

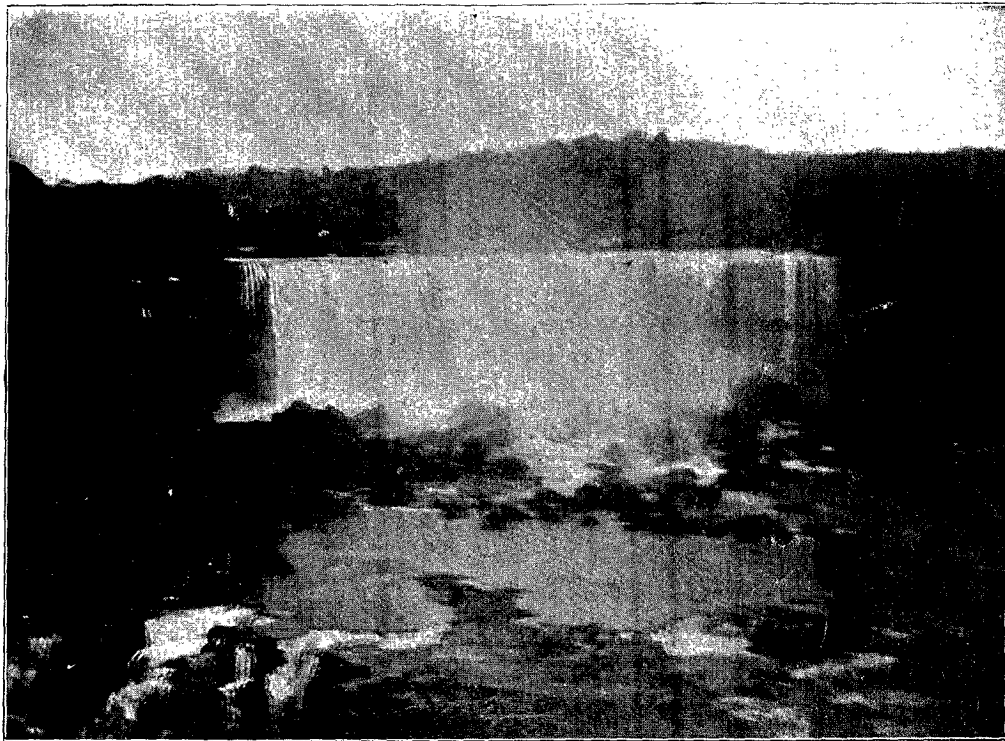
The Advent REVIEW And Sabbath HERALD

A brook, whose waters make glad the city of God, is the Most High in his habitation. Psalm 46:4, Polychrome Translation.

Vol. 79

BATTLE CREEK, MICHIGAN
Tuesday, April 8, 1902

No. 14



THE FALLS OF THE PARANA, THE NIAGARA OF SOUTH AMERICA

"The Neglected Continent," page 13



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The Adventist REVIEW AND 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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Editorial

To
ISAIAH "heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" and his response was, "Here am I; send me." Then came that blessed command, "Go." Volunteers whose iniquity has been taken away, and whose sin has been purged, are promptly accepted for service.

Go Forward

WHEN the children of Israel were face to face with the Red Sea, with mountains on each side of their camp, and Pharaoh's host "overtook them encamping by the sea," the Lord's instruction to Moses was, "Speak unto the children of Israel, that they go forward." The Captain of the Lord's host never sounds a retreat. No obstacle can prevent the Lord's people from advancing when they are walking in the way of the Lord. The attack of the enemy will only serve as a stimulus to prevent us from settling down in camp, and the difficulties in the way will bring greater glory to our Leader, when they are met in his name.

Go into the Vineyard

THE laborers were hired, and sent into the vineyard. They were not hired to sit in the market place. At the third hour, the sixth hour, the ninth hour, and the eleventh hour the householder's instruction to those whom he had hired was, "Go ye also into the vineyard." It is evident that the service rendered did not fix the rate of wages, as all received the same amount, but the going into the vineyard was a necessary step in the way of receiving the recompense which the householder gave to all the laborers alike. The real motive of service can be shown just as well in one

hour as in ten hours. It is not the length of time that one loves, but the fact that he loves, that is of importance. But the love that is real shows itself in service. "Do you value more highly the opportunity of serving him than the ability to make him serve you?"

"Toiling for Jesus, joyfully we go;
Toiling for Jesus, in his vineyard here below."

Go into All the World

EVERY wandering child of God is to hear the Father's invitation, "Come home." The Lord will not come in judgment to any soul who has not first heard the call of mercy. This gospel of the kingdom must be preached in all the world. How long will it be before we realize that the Lord has made us the depositaries of light which is to enlighten the world, and that it has been given to us for that very purpose? There is the definite work before us of carrying this message to "every nation, and kindred, and tongue, and people." We must pray, we must study; but real prayer and real study cannot be separated from the experience of service. When we pray, "Thy kingdom come," our prayer means that we offer ourselves as instrumentalities to be used in the work of hastening the coming of the kingdom. There is no genuine worship of God which does not include in it the element of service for God. Just now is a testing time among God's people, and he is offering them once more, and perhaps for the last time, the privilege of being used in the closing work. Those who show themselves "faithful over a few things" will be granted the opportunity of undertaking great things for God. Some who are to go to the ends of the earth with this message are to-day living in quiet retirement, with their powers for service undeveloped, and they themselves unconscious of the ability which God has given them. The visit to a neighbor to sell a copy of "Christ's Object Lessons" may prove to be the first step toward some distant and unentered field. Listen for the voice saying, "Whom shall I send, and who will go for us?"

A Missionary People

THE gospel which was preached beforehand to Abraham was found in that wonderful prophecy and promise, "In thee shall all nations be blessed."

Abraham and his descendants were to constitute the channel through which the blessing from God was to flow to all the world. This was their high privilege. "What advantage then hath the Jew? . . . Much every way: chiefly, because that unto them were committed the oracles of God." These living oracles, the word of life, they received directly from God in their fellowship with him, that they might impart the gift to the whole world. Their own salvation as a nation and as individuals depended upon the faithful fulfillment of their trust. It was only as they fulfilled God's purpose for them that they could maintain their position as the chosen people. These things have been written for our learning. As soon as God's people lose their missionary zeal, they lose their right to the blessings promised to Abraham. The very essence of these blessings consists in being able to minister light and life and salvation to all the people of the earth. This is sharing in the character of God, and rightly representing that character to the world. "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The One Purpose

IT is time for this people to unite heart and soul in the one purpose to give "the advent message to the world in this generation." Never was a greater privilege bestowed upon God's people in any age than is offered to us just now. Such a revelation of the power and glory of the coming of the Lord is to be made to the world in this generation as will prepare the way of the Lord in the hearts of all who will receive the glorious message, and so the Lord himself will come in power and great glory to take his people to himself. This time of a general religious decline is just the opportunity for the glory of the Lord to be revealed, that all flesh may see it together. We are in the last hours of the closing day. Soon the night will come. Now is the time to carry the truth to those who have not heard it. The Lord expects great things of his people just at this time. Shall he be disappointed? Our attitude toward the call of God means much in this critical time. May the Lord arouse his people to a sense of their duty and privilege.

Modern Heathenism

ONE of the most comforting assurances in the Scriptures is the fact that the Lord is "a very present help in trouble," or "a help in trouble very accessible." It was to his nearness to his people that Moses appealed as proof of the superiority of Israel's God over any god of the heathen. "For what great nation is there, that hath a god so nigh unto them, as the Lord our God is whensoever we call upon him?" Any teaching about God and the Bible which tends to overthrow this idea of his nearness is a step toward making our God the same as the gods of the heathen. But this is just what the Higher Criticism is doing. In summing up the results of the Higher Criticism, a writer in *The Outlook* says: "In all these ways God is made to seem further from us, less personal, and less directly interested in us." This simple statement is sufficient to condemn the whole thing, and to show that it tends directly toward heathenism. "By their fruits ye shall know them."

A Prophetic People

A PEOPLE connected with prophecy has hold of the citadel of strength. A movement connected with prophecy, the triumph of which the prophecy foretells, holds within its hand the hiding of power. Such is the movement called the third angel's message, to which, as it is a current message, allusion cannot be too often made. When the time for the conclusion of the first stage of the first message was drawing to a close, and confusion and discouragement encompassed believers in the blessed hope of the soon coming of Christ, the breaking forth of new light on the subject of the sanctuary marked the opening of a new era in the progress of the advent cause. By this light, advent believers were begotten to a new hope and courage in their work. One of the first facilities brought to the attention of those who were called to this work, and of which they availed themselves, was the press, for the purpose of scattering the printed page in the furtherance of their work. We need not go into the particulars of the first limited sheet issued, called *The Present Truth*, nor the earnestness and devotion with which it was dedicated to its work. The old believers in the cause are acquainted with this, either by personal experience or by the records that have been so long and freely scattered among us on this point; nor need we dwell upon its later enlargement into THE ADVENT REVIEW, nor its subsequent publication in Topsham, Me., Saratoga and Rochester, N. Y., and finally its removal to its present location, Battle Creek, Mich., in the autumn of 1855.

This branch of the work has encour-

tered almost every phase of opposition that ordinarily falls to the lot of an unpopular doctrine, including many of those mentioned by Paul, in his experience in 2 Cor. 11:26: "In journeyings often, . . . in perils of robbers, in perils by mine own countrymen, in perils by the heathen, . . . in perils among false brethren." To these may be added the schemes of ambitious and designing men arrayed in opposition against it; financial difficulties; besides the opposition to be encountered by opposers to an unpopular truth, in the midst of a wicked and perverse generation. But through all these the good hand of the Lord has been upon us, and has brought us through, in every instance with advancement and prosperity. A varied experience has attended the work thus far all the journey through. If any would like to read further concerning these experiences, we would refer them to the "Rise and Progress of Seventh-day Adventists," by Elder J. N. Loughborough.

So we might trace the work outside of the periodicals, from the small beginnings of tracts and pamphlets, till the volume of the book business from the central office alone, to say nothing of the branch offices, and associated sources of publications, sometimes has been more than half a million dollars' worth a year. In every enterprise, placing a new heading upon the paper, opening a new department, and enlarging the scope of the paper, there has been advancement all along the line. We believe it will be so still, till the work is brought to its conclusion in its foretold triumph. But much as has been done, the greatest advancement is to be made in the future. For this movement is to ripen the harvest of the earth for the sickle of the reaper in the great day; and the earth is, before the end, to be lightened with God's glory. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. But it will take a great movement, a great effort, to do this for all the world. The world is a large place; and can it be done? and that, too, in this generation? The prophecy, if we understand it, says it is to be done; and if we are right in our application, it must surely come to pass. Great and extensive as the heaven and the earth are, they shall pass away before the word of the Lord shall fail. The word of the Lord cannot fail. We, as a prophetic people, may come short, and suffer some of the work in our hands, so far as we are concerned, to be delayed.

It was natural for the ten spies in the days of Joshua to stand aghast at the cities walled up to heaven, and before the giants in whose eyes they were but as grasshoppers. But they failed in not

letting their faith grasp the fact that there is a God in heaven as much stronger than the cities they had to meet as the heavens are higher than the earth,—a God so much more mighty than the giants that the giants were in his eyes more like grasshoppers than the Israelites seemed to be in the comparison which they conjured up for themselves. So with us. Where is our faith? We can go up, and possess the land. We are able, because God is able; and he has promised his strength to his people. Paul means something when he says, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. . . . Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Eph. 6:10-13.

But we must expel the darkness from our minds before we can see, and bask in the rays of the great white throne. We must pay the price before we can possess the pearl of eternal riches. And it is not a losing game we are given the opportunity to invest in. For—

"The harvest brings us joy for pain;
And they shall reap, who sow in tears,
Rich gladness through eternal years."

U. S.

The Apostolic Church

IN his Gospel, Luke gave an account "of all that Jesus *began* both to do and teach," and in the Acts of the Apostles the same writer gave an account of what Jesus *continued* to do and to teach. In the former record we learn what Jesus did while here upon earth in his own individual body; in the latter record we learn what he did here upon earth in his body which is the church. And the experience of the church in the time of the apostles was never intended to be an exceptional one. It is the natural and normal experience of the church of Christ when he is given his true place as the head of the church. The giving witness with great power to the resurrection of the Lord Jesus, the healing of the sick, the ministry of angels to deliver from the wrath of man, the rapid growth of the number of the believers,—all these experiences are but so many evidences of the presence of Jesus with his people, working in them both to will and to do.

It was because some arose who were not content to win disciples to Jesus, but sought rather "to draw away disciples after them," that there came "a falling away," and the experiences of the apostolic church gradually ceased. It is the work of the gospel message now to remove the cause of the falling-away, to restore the pure gospel of Jesus, the indwelling Saviour, and thus to open

the way for the same experiences as of old. That church in which these experiences are genuinely renewed will thereby prove to the world that it has the true apostolic succession. It is not a question of an unbroken line of human ordination to the ministry of the gospel, but it is the simple question of divine ordination by the gift of the Holy Spirit.

Of the church in its experiences when the gospel of Christ was taught in its purity, John wrote as follows: "And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." The power of the church to win victories for the truth does not depend upon having costly places of worship, or in following an elaborate ritual which appeals chiefly to the senses, but upon the simple power of the truth as it is in Jesus, when the word is preached "with the Holy Ghost sent down from heaven." The world needs just such a gospel as this preached in just this way. Weary hearts need to be strengthened, tempted souls need to be delivered, those in the bondage of evil habits need to be set at liberty. All this can be accomplished to the glory of God and the advancement of his kingdom in the earth when his people are willing to cease their dependence upon the flesh, cease copying the example of those who brought about the falling away, cease trying to supply the lack of the inward power by multiplying the outward forms, and be willing to let the Lord work in his own simple way to his own glory. May the Lord hasten the day when we shall see more evidence among us of the true apostolic succession.

More Life

"By one man sin entered into the world, and death by sin." Rom. 5:12. In this present world life is everywhere attended by the shadow of death. The seeds of death are lodged within every living structure. In the day that Adam fell, he became subject to the process of decay. Death came into the place of life, and gradually supplanted life until the latter became wholly extinct. The same process took place in the animal and vegetable forms around him. He saw his children growing old, the partakers of his own mortality.

Man has a physical, a mental, and a moral being. It was the Creator's design that each of these should be filled with abundant, unfailing life. But when death entered into the world, it began its work of extinguishing all the life that man possessed. And nowhere was the touch of death more ruinously imprinted than upon man's moral nature. The moral being lost its life much more quickly than did the physical or the mental being. Love to God and to man,

the manifestation of the life given by him who is love, gave place to selfishness, the token of death. The first descendant of Adam was a murderer. He loved not his brother, and abode in death; he was morally dead; one third of his being—the highest and most important part—had been extinguished. He was followed by many others like himself. Moral life was less and less seen in the human family, until at length the whole world, with the exception of the family of Noah, became dead in trespasses and sins.

But God sent his Son into the world that men might have life, "and that they might have it more abundantly." He came to restore that which was lost, to bring back the life that had been lost by sin. By him all men live, for without the sacrifice on the cross this world would have been altogether the prey of death from the beginning. But he came also to impart to men new life, to give them life in its fullness, to bring back to perfect health every part of man's being upon which sin had placed the touch of death. He came to remove all sin, and thus to destroy every avenue through which death finds access to its victims. He came that men might have life "more abundantly." He is the healer of body, soul, and spirit.

God would have man now, as was Adam at his creation, full of life in every part of his being. He would have the moral nature as full of life, as active in the things with which it is concerned, as is the physical or the intellectual nature. With the great majority of people, Seventh-day Adventists not excepted, this condition is far from the reality. God would have those who are dead—morally dead—hear the voice of his Son, and live. He would have them possess more life. He would have us know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God. Deprived of the word of God, an essential part of man's being loses its life. He becomes actually and literally deprived of a large portion of the life he should rightfully possess, and that the highest and most essential portion of all.

How many there are who need to have life given them "more abundantly." And why will any person refuse life, and cling to death as though it were a desirable thing?—It can only be because of moral blindness. We all want life, more life, all the life that we can possibly obtain. We speak of and seek after the "blessings of life," but the real blessing of life is life itself; not life so linked with death as to make existence miserable, but life that can grasp and appropriate every gift of God, life untrammelled by disease or disability. Mere existence ought to be a pleasure, and the more life an individual possesses, the more enjoyable must existence become. In God's presence is fullness of joy; let us obtain it by opening our hearts to him and the more abundant life.

L. A. S.

Studies in the Gospel Message

THE subject of the lesson for Sabbath, April 19, is "The Great Controversy Transferred to the Earth."

The rebellion against the government of God began in heaven. And it all grew out of envy. "For where envying and strife is, there is confusion and every evil work." Another translation of this verse reads, "For wherever jealousy and rivalry are, there are anarchy and every foul deed." Here is the original source of all anarchy. It had its root in jealousy, and it blossomed out in "every foul deed."

From the description given of Lucifer, under the name of "the king of Tyus," in the twenty-eighth chapter of Ezekiel, it is evident that he was created high in the scale of being. "Full of wisdom," "perfect in beauty," "perfect in thy ways," are the expressions used by the prophet. It is thus evident that he was created like God, but he was not God, and therefore he could not occupy the same position as the only begotten Son, who was one with the Father. For this reason envy filled the heart of Lucifer, because he could not be what he was not made to be. While he professed a purpose to be "like the Most High," his real purpose was to exalt himself above the Most High, and to be ruler in his place. And so the mystery of evil was first revealed "upon the holy mountain of God," in the immediate presence of the King of righteousness.

The character of God as revealed in the love which he has shown to us, forbids us to think otherwise than that pardon and cleansing were offered to Lucifer, just as they have been to us; but pride ruled his will, envy was cherished, love was refused, and the inevitable result followed. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

By filling the minds of men with the same thoughts which he himself entertained about God, he has carried forward through man and upon the earth the same warfare against the government of God which he began in heaven. He who sought to put himself above God inspired in man the same desire, filled him with the same spirit of pride, and under the pretense of securing for him greater liberty, led him in the revolt against rightful authority. And this is sin. "We can thus, in some measure at least, understand that the original sin, the primary root of all sin, the de-

fiant act of him who, whatever his rank in the scale of created life (and it may conceivably have been the highest), was the first leader of rebellion against the sovereign supremacy of God, was *pride*. It was the lust of independence at whatever cost, the longing for a separate kingdom of his own, the assertion of self and self-sufficiency, the dethronement, the annihilation of God, the deification of self."

The question to be settled in heaven was, Who is God? Shall God rule in his kingdom, or shall Lucifer be allowed to take the throne? Lucifer *could not* rule the universe. To allow the attempt would be simply to permit him to draw the whole kingdom down to ruin with himself. God is love, and his love is shown in his care for the subjects of his kingdom. He would not permit them to be dragged down to irretrievable ruin by the self-assertion of Lucifer. With love as the only weapon, and his Son as the one through whom that love was revealed, Lucifer was overthrown in heaven, and was cast out of heaven. With the same weapon, wielded by the same person, Lucifer, now Satan, is to be overcome, and cast out of the earth. God gave his Son as the price which he paid for the blotting out of sin from his kingdom. Love could do no more. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Hereby know we love, because he laid down his life for us."

By yielding to the temptation to sin, man admitted Satan into his own heart. So far as he was concerned, he gave up to Satan the place in the kingdom of God within his heart which belonged to God, and in doing so he lost the power to conquer Satan, and expel him from the dominion which he had usurped through deception. Satan became the prince of this world, and man would have been his helpless slave if it had not been for the deliverance provided through the gospel. This provision required that the Son of God should become the Son of man, uniting his divinity with humanity; that by taking up his abode in the heart of fallen humanity, he might by this act of self-sacrificing love conquer and drive out Satan. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

And this is the gospel of the kingdom. This is "the gospel of God, . . . concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh." This is the

gospel of "Christ in you, the hope of glory." Christ dwelling in the heart by faith is to conquer Satan, and cast him out of the heart of man, just as he conquered Satan, and cast him out of heaven. The King of righteousness is to have his rightful place as ruler. The question as to who is God is to be settled on earth, just as it was in heaven. And each one of us has a responsibility in this matter, and each one of us is deciding the question, so far as we are concerned, by the decisions which we are making day by day. The day of final decision is near at hand, and soon we shall hear the voices saying, "The kingdom of the world is become the kingdom of our Lord, and of his Christ." Take your place on the right side of this controversy at once. "The Lord, he is the God; The Lord, he is the God."

A Fresh Stroke for Missions

The Missionary Magazine to be Merged into the Review

WHEN God quickened the pulse of Christendom a century and more ago, by the Methodist revival, and hearts let in the all-consuming love of Jesus, John Wesley cried out, "The world is my parish!" Who that knows the love of Christ can help loving the world which he loved, and for which he died? To-day we cry out, The world is our parish!

The only object of our existence as a people is to carry a message from God to all men. Others may regard the cause of missions as, to a greater or less degree, an appendage to the program of organized work at home. With us, the object of the home organization is to push the frontiers of our work ever outward to the uttermost parts of the earth.

It is one Lord, one faith, one baptism, one field—the world that God loves. Why, then, should not the REVIEW AND HERALD voice the call of our Leader, from the regions beyond as well as the call from the home field? It stands ready to do so. And now that, more than ever before, we have been led of God definitely to take up the work of carrying this message with swift feet through every land, all the conferences and churches and people cheering the workers forward, the brethren of the General Conference and others with whom we have had opportunity to counsel, have favored the idea of merging the *Missionary Magazine* into the REVIEW.

It is a forward step, we believe. The fields and their needs will be set before a large number of our brethren by this change. The expense and labor of continuing another paper will be saved to the funds of the Mission Board. Our people will get the same matter. The trumpet call to press the battle to the outermost gates of the people will ring

out the more loudly. Our people will rally more largely as a unit to sustain the missionary interests.

Some, we know, will regret to see the familiar face of the *Missionary Magazine* disappear; but if only it hastens the time when His blessed face shall appear to gather the world-wide harvest, all of us will thank God for the advance step, and rally to put the REVIEW into every Sabbath-keeping household. We want no unnecessary machinery. We do not wish to put energy and time into pushing any publication that is not absolutely demanded by the needs of the work.

The mission cause is the greatest issue that faces us to-day. When the witness has been borne abroad, the work may be finished at home in short order. The reflex influence of a missionary crusade that shall sweep the world, will of itself prepare believers to rise and finish the work in this country. So easily can God cut short the work in righteousness. It is a grand thing to be alive and in God's work in these thrilling times.

After the May number of the *Missionary Magazine*, please note, its publication as a separate journal will be discontinued. All subscribers will be given credit on the REVIEW list for the unexpired term. All will get the same matter—and more. The Mission Board will continue gathering reports and articles from the workers abroad, passing them on through the REVIEW, so that the moving panorama of the closing work of God may pass before the eyes of our brethren week by week. And blessed are the eyes that see what we look upon to-day. W. A. SPICER.

Come; for All Things Are Now Ready

THIS invitation and declaration are found in our Lord's parable of the great supper, recorded in Luke 14: 16-24.

This parable tells us that Jesus is ready to come; that those to whom he is about to come must proclaim that fact to the world; and that its proclamation means service, labor, toil, on the part of those who make the proclamation.

The time of this parable has arrived. All things are now ready. The time has come in the progress of the great controversy between Christ and Satan for Jesus to come and end the controversy, break the reign of sin, and establish God's kingdom in the earth. The time has fully come for the consummation of all that the gospel holds out to man.

The message of Christ's coming is a soul-purifying, heart-cleansing message. There is wrapped in it everything that pertains to the preparation of men to

dwell in the presence of God forever. Hence the third angel's message embraces every phase of true reform in the world to-day.

The message of Christ's coming must be accompanied with the exhortation, "Prepare to meet thy God." Salvation from sin is the only true preparation to meet God. The erection of large buildings, the organization and operation of large institutions, great activity and bustle in religious work,—these are not a preparation to meet God. All these may be indispensable in the work of those who are preparing, or who may be prepared, to meet him; but they are not the preparation. Salvation from the power of sin, clean hearts,—that alone is the preparation that will enable us to stand in the presence of him who is "a consuming fire."

Those who are commanded to give the invitation to the supper are to go out quickly. The time is short, the final crisis has come, the message is urgent, and there must be no delay. The messengers must be awake, active, and intense. They must give the message in a manner that will quickly arrest the attention of the whole world. This can be done, for God has ways and means, methods and processes, of working that we little appreciate, by which he can arouse the whole world in a very short time.

Is it not evident that many of the inventions of these last days are designed by the Lord to be used in giving this invitation speedily to the world? The railway and steamship lines have not been brought into use simply to enrich stockholders, and transport pleasure seekers. They are to carry God's messengers and printed truth quickly to every part of the world. The printing press has not been perfected merely for financial gain, or for the publication of corrupting literature. This wonderful invention is to be used in every part of the world in sounding the invitation to the supper. The electric telegraph, cable, and telephone lines have not been wrapped around the world simply for the rapid transit of war intelligence or the condition of the stock exchange.

All these facilities are to serve a higher purpose than the world recognizes. Every one of them is a factor for God's use. He will yet lay his hand upon all of them, and use them to great advantage and with great power in closing up his work. Nor will it take the Lord long to do this when his people are ready. God can work to-day just as he did with Peter and John at the temple when that poor lame man was given healing power. Let the Lord stretch forth his hand to work through his people with signs and wonders and mighty power, and it will not take long, with the facilities prepared, to arrest

the attention of the whole world. The gaze of all nations could soon be fastened upon God's people, and an inquiry could soon be instituted that would enable them to proclaim the message to listening, interested people everywhere. Ah, yes; as soon as God's people are ready, the Lord will make use of all these facilities for extending the last invitation to a perishing world. The latter rain will begin to fall, the loud cry will be heard, and the earth will be lightened with the glory of God.

This call presents to us the idea of service. God has made the preparation; he has sent out the invitation; he has told us where to go; he has given us a message to proclaim; and he has supplied the power. That is his part. But there is something in all this that belongs to man, and that is service, toil, earnest labor. That is our part, and that is the all-important thing for us to consider just now.

When the light of this message first began to dawn, the leading thought was truth, Bible doctrine, the faith once delivered to the saints. And so men searched their Bibles, having as their primary object the development of clear lines of truth. They did not go to the writings of men. They got their light directly from the writings of God's own seers.

But a few years ago another message was sent to this people with great emphasis, and that was righteousness by faith in Jesus Christ. The message was needed in order that rightness of heart might be blended with rightness of thought, and with these two we have the mightiest combination that the world has ever seen. Then later, the message came, "Receive ye the Holy Ghost." This message was needed to qualify us for service.

With the mind set right, and the heart made clean, man still needs the power of the living God to serve; and so the message came, "Receive ye the Holy Ghost." The greatest need of this denomination to-day is the power from above which will qualify all the people for faithful service, and enable them to march on, with unbroken tread, to victory. Jesus is coming. Proclaim it to the world. This is the message, and it means earnest service on the part of all the people from this day forth until the work is done.

A. G. DANIELLS.

Note and Comment

PRESS dispatches relating to the observance of "Good Friday" make note of the extent to which the leading Protestant bodies are following the example of Rome in this respect. The celebration of this papal day now seems to have become general in the Protestant churches. The New York *Sun* makes this mention of the deference paid to the day in New York City:—

Good Friday was generally observed about the city yesterday. All of the exchanges were closed, but the banks were open, as were the courts, the day not

being a legal holiday in this State. Many business houses, however, were closed. There were services in most of the churches, some continuing through the most part of the day, and in some instances in the evening. The Passion service in the Episcopal churches was held from noon till three o'clock.

For at least two years, it is stated, the British government has been pouring into South Africa thousands of fresh horses and mules every month, sometimes as many as 13,000 monthly; and a conservative estimate says that 150,000 of these animals have perished as the result of the war in that country. This tells what war is from the standpoint of the crime of cruelty to animals.

A RECENT press dispatch from Rome states that Pope Leo has prepared an encyclical which, believing that his end is now near at hand, he designs to be his testament to the Catholic Church. It is published in the Vatican organ, *The Osservatore Romano*. Only a summary of the document has yet appeared in the American press, but in this it is stated that the pope presents a dark view of prevailing religious and political conditions, declaring that never has humanity found itself in more miserable conditions than at present. Socialism and anarchism, he says, have been fostered by excessive liberty, and he declares that the governments of the civilized world must adopt decisive measures for the defense of genuine liberty, and must enforce the teaching of religion.

Religious liberty is, according to Cardinal Gibbons, a competent Catholic authority, the liberty to worship God "according to the dictates of a right conscience." The church tells what a "right conscience" must accept as the truth, and every person is allowed the liberty to believe the doctrines prescribed, and to be governed by them in his worship of God; this is "genuine liberty," of the papal kind. And the governments of the earth, says this encyclical, must adopt decisive measures for the defense of this "genuine liberty." They must, it says, enforce the teaching of religion; by which is meant, of course, the Catholic religion, that only being the true religion, from the papal standpoint. To do all this would mean nothing less than that the civil governments of earth should join hands with the papacy. Then "excessive liberty" would be restrained after the approved methods of the Middle Ages; but socialism and anarchy would only spread the faster.

We regret that we have not the full and exact text of the encyclical upon these points; this may appear in English later. But from this summary of its contents it is evident that Leo's "testament" to his church is an important and eminently Roman Catholic document.

General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

Calvary

UNDER an Eastern sky,
Amid a rabble's cry,
A Man went forth to die
For me.

Thorn-crowned his blessed head,
Blood-stained his every tread;
Cross-laden, on he sped,
For me.

Pierced are his hands and feet,
Three hours upon him beat
Fierce rays of noontide heat,
For me.

Thus wert Thou made all mine;
Lord, make me wholly thine;
Grant grace and strength divine
To me

In thought and word and deed
Thy will to do. O, lead
My soul, e'en though it bleed,
To thee.

—The Pilot.

Instruction to Church Members

MRS. E. G. WHITE

MANY things that do not now appear in a correct light, will be made plain in the day of the Lord. But the question of forgiveness needs not to be interpreted. There is never a time when it is right for you or me to say, "I will not forgive my brother; I will not walk in fellowship with him." He who does this places himself in opposition to the teachings of Christ. If your brother does you an injustice ignorantly, and then holds out the hand of fellowship, saying, "If I have erred and have done you an injury, forgive me," and you draw away from him, refusing to forgive, you walk away from the great Counselor, and need yourself to repent and be forgiven.

If he does you an injury knowingly, and afterward repents, saying, "Forgive me," it is not for you to turn away, refusing to forgive because you may think that he does not feel humble enough, and does not mean what he says. You have no right to judge him, for you cannot read the heart.

If a brother errs, forgive him if he asks you. If he is not humble enough to ask, forgive him in your heart, and express your forgiveness in word and action. Then the weight of his sin will not in any degree rest on you. "Considering thyself, lest thou also be tempted." "If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." And we are not only to forgive seven times, but seventy times seven. Just as often as God forgives us, we are to forgive one another.

One man is never to say to another, "When I see that you have reformed,

then I will forgive you." This is not God's plan. This is in accordance with the promptings of human nature. By showing that you do not desire fellowship with your brother, you not only hurt his soul and your own, but you also wound and bruise the heart of Christ.

While hatred is cherished, there is not an iota of love in the heart; therefore when a man has an offering to present to God, he is to clear away all hatred, that his path may not be blocked. If he humbles his heart before God, confessing his mistake in giving way to the passion which opened the door for Satan to enter and take control of the mind, God will forgive his sin and accept his offering.

Christ sees that little heed is paid to his instruction. His people come to him in prayer, asking favors of him, while at the same time they are cherishing hatred against their brethren, not only thinking, but speaking evil of them. God cannot bless them; for they refuse to put out of the way that which causes discord and variance. They would not appreciate the blessing of God should he give it to them as they desire.

O how much better it would be if church members would humble themselves under the mighty hand of God, seeking to remove everything that hinders pure, loving fellowship. Christ points his followers to the path of self-sacrifice and self-surrender. Those who walk in this path not only help themselves, but help their brethren and sisters, clearing away the cloud of misunderstanding which Satan throws across the pathway.

My brethren and sisters, prepare the way, that you may come to God and be forgiven. Act your part in the work of confession. It is not your brother's sin that you are to confess, but your own. In doing this, you are making straight paths for his feet, and softened and subdued, he will fall on the Rock, and be broken. And the Lord will look with pleasure on the offerings brought to him.

Study the Saviour's words, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case"—whatever your position—"enter into the kingdom of heaven." The righteousness of the scribes and Pharisees was of a selfish character, consisting of external forms. The righteousness which God requires is internal as well as external. The heart must be purified, else Christ cannot be enthroned there. The life must be conformed to the will of God.

There is no need to marvel that the church is not vivified by the Holy Spirit's power. Men and women are setting aside the instruction Christ has given. Anger and covetousness are obtaining the victory. The soul-temple is full of wickedness. There is no room for Christ. Men follow their own perverse ways. They will not heed the words of the Saviour. They take themselves into their own hands, rejecting reproofs and warnings, until the candlestick is moved out of its place, and spiritual discernment is confused by human

ideas. Though deficient in service, they justify themselves, saying, "The temple of the Lord, The temple of the Lord are we." They set the law of God aside to follow the light of their own imagination.

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand: ye shall lie down in sorrow."

God is true to his covenant with his people. His word is infallible. His people bring suffering on themselves by forsaking his counsel for their own human wisdom. It is impossible for their prayers to reach his throne, because the rebellion of disobedience is the substance of their petitions. Christ came from heaven to teach the word which his Father committed to him for the fallen members of his family. Those who hear and obey walk in safe paths, under the protection of the Lord of heaven. Through the power of Christ they are victorious over every foe. Those who do faithful, unselfish service for God will be blessed in their unity, as they work in obedience to Jehovah.

When the church allows within her borders those who are working on lines of worldly ambition, when church members cherish feelings of animosity toward one another, God is greatly dishonored. He cannot bless them with grace and power while they continue in sin, and therefore, unwatered by his grace, they become dry and spiritless. God has given all power to his Son to give to his people as largely as they prepare themselves for its reception. This power is in every way adapted to the necessities of perishing sinners, and God will use the members of his church as his helping hand, if they will place themselves where they can be used. But he does not communicate through impure channels; for this would dishonor his holy name.

All who love Jesus will search the Scriptures, that they may know and obey his will. Christ will be to them a very present help in time of need; for God's power is pledged to faithfulness. He will fulfill his word to all who are true. Christ triumphs in the triumph of his people; therefore prepare his way, that he may bestow his richest gifts on his church.

Tell in every church what the individual members must be and do if they work successfully. In God alone is our strength. In quietness and forbearance we shall conquer. Those who reveal the patience of Christ will obtain deliverance. But those who forsake the way of the Lord, marking out new methods and following human surmises, will surely lie down in sorrow. Perversity, carried into the religious experience, will place them outside the city of God.

"And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. . . . I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life; and may enter in through the gates into the city."

The Work of the Holy Spirit

E. J. WAGGONER

WHAT will the Spirit do for us when we receive him?—He will do everything. "He will guide you into all truth," "and he will show you things to come." John 16:13. He is the sevenfold Spirit of God—"the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord." Isa. 11:2. "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." Job 32:8. Every gift of God to man comes by the Spirit. The chief of the blessings that come by the Spirit is wisdom and knowledge, and this knowledge—the knowledge of God—is life eternal. When the soul becomes separated from sin, it comes into connection with the Intelligence of the universe. "Blessed are the pure in heart: for they shall see God." "Ye have an unction from the Holy One, and ye know all things." 1 John 2:20. "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." 1 John 5:20.

The knowledge given by the Holy Spirit is of such a kind that even the world acknowledges its reality. This is seen in the immediate results of the reception of the Spirit on Pentecost. The disciples began to speak with other tongues. The reason why this particular phase of knowledge was imparted at that time was that there were thousands of people present from every nation under heaven, all of whom needed to hear the gospel. Whatever one needs in order to do the work of the Lord, that the Spirit gives as soon as one is ready to receive it, and will make the right use of it. But this does not mean that the Spirit relieves one of the necessity for study; far from it. God has no sympathy with laziness, and he does not give his Spirit for the purpose of pandering to it. Be sure that God will not impart the gift of tongues to a man who has not enough interest in the work of giving the gospel as a witness to all nations, to impel him to use all the means in his power to fit himself by study to engage in that work. Everything is a free gift from God, and all is by his power; but we must, nevertheless, be willing to work, and must expect that the reception of the Spirit will bring more active service than ever before.

What Was Achan's Sin?

GEO. B. STARR

THE city of Jericho and everything in it were devoted unto the Lord, and by the Lord,—the city to destruction; the harlot Rahab and all her family to salvation. The silver and gold and all the vessels of brass and iron were consecrated unto the Lord. They were to be brought into the treasury of the Lord.

So Joshua told all the people plainly, the very day that the city was overthrown: "And the city shall be devoted [margin], even it, and all that are therein, to the Lord: . . . and ye, in any wise keep yourselves from the devoted thing, lest ye make yourselves accursed, when ye take of the devoted thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord." Joshua 6:17-19. All Israel heard this plain instruction, and shouted their approval. Verse 20.

The spoils of battle belong to the conqueror. God was leading the armies of Israel. He overthrew the walls of Jericho, and gained the victory by his own power. To him belonged the spoils and the disposition of them.

Now every devoted thing is most holy, even if devoted by man. A sheep selected from the flock and devoted to God, suddenly becomes of priceless value. Its worth now could not be estimated in money. It is beyond market value. It would be sacrilege to withdraw it, or sell it. And so with any other gift. Once devoted to God, it becomes most holy and of priceless value. The altar sanctifies the gift, and gives it its great value. "No devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord." Lev. 27:28. This being true of what man may devote of his own free action, how much more sacred is that which God himself devotes to a specific purpose?

All the gold and silver of Jericho were to be brought into the treasury of the Lord, and so support the proclamation of the gospel as presented in their sanctuary service. This very gold thus appropriated to a sacred and holy purpose, Achan coveted for his own use, and took it, and hid it among his own stuff, in his own tent. This he confessed, when his sin had fully found him out.

But when one member of the body sins, all the members suffer with it. Israel was defeated at Ai, and fled before their enemies; and when Joshua rent his clothing, and cried unto the Lord to know the cause, the Lord said unto him: "Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the devoted thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, . . . because they

were accursed: neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people."

A "devoted thing" misappropriated becomes an accursed thing. All Israel had suffered in the wrong action of one member of the body, and so all Israel must unite in disowning and putting away the sacrilegious theft. See Joshua 7. The casting of lots to find the guilty one was to give Achan an opportunity to make a voluntary confession of his wrong, and right it; but instead, he, like the majority of criminals, braved it out to the last, when the forced confession came too late to avail for him, or to lead to true repentance.

Stoned with stones! Burned in the fire with all that he had! This was the Lord's expression of his abhorrence of Achan's sin, and of all similar sins.

Every devoted thing is most holy, and every devoted thing misappropriated becomes most accursed. Devoted things brought into the Lord's treasury bring his special blessing upon his people; misappropriated, they bring his special curse.

"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. . . . The tenth shall be holy unto the Lord." Lev. 27:30-33.

God has reserved to himself the tenth of all man's increase, as a test of loyal obedience, and a constant recognition of God's ownership,—an acknowledgment that God is God. Just as he reserved one tree in the garden from Adam and Eve, so has he reserved a tenth from us. The nine tenths we may freely use, but the tithe we may not use; it is his, and is devoted by him to a specific purpose, and must not be diverted from that purpose. It is all to be brought into the Lord's appointed storehouse, and used solely for the proclamation of the gospel.

"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. . . . The tithes of the children of Israel . . . I have given to the Levites." A person can give away only that which belongs to him. God gave all the tithes to his ministers. After receiving the tithe from the people, God's ministers are to pay their tithe also. Num. 18:20-31.

Thus the Lord tests the whole human family, making them his stewards; telling them specifically what to do with his portion, and leaving them to separate the holy from the common, and to apply it to its appointed purpose. His command is, "Bring ye all the tithes into the storehouse, that there may be meat in mine house."

But, like Achan, God's professed people have sinned, and coveted the Lord's portion and stolen it, and hidden it in their tents, among their own stuff, or placed it in banks under their own names; and so he protests against us:—

"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." Mal. 3:7-12.

God changes not. He put it into the hearts of Abraham and of Jacob to pay the tithe to him. Abraham paid tithe to Melchisedec. Melchisedec represented Jesus Christ, and Abraham is the father of all them that believe. "If ye be Christ's, then are ye Abraham's seed." See Hebrews 7.

As God planned that the temple service should be supported, even so has he appointed that the gospel work shall be carried forward. "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:13, 14.

How is it with you, dear reader? Have you any of the Lord's devoted things among your stuff? hid away in your tent? or in the bank to your credit? or in your business? If so, then for your own sake and the sake of God's people, and the sake of those who could have the gospel carried to them if more laborers could be sent into the harvest field, separate God's portion, and bring it into the storehouse. A blessing will overtake you in so doing, and a curse will be removed.

The Right Motive

LET the motive of devotion to God be the first object of our missionary gift, and how it changes its aspect! We are seized with the conviction of the overwhelming love of God. Love for me—that he condescends to care for me. Love for all men—that he condescends to care for them. Love for me and them—that he condescends to use me to bring a blessing to them. How this loving condescension of God develops the love of man to man. They are dependent—God makes them dependent—on me. His love for them is to be shown through me. He uses me as an instrument in showing his love for them. I become a middleman, a mediator, between God and men. And all this, not because God cannot act directly upon these others, but because he so loves me that he uses me to do that which, humanly speaking, he could do much more easily without me. Being desirous of opening his glorious kingdom to the millions of China and Japan and Africa and America, he, instead of going to them, comes to me, and tells me, on behalf of him, to tell them. What

unthinkable evidence of the love of God for me, that he should make me an instrument of showering his blessing on these others whom he loves! Lord, what am I that thou visitest me, and givest me the high dignity of acting as thy vicar on earth!

But suppose I am unwilling to do this? Suppose Noah had refused to build the ark; suppose Abram had refused to set out from Ur; suppose Isaiah had refused to prophesy; suppose Mary had refused to receive the angelic salutation—does any one wildly suppose the omnipotence of God would have been thwarted? God, in his love, chose to use Noah, Abram, Isaiah, Mary,—his servants in all ages, even me,—to act as his agents in performing his mighty works; but never, never once, did he abdicate his power to do it without them. God reigns; not Noah, nor Abram, nor Isaiah, nor Mary, nor I, nor even the twentieth-century millionaire who can write or erase his bequest of thousands or of millions.

Herein, then, is the motive for missionary work. God lifts me up to such a mission as he conferred upon each one of those through whom he did his wondrous works of old. He makes me his vicegerent in his work. And this he does, as an act of love to me. The love shown in my gift to him, is as nothing compared with the love shown by him in accepting and using that gift. It is not I who am generous, but God.—*The Living Church.*

The Spirit of Forgiveness

THERE is as much need for daily prayer for forgiveness as for daily prayer for daily bread. It is true that we have bodies, it is also true that we are souls, and that being so, there is as much need that we should pray for the spiritual cleansing as for the temporal sustenance. We are to be the manifestations of God in the world, and just as Jesus Christ represented God, so we living the Christ-life are to mirror forth God to man in the physical absence of our spiritual Master. Is the world better for our living in it? If not, our influence is counting upon the wrong side, for in this matter we cannot be neutral.

We need to cultivate the forgiving spirit. If I cannot forgive my brother who has wronged me, there may be something wrong with him, but there is a great deal more that is wrong with me. If the forgiving spirit is absent from my life, the less I say about the religion of Jesus Christ, the better. "O," says some one, "I will forgive the man, but—," and he does not need to say anything more. I wonder, if God had acted like that, how it would have fared with some of us! It comes to this, "Forgive us our trespasses, as we also have forgiven them that trespass against us, but forget it we never will." It is blasphemy to pray such a prayer.

We are so to incorporate the Spirit of Christ that we are to live his life, forgiving men their trespasses. This does not mean merely letting things go.

That may be laziness. Forgiveness is something more; forgiveness is the heroism of self-conquest, it is the triumph of the spiritual, it is man mastering himself. This is the victory that overcometh the world, even the faith that forgives and is strong; for any faith must be strong that has in it the element of forgiveness.—*Rev. H. C. Wallace.*

Under a Cloud

PEOPLE speak of being "under a cloud" when they feel despondent; and to have the way cloudy means to them the absence of hope; yet God spoke to Moses and to all Israel out of the cloud, giving them instruction for all time; and it was by a pillar of cloud that he led them through the wilderness. It was only those who had rejected God that found the cloud a trouble. The same cloud that was darkness and gloom and disaster to the Egyptians, was brightness and joy and salvation to the Israelites.

The same thing is true to-day; for the same God is leading his people from the same "house of bondage" to the same deliverance, and by the same means. "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." Nahum 1:3. Our gloom and destruction or our hope and salvation depend on our relation to the cloud. On one side it is dark, but on the side next to God it is light. Nothing that human eye has ever seen is more gloriously beautiful than a cloud lighted up by the sun. Whoever is crucified with Christ, and so risen with him, has been made to sit with him in the heavenly places, and so can look upon every cloud from God's side of it. No cloud can shut out God from the view of him who makes Christ his dwelling place.—*Selected.*

The Glorification of Life

O, THE glorious gospel of the Christ of God! To have affinity with God, to live in him and possess eternity of being, what glory is this that belongs to frail humanity! Christ circumscribes life? Why, his one thing includes all things—it is God. It includes life, continuous, unbroken, eternal life. O, the grandeur of this perpetual life in God! This is the one thing needful. Without it we have nothing. With it we have all things. Man leaves the creative hand of God, walks this earth, is lost for a few short moments, and then is seen going on, on, in point of existence, parallel with God. Life, according to Jesus, is an eternal now.—*Methodist Times.*

"SOMEBODY did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, 'Tis sweet to live;
Somebody said, 'I'm glad to give';
Somebody fought a valiant fight;
Somebody lived to shield the right.
Was that somebody you?"



Satisfied

Love wore a threadbare dress of gray,
And toiled upon the road all day.

Love wielded pick and carried pack,
And bent to heavy loads the back.

Though meager-fed and sorely tasked,
One only wage Love ever asked—

A child's white face to kiss at night,
A woman's smile by candlelight.

—Selected.

Christ in the Home

ON this subject it is easier, and perhaps more profitable, to cite instances than to elaborate theories. And it chanced that in a certain week I fell so naturally and unexpectedly on Christ in two homes that I am tempted to recount what I saw, and to show that there is nothing in either case which is in any sense exceptional.

Christ can be in the home only by being in the people who make the home. His presence is distinct and overwhelming if he is in all who make the home, but it is manifest, and sometimes by contrast even more startling, if he is in only one or two, while the rest, even in view of his manifestation, remain for a time blind and indifferent to him.

The two homes which I had the privilege of entering in one week, are just such homes as are to be found by thousands in this country; and there is no reason why every home should not be of the same kind; for Christ is able and willing to enter every house in all the world. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in."

It is highly important in thinking of Christ in the home to remember that there is no favoritism with him. He does not prefer rich homes to poor, nor does he choose homes where trouble is unknown. He enters the house where the mother is sick of a fever, and he enters a house where all the godless people of the neighborhood are asked to dine. On the other hand, he has no contemptuous aversion to the rich as such. He chooses Zacchæus as his host, and is found at the table of a covetous Pharisee.

But to come to my two homes: the one was a manse in a remote village, a home of the kind in which Christ often elects to dwell. There were father, and mother, and child.

The pastor was passing rich on sixty pounds a year; this was a mark of Christ, for he was an educated and cultivated gentleman; his brother, who had chosen medicine as a profession, was making many hundreds a year, and another brother in business was well to

do; for a wage not much greater than that of a laborer, and not nearly so great as that of an artisan, this follower of Christ was bestowing all his best of heart and mind on the people of the village.

So diligent was he, that for years he had not taken a walk, for a walk's sake, in the sweet fields and along the leisurely river which flows past the village. His sermons were as carefully prepared as if he had to preach in St. Paul's. His flock were all known by name, and carefully watched. All the neighborhood was participant of his friendship and pastoral zeal, though few would enter the chapel to hear him preach.

But this lowly, diligent service, prolonged in gratitude and love for many years, had produced its effect.—Christ was in the home. You knew it at once when you entered; you knew it better when you left. The prayers, quiet and reverent, did not tell it you more than the conversation, cheerful and charitable, at the table. You recognized it in the way the mother held the child, and in the prattle and baby acts of the child himself. That diligence of unrequited service, that humble love of the poor, that ineffable gentleness and sweetness of the little circle within, announced that Christ was in the home.

And then, as it chanced, I was the day after in another home with the same inhabitant.

This home was spacious, lying in the shrubberies and meadows like a sweet abode of peace. An old man welcomed me, bearing the reverence and wisdom of well-spent years; and his quiet references to a home elsewhere and the undreaded change, gave me the sense of Christ, the resurrection and the life.

There were busy fingers knitting stockings—for whom? It came out incidentally; for the pastor, whose narrow income was not the worst of the ills to which his work exposed him. There were little children gathered in, to roll over the hay. There were the poor women invited to spend the afternoon on the shady lawn. There were the lives of girls, themselves free of the enjoyments that the world offers, quietly and inwardly dedicated to the service of others. There was the note of love, of mutual care, of worship, of faith, in all that was said and done. Christ was in the home.

How does he enter? Why does he abide?

It is very strange that any one who has come across the traces of him in a house should be indifferent to the inquiry. Is it possible that the fact of his being there can be missed, or that one could slight its significance?

Let every one realize, whether parent or child or servant or guest, that he can take Christ into a home. Though nine in a house be opposed, yet the tenth can bring him in. He will enter sometimes by a child, for "of such is the kingdom of heaven."

A tiny thing who can only just speak, whose words therefore still carry some of the inspiration of another world, brought Christ into a home I know a little time ago. The father had gone off to business; and the child suddenly said to her mother, with perfect naturalness, "O, I bedot."

"What did you forget, darling?"

"I saw Jesus zis morning, and he said, 'Give my love to daddy.'"

I think the father felt that this mysterious message, duly delivered on his return, carried more weight than any sermon he had ever heard.

I may be exaggerating, but I can never see a child in the cradle, still less smiling up into the mother's face, without a feeling that Christ has come, at least tentatively, into the home.

But with a more deliberate and conscious purpose, when we are older, it is given to us to bring the honored Guest into the home where we dwell. To believe in Christ, where faith is real, involves more than the adoption of a principle, or the attempt to shape life, according to a certain ideal; it means that the invisible Presence himself has effected a lodgment in our nature, and is beginning to act through us as his agents. We should try more definitely to conceive this. "I live; yet not I, but Christ liveth in me."

What alien and uncongenial elements there are in your home! What a blight falls from the cultured sneer of a father or brother who does not believe! What a chill creeps from the ineradicable selfishness of a mother or a sister whose heart is in the world, not in Christ! Conceive yourself as set against these forces, and you are helpless. Your wit and learning cannot parry the sneer; your fire of love is far too faint and faltering to melt those hearts of ice.

But consider that in your trembling faith Christ himself has entered your heart, and has therefore entered your home. He is asleep for a moment in the prow of the ship. But he can awake at summons, and utter his authoritative, "Peace, be still." Assuredly he can entirely disarm the sneers and the selfishness which are too much for you.

Let the reader go with Christ into his own home, and allow Christ to carry on his warfare of subjugation and conversion. Be more eager to keep the life of Christ clear and operative in you than to assert your opinions or to correct the faults of others. He will quietly but surely work. Introduced by you into your home, he will slowly make your home entirely his.—R. F. Horton, D. D., in *C. E. World*.

"It is one of the paradoxes—and yet the commonplaces—of life that only by seeking the happiness of others can we truly find any for ourselves."

Practical Hydrotherapy

Lesson 8—Heart Tonics

GEO. THOMASON, M. D.

THE normal rate at which the heart beats is about seventy-two times a minute while a person is engaged in the ordinary activities of life. There is a lessening of about six beats in the pulse rate when one is lying down or while sleeping. The heart accomplishes a prodigious amount of work every day. It toils on ceaselessly, constantly responding to the Creator's commands to beat, sending the life-containing fluid to nourish every fiber and cell of the body. It is estimated that in carrying on its work the heart daily expends an amount of energy equivalent to the lifting of a body weighing twenty tons more than three feet from the ground.

The only opportunity the heart has for rest is during the brief interval between the beats, or about four tenths of a second during the waking hours, and a little longer during sleep. There are many conditions which greatly increase the work of the heart, and modify or limit the period of rest. For example, during vigorous exercise it is necessary for the blood to pass more rapidly through the lungs to receive oxygen, and to the tissues to gather up the waste products thrown off, hence the heart beat is increased in frequency according to the vigor of the exercise.

The training of an athlete is largely a daily increase in the ability of the heart to cope with the extra strain brought upon it by violent exertion. "Good wind" means a strong heart. Getting "out of breath" is simply a failure of the heart to keep sufficient blood passing through the lungs to supply the increased amount of oxygen demanded by the tissues during vigorous exercise.

The work of the heart is increased when the capillaries, or minute blood vessels in the skin and internal organs, are contracted. This is spoken of as increased *resistance*. In fevers the work of the heart is greatly increased in the effort to keep the blood vessels of the skin well filled, and thus more rapidly to eliminate heat, and also to carry the increased waste and poisonous substances to the excretory organs. The great increase in pulse rate during fever greatly lessens the period of rest between the beats of the heart, hence the danger of exhaustion. In pneumonia, in addition to the tendency to exhaustion from increased rate, there is an added danger in the fact that the consolidated area in the lung increases the work of the heart in forcing the blood through the lungs. Besides this, on account of diminished area in the lungs, the blood is less well oxygenated, and the heart itself is poorly nourished. Impoverishment of the blood—whether from lack of food, from living in close or poorly ventilated apartments, from sedentary habits, from lack of exercise, or from any other cause—produces a weakening of the heart.

In the treatment of a weak heart it is essential to bear in mind that both the

heart and the peripheral, or capillary, circulation are to be considered. As before mentioned, an increased or diminished peripheral resistance determines much as to the work of the heart, and it becomes doubly important when it is known that this state of the peripheral, or terminal, blood vessels, and hence the degree of resistance, may be so directly influenced and controlled. It is apparent, then, that by securing a free circulation of blood in the skin, the resistance will be overcome, and thus the work of the heart diminished.

It is possible at the same time to make such applications as will lessen the rate of the heart beat, and thus prolong the period of rest between the beats. Cold applied over the heart slows the rate of the heart beat. The application may consist of a soft rubber bag partly filled with broken bits of ice, or of a linen towel or a cheese-cloth compress folded so as to be from six to eight inches square, and wrung from ice water. In most cases of heart weakness, the application over the heart may be continued from twenty to thirty minutes, and repeated two or three times a day. In case the cold compress is used, it must be renewed at least every three or four minutes. At the same time the blood vessels of the skin must be dilated by a very short hot bath of some sort, as an immersion bath at from 102° to 105°, four or five minutes, or a hot-blanket pack of eight or ten minutes' duration, always to be followed by friction of the body with the hand or with a coarse cloth dipped frequently in cold water. A vigorous cold friction may be given without the preliminary hot bath, in many cases.

It should be borne in mind that persons with weak hearts do not well tolerate either prolonged hot or general cold applications, but the careful and judicious treatment by the simple means suggested will afford relief from the unpleasant symptoms accompanying heart weakness.

Helping People

TWENTY years ago a discouraged young doctor in one of our large cities was visited by his old father, who came up from a rural district to look after his boy.

"Well, son," he said, "how are you getting along?"

"I'm not getting along at all," was the disheartened answer. "I'm not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the "Free Dispensary," where the young doctor had an unsalaried position, and where he spent an hour or more every day.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor, while he bent his skilled energies to this task; but hardly had the door closed on the last patient when the old man burst forth:—

"I thought you told me that you were not doing anything! Why, if I had helped twenty-five people in a month as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it, though," explained the son, somewhat abashed by his father's earnest words.

"Money!" the old man shouted, still scornfully. "Money! What is money in comparison with being of use to your fellow men? Never mind about money; you go right along at this work every day. I'll go back to the farm, and gladly earn money enough to support you as long as I live—yes, and sleep sound every night with the thought that I have helped you to help your fellow men."—*Selected.*

A Misuse of Terms

A GREAT deal has been said the past month about the measures which the German emperor proposes to take "against faith healing and other like practices which have lately been carried on in some parts of the country." It is evident that there is a general misunderstanding of terms. It is reported that in an interview with the police president, the emperor was anxious to know "whether the teachers and leaders of Christian Scientists and faith healers could not be proceeded against as swindlers." But if they were really "faith healers," how could they be swindlers? Surely it is not swindling a man to heal him; and we can hardly think that the German emperor would wish anybody to be prosecuted for doing good to another, and actually healing disease. But the trouble is, the people termed "faith healers" are not healers at all, since their patients are not healed. It should be understood that real healing by faith has no connection whatever with what is known as Christian Science. Healing by faith is all right, for whatever is healed through faith is healed indeed; but much of the so-called faith healing is a fraud, and the professed faith healers are indeed swindlers, inasmuch as there is neither faith nor healing.

If people knew that in real faith healing there is never any uncertainty, but that the healing is sure to the one who has real faith; and, moreover, that those through whom God works to heal never advertise; and that there cannot possibly be such a thing as a "professional faith healer," they would be safe from those who under the name of Christianity would prey upon them while they profess to pray for them.—*Present Truth.*

"THE spirit of Christ is one of gentleness, courtesy, refinement, politeness, tenderness, and love. This is the atmosphere that pervades heaven, and we are bringing heaven itself into our homes when we bring what may seem at first but a small current of this atmosphere into them. It will eventually fill our home, crowding out all bitterness, fault-finding, coarseness, and unkindness."

THE WORLD-WIDE FIELD

The Neglected Continent

J. W. WESTPHAL

"Four thousand seven hundred miles long, and over three thousand wide—a stupendous continent, seven million square miles in area, nearly twice the size of Europe, containing one eighth of the land surface of the globe; the most magnificent system of river drainage in the world; a coast line eighteen thousand miles long; and two rocky-mountain chains of extraordinary magnitude and sublimity. It lies away in the western seas, between the Pacific and the Atlantic,—South America,—well called from a spiritual standpoint, the Neglected Continent."

In this age of missionary enterprises, efforts have been made to carry the good news of salvation to various parts of the world. Following the explorer, and not infrequently conqueror, has gone the faithful missionary to bring a living Christ to the people. Explorations have been made with a special view to opening up new fields to missionary enterprise. In various lands mission stations have been established as centers of light and influence to draw men to the Saviour. For a hundred years and more, faithful messengers of God have gone to India, China, Japan, Africa, the North American Indians, the islands of the sea, and other darkened portions of the earth, to carry the gospel to their benighted inhabitants, until they may now be numbered by thousands. We are all glad of this, and wish that many more had gone. But one in the field will naturally inquire, "What has been done for South America?"

After the discovery of the Americas near the close of the fifteenth century, North America was opened up to the

America was dominated by the See of Rome. For many years she held it under her complete control; and although the example of the United States in the recognition of better principles has done much to bring about a higher ideal in civil government, yet the blighting influence of Romish superstition and darkness is still only too plainly and painfully discernible. Where, in religious life, Romish superstition has lost its influence, unbelief and infidelity have taken its place. As regards the gospel, the people know nothing of it. Evidently the power to save from sin is unknown; and practically no effort has ever been made to evangelize them. It would seem as though South America was regarded as either being beyond hope, or else Catholicism was regarded as sufficient to save her. At any rate, she has been left to grope her way in darkness, "having no hope, and without God in the world."

The total population of South America is approximately 37,000,000, divided among the several countries as follows:—

Guianas, 390,000; Ecuador, 1,260,000; Peru, 3,000,000; Colombia, 4,200,000; Paraguay, 400,000; Bolivia, 1,450,000; Chili, 3,300,000; Brazil, 16,000,000; Uruguay, 750,000; Venezuela, 2,200,000; Argentina, 4,000,000.

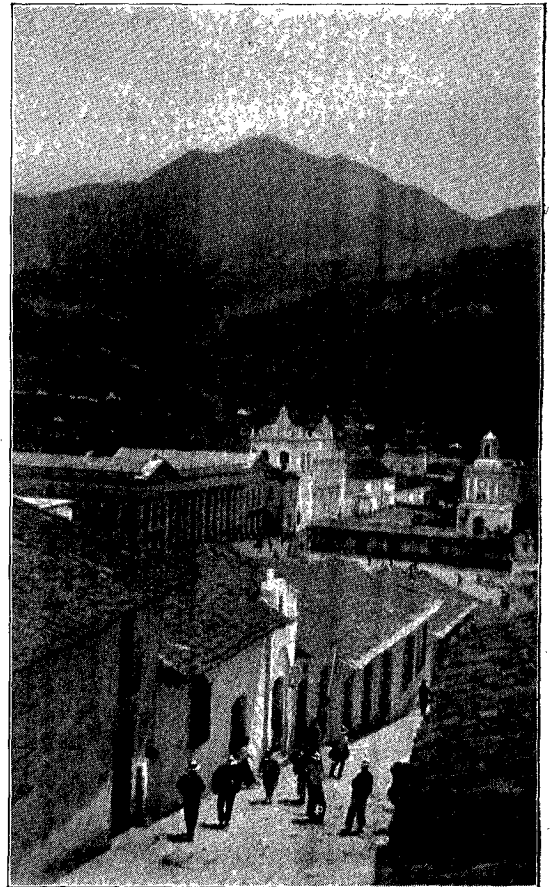
Exclusive of the Guianas, there were in 1893, two hundred and sixteen Protestant missionaries of every class,

including wives of the missionaries and helpers, among this vast number of people. Ecuador and Bolivia, with an aggregate population of three million, were, and as far as the writer knows, are still, without a single missionary. Venezuela had but one, while Uruguay and Paraguay each had five. Peru had nine, Colombia twelve, Argentina twenty-seven, Chili sixty-one, and Brazil one hundred and sixteen. This is an average of one missionary for every one hundred and seventy-five thousand of the people.

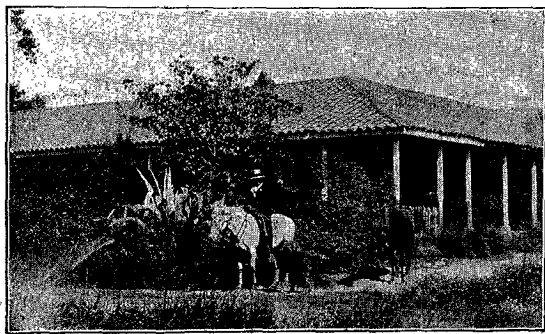
northern European nations, while South America was claimed by Spain and Portugal. The principles of the pure Protestant faith which resulted from the sixteenth century Reformation were brought by the Pilgrim Fathers and others to the British possessions of the new world, where, in the course of time, they obtained a firm foothold in civil as well as in private life, while South

Besides the millions who have come from Southern Europe, or their immediate descendants, who have been reared in the bosom of Catholic superstition, and whose morals are indeed at a low ebb, there are five million Indians, who are still either in heathen darkness, or else have been further degraded by the influence of the papacy and Spanish and Portuguese civilization. While planting

the visible cross everywhere, the early discoverers and conquerors of this vast region had one ruling mania—an insatiable lust for gold—one unalterable ambition—a determination to rule. To secure these, every principle of right and humanity was sacrificed. They came not to justify, but to condemn; not to save, but to destroy. Of the meaning of the cross in self-sacrifice, they knew nothing, and their history is one continuous story of the sacrifice of the lives of others. Millions of these aborigines perished through wars of conquest, wanton cruelties, and especially through



BOGOTA, U. S. COLOMBIA



A CHILIAN FARMHOUSE

forced labor (for they were literally worked to death), until nearly all whom the conquest had delivered into the hands of white employers had disappeared. Others, who fled to the mountains and forests, could not escape the epidemics that followed in the wake of the invaders. "Thus," says one writer, "in the seventeenth century a great part of the natives perished." Another says, "At the time of this mortality, it was supposed that the western aborigines were destined to disappear."

But contrary to expectation, they survived. "After the period of decline," says the author of "The Neglected Continent," "the natives increased, some of the tribes advancing even at a more rapid rate than the whites, and to-day they display more vitality, more power of resisting the destructive forces, than the 'red skins' of North America. While the latter have either disappeared or been for the most part swept into 'reserves,' the former still constitute the substratum of the population in the land of their forefathers."

Of their present condition, Mr. Milne, of the American Bible Society, writes: "Since the Spanish conquest the progress of the Indian has been in the line of deterioration and moral degradation. Nor could it be otherwise: they are downtrodden by the landowners, who hold them as serfs; they are wronged by corrupt authorities, who always give the right to the man who has money; and they are oppressed by the Roman clergy, who can never drain contributions enough out of them, and who make the children render service to pay for masses for deceased parents and relatives."



A BOLIVIAN BABY

Up to 1894 attempts had been made in only four places to reach them with the gospel,—in the extreme south, in Paraguay, in Chili, and in the Amazon basin, the last of which, on account of climatic and other reasons, has been abandoned. Yet there are five millions of them, three millions of whom speak a single language,—the Quichau,—and who once formed the flourishing Inca empire, and over a million more who speak the Guarani. They are uneducated,—mentally, only children,—but not without latent intelligence. Only one of the Gospels has been translated into the former, and the sermon on the mount into the latter, language.

But if so little has been done in this field in the interests of the gospel in general, what shall we say for the special work for this time? A few of the countries have been entered, and the work has made a beginning. In Guiana, Brazil, Uruguay, Argentina, and Chili, seed has been sown, and the work has become established. In Paraguay, Elder E. W. Snyder has begun the work, and a few have accepted the faith. Elder Balada, of Chili, has gone to Lima, Peru, to begin the work, while other countries, as Bolivia and Ecuador, have not been touched. And what has been done for the millions of Indians?—Nothing, absolutely nothing. Shall not they, with the rest, hear the message?—Yes, for it is to go to every kindred, tongue, and people. From every tribe and nation there will be those who, because of the last message, will sing the song of Moses, the servant of God, and the song of the Lamb. A work must yet be done for all these people, and that in this generation. And who is to do it?—This people to whom God has in-

trusted it. The Lord has called us to do it. In the acceptance of Christ and his precious truth, we have assumed a work and a responsibility which we cannot lightly throw off.

"In the great eternity beyond, among the many marvels that will burst upon the soul, this surely will be among the greatest, that the Son of God came to redeem the world, that certain individuals were chosen out from among mankind as a first fruits, that to them was committed the inconceivable honor of proclaiming the glad tidings of salvation to their fellow-creatures still in darkness, and that they did not do it."

Among the Islands

E. S. BUTZ

THE Tonga, or Friendly, Islands are situated in the South Pacific Ocean, just north of the tropic of capricorn (from nineteen to twenty-one degrees south latitude), and three hundred miles east of Fiji.

There are about one hundred islands in the group, which are clustered into three natural divisions. The southern division is called Tonga, the middle Haapai, and the northern Vavau. They are principally of coral formation, and hence very low, being raised scarcely above the sea level. Being so low, there are no springs or streams of water. Wells are dug in the coral rock, but the water is not fit to use for drinking or cooking. The village in which we lived was only from four to six feet above high-water mark. Our well was about four feet deep, and the water rose and fell in it as the tide ebbed and flowed. The natives, being accustomed to it, can use it. The white people depend upon rain water, which is caught in iron tanks. It can be readily seen that water thus kept in tanks can be neither wholesome, sweet, palatable, nor cool in the tropics.

There are between twenty-two and twenty-three thousand natives, and about five hundred white people in this group. The natives are called Tongans. They are of a dark-brown color, shading to black. Some have straight, black hair, like the American Indian; others have curly hair; and some have bushy heads. They have some odd ways of dressing and cutting the hair. They are fine-looking people, with plump, symmetrical forms and intelligent faces. They are a proud and conceited people, very tenacious of their ideas and customs, manifesting a haughty spirit of self-confidence.

The Friendly Islands form the little independent kingdom of Tonga. They were brought under one rule by King George I, the grandsire of the present

king. He seems to have been quite a wise man, with many good qualities. He threw his whole energy into whatever he undertook. He set his people a good example by taking his spade and planting and digging yams. He gave the people a constitution, and a parliament was formed, modeled after that of the British government, consisting of thirty-one nobles and an equal number of representatives chosen by the people. The nobles hold office for life, subject to the will of the king. The representatives are chosen simply to sit as delegates through one session of parliament, which meets once in three years.

The land belongs to the king and chiefs, who make allotments to their subjects. They all live in villages, so each one is given a village lot, and a garden allotment outside of the village. Land cannot be bought, but only leased for a term of years. The foreigner wishing land must first pay the native having a claim upon it a good sum to get him to relinquish his claim to the government, then apply to the government for a lease of twenty-one years, which it may or may not grant, according to his influence; or it may be granted, then withheld by diplomatically placing the annual lease so high that it cannot be paid.

They have many good laws covering the various departments and functions of government, but it is often difficult to recognize them when the attempt to carry them into effect is seen.

Some effort has already been made to give the closing message to the people of these islands, with encouraging results.



KING GEORGE II, TONGA ISLANDS

"Two things are required of a well: it must not freeze in winter, it must not run dry in summer. Two things are required of piety: it must not be chilled by adversity, it must not wither in prosperity."

THE FIELD WORK

Ceylon

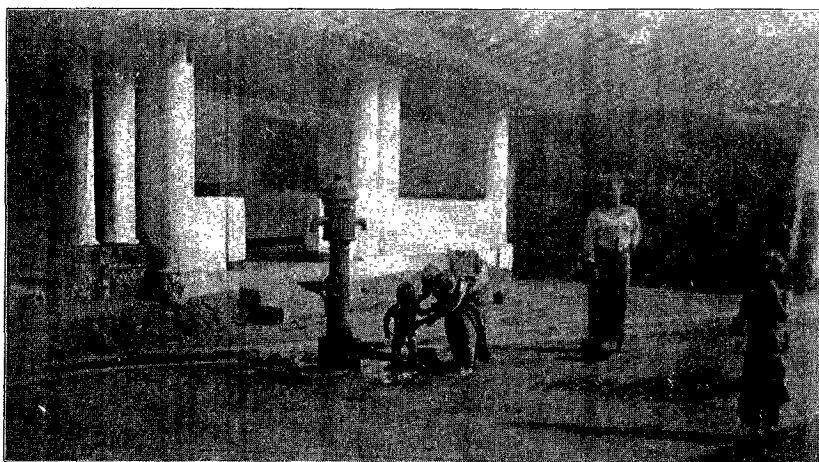
COLOMBO.—Before coming to this place, we spent about five weeks in Madras, in the interest of the *Oriental Watchman*. We secured nearly five hundred subscriptions for the paper, besides selling some small books. While there, I met a lady who believed in conditional immortality. She wanted to know what we believe, and when I told her about the Sabbath, she could not quite see why we kept the seventh day, but after a little conversation on the subject, she said, "If that is the thing to do, I want to do it." She seemed very anxious to study the Bible with us.

We have already spent about two weeks in Colombo, and have taken over

Trinidad

PRINCESSTOWN.—We began meetings in this place the latter part of February. We have had a good attendance, and many are deeply stirred by the gospel truths we have presented thus far. As a result of the canvassing work and the meetings, twelve are now keeping the Sabbath of the Lord. Many others are convinced, and we trust that by carefully following up the interest, we shall see a large company of believers developed here.

The one pressing need in this place, as in every town in Trinidad, is a church building. The people are all very poor, but they are willing to work; and if they could be encouraged by a little help to



A STREET SCENE IN COLOMBO

one hundred orders for the paper, and expect to get others before we leave. We have also disposed of a number of small books. This is a pretty place, but the people say that it does not compare with the scenery farther inland. The weather is quite pleasant now, but it is very hot during March and April. A short ride brings one to the hills and mountains, where it is much cooler.

The Catholics have a strong hold on southern India and Ceylon, and their membership is continually increasing. In Colombo they have many schools and churches and printing offices. The man in whose home we are living told me that at one town here on the island they have a school in which they are educating twenty-five hundred priests. These have been in training two years, and will soon be ready for work in the island.

The Buddhists are also quite strong, and so far as I can see, are growing in numbers. Many who are forsaking their former religion, if they had any, are joining something that is just as bad. We frequently meet people who say that they belong to the Catholic Church, and at the same time frankly confess that they know nothing about the doctrines which that church teaches. I trust that Seventh-day Adventists will arouse to their opportunities, and that ere long many will come to these Oriental fields to proclaim the gospel of the third angel's message in all its fullness.

W. W. QUANTOCK.

secure their own buildings, the funds would soon flow into the treasury in increased tithes and offerings. Do not some of our brethren already comfortably housed, desire to lend something to the Lord, with which to build churches in this island? Means thus expended will bear much fruit in this world, and in the life to come, eternal riches to the investor.

W. G. KNEELAND,
G. MATHEWS.

Switzerland

WE left America last June for our new field of labor in Switzerland. At the Switzerland camp meeting, held at Moudon in July, the German and French fields were separated, in order that better work might be done. The writer was chosen as president of the German part. However, immediately after this meeting I left Switzerland to attend the Union Conference held at Friedensau, Germany, and during the fall accompanied Elder Conradi to Russia, attending their general meetings, and visiting many of their churches. The Lord greatly blessed our work in that country.

In the meantime, Brother and Sister Voth had arrived in Switzerland from America, and upon my return we began a series of meetings in Basel. God has blessed the work; fifteen have been baptized, and seventeen have united with the church. In December we held our first general meeting. Elder Conradi

was with us to give all possible assistance.

Our conference has about two hundred members, paying a tithe of nearly sixteen hundred dollars a year. We have five organized churches, two ordained ministers, one licentiate, two Bible workers, and eight canvassers. All the work has to be carried on with the sixteen hundred dollars,—surely not a very large sum,—but we are all of good courage, knowing that it is the Lord's work. We must have a new tent for our summer's work, and hope that our people in America will remember us with donations. Doors for work are open everywhere, and as far as freedom in preaching is concerned, we are just as free as we are in the States. How long this will last, we do not know. There is a constant drawing toward Rome. The Swiss Bundesrath recently sent an official congratulation to Pope Leo XIII upon his anniversary. Some of the people are indignant over it, but others look upon it as the right thing.

We are glad that the Lord can use us in his cause. Surely his message to us is true, which says: "I have sore heart-ache as I think of the work in Switzerland, Germany, Norway, and Sweden. Where there are one or two men struggling to carry forward the different branches of the cause, there should be hundreds at work."

May God put it into the hearts of his people to say, "Here am I, send me."

J. T. BOETTCHER.

Rudolf Str. 48, Basel, Switzerland.

GENEVA.—It is now five weeks since we opened our school in Geneva. Our public meetings in the city have been in progress for three weeks, and two have already begun to keep the Sabbath. Some evenings the hall is filled.

Our students get the benefit of these meetings, and are being trained to hold Bible readings and meetings, besides attending daily class work. They earn part of their tuition by canvassing in the city. We expect that these young people will develop into workers for this field; and if our school is a success this term, we may open one in some more needy place next year, thus combining public meetings and school work.

We made urgent appeals to the churches, and they gave most liberally, some out of their poverty. Some of the young people give evidence that they will be ready for work next year; but we do not have any one for Spain or Italy. Some one should enter these two fields soon.

B. G. WILKINSON.

St. Kitts

SANDY LANE.—The series of meetings which was begun here in January is still being continued, and many are interested in the message presented. Quite a number have expressed themselves as convinced of the truth, and some seem to see the necessity of obedience, yet people move very slowly in this place. Besides, there is scarcely an individual who is not dependent upon some one else for his daily food; so it means more to them to observe the Sabbath than to those in the States, who have the advantage of an education, and are able to do for themselves.

Early in February we began to print some tracts. Already the orders for the first number have reached fourteen thousand copies. We expect that there will

be a call for even more than this, as we have not yet heard from all the islands. Our people have taken hold very heartily to support this work and to distribute the tracts. We are planning to scatter thousands of these little leaflets in the islands of this group. It is perhaps the only way that we can reach and warn the people on some of the smaller islands.

After the distribution of the tracts there will be calls for ministers. Nearly every mail brings appeals from islands where our tracts or books have been circulated. All these fields are ready for the harvest. The longer we delay, the more difficult the work becomes.

S. A. WELLMAN.

South Africa

CAPE TOWN.—There are many evidences of prosperity and the blessing of the Lord in our work in this field. Our little conference of less than four hundred members is using six thousand five hundred copies of the *Sentinel*, and this paper is paying its own way. At the present time we have a workers' class in connection with the college. This is very much like the conference schools which are held in America. We are studying how to canvass, give Bible readings, and administer simple treatments. We have fifteen in attendance, and all are enjoying the work. We will begin to canvass for "Christ's Object Lessons" soon.

We need more laborers in South Africa, and are praying that the Lord will put the burden of the work into the hearts of his people. We are glad that a few have responded, and are fitting themselves for service.

Our schools are doing well. At Uitenhage, Brother Edmed has just dedicated a church and opened a school. At East London, Brother Tarr has organized a church, and several were baptized. Brother Freeman has started a school in Basutoland, and the work is onward there.

Realizing the need of the power of the Lord in our work here, a few of us are meeting together regularly to consider the needs and to seek the Lord for wisdom, that the message may go forward in this field.

W. S. HYATT.

The Lake Union Conference

THE first session of the Lake Union Conference convened according to appointment, March 27, in the South Side Church, Chicago.

The five States included within this union were well represented by delegates, as follows: Michigan, 19; Ohio, 11; Indiana, 16; Illinois, 18; Wisconsin, 23; and there were seven delegates at large, making a total of 94. Elders A. G. Daniells, A. T. Jones, W. A. Spicer, and S. H. Lane, and the writer, were present as representatives of the general field.

Elder Moon, president of the Illinois Conference, assisted by the members of his committee, and the brethren and sisters of the Chicago churches, with much care and hard work, made convenient and comfortable arrangements for the entertainment of the large number of delegates and visitors who were present.

At the time of writing this report, the conference is still in progress, and it is proving to be one of the most encouraging meetings of the union conferences held thus far. While there have been

some difficult questions to deal with, the Lord has given complete victory, and strong, aggressive decisions have been reached. From the opening day, the meetings have been given an educational rather than a business mold, and the work has been positive and progressive, rather than negative or conservative.

Thus far, only the States of Wisconsin and Ohio have presented their reports. Elder William Covert reported for Wisconsin. During the past year, eighty-five persons have been employed in that State, fifty of whom were paid from the tithes, and thirty-five were paid salaries from their earnings as teachers, physicians, etc. In the ministerial work, five churches have been raised up and organized, and there are three unorganized companies. Five hundred students have been enrolled during the year in the denominational schools of the State. Nine of their workers were sent to Berrien Springs College during the winter term. The sanitariums at Madison and West Superior have done excellent work. The conference has been enriched both in spirit and in store as the result of a strong missionary policy. The following paragraphs from Elder Covert's report tell the story of their liberalities and the results:—

"A number of workers have gone from Wisconsin to other fields of labor since the last General Conference. Of these Elder Reinke and his wife have gone to New York; Dr. Godsmark to Louisville; Elder J. N. Anderson and his wife, and Sister Ida Thompson, to China; Brother and Sister J. V. Maas to Argentina, to engage in school work; Sister Anna Nelson to Tahiti, as teacher; Brother and Sister Pearl Moon to Honolulu, as teachers; Prof. J. E. Tenney, Professor Rowe, and Sister Winkler to Graysville, Tenn.; Miss Starks to Indianapolis, Ind., as teacher; Miss Edwards to Bowling Green, Ky., as teacher; Miss Stevens to Minnesota, as teacher; Miss Snow to the Haskell Home, Battle Creek, Mich., as teacher; Miss Cook to Berrien Springs, as teacher; Brother J. W. Beardslee to Walla Walla College, as teacher of music; Miss Grace Kellogg to India, as self-supporting Bible worker. Just now Brother Hartwell, by invitation of the General Conference, is going from our tract society department to fill the office of secretary and treasurer for the Canadian Union Conference, and Brother John Isaac goes to Ontario to labor in the German language. Brother Brandt, of Milwaukee, is going to England to engage in the canvassing work. A number of students who went from Bethel Academy with Professor Tenney to the South, have been placed in the work: Brother George Crawford, as teacher at Hatley, Miss.; Miss Phynia Smith, as teacher at Birmingham, Ala.; Miss Minnie Hall, as teacher at Elkwood, Ala.; Miss Horning, at Louisville, Ky.; Brother Andrew Mikkelsen has connected in labor with the publishing house in Nashville, Tenn.; the Grobe sisters have been sent to Florida. Our school is again filled with young people who are in training for the harvest work in the wide, wide field.

"We have paid from the tithe the traveling expenses of Miss Thompson to China, and of Miss Nelson to Tahiti, and are paying their salaries in these fields one year. By donation we have

raised between \$400 and \$500 to help in the work in Tahiti, a like sum for Brazil, \$110 for Argentina, to help in the school work, and \$150 for China, besides the regular donations which will be reported through the tract society.

"Our tithe is \$3,780.70 more than last year's; and the tithe of our tithe has been paid to the Lake Union Conference, and the second tithe to the General Conference was \$2,320.22. We have paid \$500 to the Foreign Mission Board, and \$500 to Emmanuel Missionary College for salaries of teachers, and \$425 traveling expenses and salary of Miss Thompson to China and Miss Nelson to Tahiti, making a total of \$3,745.22 paid out of the tithe for work abroad, in addition to the tithe to the Lake Union Conference. This leaves a balance of \$35.48 more than last year's tithe, besides what has been sent outside the State. Our workers have had a small increase in their salary, and all are paid up to date, and some money is left in the bank."

Elder A. G. Haughey, president of the Ohio Conference, reported an addition of five new churches, and three unorganized companies with a membership of two hundred. Four of these new churches have sold their quota of "Christ's Object Lessons." Ohio has sent seven laborers to needy fields, and has paid their traveling expenses and their salary for the year. The tithes have increased three thousand dollars, and their offerings one thousand dollars.

One full day was devoted to the publishing and tract society interests, and the sale of "Christ's Object Lessons." These important lines of work were considered with a spirit of courage and determination which denotes a better future in the Lake Union Conference. The attitude of the delegates toward the sale of "Christ's Object Lessons" was such as to lead every one to feel that that battle has actually been fought, and the victory won. Many of the leading ministers who had never sold a large book before, and who had previously been able to convince themselves that they could not, told how the Lord had blessed them personally, and enabled them to sell from twenty to two hundred copies.

The following resolution was unanimously adopted by a rising vote:—

"Whereas, The Lord has given us a great and good plan in the sale of 'Christ's Object Lessons' whereby all the people of this denomination may be enlisted in personal service; and—

"Whereas, We have abundant evidence that God is fulfilling to us his promise of a fourfold blessing; namely, a blessing to all who take part in the service; a blessing to the cause as a whole; a grand deliverance to all our schools from debt; and an opportunity to render a great and blessed service in behalf of the world; therefore—

"Resolved, That we express our thankfulness to God for the revival of this good work, and for the success thus far attained; and that we proceed immediately to perfect our organized effort, and press on with renewed energy until every book has been sold; and that we endeavor to complete the work by the first of June."

A full day was devoted to the Medical Missionary Department. Dr. Paulson, with a fine corps of the Chicago workers, also Drs. Edwards and Farnsworth, and others, presented before the

delegates a graphic picture of the practical work of love being done by the consecrated, self-denying laborers in this department. Reports were presented, covering the work and business management of the medical college, the *Life Boat*, the Life Boat Mission, the Life Boat Rest, and the Working Men's Home. The financial policy of these missions and institutions was tersely stated by Dr. Paulson in the remark that they raise their money by three means: saving, earning, and begging. He said, "The easiest way to get a dollar is to save it, the next easiest way is to earn it, and the next is to beg for it. All three means are legitimate, but the third is fitting only after the first and second have been practiced."

The reports of all the medical workers were inspiring, and revealed a self-sacrifice and devotion on the part of the laborers, which we have evidently not fully understood or appreciated.

The results of this conference will surely be felt. The laborers in different departments will be able to grasp hands more warmly and assist one another more effectively than in the past.

E. R. PALMER.

Greater New York

FOR over a month the writer has been laboring among the Scandinavians in Brooklyn and New York. There has been no Scandinavian minister there for several years, until about two months ago, when Elder C. Meleen came from Pennsylvania. The work was started in Brooklyn by Elder J. F. Hansen, and a church was organized in January, 1894, with twenty-two members. Since that time many have accepted the truth and joined the church, and although quite a number have moved away, and some have joined the American churches in New York, yet the present membership is fifty-nine, among whom are representatives of all the Scandinavian nationalities as well as of the Finnish nation. It has been difficult for the church to find a suitable place in which to hold meetings. They have moved from one hall to another, having occupied twelve different places since the church was organized. These halls were generally beside or above a saloon, which often made it very unpleasant; and therefore when an opportunity presented itself for them to buy a little church, they gladly accepted it. The church the brethren have bought is a wooden building, twenty-six by forty-five feet, and is located on Nineteenth Street near Fifth Avenue. It was built by the Jews, who sold it to the Danish Lutherans, of whom our brethren bought it for \$3,050. There were two mortgages on it,—the first, \$2,000, and the second, \$750; but those holding the last-named mortgage agreed to reduce it to \$550 if paid at once. In order to do that, however, our brethren had to borrow some, and by painting the building and making a few changes, they have incurred an expense of \$250 more. It is now a neat little church, and is the first building owned by our people in Greater New York.

Greater New York is a needy field, having about seventy-five thousand Scandinavians. There is a good opening for labor, and our brethren show a willingness to help both with their means and by personal efforts. They have been selling "Christ's Object Lessons" since

it was printed in the Scandinavian languages (one sister has sold twenty-two copies), and they are going to push the work with greater enthusiasm till they have done their part. About one hundred persons daily visit the vegetarian restaurant that Brother Rasmussen has on 170 Fulton St., and I cannot but think that some of them will accept the truth for this time. They seem desirous to learn.

Brother Meleen and the writer have been holding meetings in the church or in private houses almost every night recently, and the Lord has blessed us. Some are interested. I have also visited the Scandinavian brethren in Worcester, Mass., and in Youngsville, Pa.

Sabbath, March 22, we held a union meeting, and the church was dedicated. Elders Haskell, Franke, and Warren spoke to us. It was a good day. One hundred and fifty dollars was donated to the church. May the Lord bless his work in Greater New York. The brethren have become very dear to me, and I feel much interested in the work. May we all be faithful to the end, always abounding in the work of the Lord.

L. JOHNSON.

Nebraska

DISTRICT 3.—As a result of a five weeks' meeting at Red Cloud just after the week of prayer, twelve persons accepted the message. Brother Orrin Hall assisted in the meeting. Brethren and sisters, let us not weary in sowing the seeds of truth. We shall reap if we faint not.

GEO. H. SMITH.

Missionary Work in Union College

EARLY in the school year it was made plain to the students that the best way to become missionaries is by doing practical missionary work. We have an excellent mission field in the city of Lincoln and its suburbs, with the country adjacent to College View.

The question of time for the work has been an important one, and yet while those students who most desire to do this work are the busiest in school, they have found some time, and without exception feel that it has been time well spent.

Besides the regular work of sending out our literature and doing correspondence work with those to whom periodicals are sent, a large number were organized into committees on various lines of work which we could do here at home. One committee had charge of the work of getting the message before the people of the surrounding country; another had in view work for the convicts in the penitentiary; a third, canvassing and paper work in the city of Lincoln; another, work among the young people's societies in Lincoln; another Sunday-school work in the city; and to still another was given the work of visiting the libraries and reading rooms in and about Lincoln, and offering to supply them with our periodicals during the year. The Scandinavian and German students have had their special work, and other students who have not worked on any of these committees have had work in College View.

There seems to be a growing realization that the Lord has left every one his work, and that when a Christian

is born into the kingdom of God, his work is born with him; and wherever he is, there the life of Christ will manifest itself in loving service.

The library committee were surprised to find the different libraries glad to receive our periodicals. The *Signs*, *Sentinel*, *Instructor*, *Good Health*, *Missionary Magazine*, and the foreign papers were used in this work, one or more copies being left at each of the following-named places: Cotner University (Disciple), Wesleyan University (Methodist), Lincoln Library, State University, State Capitol, Y. M. C. A. and Y. W. C. A. reading rooms, and the Dr. Bailly Sanitarium. Besides these periodicals, we have given some books to these libraries, and expect to give others. The committee on paper work in the city is doing a good work, visiting from house to house, and also leaving copies of the *Signs* in hotels, barber shops, and other places of business. Lincoln was worked last summer in connection with the meetings held by Elder Luther Warren, and many people are inquiring into the truth.

The German students and teachers have had good experiences in Lincoln, giving Bible readings and holding cottage meetings among the Germans. Recently one of our canvassing brethren, who is in school, accompanied by one of the German teachers, spent Sabbath and Sunday in his former territory, about twenty-five miles from here. The Scriptures were studied by inquiring souls almost night and day during their brief stay. The Scandinavians also have been greatly encouraged in their work at Havelock, the suburb in which the Burlington car shops are located. They have found work among the Scandinavians very profitable, even where workers of other denominations are said to have failed in religious meetings.

The correspondence work which the society has done has received quite a ready response, and some encouraging letters have been received.

Elder Daniells's recent visit was a helpful season to the college. The message of consecration for service was brought home to us with convicting power.

We have heard from some of our schools concerning their missionary societies, and should be glad to hear from others. We have some great problems to solve, and need help from one another. We desire to have in mind definite results, and work these out by the best methods available, trusting in the strength of him whose work it is.

M. E. KERN.

General Notes

THE church at Alma, Neb., has been strengthened by the recent addition of one family to their number, through the labors of Brother N. P. Nelson.

A REPORT from Decatur, Neb., states that several have been added to the company there, as a result of meetings held by W. B. Hill and G. A. Kirkle.

REPORTING from the vicinity of Big Bend, Kan., Brother T. Godfrey states that "a number have taken a decided stand for the truth, and a number of others are on the eve of obeying. A Sabbath-school of eighteen members has been organized."

UNDER the labors of Brother Roy F. Gottrell, at Vienna, N. Y., three persons have been led to accept the Sabbath of the Lord, and a good degree of interest is shown by many others to hear the truth.

At Monmouth, Ill., eight adults and four children have recently taken a stand to obey the truth. Brethren William Lewsadder and F. W. Wheeler have had charge of the work in that place.

A REPORT from Minnesota, district four, states that "a company has lately begun the observance of the Sabbath near Grey Eagle, as a result of meetings held by Brethren Peet and Francis. It looks now as if a church would soon be organized here, and a church building erected."

THE following good report is made by Brother George L. Budd, from Eddy, Minn: "The company at Roseau have been some time without ministerial help, so we thought we would try to help ourselves. Our Sabbath-school convention was a source of much encouragement to us, for we all had to take an active part in the work. I have been improving my spare time this winter holding Bible readings, and am glad to say that the Lord has greatly blessed in the work. One family has taken hold of the truth, and others are greatly interested."

FROM an interesting report furnished by Brother E. A. Chapman, we gather the following items relative to the institutions of Avondale, Australia. There are four institutions located on the Avondale estate; namely, the school, the health retreat, the Avondale Press, and the food factory. All these are quite thoroughly equipped, and all have experienced prosperity during the past year.

The first term of the school opened January 7, indications pointing to a good attendance for the coming year. The school is well equipped with teachers of experience and consecration.

The health retreat enjoys an increasing patronage, and is rapidly getting free from debt. All who go to the retreat are delighted with its atmosphere of friendship and Christian courtesy, and its influence has led several to accept the truth.

The Avondale Press is the youngest of the four institutions, but has been busy with work the past year. It is on a good financial footing. Three regular monthly journals are issued by it,—the *Union Conference Record*, the *Herald of Health* (which will hereafter be called the *Australasian Good Health*), and the *Joyful Tidings*. Besides these publications, the truth is being sent out in the Polynesian languages, and a considerable amount of commercial work is done. The missionary paper, *Joyful Tidings*, has been circulated to the extent of over 125,000 copies. Most of these have been circulated in New South Wales.

The food factory has been struggling with many difficulties, but the outlook is now more promising. Distributing headquarters for the foods has been established in one of the busy centers of Sydney, and the business shows a steady monthly growth.



The Total Cash received on the Relief of the Schools Fund up to March 22, is \$39,598.06.

Donors to the Relief of the Schools

NAME	AMOUNT
Joseph Gumbs.....	\$ 1 00
Rose Paulus.....	1 00
Central America Mission.....	13 80
Mr. & Mrs. S. L. Kellogg.....	1 10
Mrs. W. H. McMilliam.....	1 45
W. W. Prescott.....	25 00
S. M. Babcock.....	5 00
Mrs. E. Calkins.....	50
Mrs. Nettie Reynolds.....	2 00
A. T. Simons.....	2 00
Ellen Sabin.....	5 00
Carrie Lauwill.....	1 00
C. C. Kinzer.....	5 00
A friend.....	20
E. Squires.....	2 00
A. Newell.....	10 00
R. C. Clary.....	25 00
Sara Harlan.....	6 00
Milton Harlan.....	6 00
Fritz Guy.....	10 50
Mrs. L. A. Shockey.....	50
F. T. Ashbaugh.....	10 00
Mrs. J. F. Pearson.....	5 00
Mrs. W. J. Goodwin.....	1 00
Morris Rees.....	3 00
A. M. Maxson.....	1 25
N. H. Armstrong.....	1 00
Mr. & Mrs. C. E. Giles.....	2 00
M. E. Dennis.....	2 00
Edwin Wood.....	75
Mrs. F. A. Hill.....	2 00
Stephen Kellar.....	1 00
Clarence Crisler.....	10 00
Various donations.....	45 00
R. E. Bliss.....	16 00
C. C. Morris.....	2 50
B. Dickens.....	25
E. Beaman.....	5 00
S. J. Pines.....	10 00
M. J. Myers.....	5 00
M. Jorgensen.....	1 00
Wm. Booth.....	1 00
C. E. Payne.....	3 00
Eastman estate (part).....	97 00
E. Zeidler.....	5 00
H. J. Crippen.....	2 00
R. E. Brazier.....	6 25
E. S. Healds.....	5 00
L. Leroy.....	2 00
O. F. Curtiss.....	2 00
R. L. Freeborough.....	2 00
J. W. Horner.....	5 00
G. W. Barker.....	1 00
S. W. Hitchcock.....	10 00
I. H. Archer.....	2 50
Fritz Guy.....	5 00
Pearl Bascom.....	1 00

The Proving of Israel, Ancient and Modern

It has been the fate of every Christian body to degenerate from the principles of its founders. Succeeding generations of every church have gradually lost the life, the power, and the godly energy and heroism of their forefathers in the faith. The life and deeds of the Roman Catholic Church of to-day are not as were the life and deeds of the apostles and members of the early Christian Church. There has been "a falling away"—a degenerating.

Compare the Protestant denominations of our own times with the brave men and women who were their founders. Think of Wiclif, Huss, Jerome of Prague, Luther, Melancthon, Tyndale, Wesley, and Roger Williams. Then contrast what these men did and dared for the cross of Christ with what those profess-

ing to follow them, and who are named by their names, are doing to-day. Here also there has been "a falling away."

Seventh-day Adventists are confronted with the same danger of having "a falling away;" in fact, there has been a falling away on the part of many ever since the Minneapolis General Conference in 1888. At that time the precious light of righteousness by faith was given to enable us to do the work of the third angel's message. The Holy Spirit was given not for an opiate, but for a stimulant—to stimulate work. By many, however, it has been taken as an opiate by which to avoid doing Christian work.

There was a time when, if the question were asked at a camp-meeting, "How many know that their sins are forgiven, and that they are accepted of Jesus Christ?"—there was a time when, if this question were asked, it meant a great struggle for most Adventists to answer it in the affirmative. To-day a large per cent of almost any company of Adventists will answer that question in the affirmative without any struggle at all. But the answer in most cases means but little. It has degenerated into a form, a mere phrase of the lips. There is no living Christian experience beneath it. People are rocking themselves to sleep with the idea that if they simply say they believe their sins are forgiven, this constitutes righteousness by faith and acceptance with God. The precious gift of Christian liberty has degenerated with many into a wretched Shibboleth. The term "righteousness by faith" has become with some a sort of supposed miraculous password into the kingdom of God.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also."

One period of Bible history illustrates this principle very clearly. The generation of Israel which went into the land of Canaan knew what it was to have a practical, working faith. They knew what it was to go out to war under the direction of the Lord of hosts. Once the Jordan was crossed, Canaan was entered, but not subdued. Within its borders dwelt a powerful race determined

to oppose the invasion of their territory. The various tribes, often at enmity with one another, were now knit together by a sense of the common danger. Fortresses scattered everywhere, "cities great and fenced up to heaven" helped to make their country well-nigh impregnable.

When God gave the plan for the taking of Jericho, every man in that vast host, except Achan, carried it out to the letter; and in exactly seven days from the time that siege was laid, the city was in the hands of the besiegers. They were thoroughly drilled in the science of doing and daring in actual struggles and conflicts for the King of kings. This generation had a practical experience in warfare for God under the direction of the Lord himself. Besides this, they knew what it was to be hewed and trimmed and squared by the hand of the Most High. Experiences like that at Ai were not pleasant; but they cleansed, purified, and toughened the fiber of their characters.

The victory at Beth-horon resulted in the subjection of southern Canaan. Then the tribes of northern Palestine allied themselves to resist the hard-fighting and all-conquering Joshua. But it was of no avail. He fell upon their camp near Lake Merom, and "the Lord delivered them into the hand of Israel, who smote them, and chased them . . . until they left them none remaining." City after city was taken, and Hazor, the stronghold of the confederacy, was burned. The war continued several years; but its close found Joshua the master of Canaan; "and the land rested from war."

P. T. MAGAN.

(To be continued)

The Spirit of Nehemiah

THE biographies of certain men are recorded in the Word of God in order that Christians living in the last days may catch the spirit which animated these men when they were placed in peculiar positions, or called to act quickly upon some important matter. If we lose sight of the fact that such characters were under the direction of the Spirit of God, their works appear miraculous; bearing this fact in mind, their lives teach us that in this day and age it is possible to accomplish a work not one whit less wonderful.

In view of the present campaign for the sale of "Christ's Object Lessons," I have been led to study carefully the life of Nehemiah, and to me have come the questions: Would Nehemiah, if living to-day, sell "Christ's Object Lessons"? Would it take a man with his fire and enthusiasm weeks, and even months, to accomplish the work we have undertaken?

A brief survey of his life experience will answer these questions. During the Babylonian captivity the children of Israel lost confidence in God's instruction and promises. To illustrate: when the prophet Jeremiah told the Jews at Jerusalem not to build houses in Zion, but to yield themselves to Nebuchadnezzar, they disobeyed, and continued to build. At the same time he was asking his people in Babylon to build houses and plant vineyards preparatory to remaining seventy years.

"Thus saith the Lord of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to

be carried away from Jerusalem unto Babylon: Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace. For thus saith the Lord of hosts, the God of Israel: Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name: I have not sent them, saith the Lord. For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place." Jer. 29:4-10.

False prophets told the people in Jerusalem that the restoration would take place in two years; therefore it would be wise to build in Jerusalem instead of in Babylon. Thus it was that both in Jerusalem and in Babylon the people who bore the name of God disobeyed his direct commands. This indicates the condition of God's people before and during the captivity.

At the expiration of the seventy years, the condition was no better. By the decree of Cyrus the Jews were permitted to return to their native land. But again stubbornness and self-will marked their actions. Before the seventy years had expired, they were anxious to go to Palestine, and would not settle in Babylon, where it was their privilege to disseminate the principles of truth; but at the end of the time, when it was the will of God for them to leave Babylon and to go to Palestine, strange as it may seem, the majority refused to go. A small company under the leadership of Ezra went up to Palestine to restore the holy city.

A number of years later, Nehemiah, who was cupbearer to the Persian king, inquired concerning the Jews at Jerusalem. He learned that they were in great affliction and reproach. "And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire." Neh. 1:3. The wall was broken down, and the city was in anything but a prosperous condition. Nehemiah turned to God, pleading for wisdom that the name of the Lord might not be further dishonored in this matter. The Persian king, for whom he was cupbearer, noticed his sorrow of heart. He asked the reason, and when he learned the cause, he was pleased to aid Nehemiah in building up the city. The king said: "For how long shall thy journey be? and when wilt thou return?" Nehemiah says, "I set him a time." Neh. 2:6.

Nehemiah knew that God had appointed him to this work. However, his course was beset with difficulties. There were at Jerusalem two men, closely associated with the work of God, who were much displeased at his arrival. When they heard of it, "it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel." Neh. 2:10. But

Nehemiah's interest and determination only increased as he met opposition. During the night, without the knowledge of the rulers, priests, and nobles, he went out and viewed the walls and gates that were in ruins. To a few faithful friends, he said, "Come, and let us build up the wall of Jerusalem, that we be no more a reproach." It is written also: "Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work. But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king? Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem." Neh. 2:12-20.

The work to be done was great, and in order to do it to the best advantage, certain parts were apportioned to the leading men of Jerusalem. Each leader, with his company, was to build a definite portion of the wall. For instance, Eliashib, the high priest, and his company, built the sheep gate; another leader and his company built the fish gate, and so on. Of one company the following report is given in the Word of God: "And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord." This was not true of all, however, for of another company it is said: "After him Baruch the son of Zabbai earnestly repaired the other piece." Neh. 3:1, 3, 5, 20.

E. A. SUTHERLAND.

(To be continued)

The Work in Ontario

At the invitation of the president of the Ontario Conference, in council with the president of the Canadian Union Conference, the writer came into this field to engage in the work of the message. An effort to enlist our Ontario churches in the sale of "Christ's Object Lessons" was the first work suggested. Our little company of about twenty-five members at Selton was visited. That is the only place in the conference where we have a church school at present. When the plan of building a school with the book was laid before the church, two sisters immediately volunteered to take five copies each. These had both sold copies of the book before, and knew the blessed experience of it. Others hesitated, some saying that they would do what they could, while some seemed too timid even to try. At the next meeting, the children broke the waiting spirit by offering their help. The first book was sold by a little girl of eleven years. Before leaving, the company of workers agreed to do their best to sell the fifty books taken there. Only twelve, including children, felt free to join the force of workers. But I believe they will sell the fifty books, and more. Nine copies were sold by three or four persons in a few hours' work.

At St. Thomas the company of active members numbers only about fifteen. At the first call for volunteers, forty-eight books were taken by twelve persons.

Two others agreed to sell as many as possible. One of these had already sold a large number. It was a pleasure for me to call upon the senior judge of the high court, who told me that he is convinced that Christian schools, such as we are building, are greatly needed. He showed his interest by purchasing two of the books. A brother of seventy-five years took ten books, and sold four the first day he went out with them. His testimony at the missionary meeting that night was better than a sermon. This little company has a rare opportunity of holding forth the word of life in that center of travel, and most of them are doing faithful work for Christ.

When the time came for our meeting with the London church yesterday, a cold, steady rain was falling. A brother of over sixty years, one of the elders of the church, had four miles to drive with the writer through rain and mud. This brother is actually preparing for the Lord's coming. Having sold his farm, keeping only a garden spot for a home, he is ready to help advance the message with heart, hand, and means. We were pleasantly surprised to find thirteen gathered at the place of meeting. As soon as they understood that their co-operation was wanted in this work, they offered willingly, and seventy-six books were taken without delay. Of these, thirty-eight are paid for by the volunteers; the others pay as soon as the books are sold. I expect that other members will raise the number to over one hundred. A brother who had already sold ten copies, took twelve more for himself and family. Surely the Lord is moving his people here; and if this same spirit runs all through the conference, our industrial school to be opened next fall, will be placed on a substantial footing. JOEL C. ROGERS.

The Relief of the Mount Vernon Academy

WHEN the effort for the sale of "Christ's Object Lessons" was begun, the Mount Vernon Academy had a debt of about seventeen thousand dollars. As there are not three thousand Sabbath-keepers in the Ohio Conference, the work of raising this debt rested upon comparatively few persons.

The revival of the relief work is taking hold of Ohio, and a good campaign is now in progress.

In the city of Columbus evening classes have been held for the study of "Christ's Object Lessons." Those who attended this class spent the day canvassing. To some the work at first seemed hard as rock. But these learned by sweet experience that still there is "honey in the rock."

One brother states that he did not accomplish anything at first. Then in the "Manual for Canvassers" he read the following statement: "Humble, fervent prayer will do more in behalf of the circulation of our books than all the expensive embellishments of the world." He put this instruction into practice, and sold many books. More than once this brother has seen the tears roll down the cheeks of the ones he canvassed, as he read to them those touching paragraphs about the prodigal son.

One brother says that he dreaded to canvass for "Christ's Object Lessons," but managed to muster up enough cour-

age to go out to sell the *Life Boat*. He took a copy of "Christ's Object Lessons" with him, not expecting to do anything with it. At the end of one hour's work he had sold three copies of "Christ's Object Lessons," but no *Life Boat*.

Sister Ida Walters writes that some time ago she sold her quota, and then dropped the matter, thinking that her part was done, and that the Lord was waiting upon others to do their part. Afterwards she decided that this is a war from which there is no release for anybody until all the debts on our schools are paid. She went to work again, and sold twelve books.

We must pray as if everything depended upon God, and work as if everything depended upon us. If all will do this, it will not be long before the song of jubilee will be sung throughout our borders.

P. T. MAGAN.

Current Mention

—The bubonic plague is raging in the Punjab, in India. About 70,000 deaths are reported monthly.

—Twelve hotels were destroyed by a conflagration at Atlantic City, N. J., April 3. Loss, \$1,000,000.

—Four thousand houses in the silk-manufacturing town of Fukui, Japan, were recently destroyed by fire, this news coming from Yokohama, March 31.

—Governor La Follette, of Wisconsin, was called on recently by the sheriff of Sawyer County for troops to settle an election riot at Hayward, in that State.

—Cholera is reported to be on the increase at Manila. The natives and Chinese constitute the victims of the epidemic thus far. Detention camps will be established.

—A serious condition of affairs prevails in Macedonia, according to recent reports, and the Turkish government is said to be making preparations to mobilize the auxiliary Turkish troops, in anticipation of an attempted Macedonian revolt.

—The American consul general at San Salvador reports that on February 16 the whole coast of Salvador was inundated by a tidal wave ten feet high, two other smaller waves following it. A village containing about 200 inhabitants was destroyed, and many of the residents were drowned.

—Pope Leo, it is said, probably figures as legatee in more wills than any other person in the world. According to the *New York Tribune*, he was named in more than 700 wills last year, the legacies aggregating about \$600,000. In this fact is reflected the strong devotion of Catholics to their church.

—Hebrews in Newport News, Va., protested recently against allowing the repetition of the Lord's prayer in the public-school exercises, and demanded that their children be not compelled to listen to the prayer. The school authorities were at first inclined to agree with them, but so much opposition was developed against the idea of abandoning the practice, that the authorities have ordered it to be continued as usual.

—Two boys, aged sixteen and twenty, residents of Trenton, Mo., recently sought to wreck a passenger train on the Rock Island Railway, out of revenge for having been put off a freight train. They had recently been perusing dime novels.

—A cholera epidemic prevails at Mecca, the shrine of Mohammedan pilgrims. The deaths number hundreds daily, and the pilgrims are fleeing to Jedda, sixty miles distant. Many of them are indigent, and great distress prevails.

—Twenty-two lives were lost at Dayton, Tenn., March 31, by a premature explosion in a shaft of the Nelson mine. The explosion wrecked the woodwork at the mouth of the mine, and several of those killed were standing near the entrance on the outside.

—A report from St. Thomas, in the Danish West Indies, says the expectation is current there, from dispatches received from Washington, that the United States will allow the Danish West Indies a separate government, at least provisionally, and that the prospect is very gratifying to the inhabitants, who have long been allowed self-government to a considerable extent.

—A dispatch from Lexington, Neb., states that a raid like those inaugurated by Carrie Nation was conducted by twelve women at Eddyville, April 1. All the women wore heavy veils. They smashed a liquor "joint," destroying the furniture and several cases of whisky. The proprietor was given twenty-four hours' time in which to leave the town, a coat of tar and feathers being promised him in case of refusal.

—Official notice has been served by the United States upon European governments that if American goods are excluded from European markets, the United States possesses the power to retaliate very effectively upon the country so offending, by excluding its products from American markets. A list of goods which are liable to exclusion under the existing tariff act and other laws in force, accompanies this warning.

—Statements derogatory to the character of the papacy are not often heard in governing assemblies in papal countries, but Belgium has recently furnished an exception to the rule in this respect. The Brussels correspondent of the *London Times* says that on March 22 a socialist leader in the chamber of representatives moved the suppression of the Belgian minister to the Vatican, and declared that the crimes of certain popes in the Middle Ages discredited the papacy in the eyes of Christendom. His motion was voted down.

—The Shanghai correspondent of the *London Times* says, in a recent letter on conditions in China, that the most important impression fixed in the Chinese mind as a result of the campaign of 1900, is a new conception of Christianity and its results, drawn from the doings of the troops of the "Christian" nations. The correspondent alleges that the deportment of these troops compared very unfavorably with that of the heathen Japanese, and he adds that it can only reasonably be expected that the cause of Christianity will suffer further in the near future.

—According to statements made by those who assume to know, the United States is considerably behind leading European nations in the equipment of its ships of war with wireless telegraphy outfits. Experiments are now being conducted by the government, however, to determine which of the several systems that have been brought into use is best adapted for the purposes of naval warfare.

—The State department has received reports which assert that a Russian monument erected in Alaska to mark the boundary line between Russian and British territory when Alaska was a Russian possession, has been removed by an official surveying expedition of the Canadian government. The secretary of state has directed an investigation to be made, and has appointed a commission for that purpose.

—Professor Ranke, a leading scientist of Bavaria, Germany, in a recent lecture spoke of his belief in the commonly accepted theory of the descent of man from the ape, among his hearers being Prince George of Bavaria. Immediately afterward the prince walked up to the professor and told him that the royal family of Bavaria—no matter what might be true of the common people—could not possibly have descended from an ape, and that such talk on the professor's part would have to stop. The professor was too much surprised to make a reply.

—Great floods in Tennessee along the line of the Cumberland River have been reported the past week, the rise in the river being almost unprecedented. Over twenty persons are known to have been drowned, and property has been destroyed to the extent of millions of dollars. In Giles County, Tennessee, only five iron bridges remain out of thirty-five that were standing before the flood. Floods have also prevailed in some sections of North Dakota. At Jamestown a lake thirty miles long and two miles wide has been formed, which bids fair to be permanent; at Grand Forks high water interrupted the service on the Great Northern Railway. The floods along the southern Mississippi are receding, and the worst is thought to be over. The damage to property along the great river will be enormous. Many negroes are believed to have been drowned.

—A train load of passengers on the Northern Pacific Railway was snow bound on a North Dakota prairie for four days, ending April 1, near Williston, and passed through an experience attended with much suffering from cold and hunger. The engine drawing the train was disconnected, and attempted to push through the drifts to Williston, but became stuck, and had to be abandoned. There was no heat in the coaches and the food supply was short. A fierce blizzard was raging, which prohibited any attempt to go on foot for relief. One man, a professor in a Western university, became insane, and tried to kill himself. Finally an electrician and telegraph operator who was on the train improvised an apparatus by means of which, after climbing a telegraph pole and tapping the wires, he managed to send word of the situation to a neigh-

boring town, and a rescue was effected by engines sent out with snowplows. The coaches were buried to the roofs in snowdrifts, and this helped to keep the passengers from freezing.

—A boy under twenty-one years is not "of age," and is supposed to be legally under the guardianship and in the custody of his parents; but as between parents and the government, the latter is declared by the courts to have claims paramount to the parents over minors who have enlisted in the military service. So says a press dispatch dated at New Orleans, which reads: "A decision affecting every parent in the land has been handed down by the United States Circuit Court of Appeals. It returns a sixteen-year-old boy, Dan Miller, of Austin, Tex., to the custody of the military authorities to stand trial by court-martial for desertion, declaring the military law paramount, and reversing the opinion of the district judge, who had granted the habeas corpus applied for by the parents on the ground that the lad was a minor. The decision holds that the parents of the prisoner lost, by reason of the enlistment of their son, their right to his custody."

The Rebuilding of the Battle Creek Sanitarium

THE board of trustees have felt no small anxiety upon the question of the rebuilding of the Sanitarium, and have, up to within a short time, taken no positive action in reference to the matter. After waiting five weeks, this time being spent in careful prayer and consideration of the matter, the way seemed clear to rebuild in Battle Creek.

The complete wiping out of two main buildings of the institution by fire was an extraordinary event, and one which had never been looked upon as probable, although it had been regarded as possible that one building might burn, or at least a considerable portion of one building, but it was believed to be very improbable that the complete destruction of the main buildings of the institution could be possible, because of the fact that every portion of the building was constantly occupied, while facilities for putting out fire were very numerous, and as efficient as those usually found in cities the size of Battle Creek. Insurance rates were high, two per cent per annum, or more. The facts stated above account for the comparatively small insurance which was carried, considerably less than the actual value of the total property destroyed. The aim of the managers has always been to carry such an amount of insurance that the insurance money, with the property left after any fire which could possibly occur, would be amply sufficient to pay every dollar of indebtedness, this policy being necessary for the proper protection of the creditors. The loss occasioned by the fire was severe, and yet the amount of property left was sufficient to pay the indebtedness without the money received from the insurance companies.

In considering the situation after the fire, the board reasoned thus: The destruction of the buildings is a circumstance which must have in it some important lesson. To learn this lesson was their most earnest desire. Several

interpretations suggested themselves. For example, it might be suggested that the work of the Sanitarium had been so completely a failure that it was of no use in the world. Again, it might be suggested that the work of the Sanitarium in Battle Creek was finished, and that it should be moved to some other place, either to a more favorable locality or to a place where the work was more needed, or where it might be better appreciated. Again, the thought was suggested that Providence had permitted the destruction of those buildings in order that the grand principles represented by the institution might have in a modern and more carefully constructed building a better setting, and the principles a more consistent and adequate representation. Which of these interpretations was the true one the board did not feel themselves competent to decide, and so felt powerless to do anything but quietly wait for Providence to make things clear, and the weeks which have elapsed since the fire have been by no means days of leisure or idle waiting. It has been a time of anxious suspense, and of most intense and earnest seeking for the path of duty.

The moving of an institution like the Sanitarium, which has existed for so long a time in the same locality, about thirty-six years, is like undertaking to move a giant oak or elm, which for a like number of years has been putting down its roots into the soil, and spreading them out far and wide. It is by no means an easy matter. For many years four or five thousand invalids have been coming annually to Battle Creek for treatment. The name "Battle Creek" is associated with certain ideas and principles, and is known throughout the civilized world. Sanitarium methods and the truths represented in them and through the institution have come to be widely known as "The Battle Creek Idea." The eyes of millions of men and women have been turned toward this place as the center of light and truth from which life-saving principles have been going out for more than a third of a century, and, through the distribution of health books, magazines, and other health literature from this point, have entered millions of homes, and have been the means of revolutionizing tens of thousands of households. For any man or set of men to say arbitrarily that the time had come to close up this work in Battle Creek and to start in some other place would be a usurpation of authority. God planted the Sanitarium tree in Battle Creek, as he planted the cedars of Lebanon, and divine Providence alone could decide the location of the new building.

How the Location Was Determined

After giving the matter most earnest consideration for several days, the Sanitarium Board decided to put the matter to a test, and in such a way that no power but God himself could decide the question at issue. The proposition was put in this form: If it is the will of God that the Sanitarium should be moved from Battle Creek, then the way for the rebuilding of the institution in Battle Creek will be closed up, while the way will be opened elsewhere. Having arrived at this decision, the board simply waited for developments. Several hundred letters were sent out to old

patients,—business men, senators, lawyers, clergymen, and other people of influence,—asking their advice in reference to the location of the new building, putting the matter in such a way as to give no suggestion whatever.

What Was Done in Battle Creek

Observing that the managers were not at once taking hold of the matter of rebuilding, the citizens of Battle Creek began making inquiries in reference to the matter, and were informed that the board did not feel clear upon the question of rebuilding, that they had not yet any providential indication upon the question of location, and felt that there were reasons why another location might be desirable. Within a few days, messages began flowing in from all parts of the United States, some advising the erection of the new building in another place, but the majority advising to rebuild in Battle Creek, the very name seeming to be dear to multitudes who had here found restoration to health, and knowledge whereby to maintain health and usefulness.

The citizens of Battle Creek took the matter in hand with great earnestness. The Business Men's Association appointed a committee, which, after visiting the Sanitarium, and fully informing themselves respecting the work and the financial affairs of the institution, undertook a most earnest and vigorous missionary campaign of the city for the purpose of removing misconceptions and prejudices, which were in most cases the result of ignorance or incorrect information. This committee left no stone unturned, and the result of their efforts was the creation in the city of such an intense and earnest sympathy for the Sanitarium and its work as was never known before. Such a revolution of feeling has never occurred before in the history of Battle Creek, and has probably rarely been seen in any city. The efforts of this committee not only broke down the enormous walls of prejudice which the enemies of the institution had built up, but resulted in the raising of a large sum of money toward the erection of the new building. The committee is still at work, so the amount cannot be stated in exact figures, but it may be stated as between thirty-five and fifty thousand dollars.

The members of our own church caught the spirit and enthusiasm which prevailed in the whole city, and, led by the church committee, entered upon a similar campaign, with the result that several thousand dollars more were added, the total amount raised by the church to date being about six thousand dollars. Neither the citizens nor the church committee were urged to do this. The board simply stated the situation, and left it for the Lord to move upon the hearts of the citizens and brethren to act as might seem to them right and proper under the circumstances. The result has been that the citizens, church members, and the members of the Sanitarium family have together raised the handsome sum of nearly one hundred thousand dollars toward the erection of the new building.

This is certainly very tangible evidence that something ought to be done for Battle Creek. Such expressions of sympathy and interest on the part of any other city, backed up in such a

tangible way, would most certainly receive consideration, and would be considered a very loud call for the establishment of a sanitarium. No mere human influence could have possibly created such a general uprising on the part of the whole city in behalf of truth and reform. God alone has power to work so wondrous a miracle. Many equally remarkable providences have seemed to open the way for rebuilding in Battle Creek. Eminent talent of various sorts has seemed to be divinely sent to help us in our extremity. Architects and builders of great experience and ability have come to our aid without seeking, and it seems to be as clear as anything well could be that the Sanitarium should be rebuilt in Battle Creek.

The board still felt themselves wholly incompetent for the task of deciding whether or not the Sanitarium building should be reconstructed, and if so, where; and not wishing to take the responsibility of settling this important question in which many thousands are interested, a council of the General Conference officers and Union Conference presidents was called. These brethren convened Monday, March 24, and spent nearly a week in the consideration of this and other matters pertaining to the Sanitarium and its work. The counsel of these brethren was greatly appreciated by the board of managers, and it is proper to say that the steps which have been taken looking toward the erection of the Sanitarium in Battle Creek were by the unanimous advice and recommendation of these brethren and the members of the Medical Missionary Board, as well as the Sanitarium management.

Another consideration which has not been mentioned, but one to which considerable weight must be attached, is the fact that to remove the institution to some other place would require a loss of a hundred thousand dollars in the shape of property which could not be removed, but which will be valuable to the building constructed here. This consists of our large heating plant, underground conduits, dormitories for helpers, business buildings, etc. That the Sanitarium work has not been unsuccessful in Battle Creek is known to all. There has not been one year in the last twenty-five years in which the annual business has not exceeded that of the previous year; and this notwithstanding the fact that within the last few years a large number of branch establishments have been set in operation in various cities. At the time of the fire the weekly receipts from patients were over seven thousand dollars, and the number of patients under treatment was the largest ever in the institution in the winter season.

The Size of the New Building

After deciding that the Sanitarium must be rebuilt in Battle Creek, the next question of momentous importance was that of the size of the building. The temptation naturally would be to erect a building able to accommodate all the patients likely to visit the institution, providing the patronage should continue as it has been during the last two years. There might be a temptation to erect even a larger building, to provide for the increase in patronage, such as has been coming steadily in for several years past. Indeed, this would be looked

upon as good business judgment. For nearly a dozen years between four and five thousand dollars has been expended annually in the renting of cottages, eighty rented buildings being occupied the greater portion of the time for years past, in addition to the twenty buildings owned by the institution. The buildings burned were large structures, aggregating in all, including the wings and additions, space sufficient to make a building a thousand feet long, forty feet wide, and four stories in height; and yet this building, notwithstanding the fact that for the most part the rooms were rather small, many quite too small for the highest sanitary requirements, did not accommodate during the five or six busiest months of the year more than half the patients under treatment at the Sanitarium, and during the very busiest season, during July, August, and September, not more than forty per cent of the patients; the remainder of our patients were obliged to seek lodging wherever they could find places among the citizens of the town, and in buildings rented for the purpose. During the greater part of last year, the expense for rented buildings has risen to six or seven thousand dollars per annum. Five thousand dollars would pay five per cent interest on a building costing one hundred thousand dollars, and such a building would accommodate the patients much more comfortably than they could be accommodated in scattered buildings.

The Sanitarium family of helpers has sometimes reached the number of eight or nine hundred. To accommodate these only one dormitory has been provided, which is capable of holding less than two hundred, so that three fourths of the helpers have been obliged to room in various places scattered about the greater part of town, even at a considerable distance from the institution, a fact which has been a source of great inconvenience. Thus the temptation has been for many years to erect buildings for the accommodation of patients who could not be admitted to the existing buildings, and for the erection of dormitories for the better accommodation of helpers. Nevertheless the board has steadily set its face against making such improvements, for the reason that its purpose has been to increase the establishment of branches in various parts of the world, rather than the centralization of the work in Battle Creek. There has not been a time since the erection of the first large buildings when the institution was capable of holding the family of patients and helpers, and for many years there has been no time at any season of the year when the Sanitarium accommodations for patients were sufficient to make it possible to furnish room for all under treatment, except by the use of hired buildings.

In determining the size of the new building, the board have thought it their duty to adhere to the same principle and policy; and hence in the erection of the new building, the attempt will not be made to erect a building large enough to accommodate all those who visit the Sanitarium for treatment. The number of patients under treatment last summer at one time was about seven hundred. The managers have thought it wise to construct a building which would furnish about three hundred moderate-sized sleeping rooms. If means were suffi-

cient, large, airy rooms would be provided, but the board have felt the necessity of reducing the building to the smallest size possible, hoping that they may be able to furnish accommodations for approximately half of those who come from abroad for treatment.

As before stated, the burned buildings were equivalent to a four-story building over one thousand feet in length. The new buildings will be approximately half this length, five stories in height, with one two-story expansion in the rear for bath and gymnasium purposes. Plans have been made in the most economical manner possible. The building must be severely plain, but dignified, and beautiful in lines and proportions, but without artificial decoration. Even the roof will be utilized as an exercise ground, being made flat for this purpose. A fuller description will be published later, when the plans are more fully perfected.

It is expected that the cost of the new building will be less than the cost of the buildings which burned, or at least no more, but the construction will be far more substantial and enduring. Brick, iron, stone, and cement will be the materials used, so that the building will be absolutely fireproof. The building will look much larger than the old structure, through the avoidance of wings, the whole structure being arranged in one long building, running north and south, thus furnishing an equal supply of light and air to each room.

The managers very earnestly desire the support, the prayers, and the sympathy of all the friends of the great principles and reforms which the Battle Creek Sanitarium represents, that in their efforts to reconstruct and equip the institution they may be divinely led, and may make such a representation of these truths and principles as will command the respect of the world, and redound to the glory of God and the blessing of humanity.

J. H. KELLOGG.

NOTICES AND APPOINTMENTS

Business Notices

WANTED.—A Seventh-day Adventist man, young or old, to work in garden. Good wages. Address James C. Rice, Sturgis, Mich.

WANTED.—A good hand to work on fruit farm by the month; also a good girl or woman for general work, from July 1-15. Address Capt. Robt. Reid, Douglas, Mich.

FOR SALE.—Farm of 72 acres; new, modern, eight-room house; new barn; variety of fruit; near S. D. A. church; 2½ miles from Union City, Mich.; or will rent to Adventist man and his wife. Address Mrs. C. E. Hillis, Marshall, Mich.

If you have changed address since receiving large picture, "Falling Stars at Niagara," notify F. E. Belden, Battle Creek, Mich., so the six enlarged, illustrated booklets (due with each picture at 39 cts.) shall reach you. Last chance at this price.

Nurses' Training Class in the Colorado Sanitarium

DURING the month of May a nurses' training class will be organized in the Colorado Sanitarium. There will be opportunity for several young men and women to take up this work. The course covers a period of two

years, and is open to any young men and women who are members of the Seventh-day Adventist Church, and who possess good health and a desire to fit themselves for the work. Correspondence for further particulars should be addressed to F. M. Wilcox, Sanitarium, Boulder, Colo.

Michigan, Attention!

A CANVASSERS' institute will be held at Vassar, beginning April 17 and holding ten days. The church have kindly offered to board those who attend, for one dollar. We trust all who wish to enter the canvassing work will avail themselves of this opportunity. We hope to have Brother J. B. Blosser with us.

S. E. WIGHT.

Obituaries

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

COOPER.—Born Nov. 15, 1895; died Jan. 9, 1902, near Middle Valley, Idaho, of diphtheria, our little Bessie. She was an active child, and was loved by all who knew her. We have the blessed assurance that, if faithful a little longer, we shall meet her again, never to part.

MR. AND MRS. C. N. COOPER.

ROBINSON.—Died at Bridgewater, S. D., March 27, 1902, Brother Luther Robinson, aged 82 years. For twenty-four years he had been a consistent member of the Seventh-day Adventist church. He leaves to mourn an aged companion, with whom he has walked for forty-eight years, a son, and a daughter.

J. W. B.

MITCHELL.—Born in Jefferson County, Ind., Nov. 20, 1829; died in Caney, Kan., after an illness of two years, Brother Daniel K. Mitchell. He had been an Adventist for more than thirty years. He died in the full assurance of faith. Funeral service was conducted by Elder Boyd (Baptist).

MRS. E. T. BURCH.

HENDRICKSON.—Died at Hewett, Minn., March 6, 1902, Sister Hendrickson, aged 41 years, 4 months, and 7 days. She loved the truth, and died in the triumph of a living faith. She leaves a husband and seven children. Words of comfort were spoken to a large congregation of friends, from Rev. 14: 13; John 14: 14.

GEO. M. DIMMICK.

JOHNSON.—Died in San Pasqual, Cal., Feb. 14, 1902, Arthur White Johnson, third son of Henry and Florence Johnson, aged 20 years. He had been attending Healdsburg College, but was taken sick, and returned home, where, after ten weeks of patient suffering, he passed away. He had never made a public profession of religion, but fully made his peace with God while on his bed of sickness, and gave evidence that he was prepared to go. We sorrow not as those who have no hope. Funeral services were conducted at the Adventist church, by Elder R. S. Owen (formerly of Healdsburg College), assisted by Elder C. Santee and Elder Ralph Miller.

FLORENCE S. JOHNSON.

McGREW.—Born in Ohio, May 14, 1831; died in Denver, Colo., Feb. 21, 1902, Catherine McGrew. Sister McGrew became a Christian when only nine years of age, and united with the Methodist Church. About twenty-six years ago, while living near Sigourney, Iowa, she accepted the faith of Seventh-day Adventists, and from that time has been one of the remnant who "keep the commandments of God, and the faith of Jesus." Her long life has ever been one of busy, unselfish work for others. She loved the truth, and was constantly seeking to enlighten other hearts with the blessed hope. Knowing that her death was near, she called her children around her bedside, and gave calm, Christian, and motherly counsel to each one, and to all the relatives present, and said: "My work is done; I am ready to go." She fell asleep in Jesus, and rests in hope of a part in the first resurrection.

H. M. J. RICHARDS.

HAFENMAYR.—Sister Rosa Hafenmayr died Jan. 27, 1902, at her home, in Portsmouth, Va. She was an earnest member of the Portsmouth Seventh-day Adventist church, and will be remembered for her acts of love. She leaves a husband, the elder of the church, and a little girl. The service was conducted by Elder I. E. Kimball and the writer.

LEE S. WHEELER.

DROWN.—Died of pneumonia and heart trouble, Mrs. Carrie Bullock Drown, March 20, 1902, at Cederville, Quebec. She was born June 26, 1872, and was united in marriage June 23, 1896. Though she was a follower of Jesus from an early age, in 1895 she saw and gladly accepted the light of the third angel's message and Sabbath truth; and she always after adhered very firmly to these principles. The Bible was her constant companion and guide. She lived until the very last with the strongest hopes of recovering health, and of going on in her service for the Master. Though she was a great sufferer for the last few years of her life, she bore her sufferings with remarkable patience. She was dearly loved by all who knew her worth, and we rejoice that she sleeps in Jesus. Words of comfort were spoken at the funeral by a brother-in-law, Elder H. E. Rickard. Text, Heb. 4: 3.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 3, 1901.

EAST	8	12	6	10	14	4	36
	*Night Express	*Day Express	*Mail & Express	*N.Y. & Bos. Sp.	*N.Y. & Bos. Sp.	*N.Y. & Bos. Sp.	*N.Y. & Bos. Sp.
Chicago	pm 9:35	am 6:45	am 10:30	pm 3:00	pm 5:00	pm 11:30	pm 11:30
Michigan City	pm 11:20	am 8:30	am 12:15	pm 4:00	pm 6:00	pm 12:00	pm 12:00
Niles	am 12:40	pm 1:15	pm 1:45	pm 5:15	pm 7:15	pm 1:30	pm 1:30
Kalamazoo	pm 1:10	pm 2:00	pm 2:30	pm 5:45	pm 7:45	pm 2:00	pm 2:00
Battle Creek	pm 2:00	pm 2:45	pm 3:15	pm 6:30	pm 8:30	pm 2:30	pm 2:30
Marshall	pm 2:30	pm 3:15	pm 3:45	pm 7:00	pm 9:00	pm 3:00	pm 3:00
Albion	pm 3:00	pm 3:45	pm 4:15	pm 7:30	pm 9:30	pm 3:30	pm 3:30
Jackson	pm 3:30	pm 4:15	pm 4:45	pm 8:00	pm 10:00	pm 4:00	pm 4:00
Ann Arbor	pm 4:00	pm 4:45	pm 5:15	pm 8:30	pm 10:30	pm 4:30	pm 4:30
Detroit	pm 4:30	pm 5:15	pm 5:45	pm 9:00	pm 11:00	pm 5:00	pm 5:00
Flint	pm 5:00	pm 5:45	pm 6:15	pm 9:30	pm 11:30	pm 5:30	pm 5:30
Suspension Bridge	pm 5:30	pm 6:15	pm 6:45	pm 10:00	pm 12:00	pm 6:00	pm 6:00
Niagara Falls	pm 6:00	pm 6:45	pm 7:15	pm 10:30	pm 12:30	pm 6:30	pm 6:30
Buffalo	pm 6:30	pm 7:15	pm 7:45	pm 11:00	pm 1:00	pm 7:00	pm 7:00
Rochester	pm 7:00	pm 7:45	pm 8:15	pm 11:30	pm 1:30	pm 7:30	pm 7:30
Syracuse	pm 7:30	pm 8:15	pm 8:45	pm 12:00	pm 2:00	pm 8:00	pm 8:00
Albany	pm 8:00	pm 8:45	pm 9:15	pm 12:30	pm 2:30	pm 8:30	pm 8:30
New York	pm 8:30	pm 9:15	pm 9:45	pm 1:00	pm 3:00	pm 9:00	pm 9:00
Springfield	pm 9:00	pm 9:45	pm 10:15	pm 1:30	pm 3:30	pm 9:30	pm 9:30
Boston	pm 9:30	pm 10:15	pm 10:45	pm 2:00	pm 4:00	pm 10:00	pm 10:00

* Daily. † Daily except Sunday.
Trains on Battle Creek Division depart at 7:45 a. m. and 4:00 p. m., and arrive at 12:40 p. m. and 6:10 p. m. Daily except Sunday.

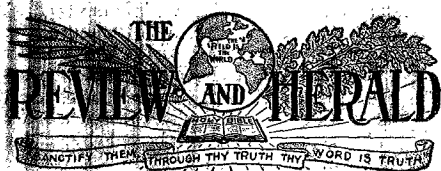
O. W. RUGGLES, R. N. R. WHEELER,
General Pass. & Ticket Agent, Chicago. Ticket Agent, Battle Creek.

GRAND TRUNK R'Y SYSTEM.

EAST	8	4	6	2	10	76
Chicago	am 11:00	pm 3:00	pm 6:15		am 7:30	
Valparaiso	pm 12:40	pm 4:30	pm 10:25		pm 10:05	
South Bend	pm 2:00	pm 6:15	pm 11:00		pm 11:55	am 7:10
Battle Creek	pm 4:14	pm 8:10	pm 12:40	am 7:00	pm 12:45	pm 5:00
Lansing	pm 5:20	pm 9:25	pm 3:25	pm 8:30	pm 5:25	
Durant	pm 6:00	pm 10:10	pm 4:05	pm 9:30	pm 6:05	
Saginaw	pm 6:10	pm 10:20	pm 4:15	pm 9:40	pm 6:15	
Bay City	pm 6:45	pm 10:50	pm 4:45	pm 10:10	pm 6:45	
Detroit	pm 7:00	pm 11:10	pm 5:00	pm 10:30	pm 7:00	
Flint	pm 7:30	pm 11:40	pm 5:30	pm 11:00	pm 7:30	
Port Huron	pm 8:00	pm 12:10	pm 6:00	pm 11:30	pm 8:00	
London	pm 8:30	pm 12:40	pm 6:30	pm 12:00	pm 8:30	
Hamilton	pm 9:00	pm 1:10	pm 7:00	pm 12:30	pm 9:00	
Suspension Bridge	pm 9:30	pm 1:40	pm 7:30	pm 1:00	pm 9:30	
Buffalo	pm 10:00	pm 2:10	pm 8:00	pm 1:30	pm 10:00	
Philadelphia	pm 10:30	pm 2:40	pm 8:30	pm 2:00	pm 10:30	
New York	pm 11:00	pm 3:10	pm 9:00	pm 2:30	pm 11:00	
Toronto	pm 11:30	pm 3:40	pm 9:30	pm 3:00	pm 11:30	
Montreal	pm 12:00	pm 4:10	pm 10:00	pm 3:30	pm 12:00	
Boston	pm 12:30	pm 4:40	pm 10:30	pm 4:00	pm 12:30	
Portland	pm 1:00	pm 5:10	pm 11:00	pm 4:30	pm 1:00	
Boston	pm 1:30	pm 5:40	pm 11:30	pm 5:00	pm 1:30	
Montreal	pm 2:00	pm 6:10	pm 12:00	pm 5:30	pm 2:00	
Toronto	pm 2:30	pm 6:40	pm 12:30	pm 6:00	pm 2:30	
New York	pm 3:00	pm 7:10	pm 1:00	pm 6:30	pm 3:00	
Philadelphia	pm 3:30	pm 7:40	pm 1:30	pm 7:00	pm 3:30	
Detroit	pm 4:00	pm 8:10	pm 2:00	pm 7:30	pm 4:00	
Suspension Bridge	pm 4:30	pm 8:40	pm 2:30	pm 8:00	pm 4:30	
Hamilton	pm 5:00	pm 9:10	pm 3:00	pm 8:30	pm 5:00	
London	pm 5:30	pm 9:40	pm 3:30	pm 9:00	pm 5:30	
Port Huron	pm 6:00	pm 10:10	pm 4:00	pm 9:30	pm 6:00	
Flint	pm 6:30	pm 10:40	pm 4:30	pm 10:00	pm 6:30	
Bay City	pm 7:00	pm 11:10	pm 5:00	pm 10:30	pm 7:00	
Saginaw	pm 7:30	pm 11:40	pm 5:30	pm 11:00	pm 7:30	
Durant	pm 8:00	pm 12:10	pm 6:00	pm 11:30	pm 8:00	
Lansing	pm 8:30	pm 12:40	pm 6:30	pm 12:00	pm 8:30	
Battle Creek	pm 9:00	pm 1:10	pm 7:00	pm 12:30	pm 9:00	
South Bend	pm 9:30	pm 1:40	pm 7:30	pm 1:00	pm 9:30	
Valparaiso	pm 10:00	pm 2:10	pm 8:00	pm 1:30	pm 10:00	
Chicago	pm 10:30	pm 2:40	pm 8:30	pm 2:00	pm 10:30	

Nos. 2-4-6-8-Daily
Nos. 10-12-Daily except Sunday
G. W. VAUX,
A. G. P. & T. A., Chicago.

Nos. 3-5-7-Daily
Nos. 9-11-76-Daily except Sunday
W. C. CUNLIFFE,
Agent, Battle Creek.



BATTLE CREEK, MICH., APRIL 8, 1902

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

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

Announcement

AFTER giving the matter careful consideration, and conferring with the brethren who were in attendance at the recent council in Battle Creek, the trustees of the Publishing Association have decided to change the form and general make-up of the REVIEW AND HERALD, as appears from the present issue. The trustees are confident that the readers of the REVIEW will be pleased with the changes made, although it may require a few weeks to become familiar with the new form. The twenty-two pages in the body of the paper in its present size, aside from the title-page and the publishers' page, contain almost exactly the same amount of reading matter as was contained in the old form. The smaller size of the page will make the paper more convenient in handling, and facilitate the division into its various departments. The trustees indulge the hope that in its new form the REVIEW will be a welcome visitor in more homes than ever before, and will continue to be a powerful agency in spreading the last message.

I. H. EVANS,

President of the Board of Trustees.

THE April number of *Good Health* presents a varied and interesting table of contents.

We open a new department in this issue of the REVIEW. Under the heading "The World-wide Field," we shall publish articles descriptive of the countries and peoples "in the regions beyond" whence the Macedonian cry is constantly sounding, "Come over . . . and help us." These articles will be illustrated, and we hope they will serve to keep our readers in close sympathy with the needs of these mission fields.

THE report of the Lake Union Conference, which is printed on page sixteen, is a stirring one. Every union conference marks a decided victory, and promises good things for the future. Let us thank the Lord for these indications of a revival in his work, and let us press forward with courage and hope. Pray for great things, believe for great things, act for great things.

THE Supplement which accompanies this issue of the REVIEW is filled with matter which will be of interest to all our readers. We call special attention to the article dealing with the question of canvassers for England.

Do not forget that sample copies of the REVIEW can be obtained any time at this Office, and will be sent free on application by those who can use a number to advantage in extending its circulation. Efforts put forth to extend the circulation of the REVIEW will be missionary work in the truest sense.

In his article, which begins on page twenty-one, Dr. J. H. Kellogg gives a comprehensive summary of the experiences of the Sanitarium managers since the fire, with some further information as to the plans for the new building. Although the article is rather long, yet in view of the importance of the subject, and the interesting way in which it is dealt with, we feel sure that all will read it throughout.

The Growth of Mormonism

SECRETARIES of the home missionary societies of all the leading Protestant bodies in the United States, have united in sounding an alarm to the public regarding the encroachments of Mormonism. In a statement which they have prepared, and sent for publication, they say:—

We are moved to this statement by the vitality which the Mormon system has shown, not only in Western States and Territories, but generally throughout the country. We are persuaded that Christian people have no adequate conception of that vitality, nor of the methods, seductive and often successful, by which the hateful system is being pressed upon the public attention. . . .

The ambition of Mormons, which they do not even conceal, is to secure control of State after State until, by means of the balance of power, they may make national legislation against Mormonism impossible. Toward this end they are moving by an organization as compact and skillfully devised for its purpose as any that ever engaged the activities of man. . . .

It is rapidly growing. The Mormon hierarchy has an unyielding grip on the machinery of the State of Utah and upon all its political and educational interests. Though often denied, there is no doubt that its practice of polygamy continues, in defiance of all the promises made to the United States when Statehood was granted.

Its power in contiguous States and Territories is increasing at an alarming rate. By means of colonization it has so affected the States of Idaho, Wyoming, Montana, and Nevada, and the Territories of New Mexico and Arizona, that it will soon secure, if it has not already secured, practical political control in all that region.

Its missionary activity throughout the Union is almost incredible. It claims to have now 2,000 missionaries in the field,—1,400 of them in the Southern States,—and to have made last year 20,000 converts. Mormons are also establishing missions in foreign countries on a large scale.

For these and many other reasons we make our appeal to the public. We urge upon pastors and teachers to unveil to their people and pupils this system, so seductive and dangerous to all the best interests of every community and of our country. We urge upon the public press the duty of educating the public conscience by unsparingly giving the facts of the nature and the work of Mormonism, and we appeal to Christian and patriotic people everywhere to resist, wherever it appears, a system hostile at once to our free institutions and our Christian faith.

There is no doubt that Mormonism is rapidly growing. But it would be a long time, even at the rate of growth here described, before Mormonism could in any way compare as a political power with the papal hierarchy, which is no less "hostile at once to our free institutions and our Christian faith."

A. Threefold Jubilee

AT the session of the Lake Union Conference which began March 27, much attention was given to the effort for the sale of "Christ's Object Lessons." A number of meetings overflowing with Christian enthusiasm have been held concerning this work. These will be more fully reported hereafter. The Michigan Conference Committee has passed a vote to order from the publishing house Michigan's entire quota of "Christ's Object Lessons." The Ohio Conference Committee has voted to do likewise. It is the intention of all the conferences in the Lake Union Conference to do their best to finish this work by June 1, 1902.

A hearty vote was also taken, approving of the plan for the sale of Dr. Kellogg's new book, "The Living Temple," for the benefit of our sanitariums. The idea was strongly indorsed by the entire conference that we must first work all together to lift our schools out of debt, then make a strong pull, by means of "The Living Temple," to get our sanitariums out of debt, and follow this with a third pull to get the publishing houses out of debt. When these grand objects have been accomplished, what a glorious, threefold jubilee we shall have!

P. T. MAGAN.

Notice!

THE annual meeting of the constituency of the Nebraska Sanitarium will be held in the main office of the association, at College View, Neb., April 22, 1902, at 9 A. M., at which time the board of trustees will be elected for the ensuing year; also vacancies in the constituency will be filled.

BERT GLASSCOCK, Sec.