

# The Advent REVIEW And Sabbath HERALD

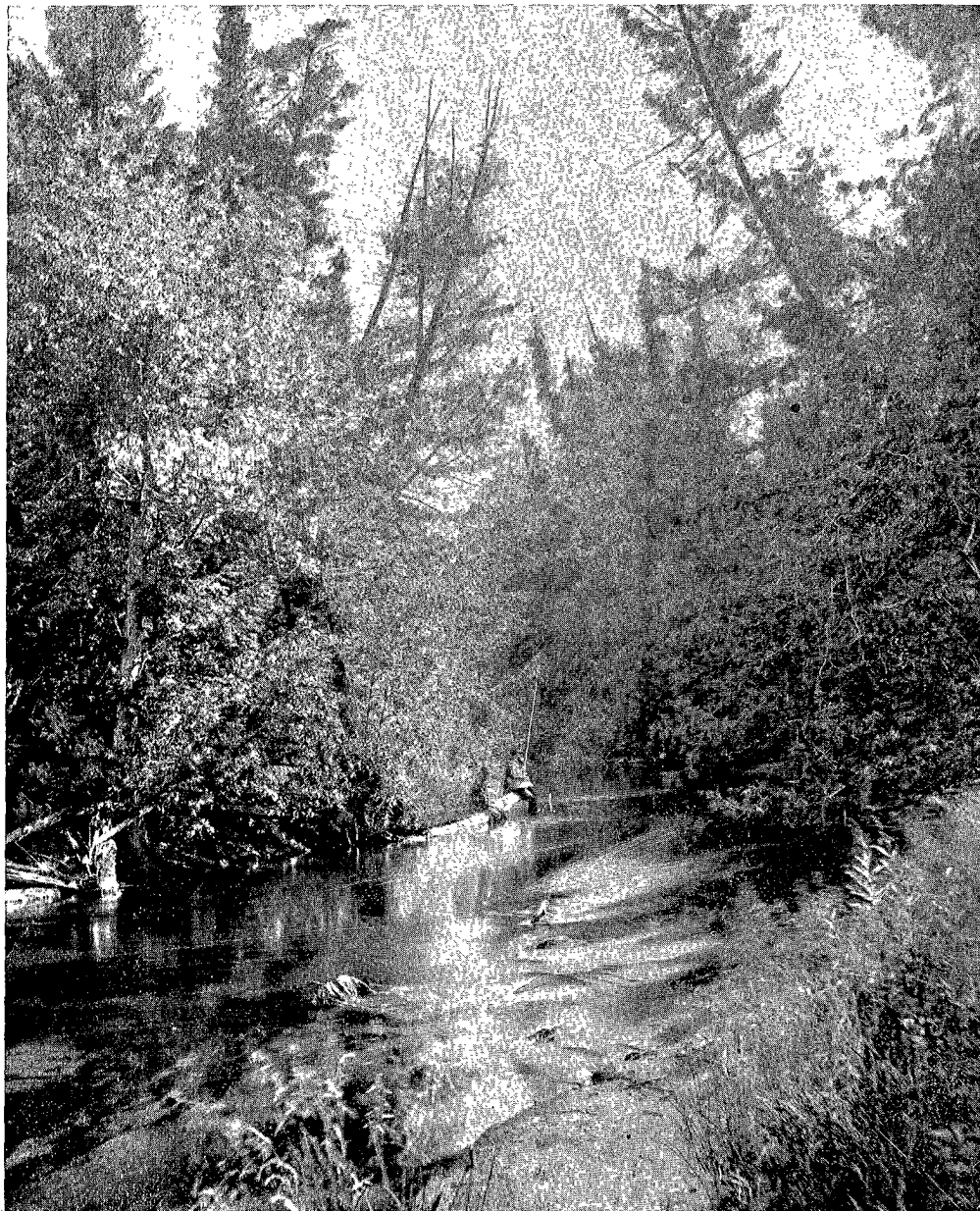
HOLY BIBLE  
EUROPE  
AMERICA  
IS THE FIELD

Thou visitest the earth: . . . thou greatly enrichest it with the river of God, which is full of water. Ps. 65:9.

Vol. 79

BATTLE CREEK, MICHIGAN  
Tuesday, April 22, 1902

No. 16



Alh, how wonderful is the advent of spring,— the great annual miracle of the blossoming of Aaron's rod, repeated on myriads and myriads of branches! — Longfellow.

Amanda Laff  
1902

### Publishers' Page

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

#### The Marvel of Nations.

ALTHOUGH this excellent book has been published in the English language for a number of years, and is accomplishing a wonderful work, it has never been printed in any of the foreign tongues until the present time. It is now in type in the Danish, Swedish, and German languages, and the printing and binding are being hurried as fast as possible.

The time appointed for its completion in all three languages is May 1, 1902. It will be issued simultaneously in the three languages. Agents are assured the books will be ready for delivery May 1st.

This book tends to revive the old-time energy in the canvassing work. It contains the message for this time, as is evident from its power to stimulate believers, and to attract the attention of the public. It has accomplished good wherever it has been placed in the English language, and there is no question but it will be the means of bringing the message to thousands of our foreign neighbors.

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While the book contains many interesting and profitable facts for the people of this country, facts that easily attract and hold their attention, the special object of the book is to call the attention of the public to the future of this nation, and to the second coming of Christ. It should be placed in the homes of all the German, Danish, and Swedish people in this country in the immediate future. All our foreign members should push the circulation of this book during the coming season. It is an easy book to sell, and our lay members can readily learn to sell it.

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The prospectus is a full English book in the best binding, with sample pages in all the foreign languages bound in. This arrangement is convenient in exhibiting the book in any one, or all, of the languages, as circumstances may require. With the combined prospectus, the canvasser may solicit orders for the book in all the languages. The price of the prospectus is 60 cts., postpaid.

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THE American Standard Edition of the Revised Bible was published in August, 1901. This late revision is the product of the American Revision Committee, who, in the preparation of the Appendix of 1885, in order to reduce the differences between themselves and the British revisers to the lowest limit, waived the larger part of their preferences, many of which they regarded as of decided importance. This new edition of the American Standard embodies a considerable part of the emendations which represent the deliberate preferences of the whole American Committee, which were not put into the Appendix.

In addition to incorporating in the text the renderings preferred by the American Committee, but hitherto printed in the Appendix to the British editions, this edition contains rectified errors, inconsistencies, oversights, and infelicities which have been detected; also, carefully selected references and topical headings prepared by the American Revision Committee.

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Order of the Review and Herald Publishing Co., Battle Creek, Mich.

Every State Tract Society is an agent for the Review and Herald Publishing Company, and will supply these publications at the prices indicated.

# The Advent And Sabbath REVIEW HERALD

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

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No. 16.

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## Editorial

### The Lord's Messenger

It is plainly declared in the Scripture that the work of John the Baptist was a direct fulfillment of prophecy. "As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee." Before the Messiah should appear as the anointed of God, the only hope of salvation for sinners, there must be a messenger who should interpret to the people the word of the Lord through the prophets, and thus prepare the way of the Lord.

### The Message of the Prophets

THE Lord's messenger must have a message. He whose work is the fulfillment of prophecy must declare the message of the prophets. And so it was with John the Baptist. His message was the living word of God spoken to his own soul through the ministry of the prophets, and then delivered to the people with the authority of a prophet. "The word of God came unto John . . . and he came . . . preaching . . . as it is written in the book of the words of Esaias the prophet." It was not his work to originate a new message, but to be a messenger, that the message already spoken through the prophet might have an interpreter who should declare it to the people. And thus the way of the Lord would be prepared.

### Behold Your God

THE message of John the Baptist was based largely upon the prophecy of Isaiah, especially the fortieth chapter and onward. It is a message of comfort to God's people, borne to them in a voice crying, "Prepare ye the way of the Lord, . . . and the glory of the Lord shall be revealed. . . . All flesh is grass. . . . The grass withereth, the flower

fadeth: . . . but the word of our God shall stand forever. . . . Say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him." The weakness of the flesh, the enduring power of the word of the Lord, God manifested in the flesh as "the Lamb of God, which taketh away the sin of the world," and the coming of the Lord as the time and means of the final reward to his waiting people,—this was the message of the prophets through the Lord's messenger, John the Baptist, the voice crying in the wilderness. And this message would prepare the way for the coming of the Lord.

### Only a Voice Needed

It was only necessary that the word of the Lord should find a voice in which it might be sounded forth to the world. John the Baptist, who was "filled with the Holy Ghost, even from his mother's womb," willingly became that voice for the divine word, and thus fulfilled the prophetic office, doing a work "in the spirit and power of Elias" the prophet. "When the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? . . . he confessed, and denied not; but confessed, I am not the Christ. . . . Then said they unto him, Who art thou? . . . He said, I am the voice of one crying in the wilderness." John the Baptist did not preach his own opinions, nor set forth his own ideas, neither did he declare to the people the traditions of the church. There were plenty of men in his day who were doing just that thing, but there was neither light nor salvation in their teaching, and so the people wandered on in darkness and sin. There were plenty of men who were willing to be messengers for themselves, or for their church, but John the Baptist was willing to be the Lord's messenger, and so the Lord gave him a message which stirred "all the land of Judea," and made sinners tremble, from the peasant in his humble cottage to the haughty king on his throne. And the Lord's own testimony concerning him was, "Among those that are born of women there is not a greater prophet than John the Baptist." And yet he was only a voice. What an exalted privilege it is to be a voice for the Lord! It is the voice for the Lord, speaking the word of the Lord, which prepares the way of the Lord.

### The Work not yet Completed

THE message of the prophets which will prepare the way for the coming of the Lord will not be fully given until the way of the Lord is so prepared that he comes bringing his reward with him. And so just before the coming of the Lord, and as a preparation for that coming, the word of the Lord must find a voice, and the message of the prophets must have an interpretation, in order that this gospel of the kingdom may be preached in all the world for a witness unto all nations. In the prophecy this is presented in the following fore-view: "And I saw another angel . . . having the everlasting gospel to preach unto them that dwell on the earth, . . . saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come. . . . And there followed another angel, saying, Babylon is fallen, is fallen. . . . And the third angel followed them, saying with a loud voice, If any man worship the beast and his image . . . the same shall drink of the wine of the wrath of God." Rev. 14:6-10. This is simply a new setting, made necessary by the great apostasy, for the message of the prophets as declared by John the Baptist, the one only and everlasting gospel. It is only necessary that this message should find a voice, a loud voice which shall resound throughout the whole earth, in order that the John-the-Baptist message may be fully and finally given, the way of the Lord be completely prepared, and the Son of man come in power and great glory.

### The Mission of Seventh-Day Adventists

IN the providence of God this people have been raised up and commissioned to do this closing work. The light which is to enlighten the world has been committed unto them. This movement to give "the advent message to the world in this generation" is just as clearly a fulfillment of prophecy as was the work of John the Baptist, and in fact, it is simply the revival of his message with such a fullness of power as will reveal the glory of the Lord for all that he is as Creator, Redeemer, Priest, and King, and bring the final consummation. The question now is, Shall we respond to the glorious opportunity, accept for our own experience the message of the prophets, and be willing to be voice for the word of the Lord? The time is a critical one. Momentous re-

sults hang upon the decisions of the present hour. Shall we be laborers together with God, accepting the high calling to be voice to the world for his last warning message? or shall we blindly refuse the opportunity of the ages? Shall it be said again, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! *but now they are hid from thine eyes*"? God forbid! This is the time of our visitation. "Awake thou that sleepest, and arise from the dead." Be the Lord's messenger. "Lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" "Behold the Lamb of God!" "Behold, he cometh with clouds." So shall this people fill the place offered to them; the advent message will be given in this generation; the way of the Lord will be prepared; and our eyes shall see the King in his beauty. Let every heart be filled with holy zeal and every life with loyal service to hasten the day.

"Jesus calls us! Meekly hearing,  
Master, now we heed thy call,  
Give our hearts to thy obedience,  
Serve and love thee best of all."

#### **On Earth or in Heaven? Which?**

It makes a good deal of difference which. If we locate things in heaven which take place on the earth, we confuse the things of heaven and earth, confuse ourselves, confuse two separate worlds, throw everything out of order, and block the way to a correct understanding of the Scriptures. If we locate on the earth that which takes place in heaven, we are apt to draw conclusions which not only contradict the Scriptures, but lead to ruinous practices in spiritual things. For these reasons we ought to adjust these matters with the most scrupulous care. For instance, there is a passage which seems to us to have a definite application to a scene of judgment after the close of probation, and to furnish a definite and clear place for an application of another important scripture which, otherwise, we find no apparent place to apply.

The passage is Rev. 20:4. The scene here described is located after the binding of Satan, and his incarceration in the bottomless pit for a thousand years. Then John says: "And I saw thrones, and they sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ a thousand years." This is spoken of the blessed and holy ones who have a part in the first resurrection. "But the rest of the dead lived not again until the thousand years were finished." These are the ones who have no further part in life until the second resurrection, until the time limited for the binding and impris-

onment of Satan should be fulfilled, and he should be loosed out of his prison.

Here are the saints reigning with Christ a thousand years. This accords with the prediction of the prophet Daniel concerning the same class. He says, "I beheld . . . until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7:21, 22.

Compare this passage with Rev. 20:4, and then mark the statement of Paul in 1 Cor. 6:1-3. He says: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels? how much more things that pertain to this life?" When is judgment thus given into the hands of the saints?

When do the saints judge the world? — In the period mentioned in Dan. 7:21, 22, and in Rev. 20:4. But this judgment on the wicked dead, in which the saints are associated with Christ, is after probation has ended; for the second resurrection immediately follows the end of the thousand years, and all the wicked then perish in the second death. From this it follows that there is no second probation after this life, but all who would secure eternal life must make sure of it before they die. Some seem to think that they can avoid this conclusion, if they can find some text which can be applied to events that apparently take place in this world.

For instance, a correspondent writes from Omaha, Neb.: "How would you show that Rev. 14:2 and Rev. 15:1, 2, do not pertain to this life, and are not fulfilled in probation? The future-probation people so apply it when we quote Rev. 20:4 to show that the judgment by Christ and the saints takes place during the thousand years." And why not apply Rev. 14:2 and 15:2, 3, as we do Rev. 12:3, and several other texts that might be mentioned? The answer is, Because in a consecutive line of prophecy everything must have its proper place, and nothing be placed out of its harmonious relation with the context and other scriptures. Now an explanation of Rev. 14:2 and 15:2, 3, involves an exposition of other prophecies, especially the threefold message of Rev. 14:6-10, as set forth in various publications issued from this Office, which bring to view the experience of the people of God in the last days, till they see the Son of man coming in the clouds of heaven with power and great glory.

But however we may apply these scriptures, we know that the judgment on the cases of those who have finished their

probation in this life, decides forever their future destiny. Then let no one deceive himself with the thought that there will be opportunity to secure by a second probation the blessings of salvation which they neglected to secure while they had opportunity in this present time. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

U. S.

#### **Studies in the Gospel Message**

THE subject of the fifth lesson in the present series, the one for May 3, is The Gift of the Seed.

The Lord himself first preached the gospel when he said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." In this simple promise that the seed of the woman should bruise the serpent's head was included the whole gospel of the kingdom. All the promises made and all the instruction given since that time are simply the development of what was involved in the original promise, and of what was present in the mind of the Lord when he made the promise.

The promises to Abraham are all rooted in this first promise. When Abraham first came into the land of Canaan, the Lord said unto him, "Unto thy seed will I give this land;" and after the test of his faith in the offering up of Isaac, the Lord said to him, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." From this it is evident that the most important thing in the promises to Abraham, that upon which all the rest depended, was the gift of the Son of God in the flesh as the seed of the woman.

The promise to David, "I will set up thy seed after thee, . . . and I will establish his kingdom," finds its complete fulfillment only in David's greater Son who was both David's son and David's Lord.

The very heart and soul of "the everlasting gospel" are found in the fact that the Word, which was from the beginning, through whom all things came into being, and without whom nothing came into being, should become flesh, "in the likeness of sinful flesh," and thus make the actual union between divinity and fallen humanity. As there can never be any other gospel than the one "everlasting gospel," it follows that when this gospel is truly preached, the



central truth presented must always be the gift of the Son of God in our flesh, and the blessings which come to us in and through this wondrous gift.

It is also important to notice that when God gave his Son to humanity, he gave to humanity the seed of all things, and therefore in giving him he gave all things to humanity in him. "His name is called The Word of God," and "the seed is the word of God," and "the Word became flesh, and dwelt among us." And so it is written, "So is the kingdom of God, as if a man should cast seed into the ground." It is the characteristic life of the seed which is planted that determines the kind of growth which comes from the seed. This is the law of the seed. And this same principle is revealed in the giving of the divine Seed to humanity. It was through death that this divine Seed became fruitful in the reproduction of itself in human flesh. "Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." When the Son of God became the Son of man, he came as "the last Adam," the head of a new humanity, that man might again be restored to the image of God. By himself becoming the seed of the woman, he united to humanity that power through which sin may be overcome in the flesh, and the head of the serpent may be bruised. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

It is through our personal faith that we receive this wonderful gift of the Seed. Believing on him is receiving him. And when we receive him, he becomes to us "the Lord our righteousness," and the life we live in the flesh, we live by the faith of the Son of God. And this is the simple but very real experience of justification by faith. "The just shall live by faith." What a glorious gospel is "the everlasting gospel" which has been committed to us for "every nation, and kindred, and tongue, and people"! "Thanks be unto God for his unspeakable gift."

"Is not the great thing wanted, that the Spirit of God should be so poured out upon Christ's people that men should be made aware of his presence with them, and of the presence of Christ at the right hand of God? so poured out that there should be a coming together, in some sense, of the blessed God and of that world which has separated itself from him, that the powers of the world to come should take hold upon men, and constrain them to cry out, 'Men and brethren, what shall we do?'"

### *Christianity vs. the Papacy*

THE gospel message to mankind is a continual call for a reformation. It speaks to the individual, urging him to turn from his evil ways, and walk in the pathway of God's commandments; to exchange the carnal nature for the divine nature; to be transformed by the renewing of his mind. To accept this message and be converted means the reformation of the individual, and individual reformation has been the basis of every reformation that the world has known.

Since this individual reformation, which is the basis of all other reformations, is continually in progress wherever the gospel call is heard, it is not strange that frequent general reformations have marked the progress of Christianity in this world. As the spirit of self seeks continually to gain the ascendancy in the human heart, and as man is by nature subject to that spirit, there has been in the church a continual falling away from the truth of God, first secretly in the individual heart, and next in an open departure from the rules of righteousness, under the leading of those whose aim has been to draw away disciples after themselves. Thus there have been periods marked by a general falling away, when the spirit of self became dominant in the church, and error and sin supplanted the true worship of God until it seemed that only a hidden few remained who had not bowed the knee to Baal. Then some servant of the Most High would come forward in answer to the call of God, and raise aloft the standard of truth and righteousness, and the word of the Lord would go forth like a fire and "like a hammer that breaketh the rock in pieces," and there would follow a turning back to the old paths which that word marks out. There would be a visible reformation.

The purpose of a reformation is to put God in the place of self. The body is the temple of God; every heart is his rightful throne. But the natural heart is the throne of self. The natural mind exalts self, and the individual ruled by the natural mind follows the dictates of self, rather than the commands of God. Every false system of worship is based on the exaltation of self; its foundation principle is the substitution of the human in the place of the divine. And so it is written of that power which stands foremost in the earth in opposition to the worship of God, that he "opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4. This power represents self-exaltation carried out to the fullest limit. It presents a man—finite, mortal, and fallible, as are other men—in the place of God; so that its adherents look to a

man—to priest, or cardinal, or pope—rather than to Jesus Christ, for the words of eternal life. A man—a poor mortal like themselves—bounds their farthest vision heavenward; they dare not go beyond his words; he opens or closes to them the way of life; all their knowledge of God and of his will must come through this human source, and be such as a human mind chooses to portray it, and circumscribed as a human will chooses to limit it. Thus is a man made to sit in the temple of God, and the people made to look to him as to God. Thus is the human, in which there is no salvation, put in the place of the divine, from which alone can any salvation come. And this system of false worship pertains not merely to a single power in the religious world, but extends to every church in which human authority is put in the place of the authority of the Word of God.

The development of this evil system in the Christian church brought about the necessity of a reformation. A new people had to be called out and intrusted with the work of carrying to the world the pure gospel message of salvation. Thus there came about under the preaching of Luther and other reformers, a great separation from the corrupt church of Rome. But the spirit of self-exaltation continued to assert itself, and human traditions were allowed to make void the commandments of God, in the very churches which, because of this evil, had been led to withdraw from Rome. Gradually there came about a new falling away, a new development of the papal system, in the churches which derived their name from their protest against this system when they renounced the papal church. And such has been the history of the professedly Christian church. There has been a rising up of the spirit of self-exaltation, setting up the human will against the will of God, and substituting human ideas in the place of the truths of revelation, causing first a secret falling away from God in the hearts of those affected by this spirit, and next an open falling away in the practices and precepts of the church, until a separation from the church became necessary on the part of all those who would worship God in spirit and in truth. Then the call was sounded, "Come out from among them, and be ye separate, saith the Lord;" the separation was made, a reformation was accomplished, and this process was repeated with each successive falling away from the truth on the part of those to whom it had been committed. New companies of men have thus from time to time been called out from the church and from the world, not because it was necessary or in harmony with the plan of God that his church should be split up into separate companies or denominations, but be-

cause there have been successive apostasies from the truth, necessitating new organizations to carry on the proclamation of the everlasting gospel.

For this reason it is that there exists to-day a denomination known as Seventh-day Adventists. This body came into existence because there had come at the time of its rise a necessity for another reformation. The spirit of the papacy had become dominant in the Protestant churches. The traditions of men had become honored above the commandments of God. The message which came down from God could find no place in his professed temple. Those who professed to constitute that temple refused to proclaim the word of the Lord foretelling his second coming to the earth. They set aside that word by the traditions of men and by arguments of human devising. The pastor, like the priest, put himself between the people and the word of God, assuming to interpret that word and to guide the conscience by his pronouncements. The name Protestant had become a cloak to cover a system which was essentially papal. Seventh-day Adventists are the true Protestants of this day, who take their stand on the Word of God as against the traditions and commandments of men. They are proclaiming to the world the commandments of God and the faith of Jesus, through which alone can the world receive salvation. This is their mission to the world, which explains and abundantly justifies their existence as a separate people. L. A. S.

### A Great Movement

ONE of the greatest movements of a definite, practical, far-reaching, and beneficial character ever inaugurated by Seventh-day Adventists is now taking place among us. It extends from the Atlantic to the Pacific, and from Minnesota to Texas. It is marshaling for holy service thousands of our people. It is throwing "the life line" to many thousands of perishing men and women, and it is bringing glad relief to our debt-burdened schools. This movement is the campaign for the sale of "Christ's Object Lessons." No one can have any true idea of what is being done in this direction unless he is closely watching the movement; nor can he have any just appreciation of the immense harvest to be gathered from this sowing, unless he has a clear conception of its great possibilities.

Look at what is being done. The Lake Union Conference has two schools carrying an indebtedness aggregating \$85,000. This indebtedness is to be paid with the proceeds from the sale of "Christ's Object Lessons." This requires the sale of at least 72,000 copies of the book in that union conference.

This means the sale of four books for every church member in the Battle Creek College district, and about twice that number for each member in the Mt. Vernon Academy district.

Looked at from the standpoint of individual responsibility, the task seems small and the proposition simple. But when we look at the work and the results as a whole, the undertaking seems great. And what is true of the Lake Union Conference is also true of all the other union conferences.

The Atlantic Union Conference has a debt of about \$45,000 on South Lancaster Academy, which means the sale of five or six books for each of its members. The Pacific Union Conference has an indebtedness of about \$66,000 on its two large schools, requiring the sale of six books for every member. The Union College district has a debt of \$78,000, to be removed by the sale of four books for each member. Although the school debts in other union conferences are not as large as those mentioned above, they have fewer members, so that the work for each member throughout the United States is about the same.

Now the difficult part of carrying out the plan for paying these school debts from the proceeds of the sale of "Christ's Object Lessons" is to get the books sold. And the only difficulty there is in getting the books sold is in getting the church members to work. And this, as we all know, is the solution of the problem. It is the key to the whole situation. If every member would sense his duty and do it promptly, the task would be but little greater than it would be if the debt on each school was only five dollars, and there was but one member in each conference to pay it.

Ohio has taken its full quota by an order for 12,000 copies. Michigan has filled its quota by an order for 18,000. Montana and Utah have ordered their full number. Iowa has completed its list by an order for 11,000 books. Minnesota, Dakota, Nebraska, and Manitoba have ordered their entire number. The Upper Columbia, North Pacific, and California Conferences are all in line, and are organizing to push the work from now until their full number is sold. New York, New England, and Vermont are hard at work to the same end. Oklahoma has about finished its campaign, and Texas is following hard after. Thus this movement is extending from ocean to ocean. It is taking practical and resolute shape in conference after conference. God is sounding the trumpet call to service. It is being heard throughout the land. Thousands of our dear people are being aroused to action. The cloud is lifting, and Israel is preparing for a march. This is good; for we have compassed this mountain long enough.

And now, what will come from this movement, if it is carried through as the Lord has directed?

1. The indebtedness of our schools throughout the world will be paid. This will stop the payment of an annual interest of at least \$15,000. It will place our schools on a sound financial basis, and this will remove many anxious cares and perplexities from our school boards. Then we can do more in a financial way to improve our school work.

2. The payment of the school debts will release \$300,000 of our people's money for use in other branches of the work. This will no doubt swell the contributions to our destitute mission fields.

3. The three hundred thousand copies of "Christ's Object Lessons" that will, by this movement, be placed in that many homes, will prove an unspeakable blessing to humanity. O, the harvest that will be gathered from this sowing! Who will venture to estimate it?

4. The personal service performed by those who sell the book will prove a great stimulus, a blessed inspiration, to them. Nothing does the human heart so much good as to pour its love out upon those who need it. Jesus emptied himself, and took the form of a servant to poor, lost, suffering humanity. Let this mind be in you. It is more blessed to give than to receive. The value of the service that will bring our people face to face, and heart to heart, with the millions they will meet in the sale of more than a quarter of a million of "Christ's Object Lessons," is beyond all comprehension.

5. The whole cause of the third angel's message will be revived and advanced. Three hundred thousand dollars will have come to its treasury from the world. Its light will have been set in three hundred thousand homes outside of its followers. And its seventy-five thousand believers will have gained an experience in personal service that will prepare them for further and still greater service. This is a great need among us. Our tendency is to turn our religious work over to the ministers. This has been the fatal mistake of all the denominations which have gone before us. It weakens the church and delays God's work.

Brethren, "the sound of a going in the tops of the mulberry trees," which we hear, is the call of God to us. Let us bestir ourselves, for the Lord has gone out before us to win glorious victories for us. Some of our brethren are at work. They are truly in earnest about this matter. Theirs is not an enthusiasm akin to noise and the swinging of caps. It is that born of deep conviction, and inspired by bright prospects of sure and complete success. A. G. DANIELLS.

P. S.—Since writing the foregoing a stirring meeting has been held in the

chapel of Union College with the teachers and students, and the ministers of the Nebraska Conference. This great company of nearly four hundred had caught the spirit of this movement, and the moment an opportunity was given, the majority of them volunteered for service. The teachers led out, and scores of bright, earnest young men and women followed. After this general volunteer movement, we separated for organization. The Nebraska laborers retired to one room, and the college faculty to another. Both companies decided to take their full quotas for the conference and the school. Fifteen or twenty companies of the students will be formed to work in Lincoln and the surrounding country. These will be led by the teachers. The books required for the work have been telegraphed for, and the campaign will open as soon as they arrive. In the meantime the companies will meet frequently for counsel, prayer, and the study of the book. Thus good history is being made faster than we can write it.

A. G. D.

## Note and Comment

THE prohibitory liquor law will, it is said, be the issue in the next State election in New Hampshire. There has long been a prohibitory law in that State, but it has not been enforced, and in Manchester, the leading city, an illegal system of license by payment of fines grew up in its place, sanctioned by the chief of police, and this was maintained for years. Finally, after strenuous efforts by the Anti-saloon League, ex-Governor Goodell secured from the superior court a writ of mandamus commanding the responsible officers to enforce the prohibitory law; and for some weeks, beginning in January last, the law was vigorously carried into effect. After some time, however, the effort was relaxed; and now it remains to be seen what choice the people of the State will make between having the prohibitory law abolished and having it enforced.

WITHIN the last six months edicts have been issued by the Chinese government in Peking, providing for the establishment of schools throughout the Chinese empire, and ordering governors of provinces and viceroys to select students, and send them to obtain an education abroad. The curricula of these schools include the usual Chinese classics, with the addition of history, the science of Chinese and foreign governments, and industrial science. The edict sets forth that thus "a foundation will be laid to secure men equipped for the duties of government." The Chinese government is operated through eight viceroys, sixteen governors, and about two thousand

civil officials. The Chinese students who are to be sent abroad are to acquire, in addition to a general education, "a thorough mastery of some profession." This action by the Chinese government is believed to mark a new era of progress for this long-benighted country, which holds one quarter of the human family.

GOVERNOR JORDAN, of New Hampshire, appointed April 17 to be "a day of fasting, meditation, and prayer, to the end that there may be a strengthening of the faith, the hope, and the charity which have long made New Hampshire fathers strong and New Hampshire mothers noble." The governor had in view a very worthy end, but it is one which can be secured only by some higher and more potent means than a proclamation from the head of the State government. Civil government officials are not put in office to deal with matters of faith and prescribe religious observances. God has his agencies for awakening and strengthening faith in the human heart, and it is not the prerogative of a State governor to act as the agent of him who is lord of the conscience, by appointing days of public fasting and prayer. In such matters, where any good is to result, the individual conscience must be quickened by a spiritual influence coming from no earthly source. Religious proclamations by officials of the State tend rather to retard the work of Christianity than to hasten it.

A NEW religion is being agitated for in Japan. Certain of the *élite* in that country allege that a new religion is a necessity, and the reviews have been filled with discussions as to the possibility and necessity of endowing Japan with such a religion. Buddhism, Shintoism, and Christianity are set aside as unsuitable to the present demands, and a religion is advocated which shall consist of a combination of the best doctrines and principles of existing beliefs, so stated as to be reconciled with the deductions of modern science. The discussion of this subject has aroused Japan to no slight extent.

It is natural for those who know not the true God, to call for a religion which is only human in its wisdom, and does not go above the heights of human knowledge. It must agree with modern science, and nothing must be retained which modern science cannot explain. And this is only to say that God must not be a being above human comprehension; which is to make God altogether such a one as ourselves, and place the source of our salvation no higher than the fallen race for whose salvation the Christian religion is ordained. Salvation from sin—from the fallen, carnal nature—must come from an infinitely

higher source. The true religion must be that which brings to us a knowledge and power altogether above and beyond ourselves. No being whom man could comprehend could be either a creator or a savior. The demands of the true religion are met by Christianity alone.

ACROSS the Atlantic in four days' time, is the promise now made by a new steamship company which has been formed in England, says the *London Times*. The organization takes the name of The Ocean Rapid Transit Company, and has a capital of \$30,000,000, all practically secured. Six steamships will be built, each to be driven by turbine steam engines, using Texas oil for fuel, which will be stored in ballast tanks at the ship's bottom. The first service of this new fast line will be from Narragansett Bay directly across the Atlantic to Castletown Bereh Haven, where connection will be made with European railways and steamships. From the New York post office to the London post office the time by this route will be four and one-half days; from New York to Paris, five days; to Berlin, five and one-half days. The crude Texas oil which will be used for fuel, will cost only ten cents a barrel. The ships will be built in England, and carry the British flag, provided the British government will subsidize for the carrying of the mails. Otherwise they will be built in the United States, and carry the flag of this country.

WORD was received at our office from Rock Hall, Md., under date of April 11, stating that two members of the company of Sabbath keepers in that place were arrested the preceding Thursday, charged with having violated the Sunday law. Monday, April 14, was the date fixed for their trial. What the outcome has been, we have not yet learned.

The Maryland Sunday law decrees that no person shall do any secular work or engage in any pastime or amusement "on the Lord's day, commonly called Sunday," under penalty of a fine of five dollars. And any person who engages in trade on this day, as for example a storekeeper who keeps open on Sunday for the sale of goods, is liable to a fine of fifty dollars for the first offense, and for a second offense may be fined five hundred dollars, besides being imprisoned for from ten to thirty days, and suffering revocation of his license as a tradesman for one year. For a third offense this penalty may be doubled. Also, any person who engages in oyster catching on Sunday may be fined three hundred dollars, or sent to jail for a year.

This is not the first time this stringent Sunday law has been resorted to in that place by persons opposed to the teaching which upholds the Seventh-day Sabbath. A number of like instances are on the court records in that State, though none are of very recent date, a period of several years having elapsed since the last prosecution of Sabbath keepers for Sunday breaking in Maryland. And now that the dragon spirit of persecution is again seen, we are reminded that this spirit is in the land, and that we are in the days when "the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God."

## 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 Prayer for Guidance

Show me the way, O Lord,  
And make it plain;  
I would obey thy word;  
Speak yet again.  
I would not take one step until I know  
Which way it is that thou wouldst have  
me go.

O Lord, I cannot see;  
Vouchsafe me light;  
The mist bewilders me,  
Impedes my sight;  
Hold thou my hand, and lead me by thy  
side;  
I dare not go alone; be thou my guide.

I cannot see thy face,  
Though thou art near;  
When will the morning chase  
Away my fear?  
When shall I see the place where day  
and night  
Exist not, for thy glory is its light?

I will be patient, Lord,  
Trustful and still;  
I will not doubt thy word;  
My hopes fulfill.  
How can I perish, clinging to thy side,  
My Comforter, my Father, and my  
Guide?

— Selected.

### The Righteousness of Christ in the Law

MRS. E. G. WHITE

THE greatest difficulty Paul had to meet arose from the influence of Judaizing teachers. These made him much trouble by causing dissension in the church at Corinth. They were continually presenting the virtues of the ceremonies of the law, exalting these ceremonies above the gospel of Christ, and condemning Paul because he did not urge them upon the new converts.

Paul met them on their own ground. "If the ministration of death, written and engraven in stones, was glorious," he said, "so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." 2 Cor. 3:7-9

The law of God, spoken in awful grandeur from Sinai, is the utterance of condemnation to the sinner. It is the province of the law to condemn, but there is in it no power to pardon or to redeem. It is ordained to life; those who walk in harmony with its precepts will receive the reward of obedience. But it brings bondage and death to those who remain under its condemnation.

So sacred and so glorious is the law, that when Moses returned from the holy mount, where he had been with God, re-

ceiving from his hand the tables of stone, his face reflected a glory upon which the people could not look without pain, and Moses was obliged to cover his face with a veil.

The glory that shone on the face of Moses was a reflection of the righteousness of Christ in the law. The law itself would have no glory, only that in it Christ is embodied. It has no power to save. It is lusterless only as in it Christ is represented as full of righteousness and truth.

The types and shadows of the sacrificial service, with the prophecies, gave the Israelites a veiled, indistinct view of the mercy and grace to be brought to the world by the revelation of Christ. To Moses was unfolded the significance of the types and shadows pointing to Christ. He saw to the end of that which was to be done away when, at the death of Christ, type met antitype. He saw that only through Christ can man keep the moral law. By transgression of this law man brought sin into the world, and with sin came death. Christ became the propitiation for man's sin. He proffered his perfection of character in the place of man's sinfulness. He took upon himself the curse of disobedience. The sacrifices and offerings pointed forward to the sacrifice he was to make. The slain lamb typified the Lamb that was to take away the sin of the world.

It was seeing the object of that which was to be done away, seeing Christ as revealed in the law, that illumined the face of Moses. The ministration of the law, written and engraved in stone, was a ministration of death. Without Christ, the transgressor was left under its curse, with no hope of pardon. The ministration had of itself no glory, but the promised Saviour, revealed in the types and shadows of the ceremonial law, made the moral law glorious.

#### The Jewish Economy Revealed Christ

Paul desires his brethren to see that the great glory of a sin-pardoning Saviour gave significance to the entire Jewish economy. He desired them to see also that when Christ came to the world, and died as man's sacrifice, type met antitype.

After Christ died on the cross as a sin offering, the ceremonial law could have no force. Yet it was connected with the moral law, and was glorious. The whole bore the stamp of divinity, and expressed the holiness, justice, and righteousness of God. And if the ministration of the dispensation to be done away was glorious, how much more must the reality be glorious, when Christ was revealed, giving his life-giving, sanctifying Spirit to all who believe?

The proclamation of the law of ten commandments was a wonderful exhibition of the glory and majesty of God. How did this manifestation of power affect the people?—They were afraid. As they saw "the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking," they "removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak

with us, lest we die." They desired Moses to be their mediator. They did not understand that Christ was their appointed mediator, and that, deprived of his mediation, they would certainly have been consumed.

"Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was." Ex. 20:18-19

The pardon of sin, justification by faith in Jesus Christ, access to God only through a mediator because of their lost condition, their guilt and sin,—of these truths the people had little conception. In a great measure they had lost a knowledge of God and of the only way to approach him. They had lost nearly all sense of what constitutes sin and of what constitutes righteousness. The pardon of sin through Christ, the promised Messiah, whom their offerings typified, was but dimly understood.

Paul declared, "Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away." 2 Cor. 3:12-16

The Jews refused to accept Christ as the Messiah, and they cannot see that their ceremonies are meaningless, that the sacrifices and offerings have lost their significance. The veil drawn by themselves in stubborn unbelief is still before their minds. It would be removed if they would accept Christ, the righteousness of the law.

Many in the Christian world also have a veil before their eyes and heart. They do not see to the end of that which was done away. They do not see that it was only the ceremonial law which was abrogated at the death of Christ. They claim that the moral law was nailed to the cross. Heavy is the veil that darkens their understanding. The hearts of many are at war with God. They are not subject to his law. Only as they shall come into harmony with the rule of his government, can Christ be of any avail to them. They may talk of Christ as their Saviour; but he will finally say to them, I know you not. You have not exercised genuine repentance toward God for the transgression of his holy law, and you cannot have genuine faith in me, for it was my mission to exalt God's law.

#### The Moral Law a Transcript of Christ's Character

Paul did not represent either the moral or the ceremonial law as ministers in our day venture to do. Some cherish such antipathy to the law of God that they will go out of the way to denounce and stigmatize it. Thus they despise



and pour contempt on the majesty and glory of God.

The moral law was never a type or a shadow. It existed before man's creation, and will endure as long as God's throne remains. God could not change nor alter one precept of his law in order to save man; for the law is the foundation of his government. It is unchangeable, unalterable, infinite, and eternal. In order for man to be saved, and for the honor of the law to be maintained, it was necessary for the Son of God to offer himself as a sacrifice for sin. He who knew no sin became sin for us. He died for us on Calvary. His death shows the wonderful love of God for man, and the immutability of his law.

In the sermon on the mount, Christ declared, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." *Mat. 5:17, 18.*

Christ bore the curse of the law, suffering its penalty, carrying to completion the plan whereby man was to be placed where he could keep God's law, and be accepted through the merits of the Redeemer; and by his sacrifice glory was shed upon the law. Then the glory of that which is not to be done away—God's law of ten commandments, his standard of righteousness—was plainly seen by all who saw to the end of that which was done away.

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." Christ is the sinner's advocate. Those who accept his gospel behold him with open face. They see the relation of his mission to the law, and they acknowledge God's wisdom and glory as revealed by the Saviour. The glory of Christ is revealed in the law, which is a transcript of his character, and his transforming efficacy is felt upon the soul until men become changed to his likeness. They are made partakers of the divine nature, and grow more and more like their Saviour, advancing step by step in conformity to the will of God, till they reach perfection.

The law and the gospel are in perfect harmony. Each upholds the other. In all its majesty the law confronts the conscience, causing the sinner to feel his need of Christ as the propitiation for sin. The gospel recognizes the power and immutability of the law. "I had not known sin, but by the law," Paul declares. The sense of sin, urged home by the law, drives the sinner to the Saviour. In his need man may present the mighty arguments furnished by the cross of Calvary. He may claim the righteousness of Christ; for it is imparted to every repentant sinner. God declares, "Him that cometh to me I will in no wise cast out." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

*1 John. 1:7.*

### Spring Again

We felt no mighty shaking,  
And we heard no startling sound;  
We did not mark its waking,  
But the Spring is all around.  
In gentleness and silence  
Its loving footsteps glide,  
And we turn with sudden gladness  
To the crocus at our side.

Now the sunlight groweth stronger,  
In its warm, life-giving ray;  
And the daylight lingers longer,  
Just a little every day;  
And we find the welcome violets,  
Though we scarce believe them there,  
Till they woo us down to seek them,  
By their sweetness in the air.

Very often comes the saying,  
From the weary bed of pain,  
"I shall get a little better  
When the springtime comes again."  
And we say, "It soon is coming,"  
For of that we have no fear,  
Since God's goodness never faileth,  
And again 'tis surely here.

Oh, how wondrous is the kindness  
Of the everlasting God!  
And how great his tender mercies  
Over all his works abroad!  
Let us thankfully adore him,  
For his seasons as they roll;  
Praying for the greater blessing  
Of his springtide in the soul.  
—*Caroline Tickner, in the Christian.*

### The Message of the Spring

E. J. WAGGONER

WHY do we never doubt, no matter how backward the season, nor how long and tedious the delay, the ultimate springing forth and unfolding of the hidden life in nature?—It is because we know that life is there, in power that no adverse conditions can ultimately control. We know that the apparent death of winter is not death indeed; it has been hallowed into sleep by the power of Him who is the resurrection and the life of all things.

"Not dead, but sleeping," he proclaims over the seemingly lifeless earth; and "if thou wilt believe, thou shalt see the glory of God" in the restoration of all things. The curse which blights the earth, withering the flowers, stripping the trees, and casting all nature into this deathlike sleep, shall not forever hold it in bondage. Its cruel chains have been burst asunder by the resurrection of Jesus Christ from the dead. Every spring season is a parable, telling that the sealed stone of his earthly prison has been rolled away, and the tree of life has sprung forth anew, to blossom and bud and fill the face of the world with fruit. In "the gospel according to the winter," we read of death and darkness,—the story of the frost. But "the gospel according to the spring" follows with the renewal of light and life,—the story of the resurrection,—the triumphant assurance that "death is swallowed up in victory!" It is the gospel of hope. By it we are "begotten . . . again unto a lively hope by the resurrection of Jesus Christ from the dead."

Why, then, should we despair or grieve, though the marks of the curse may be never so apparent in our bodies; though he who has the power of death holds us with the cords of our sins, or with the deathlike grip of disease? Christ has the keys of death and the grave, that are able to set us free, and he says: "O death, I will be thy plagues; O grave, I will be thy destruction." The decree has gone forth; death's doom is written; and if we believe, we shall see the glory of God in our emancipation. The power of his life is even now, though unseen, working deliverance for us, and seeming delay will but emphasize the transformation.

"His going forth is sure as the morning." He will swallow up death in victory, and wipe the tears from off all faces. This is the message of the brave snowdrop, the hopeful crocus, and the joyous daffodil, and of the buds now everywhere swelling and bursting with the life that they cannot contain.

The spring is also a promise of the final complete restoration of the whole earth through the all-conquering life of the Creator. When he thus makes all things new, her wilderness will be like Eden, and her desert like the garden of the Lord. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

"Come, for creation groans,  
Impatient of thy stay,  
Worn-out by these long years of ill,  
These ages of delay.

"Come, spoil the strong man's house,  
Bind him, and cast him hence;  
Show thyself stronger than the strong,  
Thyself Omnipotence.

"Come, Lord, and take away  
The curse, the sin, the stain;  
And make this blighted world of ours  
Thine own fair world again."

### Take It by Force

LUTHER WARREN

TAKE what?—Anything that is worth having. The kingdom of heaven includes everything that is valuable in this life and in the life to come. God has opened the door of heaven wide, and invites all to enter, but he allows Satan to stand outside the door to hinder those who "seek" to enter. Only those who are determined to go in, who say, *I will*, and mean it, will ever get inside the gate. You must be ready to strive, fight, "thrust men," if you expect to reach heaven. Whatever is worth having you can have, if you will take it by force.

You would like an education, but the way seems hedged up. Poverty, or some other insurmountable difficulty, keeps you from your desire. Don't sit around waiting and wishing for the way to open. Be up and at it. Open the way. Take education by force. You can do it. God is longing to help you when you show yourself anxious to be helped. Never in the history of our world have there been better opportunities to make a success of life than just now. The

cause of God needs you. Openings are everywhere. Thousands of young men and women are needed in every branch of service. God is calling for earnest young people to be teachers, nurses, physicians, ministers, and canvassers.

Many would like to have a part in the Lord's work, but there seems to be no way open. O my brother, my sister, the time of special privilege will soon be over. You are cheating yourself by listlessly waiting and wishing. More yet, you are cheating God and the world out of the service you might render. God has no favorites. He is as anxious to have you make a grand success of life, as any person that ever lived. How can you do it?—First, be faithful in what you have to do to-day. "He that is faithful in that which is least is faithful also in much." Just as surely as you are faithful in a few things, God will make you ruler over many. If your work is only to sweep the floor, or wash the dishes, or feed the cattle, do it faithfully, do it well, do it the *best* you can. Do it better every time if possible. Do it with a vim. Don't be all day about it. Don't waste minutes. Don't waste pennies. Whatever your hand finds to do, do it with your might, faithful, earnest, cheerful, true. A larger place will open for you.

A friend of mine once said to me, "I wish I knew of some girl that I could help to get an education." I was a little surprised, because I knew that in the church to which she belonged were a number of young ladies, and I had heard some of them wishing that it were possible to attend a college. Seeing something of this question in my face, my friend explained: "There is Mary, to be sure, and Jennie; they are nice girls, and I like them; they would like to go to school, too, and it seems a pity that they cannot; but they spend their nickels and dimes for gum, candy, and ribbons. If I saw them trying to save and help themselves, I would gladly help them." I fear these girls will never know the help they missed. Wake up! Shake yourself! Be somebody! Make all that it is possible to make of yourself, that you may not disappoint the One who made you. I would determine that I *would* go to school. Seek God for wisdom. Settle it with him that you *will* please him in all things, and he will lead you step by step to the highest peak of progress and success. Make no delay! Time hastens. Very soon this life will be over. Don't be a failure for eternity. Time and knowledge lost now cannot be made up, even in the eternal ages.

It is not growing like a tree,  
In bulk, doth make man better be;  
Or standing long an oak, three hundred  
year,  
To fall a log at last, dry, bald, and sear;  
A lily of a day  
Is fairer far in May,  
Although it fall and die that night—  
It was the plant and flower of light.  
In small proportions we just beauties  
see,  
And in short measures life may perfect  
be.  
—Ben Jonson.

### Forgiveness

"A RED rose, drooping to the ground,  
With delicate beauty flushed,  
By a careless foot; at eventide,  
Was trampled on and crushed.  
Christlike, the injured flower returned  
No thorn-prick for the blow,  
But gave instead a sweet perfume  
To him who laid it low."

### Solidified Light

J. H. KELLOGG

THE remarkable discoveries in physics that have been made within the last few years are a great shock to the self-complacency of those philosophers who have imagined that the atomic theory and the Darwinian hypothesis solved all the mysteries of matter, dead and living. The atomic theory, though serving the chemist a useful purpose as a working hypothesis, has for many years been growing weak in its knees as a lucid explanation of phenomena. The discoveries made in relation to light and electricity have shown clearly enough that there must be something associated with matter quite different from ordinary atoms and molecules as understood by the atomic theory. The ether hypothesis has helped to piece out, but this, too, has fallen short. Now the X-ray, and the Becquerel ray, and other phenomena are brought forward with an array of phenomena which quite unsettles things for the chemist and physicist, and leaves us all at sea respecting the ultimate constitution of things.

The discovery of a light that could penetrate such opaque objects as a hardwood plank, two or three inches thick, and even thin sheets of metal, was sufficiently startling; but then the X-ray was produced by the electrical current, and we have become accustomed to look upon electricity as a sort of scientific wizard, and to expect new and startling things from those engaged in the study of this agent. It was not long, however, before the discovery was made that the X-ray, while opening to view the most obscure nooks and corners of the body, even penetrating the largest bones, and revealing the movements of the heart and lungs, and thus rendering the greatest service to surgeons and physicians, was at the same time a powerful agent for mischief, causing deep sloughs of the skin when too long applied, which showed great obstinacy in healing. But then this very baneful property was soon turned to good account in the treatment of certain parasitic skin diseases, particularly lupus, or tubercular disease of the skin.

But now comes the surprising discovery that the X-ray is not the result of any human invention, that it is not dependent upon electrical machines nor electricians, but that it is widely produced in nature, that the aurora borealis may be a manifestation of this marvelous force emanating from the sun.

The discovery has been made that there are earthy substances closely resembling lime or chalk in appearance,

which, as found in nature, and without manipulation of any sort, are constantly giving off X-rays in great quantities. Two of the substances, barium and uranium, have been long known to chemists; but a new substance, radium, has recently been discovered, which possesses this property to an extent ninety times as great as any previously known.

The new element possesses light in itself. It seems to be, in fact, a sort of crystallized or solidified light. A few grains of it shut up in a closed glass tube give off a light of sufficient intensity to enable one to read a book. A mass as big as an apple would serve as a table lamp; and a ceiling covered with it would secure perpetual daylight in a room.

Professor Thompson and others have shown that these luminous earths give off minute corpuscles which are less than one one-thousandth part as large as the molecules of hydrogen, heretofore supposed to be the smallest of all existing atoms. These corpuscles, or particles, are continually flying off into space at a speed almost equal to that of light, or nearly one hundred thousand miles a second. So small are these particles, however, that the ceiling of a room twenty feet square would, according to Professor Becquerel, give off only one two-hundredth of a grain of radium in one thousand years. Supposing the amount required to cover such a ceiling to be one hundred thousand grains, the supply of light would not cease nor diminish in less than one hundred million years.

A wonderful property of this light is that, while it is given off by a cold body, it is capable of heating the objects on which it falls. The writer has seen a piece of platinum glowing at a white heat under these wonderful rays. They produce chemical effects, as do the sun's rays. Many other astonishing properties have been pointed out.

The spectacle of light and heat coming out of a cold, opaque body like chalk, opens a field for scientific speculation not likely to be soon exhausted. It may be that the scientific world will discover at last that the inspired word which declares, "God is light," is a simple statement of a profound and fundamental scientific fact. The discoveries of Becquerel, Curie, and Sequin in relation to the emanations from metals, open new and most wonderfully interesting fields for thought, and give hints of greater discoveries, whole new fields of discovery, yet to follow. At last we may all be able to see clearly the deep philosophy in Paul's declaration, "In him we live, and move, and have our being."

"An unpleasant or difficult duty is a large opportunity. Strength comes through self-conquest, but there is no conquest where there is nothing to overcome. He who refuses good to an enemy, or forgiveness to his persecutor, practically chooses to be weak when he declines to accept the divinely given opportunity to be strong."



### *Be a Good Boy; Good-By*

How oft in my dreams I go back to the day

When I stood at our old wooden gate,  
And started to school in full battle array,  
Well armed with a primer and slate,  
And as the latch fell, I thought myself free,

And gloried, I fear, on the sly,  
Till I heard a kind voice that whispered to me:

"Be a good boy; good-by."

"Be a good boy; good-by." It seems  
They have followed me all these years;  
They have given a form to my youthful dreams,

And scattered my foolish fears.  
They have stayed my feet on many a brink,

Unseen by a blinded eye;  
For just in time I would pause and think:  
"Be a good boy; good-by."

O brother of mine, in the battle of life,  
Just starting, or nearing its close,  
This motto aloft, in the midst of the strife,

Will conquer wherever it goes.  
Mistakes you will make, for each of us errs,

But, brother, just honestly try  
To accomplish your best. In whatever occurs,

"Be a good boy; good-by;"

—*John L. Shroy.*

### **Principles of Pedagogics for Home and School — No. 6**

W. T. BLAND

WHEN one takes upon himself the responsibility of managing or disciplining others, he assumes a very delicate task, though far too often it is not so considered. God works through natural laws, and every infringement on one of these laws produces its certain results. In other words, "Whatsoever a man soweth, that shall he also reap." In the great reckoning day the final rewards and punishments will be dealt out to every individual with justice to all.

God has imposed upon man certain duties and obligations. First of all, parents are intrusted with the governing, disciplining, and training of their own children, and they frequently delegate this power, or authority, to teachers for a certain time, and perhaps in a limited manner. While there are many other governing powers, these are all that can be properly considered in this connection.

#### **Authority**

There can be no proper government or discipline without recognized authority. And while authority must be recognized by the children in the home and the pupils in the school, yet the

parents and the teachers must remember that authority is to be exercised only in a limited sense, and then only for the good of the children, and not to gratify any selfish propensities. Without authority and the necessary power to execute it, there could be no real government. Children should not only learn to recognize it, but to respect it as well. This principle holds good both in the home and in the school; and where it is lacking, the failure generally comes, not from the children, but from those in charge.

The authority that is backed up by mere brute force certainly has no place in the home or school; it may be necessary in prisons and military posts where desperate characters are to be dealt with; but when these methods are used by parents and teachers, the results can be only harmful. Firmness is, however, a necessary qualification, but it should always be mingled with love and good judgment.

The authority vested in the parents for the regulation of family affairs is heaven-given, and is so understood. May we not say as much for that of the teacher in the school, whose duties and perplexities are often many times greater? I acknowledge that this is not always so considered; that the teacher is subject to far more criticism, sometimes limited or hampered by unwise decisions or actions of inexperienced school boards or officers. The teacher, instead of having the children of only one family to deal with, has them from many families, and through the long, restless hours of the day. I refer now especially to the church-school or grade teacher. The children received into these schools have been brought up under widely different influences and environments. If the best results are to be obtained in the teacher's work, there must be system, order, regularity, and punctuality,—things that many of these children know little or nothing about, so far as their home training is concerned. There will naturally be instances of rebellion on the part of some, and possibly an unwise sympathy or justification on the part of the parent for the child, not only causing an injury to the child, but to the teacher and school as well.

The very fact that a teacher is in charge of a school implies the possession of authority. This should be strengthened and emphasized by the parents in the home and encouraged by the board in official capacity. Parents do a positive injustice when they criticize a teacher in the presence of their children. The teacher may not be perfect, but she is doubtless the best that could be obtained, and is doing all in her power

for the children and for the success of the school. It is positively wrong for parents to try to injure or destroy the authority of the teacher by seeking to break her influence in the minds of their children. It not only works a wrong to that teacher, but to the one who shall follow her, and may prove a lasting injury to the children.

#### **Order and System**

Our church schools, academies, and colleges should be models of order and system. A spirit of harmony and genuine brotherly love should prevail in these schools. Patrons and school boards should encourage their teachers to improve and strengthen themselves in every way possible for their work, and should co-operate with them in making it a success.

These schools make a high profession, and have imposed upon them the accomplishment of a great work. It is believed that they are instituted by the special providence of God to do a work for our children and youth that can be done in no other schools. For this reason, if for no other, heaven-born principles should be carried out. First among these is order, "heaven's first law." There can be no true success without it. Not only is it necessary in order to insure success in the school, but it should become a very part of the character of each individual child. It will require the hearty co-operation of every one concerned,—officers, teachers, pupils, patrons. Especially is it a rare qualification of the successful teacher.

Then there must be system. The lack of proper system sadly mars the work of many an otherwise good school. Again, let us take our lesson from nature. Study the great system of God in the mighty universe; in the exactness of time; the punctuality in the return of seasons and astronomical events,—all manifesting the wisdom and power of God, from which he would have us gain valuable lessons. There must also be thoroughness and completeness. God performs no haphazard work, and the work done in these schools should be after his own order. "Whatever is worth doing at all is worth doing well," is a good motto for every child; it will bring its own reward.

Last, but in no wise least, there should be a high degree of spirituality pervading all the work. This should not be spasmodic nor of a feverish, uncertain character, but always prompted by the deep movings of the Spirit of God. While there may still be objections on the part of some to introducing religion into the regular work of the school, yet if the school work is not neglected, rather, if it is strengthened as it should be, these objections cannot hold good. It is impossible to separate God from religion and spirituality; and if his presence is in the school, these attributes must necessarily be there also.

The standard in our schools in all these things must be lifted up higher and higher. As a higher profession is made, and higher ideals are held, so

must the character of the work be correspondingly higher. God demands that it be so; the world will expect it, as surely as the profession becomes known. This can be done only when right methods are carried out; but it will not be done until teachers are encouraged, if need be assisted, in making deep and thorough preparation of heart, of hand, and of intellect. When these ideals are approached in our schools and in our homes, then will the perplexities of discipline be reduced to a minimum. Until that time is reached, there will be perplexing and oftentimes disagreeable problems to meet, while only a correct knowledge of principles, ability to execute, and the Spirit of God to assist, can lead one on to any degree of success.

### The Strawberry or Winter Cherry

MRS. P. A. HALBERT

I WISH to recommend to the readers of the REVIEW a valuable fruit called "strawberry or winter cherry," "husk tomato," and sometimes "ground cherry." It is described in seed catalogues in connection with the tomato, but it is not like the tomato either in growth, form, or taste. Like the tomato, it is easily and quickly grown in one season, and is a fruit of which we can have bushels at trifling cost; and yet few seem to know much about it.

People who raise it, prize it highly. It is enormously productive, and once in your garden, it will come up and thrive year after year. The cherries are less than an inch in diameter, of a strawberry shape, a beautiful, bright yellow color, of a delicate, sweet flavor, and inclosed in a husk, which is easily removed from the fruit. When ripe, they drop to the ground. They begin to ripen early if started in time, and continue to ripen until killed by frosts. Last fall, after frosts came, I counted as many as six or seven hundred cherries yet on the vines, in all stages of development. One could gather a bushel of the fruit from ten good plants.

It is well worth growing for canning purposes, both on account of its fine quality and its immense productiveness. The pretty, bright-yellow fruits also make a handsome dessert dish, and they are excellent to eat raw. Children are delighted with them, and eat the luscious fruit with great relish. They are as pleasing to the eye as to the taste—both as a fresh fruit and also when cooked.

One great advantage this fruit possesses over most fruits is its keeping qualities. It will keep nicely until January, when it may be put into cans, the sauce being as beautiful as the Crawford peach.

In experimenting with the cherry, we find that it combines nicely with stronger flavored fruits, such as the raspberry, grape, elderberry; or with the sour fruits, such as the plum, currant, gooseberry, etc. A quart of the cherries cooked with two quarts of raspberries

make what appears to be three quarts of raspberries.

We would advise the readers of the REVIEW who have not yet grown this fruit, to try it this summer. It is not yet too late. If treated as they should be, the plants make a wonderfully rapid growth, and begin to blossom when very small. But the earlier they are planted, the larger the crop.

We saved a large quantity of seed last year, and I would be glad to send some, free, to any one who will write for it, inclosing a self-addressed and stamped envelope. I will also give instructions as to growing. Address Mrs. P. A. Halbert, Taylor, Cortland Co., N. Y.

### Two Schools

I PUT my heart in school,  
In the world where men grow wise.  
"Go out," I said, "and learn the rule;  
Come back when you win the prize."

My heart came back again;  
"And where is the prize?" I cried.  
"The rule was false, and the prize was  
pain,  
And the teacher's name was Pride."

I put my heart to school,  
In the woods where wild birds sing,  
In the fields where flowers spring,  
Where brooks run cool and clear,  
And the blue of heaven bends near.  
"Go out," I said; "you are only a fool,  
But perhaps they can teach you  
here."

"And why do you stay so long,  
My heart? and where do you  
room?"

The answer came with a laugh and  
song,

"I find this school is home."  
— *H. Van Dyke, in Atlantic Monthly.*

### Practical Hydrotherapy

#### Lesson 10—Sedative, or Quieting, Effects

GEO. THOMASON, M. D.

IN a previous article mention was made of the fact that the effects of hydrotherapy might be divided into two great classes: tonic, or exciting; and sedative, or quieting. Illustrations of the various tonic effects and the mode of producing the same have been outlined, and we may now proceed to a study of the second division of the classification.

The necessity for quieting effects arises from the strenuous life led by the majority of civilized men and women of the present age. The mad rush for wealth, fame, political power, the demands of so-called "high life," worry, overwork, and many other features which might be mentioned, are such a tax upon the vital energy of both men and women that unnatural conditions are produced. These conditions often lead to a voluntary sacrifice of many of the hours which should be spent in sleep, until there results such a hypersensitive or irritable condition of the nerves as to render natural sleep difficult, which necessitates resorting to artificial means of

quieting the nerves. Various indiscretions in reference to diet excite the digestive processes until there is necessity for the administration of a soothing, or quieting, potion. Hasty eating, over-eating, too frequent meals, the use of condiments and various indigestibles, irritate the delicate lining membrane of the stomach, and lead to congestion, or too great a quantity of blood, with consequent overstimulation of the glands producing the digestive fluids. This necessitates periods of rest and quiet for the digestive function, or the application of a quieting measure of some sort.

As pointed out in the beginning of this series, water has the advantage over most other remedial agencies in that it is capable of producing almost any desired effect to aid nature in its curative efforts. For sedative effects it is sometimes desirable to use cold water, but when used with this end in view, the application must be continued until reaction is to a large degree suppressed.

The most desirable method of producing a sedative effect is by using water at the so-called neutral point. For the body, this is practically at a temperature of from 92° to 95°. Applications of water at this temperature are always sedative in effect. Immersion of the body in water at a neutral temperature shuts it away from all stimulating and exciting influences which are present under ordinary conditions. Friction of the clothing, changes in the temperature of the surrounding atmosphere, and other varying conditions, produce a constant stimulation of the nerves terminating in the skin. Thus, nerve impulses are incessantly traveling to and from the skin. The relief from the sensations experienced by the body in a bath at the temperature named, permits the nerves to rest, and the nerve cells generating the impulses have a period for the replenishing of their energy.

Such a bath taken at night for thirty or forty minutes, or even for an hour or more, just before retiring, as has been proved in many thousands of cases, enables nervous patients to secure restful sleep, which would otherwise be impossible. No harm can possibly result from a prolonging of the bath to any desired length. It is only necessary to maintain the water at the required temperature, and sleep may be secured while in the bath. Cases are on record of persons who have spent weeks and months continuously immersed in water at the neutral point,—persons who were obliged to remain under these conditions by reason of distressing burns or skin diseases.

The effect of the neutral bath may be continued by enveloping the body in a sheet wrung rather dry from cold water, and covered snugly with a sufficient number of blankets to avoid chilling. The pack may be continued until the sheet becomes dry, which will be several hours, taking care that the covering is not excessive, as this would produce overheating, and stimulation would follow, thus antagonizing the result desired. It is quite a common observation with many



persons that they are able to sleep better after partaking of a light meal just before retiring. Often the drinking of warm milk at bedtime is resorted to. This result is readily explained. Activity of the digestive process necessitates an increased quantity of blood in the region of the stomach. This congestion follows immediately upon partaking of food. Congestion of one part of the body results in the withdrawal of blood from other parts; and when the blood vessels in the region of the stomach are congested, there is a corresponding loss of blood in the brain. This favors sleep. There is consequently lessened brain activity and a tendency to sleep after a hearty meal. Perfect sleep, however, cannot take place while the digestive process is in operation. We may, however, utilize this principle of withdrawing blood from the head, producing the result in another way, and still avoid unnecessarily taxing the digestive process. A hot foot bath will withdraw blood from the brain, and this simple procedure, continued for fifteen or twenty minutes at night, will often result in securing excellent sleep, which would otherwise be difficult to obtain, owing to congestion of the brain and consequent mental activity.

The blood vessels of the abdominal area may also be used as a reservoir into which to draw the blood from the brain. This may be accomplished by hot applications, preferably fomentations, over the abdomen for ten or fifteen minutes just before retiring, rendering the effect permanent by the wearing of a moist abdominal girdle during the night. This girdle should consist of six or eight thicknesses of cheese cloth about eight inches in width, and of sufficient length to encircle the body. The cheese cloth should be wrung rather dry from cold water, placed about the abdomen directly in contact with the skin, and covered with a flannel, which is at least ten inches wide, and of sufficient length to pass around the body three or four times. This flannel should fit snugly, to prevent evaporation at the borders of the girdle. The moist girdle should become warm in at least fifteen or twenty minutes, and should retain its warmth during the night. It will thus act as a mild fomentation, and maintain the increased quantity of blood within the abdominal cavity, and conditions favoring sleep will result.

THERE are two ways of letting your light shine among men. One is that men may see your good works, and glorify your Father; the other is that they may see you, and glorify you. People infallibly discern which of these two ways we have chosen. It is not so much a matter of the thing we do as of the way we do it. If we are unselfish in our hearts, and eager only for God's glory, that spirit will show itself in our work. If we are in it for ourselves, for what we can get out of it for our own interests, we cannot conceal it. The false ring of the metal will inevitably betray us.— *Bible Echo*.

# THE WORLD-WIDE FIELD

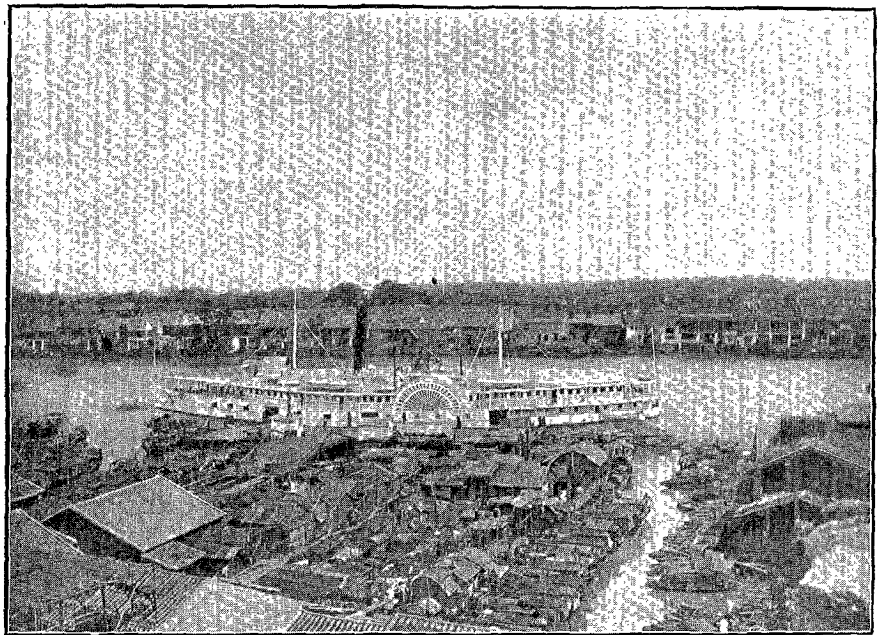
## China

J. N. ANDERSON

It is the general opinion that the recent religious and political convulsion in China is the most significant event of modern history. It can be so regarded, not because so many lives were sacrificed, although about two hundred and forty missionaries and several thousand native Christians perished; nor because the outbreak was of a prolonged character, for it lasted only a few weeks; but because, involving the majority of the race, it involved the well-being, the very destiny, of humanity. This alone could dignify the outbreak of 1900 as the most significant event of our times.

tion these very nations, in a moment's time, as it were, brushed aside or held in abeyance their national jealousies and selfish interests in the face of this greater interest or danger. As if prompted by some magic power, they all at once agreed to dispatch with all possible haste their armies and navies to the mouth of the Peiho.

What was this greater danger, or this absorbing interest? To the student of mere secular history this event has one meaning, while to the person who sees God as the Maker of history, directing all things to the ultimate triumph of his purpose, it has a meaning altogether different. And it is also well to remember in this connection that the occasion and



HOUSE BOATS, CANTON RIVER, CHINA

The whole world was directly concerned. On the one hand was the empress dowager at the head of four hundred million souls, representing the oldest and the most interesting empire in the world; while on the other hand were the seven leading powers of the West—Russia, Germany, Austria, Italy, France, England, and America, together with Japan, the foremost power of the Orient. The principals in this struggle were not pigmies, petty princes, but world rulers, upon whose shoulders rests the temporal sovereignty of the world. They represented not one continent, nor two, but in very truth the four continents and the islands of the sea. It was, indeed, one half of the world pitted against the other half.

Up to the time of the uprising, these great powers of the West had stood as deadly political and commercial rivals, ever on the alert to seize the favorable opportunity of crushing one another. Let it be remembered that in this situa-

the cause of these mighty world changes are very different. The occasion of the American Civil War was the attack on Fort Sumter, but the cause of that war was a very different thing. The occasion of the mutiny in India was a greased cartridge, but the underlying cause of that awful outbreak was something more serious. That the occasion of the great event of 1900 was the Boxer uprising there can be no question; but back of and beyond all that was a deeper and more far-reaching cause, having its origin in the distant past, and extending in its results into the future. This clash was essentially a racial struggle—the impact of two civilizations. While it is true that all mankind is by nature alike, and, hence, one civilization is, in itself, no better than another, yet for some reason unknown to us, it seemed good to God to cast his revelation into the stream of the Western civilization. It is this element in the Western civilization that lay as the fundamental cause of this

mighty upheaval. It was to make room for his gospel that God permitted this crisis to arise. No doubt many worldly and selfish interests actuated the nations in this lamentable affair, yet underneath it all, and unknown to the actors, was this divine interest involving the destiny of the world.

Nor is it difficult to see how it all came about. God's purpose is ever unfolding and progressing. Resistance to it always brings a crisis. China, in her blindness and ignorance, refused a right of way to the gospel, and the result could only be a tremendous shock. So far as God's purpose is concerned, the race is a unit, and the gospel of our Lord must, despite obstacles, go to the whole world. God said, "I will work, and who shall let [hinder] it?" This applies to nations as well as to individuals.

A prominent writer has recently set forth this truth in the following thought: "It is possible for every one of us to become a little cog in the great wheel of God's eternal purpose that moves the universe; but if we fail thus to fit into God's plan, we shall be ground to powder." This truth so well put is no less true of nations than of individuals—a fact to which history abundantly testifies. As well might China or any other nation attempt to stop the sun in his course as to try to arrest the progress of God's purpose. The gospel, which prepares the world for the coming of Christ, must be proclaimed to the entire race.

That God's hand guided and overruled in this great upheaval, there can be no doubt; and the correlative truth is equally patent, that by this shaking of four hundred millions our responsibility as bearers of light is greatly increased. If God by such means sets before us open doors, we must see in it an urgent call to enter and bear solemn witness to the truth committed to us. As this great Oriental world is opening up, men who have political and commercial interests to promote are bending all their energies and enlisting all their resources to push their schemes. With how much greater zeal and enthusiasm should we as ambassadors for Christ stand ready just now to enter and advance the claims of the gospel? We are years behind in entering this great field; yet at this late hour there are doors swung wide open, inviting young men and young women of consecration.

Of the many young men and young women in the United States and elsewhere, there must be scores who stand ready, or will soon be ready, to give their lives to this great work. It calls for workers of careful training, sound experience, and, above all, of consecration and spiritual fervor. How many will within the next few months volunteer to enter upon this work as the Lord opens the way?

"TRUST in God, as Moses did, let the way be ever so dark, and it shall come to pass that your life at last shall surpass even your longing."

### Belgium Customs and Conditions, Religious and Moral

CHAS. GRIN

THE people of Belgium are genial, hospitable, and generally intelligent. They make excellent workmen in all classes of industry. They are also a people which, in general, love neatness. When the miner has finished his day's work, he washes himself from head to foot, and changes his garments. The housewife takes great pains, and spares neither water nor soap, to maintain the cleanliness of her dwelling.

The curse of intemperance rests heavily upon this country. In spite of the efforts of several temperance societies, which have been working for a number of years, there are about two hundred thousand taverns, which annually sell nearly seventy-five million liters of alcohol, or eleven and one-half liters per capita. The annual expense for alcoholic drinks is one hundred million dollars, or over fifteen dollars per capita. Tobacco is also excessively used. It is by no means rare to meet children of eight or ten years of age, or even younger, completely given up to this pernicious habit. As would be naturally expected, debauchery marches hand in hand with drunkenness. The corruption of society is greatly hastened by the "kermess," or village bacchanalians. The police are unable to stem the inrolling floods, so crimes, thefts, and public assaults of all sorts multiply, especially in the centers of industry.

Among the working class, a considerable number of adults do not know how to read or write, but the government has greatly improved the public instruction, and in most places there are a sufficient number of good communal schools; but a large number of children are placed in the factories at the age of ten or twelve, and many soon forget what they have learned.

Besides several thousand Protestants, the population is mostly Catholic or unbelievers. In the industrial centers, socialism and incredulity predominate, while in the country places the priests still possess much influence. A society has been working for the evangelization of Belgium for more than sixty years. The churches of this society have a membership of about six thousand, the majority of whom are indifferent in religious matters.

From its beginning, our work has met with the opposition of the clergy. The message has been received by some Protestants who desire to follow the Word of God rather than the traditions of men. The work among the Catholics will demand perseverance. Many regard Catholicism as only a form, but remain attached to it to ease their consciences, or to secure material advantages. The love of the truth, and the spirit of sacrifice and self-abnegation are greatly lacking among those who profess Christianity. Nevertheless God has a people in the midst of this Babylon, and they will finally respond to his appeal. Now is

the time to sow, the doors are open wide, and liberty exists to announce the message and spread abroad our printed matter. May the Lord of the harvest send workers into his field, that the last message may be proclaimed throughout the country. Who will respond to the urgent call?

### New Highways for the Gospel

EVERY discovery and every invention should be used and may be used for the glory of God in the progress of his kingdom. Already steam, electricity, photography, printing, and innumerable other modern discoveries have been employed to harness the powers of nature to the chariot of the Lord. When missionaries first sought to carry out the "great commission," they were at the mercy of wind and wave in long and perilous voyages. Now the highways on land and sea are "prepared for the Lord" by railroads and steamships, which carry the ambassadors of the cross with their "good tidings to all people."

In Asia the railroads are now binding the nations together with bands of steel. The transsiberian road has already carried missionaries to their fields of labor in China. The journey from London to Shanghai can be made in six or seven weeks, at a cost of about two hundred dollars, including all expenses. In Asia Minor railroads are progressing, and will make it possible to go from Constantinople to Busrah on the Persian Gulf. China is also being "gridironed," and India and Japan are already railed.

Two other great projects deserve to be mentioned, as they will greatly facilitate missionary journeys. One is the proposed line in Africa, connecting Cairo with Cape Town, and the other, the "Pan-American" road, connecting Mexico with Colombia. Already the Uganda railway is in operation between the eastern coast and Lake Victoria, and others are approaching this point from the north and south. This opens a large section of the Dark Continent to commerce and travel, and helps on the great Nile irrigation scheme supervised by the British government. But, above all, this railway will facilitate the healing of the "open sore of the world," and aid in banishing from that territory the horrible traffic in slaves. On the west coast of this enormous continent, Germany has set about the gradual abolishment of this evil. Not content with stopping slave trading, the Germans are determined to end domestic slavery. Masters are compelled to grant their slaves a third of their time to work for themselves, and are to care for them during their sickness and old age. And the slaves themselves are permitted to purchase their freedom. For these decided steps forward we thank God, and take courage. The American intercontinental link is still "in the air," but will doubtless materialize in time. These modern inventions should not be monopolized by the devil and his servants, but claimed for God.—*The Missionary Review of the World.*

## The Parsees of India

G. A. BURRUS

THE Parsees of India are descendants of the ancient Persians. When Mohammedanism overspread Persia, those who would not yield their faith fled to India, and for nearly a thousand years have formed in the midst of the Hindus a separate nation, peculiar in race, religion, and social life.

The religion of the Parsees is called Zoroastrianism, from their prophet Zoroaster, who is supposed to have lived about three thousand years ago. They believe that life is governed by two opposing principles, good and evil. All that is good comes from the former, and all that is bad from the latter. The history of the world is the history of the conflict of these two principles.

Their religion is essentially one of works. Their prophet says, "Your good thoughts, good words, and good deeds alone will be your intercessors." They believe in the immortality of the soul, and in heaven and hell. There is a bridge in the unseen world dividing heaven and hell. If a man's good actions outweigh his bad ones, he is allowed to pass over the bridge to heaven. If his evil actions outweigh his good ones,

he is not allowed to pass over the bridge to heaven, but is hurled down into the abyss of hell.

The Parsees are often called fire worshipers, from their reverence for fire as the most perfect symbol of the divine glory. They are absolutely non-smokers, it being considered sacrilege by them to pollute the air, which is a manifestation of Deity, with tobacco smoke. To the Parsee, the four elements—earth, air, water, and fire—are sacred. For fear of polluting any of them by the touch of death, they neither burn nor bury their dead, but give them to the vultures.

The place where the corpse is exposed is called the tower of silence. It is a large, low, circular building of solid granite, with a sloping platform within, invisible from without, on which the dead body is laid. The moment the corpse bearers withdraw, hundreds of waiting vultures swoop down into the tower, and in a few minutes strip every

particle of flesh off the corpse, reducing it to a bare skeleton. The skeleton is left two or three weeks exposed to the sun, when the bones are reverently gathered and placed in a well within the tower, where Parsees of high and low degree are left to turn into dust without distinction.

The Parsees are called the French of India. They are well educated in English, clever and successful business men, and by far the most progressive class among the peoples of India. The Parsee ladies, unlike the Hindus, are well educated, and free to go about just as they choose.

As yet, but very few Parsees have accepted Christianity. Mr. Wilder, in his "Appeal for India," writes: "Their prosperity, their energy, and the prospect of advancement have made many

Jews by their ancestors. They have a legend that many, many years ago, before their nation was broken up, one of their kings had married a Jewish maiden, and that in some way through her connection with the throne, she had been able to confer some great favor upon the Jewish people. He could not remember the legend exactly, but that was the substance of it. The sister said to him, "We have an account of that in our Bible. Would you not like to read it?" He assented very eagerly, and did not rest until he had read the entire book of Esther. Then he wanted to know if there was anything else in the Bible about his people, and thus an opportunity was given to take up the book of Daniel with him. During the voyage he read the story of Daniel from beginning to end, and expressed himself as much



A PARSEE FAMILY

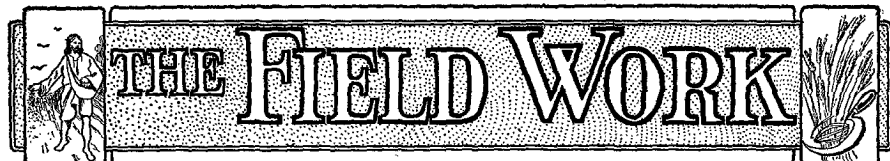
of the younger men materialists. Workers among them should be well educated, and should have a strong personality to pierce the crust of indifference and worldliness. The ranks of Parseeism are unbroken, save in very few instances."

As we were returning to India, three Parsee gentlemen were passengers with us on the boat from Marseilles to Bombay. One had been traveling in America for a number of months, and the others in Europe. During our two weeks' voyage, we became friends, and had many interesting talks together.

At first they seemed much opposed to Christianity, and did not wish to hear anything from the Bible. One day one of our company was talking with one of these gentlemen in regard to the Jewish people. The Parsee remarked that a very friendly feeling existed between the Parsees and the Jewish people on account of some kindness shown the

pleased with it. What the result will be, we cannot tell, but I believe impressions were made on his mind that will never be effaced.

Another of these gentlemen was a doctor connected with one of the largest hospitals in Bombay. He had been traveling in Europe for a year and a half, visiting all the leading hospitals, seeking to increase his medical knowledge. This gentleman said that if we opened up mission work in Bombay, he would gladly co-operate with us in treating free any poor people we might find in our work, although he had frankly told us at the beginning of the voyage that he hated missionaries, and could see no reason whatever why they should go to India. These men expressed themselves as thoroughly in sympathy with our efforts to uplift humanity through the medical missionary work, and it is largely through this avenue that this class must be reached.



# THE FIELD WORK

## Three Hours' Seed Sowing, and Its Results

ON Sunday afternoon, August —, 1901, after a season of prayer, in which we asked the guidance of our blessed Master, that we might be of service to him, my companion and I started out on a missionary tour, our chief object being to win souls for Christ.

At the first cottage where we called, our rap was answered by a woman, who, seeing the Bible in our hands (by the way, the Word of God is our passport into every home), threw the door open, and ushered us into a small room, in which was a man who had been bedfast for nine months. We were kindly received by the family, and after making ourselves known, were introduced to the sick man. We spoke to him of Jesus of Nazareth, and in a few minutes the tears started, and we could see that the Lord was working with him. After a stay of about twenty minutes, we arose to leave. The family gave us a pressing invitation to return, and Tuesday evening was set for a cottage prayer meeting.

We passed on to another street, where we did not know a single soul, as far as we were aware. We found a little boy sitting on the curbstone, and taking a seat by his side, I inquired, "Johnny, who lives in the little green cottage just across the street?"—"Mrs.——." "What church does she attend?"—"Methodist." "Who lives in the next house to the right?"—"Mrs.——." We entered these names, with others, in our notebook, thanked the boy, and went across to the little green cottage. An elderly lady appeared in answer to our ring. "This is Mrs.——, I believe?"—"Yes, sir; won't you come in?"—"Mrs.——, this is my wife, Mrs. Bell." "Pleased to meet you." After we were all comfortably seated in the little parlor, we made some inquiries regarding the family, which brought out the fact that this poor soul was in deep trouble. Her daughter was very sick in Arizona, the mother expecting every minute to hear of her death, and—"O [sobbing], she's not saved!" After a season of prayer we were invited to call again Wednesday evening, Tuesday evening being already occupied. By the way, we have to do all our missionary work evenings and Sabbaths, as we have to labor during the day (I am a carpenter).

We passed on to the next house, which was occupied by foreigners, who could not understand English. We left them a copy of the *Signs of the Times*, and went to the next house. Rapping on the door, which stood open, a lady appeared. "Oh, here are Brother and Sister Bell. We were just talking about you. Come in, you are just the persons we want to see," introducing us to others in the room, and all being again seated. "Brother Bell, Mrs.—— has six children, and we wanted to ask you if we could not have a Sunday school here. Arrangements were made, and a committee chosen to give invitations to the children of the neighborhood

and to their parents during the week, announcing that a Sunday school would be opened at the home of Mrs.——, at 2:30 P. M. the next Sunday.

Two other visits were made without important results, and our three hours' seed sowing was ended. Now for the results.

Tuesday evening about a dozen people attended the cottage meeting at the sick man's house, and the Lord manifested his presence with us in a wonderful manner. Some precious truths were presented, which impressed the whole company, and especially the sick man. After spending a very happy hour, we arose to leave. "Brother Bell, won't you come over Saturday night, and read the Scriptures to me?"—"Why, certainly, my brother." Prayer meeting was held on Tuesday evening and Bible reading on Saturday evening for several weeks. In the meantime our elders had been called in to anoint him and pray for his recovery; and as the light of God's precious truth dawned upon his mind, he gives it to every one who comes to see him. Remember, fellow workers, that a seed cast into the ground multiplies.

One Saturday night after the reading I saw that something was weighing heavily upon his mind. As I took his hand before leaving, he grasped it tighter than usual. I waited until he choked back a sob. "O brother, pray for me that I may get well, if it's only for a day. Since the reading you gave me on baptism, the one desire of my heart is to go to your church and be buried with Christ in baptism. I cannot die until I have been immersed." "My brother, you need not wait to go to the church to be baptized, we can do it here." "What, here?"—"Yes, here." So we carried down a large bath tub, and placing it by his bedside, we filled it with water, and Elder Owen baptized him in the name of the Lord. Praise his holy name!

We held three Bible readings at the little green cottage, and then this poor mother was called away to attend the funeral of her daughter, and we lost track of her.

The Sunday school was started, as appointed, with about forty present. Officers were elected, classes formed, and teachers assigned. *Our Little Friend* and the *Youth's Instructor* were distributed to the children, and Lesson Quarters to the older ones, and a collection of one dollar was taken. This school is still running, and has a membership of nearly sixty. The mother of the six children has been converted to the truth, and has joined our church. The interest in this school has been so great that we have set apart Friday evening for Bible study and social meeting in connection with the school. As a result of these meetings, two precious souls have been baptized, and one has united with the church on profession of faith. And still the good work goes on.

As a result of this three hours' seed sowing, the gospel has been presented to nearly three hundred souls; four persons have joined the church, and many

children have been taught in the school from week to week. O my brethren and sisters, to work! to work! The harvest is truly great, and the laborers, how few! Many precious souls are floundering in the sea of despair. Shall we stand idly by and see these souls for whom Christ died, go down to a Christless grave, without stretching out a hand to save them?—No, no; a thousand times, no.

This is only one of many similar instances in our experience.

S. N. BELL.

Los Angeles, Cal.

## Mexico

GUADALAJARA.—We are having many rich experiences. The Lord is surely with us. I never have witnessed more marked cases of recovery. Nearly every day we see the Lord working in a special manner. I am sure, as a result of the mission work, that there are several families to whom I can go and talk Bible truths, and command the same interest as in our own land.

The medical work is growing. During the month of September the mission received about thirty-three dollars; during the present month we have received two hundred and ten dollars. Some days we treat as many as thirty-five persons. The department for the better class is being well patronized. Yesterday thirteen treatments were given for which we received from twenty-five cents to one dollar each. At present four native missionaries are under treatment. To-day one of these, a young man, remarked, after reading the commandments, which are hanging on the wall, "I wish to do what is right, and I mean to study in regard to the Sabbath." This remark was made without any suggestion on our part.

J. C. ERKENBECK.

Feb. 27, 1902.

## The Matabele Mission

ON the first day of November we began our second farm school with those whom we had in training for teachers. We continued our study of the life of Christ which was begun in April. We used "The Desire of Ages" as a guide in our study, and in harmony with our plan, completed the book. The last week of the school, December 21-28, we devoted to prayer and consecration to God for his service in giving the gospel to those about us. The Lord came near, and all had a rich experience. At the close of these meetings, nine entered the school work as teachers. Our schools are prospering above our expectations. Already souls are being converted. The heaven is working, and we must soon enlarge our borders and increase our facilities to meet the demands. Natives are asking for teachers, but we have no more to send. We have several in training, but they are not ready yet. Ten have joined our training school since November 1, but much must be done for them before they can be sent out to represent the Master.

While I was away on the Zambesia trip, the father of one of our girls stole her away. She was an earnest Christian and an efficient teacher. She had been with us for years. Her father, who is a very wicked man, took her to sell her to a man for his wife. Her life will be



practically that of a slave to the man and his older wives. There will be no opportunity for Christian privileges, and her Bible will be denied her and her life threatened if she attempts to run away. I am quite sure she would be killed if she were caught in an attempt to return to us.

Satan is aroused, and is combating the work with great energy. This gives us courage, for we know that it means that God is working for souls, and that subjects are transferring their allegiance to God.

The boys in the school planted a small garden this year. We hope in this way to raise some grain, which will aid in their support.

At present, about twenty natives come in each morning from the farm, and are taught by Lena Mead. At 10 A. M. the natives in our home attend school. Mrs. Anderson teaches these, assisted by two native teachers. This means very heavy work for Mrs. Anderson, and it is telling on her strength; but until some one comes to do this work, I do not see how we can arrange it differently. I hope we may have help soon. Our offerings for the week of prayer amounted to fifteen pounds (seventy-five dollars).

W. H. ANDERSON.

Feb. 20, 1902.

### Two Object Lessons

In the earlier days of the message in Ontario, determined opposition met the believers in several localities. In some places this took the form of bitter persecution. Under this opposition, companies grew up, became strong in the Lord, and were organized into churches. Every effort was made by their opposers to discourage and intimidate, but this seemed only to strengthen the bands of love, binding the believers together, and adding to their number.

Visiting one of these places a few days ago, two lessons impressed themselves upon me. First, when times of peace come, the believers cease their activity for soul saving, and set to making discord among themselves. (Spiritual idleness led to busy-ness in carnal matters.) Now, instead of a beautiful, working harmony, a nest of difficulties is found. Second, calamity and death mark the estate of every one of the opposers. Farms, buildings, fences, and everything else are in a dilapidated condition. Families have been broken by sickness, death, and immorality. Homes have been seized by the merciless hand of mortgage, and other money troubles have befallen some of them.

The remedy. Let the remaining believers return to their first zeal, and the Lord will help them to rise above their troubles, in busy work for him. Ephesus and Sardis experiences have come far this side of John's day. "I know thy works," says the angel, "be watchful, and strengthen the things which remain, that are ready to die." "Now is our salvation nearer than when we believed." Souls are all around us to be rescued. Soon there will be a famine in the land for hearing the Word of God. We do not want our neighbors, in that time when it is too late, to accuse us of withholding the word from them. Let us take it to them, speak it to them, now. Busy work for God will stir up the dragon's wrath, but better suffer that than the wrath of God.

Let us take heed that we be not found opposing the progress of the message of God. It is a dangerous thing to do, even because of the results in this world. My only safety, and yours, is to receive the love of the truth, to be kept in that love so that we shall obtain "salvation through sanctification of the Spirit and belief of the truth." This is our hope; this is our safety. JOEL C. ROGERS.

### To the Women of the Southwestern Union Conference

DEAR SISTERS: For a long time I have been wishing to talk with you about our Woman's Work for India. Are we doing all we ought to do for that work? Are we really doing what we planned a few months ago to do? The fields are white already for the harvest. Many heathen lands are to-day opening their doors to us, and reaching out their hands, saying unto us, Come over and help us.

The spirit of prophecy tells us that now is the accepted time to push the work in the "regions beyond." The experience of the missionaries now in foreign fields proves this true. Mrs. John Davidson, the wife of a Friend missionary, in the *Missionary Review of the World* for April, says: "We are now living in such times as we never saw in China before. Years ago the people would crowd around us out of sheer curiosity. Now they crowd around us to ask about the doctrine, and to ask to have their names entered as inquirers. In the past we have had to give the people catechisms, Testaments, and hymn books; now they come and buy them; and when they have bought them, they read them, and, moreover, they know what they have been reading about. They come not by twos or threes, but by scores and hundreds."

My heart has been stirred as I have read this and similar testimonies concerning the open doors of heathen lands. How the Macedonian cry is coming to us from every country! How can this gospel of the kingdom be preached to all the world in this generation, if we do not awake out of this lethargy? Have we not reached a time when the Lord is going to do a short work in the earth? If we do not bestir ourselves, will it not be said of us, He is "joined to his idols: let him alone"? God forbid that we should be found asleep at our post of duty when all heaven is astir.

We flatter ourselves that we are quite a missionary people, that we sacrifice for the message, but we need only to read the *Missionary Review of the World*, and see what other people are doing, to find that we have only a glimpse of the real spirit of sacrifice and missionary zeal.

Think of Mrs. Warren, who recently died in India, where she has labored for the past twenty-seven years. Many years ago she and her husband were sent to that field, where he afterward died, leaving her alone in a strange land. Even when left alone, she refused to leave her field, but stood true and faithful at her post—alone, and yet not alone.

Another worker in India, after speaking of the sordid, sunken lives of the people, exclaims, "What can we do for such a degraded people?—Save them! We did not come here because they

were attractive, but because they were lost. We did not come because the work was easy, but because God was mighty; not because they loved God or us, but because he first loved us and them. And we are glad we came, glad a thousand times! However low they are fallen, their Christ has come to save them. We can begin with loaves and fishes, with the water of a well, or whenever we find them, with a gospel that can save them, body, soul, and spirit."

These illustrations might be increased indefinitely, of men and women who know nothing of the soon coming of the Lord or of the third angel's message, yet who are giving their lives that others may know of Christ.

Shall we, who have been favored with the special message for the closing days of the world's history, be indifferent at such a time as this? If we are, surely the Saviour's words concerning Chorazin and Bethsaida, will apply to us. If the truth that was given to us many years ago had been given to them, who knows but that, ere this, they would have been far in advance of what we are.

We have taken it upon ourselves to support one, only one, zenana worker in India. Are we going to do this in a grudging, half-hearted way, or are we going to give of our means as God has given us of his truth? Dear reader, is the third angel's message worth anything to you? Does the gospel of healthful dressing and healthful living save you any money? Does it save you any doctors' bills, any suffering? Does the Christian's hope and the knowledge of a soon-coming Saviour give you any joy and consolation?

The Lord blessed Abraham that he might be a blessing to others, and that is what he wants each one of us to be. We want to see the time, and see it soon, when not only the Southwestern Union Conference shall support a foreign worker, but when every conference in the union conference shall have her own foreign worker in the field. The Lord blessed the beginning of this work, and he will bless it until the end if we are faithful and true to duty.

MRS. C. C. LEWIS.

Keene, Tex.

### Iowa

CEDAR RAPIDS.—The Lord is greatly blessing us in the work here. During the past six months thirty-six have been added to the church, twenty-six of these on profession of faith, ten by letter. We praise God for all this, and for the way he is manifesting himself with us and in the work. Never before have I seen Satan work as he is working here; Rev. 12: 17 is certainly being fulfilled before our eyes.

G. W. ANGLEBARGER.

### Nebraska

DECATUR.—We have held meetings in this place for nearly seven weeks. During this time there was some public opposition to the truth. This only increased the desire to hear the word. Nine adults have taken their stand to obey the Lord, and others are much interested. Brother R. Ryan has charge of the work, and is assisted by Brother L. Porter and Sister Rena Carpenter. Sabbath meetings have been established. May the Lord's blessing rest richly upon this work.

W. B. HILL.

**Jerusalem**

WE came to this place, from Basel, Switzerland, the latter part of November, 1901, but the medical missionary work had been started at the beginning of the year. It is difficult to make such a work pay here, as there are so many hospitals where people are treated free. At present we are not having as much work as we had at first; so we have rented the upper floor of our building, and conduct our work on one floor. We still have a few small rooms for patients, and are arranging to take boarders, hoping in this way to teach the principles of healthful living in a thorough manner. At present we have a boarder from Beirut. She wanted her daughter to come to us for board, and treatment; but having some doubt in regard to the diet, she wished to try it herself first. So she asked permission to take her meals with us one or two days. When she had been with us two days, she wanted to come the third day, and then asked to board with us a whole week. When she had been with us a week, she said she felt better than when she came, and enjoyed the diet so much that she would like to remain until she left Jerusalem. We feel grateful to God that he is always ready to bless our feeble efforts.

Some have said that this is the most difficult place on earth in which to labor. Perhaps it is, but I am glad that the Lord has just as much interest in Jerusalem as when Christ himself was here.

S. JESPERSSON.

**Pacific Union Conference**

At the recent session of the Pacific Union Conference the following officers, committees, and boards were chosen:—

President, W. T. Knox; Secretary, J. J. Ireland; Treasurer, E. A. Chapman; Auditor, J. J. Ireland; Assistant Auditors, H. H. Hall, H. E. Hoyt; General Canvassing Agent, S. C. Osborne; Missionary Secretary, H. H. Hall.

Executive Committee: President of the Union Conference, Presidents of the State conferences, President of Walla Walla College, W. R. Simmons, the General Canvassing Agent, the Missionary Secretary, and the President of the Pacific Press Publishing Company.

Mission Board: W. T. Knox, J. J. Ireland, W. C. White, J. O. Corliss, W. S. Sadler, C. M. Snow, and M. E. Cady.

Educational Committee: A. T. Jones, R. S. Owen, W. B. White, Geo. Pettit, W. S. Sadler, President of the Walla Walla College, and President of the Healdsburg College.

Board of Directors of the Walla Walla College: A. J. Breed, S. W. Nellis, T. L. Ragsdale, S. A. Miller, W. B. White, Greenville Holbrook, G. A. Nichols, C. D. Hobbs, H. W. Decker.

Board of Directors of the Pacific Medical Missionary and Benevolent Association: A. N. Loper, T. S. Whitelock, W. R. Simmons, A. T. Jones, W. T. Knox, A. Boeker, and E. E. Parlin.

Credentials and licenses were granted as follows:—

Ministerial credentials: W. T. Knox, E. W. Webster, W. A. Alway, A. G. Christiansen, T. H. Watson, A. M. Dart, J. H. Behrens, B. L. Howe, C. E. Leland.

Ministerial licenses: W. L. Black, C. D. M. Williams, J. E. Bond, J. J. Ireland, I. C. Colcord.

Missionary credentials: Mrs. W. L.

Iles, Mrs. E. W. Webster, Mrs. Carrie R. King, Mrs. Carrie Hansen, Mrs. B. L. Howe, H. H. Hall, S. C. Osborne, H. E. Hoyt.

**Treasurer's Report**

RECEIPTS AND DISBURSEMENTS FOR SIX MONTHS ENDING DEC. 31, 1901

RECEIPTS	
Tithe from conferences.....	\$ 4,352 39
Mission field tithe.....	2,249 51
Mission offerings.....	341 07
Second tithe.....	2,991 40
Donations.....	493 01
Chinese school.....	474 91
Pacific Union Recorder..	260 33
On expense.....	4 23
On labor.....	17 50
Bills payable.....	3,000 00
Deposits.....	475 25
Mission Board.....	179 65
General offerings.....	11,801 93
Mission receipts.....	21 65
Personal account.....	38 60
	<hr/>
	\$26,701 43

DISBURSEMENTS	
General offerings.....	\$11,801 93
Hawaiian Mission.....	3,598 36
Alaska Mission.....	1,229 19
Utah Mission.....	1,095 67
Arizona Mission.....	1,364 99
Advance to laborers....	1,494 98
Pacific Union Recorder..	537 69
Furnishings.....	183 14
Expense.....	296 61
Bills payable.....	109 10
Deposits.....	200 00
General Conference....	934 45
Mission Board.....	179 65
	<hr/>
	\$23,025 76
Cash on hand.....	3,675 67

E. A. CHAPMAN,  
Treasurer.

**Northwest Territory**

PONOKA, ALBERTA.—Since my report in the REVIEW of December 10, I have been receiving scores of letters from all parts, from Ontario to Oregon, asking for information about this country. As these letters are much alike, I have concluded to give the readers of the REVIEW a brief description of the country.

Alberta is about the size of Nebraska, having one hundred thousand square miles of territory, lying along the eastern border of the Rocky Mountains, with a population of about seventy thousand, besides several thousand Indians. Southern Alberta is an open, rolling prairie, devoted to stock raising. It has very little timber, but good grass and water, and large quantities of coal in the foothills. This part is subject to heavy winds. Northern Alberta is a rolling prairie and timber country, with good water, good grass, and a black loam soil

with clay subsoil. A few small stones are found in the soil. There is some alkali in places, though none near Ponoka.

There are native fruits, such as red raspberries, currants, strawberries, and saskatoon berries. Some seasons these fruits are abundant, and other seasons there are none. Small grain and vegetables (except vines and the very tender plants) do well here.

The summers are short, with very long days. The temperature seldom rises above 85°; while the nights are always cool, with an occasional frost, and sometimes snow. There is an abundance of rainfall for growing crops. The winter begins in November and lasts until April. The snowfall is from a few inches to two feet, this winter being light. Many imagine this to be a very cold climate; but that is a mistake. In November we had one day when the mercury registered 20° below zero, one day in February it registered 34° below, and to-day (March 16) it went to 32° below. These are the three coldest days. The average for the past five months has been about 29° above zero.

Government land can be obtained from twenty to fifty miles from the railroad. An entrance fee of ten dollars is charged when filing on it; no fee when final proof is made. Settlers must live on the land six months each year for three years, and make improvements. On making final proof they become British subjects. Railroad land can be bought for from \$3 to \$4.50 an acre.

There are about one hundred Sabbath-keepers in Alberta, in different places. We have a German church at Leduc, where the brethren expect to erect a good church building soon. There is a small company at Ponoka, and another at Harmattan, where a church and a church-school building are expected to be erected soon.

Just now many immigrants are coming here, principally from the States. Among them are a few of our people. We hope that as they settle in this new field, they will become a power for good, and will leaven the whole lump. Living is expensive, about twenty-five per cent higher than in the States. We do not advise any to come here to make money, although some are here, for that purpose, and are succeeding; but to all brethren who will come and help us to carry the message to those who know it not, we will give a welcome and any help in our power.

We are of good courage, and hope to be able to do the work which God has called us to do in this field. We like our new field, and enjoy the work, although we find many trials and difficulties.

J. W. BOYNTON.

STATISTICS OF PACIFIC UNION CONFERENCE FOR YEAR ENDING DEC. 31, 1901

CONFERENCES	Con. Workers						Total Membership	Tithe for Year	General Offerings	S. Offerings to Missions	Canvassers	Sales
	Ordained	Licensed	Bible Workers	Total on Pay Roll	Organized Churches	Unorganized Companies						
California.....	27	16	34	64	54	12	3,924	\$48,975 53	\$9,162 31	\$1,659 34	33	\$4,752 35
North Pacific.....	15	14	5	38	66	3	2,508	19,406 44	4,554 21	1,036 70	15	7,000 00
Southern California..	5	6	6	17	14	3	1,073	6,803 09	1,308 57	118 15	9	884 75
Upper Columbia.....	17	5	16	16	46	4	1,536	13,038 17	2,305 34	328 53	28	7,363 99
Montana.....	2	5	3	11	12	10	396	5,999 33	510 93	273 83	15	4,278 99
MISSION FIELDS												
Arizona.....	1	3	2	6	4	1	151	*550 88	*130 75	*23 45	*2	*672 50
Utah.....	2	.....	2	4	4	.....	160	1,311 32	350 00	.....	.....	.....
Alaska.....	2	.....	.....	2	.....	.....	16	*99 33	*237 30	.....	.....	1,017 00
Hawaii.....	2	1	4	7	1	.....	36	1,167 89	167 20	60 10	1	.....
General Field.....	1	.....	1	4	.....	.....	.....	.....	.....	.....	.....	.....
	74	50	73	169	187	32	9,784	\$97,051 98	\$18,546 61	\$3,500 10	103	\$25,909 88

\* Report for 6 months. † Report for 5 months.

## China

HONGKONG. — Hongkong is a peculiar city. The European population is made up almost exclusively of men. There are few European women in the city. You see men everywhere, and the large majority of them are in uniforms. Great Britain has many thousands of soldiers here. In fact, a large section of the city is made up of soldiers' barracks and quarters. Immense buildings, as large as two Battle Creek Sanitariums, are in process of erection for hospital purposes; these are in addition to a number already in operation. The government buildings are being enlarged constantly, and one must get the impression that it will be the headquarters for troops for years to come.

Besides land troops, there are eight or ten war vessels always in the harbor. The vessel on which our brethren work carries a crew of eight or nine hundred men, and the others carry as many. Besides these, there are men-of-war of all



A CHINESE STUDENT

nations always in waiting. Now, these men are all away from home environments, and almost without Christian influence. Still many of them are responsive to the gospel teaching. It really seems to us that we cannot leave this place until some one comes to carry forward the ship-mission work.

We are quite interested in the Chinese brother here, about whom you have no doubt heard from Brother La Rue. He is a capable business man, connected with a large firm at present, where he commands a good salary. He speaks English intelligently; was for a number of years a translator, or interpreter, in the supreme court. It was he who translated several tracts for Brother La Rue. At present he has allowed his worldly interests to stifle his spiritual life, but we hope he may be led to devote himself fully to the Lord's work. He is a thorough Seventh-day Adventist in principle, if not fully in practice. Last evening he paid seventy-five dollars tithe (colonial money, equal to forty-four cents on the gold dollar). Our sailor boys have just paid their tithe for the month, almost forty dollars (colonial). Only five of them are paying tithe. Two who had backslidden, seem to be encouraged by our coming, and their comrades think they may be led to take a new stand.

One of these gave my husband ten dollars as an offering the other day. One brother, who has recently been removed to Singapore, awaits baptism.

We have Bible readings every evening at Brother La Rue's home. Our own faithful sailor boys, and occasionally others, attend. We have some genuine Christian sailor boys, and it does us good to meet them.

MRS. J. N. ANDERSON.

Feb. 16, 1902.

## The Young People's Work

THE readers of the REVIEW will certainly be interested in the progress of the young people's work. Since the last General Conference, provision has been made for the carrying on of this work in connection with the Sabbath School Department. A simple plan of organization has been suggested by the committee in charge of the work, and this plan has been almost uniformly adopted by the societies which have been organized. The plan does not make of these societies organizations independent of the church and the Sabbath school, but preserves their relationship to the church as a department of church work.

From recent reports we learn that in eighteen of the conferences a beginning has been made. The usual membership ranges from six to twenty-five. Nearly all that have been heard from are using, in their young people's meetings, the specially prepared lessons in the *Instructor*. The members are doing many kinds of missionary work. A number of conversions are reported as the direct result of the young people's work. In those places where the work of the society has been most successfully carried on, the churches are beginning to feel the impetus of the movement, and seem to have awakened to new life.

At the recent meeting of the Lake Union Conference, the following report was read, and this is a fair sample of many that have been received:—

### The Chicago Young People's Society

"In December, 1901, some of the young people of the Chicago South Side church felt that it was time for them to obey the call which had been given for the young people to organize to work for God. The young people were accordingly called together, and a few plans laid before them. The object for which we were asked to organize—namely, the giving of the advent message to all the world in this generation—was at that meeting kept uppermost in the minds of the members, and has been ever since. This movement has seemed to supply a long-felt need in arousing our youth to a realization of the fact that *they* have a part to act in carrying the gospel to the world.

"Each department of our work is carried on under the supervision of a committee, and every member of the society is a member of at least one committee. This is not done for the sake of giving each one an office, but that each may feel that he is personally responsible for the accomplishment of some part of the work. The plan has been very successful. Some of the number, especially the younger ones who never before seemed to take any interest in the work of either the church or the Sabbath school, have become deeply in earnest, not only in the department which was allotted to them, but in other lines as well.

"The mission committee arranged with those in charge of the Life Boat Mission, for the society to furnish the special features for the mission meeting every Saturday evening. The blessings which have thus been passed on to others we may never fully realize, but the men who have been helped by the songs sung by the young people and children, have expressed their gratitude. The joy which has been brought to our own hearts by working for others, has been great. The converted members of the society have had a burden for the unconverted ones, and the work in the mission has brought an experience to some of these that is invaluable.

"The Christian Help work committee has done faithful work in visiting and praying with the sick, both at their homes and in hospitals. When speaking of the work of any special committee, we mean the whole society working under the direction of, and reporting through, the committee appointed to have the special charge of the department. A strong effort has been made to educate each member to regard himself a member of each committee, and that spirit prevails. Cottage meetings have been held in the homes of both the rich and the poor, and two persons have been converted as a result, one of whom was a Catholic. Medical aid and nourishing food have been secured for some of the sick poor. One sister has been doing all the dressmaking for a family of six children, whose mother is dying with consumption. Others, by means of their musical ability, have gained entrance to homes and hearts where the light of the gospel had never before reached. Some of our members have assisted in the gospel meetings in the jail, with good results. The inmates of the isolation ward at the county hospital were one day made glad by being supplied with a hygienic dinner and a package of reading matter which we hope drew some soul nearer to the Saviour. Good literature and pictures have been carried to the Life Boat Rest, the jails, and depots, and to homes where they were much appreciated.

"A number of our young people are teachers in the Sabbath school, and an effort has been made to get new members into the school, and secure punctuality on the part of those who were already members, and also to develop a spirit of cordiality toward strangers who may visit the services. We feel much encouraged over the progress which has been made in this direction.

"Our first financial undertaking was to raise seventy-five dollars to have our church cleaned and newly decorated. The older members of the church willingly gave liberal donations, but the members of the society have worked hard to complete their work. The money has been raised by solicitation, plain sewing, fancy work, selling pictures, tracts, and books.

"We have not had all smooth sailing. The enemy of souls has been on our track, but we have clung to the hand of One who has said, 'I will guide thee.' Although mistakes have been made, we are not discouraged, but are determined to 'press toward the mark for the prize of the high calling of God in Christ Jesus.'

GRACE ADAMS, Sec."

We especially invite the readers of the REVIEW to keep informed in regard to the progress of this work by reading

each week the department in the *Instructor*, devoted to the young people's work. Some most interesting experiences are reported through that medium from week to week.

If you desire any additional information concerning this work, or the plan of organization, write to your State Sabbath-school secretary, or to the undersigned at 705 Northwestern Building, Minneapolis, Minn.

MRS. L. FLORA PLUMMER.

THE following reports from South Australia appear in the last issue of the *Union Conference Record*:—

"MOUNT GAMBIER.—Since last reporting, the work has been steadily progressing. A Sabbath school has been organized. The present membership is fifteen. Ten adults have accepted the Sabbath, and many others are deeply interested. The meetings are held in the Rechabite Hall, Sabbaths and Sundays. The hall holds one hundred and fifty persons, and is full every Sunday night. We also hold several large cottage meetings each week. The interest is still growing. The tent has been removed to Millicent, about thirty miles distant. Brother Craddock is conducting the work in that place. He reports a good attendance and interest. Brother Constandt is laboring in Port McDonnell, eighteen miles in another direction. He is of good courage, and is meeting with success in conducting studies. We expect a strong company will be raised up in this district.

"PORT AUGUSTA.—Brethren Rogers and Whittle have, in turn, been laboring in Port Augusta. The former is there now. Like the work in Mt. Gambier, they have had to meet much opposition from the ministers. However, the interest is still good, and God is blessing the work there.

"KADINA.—Sister Wilson reports that several have recently accepted the truth in that district. This is the result of faithful labor, and we rejoice with the brethren there. J. H. Woods."

ELDER A. T. ROBINSON reports a good work being accomplished in the city of Dunedin, New Zealand. He says: "With our mission workers and a few other Sabbath keepers in the city, we organized a church of fifteen members. Since that time three have begun the observance of the Sabbath. We have regularly held the Sabbath school and church services in our mission home. The church has paid £55 14s 11d in tithes, the Sabbath school has donated to missions £3 13s 1½d, and quite an amount has been given by the members for other enterprises. The sales by our workers, mostly small booklets and tracts, amount to £15 19s 11d, and they have received in donations from persons visited £3 10s."

Some meetings have been held also in the town of Port Chalmers, a seaport about eight miles from Dunedin. Here, reports Elder Robinson, a wonderful interest has been awakened, notwithstanding unfavorable circumstances. "Some," he writes, "are beginning already to keep the Sabbath, others are planning how they can do so, and the meetings and the truth are the topic of conversation all over the town. We are obliged to continue the meetings there also."

## Current Mention

—Queen Wilhelmina, of Holland, is reported to have been critically ill, but is apparently progressing toward recovery at this time.

—A bread trust has been formed in New England, with a capital of \$5,000,000. Large bakeries will be operated by the trust in Boston and other leading New England cities.

—The committee of the Presbyterian church intrusted with the task of revising the Presbyterian creed, has finished its work, says a dispatch from Washington, D. C., where the committee has been in session.

—President Roosevelt has decided not to retire General Miles from the command of the army at the present time, being advised that such a step would produce political results unfavorable to the administration at the next congressional election.

—A dispatch from Tokio states that "the Japan Evangelical Alliance has passed, by an overwhelming majority, a resolution affirming its belief in the divinity of Christ, and declaring the Bible to be the only perfect rule of Christian faith and practice."

—There is severe fighting in China between the government troops and the insurgents, according to dispatches from Hongkong. One of the latest of these states that an imperial force of 2,000 men sent against the rebels in southern China, was ambushed by the latter in a narrow defile, and annihilated.

—The "Irish question" in the British Parliament is causing an unusual disturbance on account of the coercion act, the enforcement of which has recently been attempted in certain sections of Ireland, where there have been disturbances. The Irish leaders in Parliament declared that coercion would be resisted "blow for blow."

—The Chinese exclusion law was passed by the Senate, April 16, only one vote being given against it. The law will extend, however, only to Dec. 7, 1904, the date at which the existing treaty with China expires. The bill as passed by the House was held to be a violation of this treaty, inasmuch as it mentioned no time limit, and it was amended by the Senate in this respect.

—The senate committee on the Philippines has been taking testimony from returned soldiers who have served in the Philippine campaign, relative to alleged cruelties practiced on the natives by order of American officers. In order to extort information from them, says one witness, the victim was subjected to what was called the "water cure," which consisted in directing a stream of water into his mouth, which was forced open for the purpose, he being held flat on his back with his hands tied behind him. It is expected that the officials implicated in this charge will be tried by court-martial. The fact should not be forgotten, however, that such practices are a natural feature of a system of foreign conquest, where the officer is far removed from the home government to which he is responsible, and constitutional safeguards of personal rights are not in force. History speaks very plainly on this point.

—The reports of a settlement between the British and the Boers in South Africa were premature. Negotiations are, however, still in progress.

—Miss Ellen Stone, the missionary kidnapped in Bulgaria, is to give a series of lectures in this country, beginning in New York City, April 28.

—A negro woman named Mary Elston is reported to have died recently in Talladega County, Ala., at the age of one hundred and thirty-one years.

—A New York syndicate is negotiating with Santos-Dumont, the aeronaut, with a view of securing exhibitions of his flying machine in New York City.

—The Russian minister of the interior was assassinated April 15 by a student of the university at Kieff, who had been sentenced to compulsory military service for participation in the riots of 1901.

—The riots in Belgium, growing out of the socialist demand for universal suffrage, have brought the government to a grave crisis. Several hundred thousand workmen who are adherents of, or sympathizers with, the socialist party, are on a strike, and further violence is feared as the outcome.

—William H. Chadwick, a prominent member of the Chicago Board of Trade, declares his belief that "unless Congress takes steps to curb the great railway combinations, anarchy will result." He made this statement before the House Committee on Interstate and Foreign Commerce. He alleges that these railway combines, besides making unjust discrimination in freight rates, have encroached in fields of business in which, as public carriers, they have no right to operate.

—Russia has agreed to evacuate the Chinese province of Manchuria by gradual stages, but insists on controlling the line of the transasian railway, by which, at the present time, she is massing troops on the Chinese frontier. Hence not much faith is put in the sincerity of Russia's professed intention of leaving China, and the belief is expressed that nothing short of collective action by the United States, Great Britain, and Germany will block the final extension of Russian dominion to the Pacific. Meanwhile Russian encroachments in northern Europe are viewed with serious apprehension in Norway and Sweden.

—The progress of Protestant missions in countries dominated by the Roman Catholic and Greek Catholic churches, is indicated by the alarm and hostility voiced by clerical organs regarding such missions in those lands. The *Vaterland*, a Catholic organ in Vienna, calls attention to the fact that large numbers of American, German, and English missionaries are now to be found in Macedonia and old Servia. It says that Protestant missions are "more dangerous" than other unorthodox missions, and affirms as the reason that Protestant missionaries are devoting their attention to reforming the hospitals and medical service and educating the poor, all of which matters are notoriously neglected by the civil authorities. Many parents, says the *Vaterland*, are tempted by the good order, cleanliness, and wholesome food at the Protestant schools to send their children there, who thus receive a training in the Protestant re-



ligion. The gospel of clean and healthful living is everywhere a factor in the spread of the gospel message in these last days.

—A St. Louis grand jury has been conducting an investigation of charges of corruption in the municipal affairs of that city, and brings in a report which affirms that conditions there “are almost too appalling for belief.” The investigation covers a period of about ten years, and from evidence gathered from members and ex-members of the municipal assembly, many of whom were called before the jury, it appears that the municipal lawmaking body of that city differs but little, if any, from an organized gang for plunder. Of those called before the jury who were or had been members of the municipal assembly, the jury affirms that a number were “utterly illiterate and lacking in ordinary intelligence.” “In some no trace of mentality or morality could be found.” “From the evidence before us,” says the jury, “it appears that an official of the city government boasted of the fact that he had made \$25,000 a year out of his official position, which paid a legitimate salary of but \$300 a year.” Another official “agreed with one interest to do an official act for \$75,000, and afterward from the opposing interests accepted the sum of \$100,000 for doing the very opposite of that which he had agreed to do for \$75,000.” These are but samples of the statements contained in the jury’s report. Truly this is a time when “truth is fallen in the streets, and equity cannot enter.” Such prevailing corruption is a sign of “the days of the coming of the Son of man.”

knew what it was to search their Bibles and produce from them a beautiful and harmonious system of truth. Many of these men and women are now sleeping in their graves. Their sturdy minds and bodies have been laid to rest. Those of us who have come into the faith later, have found a denomination already formed and established. The principles which constitute the pillars of our faith were clearly defined before we mounted the stage of action. We found ourselves not only in possession of the wonderful system of truth which the toil of others had dug from the written Word, but we found ourselves also in possession of fine institutions and facilities with which to carry forward the work.

Our lot differs widely from that of the pioneers in this movement. In the beginning there was no system, no organization. The machinery of conferences and tract societies, which can now so easily be set in motion for any good cause, and which works so powerfully and effectively, was not then in existence.

To-day there are a hundred thousand or more Seventh-day Adventists in the world. In the early days there was only a handful. When it is necessary to do something now for the advancement of the message, we are a hundred thousand strong to divide the cost and the work, with an organization second to none on earth.

We have sixty sanitariums. They had none. We have eleven colleges and academies in the United States alone. They did not have any. And yet in spite of all our advantages, they, with only strong faith in God, and brave, strong hearts, did proportionately far more than we are doing. Having inherited so much, we have not seen the necessity of inuring ourselves to hardships and struggles for the truth’s sake, as did our fathers in the faith. In these respects our lot has been much like that of those who came after Joshua and the generation of Israel who conquered the land.

Nevertheless the Lord has left us some blessings in disguise, just as he did ancient Israel. Our fathers did nobly and well in planting this truth in the various parts of the world. They left us, however, a large number of institutions deeply in debt. From one standpoint, we think that this ought never to have been. From another standpoint, it looks as if God had left these debts purposely, just as he “left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.”

God is now turning this condition into a blessing to us who have come later. As God left the five lords of the Philistines, the Sidonians, and the Hivites “to prove Israel” and “to teach them war,” so also the Lord has allowed these debts to remain in order that the present generation may be tested and proved.

Our task is light in comparison with that of our fathers. We are apt to forget all the good they accomplished, and become absorbed in brooding over the wrong they did us in leaving a few hundred thousand dollars of unpaid debts on the institutions. To be sure, those who went before us should not have made these debts. But shall we stop and turn pale because of them? — Never! It may be that God had a hand in the leaving of these debts, after all, just as he left some heathen tribes for the sons of those who conquered Palestine to wipe out. He left those tribes “to prove Israel,” and “to

teach them war, at the least such as before knew nothing thereof;” “even as many of Israel as had not known all the wars of Canaan.”

Many of us, Seventh-day Adventists of the present day, were living in ease and contentment when we discovered these our enemies in the land — the debts on our institutions. For years messages had been coming to us from the Lord reproving us for our sloth and indolence in the work. And now these debts have been left “to prove [modern] Israel by them, even as many of [modern] Israel as had not known all the wars” of the early days. They have been left “only that the generations of the children of [modern] Israel might know, to teach them war, at the least such as before knew nothing thereof.”

There are many of us in this latter class. There are many Seventh-day Adventists at the present day who have never known hard times for the truth’s sake. And the Lord is telling us that in this matter of the relief of our schools “he is testing his people and his institutions to see if they will work together and be of one mind in self-denial and self-sacrifice.”

We are now engaged in a tremendous campaign for the relief of the schools and the founding of our medical college. Never have our people been more stirred by any enterprise than by the campaign for the sale of “Christ’s Object Lessons.” Besides this, a great interest is springing up in the Missionary Acre Fund, the proceeds of which go for the securing of the Battle Creek College buildings for our medical college. From the Atlantic to the Pacific our people are working like true-hearted Christians to sell “Christ’s Object Lessons.” The “Five lords of the Philistines” turned out, after all, to be a blessing to ancient Israel; that is, the work of exterminating them was a great blessing. In just the same manner the wiping out of these debts will prove a great blessing to us, if we will lay hold of the work and cheerfully do it.

Dear reader, what are you doing? Have you sold your quota of “Christ’s Object Lessons”? If you have not, will you do so without delay? If you have, will you help some poor, weak brother who has not sold his? Have you done any thing for the Relief of the Schools Fund? The money given to this fund is used to purchase the material out of which “Christ’s Object Lessons” is manufactured. Now, as books are being sold so fast, we are desperately in need of more money for this fund. Many are helping the second and third time, and their help is greatly appreciated.

Are you doing anything to help the Missionary Acre Fund? We have all been blessed by the health reform principles. Let us do something to provide a building where young men and women may be trained to go out and teach those principles.

As we do the work before us, we can think of the struggles of our fathers. They endured much. They accomplished much nobly and well, but they did not accomplish all. Something has been left for us to do. In the ages to come, in the kingdom of God, a fuller meaning of all these battles here on earth will be made clear to the vision of every saint, and a full reward will be given to all who have loyally fought beneath the banner of Prince Immanuel.



**Donors to the Relief of the Schools**

The Total Cash received on the Relief of the Schools Fund up to April 4, is \$40,202.65.

NAME	AMOUNT
M. L. Laury.....	\$5 00
F. Leninger.....	2 50
T. Richmond.....	50
H. Amperse.....	50
P. Moore.....	5 00
F. Lytton.....	1 00
J. Parish.....	3 75
N. L. Hill.....	10 00
Mrs. J. Marlan.....	10 00
Don Lewis.....	10 00
C. Starr.....	2 00
L. A. Spring.....	5 00
Mrs. J. A. Munger.....	2 50
Mrs. Z. A. Curtis.....	1 25
Mrs. C. Butcher.....	5 00
W. Harmon.....	6 00
Mrs. E. Lull.....	10
L. Jennings.....	3 00
Mrs. I. Boist.....	35

**The Proving of Israel, Ancient and Modern**  
(Concluded)

The men and women who, under God, founded the Seventh-day Adventist denomination did bravely and well. They knew what it was to fight great battles for the Almighty. They knew what it was to endure hardships, privations, ridicule, and scoffing. Almost insurmountable obstacles were in their path. They

For the present, we know that when we engage in the sale of "Christ's Object Lessons" and in the Missionary Acre work, a sweet blessing comes to us from above. As we do this work, we realize the necessity of putting away our sins, and humbly seeking God.

One quarter of this year of our Lord nineteen hundred and two is already passed. Nevertheless the life and power that is entering the hearts of our people to do the work bids fair to make this the year of jubilee,—the year when all the debts of the denomination will be paid. Let us pray on and press on that the words of Boaz to Ruth may be realized in our lives: "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

P. T. MAGAN.

### An Example of Liberality

WHEN the Lord invited Israel to contribute for the building of the tabernacle in the wilderness, there was a hearty response. The people "came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation." They came, both men and women, as many as were willing hearted. Men came with their gifts of gold and silver, choice fabrics, and valuable wood. The rulers brought precious stones, costly spices, and oil for the lights. "And all the women that were wise-hearted did spin with their hands, and brought that which they had spun." They brought "free offerings every morning," until the report was given to Moses, "The people bring much more than enough for the service of the work, which the Lord commanded to make." Ex. 35: 21-25; 36: 3, 5. This generous-hearted, willing service was pleasing to God; and when the tabernacle was completed, he signified his acceptance of the offering. "A cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Ex. 40: 34.

Akin to this example of willing service has been the work done in behalf of our schools in the publication and sale of "Christ's Object Lessons." We rejoice that so large a number of our people have given themselves to this work, and that their efforts are proving so successful. We rejoice that our conference and tract society officers have given their influence and energy to this grand enterprise, and that ministers, Bible workers, colporteurs, and church members have engaged so heartily in the special effort for the speedy relief of our schools. The generous whole-hearted way in which our publishing houses and our brethren and sisters in general have taken hold of this enterprise is well pleasing to the Lord. It is in accordance with his plan.

MRS. E. G. WHITE.

### Contented in His Quiet Arms

If the wren can cling  
To a spray a-swing  
In the mad May wind, and sing and sing  
As if she'd burst for joy;

Why cannot I  
Contented lie  
In His quiet arms, beneath his sky,  
Unmoved by life's annoy?

—Robert Haven Schauffler.

### The Spirit of Nehemiah

(Concluded)

THE building of the walls of Jerusalem reacted on the people in a wonderful manner. In other words, the courage and unrelenting zeal of Nehemiah and his servants aroused the people, and led to a great religious revival and reformation.

The people had heretofore grown negligent in the study of the Scriptures. The revival began by turning them to the law of Moses. A great company of the people—men, women, and children—gathered about Ezra and the Levites, and for hours, even the fourth part of the day, they listened to the reading of the law, and the teaching of the Levites. In the general decay the Levites had been deprived of their work, but now they stood before the congregation as their God-appointed teachers. The reading was followed by confessions, the putting away of sin, and the worship of God. Nehemiah 8 and 9.

This revival was followed by a most thorough reformation—a change in customs, practices, and manner of living. The beginning of this reformation consisted in putting every man in his proper position; that is, priests took up the work allotted to them, and the Levites began again the work appointed to them in the law of Moses. No sooner was this done, than a covenant was entered into stipulating that henceforth Jews would sever all connection with the heathen, for they had intermarried, and much of their trouble was a result of this (Neh. 6: 18); they would observe the Sabbath according to the law; and, as was necessary when the priests and Levites took up their work, the whole company of Jews pledged themselves to the support of this religious work. The financial support of the work called for a well-regulated system of offerings, which were divided as follows:—

1. They charged themselves "yearly with a third part of a shekel for the service of the house of our God" (Neh. 10: 32); that is, the people were taxed to keep up the church expenses.

2. They made this covenant concerning the first fruits: "To bring the first fruits of our ground, and the first fruits of all trees, year by year, . . . unto the priests." "And that we should bring the first fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God." Verses 35-37.

3. They paid the tithe to the Levites; for it is written: "That we should bring . . . the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage." Verse 37. The Levites then paid a tithe of the tithe into the Lord's treasury, to help in the support of the priesthood. Verse 38.

Much of the distress and weakness in Jerusalem prior to the coming of Nehemiah, was due to the fact that the "covenant of Levi" had been violated.

Nehemiah recognized this as a fact, and as a part of his reform, renewed the covenant of Levi, placing the Levites in their proper places, and arranging for their support from the tithes. The people, having followed Nehemiah in the work of building, although that had called for sacrifice, although that had tested their loyalty, although they had

been asked to work long hours, and work with arms girded to their sides,—when they had done all this, they were ready to follow the Lord's plan for the support of the work and for the evangelization of the world. This was a great reformation, and grew out of the great revival that was brought about by the enthusiasm of one man, Nehemiah, who knew that the God of Israel would help him build the walls of Jerusalem.

But this was not the end of the work. Upon investigation it was found that Eliashib, the high priest, was related to Tobiah, and that the high priest had allowed Tobiah to have access to the Lord's treasury. As might have been supposed, the Lord's money had been misappropriated, and during Nehemiah's absence this evil was carried to such an extent that "the portion of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field." Neh. 13: 4-10.

On his return, Nehemiah found out how matters were being conducted. "Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place." And immediately the people brought again their tithes and their offerings. Verses 11-13. Those who had proved untrue were cast out of office, and faithful men were placed in charge.

There is a significance in the prayers offered by Nehemiah on these occasions: "Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof." Verse 14. "I commanded the Levites that they should cleanse themselves. . . . Remember me, O my God, concerning this also." Verse 22.

Without doubt the book of Nehemiah is especially applicable at this time. The present condition of the church is vividly portrayed in this description of the Jews. The reforms needed to-day are identical with the reforms wrought through the instrumentality of Nehemiah. As the building of the walls of Jerusalem was a test in the days of Nehemiah, so the selling of "Christ's Object Lessons" has been made a test for the people of God to-day. Faithfulness then brought about a revival and a reformation; faithfulness to-day will bring about a revival and a reformation. The reformation needed to-day is precisely the same as that called for in Nehemiah's time,—Bible study, Sabbath observance, separation from the world, proper support of the ministry, a recognition of the work of the Levites; in other words, a renewal of "the covenant of the priesthood, and of the Levites."

God has given to his church a test which will effectually separate between the active servants of Jehovah and those who are followers in name only. This, we are told, is in the sale of "Christ's Object Lessons."

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Isa. 58: 12.

E. A. SUTHERLAND.

"If Christ has given a blessing to one, it is that he may communicate it to his brethren."

NOTICES AND APPOINTMENTS

Notice

THERE will be a two days' meeting at Glenwood, Cass Co., Mich., April 26 and 27. The church will be dedicated Sunday, at 10:30 A. M. Elder J. A. Brunson will be present, and will preach the dedicatory sermon. Dr. S. P. S. Edwards and others will be present. All who can should attend. The first meeting will be held Friday evening, at half-past seven.

Publications Wanted

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

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

- Mrs. L. A. Orr, Welch, Wash.
A. L. May, Citronelle, Ala., papers and tracts.
Mrs. J. F. Woods, 322 S. Detroit St., Warsaw, Ind.
Lena Rust, Springdale, Ark., Signs, REVIEW, Life Boat.
Ada Hunt, 805 W. R. R. Ave., Ft. Worth, Tex., tracts, etc.
A. C. Handley, Clay City, Ind., REVIEW, Signs, Life Boat, tracts.
W. R. Ennis, 460 Cherry St., Martinsville, Ind., Signs, health journals, etc.
Mrs. Martin Kierstead, Norton, New Brunswick, Signs, Sentinel, Life Boat, Instructor, Good Health, Little Friend.
Mrs. Nancy W. Gath, Red Lodge, Mont., Signs, Sentinel, Instructor, Life Boat, Little Friend; "live, stirring tracts,—such as would be likely to awaken sinners."

Business Notices

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

WANTED.—An Adventist man to work on farm. Address Mrs. M. E. McGuffin, Edwards, Ogemaw Co., Mich.

WANTED.—A home for a boy about ten years old, with Seventh-day Adventist family. For further information, address Allen Cates, Elk Point, S. D.

WANTED.—A woman to do housework; small family; hygienic living; everything convenient; correspondence solicited. J. S. Comins, Battle Creek, Mich.

WANTED.—A housekeeper in a family where the wife is an invalid. A middle-aged widow, without children, who desires a permanent home, is preferred. Must be a Seventh-day Adventist. Address Wm. Fletcher, Royalton, Wis.

WANTED.—A good position is offered to a thoroughly competent and experienced kindergarten teacher, who is able to conduct a normal class in kindergarten methods and all that pertains to child culture. Address at once, Mrs. E. H. Whitney, Sanitarium, Battle Creek, Mich.

WANTED.—Information concerning good opening for S. D. A. dentist. Give population, nationality, number of dentists. State whether there is gas, electricity, or city water. Also if there is a S. D. A. church, or church school. E. M. W., 129 Garfield Place, Cincinnati, Ohio.

Obituaries

"I am the resurrection and the life."—Jesus.

AGER.—Henry Ager was born in Frederick, Md., in 1820; died near Briggsville, Wis., March 22, 1902. The deceased with his faithful wife, who now survives him, accepted present truth thirty-three years ago. His home was a Bethel for the early ministers in this State. Funeral services were conducted by the writer in the Methodist church, from Amos 4:12. SWIN SWINSON.

MC GUIRE.—Miss Nellie McGuire, of Wray, Colo., fell asleep in Jesus, April 9, 1902, aged 17 years, 10 months. Loved on earth by all who knew her, our dear sister awaits that glad morn when the ransomed throng shall hear their Saviour's call. Services were conducted at the home by the writer, words of comfort being spoken from 2 Sam. 12:23. MALCOLM MACKINTOSH.

RUSSELL.—Mrs. Sarah Russell (nee Poulson) died Feb. 8, 1902, aged 63 years, 6 months, 12 days. She was converted to present truth in 1891. She leaves a husband and two children to mourn. Remarks were made by Rev. Todd at Hendrysburg, Ohio, where we laid her to rest till the Life-giver shall come. Text, Acts 9:36-40. ALEX. RUSSELL.

WILLIAMSON.—Died at the Veterans' Home, Yountville, Cal., March 25, 1902, T. R. Williamson. Brother Williamson accepted the advent faith under the labors of Elder R. A. Underwood and the writer during a tent meeting at Akron, Ohio. The last few years of his life were spent in California. He died with a bright hope of immortality. Services and burial at Veterans' Home. H. A. ST. JOHN.

STODARD.—Died at her home in Chesaning, Mich., April 3, 1902, Sister E. E. Stodard, wife of Elder C. Stodard, in the seventy-seventh year of her age. Sister Stodard accepted the message in 1878, and was an earnest Christian until her death. She leaves one daughter, Sister Wilson of Chesaning, and her husband. Cheering words were spoken at the funeral by the writer, from Rev. 14:13. W. R. MATTHEWS.

ROGERS.—Nelson Rogers died at Pilot Rock, Ore., April 4, 1902, of pneumonia and paralysis. Brother Rogers was born in Richford, Vt., March 22, 1841. He was converted and joined the Seventh-day Adventist church at Pilot Rock, Ore., in 1895. He died in the faith, leaving a wife and two little boys. Words of comfort and instruction were spoken to a large congregation, from John 14:1-3. E. L. STEWART.

SWINSON.—Mabel P. Swinson, of Oxford, Wis., fell asleep in Jesus, March 29, 1902, from inflammation of the lungs and neuralgia of the heart, aged twelve years and four months. She attended church school all winter, and made excellent progress in her studies. She began to testify in social meetings when four years old, and on her deathbed said she knew that God had pardoned all her sins, and she was happy in the peace of Jesus' love. She died in the faith of the soon-coming Saviour. Words of comfort were spoken by Elder Bennit (Presbyterian). SWIN SWINSON.

BARKER.—Died at the home of her mother in Nottingham, England, Feb. 12, 1902, of cancer, Elizabeth Goodwin Barker, aged 55 years. Sister Barker suffered greatly during the last five or six years; and although repeated efforts were made to remove the disease, it as often reappeared. Sister Barker leaves a husband, four daughters, and three sisters. One daughter and two sisters reside in Chicago, where Sister Barker accepted present truth and became a member of the West Side church. Here she was a supporter and worker until her malady became too severe for active work. F. A. BUZZELL.

BURBRIDGE.—My dear mother, Sarah Stewart Burbridge, departed this life, after a short but severe illness, Feb. 12, 1902, at Oswego, Kan., aged 82 years. Mother loved the truths of the third angel's message, and for forty-one years was a living witness of the power and goodness of God to those who fear and obey him. Her faith was based upon the promises of her soon-coming Lord. Her life work done, she was ready and willing to go. Funeral remarks were made by Brother J. T. Vance. MRS. EVALYN BURBRIDGE BLASEY.

BRICKEY.—Died at her home at Lake Francis, Wright Co., Minn., March 30, 1902, Ella Brickey, nee Driver, wife of George Brickey, aged 29 years, 3 months, and 1 day. She leaves two boys and two girls. The immediate cause of her death was inflammation of the stomach. The deceased, with her quiet and always happy disposition, was loved by all who knew her. She died in the blessed hope of a glorious reunion with those that remain, when Jesus comes to awake the sleeping dead. Funeral services were conducted by the writer, speaking words of comfort from 1 Thess. 4:13-18. J. E. BUNKER.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 3, 1901.

Table with columns for EAST and WEST routes, listing stations like Chicago, Detroit, Buffalo, and various express services with times.

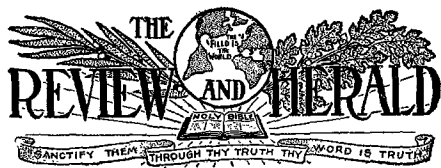
\* Daily. † Daily except Sunday.
Trains on Battle Creek Division depart at 7.45 a. m. and 4.00 p. m., and arrive at 12.40 p. m. and 6.10 p. m. Daily except Sunday.

O. W. RUGGLES, R. N. R. WHEELER,
General Pass. & Ticket Agent, Chicago. Ticket Agent, Battle Creek.

GRAND TRUNK RY SYSTEM.

Table with columns for EAST and WEST routes, listing stations like Chicago, Valparaiso, South Bend, Battle Creek, Lansing, Durand, Bay City, Detroit, Port Huron, London, Hamilton, Suspension Bridge, Buffalo, Philadelphia, New York, Toronto, Montreal, Boston, Portland, Saginaw, Detroit, Durand, Lansing, Battle Creek, South Bend, Valparaiso, Chicago.

Nos. 2-4-6-Daily
Nos. 10-16-Daily ex't Sunday
G. W. VAUX, W. C. CUNLIFFE,
A. G. P. & T. A., Chicago. Agent, Battle Creek.



BATTLE CREEK, MICH., APRIL 22, 1902.

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

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

WE appreciate the efforts which are being made by the friends of the REVIEW to increase its circulation, and are sending sample copies to those who have requested them. Others can have them for the asking.

IT is not necessary to say to the readers of the REVIEW that the articles by Mrs. E. G. White are full of valuable instruction, but it may not be out of place to call special attention to her article on the eighth page of this issue. The principles brought out in it deserve careful study.

THERE is an error in the Sabbath School lesson for May 3, as printed in the *Lesson Quarterly*, which should be corrected in order that the lesson may be understood. The first part of the second paragraph should read as follows: "The seed is the word of God. Luke 8: 11. This was the original seed of all things. Gen 1: 1; Ps. 33: 6; Heb. 11: 3. *The only begotten Son of God was the complete expression of God (Heb. 1: 3, first part), and was therefore himself the Word of God, the Seed of the universe.*" The words in italics are omitted in the *Quarterly*. It is only fair to the publishers of the *Quarterly* to say that this omission was no fault of theirs.

THE terrible drain upon the British treasury, due in large degree to the Boer war, is leading the government to adopt new methods for increasing its revenue. Of the new budget, recently brought forward, the *Outlook* says:—

The sensational feature in the recommendations of the chancellor of the exchequer, Sir Michael Hicks-Beach, is that proposing that a tax of fivepence per hundredweight be imposed on flour and meal, and of threepence per hundredweight on imported wheat and all other imported grain. Sir Michael denies that this placing of duties on wheat and flour violates the principles of free trade, or will increase the cost of food. The duties, he asserts, have been recklessly abandoned, and their remission has not reduced the price of food. This tax proposal is expected to excite strong opposition. The total expenditure for the year 1902-03 is placed at about £175,000,000, £13,000,000 less than for the previous year. The total deficit for the present year is about £42,000,000, a large part, of course, being due to war expenditure. In addition to the tax on

wheat and flour, from which, as proposed, Canada and Australia are not exempt, there is an increase of a penny in the pound on the income tax, but no increase in the duties on wine, beer, tobacco, tea, or sugar.

What a blessed time it will be when "the kingdom of the world is become the kingdom of our Lord, and of his Christ"! Then the burdens that result from sin will be known no more.

**Perilous Times**

IT must be evident to all who give the matter any serious thought that we have already entered upon those perilous times which are to precede the coming of the Lord. The intensity of the conflict in our individual experiences, the evident effort of the enemy to deaden the spiritual life of the church, and to bring in a spirit of division and confusion, and the general political situation, with the widespread expectation of impending conflicts among the leading nations, all emphasize this fact. And it is clear that there will be no general change for the better, but rather that "evil men and seducers will wax worse and worse."

And yet there is help for every individual who is willing to receive it, and there is a message of hope to impart to all. The light never shone so clearly as now, and the wonderful principles of truth which the Lord has made known to us are just what are needed to bring encouragement to many troubled hearts. Let each one who has received a knowledge of saving truth realize his high calling to be a witness for that truth, and the light will shine forth in many dark places.

There are many encouraging indications of the Lord's willingness to bless in the work, but there needs to be a greater willingness to receive and to impart, according to the Lord's own plan, the gifts which he has provided so freely. It is the time of power now, power for individual victory, and power for success in the work. It is also a time of great responsibility. Character is being rapidly developed, marked changes may be expected, and successes or failures will be more positive than ever before. While the peril is greater, the provision to meet it is ample, but there must be an earnestness in appropriating the offered help. "Be filled with the Spirit," and thus be equipped for successful service.

**The Big Fund for the Relief of the Schools**

A LIST of donors to the Relief of the Schools Fund is printed almost every week in the REVIEW. Up to date a sum

aggregating, in round numbers, about forty thousand dollars has been paid into the treasury. This money is used for the following purposes:—

1. Typesetting for "Christ's Object Lessons."
2. Plate making for "Christ's Object Lessons."
3. Illustrations for "Christ's Object Lessons."
4. Similar expenses for the foreign editions.
5. Publication and circulation of advertisements, circulars, canvasses, and Testimonies relative to the work.
6. Salary and car fare of the Relief of the Schools secretary, stenographic help, and office expenses, all of which are audited by the General Conference auditing committee.

At first it was estimated that fifty thousand dollars would cover the amount necessary. Afterwards, at the request of the author, it was decided to translate the book into the Swedish, Danish, and German languages, and to furnish plates free for use in Europe, England, and Australia. Therefore at the last General Conference it was voted to increase the fund to sixty thousand dollars. It was originally planned to pay the salaries of the relief secretary and clerk from General Conference funds. Later this was found to be impossible, and this expense was put upon the Relief Fund. However, we still hope to finish the work for sixty thousand dollars.

We are now entering upon the third year of the war for freedom from debt. All over the United States spirited campaigns are being waged for financial liberty. Across both the Atlantic and the Pacific our brethren and sisters have caught up the strain, and are battling bravely for the same end. They are at it in England, Norway, Sweden, Denmark, Germany, South Africa, and Australia.

There are more books being sold at the present time than ever before in the history of the war. Unless, however, gifts flow in fast to the Relief Fund, we shall be obliged to suspend operations. Last year, when money ran low, we printed a coupon in the REVIEW, similar to the one at the bottom of this page. That coupon brought in about seventeen thousand dollars.

Will the same loyal Adventists who helped then, help again? Will new donors join the ranks? Will every man who is willing-hearted now give what he can, be it five cents or five hundred dollars? Get a post-office money order, express order, or draft, fill out the coupon, cut it out, put it and the money in an envelope and send to the financial secretary of the General Conference, P. T. Magan, Berrien Springs, Mich.

P. T. MAGAN,  
Berrien Springs, Michigan.

Inclosed find.....

..... Dollars

For the Relief of the Schools Fund.

(Signed).....

Post Office.....

State.....