters, I could attend only the last week of the conference.

Bible instruction especially appropriate for the time and the issues before us, was given by Elders Butler and Haskell during the entire session. Before the conference opened, the Lord laid a special burden upon Sister White in behalf of the meeting, which led her to send communications almost daily, to be read to those assembled.

From what I saw and felt after reaching the meeting, it was plainly manifest that the Lord had met with his servants, and granted them his good blessing. The brethren managing the work in the Southern field have difficulties and perplexities to meet that few of our brethren in the Northern conferences appreciate. It takes grace to meet the situation day after day and year after year, with good cheer and courage.

This is the second session of the union conference I have attended, and the fourth time I have met with the Southern workers in council; and I do not remember of having witnessed better courage than was manifested at this meeting.

The past year has been one of blessing in many respects in the Southern field. Several of the older and stronger conferences have added a number of churches during the year, and the work generally has made progress. The weaker conferences have had to pull against great odds; but they have overcome obstacles and made advancement. The Tennessee River, Cumberland, and Florida Conferences have not only supported the entire work carried on in their States, but have rendered substantial aid to the union conference.

The State of South Carolina has been made a mission field, and North Carolina becomes a conference by itself. The work in that State has developed, and is now self-supporting, with the exception of the colored work. The conference committee and ministers in North Carolina have made a most earnest effort to increase the tithe, and to economize in expenditure, so that their work would be self-supporting.

Alabama and Louisiana are almost self-supporting, with the exception of the work being carried on for the colored people. During the last two or three years Georgia has suffered some serious reverses; but Elder Kilgore has taken charge of the conference work, and will make a heroic effort to place it on a more encouraging basis.

Mississippi may be considered a difficult field. Elder Thurston, of California, has recently gone to that State, and is uniting with the brethren there to carry out a thoroughly progressive policy.

Comparing the present situation with that of three years ago, when the Southern Union Conference and several of the local conferences were organized, it is easy to see that encouraging advancement has been made. The president of the union conference is advocating with much sturdiness the policy of making their work for the white people in the State conferences self-supporting. The presidents of these conferences stand with the president of the union in this proposal. It was necessary this year to make some appropriations from the mission funds for a number of the weaker conferences. We spent many hours in counsel together regarding the condition and needs of these conferences before our decision was reached as to the exact amount to appropriate to them.

As I looked over the situation as presented by those in charge of the fields, I could but wish that the president of every conference in the North could have been present to see the situation. I am sure that if the conference committees of our strong conferences in the North could fully appreciate the needs of the South, and the hard battles our brethren are there fighting, they would see their way clear to share much more of their abundance with these Southern conferences. Our brethren in the South have to economize and struggle in a way that but few of our older conferences in the North know anything about. It has been so long since they were so weak numerically and financially that they have forgotten those days; in fact, very few of those now in charge of the older conferences in the North have ever passed through the experiences of those who built up the conferences in the beginning.

But notwithstanding the perplexities and difficulties which must be met, the conference committees feel quite sure

that after 1904 they will be able to make the work for the white people self-supporting.

The various institutions in the South are endeavoring to advance the cause of present truth by doing the work for which they have been created. The publishing house has been reorganizing and reconstructing its affairs during the past year. Although quite a heavy loss has been sustained, the directors are confident that they have now reached the point where this institution will be self-supporting. All things considered, I was much encouraged by what I saw regarding this institution. While it is natural for directors to anticipate and prophesy better things for the future, yet one would have to shut his eyes to facts to prevent him from seeing that great improvement has been made in the institution during the past year, and that everything bids fair for a much better showing during 1904. I share this confidence with the directors, and believe we shall not be disappointed.

As the president of the union conference has the figures and data for a more detailed report regarding the conference and its various enterprises, I shall not attempt to give the details in this general statement.

Our brethren in charge of the medical work have made some headway during the past year; but they have met with many difficulties. Since the conference two years ago, a sanitarium has been erected at Graysville, and is now almost ready to open for regular work. The building in Atlanta, Ga., that was for some years used by the Review and Herald as a branch office, has been turned into a sanitarium. The sanitarium for the colored people in Nashville has been doing good work, although, as might be expected, it is difficult to make this institution self-supporting.

During the late conference the sanitarium work that has been started and operated by Brother L. A. Hansen was purchased by the Southern Union Conference, and will hereafter be operated under their direction. It was decided to raise five thousand dollars during 1904 to improve this institution.

The medical work in the Southern Union Conference was made a department of the conference; a similar arrangement has also been made by the Atlantic Union Conference. A medical board of nine members was elected to take special charge of this work. This board is co-ordinate with the educational committee, and the department will receive care, assistance, and counsel from the Southern Union Conference Committee, the same as the educational work. If this plan is carried out according to the recommendations adopted, the medical work in the Southern Union Conference will enter upon a new era. This is certainly due the physicians and nurses who have been struggling in that field with few facilities and very little help.

I wish to tell the readers of the REVIEW that one of the strongest and most thrilling notes of the conference was in behalf of aggressive work in new fields. All were united in the conviction that the most important step to be taken in the South is for every minister and laborer to get out among strangers and give them the third angel's message. This is a prominent and determined feature of Elder Butler's policy. He assured the conference over and over again that he should spend a part of 1904 in

carrying on a series of tent-meetings; in fact, Elder Butler and Elder Haskell propose to conduct a series of tent-meetings in the city of Nashville. They will be assisted by a number of Bible workers, and will make an earnest effort to raise up a good church in a part of the city that has not yet been worked. These gray-haired pioneers know what it means to do this sort of work. In the early days of this message they raised up many substantial churches. It did us good to see the energy and courage these veterans displayed. They should have our prayers as they gird on the armor anew this summer for pioneer tent work.

I believe that this forward move should be the order in all our conferences in the United States. The great majority of our laborers should push out into fields where the truth has never been preached, and throw themselves most earnestly into the work, with the determination to give this message with earnestness and zeal that will lead many who have never heard it to embrace it.

In closing this statement, I desire to urge our brethren throughout the field to watch the progress of the work in the South, to remember the laborers in their prayers, and to share their abundance with them. A. G. DANIELLS.

The Southern Council at Nashville, Tenn.

It was thought by those who appointed this meeting that a meeting of the leading workers of the Union Conference to seek God, to counsel together in reference to every important interest, and to lay plans for the year to come, would result in great good to that field. It would unify the work, and give every department greater efficiency.

Much excellent advice has been written out for the Southern field during the past few years—more perhaps than for any other one field. The peculiar circumstances existing in this field have doubtless made this necessary. When advice was asked in reference to the advisability of holding this meeting, the telegraphic wire flashed, "Go ahead at Nashville." The word had before been spoken, "The cause in the South needs to be placed on a different basis."

It was hoped that this might be secured by such a meeting. The presidents, State canvassing agents, leading men in our schools and sanitariums, in short, in all departments of the Southern Union Conference, attended quite generally. It was a representative meeting. There were time and opportunity for a careful consideration of all matters of importance.

The first week of the meeting was largely given to religious instruction and spiritual improvement. It was thought that if we could all draw nearer to God together, and be hewed and squared by his blessed truth, our spiritual perceptions would be greatly cleared, our hearts would be made tender, and greater unity would result. Then God would come nearer to us all, and we should be better able to do his work acceptably.

The labors of Brother and Sister Haskell were greatly blessed of the Lord. They occupied a considerable portion of the time in giving practical spiritual instruction and in Bible readings relating to the great foundation truths of the message, and in a consideration of the work as it was in the early days of the message. The writer also participated in this labor.

A sentiment has seemed to prevail in some quarters that this cause was going to be remodeled. The good old doctrines of the earlier days would gradually drop out, be ignored, and disappear from view, and new ideas take their place, not so unpopular as some of those were. These new views would be more acceptable to the intelligent classes, more consistent with new lines of thought now largely taking possession of the schools, the clergy, and the higher institutions of learning,—so-called humanitarian views, wonderfully elevating, many think, in their spiritual tendency; and peculiar ideas of the Deity, like an essence disseminated everywhere, in men,—good, bad, and indifferent,—in all creatures, yes, in the trees and all living vegetation.

Not only were these new thoughts not accepted in this meeting, but the whole trend of the teaching and instruction given by the old pioneers was just the opposite. It was boldly said that the only salvation of this cause and people was in a return to the old landmarks of truth, to the grand doctrines which have made us a people,—the coming of the Lord in this generation; the glorious messages of the first, second, and third angels; the sanctuary, with its glorious search-light, making it clear and plain that the "hour of his judgment" had really come, and the books of record were being examined, the great God of the universe, a literal, personal being, sitting as supreme judge in the grandest assize that ever has been or ever will be.

God has revived the spirit of prophecy in this world of darkness and unbelief. He is sending us precious messages of light and truth, in every way calculated to uplift, illuminate, and thoroughly establish every soul who will receive them. We were favored with Testimony after Testimony to be read in our early morning meetings. These were a feast to every soul present. Many, very many, prized them, and thanked God for them.

Nothing can take the place of these grand messages and truths which lie at the very foundation of our work. The old pioneers propose to make them the platform upon which they shall stand as long as God gives them life. Many false and some foolish doctrines have been taught and accepted by some. These must be weeded out. And the pure, holy, grand old truths that made us a people must be everywhere revived. *The battle is on, and will never end till Jesus comes.* There can be no compromise, no half-way position, no faltering. The integrity of the work as proclaimed at the beginning, *must and shall be maintained to the end.*

These thoughts took possession of those who were present. They were a constant theme of interest. As these truths were considered, accepted, and assimilated, God's Spirit came into the meetings, and many hearts were aglow with new spiritual life. The spirit of union continued throughout the meeting.

The publishing association appointed a special meeting in connection with the sessions of the council. This was changed into the annual meeting by a vote of the stockholders and a change of the by-laws. Committees on nominations and plans were appointed. A Board of Directors was elected, as follows: President, Geo. I. Butler; Vice-President, J. E. White; Secretary, C. S. Potts; Treasurer, I. A. Ford; other members, S. N. Haskell, N. W. Allee, and L. A. Hansen. The condition of the office and

its prospects for the future were carefully considered.

The business manager took all the delegates through the office, explaining the changes which have been made. Many expressed themselves greatly surprised at the remarkable improvements which had been brought about within a few months. All seemed greatly pleased and encouraged.

A wonderful change for the better has been seen during the last few months in the quality of the help, and in the religious condition of the workers. The writer can not remember of ever seeing a more quiet, orderly, faithful class of workers than we have now in the office. They attend strictly to the business to which they have been appointed. They attend the religious services, and manifest interest in them.

The management has made a determined effort to equip the office for doing a large amount of work. Owing to the breaking down of the last one of the old presses, we have had for the last few weeks only our one new Meihle press on which to print all our work. Within a week or two we expect two more new Meihle presses, the best in the market, to be in place. These three presses will save our running night and day, as we have had to do almost constantly since our breakdown.

Our future prospects for plenty of work are excellent. Much book work of our own denomination must be rapidly brought out. Plenty of excellent jobs come to us unsolicited. Many of these have to be turned away. We fail to see how our prospects for plenty of paying work could be better.

After looking over the past history of the printing business since the rise of this cause, it seems evident that there has never been a printing office among our people brought into existence that has made such rapid progress as our Southern office.

The dear old Review and Herald office was nearly a score of years in reaching the state of efficiency this office has attained.

The Pacific Press, now such a power for good, was six or eight years at least in becoming as well equipped as our Southern office is now with an existence of only three years. The writer had the good fortune to be present at the second camp-meeting ever held in California. It had an attendance of only about sixty or sixty-five believers. Over twenty thousand dollars was raised, mostly at that meeting, with which to found the Signs office.

For six or eight years it struggled against great hindrances, till it finally entered upon its pathway of prosperity. Now it has become a power for good. The same is true of our Australian office. We see no reason in the world for being discouraged about our Nashville office. As far as we can learn, our people in attendance at the recent council went home much encouraged concerning the future of our Southern printing house.

No great debts hang over it. The fullest confidence exists in the present management. It is careful and conservative. It hopes to be vigorous and progressive. We are in something of a *pinch* for ready money to pay for the improvements we have been making, which were absolutely essential if our office is to be equipped for the great work it has to do.

If the friends of the cause will have confidence in its future stability, and will

donate means to help us in our present need, and will loan us money without interest or at a low rate of interest, and will make the office a place of deposit for money not required for immediate use, so as to relieve us from present difficulties, we shall soon be on our feet, and this new office will enter fully upon its important work.

Let all remember this one interesting fact: in the fifty or sixty years of our history as a people, *not a single dollar has been lost* because of a failure among us of a single Seventh-day Adventist institution. *Not one!* Is not this a good record? Banks have toppled over. Rich corporations have failed. Great firms worth their millions have gone under. Millionaires have become poor men. But *every* Seventh-day Adventist public institution stands firm, and is solvent to-day. We need not be ashamed of our record as a people. Let all our friends therefore realize that our Southern publishing house is among the latest of these coming into prominence. It does not propose to disgrace the family record. Dear friends in this message, *believe in us.*

With all our youth and poverty as a Southern Union Conference, the medical missionary branch of the work is receiving some degree of attention. The servant of the Lord sent us this message: "Small sanitariums should be established all through the South" at suitable points. We have begun to carry out this instruction.

The first sanitarium of our people ever established south of the Ohio River is at Graysville, Tenn. Instruction was received that it should be built there. A structure four stories high, thirty-two by sixty-four feet, has been erected. A beautiful, clear, soft-water spring on the side of Lone Mountain abundantly supplies it with the very best of water. About twelve thousand dollars has already been expended in the purchase of land and the erection of the building. It has reached that stage where patients are being received. It is unfinished, and several thousand dollars more is greatly needed to equip it fully for its important mission. Let our Northern friends who are deeply interested in the medical missionary work not forget this new member of the sanitarium family.

At Hildebran, N. C., another institution is in process of preparation. It also has the proper indorsement. A building with twenty-five rooms is already erected. About sixteen rooms are suitable for the reception of patients. The services of Dr. Carey, of Oregon, have recently been procured. It will soon be supplied with furniture. Several thousand dollars has been appropriated for finishing it, ready for occupancy.

At Atlanta, Ga., thanks to the gift of the Review and Herald Office of the building formerly occupied by the Atlanta Branch of the Review and Herald, another member of this interesting family is now in process of being prepared for sanitarium purposes. The machinery and bath tubs and other furniture are being put in. This institution up to the present time is entirely out of debt. The location is a quiet, pleasant one in the outskirts of the beautiful city of Atlanta, Georgia's proud capital, within a few minutes' walk of the finest park of the city, containing quite a large collection of animals from distant parts of the earth. This institution will soon be in operation.

The council became deeply interested in the matter of bringing into existence another sanitarium near the city of Nashville, Tenn. The Testimonies have spoken very strongly on the importance of locating such an institution here. Brother L. A. Hansen and others have been laboring most faithfully for six or seven years in preparing the way for such an enterprise. Already a fine building in the heart of the city is rented, where baths are given, and some patients are treated. A restaurant is also in operation. In a very pleasant place in the suburbs of the city, a large building with eleven acres of land is being used for sanitarium purposes. Dr. O. M. Hayward is associated with Brother Hansen in these enterprises. The union conference purchased the property used by Brother Hansen, to assist him in developing the sanitarium enterprise, and relieve him from embarrassment.

It is hoped that a sanitarium may be secured or erected in the near future in the vicinity of Nashville. A Board to look after sanitarium interests was elected. S. N. Haskell, N. W. Allee, O. M. Hayward, L. A. Hansen, I. A. Ford, B. E. Spires, and Geo. I. Butler constitute this Board. O. M. Hayward was elected president, L. A. Hansen secretary and treasurer.

The educational interests also received a good share of attention. They are fairly prosperous. The training-school at Graysville is having a good attendance. The school for colored students at Huntsville has also a fair attendance. The length of this article forbids that more should be said on these points.

The canvassing interests are being cared for, and are prospering encouragingly. The corps of canvassers is already among the largest of our sister union conferences, and is rapidly increasing. We hope to have the strongest force of canvassers in the field of any of them not far hence. Our field is the most needy of any. God will surely bless our efforts here the coming year.

We are all of excellent courage; union and love prevail. A far more earnest effort will be made the present year than ever before to bring souls to Christ. Our large tent, sixty by one hundred feet, will be manned and run in our large cities the coming season. Probably Elder Haskell and the writer, with a large corps of canvassers and Bible workers will begin in Nashville as soon as the weather will permit. We must make a strong move on the enemy's works this year without fail. May the prayers of our dear brethren and sisters ascend all over the field in our behalf.

GEO. I. BUTLER.

Religious Liberty

Special Effort Planned for March Fifth

IN the last few years we have contributed very little toward the support of religious liberty work. Other important matters have absorbed in large measure the attention and means of our people during this time. The advocates of National Reform doctrine have, in the meantime, made steady strides in the direction of their aim; not so marked, perhaps, in the way of securing religious legislation, as in convincing the masses of the righteousness of their cause. No change has come as to the ultimate object to be attained, but merely a change of policy on the part of the

party seeking to religionize the state and nation. And instead of seeking to enforce the religious laws already on the statute books to the extent of imprisoning dissenters, as was the case several years ago, the policy has been to prepare the minds of the people for a bold stroke when all was in readiness.

During recent months there has come a revival, in a measure, of the old method. A great many persons in Philadelphia and other localities have been subjected to arrests and fine and imprisonment. This movement still goes forward. A Sunday bill is introduced in Congress, a Lord's Day Act in the Parliament of the Dominion of Canada, and other state and municipal measures, all indicating that the time is at hand for the final effort to have the state recognize religion by law. So far as the effect of this movement upon our people is concerned, it is of very little consequence; for we can serve the Lord quite as well in the prison cell as anywhere, if he so orders it. But it is clear to lovers of truth that there is an educational work called for on the part of God's people to prepare the world for the events soon to occur. The very thing sought by the national religionists is a subject of prophecy, and a warning is given in God's Word, and he has charged us to deliver the warning. "We can not stand clear before God if we leave the world to meet this momentous issue unwarned." This work can not be accomplished in a short time by a little company of ministers, by means of preaching only. The printing-press must be employed. Writers that are alive to the issue are to be secured, and literature scattered over the land like the leaves of autumn. This will require money and labor and sacrifice, all of which God will enable his people to devote to this cause. He does not require impossibilities.

It is the purpose of the General Conference to set apart Sabbath, March 5, as the time for all the members of all the churches in the land to contribute of their means to the General Conference treasury for the purpose of inaugurating and carrying forward a strong and vigorous effort in behalf of religious liberty. At present we have very little literature suitable to meet present issues. The World's Fair at St. Louis will open in the spring, and the friends of the cause are anxious to do an extensive work in the interest of religious liberty in connection with the fair; and so confident are they that the way will be opened, and the means provided, that preparations are already begun, and will be pushed forward to completion. Literature suitable to fill this place must be provided, and also to supply the demand coming from all parts of the country.

ALLEN MOON,

Chairman Religious Liberty Department,
Room 670 Monon Bldg., Chicago, Ill.

West Michigan Conference Proceedings

FROM the *West Michigan Herald* we take the following summary of the report of the Committee on Plans and Resolutions presented at the recent conference at Charlotte, Mich.:—

"We recommend, That the conference committee consider the advisability of appointing a general worker among the

Hollanders, and that an effort be made to secure workers in the different lines among the Holland people.

"Recognizing the value of our literature in giving this gospel of the kingdom, and the efficiency of the work done by the Christian canvasser,—

"We recommend, That an earnest effort be put forth by all our churches in missionary efforts, using our books, papers, and tracts, and that campaigns be organized for the circulation of the special literature prepared for this purpose from time to time.

"We recommend, That a decided effort be put forth this winter by all our churches, conference laborers and officers to secure a large corps of canvassers who will devote their whole time to this work, the names of such persons to be furnished the field secretary for training.

"We recommend, That the executive committee pay to the North Michigan Conference eleven dollars a week, and to the Superior Mission field eighty dollars a month, for the year beginning Oct. 1, 1903.

"We recommend, That this conference donate to the Southern field four hundred dollars for the year 1904, payable in equal quarterly installments.

"We recommend, That the conference committee consider the advisability of encouraging several young men and women to enter various departments of our work by aiding them financially to enter the field.

"We recommend, That the conference committee consider the needs of the foreign fields, and appropriate to the General Conference such portion of our tithe fund as may be deemed by them consistent.

"We recommend, That medical and Sabbath-school conventions be held at convenient points in the conference, under the direction of the conference committee.

"In view of the multiplying judgments of God and the appalling increase of disease in these last days,—

"We recommend, A greater faithfulness to the principles of health and temperance in our homes, and a more active interest in medical missionary work in our neighborhoods.

"In harmony with the action of the General Conference,—

"We recommend, That Sabbath-school donations on certain Sabbaths be donated to supplies for the local school, and that all contributions for the rest of the quarter be devoted entirely to the work in foreign fields.

"We recommend, That we invite the Lake Union Conference to hold its next biennial session within the borders of the West Michigan Conference, and would suggest Berrien Springs as a suitable place.

"We recommend, That this conference hold a general camp-meeting in the year 1904, and that the conference committee proceed to raise a camp-meeting fund.

"We recommend, Immediate efforts to finish raising the \$1,000 voted by the last conference for the Cedar Lake Academy.

"We recommend, That the field secretary or some other competent person acting under the direction of the conference committee, devote his time for as long a period as necessary in visiting the churches where the quota of 'Christ's Object Lessons' is still unsold, organiz-

ing and encouraging the brethren, and closing the work.

"We recommend, That Warren Cole, of Mt. Pleasant; R. A. Hart, of Battle Creek; Jas. E. Root, of Coopersville; R. C. Horton, of Kalamazoo; W. D. Parkhurst, of Grand Rapids; W. E. Videto, of Big Rapids; P. T. Magan, of Berrien Springs; and George Pierce, of Charlotte, together with the conference committee, compose a committee of thirteen to locate the conference offices.

"We recommend, That our church schools be supported by money derived from the following sources: first, tuitions; second, donations in the local churches; third, a general fund under the control of the conference committee.

"That the conference committee undertake the formation of a general fund to be known as the Church School fund, from which assistance may be given church schools in the discretion of the conference committee.

"We recommend, The organization of a general Young People's Society for the conference, in order that isolated young people as well as local societies may be brought into touch with the work of the message.

"Whereas, 'Already many are receiving the Holy Spirit, and no longer will the way be blocked by listless indifference,' and whereas, 'All that the apostles did, every church-member today is to do,'—

"Resolved, That we urge upon all the earnest, faithful seeking of God, by the putting away of all sin, the righting of wrongs, the healing of all troubles between brother and brother, and the calling upon God for the Holy Spirit to fit us to give this message to the world."

Articles of Incorporation and By-Laws of the Washington (D. C.) Sanitarium

Articles of Incorporation

Know all men by these presents, That we, the undersigned, namely, Arthur G. Daniells, James R. Scott, John H. Neall, and Judson S. Washburn, being of full age and citizens of the United States, and all residents of the District of Columbia, desiring to associate ourselves together to form a corporation for the purposes and objects hereinafter set out, in pursuance of and in conformity with sections 599 to 604 inclusive, of subchapter three of the code of the District of Columbia, approved March 3, 1901, and amended by subsequent acts of Congress, for ourselves, our associates and successors, do make, sign, and acknowledge this certificate in writing which, when recorded, shall constitute the Articles of Incorporation of the hereinafter-named Association.

NAME

First: The Name of the corporation hereby created shall be "Washington (D. C.) Sanitarium Association."

DURATION

Second: The term for which said corporation is organized and the duration of its existence is to be perpetual.

BUSINESS AND OBJECTS

Third: The general purposes and objects for which this corporation is formed are to further by all proper and legitimate agencies and means a better knowledge of the laws of life and true hygiene, the relief of suffering, and the

prevention and cure of disease. More particularly, its purposes and objects are to establish and operate sanitariums, hospitals, medical institutions, and treatment rooms where the sick may be treated with or without pay for services rendered; to train and qualify doctors and nurses for work; to publish and circulate literature on health, disease, hygiene, and kindred subjects; to furnish lecturers and teachers to instruct the people regarding the laws of life and true methods of living; to own and operate factories and stores for the manufacture and sale of health foods and such other goods and wares as will promote the objects and purposes of this corporation; to establish and conduct hygienic restaurants; to provide homes for the poor and destitute, and orphanages for homeless children; to do all manner and kind of work whatsoever for the good of humanity and the uplifting of our fellow men; to receive gifts, legacies, and donations from any source whatsoever; to make gifts and appropriations from any or all of its resources from time to time; and to exercise all such power and authority as may be necessary to carry out the objects and purposes above specified. But the purpose and essence of this corporation being purely benevolent, charitable, and philanthropic, it is hereby expressly declared that this is a corporation not for gain, that no dividends shall ever be declared or paid to any of its members, and that none of its property, real or personal, shall ever be used or expended except in carrying into effect the legitimate ends and aims of its being.

TRUSTEES

Fourth: The business, affairs, and funds of this corporation shall be under the control and management of a Board of Trustees which, for the first year of the existence of the corporation, shall be composed of seven members. Their successors shall be chosen at such time and place and in such manner as shall be provided in the By-laws of this corporation, and a majority of the Board shall constitute a quorum for the transaction of business. Whenever a vacancy shall occur in such Board of Trustees, it shall be filled in the manner prescribed in the By-laws.

POWERS AND PRIVILEGES

Fifth: This corporation shall enjoy all the rights, privileges, and immunities, and exercise all the powers and authorities now conferred or which may hereafter be conferred by the laws of the United States upon corporations of a similar kind or nature.

By-Laws

ARTICLE I — NAME

The name of this corporation is "Washington (D. C.) Sanitarium Association."

ARTICLE II — LOCATION

The principal office of this corporation is located at Washington, District of Columbia.

ARTICLE III — OBJECT

The particular objects for which this corporation is formed are such as are set forth in its Articles of Incorporation.

ARTICLE IV — MEMBERSHIP

SECTION I.—The members of this corporation shall consist of the Executive Committee of the General Conference of Seventh-day Adventists, the Executive Committee of the Atlantic Union Confer-

ence of Seventh-day Adventists, the Executive Committee of the Chesapeake Conference of Seventh-day Adventists, the Executive Committee of the Virginia Conference of Seventh-day Adventists, the Executive Committee of the West Virginia Conference of Seventh-day Adventists, the Board of Management of the evangelical work of the Seventh-day Adventists in the District of Columbia and Takoma Park, Maryland, and the Board of Trustees of the Washington (D. C.) Sanitarium Association.

SEC. 2.—A quorum for the transaction of business shall consist of not less than fifteen members.

ARTICLE V—TRUSTEES

SECTION I.—The members of this corporation shall elect annually seven persons to act as trustees for this corporation, who shall hold their offices until their successors are duly elected, and appear to enter upon their duties.

SEC. 2.—The trustees shall have the ordering of all affairs of this corporation, the management and disposal of all its property as hereinafter specified, and the execution of all trusts confided to it.

SEC. 3.—A quorum to do business shall consist of not less than four trustees.

SEC. 4.—The trustees shall elect annually a President, a Vice-President, a Secretary, and a Treasurer. The President and Vice-President shall be members of the Board of Trustees; the Secretary and the Treasurer may or may not be members of the Board of Trustees.

SEC. 5.—The Board of Trustees shall elect a competent Auditor, who shall audit the books of this corporation, and submit an itemized report to the members of the corporation annually, or at such times as may be required by the Board.

SEC. 6.—The trustees shall have power to fill any vacancy occurring in their membership.

ARTICLE VI—DUTIES OF OFFICERS

The duties of the officers of this corporation shall be such as usually pertain to such offices respectively, and such other duties as the Board of Trustees may prescribe. The President and Secretary, or in the absence of either, the other and the Treasurer, shall, in behalf of said Association, sign all deeds, mortgages, powers of attorney and annuity agreements or other instruments of writing of similar character and import.

ARTICLE VII—SEAL

The seal of this Association shall consist of an ordinary-sized circular impression with the words "WASHINGTON (D. C.) SANITARIUM ASSOCIATION" in an outer circle enclosing the word "SEAL" and the word "INCORPORATED."

ARTICLE VIII—MEETINGS

SECTION I.—Every regular or special meeting of the members of the corporation shall be called by the Board of Trustees. Notice of such meetings shall be published at least twice previous to the time of the meeting, in the ADVENT REVIEW AND SABBATH HERALD, a weekly paper published at Washington, D. C.

SEC. 2.—The trustees are always in session, no adjournment ever taking place, and may hold meetings at any time when a quorum is present.

SEC. 3.—When not otherwise especially provided, all votes of the members of this corporation for the election of

trustees or for the deciding of other questions shall be taken *viva voce*.

SEC. 4.—Each voter, whether member or trustee, shall have one vote, and only one, on any question.

ARTICLE IX—AMENDMENTS

These By-laws may be amended by two-thirds vote of the members of the corporation present at any regular meeting of said members, when the proposed amendment does not conflict with the Articles of Incorporation of this Association. When it is proposed to change the By-laws at any special meeting of the members of the corporation, notice shall be given to this effect in the call for the meeting, and the nature of the proposed amendment shall be stated.

ARTICLE X—DISSOLUTION

If at any time this Association as a corporation should be dissolved, or should it otherwise cease to exist, the title to all its property and effects shall at once vest in such legal body as has been or may be organized by the General Conference of the Seventh-day Adventists to receive the same; and the President of the Board of Trustees last in authority is authorized, empowered, and directed in the name of this Association, to make conveyance of such title by such instrument of writing as may be appropriate and necessary.

Field Notes

A CHURCH organization has recently been effected at Loveland, Colo.

A CHURCH of nine members has been organized at Bartlesville, I. T.

THE new church-school building at Battle Creek, Mich., will be dedicated February 16.

SIX new Sabbath-keepers have been added to the Killbuck (Ohio) church, where meetings have been held since January 8 by Brother B. L. House.

THE new church building at Longmont, Colo., was dedicated Sabbath, January 23, free of debt. The occasion was one of much interest and profit to Sabbath-keepers in that vicinity.

ELDER G. W. ANGLEBARGER reports the work in Denver, Colo., to be moving forward in a very encouraging way. He says: "Since our late camp-meeting fifteen have been baptized, and have united with the church; others will soon take this step. Thirteen have also united with the church by letter during the same period. The church is entering upon an earnest campaign to reach all classes with the message."

DR. LOCKWOOD writes from Kobe, Japan: "Our sanitarium work is progressing nicely here, but the knowledge of it has not gone abroad sufficiently yet to give us many house patients. Last month we gave one hundred and ten treatments, and this month there will be about one hundred and fifty. This does not include the twenty-five or thirty office treatments. We have had the privilege of placing tracts and papers in the hands of many of our patients. Although many of the missionaries are prejudiced, some have asked for reading-matter, and some are very friendly to us."

Christian Education

Conducted by the Department of Education of the General Conference.

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

The Educational Department

It is the desire of those in immediate charge of this department of the REVIEW to have it represent the educational work of the denomination in all its phases. This will involve a study of the application of the principles of Christian education to the work of our church and intermediate schools, as well as to that of the training-schools. The natural tendency is to emphasize the work of the advanced schools. But to do so is to err, from the fact that the efficiency of the advanced schools in sending out workers depends, to a greater extent than is often appreciated, upon the work of the church and intermediate schools being done properly and thoroughly.

To the end that this department of the REVIEW may be of especial benefit to our church-school work, we earnestly invite those who are engaged in this line of our school work to contribute to the columns of the REVIEW. Many of our teachers have had practical experience in their teaching which will be of help to others. Many of the phases of our work are new to all of us, and if we unitedly help in the endeavors to reach a more perfect system of work, it will not only make the work easier, but will result in greater progress.

We shall be glad to receive not only articles, but also questions, as to methods and various features of our school work. We will not agree to answer all these questions; for many very hard ones may naturally be propounded. But, by presenting these questions there is a good possibility of their being answered by others who have met and overcome the same difficulties. So let us all help one another in this good work. F. G.

The Object of an Education Preparation for Service

(Concluded)

THE second object will follow that of the development of character. "A workman that needeth not to be ashamed." When the soul is released from the power of sin and restored into God's image, a true ambassador for Christ has been found, and a definite preparation for some special work for God is in order. This is a question that should receive the most careful consideration at the hands of all who have an interest in the Lord's work. "There are numbers that ought to become missionaries who never enter the field, because those who are united with them in church capacity or in our colleges do not feel the burden of labor with them, to open before them the claims that God has upon all the powers, and do not pray with them and for them; and the eventful period which decides the plans and course of life passes, convictions with them are stifled, other influences and inducements attract them, and temptations to seek worldly positions that will, they think, bring them money, take them into the worldly current. These young men might have been saved to the ministry through well-organized plans." —"Christian Education," pages 45, 46.

I am sure that many of us feel that this is true, that Seventh-day Adventist young people have drifted into the world, when they ought to have been saved to the work of God. It is the salvation of a lost world that heaven is interested in. I do not imagine that heaven is so much interested in the things that occupy so much of our thoughts in this modern age. Men talk of our great discoveries and inventions, but these are not the things that occupy the attention of the angels of God. We send our messages hundreds of miles now, even without any medium save the ether wires, but God has always known all about that. His voice fills eternity. We are apt to be absorbed in these things, but heaven is interested in the salvation of souls. There is joy among the angels over one sinner that repents, and worlds that have never sinned thrill with joy at the tidings of a ransomed soul. If we want to get near the great heart of the Infinite, let us become interested in soul-saving. This is the grandest object of education, next to the building of character.

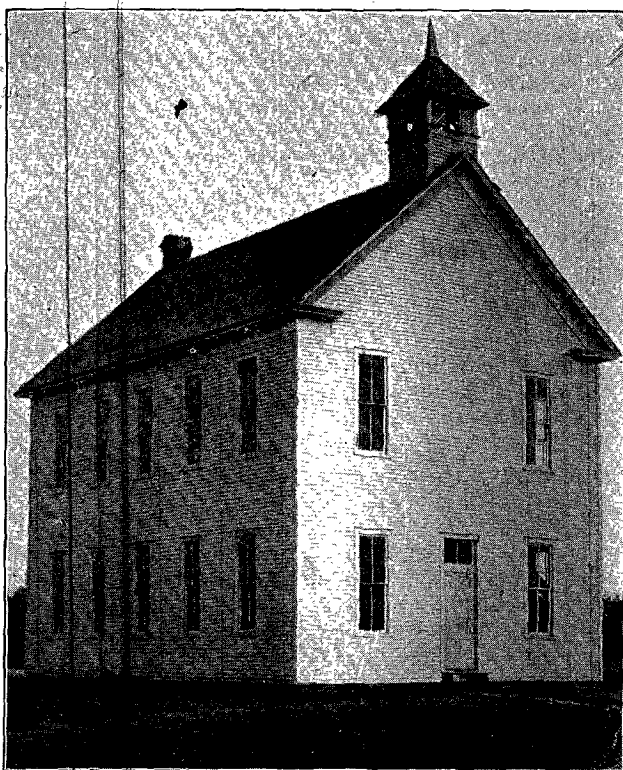
Study to be a workman. Study to be able to do valiant service for God and humanity. Time is short, and workers are needed everywhere. "Let men who are truly converted offer themselves to the service of the Lord, for verily, he has need of them." "Every soul saved will swell the triumphant anthem of praise that the redeemed will sing." And the Lord asks this question: "What are our young men doing?" That is the question that many who are carrying responsibilities in connection with God's work are asking. "God calls for you, young men. He calls armies of young men who are large hearted and large minded, and who have a deep love for Christ, and for those for whom he died." And the promise is added that "if you will receive the truth into the heart, you will have confidence and power to present it to others." "You whose eyes are not dimmed, who are not worn by long and constant taxation, should plan and execute, treating the aged workers with tenderness, and looking upon them as counselors." As young men we should study how to be strong men, men who will be safe counselors. We should cultivate executive ability. We should learn to plan and execute, realizing that God is shifting a great burden upon us. Let us get our minds upon the greatest work to which young men and women were ever called, even that of giving the gospel to the world in this generation, and many of the things that have occupied so much of our time and attention will sink out of sight. "Expect great things from God, and attempt great things for God."

"High endeavors are an inward light, That makes the path of duty always bright." M. E. KERN.

Hazel (Ky.) Academy

For years there has been a conviction that the young people of the Kentucky Conference should be educated at home. This conviction kept increasing till at the camp-meeting of 1901, steps were taken to establish an intermediate school at Hazel. In a small conference this is a large undertaking, but the need was so great that it inspired those having the responsibility with courage.

The modest two-story building now occupied by the school was erected late in the year 1901, and was occupied Jan. 1, 1902. We had already waited several weeks after the time announced to open, so we went on with our school, although the doors were still unhung, the windows had been put in on only one side, and there was no blackboard, and not a sign of a seat or desk. This, of course, would mean more to one starting a school in New England or in some other part of the North, but we spent many an uncom-



HAZEL ACADEMY

fortable hour trying to do the work under these adverse circumstances. There were no complaints from students, however, and I think all appreciated more thoroughly the conveniences when they did come.

Unfortunately, the lack of means caused the brethren to sell the land purchased for the school, and use the money in erecting the building. Only about eight acres now belong to the school property, and not all of this is fenced. The responsibility of the whole work rested upon about twelve families, and with all the help they could get from the little farm bought, it was impossible to complete the building without incurring a small debt. This debt has nearly all been met since; but little aggressive work has been accomplished for the school.

The opening of the third year marks an era of success for which we have hardly dared to hope. By this we do not mean that the large attendance gratifies the desire for popularity, and insures the financial success of the undertaking.

On the other hand, the attendance thus far has not been so large as for the corresponding time of last year.

Almost all the students of the first year came to us from the public schools or from church schools not far removed from the principles of the public schools. Thus a light element came in, which was very difficult to manage. While there are still some very apparent imperfections in students who have been in the school from the first, yet such progress has been made that we feel gratified with the results. Where formerly a spirit of frivolity and lightness prevailed, Christian sobriety, and an earnest desire to be rapidly fitted for active service in the cause of God, are now manifest.

These gratifying results we attribute partly to the work of our efficient matron, Mrs. N. W. Allee. In the previous years there was no home for the students, and in placing them in private homes, the proper order and discipline could not be obtained.

It is a recognized fact that there is less money handled in this part of the South than in many parts of the North, and as a consequence, students find it difficult to secure sufficient means to pay their expenses through school.

Up to this time very little has been done to establish industries for the benefit of the students. One or two industries are being carried on by individuals, and in a limited way students are helped by the work offered.

Friends in the North have helped the institution to the amount of two hundred dollars, and with this we have been enabled to meet the first payments on the above-mentioned school home. We feel grateful indeed for this substantial help, but we are confident that if our situation were better known, many friends of the work in this field would rally to our aid.

During the late summer an earnest effort was made to interest our brethren in different parts of the conference in the work of the school, especially in establishing industries as a part of its work. This effort was successful in part, but here, as in many other places, the burden of properly fitting all our youth for efficient work has not yet been assumed by all the parents.

Plans are being matured by which we hope to open agricultural and other industries this coming spring, and we are earnestly praying that God will move on the hearts of all to lift to the utmost of their ability in this important enterprise.

Already, those in positions of responsibility look to this humble institution as the source from which future workers in the conference will be drawn. Indeed, this hope is now being realized in missionary efforts, the students devoting an occasional day to work with "Christ's Object Lessons" and *The Signs of the Times*, as time can be spared from regular school work.

With courage we go forward, knowing that God has a tender care for all his institutions.

CHAS. L. STONE, *Principal*.

METHINKS if God so glorious be,
And deals e'en here so lovingly

With us poor, erring mortals,
How glorious must the mansions be
Where we shall dwell eternally
Within his golden portals.

—Paul Gerhardt.

Current Mention

—The big starch factory at Oswego, N. Y., was destroyed by fire, February 10, involving a money loss of about \$1,000,000.

—News is brought by steamship of the existence of a rebellion and a state of anarchy in the Department of Bolivar, Colombia.

—Senator Mark Hanna is reported to be convalescent from a severe attack of typhoid fever, which at one time came very near a fatal termination.

—Five cases of trichinosis, a disease caused by eating worm-infected pork, are reported by the *Springfield Republican*, Springfield, Mass., as existing in that city.

—Nine persons were killed and about twenty others injured in a collision between passenger trains on the Canadian Pacific Railroad near Sand Point, Ontario, February 9.

—The insurrection in Santo Domingo has produced a condition bordering on anarchy in that country, which so seriously affects the interests of citizens of the United States that the latter government may interfere to restore order.

—Railway companies east of the Mississippi interested in passenger traffic in connection with the St. Louis fair have reached an agreement which provides for a round-trip rate to the fair of eighty per cent of double the west-bound fare, these tickets being good from the date of purchase till the end of the fair. Sixty-day tickets at one and one-third fares will be sold on or after April 25. Tickets with return limit of ten days, from territory three hundred and fifty miles or less from St. Louis, will be sold for the west-bound fare, plus two dollars.

—Reports from the scene of hostilities between Japan and Russia state that the first successes of the war have been on the side of Japan. Several Russian war-ships were torpedoed and disabled in a night attack by Japanese torpedo boats at the entrance of Port Arthur, and two other Russian war-vessels were destroyed at Chemulpho. There have been numerous unconfirmed reports of other conflicts both by sea and land, but a strict censorship over the news is maintained by both of the combatants, so that authentic dispatches from the arena of the war are comparatively few.

—The United States has taken the lead of the great world powers in a plan to preserve the neutrality of China, which is threatened by the Russo-Japanese war, and restrict as much as possible the area of hostilities. Secretary Hay has addressed a note to the European powers suggesting that representations be made by them to Russia and Japan with the view of securing from these belligerent powers a recognition of the neutrality of "the administrative entity" of China, which term is explained to mean the Chinese government. This action by the United States occasioned some excitement and speculation in Europe, particularly in France, but it is explained that it did not contemplate coercive action by the powers against Russia or Japan. The latter country has given its assent to the proposition.

NOTICES AND APPOINTMENTS

Business Notices

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

WANTED.—A trusty man to work on a farm seven months from the first of April. In first letter state wages wanted. Address Charles Moore, Forman, N. D.

FOR SALE.—Having accepted the invitation to connect with the work in Washington, D. C., I desire to sell my medical practise in Fresno, Cal., together with office furniture and fixtures, to some physician who desires to locate in California. Also some fruit and vineyard lands, first class and well located. Write immediately. I will be in Fresno, Cal., until March 20. G. A. HARE, M. D.

INFORMATION WANTED.—Claude Law, of Canby, Iowa, who was working at Ames, Iowa, started to leave that place the evening of Dec. 23, 1903, and has not been seen or heard from since. He is 21 years of age; height, 5 ft. 10 in.; weighs about 150 lbs. He generally went smooth shaved. Any one who can give any information as to his whereabouts will confer a great favor by addressing his father, S. D. Law, Canby, Iowa.

ELDER W. C. WHITE writes the Southern Missionary Society, from California, in regard to the Child's Lantern Outfit which the society is selling, as follows: "When I went home a few nights ago, I found my boys having a very jolly time with the little stereopticon. When Gladys Robinson was here, a year ago, they ran it night after night without getting weary, but for a while there has been something wrong with the chimney. So last week they saved up their nickels and got the chimney fixed, and now they are enjoying the pictures again."

At a later date he wrote again: "Last night I found my boys in the kitchen, having a very happy time with the little stereopticon which you gave them two years ago. They have spent a whole evening with it scores of times, and do not seem to lose their interest in it. They are now able to operate it without assistance. They are nearly eight years old. I look with interest for the package of new slides. When they come, we shall call in the neighbors' children, and have an evening entertainment."

These lanterns are for sale by the Southern Missionary Society, Station K, Nashville, Tenn.; price, complete with one set of slides, five dollars.

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:—

John Anholm, San Luis Obispo, Cal., periodicals.

Mrs. S. A. Scovill, Willard, Mo., periodicals and tracts.

Laura E. Hardin, Danville, Ark, tracts and health literature.

W. H. Spear, Clinton, Ontario, REVIEW, Signs, Life Boat.

James Dickerson, Marshall, Ark., periodicals and tracts, especially tracts on the temperance question.

J. W. Johns, Jasper, Ala., periodicals and tracts.

C. E. Dunlap, Liberal, Kan., Signs, Sentinel, and tracts.

Miss May Allen, Higdon, Ala., REVIEW, Signs, Instructor, Little Friend, Life Boat, and tracts.

F. S. Bailey, Dunkirk, N. Y., Route 10, REVIEW, Signs, Life Boat, Good Health, Instructor, and tracts.

Mrs. Reynolds, 1202 McNally St., Chillicothe, Mo., any periodicals or tracts, especially Signs and Life Boat.

Mrs. E. A. Goss, 1723 West Maple St., Enid, O. T., REVIEW, Signs, Sentinel, Life Boat, Little Friend, Instructor.

Will any persons or tract societies having copies of the "Monitor of Health" which they would sell, please correspond with H. G. Miller, Eufola, N. C.?

Obituaries

ROBINS.—Died at Fairview, Ore., Jan. 28, 1904, Sister Alice Robins, aged 43 years. She leaves a husband and five children, for whom she carried a great burden. She fell asleep in hope. W. J. BURDEN.

STRONG.—Died at Woodland, Wash., Jan. 8, 1904, Sister Mary E. Strong, aged 78 years. Words of consolation and counsel to the family and friends were based on Rev. 14:13, by the writer. W. J. BURDEN.

PAINTER.—Died at Stanleyton, Va., Feb. 5, 1904, Daisy Lee Painter, daughter of Brother A. J. Painter, aged 19 years, 5 months, and 4 days. Daisy was sick only a few days, and her death was a sad stroke to the family. In her last words she expressed hope of meeting her parents in heaven. The funeral was conducted by the writer; text, Rev. 21:4.

R. D. HOTTEL.

BEDDOE.—Died in Yakima County, Wash., Jan. 18, 1904, of paralysis, Mrs. Esther Beddoe, aged 60 years. Sister Beddoe was a native of England, and reared in the established church. About six years ago she was converted and accepted the third angel's message at Sioux Falls, S. D., under the labors of Elder Luther Warren. Although her environments were marked with hardship and trial, she lived in faith, and died in hope. She was the mother of seventeen children, seven of whom were present at the funeral, which was held at the Seventh-day Adventist church in North Yakima; text, Num. 23:10.

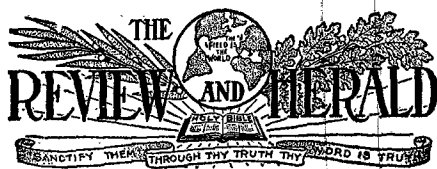
J. G. SMITH.

RAYLE.—Died at the home of her son, Jackson Rayle, in Hamler, Ohio, Jan. 31, 1904, Sister Nancy Rayle, aged 97 years, 2 months, and 18 days. She was born in 1807, in Washington County, Pa. She moved to Ohio in 1846. Here she accepted present truth, was baptized, and joined the Seventh-day Adventist Church. She was faithful to the end. Out of a family of eleven children, two sisters and one brother survive her. Her husband, William Rayle, died in 1867. She was the mother of ten children, grandmother of thirty-six, great grandmother of ninety-one, and great great grandmother of eighteen. Words of comfort and consolation were spoken by the writer, from Ps. 17:15.

JOHN P. GAEDE.

MARTIN.—Fell asleep in Jesus, at his home in Clare County, Mich., Jan. 19, 1904, of Bright's disease, my beloved husband, Henry Martin, aged 80 years, 4 months, and 22 days. He was a great sufferer for years, but bore it all with patience, always looking on the bright side. He was a firm believer in the third angel's message and the Sabbath, always standing firm for the truth, although he did not accept Christ as his personal Saviour until his last sickness. He leaves a wife and five children to mourn the loss of a loving husband and kind father. Words of comfort were spoken by Rev. V. Buxton (Evangelical), from 1 Cor. 15:55. He was laid to rest in the cemetery at Gladwin, Mich.

MARTHA MARTIN.



WASHINGTON, D. C., FEBRUARY 18, 1904

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

A SMALL printing outfit has been purchased by the industrial school at Sheridan, Ill., and the conference paper, the *Illinois Recorder*, is now printed by the students.

SISTER OTTENA JENSEN, of College View, member of the nurses' staff of the Nebraska Sanitarium, sailed from New York the thirteenth for Southampton, England, en route to Buenos Ayres, South America.

LETTERS from the Society Islands report the return to that field of Elder B. J. Cady, who had been away three months and a half, visiting Pitcairn and other islands. Eight persons were baptized on Pitcairn Island during the visit there.

We have received the illustrated announcement of "The Union College School," Kenilworth, near Cape Town, South Africa. It presents the special features of the school, and gives the usual information for parents and prospective students. Brother C. H. Hayton is the principal.

BROTHER A. G. DANIELLS left Washington the first of this week to attend the Northern Union Conference meeting at Millbank, S. D. Unless something unforeseen should occur to change his plans, he will attend the sessions of the Southwestern, the Central, and the Pacific Union Conferences before returning to this city. He may therefore be away about six weeks.

A NEW chart has been published by Brother F. E. Belden, entitled "The Dark Ages and the Dark Day." It is printed on cloth, size 36 x 48, and is designed to illustrate such subjects as the change of the Sabbath, the 1260 years, the last-day signs, etc. The price is 90 cents, postpaid, including a copy of the booklet "At the Door." It may be obtained of the publisher, F. E. Belden, Battle Creek, Mich.

IN the February number of the *Missionary Review of the World*, Dr. Pierson writes on the subject of "The Needless Sacrifice of Life in Mission Work." Four laws of health are emphasized which are worthy of adoption by workers

both at home and abroad. There are some articles on China by able writers. Dr. Timothy Richard describes the "Forces which Are Molding the Future of China," Rev. Jas. Simester tells of the "Opportunities in China," Rev. George Heber Jones draws interesting and instructive contrasts between "China, Japan, and Korea," and Dr. Griffith John voices the call to "Thanksgiving and Prayer for China." Another article of present importance is that on Babism by Dr. Wilson, of Persia. This new sect of Islam is seeking to conquer America, and has already won some converts.

ONE of our brethren writes that a certain Baptist paper publishes the statement that the decrease of membership in the churches of the Seventh-day Adventist denomination during 1903 was 9,011, and asks whether this report is true. In reply we will state that the official report of the membership of the body, as given in the Year Book just issued, gives an increase of 1,580 during the eleven months ending Nov. 30, 1903. This is small enough showing, but there is quite a difference between a gain of 1,580 and a loss of 9,011.

THREE youth of Florence, Colo., the oldest being fifteen years of age, recently turned train wreckers, their intention being, as they confessed, to rob the bodies of the dead and dying in the wreck, and to secure revenge on the trainmen who had on occasions put them off the cars. They practised pulling spikes until they had acquired some proficiency at this work, and then pulled a dozen or more spikes from the rails near Florence just before a fast passenger train was due. It happened that an extra freight train was given the right of way, and met the fate intended for the passenger train. Twelve cars of the train were destroyed, and the engineer was killed.

The Sentinel Discontinued

THE following announcement appeared in *The Sentinel of Christian Liberty* for February 11:—

After giving the matter careful consideration, and taking counsel with representative brethren, the publishers of the *Sentinel* have decided to suspend the publication of the paper with this issue. It is proper that a statement should be made, giving the reasons for this action. They will be found in the following facts:—

1. For causes which it is not necessary to enumerate, the subscription list has been gradually falling off for several years, until the present circulation is so small that the paper is not meeting the purpose for which it was established.
2. A very large part of the subscribers are now members of our own denomination, who can be reached through our other periodicals.
3. The publishers do not feel war-

ranted in incurring the heavy loss which is now sustained by the publication of the paper when the instruction can be given to a large majority of its readers through other channels.

4. The effort necessary to increase the subscription list so that the paper would be self-supporting, would, it is believed, yield larger returns if expended in behalf of our other publications.

5. The publication of the paper can readily be resumed, if a change of circumstances should render it advisable.

More attention will hereafter be given in the *REVIEW AND HERALD* and *The Signs of the Times* to those subjects which have been presented in the columns of the *Sentinel*, and the publishers of the *Signs* will consider the advisability of issuing occasional special numbers devoted to these questions as occasion may demand.

The Sanitarium Enterprise in Washington, D. C.

LETTERS of encouragement, inquiry, counsel, and caution regarding the development of the work in Washington, D. C., reveal to us the deep interest our people everywhere feel in this place.

We are more than grateful to our friends for all they write to us, whether it bids us Godspeed, or cautions us against mistakes. While we are encouraged by words of good cheer, we need words of counsel and caution, and are helped by them.

Although we reply to all our correspondents regarding the matters about which they write us, we feel sure there are thousands who do not write to us who would be equally glad to know of the progress we are making. For this reason we report through the *REVIEW*.

Owing to conditions which we could not change rapidly, we have been somewhat delayed in getting our enterprises under way; but we are now making encouraging progress. As previously reported, we have incorporated our sanitarium association, adopted the by-laws, and elected the board of trustees. The articles of incorporation and the by-laws are presented on another page of this issue. We want our people to understand all our arrangements. It may be these documents can be used to advantage by our conferences in other parts of the field.

The trustees of the Sanitarium Association are W. C. White, A. G. Daniells, G. A. Hare, M. D., J. H. Neall, M. D., A. P. Needham, J. N. Nelson, and J. R. Scott. The officers of the Board are as follows: President, W. C. White; Vice-President, G. A. Hare, M. D.; Secretary, J. R. Scott; Treasurer, J. N. Nelson; Business Manager, A. P. Needham; Financial Secretary, J. S. Washburn. The addresses of all the officers is 222 North Capitol St., Washington, D. C. All the members of the Board are now together in Washington, laying plans for a forward move as fast as conditions will permit.

Some important decisions are now being made which will be reported later. As we begin to lay the foundation of these enterprises, we need divine guidance more than at any time since the decision was made to come to this city.

A. G. DANIELLS.