

The Advent REVIEW And Sabbath HERALD

Vol. 80

BATTLE CREEK, MICH., TUESDAY, MARCH 31, 1903

No. 13

Transcendent Love

O Love divine, what hast Thou done!
 The incarnate God hath died for me!
 The Father's co-eternal Son
 Bore all my sins upon the tree!
 The Son of God for me hath died:
 My Lord, my Love, is crucified.

Behold Him, all ye that pass by,
 The bleeding Prince of life and peace!
 Come, sinners, see your Saviour die,
 And say, was ever grief like His?
 Come, feel with me His blood applied:
 My Lord, my Love, is crucified.

Is crucified for me and you,
 To bring us rebels back to God:
 Believe, believe the record true,
 Ye all are bought with Jesus' blood:
 Pardon for all flows from His side:
 My Lord, my Love, is crucified.

Then let us sit beneath His cross,
 And gladly catch the healing stream;
 All things for Him account but loss,
 And give up all our hearts to Him:
 Of nothing think or speak beside—
 My Lord, my Love, is crucified.

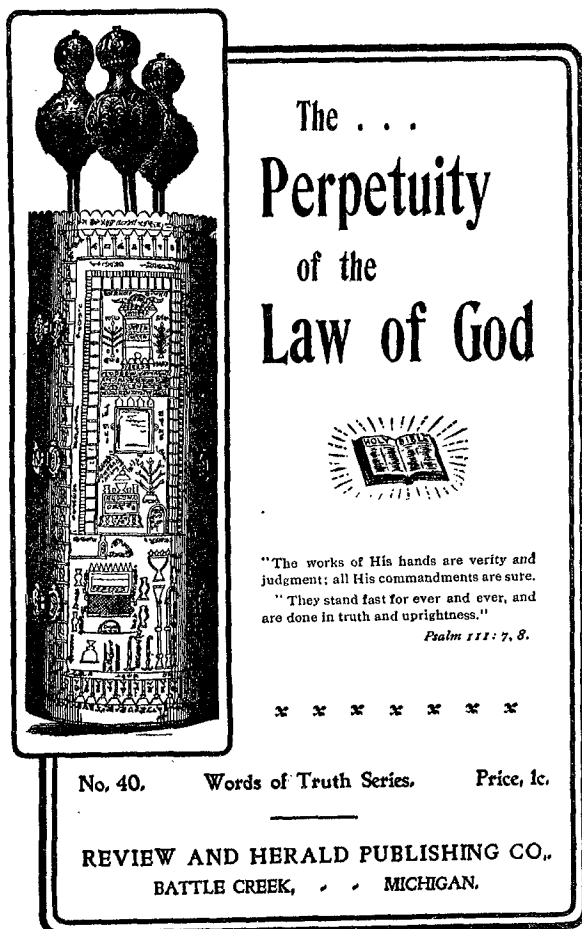
—Charles Wesley, 1742.



ANOTHER NEW TRACT—NOW READY

The Perpetuity of the Law of God

BY THE NOTED C. H. SPURGEON



Any one reading the tract can not avoid being impressed with the conviction that the law of God is perpetual.

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The cut below is a facsimile of the portrait of the author, printed on the second page of the tract. The name of Charles Haddon Spurgeon is a household word among members of every denomination, and his opinion is regarded as good authority in all matters pertaining to Scriptural topics. He was regarded as the greatest of English preachers.

Beginning his work as a Baptist minister in his sixteenth year, 1850, in Cambridge, England, he con-



C. H. SPURGEON

THE above cut is a reduced facsimile of the first cover-page of this new tract. It is number 40 of the *Words of Truth Series*, and is the same size as the last four new tracts, numbers 36, 37, 38, 39, of this series. It contains one of Spurgeon's noted sermons on the perpetuity of the law of God, written in two parts. The first part was reproduced in full as a general article in last week's *Review*, under the title of the tract. This week part two is given under the same title.

The tract is quoted in full in order that the readers of the *Review* may see the soundness and the present importance of the facts that Mr. Spurgeon gives to the world relative to the abiding nature of the law of God, and that they may join us in an earnest, continued effort to place this tract in as many homes as possible. The circulation of this tract ought to reach the million mark at an early date.

While it does not mention the Sabbath as an institution, in the complete establishment of the perpetuity of the law it fixes the question of the Sabbath in the minds of all who read it, and it does it without controversy. It is, therefore, an excellent tract to use to bring the Sabbath question prominently before the people.

It is a tract that will not create prejudice, but will be welcomed and appreciated by the great majority of people, on account of the popularity of the author.

It is the best thing on the subject of the law that any of our publishing houses has ever produced. The language is simple, clear, forcible, and convincing.

tinued a faithful, devoted, and powerful ministry until his death in 1892. So great was this man of God that thousands of all classes flocked into his church at every service, and every sermon was published, and thousands of copies sent broadcast to various parts of the earth. His words contained in our tract on the perpetuity of the law of God will do a mighty work in the land to-day if they can be placed in the homes of the people.

The Advent REVIEW And Sabbath 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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Faith which was once delivered
unto the Saints"

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Editorial

Prepare the Way

THE only reason why the Lord has not come to this earth the second time to receive his people to himself is because the way has not been prepared for his return. Looking down to the time of his first coming, the Lord said, through the prophet Isaiah, "Prepare ye the way of the Lord;" and when the fullness of the time drew near, a messenger was raised up of whom it was said, "Thou shalt go before the face of the Lord to prepare his ways." We have for many years been in the generation which will not pass away until our Lord shall come again, but the work of preparing the way is not yet completed. In fact, there seems to be the greatest danger that the very people who have been separated unto this work may lose sight of the definite work committed to them, and may become like the denominations around them—merely another name among many. In all earnestness we raise the voice of warning and entreaty. The present opportunity seems like the last call to this people. Years of precious time have passed, and the work has moved slowly. We would not belittle the results already seen, but we can not close our eyes to the facts. There is a mighty work yet to be done to prepare the way of the Lord. Our longing for his return, and our sense of loyalty to our commission, move upon us to urge this people to consecrate themselves to this one thing—to prepare the way of the Lord. This advent movement must not fail nor be turned backward. This people must not prove false to their trust. This people must do this work, and this General Conference ought to remove the

weights and hindrances, and sound such a rallying call as shall arouse the people everywhere to rise up and finish the work. Faithful souls are praying that this may be done. We join in their prayer.

The Power of the Spirit

AFTER his temptation in the wilderness we are told that "Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. And he taught in their synagogues, being glorified of all." All the work of Jesus was done "in the power of the Spirit." Those who witnessed the results manifested through his labors said, "Whence hath this man these things? and, What is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands?" They recognized the authority of his teaching and the power of his working, and we must recognize the source of that authority and power. It was all done "in the power of the Spirit." This is the power which convicts of sin. This is the power which delivers from the bondage of sin. This is the power which can make the weak as David, and David as the angel of the Lord. This is the power which rendered efficient the ministry of Jesus, and of the apostles after him. This is the power, and the only power, which will make our ministry efficient in this day. Only "in the power of the Spirit" can we hope to be able to give this warning and healing message in this generation, now so far spent, and thus prepare the way of the Lord. O that this fact may be appreciated! Let us have no confidence in the flesh, or in any plans which savor of confidence in the flesh. We can well afford, if necessary, to exchange all our material facilities, all our institutions and their expensive equipments, for that fullness of the Spirit, and that experience of going out "in the power of the Spirit" which will impart a divine measure of success to this work. In this is our only hope.

"Thou canst fill me, gracious Spirit,
Though I can not tell thee how;
But I need thee, greatly need thee;
Come, O come, and fill me now.

"I am weakness, full of weakness;
At thy sacred feet I bow;
Blest, divine, eternal Spirit,
Fill with love, and fill me now."

The Coming King—No. 1

"O WATCHMAN on the mountain height,
Proclaim the coming day;
Behold the spires of golden fires
Point upward far away.

"O watchman, bid a sleeping church
Awake, arise, and pray;
The heavenly Bridegroom soon will
come,
And now is on his way.

"Coming, yes, he's coming,
The Dayspring from on high;
Coming, yes, he's coming,
The hour is drawing nigh;

"Coming, yes, he's coming,
Let all the ransomed sing;
The hills are bright with holy light,
All hail the coming King."

The coming King has been the theme of all the prophets. "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." More than twenty centuries ago one of these prophets, these seers of God, saw down to the time when the King would be manifested, and he said, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh." More than five centuries after this prediction was made, it was fulfilled when Jesus rode into Jerusalem that day in his triumphal entry. Then priests and Pharisees tried to hush the voices that were shouting in triumph; but the crowd took up those very words of the prophet, inspired by the moving of the Spirit that gave the prophecy, and hundreds of voices repeated, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee." But before this triumph took place, a voice was raised in the wilderness, which said, "Prepare ye the way of the Lord, make his paths straight." And John the Baptist came forth with a message of the coming King. When he saw Jesus of Nazareth among the people, he pointed him out, and took up the words of the prophet Isaiah,—“Behold your God,”—but translating them into the circumstances and purposes of the coming King, he said, "Behold the Lamb of God, which taketh away the sin of the world."

Before the shout of triumph could be raised in the cry, "Behold, thy King cometh," it was necessary that a message of preparation should be given, a mes-

sage which should say, "Behold the Lamb of God, which taketh away the sin of the world."

The experience that day of triumphal entry was a typical experience, real in itself, and yet pointing forward to that day of greater glory when the cry should be raised, "Behold, he cometh with the clouds," when they will see the Son of man coming in the clouds of heaven with great glory, and when angels and redeemed saints will join in the rejoicing; but before that cry is raised, and as a preparation for it, the same message must again be given, "Behold your God," "Behold, the Lamb of God, which taketh away the sin of the world."

At the time when our Lord himself was upon the earth, his disciples made inquiry of him concerning the signs of his return, and he gave them that wonderful prophecy in the twenty-fourth chapter of Matthew. The first section of his prophecy closes with the fourteenth verse: "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." The people of that generation had heard the message of John the Baptist; they had been greatly moved by it so that all classes came to him confessing their sins, and were baptized. Although his work was to prepare the way for the coming Messiah, although he sought to do a work in the hearts of the people that would prepare them to recognize the kingdom of God as distinguished from the kingdom of earth, yet when the Messiah himself came, he was neither recognized nor received.

The people of that time cried, "Crucify him, crucify him; . . . we have no king but Caesar." But it was in the order of God's providence that that whole generation should have the privilege of hearing the gospel message before they should be called to suffer in consequence of their crucifixion of the Messiah. Those who had rejected the message of John the Baptist were poorly prepared for the appearance of the Messiah, and when he came, they did not recognize him as the Messiah, but put him to death; and in putting him to death they brought their own national existence to an end. In crucifying Christ they destroyed the temple. In taking that step they put themselves as a nation beyond the reach of the gospel of grace which he came to bring, and yet it was the purpose of God that after his resurrection and ascension, messengers from God should take up the work, and should carry to all the earth the gospel of this Messiah, the gospel of Christ crucified, raised from the dead, ascended into heaven, the high priest above.

That time of the end spoken of in Matt. 24:14, marked the end of Jerusalem, and its destruction; it marked also

the end of the world, and its destruction. The same sign serves for both. The children of that day whose fathers and mothers cried, "Crucify him, crucify him," were yet to live to a responsible age, and themselves hear the gospel message concerning the Messiah whom their fathers had crucified. This same thing is being repeated in our day. More than half a century ago there began a movement with which in the providence of God we are connected to-day. That movement was to take up anew the work of John the Baptist, and prepare the way for the coming King, and from 1831-2-3 and so on down to 1843-4 this message of the coming King went forth in fulfillment of that prophecy, and under the leadership of that angel, when a great voice was to be raised, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." This message was largely refused; especially was this so after the passing of that first time when many Adventists looked for the second coming of our Lord. Then there was a very decided objection to hearing further concerning the coming King, and in that summer of 1844 there were thousands of advent believers who came out from the churches because their testimony would not be heard in the church itself. At that time the message that would prepare the way of the Lord was rejected; and in the rejection of this message there was revealed exactly the same spirit that was revealed by the professed people of God when they refused the message of John the Baptist, and followed it by the crucifixion of our Lord. In rejecting the announcement of the coming King, they crucified the message sent to them to prepare the way for his coming, but in God's providence the children of that day whose fathers and mothers refused the message have lived until this day, that they themselves may intelligently decide whether they will follow in the steps of their fathers, or whether they will receive the message which God is sending to the world.

Now Jesus told them in that day, "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." That prophecy was fulfilled in that generation. And before that generation passed, the gospel of Christ crucified, the gospel of the Messiah, had been preached in all the world for a testimony, and then came the end,—the end of that people as a nation; and then was the prophecy fulfilled which is being fulfilled again to-day, and the same words are applicable at this time. And so in this generation we may again take up these words, and standing as we do in the time of the generation

that has crucified these messages, we can say, This gospel of the kingdom, this gospel of the coming King, shall be preached in all the world, in this generation, and then the coming King will be revealed.

Some Signs of the Times

THE rapidity with which the way is being prepared for changes of a fundamental character in the government of the United States, is shown by events like the recent series of strike injunctions, of which the daily press has had much to say. The appeal of the capitalist side in labor controversies to the power of the federal government, and the issuing of writs of injunction against labor unions by court judges, marks the beginning of the transfer of the controversy to the realm of politics; and the end will be that labor unions will control the appointment or election of judges. The government will then be largely if not wholly controlled and made use of by opposing classes of the people for partisan ends.

The resort to federal authority was first made for the purpose of protecting property and life from violence at the hands of strikers. Now, "government by injunction" has been carried to the point where the officials of a labor union are enjoined from ordering their men to strike, and the members of a union are enjoined from employing the boycott as a means of working injury to an opponent and bringing him to their terms. This is a construction and application of federal authority which the labor unions are by no means prepared to accept.

It remains to be seen whether the Supreme Court of the United States will uphold this new application of the injunction principle, and it is believed that it will be upheld by that body. It then becomes a question how much further the doctrine can be carried. On this point *The Independent* (New York) remarks that, "once started in this direction, there is no middle ground short of complete restraint on the right to strike so far as the operations of a great public highway like a railroad are concerned. The necessities of the public are, in the mind of the court, a paramount consideration; but as the case stands now, the protection of the public is full of danger for the courts themselves." As regards what may happen from the continued resort to, and extension of, the authority of the courts, *The Independent* quotes the following from Judge Tuley, of Chicago:—

The day may come in the not distant future when the working classes will have political control, and will appoint judges who will also issue writs of injunction in their favor. I see no reason why a writ of injunction should not as well issue against a railroad, enjoining

it from discharging an employee or from failing to pay such employees a certain fixed rate of wages.

"The labor papers," *The Independent* continues, "are already murmuring, and their views are generally reflected in the following quotation from an editorial in the *Scrantonian*:—

"Judge Adams has carried the principle a little further than was done in the Debs case; and if this preliminary injunction is made perpetual and becomes a recognized principle in law, it is difficult to see how organized labor can hereafter enforce strikes. The remedy may then lie in the overthrow of the political power that fosters government by injunction and the tyranny of great corporations; for after all is said and done, the wage-earners have it in their power to make the government of this country and the courts thereof just what they have a mind to. Mr. Ramsey, president of the Wabash system, is therefore playing with dangerous weapons in taking such a strong stand against organized labor. He may have law on his side,—that is a point we can not argue,—but if he has, the people have the ballot, and it needs only a little more of this sort of thing to make them use it in a manner that will long be remembered."

And this is not a mere theory as to what may be. "Already a judge of the highest court in New York has been elected mainly because the labor unions circulated broadcast the decisions favorable to them which he had rendered in a lower court. . . . Western labor unions have sent remonstrances to President Roosevelt against the promotion to a federal judgeship of a judge whose decisions have been inimical to them."

"We may add," says this journal in conclusion, "that hostility to the courts under our political system ends in subserviency of the courts, and that when capital and labor enter politics to control the judiciary, the judges will sink to the level of aldermen, assemblymen, and congressmen."

When "government of the people, by the people, for the people" shall give place to government of the people by a class, and when the powers of the government shall be exercised to uphold the interests of one class of the people against another class, there will be no protection for the rights and liberties of the people, which it is the purpose of republican government to preserve. Popular government in this country will then be a thing of the past, and those who were formerly citizens will find themselves in the position of subjects. They will find themselves outside of the governing class; for, do not forget, the doctrine has already been set up and fully indorsed that the government derives its just powers from the consent of only "some of the governed." It remains now to be determined, when this battle of class against class shall have been fought out in the political field, who "some of the governed," whose right it is to rule the rest, are.

The way will then be open for this government to act the part assigned to it in prophecy, and persecute those who refuse to receive the mark of an anti-Christian power, unhindered by any theories or principles of government to which the common citizen, merely as a citizen with natural, inalienable rights, could heretofore, under the Constitution and the Declaration of Independence, appeal. Little are such scenes anticipated by the people now, but they will surely come. "We are standing upon the threshold of great and solemn events," and these things admonish us to make haste while the day lasts; for the night cometh, in which no man can work.

L. A. S.

Spiritualism and the New Theology

IN the last number of a magazine of large circulation devoted wholly to the promulgation of the latest phases of spiritualistic teaching, we find an urgent invitation to join "The Mystic Success Club." There are "four mystic degrees" through which the members of this club are taken as the certain road to success: "First Degree, we lead you to health, strength, vigor, force, and power, and let you into some of the ancient occult and psychic secrets. The Second Degree leads you to the receptive state, where you begin to draw and attract to your aura, by psychic-mental power, the unseen powers. The Third Degree leads you to the acquirement of that blessed 'something' men are pleased to call Personal Magnetism, which is a tremendous factor in all success. The Fourth Degree leads you to a realization of all your powers, and you are put on the road to grand success. . . . At the end of four months all your psychic-mental powers will have been developed to a most wonderful degree, and new doors will be open to you for success, and life will be most beautiful." In urging readers to join this club it says: "Come, beloved, let us reach you and teach you, and fire and inspire you, and fill and thrill you with vibrations you never before knew about. . . . This is the golden opportunity of your life. If you doubt it, go into the silence, and ask the God *within the soul* about it." (Italics ours.)

This is only one of the many ways in which the people are being drawn into the net of spiritualism. Under the alluring promise of "health, wealth, a long, useful, and successful career," it leads thousands of unsuspecting people to accept the teachings and practice the principles of spiritualism. It declares that "some will develop the most perfect clairvoyant and clairaudient powers, which are always helpful to success." And then it seems to cover the whole

scheme with the cloak of Christianity by urging each one to "ask the God within the soul about it." This seems to be the conception of God which is pleasing to those who belong to this cult, and which they have adopted in their creed.

But how much does this idea of God differ from that which is set forth by the new theology, which is now being so widely accepted? Note the following utterance by one of the leading exponents of this scientific religion: "The aspect of prayer is changing. The New Experience does not look out and up to a King upon a great white throne, nor back to a divine Man by the sea of Galilee; it looks *within to the God who tabernacles with men.*" (Italics ours.)

Jesus prayed, "lifting up his eyes to heaven," and his instruction concerning prayer is, "After this manner therefore pray ye: Our Father *who art in heaven.*" The psalmist in his prayer addressed God thus: "Thou that dwellest between the cherubim." But this modern idea of God, which is the outcome of the scientific study of religion, really puts self in the place of God, and as a natural consequence "prayer becomes hardly distinguishable from meditation." It really means the leaving of the true God altogether out of the account, and the giving up of one's self to that intensity of self-consciousness which opens the door to those various degrees of demoniacal possession which appear in hypnotism, clairvoyance, and spiritual mediumship.

And so-called Christendom is being prepared to fall an easy prey to this last-day snare by the current teaching concerning the existence of God. It is true that the God who dwells upon his throne in heaven has promised to dwell "with him also that is of a contrite and humble spirit," but this is far different from that teaching which removes God from his throne in heaven, takes away the idea of his personal being, and substitutes for him a "spiritual consciousness." This is simply the modern way of putting self in the place of God, which always means to give to Satan the place which belongs to Christ.

We suggest a plan for success which has borne the test of the ages, and which does not deal in "ancient occult and psychic secrets." Here it is: "Behold, God is mighty, and despiseth not any: . . . If they hearken and serve him, they shall spend their days in prosperity, and their years in pleasantness." "Turn not from it [the law of God] to the right hand or to the left, that thou mayest have good success whithersoever thou goest."

The Macedonian Crisis

THE *Literary Digest* quotes in a recent issue from a number of European journals statements designed to throw

light on the subject of the rise and development of the present Macedonian crisis. According to the London *Daily News*, the present situation had its beginning in disregard of the treaty of San Stefano. This treaty "handed over a considerable part of Macedonia to Bulgaria," but "England and Lord Beaconsfield stepped in and handed her back to the Turk, who since that period has been pillaging and murdering at will." At one time "a dramatic and powerful union between Greece and the Balkan States seemed inevitable;" but "the material ambitions of Germany and the selfish and short-sighted indifference of Russia" spoiled the plot, and "Macedonia was thrown again 'into the sullen furnace of her afflictions.'"

The Macedonian peasants, according to the *Edinburgh Review*, are left to choose between rebellion and utter ruin. They are crushed under an awful burden of taxation, which is made worse by the extortion of Turkish tax collectors, who administer the system "with savage disregard for decency." "Robbery is another cause of impoverishment. The peasant is plundered not only by professional brigands and outlaws, but by the very persons who are paid to protect him. No sooner is he out of sight of the *karakol*, or wayside guard station, where he has been forced to leave part of the produce which he carries to market, than he is as likely as not to fall in with some of the numerous gangs of Albanian ruffians, who, armed to the teeth, roam about the country for booty." But "all these grievances wax pale before the terrible pest of brigandage, which has done more than anything else to bring the country to its present state of desolation."

As explanatory of the attitude of the powers toward the Macedonian situation the London *Times* says:—

The deliberate purpose of Russia is to foster the disintegration of the Ottoman empire. The protectorate which she is gradually assuming over the Christian populations of Turkey is detrimental to the established rights of France, and prevents any cordial co-operation between her and her ally. Germany, bent on securing material advantages, is ready to tolerate the worst excesses of Turkish misgovernment, provided she attains her ends. Austria, paralyzed by internal dissensions, is only too thankful to see things remain as they are.

It is believed by some journals that an influence against an equitable settlement of the Macedonian ferment is being exerted by Austria. By others this is denied. But all agree that "a crucial difficulty must present itself when the spring season has advanced sufficiently to enable the revolutionary bands to arouse the Macedonian population." Time will soon lift the veil from future scenes which may be of momentous interest to the world.

L. A. S.

Note and Comment

AN awful illustration of the capacity of fiction for evil is afforded by a production by the German writer Goethe, now being portrayed on the stage, according to this item, which appeared recently in the *Chicago Tribune*:—

There seems to be a fatality about Goethe's story "Werther," it being provocative of suicide. It has been pointed out by a literary statistician that since its production as a novel, the direct cause of no less than seven hundred suicides may be attributed to this melancholy idyl, now being acted with considerable success by Sarah Bernhardt at her theater. A startling example of this occurred last night, when, just as Sarah as Werther was about to fall lifeless at Charlotte's feet, a woman, Paule de Martigny, attempted suicide by shooting.

Let it ever be our work to portray before men the saving truth of God, which leads not to despair and suicide, but to the inspiration of faith, *hope*, and love.

A POEM by Pope Leo, which is designated as his "dying prayer," has recently been widely published in this country. Its theme is his approaching decease. He states that he is about to die,—

"Leo, now sets thy sun; pale is its dying ray;

Black night succeeds thy day."

He is to be laid "under the cold stones," but his "freed soul" takes its flight "to reach the realms of light."

How it can be that "black night" succeeds his day when at the same time he is entering into "realms of light" far surpassing earthly brightness, is not clear to us, but the discrepancy is demanded by theology, Protestant as well as Catholic. The concluding portion of the poem, however, is distinctively Catholic,—

"That I may see thy face, Heaven's Queen, whose mother love
Has brought me home above

"To thee, saved through the tangles of
a perilous way,
I lift my grateful lay."

He recognizes not Jesus, but the Virgin Mary, as his guide and savior. His "dying prayer" stamps his approval, the approval of the highest Catholic authority, upon the doctrine of salvation through the Virgin Mary and the "saints." But the Christian doctrine exalts the name of Jesus as the only name "under heaven given among men, whereby we must be saved."

THE *Caxton Magazine* gives this interesting information regarding the tremendous scale which the manufacture of the Oxford Bible has now attained:—

The Bible publications of the Oxford University Press have been issued for three hundred years, and can be published in one hundred and fifty languages

and dialects. Every year six hundred tons of paper are used for this purpose alone. Orders for one hundred thousand Bibles are quite common, and the supply of printed sheets is so great that an order for half a million copies can be readily filled. On an average, from thirty to forty Bibles are furnished every minute, and this number can readily be doubled. There are no fewer than one hundred and ten different editions of the Oxford Bibles in English, varying from the magnificent folio edition for pulpit use to the "brilliant" Bible, the smallest edition of the Scriptures in the world. Of the Revised Version, fourteen editions are published. More than a million copies of the revised New Testament had been ordered before the day of publication in May of 1881, and it is claimed that the workmen of the establishment refused a bribe of some four thousand pounds to furnish a copy of the book before the day of issue. At the banquet held at the four hundredth celebration of the beginning of the art of printing in England by Caxton, Gladstone took into his hands and exhibited to those present a copy of the Bible which had been printed and bound entirely since midnight of the preceding day. The preparation of the "India paper" used by the Oxford University Press is a business secret of great value. Although frequently imitated, it has never been equaled. The largest folio Bible printed in Oxford measures twelve by nineteen inches, and no erratum has as yet been found in it. The "Brilliant Text Bible" measures 3¾ by 2½ inches and is ¾ of an inch thick, and bound weighs less than three ounces. In the seventeen years since the Press has been under the management of Horace Hart, the number of employees has increased from two hundred and seventy-eight to six hundred and fifty.

It was recently discovered that an idol factory for the making of gods to be worshiped by the heathen, existed in the city of Philadelphia. The following facts with regard to this strange industry, and the extent to which "Christian" nations share in it, are given by the *Chicago Record-Herald*:—

Heathen idols are made in Philadelphia. This fact recently became known. It was not the idol-maker who announced the fact; it was a Korean, a native of Seoul, who has lately come to America to purchase some Yankee-made gods. The Korean's disclosure of the purpose of his visit has thrown the Philadelphia idol factory into disrepute. Bishops and missionaries have denounced it bitterly. Nevertheless, the manufacturer, a strange, strong-willed man, does not propose to give up making idols.

For the heathen to bow down to Christian-made gods is not a new thing. Thousands of idols are turned out in Germany each year, and nearly all the outlandish little gods and fetishes that the Africans worship are the product of the enterprising English city of Birmingham. Frederic Poole, a missionary of Philadelphia, estimates that a good percentage of the world's idols are made by Christian nations, and Dr. William P. Wilson, the head of the Philadelphia Commercial Museum, says that the idol-making trade of Germany is enormous.

The Philadelphia idol factory is a wooden building of one story. Its owner is a German, and his trade used to be toy-making. He came from Germany to Philadelphia two years ago, and he says he took up the manufacture of idols because a friend of his, a resident of India, proved to him that there was a greater demand for idols than for toys, and that there was more money in the idol than in the toy business. Most of his trade is with India, and the principal idols he makes are Buddhas and Ganesas. He recently permitted some photographs to be made in his factory on condition that his name be not revealed.

The more expensive idols, costing fifty or seventy-five dollars each, are made by hand; but cheaper ones are made by machinery, one machine being capable of turning out ten wooden idols at one time. The gods are sold in Korea, Japan, Siam, and India. "I send a good many idols to Korea," the proprietor of the factory said to a visitor. "They buy Buddhas there. I make them little, cheap Buddhas out of wood. At the Korean temples, after prayers, each worshiper gives to the secretariat at the gate a piece of money, and receives in return a little god. It is these gods that I make. I also make gods for India." The proprietor excused his participation in such a business on the ground that Buddhism inculcates good moral rules of conduct, and the idol served to turn the thoughts of the worshiper to these rules. It was not so bad, he said, as to send whisky and opium to the heathen; and in this statement he may have been right.

The dealings of the world's "Christian" nations with its heathen nations furnish many an illustration of the truth of the Scripture, "The love of money is the root of all evil."

To the many stories of the subservience of public officials in this country to the corrupting spirit of bribery, is now added one from Rhode Island, upon the authority of Governor Garvin of that State, who sets it forth in a recent message to the State Senate. In his message he says:—

I desire to invite your attention to a question of the first importance. I refer to bribery in elections. That bribery exists to a great extent in the elections of this State is a matter of common knowledge. No general election passes without, in some section of the State, the purchase of votes by one or both of the great political parties. . . . In a considerable number of our towns bribery is so common and has existed for so many years that the awful nature of the crime has ceased to impress. In some towns the bribery takes place openly, is not called bribery, nor considered a serious matter.

Probably the most depressing feature of the situation is that the men who constantly accept bribes are often men of substance, owning their homes, and sometimes other property. They don't need the money, but long years of bribe taking have deadened their consciences.

The governor aims at remedying the

evil by an amendment to the State constitution, but admits that the Senate must be reformed before a constitutional convention can be called.

This picture of national corruption which has of late been spread before us in the newspapers and magazines, is but a reproduction of scenes which characterized the last days of the Roman republic; and the like causes which were undermining the government then, will produce the like effect now. It is high time that all who prize honesty, justice, and liberty should connect themselves with the government of God's kingdom, in which alone righteousness will be preserved when "government of the people, by the people, for the people," shall have perished from the earth.

THIS is the day of the open door in countries from which Christianity has hitherto been nearly or quite excluded. Notably is this so in those lands which have been dominated by Rome. It is a remarkable fact, and one which we believe points clearly to the hand of divine Providence, that in nearly every Catholic country on the earth to-day the church is losing ground, and the gains of the papacy are made not in Catholic, but in Protestant countries. In Europe the most conspicuous example at this time is France. France has laid a firm hand upon the religious orders which have in a large degree had control of public teaching, and these orders are being dissolved. The aim of these orders in their teaching was to re-establish papal supremacy over the French nation, and the government sensed the fact that either itself or they must sooner or later come to an end.

The latest news from Paris states that M. Combes, "the most anti-clerical premier that so far has presided over the destinies of the third republic," has won a signal victory over the clericals in the Chamber of Deputies, by a vote rejecting a demand for the authorization of twenty-five religious orders which devote themselves to teaching. "This means," it is stated, "that the orders in question are to be dissolved, and that the association laws are to be executed with drastic relentlessness and energy to the bitter end." The account continues:—

There is no mistaking the trend of public feeling, which strenuously favors a government that represents the radical and socialist majority. Cries of "down with the church" are heard already. The cabinet is being urged by the radical press in Paris and in the departments not to rest content with sweeping away the religious orders, but to attack boldly the concordat [the agreement governing the relations between France and the papacy]. The stipends of scores of priests have been suppressed, and half a dozen bishops have been censured and admonished. Not only the reactionaries, but the conservative republicans are dis-

mayed at the outlook; for the movement is now so strong against the church that no one can tell where it may stop.

As one result of this there is a great exodus of members of these orders to other countries, some going to Belgium, and more coming to Canada and the United States.

The losses of the papacy in Catholic countries are opening the door to the gospel, and papal gains in Protestant lands have not yet closed that door. Thus the whole world is ready, or nearly so, for the proclamation of the final gospel message.

IN spite of all the advancement of which this age boasts in the direction of mastery over the forces of nature, famine continues to ravage large and populous districts of the earth's surface. Probably at no previous time within a century, perhaps not within several centuries, has so large a territory been subjected to a visitation of this death-dealing scourge.

It is computed that at the present date over 400,000 Finns, 200,000 Swedes, and many thousands of Norwegians and Lapps, not to mention multitudes in Siberia and European Russia, are dying of hunger. The worst situation exists in Finland, where, according to the St. Petersburg correspondent of the *London Times*, the Finnish peasants have been reduced to the necessity of trying to sustain life by eating bark, and unripe, frost-spoiled rye and barley, made into bitter cakes, that even the animals refuse to touch. So terrible is the dearth of vegetation, says another account, that even the birds have died by thousands in the forests.

Investigations made by the *Christian Herald*, of New York City, disclose that in the famine provinces there was not during the summer of 1902 more than half a dozen dry days. The crop failure was the most complete in half a century. Finland's grain crop fell short of the average to the extent of \$12,000,000. The fishing industry also failed. Every resource was swept away, and multitudes were left with nothing to subsist upon save bread made from unripe rye and barley, which the horses refused to eat. Loaves of barley husks and straw constitute the fare of thousands of families. Those upon the verge of starvation constitute one sixth of the entire population of the country. Relief work is being undertaken by the *Christian Herald*, in this country, and by the Russian government.

This is a terrible picture; but the picture of the world's spiritual famine,—of the multitudes in all countries who are to-day perishing for want of the bread of life,—could it be truthfully drawn, would be still more terrible. And upon us devolves the work of its relief.

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 pr-ise, think on these things." Phil. 4:8.

Look Above

Look high, O soul! for what is earth but dust?

The fleeting shadow of the better things?

The heavens are thine if thou wilt use thy wings,

And sighs are songs if thou wilt only trust.

Aim high, O soul! for on the higher forms

Is always room, while lower ranks are filled;

Who climbs the heights finds all earth's noises stilled,

And a sweet calm and light above the storms.

Be high, O soul! scorn what is low and base.

"Child of a king," they call thee; be a king,

And troops of vassals will their tributes bring

To crown thee heir of glory, child of grace.

— Unknown.

"Search the Scriptures"

MRS. E. G. WHITE

No one can attain Christian perfection while neglecting the Word of God. "Search the Scriptures," Christ said; "for in them ye think ye have eternal life: and they are they which testify of me." This search enables the student to observe closely the divine model. And as he studies the life of the Redeemer, he discovers in himself many faults and weaknesses. He sees that he can not be a follower of Christ without surrendering all to him. Diligently he studies, with a desire to be like the great Exemplar; and he catches the spirit of his beloved Master. By beholding, he becomes changed. It is by thinking of Jesus, by talking of him, by studying his character, that we become changed.

After Christ's death, two disciples, on their way to Emmaus from Jerusalem, were talking over the scenes of the crucifixion. Christ himself drew near, unrecognized by the sorrowing travelers. Their faith had died with their Lord, and their eyes, blinded by unbelief, did not recognize their risen Saviour. Jesus, walking by their side, longed to reveal himself to them, but he accosted them merely as fellow travelers, saying, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" Astonished at the question, they asked if he were a stranger in Jerusalem, and had not heard that a prophet, mighty in word and deed, had been crucified. "We trusted that it had been he which should have redeemed Israel," they said, sadly.

"O fools, and slow of heart to believe all that the prophets have spoken," Christ said; "ought not Christ to have suffered

these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." He reproved them for not being more familiar with these scriptures. Had they known them better, their faith would have been sustained, their hopes unshaken; for prophecy plainly stated the treatment that Christ would receive from those he came to save.

The disciples had lost sight of the precious promises linked with the prophecies of Christ's death; but when these were brought to their remembrance, faith revived; and after Christ had revealed himself to them, they exclaimed, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

The word of God, spoken to the heart, has an animating power. Those who fail of becoming acquainted with this word can not fulfill God's requirements. Deformity of character is the result of their neglect. Their words and acts are a reproach to their Saviour.

The apostle tells us that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." If we would search the Scriptures, our hearts would burn within us as the truths revealed therein are opened to our understanding. Our hopes would brighten as we claim the precious promises strewn like pearls through the Sacred Writings. As we study the history of patriarchs and prophets, men who loved and feared God, walking with him, our souls would glow with the spirit that animated them.

Our youth should be far more desirous to become intelligent in the knowledge of the Scriptures than to excel in the study of the sciences. They should allow nothing to keep them from learning thoroughly the Sabbath-school lesson. Teachers in the Sabbath-school have before them a wide missionary field in the opportunity given them to instruct in the things of God the children and youth under their care. The teachers must themselves be filled with a love for God's Word, else how can they teach it to those in their charge in such a way that they will desire to learn more of it? And parents should co-operate with the teachers in the Sabbath-school, teaching their children the lesson during the week. But this many parents fail to do. They plead trifling excuses for not interesting themselves in their children's Sabbath-school lesson. Forgetfulness of God and his Word is the example they set before their children. Some parents while away hours in their own amusement, in unprofitable conversation, putting God and heaven out of their hearts. How much better it would be for them and for their children if they would search the Scriptures, becoming intelligent in regard to the truths given to guide us to the heavenly home.

Mothers are heard to regret that they have no time to teach their children, no time to instruct them in the things of God. But these same mothers find time to spend in needless stitching. They place the outward adorning above the inward adorning, which is in the sight of God of great price. In order to follow fashion, they starve their own minds and the minds of their children.

Fathers and mothers, I entreat you to take up your long-neglected work. Search the Scriptures for yourselves, and show your children how to study the Sacred Word. Do not send them away to study the Bible by themselves. Read and study it with them. Take them with you into the school of Christ.

The question is asked, What is the cause of the dearth of spiritual power in the churches? The answer is, We allow our minds to be drawn away from the Word. If the Word of God were eaten as food for the soul, if it were treated with respect and deference, there would be no necessity for the many repeated testimonies that are borne. The simple declarations of Scripture would be received and acted upon. The word of the living God is not merely written, but spoken. It is God's voice speaking to us, just as surely as if we could hear it with our ears. If we realized this, with what awe we would open God's Word, and with what earnestness we would search its pages. The reading of the Scriptures would be regarded as an audience with the Most High.

The Perpetuity of the Law of God

(Concluded)

The Law Must Be Fulfilled

I COME to show, secondly, that the law must be fulfilled. I hope there are some in this place who are saying, "We can not fulfill it." That is exactly where I want to bring you. Salvation by the works of the law must be felt to be impossible by every man who would be saved. We must learn that salvation is of grace through faith in Jesus Christ our Lord, and not by our own doings or feelings; but this is a doctrine no one will receive till he has learned the precious truth that salvation by the works of the law can never come to any man of woman born. Yet the law must be fulfilled. Many will say with Nicodemus, "How can these things be?" I answer,—

The Law Is Fulfilled in Christ, and by faith we receive the fruit thereof.

First, as I have already said, the law is fulfilled in the matchless sacrifice of Jesus Christ. If a man has broken a law, what does the law do with him?—It says: "I must be honored. You have broken my command which was sanctioned by the penalty of death. Inasmuch as you did not honor me by obedience, but dishonored me by transgression, you must die." Our Lord Jesus Christ, who is the great covenant representative of his people, their second Adam, stood forward on the behalf of all

who are in him, and presented himself as a victim to divine justice. Since his people were guilty of death, he, as their covenant head, came under death, in their place and stead. It was a glorious thing that such representative death was possible, and it was only so because of the original constitution of the race as springing from a common father, and placed under a single head. Inasmuch as our fall was by one Adam, it was possible for us to be —

Raised by Another Adam

"As in Adam all die, even so in Christ shall all be made alive." It became possible for God, upon the principle of representation, to allow of substitution. Our first fall was not by our personal fault, but through the failure of our representative; and now in comes our second and grander representative, the Son of God, and he sets us free, not by our honoring the law, but by his doing so. He came under the law by his birth, and being found as a man loaded with the guilt of all his people, he was visited with its penalty. The law lifts its bloody ax, and it smites our glorious Head that we may go free. It is the Son of God that honors the law by dying, the just for the unjust. "The soul that sinneth, it shall die." There is death demanded, and in Christ death is presented.

Life for Life Is Rendered

—an infinitely precious life instead of the poor lives of men. Jesus has died, and so the law has been fulfilled by the endurance of its penalty; and being fulfilled, its power to condemn and punish the believer has passed away.

Secondly, the law has been fulfilled again for us by Christ in his life. I have already gone over this, but I want to establish you in it. Jesus Christ, as our head and representative, came into the world for the double purpose of bearing the penalty and at the same time keeping the law. One of his main designs in coming to earth was to bring in —

"Everlasting Righteousness"

"As by the disobedience of one many were made sinners, so by the righteousness of one shall many be made righteous." The law requires a perfect life, and he that believeth in Jesus Christ presents to the law a perfect life, which he has made his own by faith. It is not his own life, but Christ is made of God unto us righteousness, even to us who are one with him. "Christ is the end of the law for righteousness to every one that believeth." That which Jesus did is counted as though we did it, and because he was righteous —

God Sees Us in Him,

and counts us righteous upon the principle of substitution and representation. O how blessed it is to put on this robe and to wear it, and so to stand before the Most High in a better righteousness than ever his law demanded; for that demanded the perfect righteousness of a creature, but we put on the absolute righteousness of the Creator himself, and what can the law ask more? It is written, "In his days Judah shall be

saved, and Israel shall dwell safely: and this is the name whereby he shall be called, The Lord our righteousness." "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable."

Aye, but that is not all. The law has to be —

Fulfilled in Us Personally

in a spiritual and gospel sense. "Well," say you, "but how can that be?" I reply in the words of our apostle: "What the law could not do, in that it was weak through the flesh," Christ has done and is doing by the Holy Spirit, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Regeneration is a work by which the law is fulfilled; for when a man is born again, there is placed in him a new nature, which loves the law of God, and is perfectly conformed thereto. The new nature which God implants in every believer at the time he is born again is incapable of sin: it can not sin; for it is born of God.

That New Nature

is the offspring of the eternal Father; and the Spirit of God dwells in it, and with it, and strengthens it. It is light, it is purity, it is, according to the Scripture, the living and incorruptible seed "which liveth and abideth forever." If incorruptible, it is sinless; for sin is corruption, and corrupts everything that it touches. The apostle Paul, when describing his inward conflicts, showed that he himself, his real and best self, did keep the law; for he says, "So then with the mind I myself serve the law of God." Rom. 7:25. He consented to the law that it was good, which showed that he was on the side of the law; and though sin that dwelt in his members led him into transgression, yet his new nature did not allow it, but hated and loathed it, and cried out against it as one in bondage. The new-born soul delights in the law of the Lord, and there is within it a quenchless life which aspires after absolute perfection, and will never rest till it pays to God perfect obedience, and comes to be like God himself.

This which is begun in regeneration is continued, and grows till it ultimately arrives at absolute perfection. That will be seen in the world to come; and O, what a fulfillment of the law will be there! The law will admit no man to heaven till he is —

Perfectly Conformed to It,

but every believer shall be in that perfect condition. Our nature shall be refined from all its dross, and be as pure as gold. It will be our delight in heaven to be holy. There will be nothing about us then to kick against a single commandment. We shall there know in our own hearts the glory and excellency of the divine will, and our will shall run in the same channel. We shall not imagine that the precepts are rigorous; they will be our own will as truly as they are God's will. Nothing which God has commanded, however much of self-denial it requires now, will require any

self-denial from us then. Holiness will be our element, our delight. Our nature will be entirely conformed to the nature and mind of God, as to holiness and goodness, and then the law will be fulfilled in us, and we shall stand before God, having washed our robes and made them white in the blood of the Lamb, and at the same time being ourselves —

Without Spot, or Wrinkle,

or any such thing. Then shall the law of the Lord have eternal honor from our immortal being. O, how shall we rejoice in it! We delight in it after the inward man now, but then we shall delight in it as to our risen bodies, which shall be changed to be instruments of righteousness unto God forever and ever. No appetite of those risen bodies, no want and no necessity of them, shall then lead the soul astray; but our whole body, soul, and spirit shall be perfectly conformed unto the divine mind. Let us long and pant for this. We shall never attain it except by believing in Jesus. Perfect holiness will never be reached by the works of the law; for works can not change the nature; but by faith in Jesus, and the blessed work of his Holy Spirit, we shall have it, and then I believe it will be among our songs of glory that heaven and earth pass away, but the word of God and the law of God shall stand fast forever and ever. Amen.—
C. H. Spurgeon.

Gospel Finance

WILLIAM COVERT

THE remedy for sin was provided because man so greatly needed a Saviour. The gospel of this salvation had to be made known to men before they could receive it. The tithing system was doubtless inaugurated to provide an adequate finance for the material support of gospel workers while bearing the glad tidings of life to dying men. Before man sinned, the tree of knowledge, which occupied a central place in Eden, was claimed by the Lord, and of its fruit man was forbidden to eat. After man had partaken of this tree, he was sent forth to till the less fertile soil outside of Eden, and of its products the Lord is found to have claimed a tenth. But in the sequel of our investigation this claim will not seem an arbitrary thing on the Lord's part, as it is used in the most sacred way for man's greatest good.

The fourteenth chapter of Genesis contains the first Bible account of a definite income for the support of gospel workers. Herein is introduced Melchisedec, the Lord's high priest, as performing a gospel rite, and then receiving tithes from Abraham, the ancient father of Israel, to whom the promises had been made. "And Melchisedec king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Gen.

14: 18-20. The account given is very brief, yet sufficient is said to show that Abraham looked upon the matter of turning over a full tithe of his income to the Lord's cause as a part of the gospel plan.

The account of Abraham paying tithes to Melchisedec antedates the making of the Levitical law and the appointment of the Aaronic priesthood, more than four hundred years. The order of priesthood to which Abraham paid tithes is the order to which Christ, our great High Priest, belongs. Indeed, Paul expressly declares that Christ is "a priest forever after the order of Melchisedec." Heb. 7: 17. He also shows that the Melchisedec order of priests now receives the tithe of God's people. "Here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth." Christ is the One of whom it is witnessed that "he liveth."

The argument made by Paul in the book of Hebrews goes to show that the priesthood to which Christ belongs was recognized and supported by the tithes of Levi's ancestors centuries before Levi was born, and that this priesthood is to receive the tithes of the faithful children of Abraham during the ministration of Christ as high priest in the true sanctuary in heaven. Study the whole scope of the book, and be convinced of the truthfulness of this proposition.

In the twenty-eighth chapter of Genesis is found the second reference to the tithing obligation. This time, Jacob, a grandson of Abraham, makes a solemn vow to the effect that he will be faithful in the payment of tithes. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28: 20-22.

This vow of Jacob was probably made about one hundred and fifty years after the event mentioned in chapter fourteen, the time when Abraham paid tithes to Melchisedec. These citations show that the tithing obligation was recognized and observed by the patriarchs generations before the time of Moses and the exodus from Egypt. The fact that Paul cites the very first mention of tithing to be found in the Bible, and clearly connects it with the support of the priesthood work of those ancient times, and refers to these things for the purpose of connecting them with the priesthood work of Christ in this dispensation, surely settled the question as to the necessity and obligation of Christians faithfully tithing for the support of the gospel now.

It came to pass in process of time that Jacob had twelve sons, and he with all their families were living in Egypt. Before going into Egypt, however, Jacob passed through a severe trial, which resulted in a rich Christian experience. At

the time of this experience, the Lord changed the name of Jacob, which signifies a supplanter, to Israel, which means one who prevails with God. The twelve sons, already mentioned, in the making up of their history, became the heads of twelve tribes, and these were called "the twelve tribes of Israel." These people in Egypt were after a time made slaves, and greatly oppressed. Then they cried unto God, and deliverance came, which brought them out of Egypt. However, they had to quite a degree become contaminated with Egyptian idolatry; and when the first flush of their great deliverance had subsided, and reaction came, they made a calf in imitation of what they had seen done in Egypt, and worshiped it. At the time this apostasy began, Moses, their visible leader, was absent, but returning in the midst of their greatest demonstrations of folly, he called for all who would at that time stand up in defense of the Lord's cause, to meet him at the camp gate, and the sons of Levi, descendants of the third son of Jacob, rallied to the call, and by their swords put an immediate stop to the idolatrous scene. The house of Aaron, of the tribe of Levi, had previously been chosen to the holy office of sanctuary service for Israel, but the decisive action of the tribe of Levi at this crisis gave them great prominence in Israel.

The strong stand taken for the truth by the sons of Levi, when Aaron was vacillating and yielding to the evil demands of the people, was rewarded by the Lord with a covenant of sacred trust and responsibility greater than had previously been assigned them. Moses tells of how "at that time the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name, unto this day. Wherefore Levi hath no part nor inheritance with his brethren; the Lord is his inheritance, according as the Lord thy God promised him." Deut. 10: 8, 9.

Moses, in pronouncing blessings upon the twelve tribes, spoke of the firmness of Levi for the right when the many had departed from the true path. On the occasion cited, the sons of Levi spared not their nearest relatives if found participating in idolatrous rites. Because they refused to favor father, mother, son, or daughter, when found in wickedness, Moses said to the Lord, "They have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar. Bless, Lord, his substance, and accept the work at his hands." Deut. 33: 9-11.

While faithfully performing the work assigned them, they could not accumulate property, nor give attention to finances, therefore the other tribes were required to turn over the Lord's share of their income to the tribe of Levi. Of the Lord's share it is said, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is

the Lord's: it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai." Lev. 27: 30-34.

The book of Numbers tells how the Lord would have the tithe appropriated. "And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18: 20, 21.

The reader can readily gather from the Scriptures which have been cited thus far, that the Lord claims all the tithe of the land. The statement is very positive that all the tithe "is the Lord's." It is even declared to be "holy unto the Lord." Being the Lord's, it is for the Lord to say what shall be done with it, and for the period of Levi's appointed service it was wholly given to Levi. This portion the Lord assigned them in Israel. Besides the tithe, there was also given them many special offerings, to be described further on.

The Lord claims the tithes and offerings for the support of his cause, under every dispensation during all probationary time. It has been shown that many years before the Levites were upon earth, tithes were paid for the support of the Lord's workers, and that the same obligation is extended throughout the Christian dispensation.

The Saviour himself, when upon earth, defined what men ought to do regarding the payment of tithes. He said that the Pharisees had been very precise in the payment of tithes, but had failed to be faithful in such important matters as judgment, mercy, and faith. "These ought ye to have done, and not to leave the other [payment of tithes] undone." Thus Jesus says the payment of tithes should not be left undone. Matt. 23: 23.

Passing over centuries of history during which time the Levites should have received the tithes and offerings of Israel, we come to the writings of Malachi, the book which closes the Old Testament. The book is both historic and prophetic. By its history the student may learn how the subject of Bible finance was regarded and acted upon by the people of Israel during a long period of time. By its prophecy one can see that a great amount of unfaithfulness on the part of Christian people concerning tithes and offerings is foretold. We refer to some portions of this book (Malachi), not for the purpose of learning about who has been unfaithful, but to find out what the Lord requires of us. Both priests and people have gone aside

from the Lord's ways. Even the priests have corrupted the covenant anciently made with the tribe of Levi by pandering to the selfishness of the people. They are accused of yielding to the people to such an extent as to offer polluted bread and lame and blind sacrifices upon the Lord's altar. This course is so very different from the firm and uncompromising stand taken by the sons of Levi at the time they gave the severe chastisement to the worshipers of the golden calf, that they are spoken of as decidedly backslidden.

The third chapter speaks first of the coming of the Lord, and the purging of the sons of Levi so they may consistently perform the services enjoined upon them as priests. This advice shows that the "sons of Levi" addressed in this chapter are the priests. After giving this advice relative to the leaders, then all the sons of Jacob are addressed. Evidently what follows concerning their unfaithfulness in the matter of tithes and offerings, and the demand asking for a decided reformation, pertains to the Lord's people just now. Read the strong statements made, the advice given, and the promises associated. "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3:7-11.

The unfaithfulness on the part of the people concerning the tithes and offerings pointed out in the Scripture just quoted certainly applies to the conduct of the professed Christian church much more than it ever did to the fleshly descendants of Jacob. The Lord is being robbed, and he speaks in no uncertain way about it. He says plainly that he is robbed by his whole people in tithes and offerings. This wicked conduct has been going on for a long time. He calls most earnestly for his people to cease their transgressions, and return to faithfulness in the matter of gospel finance. His cause needs the funds which his people are using in carrying forward their own enterprises. The Lord's work is hampered because of the shortage on tithes, and the lameness and blindness of the offerings.

(To be continued)

A TRULY consecrated man never carries an unconsecrated purse.

Hymn of the Flowers

THERE is a voiceless music in the flowers,

A silent hymn of reverence and praise,
Which rises heavenward from the rural bowers,

And evermore a grateful homage pays.

God speaks in every blossom, great and small,

On the bleak mountain, in the shady grove;

The opening rose, "the hyssop on the wall,"

Smile in his bright exuberance of love.

And all the sweet variety of hues,

Sparkling with starry colorings divine,
Are smiles, which God continually renews,

As springtides brighten, and as summers shine.

Sing on, O flowers! unheeded and unheard

Perchance on earth, yet welcome is your praise

Where rows of burning seraphim are stirred,

Their endless hallelujah songs to raise!

— Benjamin Gough.

Christ and His Brethren

JESUS CHRIST is not ashamed of his poor relations. "He that sanctifieth and they who are sanctified are all of One: for which cause he is not ashamed to call them brethren." Some one says, "Ah, but he doesn't call any people brethren except those who are sanctified." Stop and consider the text. The proof that he is not ashamed to call them brethren is found in his declaration: "I will declare thy name unto my brethren." Now it is evident that there would be no need to declare the name of God to those who knew it; but those who do not know it are heathen. Thus the heathen are regarded by Christ as his brethren. Again, think of the time when the Son must first have made this declaration. It must have been when he was yet "in the form of God;" for he came to earth for no other purpose than to declare God to men. So Jesus in heaven, the brightness of the Father's glory, and receiving the adoration of the angels, looked down to earth and saw the children of men doomed to death in their ignorance of God, and said to the Father, "I will declare thy name unto my brethren." Thus he set the pattern for all missionary work.

"Not to any class is Christ's love restricted. He identifies himself with every child of humanity. That we might become members of the heavenly family, he became a member of the earthly family. He is the Son of man, and thus a brother to every son and daughter of Adam. His followers are not to feel themselves detached from the perishing world around them. They are a part of the great web of humanity, and Heaven looks upon them as brothers to sinners as well as to saints." The Father of our Lord Jesus Christ is the One "of whom the whole family in heaven and earth is named."—Selected.

A Serious Situation

M. BESSIE DE GRAW

WHEN a mother forsakes her child, the orphan appeals keenly to our sympathies. I have just read of a church in a Western village which gathered its children from the public schools, and employed a teacher to train them for the Lord's service. The work was started well, but for some reason or other, when the school year was only half finished, those little children who had been gathered together, for whom prayers had been offered, and who had been taught to believe that God's hand was in the starting of that school, were turned out, literally without a home.

The teacher writes: "A few of us strained every nerve to carry on the school. I was teaching for twenty-three dollars a month, and gave four dollars of that to the support of the school. Another brother gave five dollars a month. The rest of the church were to raise the remaining fourteen or sixteen dollars necessary to keep up the teacher's wages and the small incidental expenses."

What is wrong in this church?

"Yea, they may forget," says the Father, "yet will I not forget. . . . Behold, I have graven thee [those children] upon the palms of my hands."

Then every time Christ looks at his hands, he sees that little group of neglected children. I do not say that he condemns those parents, but I do say that he longs for them, and pities them because they do not know what they are doing.

If the Christian school snatches the children from a stream of pollution, if it is the means of bringing salvation to many hearts, what should be done in a case like this? Are there not other fathers and mothers, possibly some whose hearts are bereft because of the loss of their natural children, who will volunteer to provide a training for those who are now neglected?

This story, which is the record of an actual occurrence, has been too often repeated. It is the result of an imperfect system of support for Christian schools. Take heed, every father and mother, and study intelligently to ascertain God's plan of caring for the little ones. There is ample means for the training of every child. No parent should be so bitterly oppressed by this responsibility that the support of a church school keeps him in slavery. No one will be in this condition when all respond to the God-given plan for the support of schools.

God provides a liberal support for every gospel laborer. Why should a church school teacher be obliged to labor hard for a mere pittance, to devote over a sixth of his wages to the support of the school which he himself is teaching, and then be obliged to give it up altogether because there is not money to buy fuel or books? Answer, ye who are parents.

EVERY Caleb will find life's strongholds filled with Anakims. They dwell in the heights of every noble ambition, and victory lies in their dispossession.



When We Get Home

WHEN we get home, there'll be no heart-ache,

No weary days of toil and care,
There'll be no trembling, halting foot-
step,
No wrinkled cheek, nor whitened hair.

There'll be no lonely nights of watching,
No fever flush, nor failing breath,
No pulseless heart, nor awful stillness,
In that blest land that knows no death.

There'll be no sinning, and repenting,
No broken vow, nor vain regret;
For in that home-land bides no sorrow,
No eyes with bitter tears are wet.

There'll be no storm-cloud to appall us,
No desolating wind to blow,
No blasting, burning heat of summer,
No cruel cold, nor drifting snow.

But safe within our Father's dwelling,
Beyond the reach of all that mars,
We'll live for aye, and sing his mercy,
Beyond the sun, beyond the stars.

We'll clasp our loved ones' hands in
greeting,

We'll join the throng about the throne,
And praise the God of our salvation
For all his love, when we get home.

—Anna M. Hicks, in *Pittsburg Christian Advocate*.

Deference Between Husband and Wife

THE man who, after a rude remark to a lady, begged her pardon, saying he had thought it was his wife, was of the kind very apt to be agreeable when outdoors, and disagreeable when at home, the man who not only has never profited by the old fable of the sun and the north wind, who has failed to perceive that courtesy is the flower of civilization and the essence of Christianity, but who has never learned that in the long run it is a good-paying investment. No man can hope to retain his wife's affection, if she is much of a woman, who constantly offends her sense of propriety and outrages her feelings by his rudeness. She looks with envy at the woman whose husband listens with the appearance of pleasant interest when she speaks, sees always that she is well served, taps on her bedroom door before he enters, by his own deference obliges that of others; and in the absence of courtesy, and its visible evidence of appreciation, she ends by dethroning the demigod that every woman's husband is to her in the beginning, holding in his place an ideal with small resemblance to himself as the thing she would have liked for the guardian of her home, always a little saddened by realization of the impossibility of its

actual existence, and inevitably regarding her husband from a plane of personal superiority.

A corresponding disregard for her best happiness is shown by the woman who allows herself to treat her husband with disrespect, who breaks in upon his remarks, directs upon him her ridicule, points out his deficiencies, and complains of him to others. That woman's husband, after a while, must feel a deadening of sensibility so far as she is concerned; she may have a partner, she no longer has a lover. And, meanwhile, she has lowered her own standard; for, after all, it is her husband; and if it is not true that as the husband is, the wife is, nevertheless the wife takes her rank from and through him; and if he is so poor a thing, moreover, it is supposedly the most in the way of husbands that she could attain.

Manners, said Aristotle, are the lesser morals; and to one who searches there is a moral and a reason behind every principle of their code. The offender against their code is considered a boor because he breaks down that which refines and sweetens life, and nowhere is this code so vital as in the intimate relations of the married, where it stands forever in the way of that rough familiarity which breeds contempt.

There are individuals who have the singular notion that attention to the minute matters of politeness in general is a confession of inferiority, and that, as between husband and wife, it is a silly superfluity. A man is afraid of being thought uxorious; a wife is afraid of seeming afraid; each thinks a certain carelessness, a certain roughness and brusquerie, the desirable method in public, leaving one to infer how much worse the want of courtesy may be in private.

Why it should discredit a man to show, so far as a sufficiently gentle and deferential manner does it, that his wife is of more importance to him than all the rest of the world is, or why a woman should think her acquaintances would esteem her less on seeing that she looks up to her husband, regards him as the last and greatest work of creation should be regarded,—as they every one of them either regard their own, or wish they did,—will always be a mystery. For, in point of fact, the more either asserts the other's dignity, gracefully and naturally, and as without effort, the greater proportions that dignity assumes, while really each is honored in honoring the other, and each is happier.

For the rest, the home where delicate manners between the husband and wife are neglected is almost always a scene of strife and vulgar bickering, with par-

tisan feeling. This child resents the careless or flippant indifference on one side; that child resents the bullying on the other; and union and harmony become unknown quantities. But the home where a fine courtesy prevails, where the husband entreats the wife as he would the first lady in the land, and compasses her with sweet observances and sympathetic care, where the wife never fails with the gentle word, the answering smile, the foreseeing thoughtfulness, the compelling respect, is a home where, if love did not exist beforehand, he would come to make his nest and abide continually.—*Harriet P. Spofford*.

Uncooked Foods

WE have recently been requested to give our opinion regarding uncooked wheat bread. We have no acquaintance with this food personally, and can only consider the matter in the light of the principles involved. The statement is made in a circular issued by a manufacturer of uncooked wheat bread that "cooking not only destroys the vitality of the food, but makes it a poison." "Eat uncooked, healthy, live food, and live; or unhealthy, cooked, dead food, and die. 'There is no life without life,' and no continuation of life without other life."

This is all assumption, and gives evidence of ignorance of the real nature of foods and digestion. Many foods can be eaten raw with advantage, and no doubt the cook-stove is used too much; but that cooking converts foods into poisons remains to be proved.

The greater part of animate creation—the vegetable kingdom—gets all its nourishment from non-living matter. The air and soil provide oxygen, carbon, hydrogen, and nitrogen; and from these elements and a few others the plant builds up its complicated structure. From the non-living *only*, the plant gets all the material with which it makes up its living tissues. This fact itself is a refutation of the statement that "there is no continuation of life without other life."

Again: is it supposed that wheat which has been masticated and subjected to the action of the gastric juice is still "alive"? Would it grow if planted? All physiologists know that in whatever form carbohydrates are eaten, they enter the blood current in the form of grape-sugar. Whether the food was some wheat eaten raw, or a baked potato, or a granose biscuit, or an apple, the result is the same so far as the final product is concerned: it all turns into grape-sugar, that is if it is taken into the blood at all. Quite often raw starch is not digested at all, and as a rule it is much harder to digest than cooked starch.

Again: whether an egg be eaten raw, or soft boiled, or hard boiled, the proteid material goes into the blood in the form of peptone. Whether the food be cooked or uncooked, the process of digestion destroys any life that may be present. So far as the final product is concerned, it matters little whether a food is cooked or

raw; the only difference is that with cooked foods less digestive effort is required by the system, as cooking is a process of partial digestion. Starch granules, which are very difficult of digestion in the raw state, are by the process of boiling broken open, so that digestion becomes a comparatively easy matter. Any one can try the experiment for himself.

First secure a solution of iodine containing one grain of iodine, two grains of potassium iodide to one ounce of water. When this solution comes in contact with undigested starch, it becomes blue. Fully digested starch gives no reaction to this solution; that is, it remains colorless.

If a bit of raw starch, wheat, for instance, be masticated for, say, one minute, it will yield a blue color when treated with the iodine solution, showing the presence of undigested starch. If, on the other hand, a little starch paste be masticated for awhile, it will yield no test for starch, and Fehling's solution will show the presence of an appreciable amount of sugar. Nearly every one knows something of how a raw potato would go as a food. It is practically indigestible by the saliva, whereas cooked potato is very readily digestible.

If one understands that the living plant structures use *no* living food in their growth, and that the gastric juice cuts and corrodes the food until it is changed much more than cooking changes it, it will not be difficult to detect the fallacy of the raw food theory.

But we have nothing to say against the use of raw foods—foods in their natural state—much more than is usually practiced. Fruits and nuts especially (excepting the peanut), having little or no starch, are excellent raw, and are so eaten by many. The cereals, for most people, are much better cooked—and *well* cooked. The legumes, especially beans, require thorough cooking. *Pacific Health Journal.*

A Whole Man

E. J. WAGGONER

LET US bear in mind that we are studying "the gospel of health." This phrase, like many others in common use, is very faintly understood by most people, and fully comprehended by none. It is our business to study the thing itself so thoroughly that the name will have a vital meaning to us.

A healthy man is a whole man. It is an easy matter, when one's attention is called to it, to see the connection between the words "heal," "hale," and "whole." All are from a single Saxon root, *hel*, meaning "whole." This is still the word for "whole" in the Scandinavian languages, and from it comes the word "holy." In the Danish the identity is very apparent, for *hel*, whole, by a little addition becomes *hellig*, holy. A holy man is simply a whole man, a man as complete and perfect as Adam was when "God saw everything that he had made, and, behold, it was very

good." The fact that holiness has any connection with the body has been almost lost sight of, the popular idea being generally that "saints" were always men with feeble bodies. This false idea is a legacy from the Middle Ages, when most of the so-called saints were characterized by repugnance to cleanliness, and ill-treatment of the body. No charge is brought against the piety of those misguided men, and it is not denied that many most devoted Christian men and women have been physical wrecks; but it should nevertheless be understood that this is not the Scriptural presentation of holiness; for we read, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth;" and, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

With the popular conception of the holy man as a pale-faced, stoop-shouldered, weak-limbed, hollow-chested person, contrast such Bible heroes as Abraham, at the age of a hundred years, running nimbly to wait upon his unexpected guests; Moses, beginning his life-work at the age of eighty, when most men consider theirs finished, if they chance even to be alive, and after forty years of such wearing labor as no modern statesman ever knew, laying it down with undimmed eye and unabated vigor.

That wholeness and holiness are in the highest sense identical, is evident from the life-work of Jesus of Nazareth. His name means "Saviour," and he was so named because his work was, as it still is, to "save his people from their sins." He himself declared that his mission was "that the world through him might be saved;" yet at the very outset of his career he "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people;" and as he began, so he continued. He "went about doing good, and healing all that were oppressed of the devil; for God was with him." Jesus was pre-eminently a physician; his first work seems nearly always to have been to heal men's bodies; and the record of his miracles of healing is the most prominent feature of the Gospels.

These things should teach us that true holiness includes health of body. In this connection it should be noted that the words of Jesus, "Thy faith hath saved thee; go in peace," spoken to the woman who was notorious as a sinner, and to whom he had just said, "Thy sins are forgiven," are identical with the words which he addressed to the poor woman who "had spent all her living upon physicians, neither could be healed of any." To this one, who, like the other, touched him, he said, "Thy faith hath made thee whole; go in peace." The words "made whole" and "saved" are from a single word in the Greek.

How little Christ's mission to earth, and the full meaning of his gospel, is

comprehended even to-day! Yet how obvious it is from the Scripture record, that the forgiveness of sins involves the healing of the body, and is accomplished by the same power. This is vividly presented in the case of the palsied man, to whom Jesus first said, "Thy sins be forgiven thee;" and then, to make it evident that he had power on earth to forgive sins, he caused him to rise and walk. The rising and walking by the palsied man was a visible evidence of the forgiveness of his sins.

Lastly, for the present, we have the promise of God to ancient Israel, that if they hearkened diligently to the voice of the Lord, to do that which was right, he would take disease away from them (Ex. 15:26; 23:25), proclaiming himself their leader, and giving this exhortation and promise, which all would do well to heed: "My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health [medicine] to all their flesh."

Old People

We wish to say a few words to old people. We see you wherever we go. We see you in the street cars. The conductor gives the car an extra rest when you get on or off, out of courtesy to your slow step. We see you at church. You nod sometimes, but the sermon is not complete without your smiles of approval. We see you around the stove, reading the papers.

You have one great temptation; it is to think that your days of usefulness are over, that you are only in the way. So you feel that it would be better to be out of the world. This is a great mistake. If the Lord thought that old people were useless, he would have devised some way suddenly to get rid of them.

But what makes a man useful?—Evidently not his ability to work. A baby can not earn a dime, can not do a stroke of work, yet it is often the most important personage in the household. Baby's coming, often makes father straighten up, often brings sunshine into the home. The old man sitting in the arm-chair may be the most useful member of the household.

Let me say a few words to you: Old people are a blessing because of their wisdom. You have made the journey of life. You have a rich experience. That boy is a bright boy who is a warm friend to some aged person.

Old people supply a necessary conservative force. They give solidity to society; they make society more firm, and throw around much in life the mantle of reverence.

Old people make us think of the future world. We put them and the future life together. They bind us to the throne of God. We could not get along without the old folks. Positively, they are the most useful members of society.—*Selected.*

THE WORLD-WIDE FIELD

Spain, the Land of the Inquisition

B. G. WILKINSON

AFTER a careful investigation of the present conditions of Spain, which our visit to this land has permitted us to make, we wonder why the messengers who carry the truths of the third angel's message have not entered this country before. Surely God has gone before us, and doors are standing wide open in Spain for the entrance of present truth.

February 9 I left Paris, France, for

several Protestant churches already established; and an investigation of the religious condition led us to believe that if any opposition should arise to our work, it would come rather from the Protestants than from the Catholics. One minister implored us not to come, but we made the acquaintance of another, who had preached for twelve years, but who felt that he could no longer do so, as he could see no light in some of the doctrines now taught by Protestants. He was much interested in present truth, and asked us many ques-



CENTRAL POINT, CITY OF MADRID

Italy. After rejoining, at Torre Pellice, Brother Chas. T. Everson, who has just come from California to labor in Italy, we went on together to Rome. The city was filling up with visitors who were coming for the pope's jubilee and for the Easter services. Fifty thousand visitors were already in the city, and two hundred thousand were expected before Easter. As Rome is a city of about five hundred thousand inhabitants, it can be seen at once that we had much difficulty in securing an apartment for Brother Everson, his wife, and his sister-in-law, Mrs. Schell. After seven days of hard search from early morning till late at night, we finally found a good apartment, suitably located. I then left for Spain, praying that God's blessing might attend the work in Rome and Italy.

My immediate arrival in Spain gave me favorable opportunity to compare the conditions of this country with those of France and Italy. Upon my arrival at Barcelona, I found Brother J. Robert, of Basel, and Brother J. Vuilleumier, also of Switzerland. Barcelona is situated on the Mediterranean Sea, in the province of Catalonia, which is the northeastern province of Spain. Barcelona is the largest city in Spain, if the suburbs are counted. If not, it ranks second, next to Madrid. Here we found

tions; and as long as we remained in Barcelona, he kindly aided us in obtaining what information we desired, and, as we afterward learned, defended us against the objections of other Protestant ministers.

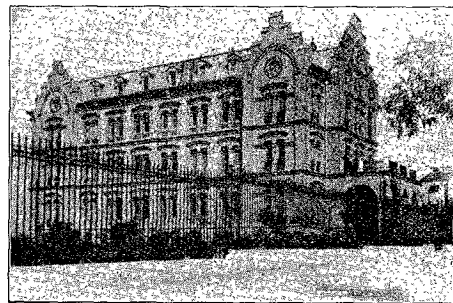
But to show how God has wrought to make us see his great desire that Spain should be evangelized, I will relate the story of Dr. Fleidner, how he was led to build at Madrid the large Protestant school which we had the pleasure of visiting. These facts were related to us by his son.

Dr. Fleidner had his apartment in a house whose concierge (doorkeeper) frowned upon him savagely as a heretic. But the doctor determined to maintain a Christian pleasantness, and see who would win the day. After four years, one day the concierge addressed the doctor very quietly as he was going out, and asked him if he would not like to buy a fine piece of land at a bargain. "O," thought the doctor, "here is just what I am searching for, and what has been so hard to secure in this Catholic city. The hand of God must be in this." "The heir of the land is in the house at this moment," said the concierge, "and this is how I learned that he is pressed for money and wishes to sell." The doctor saw the man, and went to see the land.

He found it to be superb land, the most elevated in Madrid, having one hundred and eighty thousand square feet, and offered for nine thousand dollars. But the doctor had only five thousand dollars. He offered this, but the owners laughed at him. "Remember," said Fleidner, "my offer is good only till March 31; this gives you two months to accept." For two months the owners searched all Madrid, and could find no one to buy. March 31 they were on hand, and Dr. Fleidner secured the land for five thousand dollars. But fourteen days after the bargain had been closed, a buyer appeared, and offered the former owners nine thousand two hundred dollars, two hundred dollars more than they asked. "Well," replied they, "had we known this, we would never have sold it for five thousand dollars."

But the land was at some distance from the principal street, and the doctor failed in all his efforts to buy the intervening piece; so he purchased a piece abutting on a side street, for twelve hundred and fifty dollars. At the end of a year, however, he was informed that the city had sold the piece he wanted to an individual who could not pay all, and that the state now offered that piece for sale. The price was seven thousand five hundred dollars, but the doctor had only two thousand eight hundred dollars. He went to his Madrid banker, and told him that that week he was in need of much money. "You may have all you wish," said the banker. So the land was bought. This was the providence of God, as will be seen later.

Now comes the wonderful part. If he could at first have bought the third piece of land, he would never have bought the second. But God would make use of the second piece to pay for all the rest, and give money to put into the building. In fact, two years later the city, having need of that piece of land for a reservoir of water, forced a sale upon him, and paid him fifteen thousand dollars. Thus God gave him the



THE FLEIDNER SCHOOL

land, and twelve hundred and fifty dollars besides, and fulfilled his promise that in giving he would give liberally.

But now came the problem of how to put up the building. No architect in Madrid was willing to accept the job. The power of the clergy was too strong. "Well," said the doctor, "God has given us the land; he will surely give us an architect." He must have the plans of building to submit before he could ask permission to build from the city of

Madrid. It was necessary to seek an architect in Alsace, Germany.

After the plans were ready, two long years passed before permission was obtained from the city to build, and scarcely had he begun to build when the order came to cease. What had happened? The archbishop had passed in his carriage before the building; he had seen the large foundation lines marked out; he had inquired into the project, and learning that it was to be a Protestant school, he sought and obtained from the minister of the interior the command to cease building. The doctor went to the mayor of Madrid, and asked why the command to stop had been given. "Why," said the mayor, "it is a church you are building, and not a school." He then pointed out to the doctor that his plan indicated a tower and a bell. "Very well," said the doctor, "if that will please you, I will cut off the bell, and make the tower smaller, so you can not confound it with the bell of a church." The mayor seemed contented, but pointed out a number of other small matters which must be changed. For months the doctor was compelled to go from the architect to one authority and then to another, and back to the architect; but all in vain. At last God threw down the Liberal party, which lent itself to the pope, and put in the Clerical party. Now all hope seemed gone, but still he trusted in God.

He found grace in the eyes of the new prime minister. Consent was given to resume the work of building if the bell, and also the clock, were taken out. But, behold again, he had hardly begun work when the chief of police ordered him to stop. But the doctor told his workers to go on. The chief of police went to the archbishop and to the legate of the pope. The doctor went to them also, and they were astonished to learn that permission to build had been granted by Canovas, prime minister of Spain.

A new effort was made. Cardinal Rampolla, the papal secretary of state, wrote from Rome to the queen of Spain, asking her to stop the building of that Protestant school. Dr. Fleidner had just left for Lisbon, to go to the May meetings at London. At Lisbon he could find no ship, so he came back to Madrid. At the depot a messenger awaited him with the message that the first minister wished to see him immediately. Canovas said to him, "I find a new difficulty with regard to your school. I know you have made all concessions reasonable. But I beg of you, kindly remove from the facade of your school that Gothic pointed window. The papal legate demands it." The doctor consented. Canovas continued, "In the rear of your building you have a semicircular altar; I know it is not an altar, but it is semicircular." Annoyed and vexed, the doctor replied, "Then I will make it square." But instantly he understood that he had made a mistake; for to make it square would spoil the whole building. God gave him the answer: "Can we not make it an octagon in form?" The minister consented, and

the scheme of the papal legate had failed. The building was continued, and in 1897 the school was opened.

Each year brings new openings in Spain for evangelical work. The canvassers of other denominations are now going from village to village. Living is as cheap as in any other country. May God hasten the day when a man of deep faith and proper qualifications shall be chosen of him to enter Spain and carry to it the truths for the last days.

Dialects of China

J. N. ANDERSON

IN many particulars China and the Chinese are unknown and misunderstood. This I am confident is especially true of the speech, or language, in use by the four hundred million of the Middle Kingdom. The statement that China's dialects are well nigh as numerous and as different as are the languages of Europe would be received by most people as erroneous or grossly exaggerated; yet such is the case so far as the spoken language is concerned. The one redeeming feature is that the written language, with its arbitrary characters, is one throughout the empire, being used in the same way that all Europe employs only one system of numerical notation, — the Arabic, — which is pronounced differently in each nation, but everywhere conveys the same meaning and possesses the same value. A native of Peking could as little understand one of Canton as a native of Berlin could one of London, or a Spaniard an Italian; but were they to pick up the same book, both could read and get the same meaning with different pronunciation, just as a Frenchman and an Englishman could read the same multiplication table, with the same understanding, but, of course, with different pronunciation.

These so-called dialects are, in truth, not dialects as we use the term, spoken by a few thousand, in a small section of country, but rather full-grown, distinct languages, spoken by millions both high and low. They are, to be sure, cognate languages bearing to one another a relation similar to that which exists between the Arabic, the Hebrew, the Syriac, the Ethiopic, and the other members of the Semitic family; or, again, between English, German, Dutch, Danish, Swedish, etc.

Broadly speaking, then, there are throughout China no less than eight main divisions of speech, or language, generally called dialects; which are here named according to their supposed relative age: Cantonese, Hakka, Amoy, Swatow, Hainanese, Shanghai, Ningpo, and Mandarin. All these differ so radically that only the term language can properly define them.

It will be seen from this classification that instead of the Mandarin being the oldest, and hence the parent language of China, it is, together with its many cognate branches, the youngest. The Cantonese, instead, is generally regarded as being the oldest and most nearly akin to

the ancient language of China (spoken three thousand years ago), while the Hakka also gives evidence of being of a much greater antiquity than the Mandarin. The same may also be said of the Swatow, Amoy, Shanghai, and no doubt of the others. Hence it is generally held that the languages spoken in the southeast of China are more nearly allied to the ancient speech, whereas the Mandarin is a comparatively modern language.

So much for the main divisions of the spoken language of China. It remains now to be said that each of these languages is in turn subdivided into what may more properly be called dialects. Some of these are spoken by tens and even hundreds of thousands of natives, and in other parts of the world would be dignified as languages. Of the province of Kwangtung (which is a fair sample of China) it is said that the speech differs for every one hundred miles to such an extent that even the natives experience considerable difficulty in understanding one another. Nor is this all; for it is well known that these dialects break up into lesser divisions of sub-dialects. This is often seen in a single city, as is the case in Canton.

In regard to the range of the different languages, we find that the Mandarin is by far the most widespread. In one form or another it is the speech of fourteen or fifteen out of the eighteen provinces which compose China proper. This language is divided into three main branches, known as the northern, southern, and western, having for their respective centers Peking, Nanking, and Chingtu. These divisions of the Mandarin present less variations than similar divisions of other languages, so that a good knowledge of Mandarin gives a person access to the great majority of China's millions. As this is the language employed by the officials throughout the empire, it is given the name Mandarin.

The other languages of China represent much smaller sections of country, and are employed by much smaller populations. Yet they are of sufficient importance to command respect. For example, the Cantonese, so called from Canton, the metropolis of South China, is spoken by about twenty millions in the Kwangtung and Kwangsi provinces. Like all the other languages, the Cantonese has an almost endless number of dialects and groups of dialects. One group consists of the San-wui, San-ning, Yan-ping, and the Hoi-pui; another consists of the Tung-Kwuse, San-on, Pok-lo, and Tsang-sheng dialects. All these are again subdivided, as, for instance, the San-wui dialect can be divided into three, and this threefold division is still further broken into smaller subdivisions, all of which present many but not insuperable difficulties to an individual of a different dialect. Nor does the matter end with these dialectic differences, since the speech of people on the boats differs from that of people on land, and there are, even, certain words used by women

which the men are never supposed to use.

Several futile attempts have been made by the Chinese themselves to unify this babel of languages, but nothing of permanent value has resulted. This is still a vexed problem, which, if ever solved, will no doubt be solved by Europeans; and in the race for the supremacy, it must be admitted that the Mandarin dialect has by far the best prospect of winning.

Hongkong, China.

French-Latin and the East German Meetings

GUY DAIL

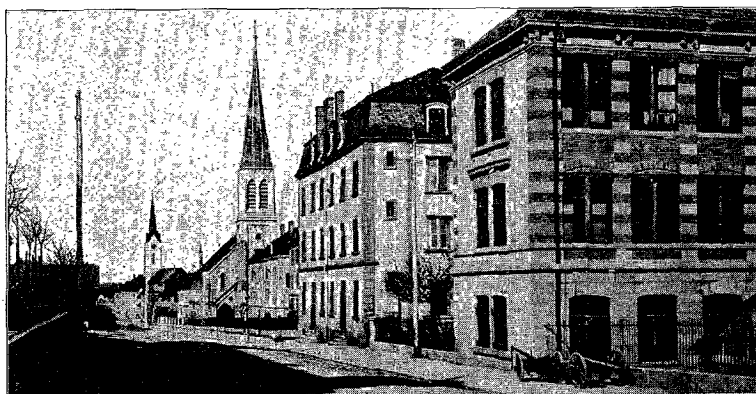
It was on the chilly shores of the Baltic, in Danzig, a city of about one hundred and forty thousand inhabitants, that the East German Conference was held, Jan. 7-11, 1903. Elders H. F. Schubert and J. Erzenberger were present at the beginning of the meeting; as Elder Conradi had been obliged to meet with the French-Latin Committee at the close of the Karlsruhe meeting, his arrival was delayed a day or so. The French-Latin Committee met in Chaux-de-Fonds, did their auditing, and planned for their work the coming season. They enjoyed a profitable season together.

During the year ending Dec. 31, 1902, there were sixty-five baptisms in the French-Latin field, and twenty-eight persons were received by vote. Of these, twenty-seven were baptized, and eighteen received by vote, during the first half of the year. I do not have the data to show in what countries the additions occurred, as the numbers were reported for the whole field during that time; but after the more perfect organization and division of the field at the Geneva meeting last July, we have these figures: in the original Central European (or what is now known as the French-Swiss) Conference, 34 baptisms, and 7 received by vote; tithe, \$1,553; Sabbath-school offerings, \$137; First-day offerings, \$33; general gifts, \$408; present membership, 405. In the French Mission: 3 baptisms, 3 received by vote; membership, 132; tithe, \$419; Sabbath-school offerings, \$47; First-day offerings, \$9; general offerings, \$19. In the Italian Mission we have 38 members, whose tithe for the last half-year amounted to \$42, and their Sabbath-school offerings to \$3. The receipts of the French-Latin field before the division effected in July were: tithe, \$3,170; Sabbath-school donations, \$357; First-day offerings, \$82; annual offerings, \$640; general gifts, \$91. It may not be amiss to give the exact figures, as they occur in the yearly report of the European General Conference, which we are preparing for the year 1902. For the French-Latin Union: ministers, 4;

licentiates, 5; Bible workers, 6; number of churches and companies, 22; total membership of field, 575; baptisms, 65; received by vote, 28; tithe, \$5,186.18; Sabbath-school offerings, \$545.34; First-day offerings, \$125.03; annual offerings, \$640.64; general gifts, \$519.71. The outlook in this field is very encouraging. There is much hard work to be done; but the power of God will be revealed here, as in other parts of the great vineyard. We should not forget the laborers who have many a hard battle to fight, but must uphold them by our united prayers, and heartfelt sympathy.

But to return to the East German Conference: the forty-two churches in this conference, whose membership had increased from 913 to 1,037 during the year, were represented by fifty-six delegates. To accelerate the transaction of the business to be done, a general committee of twenty-one members was chosen, and this appointed the Auditing Committee, the Committee on Resolutions, the Committee on Credentials, and the Nominating Committee.

The following formal actions were



S. D. A. CHURCH BUILDING, CHAUX-DE-FONDS

passed by the conference in session:—

1. We hereby express our thankfulness to our Heavenly Father for his rich blessings during the past year, as seen in the increase of our membership and tithe, and in the revival of our canvassing work, notwithstanding our faulty efforts.

2. We would urge our brethren to take part in the sale of "Christ's Object Lessons," as recommended by the German Union Conference.

3. We hereby express our determination to give our part toward the material fund for "Christ's Object Lessons."

4. In looking over the ripe harvest field and seeing the lack of all-round workers, we recommend that promising, trustworthy young people be encouraged to attend the school in Friedensau.

Whereas, The third angel's message is to go to all peoples, therefore,—

5. We recommend, That our First-day offerings (strengthened by free-will gifts) be devoted to opening the work in German East Africa.

Inasmuch as God is a God of order, therefore,—

6. We recommend, That each colporteur remain in and thoroughly work the territory given him, until he is assigned another field by the general agent.

7. Voted, that, beginning with Jan. 1, 1903, the East German, following the example of the West German, Conference, pay a second tithe to assist in forwarding the work in our mission territory.

Four offered themselves as prospective students for the Friedensau Industrial School; \$57 was raised for the material fund; and \$500 was voted from the conference funds toward the East African Mission. Two new churches were received, one at Görlitz, Silesia, with fifteen members; and the other in Plauen, Saxony, with eleven members.

These figures give an idea of the work of the past year: received by baptism, 189; by vote, 34; tithe, \$7,209.52; Sabbath-school offerings, \$807.70; First-day offerings, \$167.74; annual offerings, \$266.33; there are 75 canvassers in the field, and the sales amounted to \$14,453.04 during 1902; the 45 Sabbath-schools contain 935 members; and at the meeting, ministerial credentials were given to E. Frauchiger, G. Oblaender, and G. Wagner; three were granted license to preach, and ten were given missionary credentials; three general canvassing agents were

chosen; three were baptized at this meeting. The officers chosen are: President, E. Frauchiger; Secretary, C. Reihlen; Treasurer, F. Rockel; Supt. Tract and Missionary Department, K. Laubhan.

The average attendance of our people was eighty; during the lectures for the public, about two hundred were present. Elder Frauchiger remained in the city another week, to follow up the interest, and the Lord came very near,

and every honest heart experienced the blessedness of yielding more fully to God. Our brethren here have only courage for the work in the future. They look forward to a prosperous year, and expect that God will do still more for them than in the past.

Hamburg.

LETTERS received from Brethren J. R. McCoy and G. F. Jones report an increasing interest in missionary work among the Pitcairn Islanders. There are now one hundred and fifty-six Sabbath-keepers on the island. Brother Jones had spent the month of December with them. Since they have their little cutter, mail addressed to them at Mangareva, Gambier Islands, via Tahiti, will reach them in from three to six days after leaving Mangareva. Speaking of their isolation, Brother McCoy says: "When our papers occasionally come in on passing ships, they are like water to thirsty souls. The copies of the REVIEW AND HERALD sent me by way of Tahiti came up on the man-of-war three weeks ago (February 18). They are very old ones, but have been read over and over again. I am glad to see the interest taken in the work. I hope many souls will be brought to the light."

THE FIELD WORK

Waiting

THEY are waiting everywhere —
Where the fields of earth are fair,
Where the rivers nobly run,
Where the blossoms seek the sun,
Where the hills rise high and grand,
Looking proudly o'er the land —
Waiting! Waiting!

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

For the happy beam of day
That shall chase their gloom away,
For the news, so glad and blest,
That shall set their hearts at rest,
For the peace we know and prize,
And the hope beyond the skies —
Waiting! Waiting!

Yet not voiceless nor alone,
For their cry to heaven hath flown,
And the Master waiteth too,
Waiteth, ransomed souls, for you,
Till the life devotion sweet
Be outpoured at his feet —
Waiting! Waiting!

— S. G. Stock.

Barbados

BRIDGETOWN.—We are still under the lash of the quarantine, but hope it is rising again. We expect to be released ere long, as the disease has almost entirely disappeared. Because of the quarantine, Brother Spicer could not visit us, and we could not attend the meetings. We are all well, and busy, and the Lord gives an encouraging measure of success and victory. Several will be baptized at the approaching quarterly meeting. The Spirit of the Lord is interesting, impressing, and convicting many souls, and we are kept busy instructing and encouraging them.

I am so glad to report that after long, careful, and prayerful effort, I have succeeded in starting into the work two native brethren, whom I fully believe will prove faithful and successful laborers. They are devoting their whole time to the work of preaching outdoors and in private houses, and of selling and otherwise distributing literature. There are yet others whom we hope to see enter this or other departments of the work. We must have more—many more—laborers, and we should be able to develop them right here.

The school is doing good work, despite the meager equipment and the utmost efforts of the enemy to hinder it. How we do need a thoroughly equipped training school, where we could train teachers, Bible workers, nurses, etc. We will gladly give our all to such an enterprise, and assist a number of our dear young people through it. We so much need a manager, to start a health food store, bakery, restaurant, treatment rooms, etc. These, of course, should be connected

with the school. The demand for health foods continues, and we must handle them, although we have little time to devote to this work. However, the little we do in this line brings us in contact with many of the very best people in the island. The editor of the leading daily uses the foods, and highly recommends them in his paper. W. A. SWEANY.

The East Caribbean Conference

THIS is the name chosen by our brethren for the second conference organized in the West Indies. Our general meeting for the East Caribbean field was held in a tent in Port of Spain, Trinidad. The brethren are holding a series of tent meetings in this important center, having their tent pitched on a plat of ground just purchased for a church building.

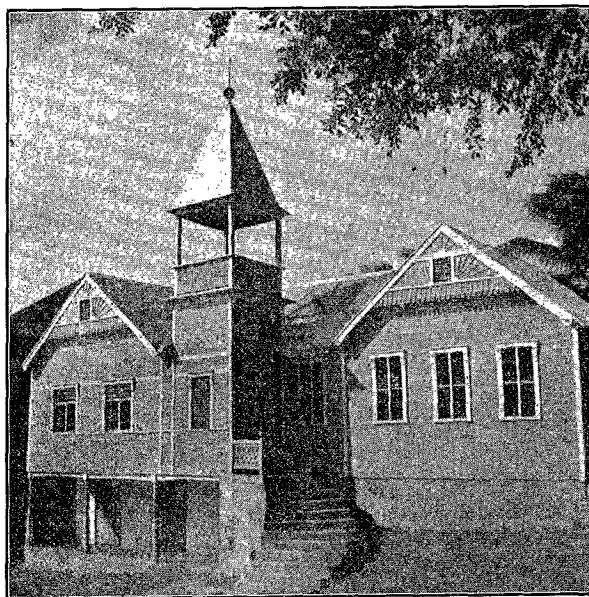
In these island fields of the Caribbean, intercommunication is somewhat difficult, and the Lesser Antilles Islands

directed more generally toward other parts of the island, and even to other islands. The workers in the new conference heartily join in the rallying call to push out into new fields, while the companies of believers are left with the responsibility of holding up the standard in the places already entered.

Brother E. Van Deusen, who has been working under the shadow of the volcano of La Soufriere, in the island of St. Vincent, reports a little company obedient to the faith. Before leaving them, he expects to have a small meeting-house erected, so that they shall be prepared to keep the light glowing. The terrible scenes of the volcanic eruptions have seemed only to harden the hearts of the unbelieving. In fact, the preachers in the West Indies have very often led in scoffing at the idea that the judgments of the latter days are breaking over the earth. But in many minds these great calamities have served to emphasize the message that we bear.

Barbados is still under strict quarantine, on account of smallpox, and hence Brother W. A. Sweany and others from that island could not meet with us. The canvassers shut in by the quarantine have, however, done remarkably well in Barbados, we are told. This island is a sort of West Indian beehive, whose inhabitants are continually swarming over into other portions of the Caribbean. One meets the Barbadian on the South American mainland and in all the islands. Two of our preachers in Trinidad, formerly with the Methodists, are natives of Barbados.

The last year has been one of distinct progress in Trinidad. The canvassing work has been one of the most aggressive features here. The canvassers a year ago decided in council to put this work upon a good business basis, and have loyally co-operated with the directors in the effort to lift the book depository out of the difficulties which the former credit system had brought upon it. The Trinidad brethren have for some time been awaiting an opportunity to enter Ven-



CHURCH AT ST. JOHNS, ANTIGUA

were represented only by the workers from that group. Members were present from the seven organized churches and other companies in Trinidad. These formed the nucleus for the conference organization. The three churches in Barbados, Antigua, and St. Thomas, and the eight churches in British Guiana were received into the conference, which thus has eighteen churches, with a total membership of about seven hundred and fifty.

Good reports were made of the work in the northern islands. In St. Thomas the people are preparing to erect a church building soon. Brother D. E. Wellman was able to report a very neat and commodious church building in St. Johns, Antigua. It had been quite a struggle to get a substantial work built up in Antigua, where I believe our work had its first beginning in these islands. But God has given the victory, and now that a live company holds the fort in St. Johns, the ministerial effort can soon be

ezeuela, whose coasts lie just beyond the Gulf of Paria, which washes Trinidad's western shore. In normal times the island does much trade with the mainland. There are many English-speaking West Indians in Venezuela. Thus we have an open door into a country as yet absolutely unentered by us.

While our meetings were in progress, the powers raised the blockade of the Venezuelan ports, and the war-ships that had been patrolling the coast were gathering in the harbor of Port of Spain and other harbors, so that it may be hoped that one or two of our faithful Trinidad canvassers will soon be pioneering a new field with our literature. It is said that all the Venezuelan revolutions have been hatched in a certain hotel in Port of Spain, the rendezvous of political conspirators. Now our Trinidad friends will plan for a campaign of peace and good will into that distressful country. The brethren of the East Caribbean Conference are heartily with us in this cam-

paign to plant the standard in new fields, and they propose to do more work with less help from America than in times past, if necessary, in the planning of the world-wide missionary campaign. Brother W. G. Kneeland, who has been director of the Trinidad work, now goes to the island of Tobago, with one of the native ministerial laborers, to open public work in that island.

Port of Spain is the headquarters of the conference. Brother A. J. Haysmer was chosen as president, with an executive committee representing the various districts comprising the conference. Instead of having three offices and book depositories in this region, we shall now have one. Workers in the Antilles and British Guiana may be settled with by the Trinidad office without difficulty, and the brethren feel that the organization of the whole field as one conference will facilitate the interchange of laborers when needful.

As in Guiana, so also in Trinidad, there are thousands of people from India, originally imported as laborers on the estates. The East Indian community in Trinidad has prospered, and many of this people are successfully engaged in trade and business on their own account. At San Fernando and Couva I met East Indian gentlemen of this class who are much interested in our work. One Indian brother, for years a Christian worker in another society, has joined us as a worker. Thus all classes are being reached.

It was decided to publish a paper for the West Indian field, called the *Caribbean Watchman*. With the two thousand believers in the two conferences, a circulation of several thousand should readily be secured. The printing will be done by outside firms, and the brethren propose to fix the price so that the paper shall be self-supporting. This is a medium for reaching the reading class of people that our workers have long desired. The paper will be published in Port of Spain.

Port of Spain is a beautiful and thriving city. Among West Indian cities, it stands next to Havana, Cuba, in size and importance, I believe. Midway between the Guianas and the Antilles, it is naturally a center for our work. One great need now is a church building in this city.

The brethren have been manfully working to secure this. A lot has been purchased in a good location. Land is very high in the respectable districts of the leading West Indian cities, and the purchase price, one thousand dollars, is regarded as a very fair bargain. It has, however, strained the local resources to secure the land. But our brethren mean to struggle on. Our work has sometimes lost much in this field by the necessity of carrying it on in out-of-the-way and even unsavory localities. The land for the Port of Spain headquarters is near the business quarter and on the edge of a respectable residential quarter. I believe the situation is such that outside help might well be given the brethren to assist in erecting a house of worship and depository combined.

I have been rejoiced continually in this trip to see what the truth is doing for the believers in these regions. Here was the battle ground, a few centuries ago, in the struggle of the European nations for the possession of the New World. If speech were given it, every league of this Golden Caribbean could

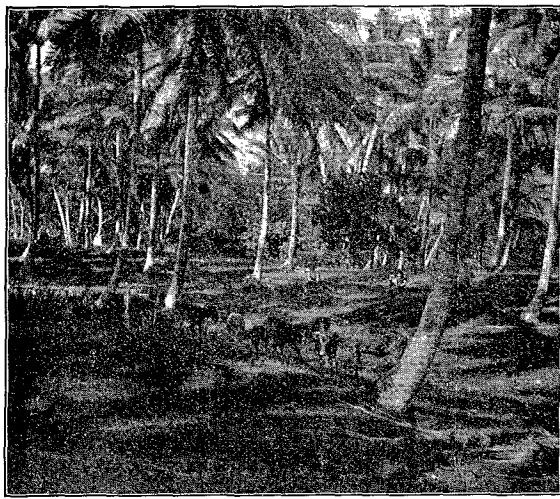
tell tales of those times when adventurers braved perils and sufferings in the search for golden cities and treasures of pearl, and when pirate and buccaneer swept every coast and sea for spoil. Our workers have now the joyous task of searching for souls, the jewels of God's grace and love, scattered afar on island and continent. It has been worth while to send the missionaries and to spend our offerings for this purpose. Our brethren and sisters in the West Indies love the truth, and thank God for the blessed hope. They desire to stand loyally by us in hastening on this work to a speedy and glorious triumph.

W. A. SPICER.

Society Islands

RAIATEA.—We have now been on the island fourteen months. Our work is moving along nicely, and we enjoy many tokens of God's favor. The Lord has blessed the work in taking the disease from the cocoanut-trees, which was very bad on many of the plantations. Since we came here, the place has yielded sixty thousand cocoanuts, which have been made into copra, amounting to thirteen tons, marketed at forty-four dollars, American money, per ton.

At present we have twenty head of



COCOANUT GROVE, RAIATEA

cattle and four horses. We do not use cow's milk. The cattle are wild, and hard to manage, and the cocoanut milk is much more healthful, and better in every way. We use it for seasoning almost all kinds of food, and when used rich, it makes the most delicious pie-crust and sticks. At first, we did not like the flavor, but now we are fond of the milk when used in almost any way.

We have several acres of vanilla, which is just beginning to bear, and more that has just been put out. This needs but little attention in the way of cultivation, as it is put out beside a small tree, and left till it bears, which is two or three years. We have almost all kinds of tropical fruits on the place,—breadfruit, oranges, bananas, pineapples, limes, mangoes, guavas,—more than enough to supply all on the place. We have fresh fruit the year round, as all do not ripen in the same month. Our boys go to the mountains for plantain once a week. This they carry on bamboo poles over their shoulders. No one need go hungry in this fruitful land. Many of the people here think they must

live on meats; and as fresh meat will not keep long, they use canned and preserved meat, and this we know is the worst kind. A favorite dish is raw fish with lime juice. Fish are plentiful, as the natives do not work, and have plenty of time for fishing.

Brother Smouse, of Mt. Pleasant, Iowa, has donated to the school part of a mill for making syrup and sugar from the sugar-cane, which is now grown here in small patches for chewing, just for the juice. The natives are very fond of anything sweet, and we hope to be able to help our school along. As there is nothing of the kind on the island, we feel sure of success, and in this way hope to be able to take more boys and girls, who so much need help, that they may be fitted to act a part in spreading the light of the truth to the world.

The spiritual interest among the students is good. One boy came to us who could use only the Tahitian language, and had never heard the Bible stories read. When he began to hear them in school and at worship, he of course wanted to know them all. So he bought a large Tahitian Bible, and began to read for himself. He takes his Bible and goes off alone and reads a long time. Two of the other boys who came last March could neither speak nor read English. They can now understand almost every-

thing, and can read and write well. As we try to help these young people, it does us good to see them take so much interest and seem to desire to know more, and our hearts go out to God in thankfulness that he has given us a place to work in his vineyard.

As we read the reports of the work in the earth, we can see that the message is indeed going with power. We want to do all we can to warn the people in this place of the soon coming of Christ. Let us be faithful a little longer, and soon the work will be closed up, and we shall be at home with Jesus.

G. T. BECKNER.

Upper Columbia

WHEN our conference was divided into districts for the sale of "Christ's Object Lessons," the Milton (Ore.) district was assigned to me. Our share consisted of nearly six hundred books, six for each church-member in our district. Quite a number of the brethren and sisters loyally took hold of the work, and became responsible for the sale of their quotas. There was left on my hands, however, about two hundred and fifty books. With the Lord's blessing, I succeeded in selling these so as to close up the work in our district soon after January 1.

January 20 I went to Weiser, Idaho, in answer to an urgent call for meetings near that place. Elder Wilson, a First-day Adventist, had been challenging our people for a debate. It was not my desire to enter into a discussion with him, but taking all things into account, it seemed the best thing to do. He affirmed that the ten commandments are abolished, which I denied. I affirmed that Christians are under obligation to observe the Sabbath of the fourth com-

mandment; this he denied. The discussion lasted four evenings. Before the hour of meeting, I met with the little company of our people there, and we earnestly sought God's blessing. As a result, the Lord greatly blessed the presentation of his truth. Before the discussion closed, it was manifest to the people that the First-day Adventist minister had completely failed to establish his proposition, and an excellent impression was made for the truth. About two hundred and fifty voted requesting a series of meetings in the near future. Circumstances were such that it was not possible for me to remain longer; but that is an excellent field, and I would be glad to return at an early date to follow up the interest.

I next visited the church at Blackfoot, Idaho, which I was the instrument in God's hand of raising up about two years ago. Since then they have had no ministerial help, yet have been faithful. I found them all of good courage, and working diligently to bring the truth to others. Nearly every member of the church is engaged in distributing tracts and papers, and some are holding Bible readings with their neighbors. As a result, there is quite an interest, and an urgent call for meetings. Truly, the harvest is great. Sabbath, March 14, was a good day for this church. One brother, an influential physician, was added to the church. So far their meetings have been held in a private house. My courage in God and in his truth is good.

W. F. MARTIN.

The New British Sanitarium

At noon on the 5th of March, the purchase of the Surrey Hills Hydropathic Institution of Caterham, Surrey, was completed in the solicitor's office, Gray's Inn, London. When the contract to buy the place was entered into two months ago, ten per cent of the purchase price, or £300, was paid in cash. The exact price of the property was £3,030, so that in completing the purchase on Thursday £2,730 was paid in cash. To the cost of the property must be added the government stamp tax, solicitors' fees, and various minor expenses, which will probably amount to about fifty or sixty pounds. The purchase was a cash one, and the new medical institution has now been secured free of any burden of debt. It may be of interest to the readers of the REVIEW to have a brief history of the transaction, and the raising of the money here in Great Britain.

We first learned of the Surrey Hills Hydropathic Institution about the middle of last November, and immediately went to visit the place. It was then being run more as a hotel and boarding house than as a health institution, and there were about nine guests, besides the owner, and corps of helpers. The writer was very favorably impressed with the building and its equipment, and also with the location, and presented a report to the British Union Conference Committee at their meeting the latter part of November. The committee took steps at once to visit the place, and their report was unanimously in favor of procuring it, provided this could be done without incurring any debt; but at that time it seemed impossible to raise the money in such a short time, and consequently no steps were taken to secure the place. At that time the property was offered to us

for £2,800 net, and we felt assured that it could be had for even less money than that; but being handicapped for means, we were not able to take the necessary steps to secure the place on such favorable terms.

Early in December we sent quite a full description of the property to the president of the General Conference and the president of the Medical Missionary and Benevolent Association, as well as to others; but before there was an opportunity for reply, we received notice that another offer had been received, and that we must decide at once if we intended to secure the establishment. We visited the owner, and learned that in order to secure the place, we should have to pay £3,000, but we felt confident that even at that price it was a bargain. We also obtained another day's delay, and at once sent the following cable message to the president of the General Conference: "Must decide Caterham purchase tomorrow; sixty days for payment. Answer to-day." The answer was registered in London within nine hours after the message was sent, and read as follows: "We can furnish you £2,000 by the end of next month." This was more favorable than we had dared to hope, and filled us with new courage. A meeting of the British Union Conference Committee was at once called, and the matter laid before them. The members present unanimously voted to take active measures at once to raise our share of the purchase price, £1,000, and to secure the property at once. This we did, and the same day went on to Nottingham to attend the annual meeting of the North England Conference. We laid the matter before the members of the conference committee and the leading workers there, and they decided unanimously and heartily to raise their proportion of the £1,000 and guaranteed that it should be paid over on behalf of the sanitarium by the first of March. The conference committee undertook to be responsible for the full amount, even though it might not be possible to secure it all from the people during the limited time required, but they hoped to have the entire amount pledged, and they were willing to go security for the pledges, and advance money on them.

This was splendid support, and a few days later a meeting of the British Union Conference Committee was held in London, and after deducting £100, which one brother had offered to donate to the sanitarium, the remaining £900 of the thousand were distributed as follows over the various conferences and mission fields of Great Britain: the South England Conference, £520; the North England Conference, £300; the Scottish Mission field, £45; the Welsh Mission field, £40. Ireland was left out because she had already contributed liberally for the Belfast Sanitarium, which was opened early in January. The sums mentioned represent an average of exactly a pound apiece for every Sabbath-keeper in the land. There were a total of nine hundred and five Sabbath-keepers in these conferences and mission fields at the time of the Leeds meeting, and the distribution was made on this basis, which was thought to be the most fair and satisfactory arrangement that could be made.

The South England Conference took the same action as the North England Conference, and guaranteed to produce their quota by the first of March. The Scottish Mission field and the Welsh

Mission field followed, and all at once began active measures for the raising of the money. The various laborers were sent to the different churches to lay this important enterprise before the people, and we are glad to say that one and all took hold of the work of raising the money heartily and vigorously. Many were the expressions of good cheer and earnest faith that came from the different companies and churches in the field. It seemed to give new zeal to the churches and to Sabbath-keepers generally, and was the means of stirring up missionary effort such as we have never seen in the past. Here was a definite proposition laid before the people, and they laid hold of it with such united zeal that it could not fail to prove a blessing to all. The people gave liberally, and the offerings began to flow in at once. The little company at Catford, London, was the first, if we are not mistaken, to pay up its proportion, amounting to £13; then followed Plymouth, with £31; and then Westbourne Park, with £12; and Leytonstone, with £50. Space forbids mentioning the other churches and companies.

It may not sound like very much to speak of pounds, but we wish our American friends to consider that each pound means five dollars, and five dollars is a large amount to raise from every Sabbath-keeper in the land. We have not yet the full data and statistics from which to make comparison, but we believe that a considerable number of the people will average a pound each. Of course there were many who would find it impossible to give such a large donation; yet we remember one earnest sister, a widow, who promised in faith to raise a pound for the sanitarium. She said that she had no means that she knew of with which to obtain the pound, but in two weeks' time she came and paid it, with a smile of joy on her face, making the statement that it came "directly from the Lord in answer to prayer."

Space forbids going into the interesting details connected with the raising of \$5,000 among the Sabbath-keepers of Great Britain; but we are glad to state that this has been accomplished, and the total amount raised will exceed a thousand pounds instead of being less. For this success, and for the manifold blessings that God has rained upon us during this effort, we give the praise and glory to our Heavenly Father. It seemed impossible at first, yet with God's blessing it has been accomplished, and we now have the institution in our hands without a penny of debt.

On moving into the institution we found everything in good order. We had an inventory made immediately after contracting to buy the place, and this was carefully compared with the equipment when we took possession of the house last week.

The beauty of the Caterham Valley and the surrounding hills is beyond description. Caterham is at the top of the valley, and adjoins Godstone on the east. The old Roman road from Sussex passes through the parish. It has doubtless been the scene of war at some time, as evidenced by a fortified ground with the Cardinal's Hat on the top of White Hill. Near at hand is a place called the War Coppice, where entrenchments still exist. The camp has been ascribed by popular tradition to the Danes. Even at the time of the Domesday survey, Caterham had a church. There is much beau-

tiful country scenery, and besides its beauty there is much of historic interest. Caterham has long had a reputation as a "land of beauty." We extract the following few lines from a booklet describing Caterham and the surrounding district:—

"Many people roam half round the world, without even making themselves acquainted with the beauties of the country in which they live. Many, too, who have traveled through romantic foreign lands lament on their return home the fate which condemns them to reside the chief portion of the year in an unpicturesque neighborhood. Do our readers who have recently returned from foreign tours know the beauties of Caterham? Do these wealthy lovers of delightful scenery, whose duties compel them to regretfully reside in one of the ugly and dull suburbs of London, know that there is within their easy reach a land of beauty? We fancy that there are many merchant princes in London who would be surprised to hear that even when November fogs are choking the great city and its suburbs, there are green slopes only sixteen miles away, on which the sun is shining gloriously, and where the taint of London mist and smoke never once intrudes from year to year. This place is Caterham. Three quarters of an hour's ride by the South-eastern Railway Company's carriages conveys the traveler from London Bridge to what is appropriately designated bright, beautiful, health-giving Caterham. Some of the charms of this delightful locality begin at Purley Junction. They are more conspicuous at Riddlesdown, Kenley, and Warlingham, but their perfection culminates in the cluster of ambrosial hills around Caterham and Harestone Valley. . . .

"Caterham Valley is four hundred and fifty feet above sea level, and the hills around rise to six hundred feet and eight hundred feet above the level of the sea. 'There are,' says a contemporary, 'plenty of reasons in air, earth, and water, why Caterham will increasingly become a place of resort. The climate is most pure and vigorous. To sniff the air on emerging from the railway carriage is to receive a new sensation. We can testify to its restorative virtues in the case of those whose powers of body and mind are wont to get considerably jaded. To roam over these hills is a wonderful cure for overheated brains, and a delightful relaxation to the overwrought energies. The salubrity of the climate is evident from the extremely low rate of mortality. The soil is chalky, insuring great dryness, as well as other sanitary advantages. The water is reputed to be the finest in England. Take it altogether, we know of no place within so easy a distance of London at all to be compared with these Caterham hills, whose silence is disturbed only by the singing of the birds, including the cuckoo's note and the nightingale's song. There are nothing worth calling hills nearer to the metropolis. There are no such extensive views before you reach it. Our observation warrants the remark that those who visit the neighborhood are delighted with it, and that those who go to live there like it more and more. Beyond Caterham the walks and drives are most lovely.'"

Perhaps it might not be out of place to say just a word about the medical equipment of the new sanitarium. As already explained, the building is well furnished,

and in a good state of repair generally, although some alterations and a few repairs will be necessary. We have good bath rooms, but when it comes to medical apparatus and medical appliances of various kinds, we have none at all. There is no equipment for a medical office, no equipment for a laboratory, which is so essential in a sanitarium, no equipment for a gymnasium, no surgical instruments whatever, and no equipment in the bath rooms with the exception of two bath tubs and two marble slabs. The floors are very substantial, and beautifully laid in mosaic stone. The walls are of tiled brick, and the rooms can scarcely be improved upon, but they are practically empty. We must have an electric light bath, and other baths. We must have massage tables, and treatment tables, towels, sheets, dressing rooms, fomentation boiler, spray apparatus, and many other appliances too numerous to mention. We are planning to go ahead here in England to raise money for this needed equipment, and we hope that our American friends will again come to our assistance, and take an interest in this matter, as they have so liberally done in the purchase of the property.

Several days before the completion of the purchase we received a draft for £2,050 from America as a donation from the American brethren. We thank them for their generous contribution, and for the hearty support they have given us in the advance step we are taking. We appreciate their liberality, and their self-sacrifice. May God bless them all, and reward them for their self-denial and generosity. Sometime in the future we will send another report telling of the opening of the institution, and of the dedicatory services. ALFRED B. OLSEN.

Washington, D. C.

THE time of the final test on the great Sabbath truth is rapidly approaching. Our people who are employed in government departments in Washington are beginning to realize that the cords are tightening. One brother who for many years has not only been free to keep the Sabbath, but to work on Sunday, was suddenly informed that he would be promoted if he would work on the Sabbath. If he refused, he must accept an inferior position with no Sunday work. The brother was true to principle, and bravely suffered the consequences. Another brother in the Treasury Department had his salary reduced one third because he refused to work on the Sabbath.

The case of Brother W. M. Lewis, formerly of Lincoln, Neb., has attracted much attention in the papers. Employed in the Post Office Department, he was allowed Sunday work in addition to a free Sabbath previous to June, 1902, when he left for California. On returning Jan. 1, 1903, and seeking reinstatement in his old position, he was informed that he would not be allowed to work on Sunday, and must work on the Sabbath. He would have been shut out entirely had not Hon. E. J. Burkett, M. C., of Nebraska, made an earnest effort to secure a place for him with Sunday work and Sabbath free. The case was under advisement for some time before the postmaster general and the first assistant, and it was finally decided that Brother Lewis should hold his position

with no Sunday work, and that he might be called on at any time to work on the Sabbath. On his refusal to work on the Sabbath, he would be called up for breach of discipline, and be subject to immediate dismissal. If this should occur, he will appeal directly to the president. The Nebraska congressman, Mr. Burkett, certainly deserves credit for the earnest effort made by him for liberty of conscience and equal rights.

On account of these cases the Sabbath question has evidently been discussed by the president and his cabinet more than once. The great crisis must come very soon. O that all may realize this, and work with intense earnestness while the shadows are lengthening and the sun of liberty is setting forever!

The deep interest nearly all our people have manifested in the work here during the last two months—since the appeal for the Memorial Church was issued in the REVIEW of January 13—has been very encouraging, and yet it has to me a most solemn significance. Upon the minds of many of our people there seems to be a profound conviction that something of deepest interest to us as a people and to all the world is about to occur in Washington, the capital of the United States. What can it be? In just what way it will be brought about, we can not say; but just before us is the fulfillment of the last part of the prophecy of the United States, as recorded in Revelation 13. God is bringing his work into a position where it can be closed up quickly. He is making his people willing in the day of his power.

Since January 20, except on Sundays, when there is no mail delivery in Washington, I have daily received money for the Memorial Church. Some days the amount has not been large, but every day without exception has brought something. The sum of \$6,200 has been paid on the church, and \$6,700 is still due, but we have in hand over nine hundred dollars toward another payment, which we expect to make as soon as we receive another one hundred dollars. We are certain that soon all will be paid, and that those who desire to have a part in the work in the nation's capital must act quickly, or they will lose the opportunity.

"Where your treasure is, there will your heart be also." This is so clearly expressed in the appeal by Sister White in the REVIEW of March 10, that I will quote a few words: "Those who share in this missionary enterprise by making gifts, large or small, according to their ability, will ever after feel a deeper interest in the progress of the Lord's cause in Washington. Those who respond to this call, making gifts to the Lord for the purchase of this church property, will receive a rich blessing for so doing."

A very neat little leaflet with a picture of the Washington Memorial Church, and also of the great Washington Monument, containing the whole of the appeal by Sister White, also the appeal of the president of the General Conference, the General Conference resolutions relating to this matter, the appeals of the editors of the REVIEW and of the *Signs of the Times*, and other appeals,—a very convenient memento of this work,—will be sent to every one who sends further help to us, or, in fact, to any one who may apply for the same to me.

Only the names of those who send money *directly* to the REVIEW and Herald are published in the REVIEW fund. There

has been a misunderstanding in this matter, and some whose gifts have been sent directly to me have been surprised that their donations did not appear in the REVIEW fund. To such we trust this explanation will be satisfactory. We may be able later on to publish a partial list of donations sent directly to me.

J. S. WASHBURN.

Colombia

BOCAS DEL TORO.—In harmony with the call of the Mission Board, we find ourselves in this land of perpetual summer, Bocas del Toro. We find plenty of work, and have been as busy as bees ever since we landed. Brother Brooks has done a good work in holding the company together since the death of Elder Hutchins. We find them earnest and of good courage. Surely the third angel's message can make us all as one. Pray for us in our work here. We enter into it with all our heart and soul, and expect to enjoy it.

I. G. AND CARRIE KNIGHT.

Field Notes

THE Workers' Record, of March 18, reports, "There were six additions to the Kansas City church last Sabbath, and two the preceding Sabbath."

At Hemlock Hollow, Pa., six persons, among whom are a clergyman and his wife, have begun the observance of the Bible Sabbath, under the labors of Elder S. S. Shrock.

At Glasgow, Mo., two families were led to promise obedience to the truth through the recent labors of Brother H. E. Meyer, in a country schoolhouse near that town.

BROTHER CHARLES BAIERLE reports from Coudersport, Pa., that fifteen persons there have promised obedience to the Sabbath commandment, and meetings are being continued, with a good prospect of still greater results.

At Central City, Ky., where the truth has never been proclaimed by the preacher, Brother Byron Hagle found two families keeping the Sabbath, and actively at work scattering tracts. The city contains from three to four thousand inhabitants, and a series of meetings will probably be held there soon.

THE Cleveland, Ohio, church is erecting a new church building on Hough Avenue, to cost \$7,500. It will have a seating capacity of 600. The dedication is expected to take place about June 1. Any interested ones who would be willing to assist in this enterprise by donations may send the same to the treasurer of the board of trustees, A. Dingwall, 346 Case Avenue.

At Lake Arthur, La., after a debate on the question whether Christians should observe the seventh day of the week or the first, in which the claims of the fourth commandment were upheld by Brother Henry Johnson, one man began the observance of the Sabbath. This was the result of a debate into which Brother Johnson had been forced by a prominent Baptist minister of that State, who came there to overthrow the work previously done.

Current Mention

—Dean Farrar, the versatile and well-known English clergyman and author, died in London, March 22.

—President Castro, of Venezuela, has resigned, but has been requested by a unanimous vote of the Venezuelan congress to remain in office.

—Revolutionists have captured the capital of Santo Domingo, and have taken possession of the offices and departments of the former government. A part of the government forces surrendered to the revolutionists without fighting.

—Labor union leaders at Racine, Wis., where a strike of employees of the Schoen Manufacturing Company is in progress, failed in an effort to secure a modification of an injunction forbidding the "picketing" of the company's plant.

—The much-mooted case of Mrs. Maybrick, the American woman imprisoned in London in 1889 for the murder of her husband, will be terminated in July, 1904, by her release, according to an official announcement from the English authorities.

—Some European scientists declare that there is evidence of a process of gradual wasting away in the Swiss glaciers, and that these great masses of ice, of so much interest and importance, may be destined to disappear. Considerable speculation is being evoked on this subject.

—In Chicago three hundred factories are now closed, and 5,000 men are idle, as a result of strikes for increased pay. In Lowell, Mass., the operators in seven cotton mills are ready to strike unless their wages are raised ten per cent. Thus the record of industrial strife and upheavals goes on.

—It is announced that President Roosevelt and Archbishop Ireland are negotiating over the question of the disposition to be made of the Philippine friars, and that a final settlement of this problem is near. It is reported that the places of the friars in the islands will be filled either by native or by American priests, and that no more priests will be sent to the islands from Europe.

—The "big tree" grove in Calaveras County, Cal., is said to be in imminent danger of extinction, lumbermen having purchased the land with the view of converting the trees into lumber. These giant *Sequoias*, numbering 7,000 in all, are said to be the only ones of their kind left, and it is hoped Congress may take some action which will save them from the hand of commercial greed.

—The British Parliament has under consideration a plan to solve the "Irish question," by a government loan to tenants in Ireland of \$500,000,000, with which to buy out the landlords. Each tenant will be loaned a sum not to exceed \$5,000, at less than three per cent interest, which he is to pay back in yearly installments. The bill, if passed, will go into effect Nov. 12, 1903.

—At Port of Spain, Trinidad, on the refusal of the government to withdraw an ordinance relating to the city waterworks to which the people objected, March 23, a riot broke out, and a mob

attempted to set fire to the government buildings. Thereupon, the police fired on the rioters, killing a number and wounding others. Foreign war-ships in the harbor landed men for the protection of property.

—Members of the Missouri Legislature which ended its session March 23 are liable to indictment by the grand jury, which has been convened in special session by Judge Hazell at Jefferson City to investigate charges of bribery touching legislation recently enacted. The grand jury was also instructed by the judge to investigate a charge of Sabbath-breaking against the legislature, it having been in session Sunday, March 22, to clear up unfinished business.

—La Soufriere, the St. Vincent volcano, has broken out again in violent eruption, and people throughout the island are reported to be in a panic. Throughout the whole of March 22 the northern half of the island was wrapped in impenetrable darkness, from the dense volumes of black "smoke" issuing from the crater, and great damage has been done to property. The eruption is described as being more violent than those which devastated the northern portion of the island last May.

—An international convention, to be attended by representatives of all the peoples of North America, is projected by some business men of New York, for the purpose of discussing plans for the construction of a continental system of waterways for deep sea vessels, and the canalization of the rivers of the continent from ocean to ocean. They estimate that the sum of \$10,000,000,000 would be sufficient to do this, and also to create water-power equal to 50,000,000 horse-power. The plan is to have the national government finance the undertaking.

—A Washington telegram under date of March 25 announces the discovery of vast frauds in the government postal service, the greatest, in fact, in the history of the government since the celebrated "star route" fraud of former years. Investigations made by a special detail of post-office inspectors under the direction of Postmaster-General Payne and by order of President Roosevelt, show, the report says, "a condition of rottenness and fraud extending directly from the Post-office Department in Washington into every city, town, village, and hamlet in the country."

—The award made by the Coal Strike Commission has been made public, and is in the nature of a victory for the miners, who are granted an increase in pay and a shorter working day, though recognition of the union by the mine owners—a principal point for which the miners have contended—is not specified, the commission disclaiming any authority to pass upon this question. The recommendations of the commission are, in brief, a general increase of wages, amounting in most instances to ten per cent; some decrease of time; the settlement of all disputes by arbitration; they fix a minimum wage and a sliding scale; provide against discrimination of persons by either the mine owners or the miners on account of membership or non-membership in a labor union, and provide that the awards made shall continue in force until March 31, 1906. The public, of course, not the mine owners, will pay the increase in wages.



Donors to the Relief of the Schools

The total cash received on the Relief of the Schools Fund up to March 2, 1903, is \$52,300.32.

NAME	AMOUNT
Daniel Smith.....	\$ 2 00
M. E. Wilson.....	5 00
I. & N. H. Wangerin.....	4 00
Mrs. S. C. Botsford.....	1 00
Mrs. H. G. Washburn.....	2 00
Rachel Rice.....	2 00
Donation.....	1 00
Lottie Jaspersen.....	1 00
Mrs. A. C. Crandall.....	5 00
Arlie Bray.....	50
Mrs. Mary Bucklin.....	1 00
Mrs. M. R. Mixer.....	5 00
E. Davis.....	10 00
Maria S. Clawson.....	25 00
William Mulder.....	10 00
J. Scott.....	1 00
Mr. & Mrs. Chas. Hook.....	2 00
Mrs. E. B. Scutt.....	1 00
Mrs. Elizabeth Thayer.....	5 00
C. E. Mansel.....	2 00
D. Knickerbocker.....	1 00
Mrs. Anna H. Scoiber.....	50 00
Mrs. O. P. Foster.....	1 00
Anna L. Case.....	1 00
E. A. Field.....	1 00
Mrs. Edith Van Houghten.....	5 00
Mary Hamer.....	1 00
Mrs. Elenora Sprague.....	1 00
Villard (Minn.) church.....	9 50
Mrs. Jane Cady.....	5 00
Anna S. Jensen.....	5 00
Birnamwood (Wis.) church.....	1 00
Mr. & Mrs. F. W. Swanson.....	5 00
Mary J. Small.....	1 50
H. & C. Schram.....	2 00
H. C. Miller.....	1 00
Mrs. Henry Hess.....	60
C. M. Gleason.....	1 00
Belle McCrillis.....	1 50
Mrs. J. P. Jaspersen.....	1 00
Mrs. O. T. Howard.....	50
S. D. Smith.....	1 00
Minnie Hildebrand.....	1 00
R. & M. Britton.....	1 50
New England Conference.....	2 70
Mrs. Dora Dalton.....	50
Mrs. M. R. Swan.....	50
L. M. Chapman.....	1 00
J. C. Bradley.....	1 00
Ohio Conference.....	54 50
Robert Cowen.....	10 00
J. F. Philips.....	2 50
John Bailly.....	50
Fannie Campbell.....	2 00
Rosa Cornell.....	5 00
Francis M. Aldwim.....	1 00
T. M. Clark.....	1 00
D. N. & Katie Abbott.....	5 00
James & Chas. Shrede.....	3 00
J. F. Denis.....	1 00
E. O. Hansen.....	1 00
Mrs. N. P. Harrison.....	2 00
Earnest Menke.....	2 00
A. D. Oren.....	1 00
Mrs. H. L. Horn.....	1 00
Mr. & Mrs. Ragon.....	3 00
Mrs. Harriet E. Holland.....	62
H. C. Nelson.....	5 00
W. W. Williams.....	10 00
Mrs. F. H. Dibble.....	5 00
Elizabeth Henderson.....	2 00
F. P. Ide.....	5 00
Mrs. Sarah A. Krack.....	1 00
Mr. & Mrs. E. G. Bennett.....	1 00
Mrs. Rosa Kimlin.....	2 00
Ethel M. Line.....	1 00
R. Eager.....	2 00
F. M. Hills.....	5 00
Mrs. Ellen Moyer.....	5 00
Mrs. Belle Boyd.....	1 50
G. W. Cole.....	1 50
Arthur Moon.....	5 00
Thomas Paton.....	5 00
John A. Webster.....	10 00
E. Geates.....	1 00

R. G. Cowells.....	2 00
Mrs. S. E., Ruth, & Bessie Mahurin.....	1 10
Henry S. Foster.....	5 00
Washington.....	206 00
Mrs. C. Vaughn.....	2 50
Rachel & Rosanna Switzer.....	2 00
A friend.....	1 00
C. J. Tyler.....	5 00
Fred Reiter.....	3 00
J. A. Roser.....	1 00
Mrs. Julia Geagin.....	1 00
E. E. Nelson.....	5 00
John M. Cole.....	25 00
George M. Hicks.....	5 00
D. W. C. McNett.....	5 00
A. C. & E. J. Wheeler.....	1 25
C. W. Vaughn.....	1 00
Mrs. M. J. Hayes.....	4 00
Joseph Yarrington.....	2 00
F. C. Smith.....	1 00
M. B. Parrott.....	1 00
L. B. Dickerson.....	2 00
Oscar Johnson.....	1 00
Herbert Warner.....	1 00
W. J. Prizeman.....	1 00
J. N. E. Stranger.....	65
C. Rasmussen.....	5 00
N. L. Kirkpatrick.....	2 00
E. J. Wolfson.....	55 00
Mrs. A. F. Bigelow.....	1 00
Mary Cobbs.....	50
Anna Chilson.....	1 00
Mrs. Irwin.....	5 00
William Wood.....	2 19
W. G. Brallier.....	5 00
Samuel Booth.....	5 00
J. A. Creary.....	10 00
Esther E. Soper.....	1 50
Carrie Irwin.....	2 00

Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER : : : : Editor

Summary of the Canvassing Work Reported for February

	AGENTS	ORDERS	VALUE
Atlantic Union Conference			
New York.....	12	59	\$201 30
New England.....	3	60	217 55
Pennsylvania.....	13	274	953 69
Southern Union Conference			
Georgia.....	2	23	23 00
Tennessee River.....	7	224	230 50
Alabama.....	4	50	112 25
Florida.....	2	14	21 00
Cumberland.....	5	14	35 50
Carolinas.....	3	108	117 60
Louisiana.....	8	169	183 30
Lake Union Conference			
Ohio.....	10		431 85
Indiana.....	4	81	277 45
Wisconsin.....	7	54	140 50
Northern Illinois.....	1		71 65
Southern Illinois.....	3	150	204 75
West Michigan.....	1	74	104 00
Central Union Conference			
Nebraska.....		193	479 65
Southwestern Union Conference			
Arkansas.....	1	59	79 50
Pacific Union Conference			
Southern California.....	4		251 00
European General Conference			
Great Britain.....	68	1,044	1,425 66
Germany.....		940	2,285 32
Australasia			
Australia.....	44	615	3,037 04
Summary			
A. U. C.....	28	393	1,372 54
S. U. C.....	31	602	723 15
L. U. C.....	26	359	1,230 20
C. U. C.....		193	479 65
S. W. U. C.....	1	59	79 50
P. U. C.....	4		251 00
Australasian U. C.....	44	615	3,037 04
E. G. C.....	68	1,984	3,710 98
Grand Totals.....	202	4,205	\$10,884 06



Money Received on the Missionary Acre Fund

Total cash received on the Missionary Acre Fund previously reported, \$2,851.49.

NAME	AMOUNT
Sarah Cornforth.....	\$ 1 00
Hulda W. Bellah.....	1 50
Anna Shadle.....	25
A. & Mrs. Houghtaling.....	3 50
Mrs. A. McClay.....	2 00
Mrs. M. L. Pence.....	5 00
Pansy, Delmar, & Alice Palmer.....	1 50
J. A. & Lydia B. Sweeney.....	2 00
M. W. Blue.....	6 00
Hazle Haggard.....	30
Flossie Haggard.....	25
Olie Ray.....	45
J. W. Dorcas.....	6 43
Mt. Pleasant (Iowa) Society.....	1 00
Lisbon Meyers.....	1 25
Mrs. J. P. Thompson.....	1 00
Mrs. Nettie Huckleby.....	1 00
Willie McCabe.....	1 50
Mrs. K. H. Chapman.....	1 00
Mrs. M. Gillaspie.....	6 00
Elsie Boynton.....	50
Mrs. S. C. Hammond.....	5 00
Nebraska Tract Society.....	2 50
Milton Cross.....	2 00
B. F. Carr.....	10 00
A. M. Will.....	12 65
Mrs. H. C. Mitchell.....	5 12
W. H. Parker.....	1 25
Mrs. M. J. Wallace.....	1 00
Mrs. E. J. Popplewell.....	3 00
Mrs. L. D. Gray.....	1 00
B. R. Nordyke.....	7 85
J. L. Rice.....	2 56
J. G. Schindler.....	1 00
Mary J. Madill.....	2 00
Jas. C. Rice.....	2 50
A. T. Simons.....	1 00
Mary Ann Watson.....	50
Jos. N. Forbes.....	2 25
Mrs. C. V. Graham.....	2 00
Mrs. Mary Vestus.....	50
Mrs. C. A. Burnman.....	18 00
Mrs. M. C. Otis.....	1 00
Council Bluffs (Iowa) Society.....	1 81
O. F. Bowen, wife & children.....	7 00
Mrs. E. C. Gray.....	3 00
S. A. Anderson.....	2 50
W. H. Blosser.....	1 00
E. A. Blosser.....	1 00
Frankie E. Blosser.....	52
Bessie L. Blosser.....	50
C. M. Parker.....	2 00
Mrs. C. M. Crane.....	3 68
S. W. Burkhart.....	4 45
Mrs. Susan Isenburg.....	1 00
V. L. Stoner.....	2 00
W. W. Givin.....	1 00
W. H. Farrell.....	1 00
Sarah A. Farrell.....	5 00
Edith Van Houten.....	10 00
John Aitken.....	8 25
Mr. & Mrs. H. Toyne.....	8 60
J. J. Ireland.....	3 30
Victoria Switzer.....	5 00
Mrs. E. M. Abbott.....	5 00
Southern Union Conference.....	60

NOTICES AND APPOINTMENTS

Notice!

THE following is a resolution passed by the Seventh-day Adventist church of Topeka, Kan.

Whereas, There are a number of members of the Seventh-day Adventist church at Topeka, Kan., from whom no report has been received for a long time, therefore,—

Resolved, That an earnest effort be put forth to learn something of their present con-

dition. And after six months from Jan. 5, 1903, if not heard from, they will be considered no longer members, in good standing, of this church.

Let those interested address Mrs. L. Winston, Clerk, 521 Lane St., Topeka, Kan.

Annual Stockholders' Meeting

THE forty-third annual stockholders' meeting of the S. D. A. Publishing Association (twelfth under the new charter) will be held in the Tabernacle at Battle Creek, Mich., Tuesday, April 21, 1903, at 10 A. M., local time, for the election of directors, and for the transaction of any other business that may properly come before the meeting.

I. H. EVANS,
A. G. DANIELLS,
W. W. PRESCOTT,
S. H. LANE,
G. W. AMADON,
C. D. RHODES,
Directors.

International Medical Missionary and Benevolent Association

THE regular annual meeting of the International Medical Missionary and Benevolent Association for the year 1903, will be held at the Seventh-day Adventist Tabernacle, in Battle Creek, Mich., Wednesday, April 22, 1903, at 3 P. M., standard time, for the election of trustees, and the transaction of any other business which may properly come before the meeting.

By order of the board of trustees,
GEORGE THOMASON, Secretary.

Michigan Sanitarium and Benevolent Association

THE regular annual meeting of the Michigan Sanitarium and Benevolent Association for the year 1903, will be held in the Seventh-day Adventist Tabernacle, in Battle Creek, Mich., Wednesday, April 8, 1903, at 3 P. M., standard time, for the election of trustees, and the transaction of any other business which may properly come before the meeting.

By order of the board of trustees,
GEORGE THOMASON, Secretary.

Absent Members, Notice!

A RECENT decision of the Lincoln (Neb.) church is to the effect that the names of members failing to report for several successive quarters should be dropped from our list. The following-named persons are requested to write to the church clerk, Mary F. Beatty, 1505 E Street, Lincoln, Neb.; J. Clements, Loretta Reisman, Isalina Ransom, H. G. Deland, Ella Jones, A. H. Cobb, James Skinner, Mrs. James Skinner, Walter Skinner, Mary Smith, Della House, and Mary Fagan.

CHURCH COMMITTEE.

Business Notices

WANTED.—S. D. A. partner who has experience in steam laundry work. Best small city in Colorado. Prices good; one Chinese hand laundry. Address O. B. Bliven, Delta, Colo.

WANTED.—At once, good, active young man to assist in bath and treatment rooms. Good wages and steady employment to right person. In replying, state age, height, weight, etc. Address U. E. Whiteis, 112 E. Broad St., Columbus, Ohio.

FOR SALE.—Farm of 320 acres, improved, 3½ miles from town, in wheat-raising district of South Dakota; good wheat land; suitable also for stock raising, also for potatoes, corn, and all kinds of small grain. Daily mail route ½ mile from farm. Healthful locality. Good buildings, 2 cisterns and abundant water supply. Price, if sold before seeding, \$35 an acre; easy terms. For particulars, address C. D. Terwilligar, Groton, S. D.

Obituaries

TRAVIS.—Norman L. Travis died at Otsego, Mich., Feb. 25, 1903. Brother Travis was born in New York more than eighty years ago, and had been a resident of Otsego for nearly half a century. The funeral services were conducted at his late home, where a large circle of relatives and friends had assembled. The words found in John 14:6 were chosen as the theme of the discourse.

A. G. HAUGHEY.

JONES.—Died in Baxter Springs, Kan., March 16, 1903, Sister Luella Jones, wife of Claud Jones, aged 18 years, 9 months, and 10 days. The deceased had for some time been a faithful member of the Seventh-day Adventist church, and was much loved by all who knew her. We feel assured that all who are faithful will soon meet her in that land where sorrow and death will never come. Funeral services were conducted by Elder Jones (Christian) and the writer.

J. W. NORWOOD.

MERRILL.—Died at Grass Valley, Cal., Feb. 22, 1903, of pleural pneumonia, Mrs. Sarah Merrill, aged 73 years lacking 3 days. The deceased was born in Princeton, Nova Scotia, and came to California in 1861. She leaves four children—two sons and two daughters—to mourn their loss. She united with the Congregational Church in early life. About twenty-one years ago, when present truth was preached here by Elder Briggs, she was led to accept it, and the hope of her soon-coming Lord was ever after the source of her rejoicing.

T. R. ANGOVE.

WILBUR.—Ellen Wilbur, née Smith, was born in Ogdensburg, N. Y., Sept. 27, 1845, and died March 2, 1903, at her home in Allegan, Mich. With her parents she moved to Michigan when a child. In 1867 she was married to John I. Wilbur, and to them were born nine children,—four sons and five daughters. Two sons died in early infancy. In 1893 the husband and father died. Sister Wilbur was a member of the Seventh-day Adventist church of Allegan, and lived a quiet Christian life, exerting an influence for good that was felt by all around her. An aged mother and seven children survive her.

A. G. HAUGHEY.

DAVIS.—Died in Battle Creek, Mich., March 1, 1903, of heart failure, Obadiah Davis, aged 83 years, 8 months, and 11 days. He was of New England descent, but in the gold excitement he was one of those who went by the way of the Isthmus to the gold diggings of California in 1849. He returned to his home in 1851, and soon after he became interested in the great advent movement, and united with the Seventh-day Adventists. He remained true to the keeping of the commandments of God and the faith of Jesus till the day of his death. In the spring of 1876 death entered his home and took away his first wife and faithful mother of his children. He leaves a widow, one son, and two daughters to mourn their loss. Many sympathizing friends and neighbors attended his funeral, and he was buried in Battle Creek Oak Hill Cemetery.

I. D. VAN HORN.

CLEMENTS.—Died at Nashville, Tenn., March 10, 1903, Walter W. Clements, aged 37 years, 3 months, 28 days. Brother Clements was earnestly pursuing the study of medicine with the purpose of being better fitted for the Master's work. Septic poisoning following a surgical operation performed by his professors for the cure of a troublesome hernia, caused his death. Brother Clements was held in high esteem by his teachers and fellow students. Those who have known him most intimately since he came to Tennessee about one year ago, and especially those who were near him during his last days, know that it was a Christian life that ebbed so peacefully away, and that his life is hid with Christ in God. During his illness and subsequently his classmates from the University of Tennessee gave every token of respect and sympathy. The stricken wife leans upon the

Saviour's love and the promise of his soon coming. Accompanied by her sister, Mrs. A. J. Read, Sister Clements took her husband's remains to their final resting place at Palestine, Tex.

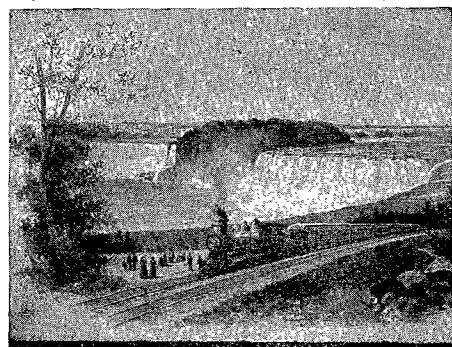
O. M. HAYWARD.

CHUBB.—Died in Battle Creek, Mich., March 10, 1903, Mrs. Sarah J. Chubb, aged 84 years, 2 months, and 16 days. She was born in Luzerne, N. Y., Dec. 24, 1818. At the age of sixteen she started in the Christian life, and joined the Methodist Church. In 1879, by the help of her Bible and other books and papers, she became a believer in the second coming of Christ and the Sabbath of the Lord, and united with the Seventh-day Adventist Church. She remained a faithful member till the day of her death. She is at rest, waiting for the coming of her Lord, when she will come forth in the first resurrection to a life eternal. She was buried near Onondaga, Mich.

I. D. VAN HORN.

Excellent Dining-Car Service

THE dining-car service on the Grand Trunk Railway System is of such an excellent standard that from time to time the officials of the company receive unsolicited testimonials of praise and eulogy in connection with this department. They are recently in receipt of a letter from a prominent gentleman in Pennsylvania, who, while traveling over the line, had the opportunity of dining in some of these cars, and his letter to one of the high officials of the company reads as follows: "We traveled over your line from Detroit to Montreal, and were very much pleased with the service. The dinner we had in the Cafe Car on the train leaving Detroit at 2:45 last Saturday, the 14th, was one of the best-cooked and best-served meals I have had in a dining car for many a day, and I congratulate you on the excellent service your department is giving."



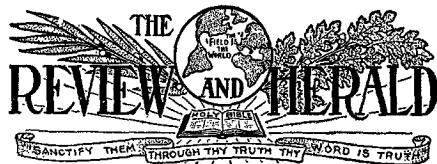
Michigan Central "The Niagara Falls Route."

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O. W. RUGGLES,
Gen'l Pass'r and Ticket Agent,
CHICAGO



BATTLE CREEK, MICH., MARCH 31, 1903

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

A TELEGRAM from Baltimore states that "Cardinal Gibbons has accepted an invitation to attend the inaugural ceremonies of the St. Louis Exposition, and will offer the opening prayer on that occasion, as he did at the World's Fair at Chicago."

THE party which left Chicago for California on Sunday evening, March 15, had a prosperous journey, and arrived at their destination with but little variation from schedule time. Religious services were held in the car each morning, and talks were given by Elder L. R. Conradi and Dr. David Paulson. The members of the General Conference Committee who were in the party had opportunity for consultation en route. All were thankful for that divine protection which preserved them from accident, and brought them to the end of their long journey under such favorable circumstances.

THIS paper tells of the entrance into a new country—Spain—of workers bearing the standard of present truth. Not many portions of Europe, nor, indeed, of the world, now remain unentered. We are not to judge of the progress of this cause, or the nearness of the end, by what we see here in the United States. The message is making rapid progress throughout the great world field, in comparison with that made in former years, and with ever greater rapidity will it go from this time forward. It will be proclaimed in all the world for a witness unto all nations, "and then shall the end come."

You will all want to obtain a supply of tract No. 5 of the new series,—"The Perpetuity of the Law of God,"—by C. H. Spurgeon. The great English preacher treats this momentous subject in a masterly manner, and his argument carries conviction with it, his language having all that clearness and force for which he was noted. He makes the absolute certainty of the law's perpetuity stand out like a mountain looming out of the sea, so that no unprejudiced mind, even though unlearned, can fail to see it. This tract ought to win multitudes to the truth which is so vital a part of the third angel's message. See advertisement on page 2.

EVERY year at this season the Creator sets before us in nature an object lesson of the necessity and beauty of a revival. A revival means new life, and who of us does not welcome life? We naturally shrink from death, and we ought to shrink from it, and especially from the spiritual death which makes necessary a religious revival. Spiritual life is as real as is physical life, and is of even greater importance. "More life" should be the never-ceasing cry of the soul. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

The General Conference

The Opening Meeting

THE thirty-fifth session of the General Conference of the Seventh-day Adventists convened according to appointment in the church at Oakland, Cal. The first meeting was held on Friday, March 27, at 2:30 P. M. The devotional exercises consisted of singing, reading of the Scripture by Elder J. N. Loughborough, and prayer by Elder G. A. Irwin.

Remarks of welcome were made by Elders W. T. Knox and C. H. Jones.

The roll call showed that there were seventy-six delegates present, representing nine union conferences, two delegates from the European General Conference, and twelve delegates-at-large, making a total of ninety delegates.

The following recommendations concerning the conduct of the conference, adopted in the council of the General Conference Committee during the week, were presented and adopted:—

1. That Brethren A. G. Daniells, G. A. Irwin, H. W. Cottrell, W. T. Knox, and G. I. Butler act as chairmen during the session of the conference.
2. That the general program should provide for a devotional service at 8:00 A. M., conference sessions at 9:30 A. M. and 3:00 P. M., and an evening service.
3. That the first two days, from Friday evening to Sunday evening, should be devoted to a consideration of the definite message for our day, the waiting fields, and the question of finishing the work in this generation.
4. That twenty-five men be nominated from the floor of the conference to act with the presidents of the union conferences as a committee to appoint the standing committees of the conference.
5. That Brethren W. T. Knox, G. A. Irwin, L. R. Conradi, and H. W. Cottrell should be a committee on the daily program of the conference.

The Committee on Daily Program arranged with the following persons to occupy the time until Monday: Friday evening, W. W. Prescott; Sabbath forenoon, Mrs. E. G. White; Sabbath afternoon, G. A. Irwin; Saturday evening, A. G. Daniells; Sunday forenoon, L. R. Conradi; Sunday afternoon, A. T. Jones; Sunday evening, W. W. Prescott.

A spirit of earnestness and courage

pervaded the conference, and the faith of many is reaching up for a signal blessing at this meeting.
W. W. P.

THE observance of Lent, which for years has been attaining prominence in the popular churches, is more marked this year, it is said, than ever before. The New York *Sun* speaks of "the extraordinary devotion displayed at this Lenten season," and says: "The exhibition is the more impressive because it is made by men of distinguished intellectual ability and discipline. . . . On Passion Sunday, or the fifth Sunday in Lent, two weeks before Easter, fifteen hundred men of social, political, and intellectual prominence in New York will enter a Lenten retreat, at the Roman Catholic church of St. Francis Xavier, and continue their devotions daily until Palm Sunday, or the Sunday before Easter. Among them will be three justices of the Supreme Court, and the rest are all men of superior standing in this community. They will manifest their religious faith by attending mass at eight o'clock in the morning of every day of that week," etc. "Lent has brought a change over the whole face of social life in New York."

A yearly penitential season accords with human nature and with the Catholic religion, which is the religion of human nature; but Christianity is the religion not of human nature, but of the divine nature.

RECENTLY an order was given by those in charge of public instruction in New York City, directing that a selection from the Bible be read daily in the public schools. Following this, the city school superintendents voted that the Douay (Catholic) Bible should be supplied for the use of such teachers as preferred them. All Catholic teachers in the public schools will of course use the Douay Bible. Upon this *The Independent* observes that it is just as fair to use the Catholic Bible, which tells the people to "do penance," as to use the Protestant, or King James, Bible; and, further, "readings can be from 'Judith,' 'Susanna,' and 'Bel and the Dragon' [these apocryphal books being held by Catholics as of equal authority with the canonical books]." Also, says *The Independent*, "If there should be a school with Chinese children here in New York and with a Chinese teacher, it would be his duty to read from Confucius; or in a school amid a colony of Syrians the teacher might read from the Koran." From which *The Independent* very properly concludes: "It is far better that the State should teach no religion. Leave that to the church; and if the church can not teach the young, then the church has lost its best function and power."