

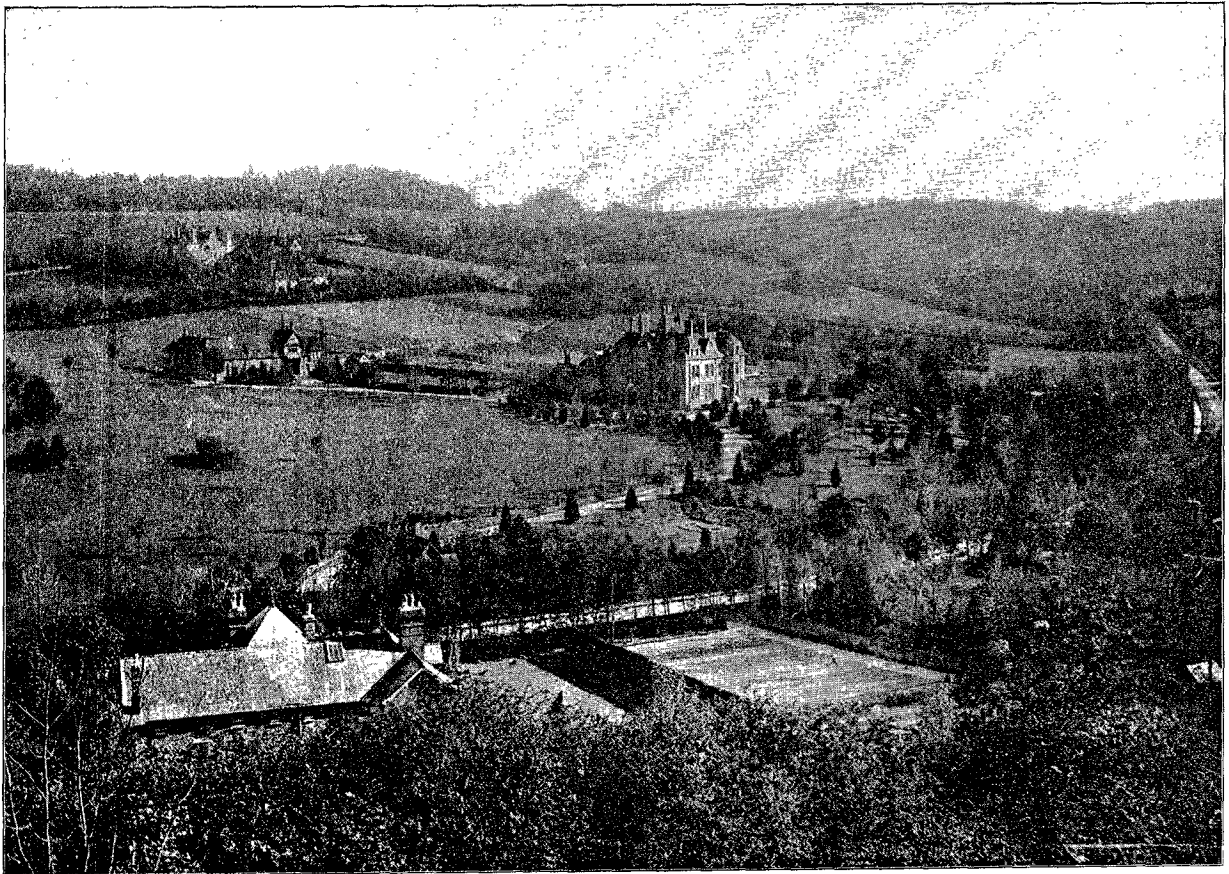
The Advent REVIEW And Sabbath HERALD

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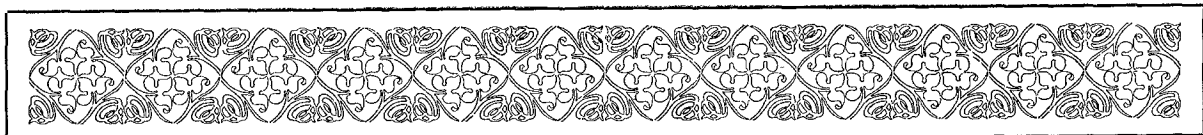
VOL. 80

BATTLE CREEK, MICH., TUESDAY, JANUARY 27, 1903

No. 4



A VIEW IN THE CATERHAM VALLEY, SURREY, ENGLAND



Publishers' Page

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

Special Sale of Slightly Damaged Books

Last week we offered some of our regular subscription books at a special price on account of their being slightly damaged. These books being well known to all our readers, we omit their description this week, and quote only their regular and reduced prices.

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This is an excellent time to secure some of these health books at a very low rate.

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The combined price of these volumes, in a very slightly damaged condition, is \$4, postpaid, a reduction of \$2 from the regular price. The books are as good as new for individual use.

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

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 THE FIELD
 IS THE WORLD

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

VOL. 80.

BATTLE CREEK, MICH., TUESDAY, JANUARY 27, 1903.

No. 4.

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Editorial

Our Only Safety

We are in the last days. The perils of the last days are upon us. The snares of the enemy are on every hand. No human wisdom can save us from the deceptions of this day, and no human power can deliver us from the wrath of the dragon. Our only safety is in heeding the very message which we ourselves have declared to be the last message of mercy to the world. This message must become our life, or we shall have no life. This message must become our wisdom, or we shall have no wisdom. This message must become our defense, or we shall have no defense. The time of test is here. A formal profession of belief of this message, though never of any value, will now be revealed as of no value. Only the genuine experience of "the everlasting gospel," manifested in the life as "the power of God unto salvation," will meet the demands of these closing days. The character of every man will be tested. The standing of every man will be made manifest. This is the shaking time, and choices are being made now which will determine the destiny of souls. Our salvation depends upon heeding the warning message, and turning to God with full purpose of heart. Those who have a part in the loud cry of this message must themselves experience the power of the message in the transformation of character. "Come, and let us return unto Jehovah; for he hath torn, and he will heal us; he hath smitten, and he will bind us up."

The Meaning of It

In the first issue of the Review after the burning of the Office, we suggested that we should now put to ourselves the question, "What do these things mean?" We can find a clear answer to this ques-

tion in the article by Sister White, beginning on page 8. It is plain that God is in earnest with his people. In two very marked providences, the burning of the Sanitarium and the printing office, he is appealing to his people to return to him. And now we are earnestly urged to act upon these appeals, in which there has been such a loss of property, but such a providential care over life, with the very solemn statement that a neglect of these appeals will bring affliction upon the families of those who profess the truth, but do not reveal it in their lives. It is no time now to attempt to justify ourselves before the world, and to save our reputation. It is infinitely better to be right with God. We may now take up the prayer of Daniel: "We have sinned, and have dealt perversely, . . . neither have we hearkened unto thy servants the prophets, that spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. . . . And he hath confirmed his words, which he spake against us . . . by bringing upon us a great evil. . . . O Lord, hear; O Lord, forgive." There is much hope in this faithful reproof. It is the call of a loving Father to his erring children. O that there may be in us a heart to accept the reproof and to act upon it. "Seek ye Jehovah while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon."

That Day

There is a day so well known that the apostle Paul designates it simply as "that day." Here is one instance where he mentions it in this way: "I know him whom I have believed; and I am persuaded that he is able to guard that which I have committed unto him against that day." Again he says: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day." But this expression is not confined to the writings of the apostle Paul or to the New Testament. Thus we read in the book of the prophet Isaiah: "Enter into the rock, and hide thee in the dust, from before the terror of Jehovah, and from the glory of his majesty. The lofty looks of man shall be brought low, and the haughtiness of men

shall be bowed down, and Jehovah alone shall be exalted in that day." Jesus had the same day in mind when he said, "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name? . . . And then will I profess unto them, I never knew you." What day is this?—Plainly it is "the day of wrath and revelation of the righteous judgment of God." Evidently it is "that great day of God Almighty." Undoubtedly it is the day of "the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marveled at in all them that believed (because our testimony unto you was believed) in that day." This is "the day of the Lord." This is emphatically "that day." There is no day like it in the world's calendar. It is "a day of darkness and gloominess, a day of clouds and thick darkness." "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm, against the fortified cities, and against the high battlements." "Alas for the day!" "Day of wrath, that day!" But there is hope for us in that day, if we are willing to accept the Lord's provision. For he has "interposed with an oath; that . . . we may have a strong encouragement, who have fled for refuge to lay hold 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." "Hope putteth not to shame." The Lord grant that we all may "find mercy of the Lord in that day."

Former Things

"But call to remembrance the former days." Heb. 10: 32. It is interesting to look back at the experience of Adventists since the time when special light on the second coming of Christ began to shine upon the world. This light was in fulfillment of the promise that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." It began to be preached by men raised up and moved out by the providence of God, enlightened by the Holy Spirit, and quickened with heavenly zeal, to raise this cry in

the ears of humanity. The prophecies were rapidly fulfilling. The time of the end had begun. Signs in the heavens appeared. Light increased. Their position became more definite, and their pathway promised to become brighter and brighter, even to the perfect day. It was thought that the prophetic periods would extend to the close of the Jewish year, March 31, 1843. But that time passed. More or less confusion ensued till the summer of 1844. Then it was found by further study, that it was necessary to recast the great prophetic period of twenty-three hundred days, at the end of which the sanctuary was to be cleansed. Dan. 8: 14. It was found that, according to Bible time and reckoning, those days would not terminate until Oct. 22, 1844.

This discovery was made midway between the end of the Jewish year, 1843, in the spring of 1844, and the time fixed for the ending of the twenty-three hundred days, Oct. 22, 1844. This tarrying time was the midnight of the parable of the ten virgins. Matt. 25: 1-13.

At this point came the midnight cry. "And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." Between this point and the ending of the days, there was great activity in the Adventist ranks. This was the loud cry of the first message. From one end of the land to the other, the cry was raised, "Behold, the Bridegroom cometh; go ye out to meet him." The message was proclaimed with great vigor and wondrous power. Men became phenomenally liberal, and poured out their money like water for the support of the cause and the advancement of the message. The leaders had no lack, all the means they could use in the work being furnished. And the personal interest manifested by believers for their friends was something to cause joy among the angels. Luke 15: 10. They besought the impenitent, with strong crying and tears, to get ready at once for the appearing of the Saviour. And many were those who turned to God by repentance. It is predicted that the third message is to go with tenfold greater power than did the first message. But where is the earnest, agonizing labor for souls that was seen then? There ought to be more now: "for now is our salvation nearer than when we believed." Adventists were then reined up to a rapidly approaching point of time, when they expected their Lord in the clouds of heaven. If they had faith, they must manifest it in a way to condemn the world, by showing that they believed what they professed, as Noah did in his day. Heb. 11: 7. This is why they left their crops unharvested in their fields as evidence to all men that they did not expect to need them. Have we any reason now to cut loose from the world, on the ground, as it is the object of these articles to show, that we are so nearly through with this world that we can show our faith only by dedicating our all to the support and advancement of this work? See the mul-

tiplying and urgent calls that are coming in from all quarters for laborers and means to supply the need of the perishing world.

Under this state of things it would naturally be supposed that our danger would be to grow careless by putting too far off the coming of the Lord, according to the warning of the Scriptures not to say, "My Lord delayeth his coming." But one reader thinks that in our articles, in narrowing the time down to this generation, we are putting the coming of the Lord too near. We are glad to hear from the brethren upon this point, even if by way of criticism. This brother thinks there is one Scriptural evidence that is quite important, but too generally overlooked. Then he refers to Leviticus, chapter 26, where God threatens to punish Israel "seven times more" for their sins unless they repent. This he makes a prophetic period, consisting of 2,520 years, beginning B. C. 606, and he claims they extend to A. D. 1914, before the Lord can come. This 2,520-year period enters into almost every Age-to-Come scheme that has come under our notice; but we need borrow no trouble about this. The difficulty with it is that there is no such prophetic period in the Scriptures. The expression "seven times" is not a prophetic period denoting duration, but simply an adverb, expressing degree, and referring to the severity of the punishment that should come upon Israel unless they repented. If it were a prophetic period and denoted duration, a noun and its adjective would be used, as in Dan. 4: 16: "Let seven times pass over him." Here we have the noun "times" and the adjective "seven;" but in the passage from Leviticus 26 we have simply the adverb "sheba," which means "sevenfold." The Septuagint makes the same distinction. See this subject all explained in Appendix II of the work on Daniel and the Revelation. So we have no such period to reckon upon, as no such period exists.

Another brother thinks we are all wrong in referring the "falling of the stars" to the literal meteoric display of 1833, making it a sign, and setting it to mark the opening of this generation, which shall not pass away before all these things come to pass. His application is this: "In the first chapter of Revelation, the last verse, Christ says that the seven stars are the angels (ministers) of the seven churches. And such stars are falling to the earth to-day, very many."

If we begin to spiritualize such prophecies as these, or rather, to apply to them the principles of mysticism, where shall we stop? In the parallel prophecy of Rev. 6: 12-14 we read: "And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Is it anything less than absurd to apply this to anything but the meteoric display of the heavenly luminaries called the falling of the stars, which signalized a great fulfillment of prophecy, and marked the

opening of one of the most important epochs to the last generation of mankind? U. S.

The Threefold Message of Rev. 14: 6-12 A General View

We must study anew those prophecies which throw light upon the work to be done at this time. They reveal to us the purpose of God concerning the church and the closing message to the world. They unveil the deceptions of Satan, and place us on vantage ground in the great conflict by making clear the enemy's plan of campaign. And this is especially true of the prophecies in the book of Revelation. Of this instruction it is declared, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand." We have been repeatedly urged, through the spirit of prophecy, to study the books of Daniel and Revelation and among the latest words of counsel we find this exhortation: "Christ visited John on the lonely Isle of Patmos, and gave him instruction for the church in these last days. Let us become acquainted with this instruction. Let us have more to say about it."

For many years the interest of advent believers has centered in the three messages found in Rev. 14: 6-12. These three messages really constitute one threefold message. They cover the experience of the church in the last generation. In the setting which is given by the language of these messages, "the everlasting gospel" is to be preached "to every nation, and kindred, and tongue, and people," the gospel to all the nations for a witness, as the preparation for the coming of the Son of man on the white cloud. The giving of this threefold message is the last work of mercy before the close of probation. Here is the last call to a lost world. Here is the final invitation to the marriage supper. And this threefold message is the only hope of the world in the last generation. Those who finally reject it, reject the hope of salvation. With what solemn importance does this fact invest the work of making this truth known to all the world!

It is also true that the very people who give this message must themselves be saved by it. For this message is not a mere set of phrases, a mere form of words. It is "the everlasting gospel," and it is to be revealed as "the power of God unto salvation." Those who give this message are not appointed to the work of simply explaining some texts, simply fitting together some phrases in a book, simply showing that certain predictions have been fulfilled. They are offered the high privilege of being this message to the world. They are appointed to the glorious opportunity of revealing in the transformation of character just what this message means to all who will accept it. It is therefore of the first importance that we ourselves, who stand before the world as the representatives of this truth, should be filled with a knowledge

of it. It must live in our lives. It must be the very essence of our being. The message must become flesh in us.

The text of this threefold message, according to the American Standard Revised Version, is as follows: "And I saw another angel flying in mid heaven, having an eternal gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters. And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication. And another angel, a third, followed them, saying with a great voice, If any man worshipeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up forever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. Here is the steadfastness of the saints, they that keep the commandments of God, and the faith of Jesus."

Some conclusions may be readily drawn from the reading of these verses:—

1. The movement here described is under the direction of angelic messengers.
2. These verses deal with the closing part of a work which has been already carried forward under the supervision of heavenly beings. This is clear from the fact that the first angel introduced is spoken of as "another angel."
3. The message proclaimed is not a new gospel.
4. The movement here described is to be a world-wide one.
5. This message demands a distinct recognition of God as God, and that glory should be ascribed unto him alone.
6. It announces the arrival of the judgment hour.
7. It sets forth the Creator as the proper object of worship, in contradistinction to the creature.
8. Several terms are introduced without explanation, and of which an explanation must be sought elsewhere in the Scripture. Chief among these are "Babylon," "the beast and his image," and "the mark of his name."
9. The foundation of the message is found in the words of the first angel. The other two angels state the results attending the rejection and the acceptance of this proclamation of "an eternal gospel."
10. Those who respond to the call to fear God and give him glory are found steadfast in their obedience to the law of God.

We present these statements as an out-

line for future articles upon this threefold message, and suggest that our readers should give the text and these conclusions some special study.

Another Sanitarium Across the Sea

Full information was given in the last issue of the Review concerning what seems to be a providential opening for the purchase of a well-equipped institution in England, which can be opened at once as a sanitarium. All the circumstances combine to inspire confidence in this move as being a wise one. The location is in Surrey, one of the most healthful counties in England. It is in the country, and yet it is only one-half hour's ride by train from the very heart of London. The buildings are modern, and were planned for the same general purpose for which our brethren will use them. There will be no heavy expense in addition to the purchase price in fitting up the place. The brethren in England are heartily united in recommending the purchase of the property, and the believers in that country are willing to bear their full share of the burden in raising the money, so that no debt shall be incurred in taking this advance step. Finally, the price of the property is about one half of the actual cost.

We feel sure that when our brethren and sisters in America give due consideration to all these facts, and the more detailed information which was set before them last week, and remember that it has been recommended by the European General Conference Committee, the British Union Conference Committee, and the General Conference Committee that the money be raised at once for the establishment of a sanitarium in England, they will respond cheerfully and heartily to this call. It is no hardship to give freely to advance the work of God in the earth. We know that the faithful believers in this message feel just this way. Their responses to the constant calls for help prove this. They desire the prosperity of this work above their own private gain. God regards this spirit of faithfulness, and will not forget their labor of love. They do not purchase the favor of God by their liberality, but they give evidence that the love of God—the love which gives all—has been shed abroad in their hearts.

The essential thing in calling for the money necessary for the establishment of these new memorials for the truth in the different countries is that our people shall have a full understanding of the situation, and be brought into sympathy with the actual needs of the cause. For this reason we have attempted to present this matter just as it appears to those who have been on the ground, and who have personal knowledge of all the circumstances. We sincerely believe that all interested in this effort to provide a health institution are acting in harmony with the policy recently set forth as the foundation for a great forward movement. The institutional work is not

being made the chief interest in that field. The health work is not being carried forward on lines independent of the evangelical work. No effort will be made to compete with the thousands of charitable organizations in England in doing merely humanitarian work. The distinct purpose in establishing this sanitarium is to provide a place where the value of these gospel principles of health can be actually demonstrated, and a training center where workers can be prepared to go forth with a complete gospel for body, soul, and spirit. We cannot take care of all the sick people in the world, but we can proclaim the principles which, if adopted, will preserve the health, and we can teach methods of treating the sick which are in harmony with the gospel of life, and which others can follow if they are willing to do so. Our hope in this matter is not in trying to do all the work ourselves, but in imparting these truths to others.

We feel a confidence in asking our people to contribute toward this enterprise. We believe the time has come to take this step. We believe the opportunity offered is an exceptional one. We believe that the money thus invested will be a means of advancing this message in England. We believe that the institution thus provided will be conducted in a way to represent to the world the truths of this message. We believe that it will be a denominational institution in the sense that it will stand for the whole truth represented by this denomination.

A collection will be taken in all our churches in this country in behalf of this effort on Sabbath, February 7. The definite amount needed immediately is ten thousand dollars. A reading which deals with this whole subject has been sent out to all the elders of churches and leaders of companies to be read on Sabbath, January 31. We commend the call to the earnest and prayerful consideration of all our people, and ask them to respond as the Lord may move upon their hearts. The cause is his, and the hearts of all are in his hand. In him we hope as the Leader of this work.

A Threatening Outlook

"The Coming War" is the heading of an editorial article in the Chicago Tribune of January 18, in which is pointed out the prospect of the breaking out of the long-expected European conflict on the Russo-German frontier. According to "Quidam," a writer who expresses his views in the January Contemporary Review, says the Tribune, the great war which has been "looming on the horizon" of Europe for the last fifteen years, will be a conflict not between Russia and England, but between Russia and Germany. It will be, he says, "a life and death struggle, which will prove unparalleled in the world's history for its magnitude and for its far-reaching consequences."

"During the Franco-Prussian War of 1870," says the editor of the Tribune, "Russia refrained from intervention, and

supposed that it would thereby earn Bismarck's gratitude. A decade later Bismarck displayed an excessively queer kind of gratitude by helping to block Russia's progress toward Constantinople. From that time on, says 'Quidam,' both the Russian and German governments have understood that their respective interests were irreconcilable. General Skobeleff said, 'The battle is unavoidable between German and Slav; it will be long, bloody, and terrible, but the Slav will triumph.'

Germany, it is pointed out, has reason to fear Panslavism, since there are no less than twenty-two million Slavs in Austria-Hungary, and there has been Panslavic agitation almost continuously in Europe since 1848, the date of the first Panslavic congress. If European Turkey should pass under Russian control, the next step would be the absorption of the Slavic portions of Austria-Hungary; and St. Petersburg, Warsaw, and Prague would be strongholds in a Russian circle drawn about Berlin. The Tribune editor notes that "two thirds of the Russian European army is massed in Warsaw, Vilna, and Kief, within a few miles of the German frontier. The Teuton and the Slav are where they can easily get at each other."

Whether between Slav and Teuton, or between Slav and Anglo-Saxon, or in some way not yet anticipated, the long-threatened European conflict shall break out, is not an essential question. Human forecasts may be mistaken on this point, but there is no mistaking the fact that the conflict is impending, that it must come somehow, and come soon. The omens of it are everywhere visible; on every hand conditions are seen to be ripening for the clash of arms. On every hand things are so prepared that a spark of war may start a general conflagration. As God's Word has declared it would be, so it is; the winds of strife are ready to blow upon the earth, and would blow to-day did not divine power still hold them in check. Thus are we constantly admonished to push forward to the completion of our appointed work, ere the winds of war shall be loosened, and peace take its final departure from the earth.

L. A. S.

The Real Battle

In a recent editorial, the Independent (New York) enters a strong protest against the idea that peace has come yet to this earth. It does not seem ready to join in the peace-and-safety cry. Among other reasons for taking this position, it says:—

"Even in the very sanctuary of God, invaded by his enemies and misdefended by his friends, there is no place yet for peace. Men care little, too little, for theologies nowadays, but such theologies are taught to Christian people as ought to rouse to battle every child who would not see his Father's character maligned. Old and new absurdities of doctrine deceive multitudes of people. A more momentous struggle is upon us—that

which involves the faith of man in his God. This is the real battle of Armageddon,—theism against the philosophies of Materialism and Nescience,—and it has already joined."

While we are not prepared to accept the statement that the battle of Armageddon is now in progress, yet it is evident that we are upon the very eve of that momentous struggle, and the great rebel leader is making all preparation for it, and is attempting to deceive if possible the very elect.

It seems to be a good time to recall some statements which were made in instruction given to this people a few years ago. Here they are: "We are standing upon the threshold of great and solemn events. The whole earth is to be lightened with the glory of the Lord as the waters cover the channels of the great deep. Prophecies are being fulfilled, and stormy times are before us. Old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early. The angels are holding the four winds, that they shall not blow, until the specified work of warning is given to the world; but the storm is gathering, the clouds are loading, ready to burst upon the world, and to many it will be as a thief in the night."

Now note again a part of the first quotation from the Independent: "Old and new absurdities of doctrine deceive multitudes of people. A more momentous struggle is upon us—that which involves the faith of man in his God." There are two ways of weakening faith in God. One is by openly denying the existence and being of God—unconcealed atheism. The other is by teaching such a conception of the existence and being of God as really leaves no ground for faith, and calls for no exercise of faith. This is atheism under a Christian guise. The results are the same in both cases, but this latter form of atheism is more dangerous than the former.

This modern form of infidelity is now revealing itself under the pleasing plea of exhibiting the scientific relation between man and God, and of presenting a scientific basis for faith. We warn every one to be on his guard against this specious teaching, from whatever source it comes. In some very important instruction recently given through the spirit of prophecy we find this warning: "We are pilgrims and strangers in this world, traveling in a path beset with dangers from those who have rejected the only One who could save them. Ingenious subterfuges and scientific problems will be held out before us, to tempt us to swerve from our allegiance, but we must not heed them. Every one must now seek God for himself." Looking forward to this very time, our Saviour asked this question, "Nevertheless, when the Son of man cometh, shall he find the faith on the earth?" There is certainly an emphatic call now to contend earnestly for "the faith which was once delivered unto the saints." This is faith in God

the Father as a personal Being; faith in Jesus Christ the Son, the one only Mediator and Saviour; faith in the Holy Spirit, the personal representative of our risen Saviour, the Advocate in the church; and faith in the Bible as the inspired and infallible Word of the living God. Let no one rob you of this faith, either by reviving old controversies or by bringing in new controversies. Remember that the real battle now is that which involves the faith of a man in his God.

Looking Toward Socialism

The tendency toward a breaking up of long-settled ideas of property rights, is one of the most notable signs of the times which appears upon the surface of events in this country. It is a tendency which may well startle any one who is not too much engrossed in business or pleasure to be startled by anything. For example, it was recently proposed in Congress to enact a law putting a limit upon the size of private fortunes,—a law to say just how much property an individual might be permitted to acquire in this country, and just where he must stop and do nothing more in the money-making line. A bill was introduced by Mr. Griffith, of Indiana, fixing ten million dollars as the limit of the amount of property which any person in this country might lawfully hold. Any fortune larger than this, the bill declared, is a public nuisance and a menace to public and private welfare. The same was declared to be true of inheritances—no person ought to be allowed to inherit more than ten million dollars. The bill provided that if any person persisted in acquiring property beyond this ten-million-dollar mark, all the excess should go to the state to reduce the burden of taxation.

Why not make the limit ten thousand dollars, instead of ten million dollars? This might just as well be done, so far as the principle of the proceeding is concerned. To allow that Congress has the right to legislate in this way is to allow that the government can fix any limit upon private fortunes which it may see fit.

Another and perhaps still more striking instance of this tendency is to be seen in the proposition that the government seize and operate the coal mines of the country and the railways connected with them. This proposition is now before Congress, having been introduced by Mr. Jenkins, who is chairman of the House Judiciary Committee and an experienced legislator. The bill embodying this proposition reads:—

"Resolved, That the Committee on the Judiciary be and is hereby directed to investigate and report to this House, with all convenient speed, the opinion of that committee as to the power of Congress to declare that a necessity has arisen for taking possession of all coal, coal beds, and coal mines in the United States, and all lines of transportation, agencies, instruments, and vehicles of commerce necessary for the transportation of coal,

and that if, in the opinion of that committee, the power exists and a necessity for the exercise of such power has arisen, that committee forthwith report to this House a bill declaring the necessity, providing fully and in detail the occasions, modes, conditions, and agencies for said appropriation that will fully and completely exhaust the power of Congress in 'that regard.'

The taking of such action by Congress as is here proposed would be a long step toward realizing the program of Socialism; toward giving effect to the doctrine of "everybody own everything," which, as things are in this world, could mean only an effort on the part of everybody to get control of everything, which would mean universal strife.

The stress of the existing coal famine may seem to justify such radical measures for relief as the seizing of the coal mines and railways by the government, or the confiscation of car loads of coal by the people, as has occurred in some Western towns; but such things indicate, nevertheless, a rising tendency to break over and set aside long-established principles under which life, liberty, and the pursuit of happiness have been enjoyed in this country. As omens of a coming period of confusion and strife, they constitute a striking sign of the times. L. A. S.

A Significant Movement

Among recent developments in religious and educational matters in this country, is to be noted a call for a convention to be held in Chicago early this year, for the purpose of effecting "a national organization for the improvement of religious and moral education through the Sunday school and other agencies." The call is issued by the "Council of Seventy," a body composed of Bible teachers in educational institutions throughout the country. Comprised in this "Council of Seventy" are such noted men as President Woodrow Wilson, of Princeton University; Rev. C. H. Parkhurst, of New York City; Rev. F. W. Gunsaulus, Rev. Francis E. Clark, head of the Christian Endeavor Society, and President W. R. Harper, of the University of Chicago. The Biblical World, edited by President Harper, says that "there can be no doubt that this movement is one of the most important of modern times looking to the increase and improvement of religious and moral instruction in America." "It is," says this journal, "a vital step in the development of our Christian civilization."

A glance at the prospectus of the work to be undertaken by this organization, shows that the movement is indeed important. Its scope is very comprehensive. "It may," we read, "endeavor to define the true relation of religious and moral instruction to other branches of instruction, indicating the part which religion should perform in the development of the individual and of society; it may present and apply the established results of modern psychology, modern pedagogy, and modern Bible study, as related to re-

ligious and moral teaching; it may indicate the proper place of the Bible in religious and moral instruction, and set forth the general and specific methods of using the Bible for this purpose;" "it may indicate how this new higher ideal can be worked out in the churches, the Sunday school, the day school," etc.

This attempt to take possession of the religious and moral instruction of the country is indeed an important and serious matter. And it is all the more so because it is an effort to teach religion on a scientific basis, to confine it to a pathway marked out by the human intellect. Christianity, the wisdom of God, is to be made to fit the latest theological, ethical, psychological, pedagogical, and scientific discoveries and ideas of the day. It is to be received by the people only through these channels.

It will be seen that this movement is really an attempt to take possession of the religious education of the whole people in the name of the higher criticism. Thus is the enemy of true Biblical knowledge, which comes only through faith and the enlightenment of the Holy Spirit, at work to occupy the field and to hedge up the way of the proclamation and reception of the final message of saving truth.

L. A. S.

Note and Comment

The Neue Freie Presse, in discussing Great Britain's protest against the recent passage of Russian war vessels through the Dardanelles, says a Vienna dispatch, declares that this "is proof that the Eastern question is again becoming prominent in international politics." Another Vienna paper, the Neues Wiener Journal, makes note of this revival of the Eastern question, saying that it "is a matter of grave concern to international peace," and advising that a fresh agreement be concluded between the European powers.

Regarding the coal strike commission recently appointed by President Roosevelt, to which we have several times referred, it is interesting to note the opinion held by Senator Depew, whose knowledge and experience qualify him to speak with authority on the subject. In a press telegram of recent date Mr. Depew is quoted as saying: "I wonder if the people stop to think of the meaning of the president's appointing a commission to adjust a labor dispute. The fact is this country is drifting toward paternalism. This is an absolutely new function the president has undertaken—a long step toward paternalism. This commission will fix a general law that will long control in controversies between capital and labor." Do the people, indeed, stop to think—do you stop to think—about the meaning of these things?

The seating of the Mormon Church official, Reed Smoot, in the United States Senate, which seems to be assured by the vote of the Utah Legislature, will be con-

tested by several religious organizations, upon the same grounds as those upon which Brigham Roberts was excluded from the House of Representatives, excepting the charge of polygamy. The principal contention of "apostle" Smoot's opponents is that he recognizes a higher power than the federal government, and cannot consistently take the test oath. This objection against "apostle" Smoot is no doubt valid, but is it not equally valid in the case of every Roman Catholic who believes that the pope is by right a temporal sovereign? The country certainly has much more to fear from the interference of the papacy in its politics than from any influence that can be exerted by the relatively small following of the Mormon Church.

Much newspaper comment has been occasioned by the recent English court decision awarding heavy damages to the Taff-Vale railway of Wales against an English railway union, for loss sustained by a strike, in which there was violation of contracts, together with the use of violence and intimidation, on the part of the railway union. It is believed that this decision will constitute a precedent to be followed in the United States. If in case of a strike the corporation affected can get at the financial resources of the labor unions through a suit for damages, the latter will of course be rendered powerless to carry on protracted strikes, and the corporations will be given the upper hand in every contest. It "will render the union harmless as an antagonist, and stop the ability to pay strike benefits, by which strikes are prolonged," says a Milwaukee Social-Democratic journal. Quoting from Justice, of London, the same paper says of the English decision that "it ties the unions hand and foot. The inevitable result will be that the unions will now take up the ballot as their chiefest weapon." But supposing the ballot fails, then what? The unions have failed to oppose successfully their financial resources to the wealth of the corporations; what if they should also fail at the polls? There are many ways in which wealth can be used to win victory in an election. Will the unions submit to the power of capital because the courts and the ballot have gone against them? No one who has studied the situation will affirm that the labor unions have any thought of submitting to the forces of wealth under any circumstances. They are in the field to win their demands by the force of organization, if that will suffice. And if this will not, and courts interpret the law against them, then they are in the field to make and annul law and dictate the selection of judges. And if they fail in this, if they cannot win at the polls, then they are in the field to get what they demand by the only means which remains to them, and it is quite unnecessary to state what this court of last resort is.

A Yale scientific professor announces the great discovery that "all life began at the north pole."

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.

A Present Help

God, thou art my rock of strength,
And my home is in thine arms;
Thou wilt send me help at length,
And I feel no wild alarms.
Sin nor death can pierce the shield
Thy defense has o'er me thrown;
Up to thee myself I yield,
And my sorrows are thine own.

Christians, cast on him your load,
To your tower of refuge fly,
Know he is the living God,
Ever to his creatures nigh.
Seek his ever-open door,
In your hours of utmost need;
All your hearts before him pour,
He will send you help with speed.
— A. H. Francke.

The Meaning of God's Provisions

Mrs. E. G. White

We have been made very sad by the news of the terrible loss that has come to the cause in the burning of the Review and Herald Office. In one year two of our largest institutions have been destroyed by fire. The news of this recent calamity has made us feel very sad, but it was suffered by the Lord to come upon us, and we feel that we should make no complaints, but learn if possible the lesson that the Lord would teach us. The destruction of this institution should not be passed by as something in which there is no meaning. Every one connected with the Review and Herald Office should ask himself, "Wherein do I deserve this lesson? Wherein have I walked contrary to a 'Thus saith the Lord,' that he should send this lesson to me? Have I heeded the warnings and reproofs that he has sent, or have I walked in my own way?"

Let the heart-searching God reprove the erring, and let each one bow before him in humility and contrition, casting aside all self-righteousness and self-importance, confessing and forsaking every sin, and asking God, in the name of the Redeemer, for pardon and forgiveness. God declares, "Him that cometh to me I will in no wise cast out;" and those who thus present themselves before him will be pardoned and justified, and will receive power to become the sons of God.

I pray that those who have resisted light and evidence, refusing to listen to God's warnings, will see in the destruction of the Review and Herald Office an appeal to them from God to turn to him with full purpose of heart. Will they not see that God is in earnest with them? He is not seeking to destroy life, but to save life. In the recent destruction, the

lives of the workers were graciously preserved, that all might have opportunity to see that God was correcting them by a message coming not from a human source, but from heaven. God's people have departed from him; they have not followed his instruction, and he has come near to them in correction, but he has not brought extinction of life. Not one soul has been taken by death. All have been left alive to recognize the Power that no man can gainsay.

Let us praise the Lord that the lives of his children have been so precious in his sight. He might have cut off all the workers in their heedlessness and self-sufficiency. But no! He says, "They shall have another chance. I will let the fire speak to them, and will see if they will counterwork the action of my providence. I will try them as by fire, to see if they will learn the lesson that I desire to teach them."

When the Battle Creek Sanitarium was destroyed, Christ gave himself to defend the lives of men and women. In this destruction God was appealing to his people to return to him. And in the destruction of the Review and Herald Office, and the saving of life, he makes a second appeal to them. He desires them to see that the miracle-working power of the Infinite has been exercised to save life, that every worker may have opportunity to repent and be converted. God says, "If they turn to me, I will restore to them the joy of my salvation. But if they continue to walk in their own way, I will come still closer; and affliction shall come upon the families who claim to believe the truth, but who do not practice the truth, who do not make the Lord God of Israel their fear and their dread."

Let every one examine himself, to see whether he be in the faith. Let the people of God repent and be converted, that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord. Let them ascertain wherein they have failed to walk in the way that God has marked out, wherein they have failed to purify their souls by taking heed to his counsels.

There must be entire conformity to the will of God. There must be less self-measurement, and more, very much more, Christlike practice. There must be more earnest, persevering prayer. Prayer is acceptable only when offered in faith and in the name of the Redeemer. Our faith must grasp the glorious fact that God hears and answers the prayers of every sincere seeker. As the believer bows in supplication before God, and in humility and contrition offers his petition from unfeigned lips, keeping his eyes fixed steadily on the Mediator of the new covenant, he loses all thought of self. His mind is filled with the thought of what he must have in order to build up a Christlike character. He prays, "Lord, if I am to be a channel through which thy love is to flow day by day and hour by hour, I claim by faith the grace and power that thou hast promised." He fastens his hold firmly on the promise, "If any of

you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."

How this dependence pleases the Master! How he delights to hear the steady, earnest pleading! How quickly the sincere, fervent prayer is recognized and honored! How intensely interested the heavenly angels are! "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" With wonderful and ennobling grace the Lord sanctifies the humble petitioner, giving him power to perform the most difficult duties. All that is undertaken is done unto the Lord, and this elevates and sanctifies the lowliest calling. It invests with new dignity every word, every act, and links the humblest worker, the poorest of God's servants, with the highest of the angels in the heavenly courts.

The salvation of human beings is a vast enterprise, that calls into action every attribute of the divine nature. The Father, the Son, and the Holy Spirit have pledged themselves to make God's children more than conquerors through him that has loved them. The Lord is gracious and long-suffering, not willing that any should perish. He has provided power to enable us to be overcomers. How full of comfort and love are the words of Christ to his disciples just before his trial and crucifixion. He was about to leave them, but he did not want them to think that they were to be left helpless orphans. "I go my way to him that sent me," he said, "and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you."

Then comes the wonderful prayer recorded in the seventeenth chapter of John, — a prayer that means much more to us than we realize. Let us receive it into the treasure-house of the soul, and make it the daily lesson of our lives: —

"As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall

believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

Satan understands this prayer better than do the members of churches and the heads of families. He does not want the people of God to understand it, lest they should see the advantage God has bestowed on them, and know the day of their visitation. He would keep them in discord and strife over little misunderstandings and little differences, which, dwelt upon, grow into variance and hatred. He knows that if he can keep them thus, they will present before the world a showing exactly the opposite of that which God desires them to present.

I urge our people to cease their criticism and evil speaking, and go to God in earnest prayer, asking him to help them to help the erring. Let them link up with one another and with Christ. Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. He is the Comforter. He will abide in their hearts, making their joy full. His words will be to them as the bread of life, and in the strength thus gained they will be enabled to develop characters that will be an honor to God. Perfect Christian fellowship will exist among them. There will be seen in their lives the fruit that always appears as the result of obedience to the truth.

Let us make Christ's prayer the rule of our life, that we may form characters that will reveal to the world the power of the grace of God. Let there be less talk about petty differences, and a more diligent study of what the prayer of Christ means to those who believe on his name. We are to pray for union, and then live in such a way that God can answer our prayers.

Perfect oneness,—a union as close as the union existing between the Father and the Son,—this is what will give success to the efforts of God's workers. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me," to bring about this union, this sanctified harmony. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that

thou hast sent me, and hast loved them, as thou hast loved me." It is this union that convinces the world that God has indeed sent his Son to save sinners. Christ gives to his true disciples the glory of his character, that his prayer may be answered. Through the impartation of his Spirit, he appears in their lives.

Let us during the year 1903 cast all selfishness out of our lives. Let us live for the Master, striving to help one another. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is in the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Let us in our life-work strive constantly to answer the prayer of Christ, that we may be united with one another and with him. Let us always before undertaking anything, ask ourselves the question, Will this please my Saviour? Is it in harmony with the will of God? The consciousness that we are bringing the Christ-life into the daily experience will give a sacred dignity to the every-day duties. All that we do will be done with faithfulness, that the Master may be honored. Thus shall we show to the world what Christianity can accomplish for sinful human beings, giving them constantly increasing efficiency for service in this life, preparing them for the higher life in the world to come.

A Solemn Message

E. T. Russell

The importance of placing the light given us of God before those who know it not, cannot be overestimated. It is a solemn time, and we have a most solemn message to proclaim to the world. Rev. 14: 6-12. We are living in the time of the investigative judgment, and we have almost reached the close of that period. Rev. 14: 6, 7. At the longest, it can be but a short time until this gospel message closes, and then the destiny of all will be settled forever. Matt. 24: 14; Rev. 22: 11, 12. Then will be ushered in that most glorious of all events, the coming of Christ to redeem his people and take them to the mansions prepared for them in the Father's house. Heb. 9: 28; John 14: 2, 3. That will be a time of great joy to the saints. In exuberant delight they will exclaim, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9. In marked contrast to their experience will be that of the unsaved; as, at that time "the kings of the earth, and the great men, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the

great day of his wrath is come; and who shall be able to stand?" Rev. 6: 15-17.

To the people of God is intrusted the work of warning the wicked of their impending doom, and a failure on our part will compromise our salvation. "I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." Eze. 3: 17, 18.

The prophetic dial indicates that we have reached the eleventh hour of the world's history, when the supper call should go to the world: "Come; for all things are now ready." Luke 14: 16-23; Matt. 20: 6-9.

The three supper calls of Luke 14: 16-23 are identical with the three judgment messages of Rev. 14: 6-12. These messages are to go to every nation, kindred, tongue, and people, and they are to be proclaimed by those who accept the eleventh-hour message, which is the call to labor. The invitation extended is this, "Go work in my vineyard;" the wages to be given is "whatsoever is right." Matt. 20: 7.

On those who accept this message rests the responsibility of working in his vineyard, of proclaiming the coming of the Master. There are different ways in which this message can be carried to the hearts and homes of the people: (1) by consecrated ministers and Bible workers; (2) by consecrated medical missionary workers; (3) by home missionary work on the part of the people who believe this message; (4) by the consecrated colporteur and canvasser.

It is time for this people to arise in the strength of God and proclaim the message everywhere. The command is, "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. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." Isa. 60: 1-5.

Laborers are needed in every branch of the work, as the harvest is great, and the laborers are few. Matt. 9: 37, 38. God expects fruit of this people, and we cannot afford to have him disappointed. If he is disappointed in us, we shall be counted as cumberers of the ground, and in the final judgment sad will be our disappointment. "Then said he unto the dresser of his vineyard, Behold, these

three years I come seeking fruit on this fig tree, and find none; cut it down; why cumbereth it the ground?" Luke 13: 7.

As individuals, we must bestir ourselves and warn the wicked of their danger, if we expect to have a part in the final reward. We have been like Israel, too long compassing the mount. The Lord says to us, "Go forward." O that we might be moved by energy from on high, that we might arise to the situation, for the time indeed is short! At the longest it can be but a little while before the angel of mercy ceases to plead for fallen man, before the temple of God will be filled with the glory of God (Rev. 15: 8); before the fiat will go forth (Rev. 22: 11), "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still," and Jesus will come.

Brethren, are we prepared for that event? And what are we as a people doing to prepare the world for the event? May God deeply impress each of us with a true sense of the peril of the world around us, and of our own peril if we are recreant to duty.

A Neglected Class

M. Bessie De Graw

Our sanitariums have done a vast amount of work for the sick, and while bringing relief to those who have been suffering physically, they have at the same time presented the truth of God to hundreds of people. Our city missionaries have gone everywhere searching out the needy in centers of civilization. The Sentinel and scores of books and pamphlets have been published in order to bring the truth to men in positions of trust.

But what has been done for teachers as a class? If one of this class of workers happens to fall in health and comes in contact with the sanitarium, the truth may find him. Or accidentally an individual teacher may come within the influence of a Bible worker or a minister. But what about the many teachers scattered throughout the country? They are recognized everywhere as a powerful factor in society. They come in touch with every home. They help mold the character of every child in the nation. What have we done to bring the truth to them?

There is no class of workers more willing to grasp truth. The very nature of their work makes them susceptible. Like Moses in the wilderness, or David on the hills of Judea, they are trained to tenderness, and love, and patience by dealing with the lambs of the flock. Many of them are most conscientious. As a class, it is through them that God has wrought great reformations. Wycliffe was a teacher. Luther, Melancthon, Erasmus, Milton, Froebel, Pestalozzi, and a host of others have, by God's help, presented truths which have affected whole nations. Indeed, to-day God is using the

teachers of the United States to carry light and power into less favored lands. Cuba yields to the influence of American teachers. The Philippines are Americanized, not so much by our soldiers or legislators, as by our teachers. But in the spread of the third angel's message the teachers of the land have been neglected. Should it longer be so?

The time is near, it is even now here, when the world should come to the church for instruction. Parents representing every class of society will come, bringing their children in their arms, and begging for them an entrance to schools where something will be done for the soul. Parents see their children drifting. No price will be deemed too great to save them. Through our schools we may be the means of saving hundreds.

But when this time comes, where shall we find teachers for Christian schools? The number of young people now in our churches who are qualified to become teachers is comparatively small. All of these are needed to meet the present demand. As the demand increases, teachers must be sought from other sources. It is natural to expect that when a secular teacher accepts the third angel's message, he will wish to remain a teacher. Teaching is a gift, and the man or woman who has that gift will not bury the talent when he accepts the last message. From the great army of public-school teachers we must draw recruits. Is it wise to wait until the battle is on before organizing our forces?

God prepares men's hearts, in advance, for what is coming. When the demand for teachers is about to be made, the Spirit will work upon hearts, even though those hearts are unconscious of the true meaning of the emotions which they experience.

It is a fact that there never was a time when educators of the world were more zealous than now in their search for truth and for better methods of teaching, nor when they sensed more keenly the inability of the present system to give the all-round education which it takes to make a Christian. I know whereof I speak, and am warranted in saying this. Is not this in itself a sign that God's people should arise with the truth?

Who can better work for teachers than other teachers? Our Sabbath-school teachers and our church-school teachers should hold a tender regard for every person who, like themselves, is working for the young. Our Sabbath schools have done but little aggressive work. Recently, it is true, some have extended their borders beyond the class work on the Sabbath, and are conducting branch Sabbath schools.

The organizing of the Home Department is another movement in the same direction. All this is good, but there is another field for activity. To the teachers of the country we must go. To this every Christian teacher will agree.

How shall we approach the public-school teachers? What shall we tell

them? This is the plan: The Advocate of Christian Education, our educational journal, may be made the means of communicating truths which will appeal directly to the heart of the secular teacher. The March issue will be prepared with that object in view. It will be filled with articles dealing with subjects in which public-school teachers are already interested. God has given his people light in advance of that known by the world. Teachers of the world should have the privilege of studying this light.

To teachers and Sabbath-school workers, and to all who are interested in children, a most earnest appeal is made to co-operate in the effort to place a copy of the March Advocate in the hands of every public-school teacher in the country.

Can it be done?—It certainly can if each Sabbath school will supply the secular teachers in its neighborhood. If the superintendent of education in each conference will divide the State among the schools, the burden carried by each will be light.

It has been said that all the streets in London may be swept in ten minutes, but in order to do this every man must sweep the walk before his own door. To-day we can reach every public-school teacher in the United States if we are united in the effort. Shall we do it?

How many teachers are there in the vicinity of your Sabbath school? How many teachers are there in your State? What will you do in order to reach them? Clubs for the March Advocate should be ordered by the tenth of February. Write your educational superintendent a stirring letter. Write to the Advocate for further particulars if necessary. In small clubs the journals cost 4 cents apiece. In clubs of fifty or more, they cost at the rate of \$3 per hundred. Let the wave sweep over the country.

Anywhere to Work for Thee

An exchange tells of two little Indian boys to whom the missionary, going back and forth across the plains on his errands of love, was a familiar figure. They were talking the other day as to what they would like to be and do when they were men.

One exclaimed: "I wish I could be a preacher. Then I'd go and tell everybody all the good things I know."

The other hesitated for a while. It seemed to him the very best wish had been made, but suddenly his face brightened, and his shrill little voice rang out with a note of triumph:—

"I wish I could be a horse and buggy; I'd carry the preacher to tell the good things."

Those who heard it didn't laugh. They knew the earnestness of the heart from which it had come,—a heart willing to be anything or to do anything so that the "good things" might "go" to others,—willing to be even the preacher's horse and buggy if he couldn't be the preacher!

THE WORLD-WIDE FIELD

My Trip to the Land of the Pharaohs

L. R. Conradi

After spending several days longer in counsel in Cairo, Elder Wakeham, Brethren Passebois and Bezirdjian, and the writer went to Alexandria, to visit our

the ordinances with them in the afternoon.

Late Sabbath afternoon, the steamer "Cleopatra," of the Austrian Lloyd, pulled out for Europe. I had secured third-class passage on it, and arranged afterward to share the cabin of one of the mates. Sunday morning we entered a terrible storm, and one wave after another dashed over the prow of the boat. I had not been seasick for quite a while, but I was reminded that there is hardly such a thing as one's being immune from this malady, and I noticed that even the sailor boys were keeping me company. But next day the sun shone bright and clear, as we sailed along the shores of Greece, whose mountains were covered with snow. We hope that the day may soon come when Greece, also, shall have some workers.

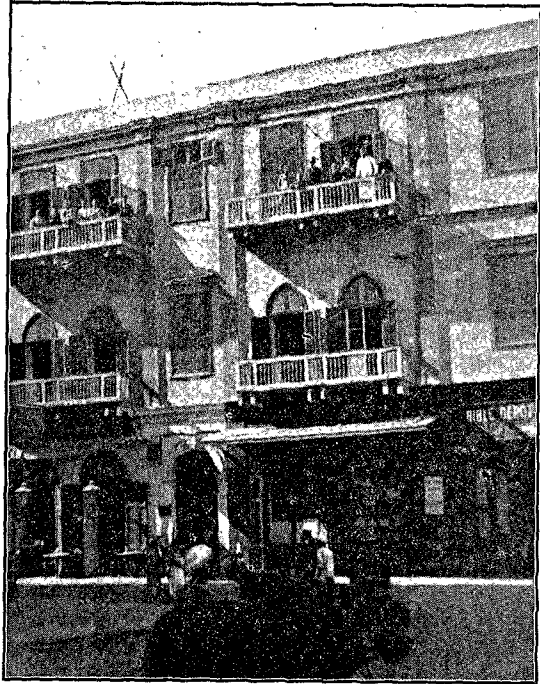
Early on the 26th I reached Trieste, and as in Alexandria, so here, we had to pass a severe examination at the hands of a physician, to ascertain whether we were free from disease. From the southern end of Austria on to Vienna there are about six hundred miles of nice territory where no Seventh-day Adventist minister has ever labored. However, I was

glad upon reaching Vienna to meet Brother Kokolsky, one of our German Bible workers, who has recently located here. During the two days of my stay, we called on several interested families, and had Bible studies with them. One Bible study was given in a leading vegetarian restaurant in the heart of the city, where two hundred and fifty dine daily. I was sorry I could not accept an invitation to lecture before the Theosophic Society, as the appointment had been given out for several days later. I myself attended one lecture, where several hundred intelligent people composed the audience. One of our greatest difficulties in Austria is that we are not allowed to circulate our literature. We had hoped that the new laws might help us, but that hope has proved vain. Just lately a case occurred in Austria, where a blacksmith, incensed by a priest's sermon against the Bible colporteur, made a fire in the street, took the Bible, and publicly burned it; but we know that the blessed seed of the Word of God will yet continue to spread and bear fruit.

I spent one Sabbath with Elder Lorenz, in the historic city of Prague, where we now have a company of about twenty. Up to the time of my visit, Elder Lorenz had been holding the meetings in his own dwelling in a suburb of Prague, but he has finally succeeded in securing a hall in the center of the city, facing the city hall, where so many thrilling events have taken place. The only way in which we could secure permission to hold public meetings was by one of the brethren renting a part of the hall, and putting his bed there. The hall will seat about one hundred persons. We are very glad that even in this way we can present the truths of the third angel's message to the people of this city, and we trust that through this effort a still larger company may be gathered out.

Sunday I stopped in Dresden, the beautiful capital of Saxony. After Brother Perk had been sent out of the country by the authorities, we moved Brother Sinz thither. He is one of our licentiate, and a citizen of Saxony. This makes it impossible for the police to send him away, and we find that this greatly bettered the strained relations between our people and the government. I was agreeably surprised to find that the hall we have there was literally packed on Sunday night, about one hundred and twenty people being present. We have every reason to believe that the work there will prosper.

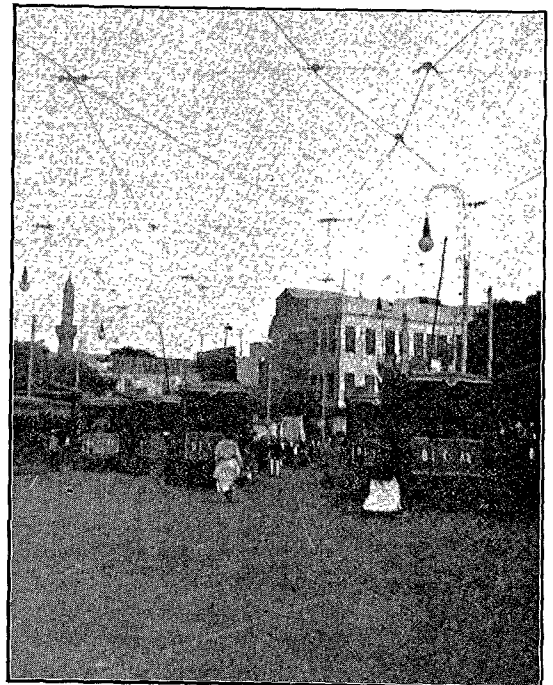
The next morning I reached Leipsic, where the new book on Revelation is nearing completion. In Friedensau, about fifty young people were in attendance at the school, and so many applications for admission were being received that the Board decided to admit no more students this year, unless they could pay



PRESENT MISSION HOUSE IN CAIRO

company in that city, intending, at the same time, to close the bargain in reference to the rental of the new quarters for the health home.

I might say in this connection, that traveling in Egypt is very cheap, as the government gives missionaries half-fare on the railroad. We had to pay only sixty cents for a third-class ticket from Cairo to Alexandria on the fast train, the distance between the two cities being about one hundred and twenty-five miles. We had two Armenian brethren there; and since my last visit, one of them had finally succeeded in securing the proper permission for his wife to leave Asia Minor and come to him in Egypt (I baptized his wife in Asia Minor); but the other brother has not been so fortunate, for the Turkish government has so far refused his wife the necessary permission to go to Egypt. In Alexandria there is also one of our Armenian sisters, with her son, whose acquaintance I formed in Bulgaria; so there is now a company of five holding up the light of truth in this city. We held meetings with them Friday evening and Sabbath, and they paid us sixty-five dollars tithe; they seemed glad that there were prospects that the work would be pushed forward with greater vigor. We celebrated



SQUARE IN FRONT OF MISSION HOUSE IN CAIRO

all their expenses. We are thankful that our people are more and more awakening to a realization of the needs of education,

and that they are willing to make any sacrifice to train their youth, and fit them for service in the Master's vineyard. This is indeed the hope of our field. While the week before I had been in the burning heat of Africa, I found Germany clothed in white.

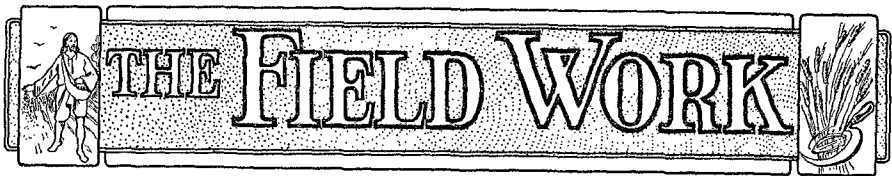
I reached Hamburg safely December 3. One feels all the more grateful to God for his protecting care, traveling over seven thousand miles, when he realizes that others have been swept off by pestilence and disease.

We hope that, as Egypt is now provided with more experienced help, we shall soon see the work more rapidly advancing in that land of the ancient Pharaohs.

A version of the Scriptures is now being made in China which makes the Word of God intelligible to 300,000,000 people, amid all the diversities of dialects and pronunciations in China. It is believed that this version in the Mandarin will place the Scriptures within the reach of two thirds of the vast population of the great empire. The New Testament portion is nearly completed, and work will soon be resumed upon the Old Testament.

Eight of the company who recently went to England from America have entered the training school for workers. This makes seventeen who have joined the school from America. Of this number, when the school closes, three will go to Spain, two to Africa, one at least to India, one to Italy, and one or two to France. The others are planning to make Great Britain or the colonies their field of labor. The enrollment of the school has reached seventy-one. A Spanish class has been added, with a native teacher who has had many years' experience as an instructor. The students were planning to take eight thousand copies of the Christmas number of Good Health and as many of Present Truth, to sell during the holidays.

The Gold Coast government is building a railroad from the beach at Sekondi to Kumassi, one hundred and seventy miles inland. The building of any railroad in a tropical country is no small task. Here there are no wagons, no mules, no wheelbarrows. All the dirt is moved in baskets which are carried on the heads of natives. There are a few white men and thousands of natives employed in the undertaking. Tarkwa and Obuassi, the one forty and the other one hundred and thirty-one miles from Sekondi, are both the centers of districts in which there is considerable prospecting for gold. Thousands and thousands of dollars have been spent and will be spent in this prospecting work. The difficulties do not seem to discourage anybody. Yet there is not a white minister or a missionary either at Sekondi or Obuassi. White men are coming to these places, but not one Christian minister. The opportunity of establishing a mission station in one of these places is a rare one.



Scotland

Glasgow.—At the close of the week of prayer, the first church of Scotland was organized in Glasgow, and thirty-seven adult members were enrolled. Thirteen others, who could not attend, are waiting to unite with the church. This will make a membership of fifty. For these precious souls we thank God.

Elder Olsen was with us during the week of prayer, and gave some special studies. These were much appreciated. We are now entering the city of Edinburgh. Elder W. A. Westworth has settled there, and rented a hall in a good locality. Meetings will be opened soon. He will be assisted by Brother D. P. Miller and Sister M. Lamie. We expect to see a good work accomplished there. I shall assist them some before I start for India. Success has attended the canvassers' work. Both the book and paper canvassers have done valiantly, and much fruit will be gathered as a result. I am thankful for the experiences I have had in Scotland, and now I pray that God may bless our going to India.

H. Armstrong.

China

Canton.—My wife and I spent the month of November with Elder Anderson and the workers in Hongkong. We appreciated the privilege of learning from them what they have observed of the language and customs of the people with whom we are to labor. Although our workers there are few in number, and greatly in need of help, yet it was thought best that we should locate in Canton, ninety miles up the Pearl River. Accordingly, we moved here December 1. Our house fronts on the river, and is about three miles below the foreign concession. The nearest mission station is about one half of a mile away.

With thousands of Chinese all around us, none of whom speak English, we hope by the help of the Lord to learn to speak to these people in their own tongue. Thus far we have been kindly received. We have a Christian Chinese boy to help us. When we go into the city, he acts as guide; and when we buy food, he tells the shopkeeper what we want, and sees that we are not compelled to pay two or three times what it is worth. This boy's faithfulness in Bible study would put to shame many Christians in America.

We have a Chinese teacher during the first part of the day, and expect to spend each afternoon in canvassing among the foreigners for our English books and papers. We praise the Lord for good health and the privilege of being in this

field. This city has a population nearly equal to that of Chicago, and this province (Kwangtung) has 29,706,249 inhabitants, or about as many people as live in the United States west of Chicago. These people must hear the last message. What are two workers among so many millions? "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Edwin H. Wilbur.

St. Kitts

Basseterre.—December 2 Mrs. Wellman and I went to Saba, where we spent two weeks in laboring for the people. After a pleasant passage with a captain of Saba, we found ourselves welcomed by many from every side of the island. They had been expecting us, and the first evening we had services with the people of the town of St. Johns. Each night similar services were held on the island, mostly in St. Johns, and at other places during the day. Everywhere we met with a most cordial reception, and the people seemed more interested than ever in the truths presented.

Not being able to stay long enough to present the whole message, we took up the prophecies and practical subjects—the judgment, the law of God, etc. While there, we had a Bible study each Sabbath at Brother Hassell's, and two or three interested ones attended. We made no special effort to get the people out, not having taken up the Sabbath truths. A few books were sold, and we came away with the good will of the people. Many accompanied us on our way to the beach, and tearful eyes told more than words can tell.

These people need the message of truth in its fullness. I believe it will be accepted by many. Some with whom we have talked privately need only a little encouragement and help to do their duty even now. There is a crying need for a school. They have none that is satisfactory, among the twenty-five thousand people. Especially is this true for older students. I believe that a good teacher could be almost self-supporting, and could do much to place the truth there permanently. On leaving, the governor gave me a most urgent invitation to come again. He himself attended several services, and also came up the mountain to call on us.

Since I returned, I have been working to get out the tract, number six in the series we are publishing here. It is on the volcanic disturbances. I hope to have it done this week. While doing this work, we are carrying on the regular services here. When this tract is done, I shall go for a short visit to Nevis again.

We pray daily for the help needed for these and other fields where the harvest is great, and the laborers are few.

S. A. Wellman.

Central America

San Lucia, Spanish Honduras.—I had an interesting experience while en route to Tegucigalpa. I took some Spanish copies of the Gospels, and walked to a small Indian village near Agua Caliente. The first time I visited this place was last March. I found the people devout believers in the Catholic Church, and whatever the priest said was law. When I mentioned the Bible, they said that the father had forbidden them to read it. So I said nothing more to them about it, only visiting them and buying their produce. When I went there this time, I told them that I had something to sell them. I showed them the little books, and a small Indian girl took them out and sold every one, twenty-three, in about ten minutes. They cooked a good dinner for me, and said they hoped I would return again soon.

While canvassing in Corosal, a town across the line from Mexico, a priest called on me, and forbade my selling Bibles to his people. I went right on, and the other priest sent word that he wanted to see me. After I had finished the town, I called upon him. We spent about an hour and a half together. He labored with me, and I asked him questions. I assure you it was interesting. He supplied me with literature, and repeated the command of the other priest. I left him without arousing his open hostility. He will have something to think about.

If we had the variety of Spanish books that we have of English, two or three could be well employed here. But as it is, it takes very little time to go over the ground with what books we have in Spanish. In and about Guatemala there are quite a number of Germans, and some English-speaking people, and in the republic of Guatemala a large per cent are able to read. True, it has just been the scene of a great disaster, but the more need for the message of love. As yet, I think nothing has been done there by us. On the steamer which brought us from Belize there were a Protestant missionary and his wife on their way to Guatemala.

A. N. Allen.

Our Old Friend, the Review

About 1853 my mother accepted the message, and soon began to take the Review. Over thirty-four years ago I was married, and when my wife and I made out a list of necessities for house-keeping, the Review was included, and from that time it has been a weekly visitor at our home. Our children as well as myself have grown up under its influence.

I have seen its various changes as the years have come and gone. When it came out in its latest dress, it took me

a long time to become accustomed to it; but the reading was generally satisfactory, so I kept still, and as the weeks rolled round, I rather liked its appearance.

While in Denver at our late conference, word came that the Review had been burned out, which caused a sadness to come over us, because an old friend had met with a severe loss.

In visiting our churches recently, I have had some success in putting the Review in the homes of our people. After the fire, as I talked to our people about taking the paper, some said they would wait, and be sure that it would be published. I told them not to have any fears, for the good old Review would come out all right; although it might be dressed a little differently for a few issues, they could depend upon it to do its work until the message should close.

When I saw the first number after the fire, I thanked God that although the office was destroyed, the Review still lived. Some of our people have spoken of paying a few years' subscription in advance in order to help out in the present crisis.

May the Lord abundantly bless our dear brethren who are working under such trials, and may the Review continue to sound the message, and we all remain at our post until the battle is fought, and victory comes to God's remnant people.

Geo. O. States.

Donations for the Washington

(D. C.) Church

Previously reported, \$188.35.

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Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER : : : : *Editor*

All for Jesus

All for Jesus! all for Jesus!

All my being's ransomed powers;
All my thoughts and words and doings,
All my days and all my hours.

Let my hands perform his bidding:

Let my feet run in his ways;
Let my eyes see Jesus only;
Let my lips speak forth his praise.

Since my eyes were fixed on Jesus,
I've lost sight of all beside,—
So enchained my spirit's vision,
Looking at the Crucified!

— Mary D. James.

An Open Letter*

From Mrs. E. G. White, to All Who Love
the Blessed Hope

(Concluded)

It was Christ's joy to help those in need of help, to seek the lost, to rescue the perishing, to lift up the bowed down, to heal the sick, to speak words of sympathy and consolation to the sorrowing and the distressed. The more fully we are imbued with his Spirit, the more earnestly we shall work for those around us; and the more we do for others, the greater will be our love for the work, and the greater our delight in following the Master. Our hearts will be filled with the love of God; and with earnestness and convincing power we shall speak of the crucified Saviour.

I ask those to whom the light of truth has come: What are you going to do during the year that is just opening? Will you stop to quarrel with one another, to weaken and destroy the faith of humanity in humanity? or will you devote your time to strengthening the things that remain, that are ready to die? As our people engage in earnest work for the Master, complaints will cease to be heard. Many will be roused from the despondency that is ruining them body and soul. As they work for others, they will have much that is helpful to speak of when they assemble to worship God. The testimonies they bear will not be dark and gloomy, but full of joy and courage. Instead of thinking and talking about the faults of their brethren and sisters, and about their own trials, they will think and talk of the love of Christ, and will strive earnestly to become more efficient workers for him.

Many are sad and discouraged, weak in faith and trust. Let them do something to help some one more needy than themselves, and they will grow strong in God's strength. Let them engage in the

*This letter is printed in a small leaflet, envelope size, and can be obtained free from all our publishing houses and tract societies. E. R. Palmer.

good work of selling our books. Thus they will help others, and the experience gained will give them the assurance that they are God's helping hand. As they plead with the Lord to help them, he will guide them to those who are seeking for the light. Christ will be close beside them, teaching them what to say and do. By comforting others, they themselves will be comforted.

I ask you, dear Christian workers, to do what you can to circulate the books that the Lord has said should be sown broadcast throughout the world. Do your best to place them in the homes of as many people as possible. Think of how great a work can be done if a large number of believers will unite in an effort to place before the people, by the circulation of these books, the light that the Lord has said should be given them. Under divine guidance, go forward in the work, and look to the Lord for aid. The Holy Spirit will attend you. Angels of heaven will accompany you, preparing the way.

If you have neglected the sowing time, if you have allowed God-given opportunities to pass unimproved, if you have given yourselves up to self-pleasing, will you not now repent, before it is forever too late, and strive to redeem the time? The obligation to use your talents in the Master's service rests heavily upon you. Come to the Lord, and make an entire surrender of all to him. You cannot afford to lose one day. Take up your neglected work. Put away your querulous unbelief, your envy and evil-thinking, and go to work, in humble faith, and with earnest prayer to the Lord to pardon you for your years of unconsecration. Ask the Lord for help. If you seek him earnestly, with the whole heart, you will find him, and he will strengthen and bless you.

In your work you will meet with those who are fighting against appetite. Speak words that will strengthen and encourage them. Do not let Satan quench the last spark of hope in their hearts. Of the erring, trembling one, struggling with evil, Christ says, "Let him come to me;" and he places his hands underneath him, and lifts him up. The work that Christ did, you, as his evangelists, can do as you go from place to place. Labor in faith, expecting that souls will be won to him who gave his life that men and women might stand on God's side. Draw with God to win the drunkard and the tobacco devotee from the habits which debase them till they are below the level of the beasts that perish.

The Lord calls for many more to engage in the canvassing work in the year 1903. For Christ's sake, my brethren and sisters, make the most of the hours of the new year to place the precious light of present truth before the people. The Angel of the covenant is empowering his servants to carry the truth to all parts of the world. He has sent forth his angels with the message of mercy; but, as if they did not speed on their way fast enough to satisfy his heart of yearn-

ing love, he lays on every member of his church the responsibility of proclaiming this message. "Let him that heareth say, Come." Every member of the church is to show his loyalty by inviting the thirsty to drink of the water of life. A chain of living witnesses is to carry the invitation to the world. Will you act your part in this great work?

Jesus is calling for many missionaries, for men and women who will consecrate themselves to God, willing to spend and be spent in his service. O, can we not remember that there is a world to labor for? Shall we not move forward step by step, letting God use us as his helping hand? Shall we not place ourselves on the altar of service? Then the love of Christ will touch and transform us, making us willing for his sake to do and dare.

Summary of the Canvassing Work Reported for December

Atlantic Union Conference

	Agents	Orders	Value
New York.....	4	119	\$ 292 30
Vermont	2	20	48 25
Maine	2	25	55 75
New England.....	9	266	198 10
Pennsylvania	11	67	314 90
West Virginia	1	2	5 25

Southern Union Conference

Georgia	3	31	47 60
Tennessee River..	7	432	525 55
Alabama	7	259	313 75
Florida	2	13	16 00
Mississippi	1	57	133 30
Cumberland	4	351	183 70
Carolinias	3	58	97 50
Louisiana	9	57	185 75

Lake Union Conference

Ohio	3	40	65 90
Indiana	9	25	184 45
Wisconsin	4	96	88 75

Northern Union Conference

Minnesota	4	76	117 66
South Dakota	6	2	75 00

Central Union Conference

Colorado	5	183	476 50
Iowa	4	171	108 80
Kansas	10	241	338 65
Nebraska	11	93	446 25

Southwestern Union Conference

Texas	3	62	65 75
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European General Conference

Great Britain.....	67	891	1,298 48
Germany		2,636	3,850 68

Africa

South Africa		577	2,888 72
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Australasia

Australia	70	1,586	7,353 80
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Summary

A. U. C.....	29	499	914 55
S. U. C.....	36	1,258	1,503 15
L. U. C.....	16	161	339 10
N. U. C.....	10	78	182 66
C. U. C.....	30	688	1,370 20
S. W. U. C.....	3	62	65 75
Australasian U. C..	70	1,586	7,353 80
E. G. C.....	67	3,527	5,149 16
Africa		577	2,888 72

Grand Totals....261 8,436 \$19,767 09

Drs. J. H. Kellogg and G. W. Thomason and Brother H. G. Butler attended the conference and committee meetings recently held at Graysville and Nashville, Tenn., and also visited the colored school at Huntsville, Ala. They returned to Battle Creek last week.

The official adjuster has settled the insurance on the Review and Herald printing plant, and has allowed the full amount for which the property was insured, \$100,000. The law allows the insurance companies sixty days' time for the payment of their losses.

Washington, D. C.

On Monday, February 2, the question whether Seventh-day Adventists desire to have a memorial of their work in the capital of the nation will be finally settled. At 7:30 p. m. on that day, unless sufficient money is at hand to make up the payment of \$2,500, all will be lost; but we feel certain that in God's providence this cannot be. Over \$400 is now (January 22) in sight with which to meet a payment of \$2,500. This is the last appeal for this payment I shall be able to make through the Review. We earnestly request that several give large sums and that all give something to help in this crisis in our work. Will not some brother send us \$1,000 before that day passes? After that day, \$9,900 must be raised as soon as possible. We rest with absolute confidence in the assurance that He who has begun a good work here will finish and perfect the same. If every reader of the Review will at once send what he can spare, all will be well. Remember money can be sent by telegraph as late as Monday morning, February 2.

J. S. Washburn.

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

The Four New Tracts

The following outlines of the second and third tracts of the new series give a comprehensive idea of their subject-matter. They are all timely, and should be scattered far and wide.

Orders for the first, second, and third have now been filled, and copy for the fourth, entitled, "What Do These things Mean?" was sent to the printers, January 21. It will, undoubtedly, be ready as soon as your orders are received. We earnestly invite your active service in this tract campaign.

Second Tract

Signs of Our Times

- What Do These Things Mean?
- Heaping Up Treasures
- Hard Times
- Extravagant Living
- In the Last Days
- Unions and Combinations
- A Woeful Day Ahead
- Distress of Nations
- The Next Event

Third Tract

The Gospel Remedy for Present-Day "Isms" Spiritualism, Hypnotism, Christian Scientism, Higher Criticism

- The Unspeakable Gift
- "None Other Name"
- "The Devil Sinneth from the Beginning"
- Every Form of Heathenism Is Diabolism
- "Denying Our Only Lord and Master."
- "Worship God."

The March Advocate

For the first time in the history of Seventh-day Adventists an effort is about to be made to bring the truth to the secular teachers of the United States. They are a representative class of our citizens. They have an influence which cannot be measured. Where statesmen fail, the teachers succeed. Our country is what the schools make it. God has a truth for the public-school teachers. He has given them much light in the past; he has more for them to-day. For their sake as well as for our own, he has made known the plan of Christian education. Since it has come first to the church, it is the duty as well as the privilege of the church to pass that truth on to others.

The March Advocate of Christian Education will be filled with matter especially adapted to public-school teachers. It will contain nothing to embarrass or cast reflections. It will be filled with truth. Public-school teachers are searching for truth. This is why they will read the Advocate. Will you see that they have a chance to do so?

A copy should reach every teacher in the United States. Our Sabbath schools are well scattered throughout the land. If each school will guarantee to supply the teachers in its neighborhood, the entire territory will be covered. Is there a single school that would willingly miss this opportunity? Let this be the beginning of a movement by you for the benefit of teachers. Parents, scattered Sabbath keepers, everybody interested in the children and the truth, order a club of the March Advocate.

Price, in small clubs, 4 cents apiece; in clubs of fifty or more, at the rate of \$3 per hundred. Orders should reach the office by February 10. Settle the question next Sabbath, and put in your order. Exercise faith, and act according to the promptings of the Spirit. Address The Advocate, Berrien Springs, Mich.

Notice!

The tract societies are requested to address all orders for our foreign papers, The Evangelists Sendebud, The Sion's Vaktare, Christlicher Hausfreund, and Der Deutsche Arbeiter, to the respective papers, College View, Neb.

Business Notices

Wanted.—To rent a furnished farm, or work where the Sabbath can be kept, with good wages. Address E. Cole, Gaines, Mich.

Wanted.—Two men to work on farm for the season of 1903. When applying,

send references, and state wages wanted. Address N. C. Kier, Hurley, S. D.

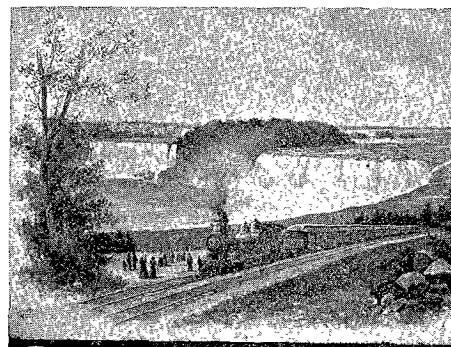
Wanted.—Middle-aged woman for general housework in a small American family. S. D. A. preferred. State wages, Address Mrs. E. L. Griffin, 1298 E. Seventy-first St., Chicago, Ill.

For Sale.—A health-food store, splendidly located. Health restaurant can be attached. No better location anywhere than Indianapolis, Ind. No competition. Good reasons for selling. Address J. H. Miller, 1917 Park Ave., Indianapolis, Ind.

Wanted.—A position with S. D. A., as teamster, by one accustomed to livery, rough roads, and farm driving. Address H. N. Stephens, Blue Mountain Lake, N. Y.

For Sale.—Thirty-one acres of land, one mile from Bethel Academy. About five acres cleared. Good start in fruit. Unfinished house of six rooms. Pleasant location. Good soil. Cheap for cash. Address Mrs. Cora Saltz, Bethel, Wis.

Wanted.—Five hundred persons to do missionary work with these excellent tracts, at cost prices, postpaid: "Whisky Parables," etc., \$1.00 per 100; "Sunday in a Nutshell," 75 cts. per 100; "Those Tent Meetings," \$1.00 per 100; "Life and Death" (good), 40 cts. per 100. The song, "The Broken Pane," with "The Dream of the Judgment," only 25 cts. Address D. E. Scoles, Washburn, Mo.



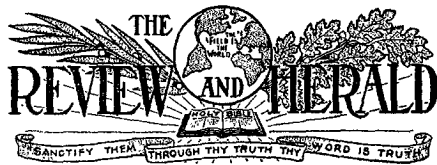
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BATTLE CREEK, MICH., JANUARY 27 1903.

URIAH SMITH }
L. A. SMITH } - - - - - EDITORS
W. A. SPICER }
W. W. PRESCOTT } - - - - - MANAGING EDITOR

The Managing Editor is responsible for all editorial matter which is not signed.

We are much pleased to acknowledge a good list of donations this week for the benefit of the Washington (D. C.) church. We hope others will forward their contributions without delay, as the help is needed at once. Read Brother Washburn's note on the fifteenth page.

Our union conference and State papers have made very sympathetic references to our recent loss, and there has been a good response to the appeal for co-operation in extending the circulation of the Review. For the expressions of brotherly feeling and good will we wish to make our hearty acknowledgment.

The article by Sister White which appears in this issue was read to the church in Battle Creek on Sabbath, January 17. The Tabernacle was well filled, although it was known that it could not be warmed, and a deep impression was made upon the large congregation. We expect that this matter will receive further consideration as soon as regular services can be resumed.

Brethren A. G. Daniells and W. C. White left Nashville, Tenn., on Sunday evening, January 18, for Mexico, planning to stop a day or two at New Orleans on the way. Brother W. T. Knox, the president of the Pacific Union Conference, met these brethren in Mexico, and they will together consider the interests of the work in that field. Brethren White and Knox will then return to California, and Brother Daniells will come directly to Battle Creek.

We have received copies of State papers containing dispatches from Battle Creek dealing with the affairs of this denomination in general, and the Sanitarium and the Review Office in particular. While there is absolutely no foundation for some of these reports, there are a few significant statements which are repeated with such persistence as to give rise to the suggestion that they may be sent out for a purpose. It is a good time to think much, to say little, and to wait quietly for further developments. Those who know and love this message will not be disconcerted by an interview, or a letter, or a dispatch in the newspapers purporting to represent the sentiment of the denomination. The voice of this denomination is not expressed in that way.

The Advocate of Christian Education begins the new volume with a new and attractive cover design.

On account of our limited space, we have been compelled to omit some of our regular departments for a few weeks, but we hope to resume the usual size after one more issue. In the meantime we can only ask our readers to bear patiently with us. All obituary notices, addresses, requests for publications, etc., which have been received, will be printed as soon as possible.

Since the first of January The Sentinel of Christian Liberty has been coming to us in the form of a weekly, instead of a monthly, magazine. It presents a neat, attractive appearance, and is filled each week with short, stirring articles and paragraphs. The publishers, The Pacific Press Publishing Co., 11 W. 20th St., New York City, will be glad to send sample copies free for examination.

Through an arrangement which is satisfactory to the Review and Herald Publishing Co., the General Conference Committee, and the Central Union Conference Committee, our Danish, Swedish, and German papers will hereafter be published at College View, Neb., in connection with the foreign departments of Union College. The papers will be under the same editorial management as before, and will be conducted on the same general plan. This change has been under consideration for some time, and would probably have been recommended at the next General Conference, but in view of the recent fire it seemed advisable to arrange the matter at once. We hope the editors will be greatly blessed and the papers greatly prospered in their new location.

The Daily Bulletin

Arrangements have been made to issue a Daily Bulletin during the thirty-fifth session of the General Conference, to be held in Oakland, Cal., March 27 to April 13, 1903. A larger staff of editors and assistants will be engaged in the preparation of the paper, by which we hope to make it even better than it has ever been in the past. It will contain complete statistical and general reports from our various conferences and mission fields, information regarding our organizations and institutions, as well as full stenographic reports of all conference proceedings, and of the Bible studies. The Bulletin should be carefully studied by all our people who desire full information with reference to our work in all parts of the world, as brought out in the conference. The subscription price is fifty cents for the session. All orders should be sent to the Pacific Press Publishing Co., Oakland, Cal., and at an early date, to insure the receipt of every number from the first. Orders may also be sent through any State tract society.

A. G. Daniells.

The Sydney Sanitarium, Wahroonga, New South Wales, has been opened for the reception of patients. The medical work is under the supervision of Dr. D. H. and Dr. Lauretta Kress.

The illustration on the first page of this issue will help our readers to form a correct idea of the beauty of the country in which our sanitarium in England is located. The scenery in the valleys among the hills of Surrey is very attractive, and the surroundings for a health institution are ideal. We hope that the reading which was sent out last week to be read in all our churches next Sabbath, January 31, has been received, and that it will touch a responsive chord in the hearts of our people. We are deeply interested in this effort to establish a sanitarium in England, and we shall greatly appreciate the co-operation of our brethren and sisters in this matter.

A Statement

Since our recent fire a report has been in circulation that the Review and Herald Publishing House is not a denominational institution, and that the denomination as such has no rights in the institution; and the secular papers have taken up and have spread the report.

Some of our brethren feel anxious about such declarations, and desire to know what such rumors mean.

We take this opportunity of saying that the Review and Herald publishing house is truly and distinctly a Seventh-day Adventist Publishing House. For more than fifty years it has existed for the supreme purpose of fostering every branch of work connected with the third angel's message. It has ever been loyal to the work of God; has stood by the General Conference in every emergency in the past; has fostered every new institution that has been started, to a greater or less extent, in nearly every part of the world, and has exerted a strong influence in behalf of the financial backing of the denomination.

While there is the third angel's message to proclaim, or a lost world to be warned, we trust the Review and Herald shall stand at the front of the battle, doing valiant service for Prince Emmanuel. Though it has met with a great loss in its recent fire, the institution still lives, and the work it was designed to do will be carried on with renewed vigor.

What this denomination stands for, the Review and Herald represents. Wherever there is battle for right, and truth, and God, there we purpose to throw our interests and stake our all. This institution is "our institution." It does not belong to one man, nor to a set of men, but was founded by the denomination in its infancy, and to the denomination it shall ever be a true and humble servant.

Let us remember that the Review and Herald is distinctly God's institution for advancing the third angel's message.

Review and Herald Board.