

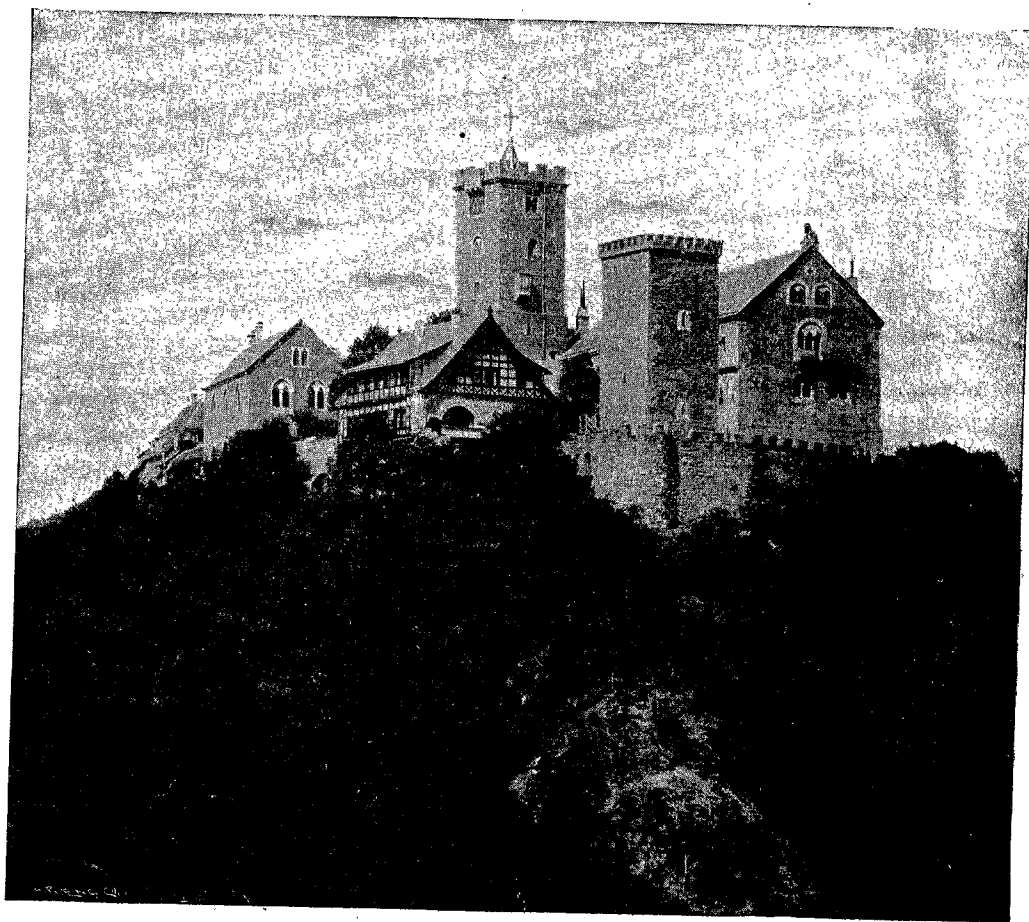
# The Advent REVIEW And Sabbath HERALD

The name of the Lord is a strong tower: the righteous runneth into it, and is safe. Proverbs 18:10.

Vol. 79

BATTLE CREEK, MICHIGAN  
Tuesday, April 15, 1902

No. 15



THE WARTBURG CASTLE, NEAR EISENACH, GERMANY

"About one hour before midnight they (the guards who had captured Luther) reached the foot of a mountain. The horses ascended slowly. On the summit was an old castle, surrounded on all sides, save that by which it was approached, by the black forests that cover the mountains of Thuringia. It was to this lofty and isolated fortress, named the Wartburg, where in former times the ancient landgraves had sheltered themselves, that Luther was conducted. The bolts were drawn back, the iron bars fell, the gates opened; the Reformer crossed the threshold; the doors were closed behind him. . . . 'It was there,' says Mathesius, his friend and biographer, 'that the doctor abode, like St. Paul in his prison at Rome.'"—*D'Aubigné's History of the Reformation*, Vol. II, pages 277, 278.

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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

### The Falling Away

IN speaking of the circumstances which led up to the great Reformation of the sixteenth century, the historian D'Aubigné says: "The church had fallen, because the great doctrine of justification by faith in the Saviour had been taken away from her. It was necessary, therefore, before she could rise again, that this doctrine should be restored to her." In this brief statement is found the whole philosophy of the falling away, of which the church was warned by the apostle Paul, and of the movement under Luther and his associates for the restoration of a pure gospel.

### A Living Principle

THE one fundamental and vital doctrine, the essential principle of Christianity as opposed to heathenism under any guise, is a personal faith in the gift of God's righteousness as the power of the gospel which saves from sin. "This article of justification," said Luther, "is what creates the church, nourishes it, edifies it, preserves and defends it: no one can teach worthily in the church, or oppose an adversary with success, if he does not adhere to this truth. This is the heel that shall bruise the head of the serpent."

### The Power of the Reformation

THE light and life which brought about the Reformation began to be revealed to Luther in his early experience as a lecturer on the Bible before the students of the University at Wittenberg. "In the retirement of his quiet cell, he used to consecrate whole hours to the study of the divine Word; this epistle of St. Paul (the epistle to the Romans) lying open before him. On one occa-

sion, having reached the seventeenth verse of the first chapter, he read this passage from the prophet Habakkuk: *The just shall live by faith.* This precept struck him. There is, then, for the just a life different from that of other men; and this life is the gift of faith. This promise, which he received into his heart as if God himself had placed it there, unveils to him the mystery of the Christian life, and increases this life in him. . . . This powerful text had a mysterious influence on the life of Luther. It was a *creative* sentence both for the Reformer and for the Reformation. It was in these words God then said, Let there be light! and there was light."

### Another Falling Away

THE work which was begun by Luther and his fellow workers was not carried to completion. In the course of years the very principles which had wrought the Reformation were gradually abandoned in large degree. The same subtle working of the mystery of iniquity, which was the cause of the original falling away, manifested itself again in substituting a creed for "the Word of God . . . the palladium of the Reformation," an elaborate ritual in the place of simple heart worship, and the traditions of men in the place of the commandments of God. This has brought about another falling away, and the logic of the situation demands a return to genuine gospel principles.

### Another Reformation

AND this final reformation, which is to prepare the way of the Lord, must be wrought by the very same vital principle which revealed its power so gloriously in the sixteenth century: "*The just shall live by faith.*" We must proclaim "the righteousness of Christ, which is made manifest in obedience to all the commandments of God. . . . This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of his Spirit in a large measure." The providence of God is just as much calling now for men like Luther and Melancthon, men who will devote their lives to the principles of truth, and give themselves to God to be used mightily in the restoration of the

pure gospel in this our day, as it called for them in their day. The hour is ripe for a new reformation. Let it begin in the hearts of even a few, and it will soon spread to the ends of the earth. For men who are full of that divine courage which is born of a personal fellowship with God, there is now the greatest possible opportunity for valiant service in the cause of truth and righteousness; but, as Luther himself said, "Let him that will not, or who cannot, risk something with confidence in God, take heed how he undertakes anything." "Who then is willing to consecrate his service this day unto the Lord?"

### Behold He Cometh

"BEHOLD, He cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1:7.

The startling cry of a herald, uttered in the ears of a world in deadly peril! It proclaims the second advent of the Son of God, an event which will eclipse the record of every event that has gone before it in the whole history of the human race, from the beginning of time,—an event surpassing all other events in such glowing intensity that even the holy and beloved prophets, Daniel and John, fell as dead men before the angel that showed them the view of it, till they were strengthened by his angelic touch,—a day before which the most dazzling brightness that the chemistry of man can produce, will hide its head in utter blackness,—a day fraught with the most abrupt changes and world cataclysms that have ever overwhelmed humanity.

Such a day is coming. Many will be startled by its opening scenes, then sink into death, from which they will not awake till a thousand years have rolled their slow length around.

But every eye shall see Him,—every eye of the kindreds, tongues, and peoples that are living when he comes. But the declaration goes further than this: "And they also which pierced him." This carries the mind inevitably back to the day of the crucifixion of our Lord, and the work of those who drove the cruel spikes through his hands, and thrust the spear into his side. And this text asserts that these

men will see him when he comes in his glory. But these men have already been sleeping in their graves for nearly two thousand years; and how, then, do they appear on this occasion?—By a special resurrection. We know that the resurrection of the dead takes place in two grand divisions, a thousand years apart,—the righteous, in the first division; “the dead in Christ shall rise first” (1 Thess. 4:16); and the wicked, in the second resurrection; and “the rest of the dead lived not again until the thousand years were finished.” Rev. 20:5.

But while the dead are set apart in two great divisions, the Scriptures do make special provision for the resurrection of those mentioned in Rev. 1:7. See Dan. 12:1. This chapter introduces the great time of trouble, when Michael stands up, “the great Prince which standeth for the children of thy people.” The next verse (Dan. 12:2) reads as follows: “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” This cannot be the general resurrection; for that is a classified resurrection,—the righteous and the wicked by themselves, respectively; but the resurrection here spoken of is a mixed resurrection, some righteous, raised to everlasting life, and some wicked, raised to shame and everlasting contempt. Now apply Rev. 1:7. Here are the ones raised at this time to shame and everlasting contempt,—the very ones who pierced him, that is, who had a part in his crucifixion, now raised to see him come in his glory. Would not this be fitting and appropriate? And among those raised in this promiscuous resurrection will be some raised to everlasting life. These will be some of those entitled to antecedent rewards, who will doubtless receive the stamp of eternal life when the final resurrection of the righteous takes place. Those who perish in the partial resurrection will perish again, in the second death, in the final closing up of the controversy with sin. Rev. 20:12–15. Most of the wicked experience death only twice; the death they die after the second resurrection is, and is called in their cases, the second death. But here are some of these exceptional cases who experience death three times. These remarks are offered to meet a query that might arise in some minds. But we find nothing inappropriate, inconsistent, or unjust in finding a place for these applications of the Scriptures.

#### He Surely Cometh

The Lord himself bears witness as to the manner of his coming, the same as in Rev. 1:7. See Matt. 24:30: “And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall

see the Son of man coming in the clouds of heaven with power and great glory.” Again: “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” The herald cry, “Behold, he cometh,” breaks upon the world when every conceivable effort is being made to discount the doctrine of the second coming, and make it appear that it has nothing real and tangible about it, and that no such event will ever come to pass; notwithstanding all the declarations, as plain as language could, or can, make it, that such an event is sure to take place, in all its glorious and minute particulars. It is astonishing what denials and sophistries and fallacious reasonings and contradictions are resorted to, to deaden the consciences of men and lead them to put far off the evil day, and even to persuade themselves that it will never come. But the text asserts that “every eye shall see him.” They will not simply think about him; but their eyes, every one, shall behold, and be fixed upon, him. And to them that look for him his appearance shall be without sin, for their salvation. Heb. 9:28. But the text includes all others, who also will see him; but he brings salvation only to those that look for him.

This should be the note to be proclaimed everywhere and every day, and to be affirmed with all assurance. Every token he gives of his approach, as the sending of this gospel of his kingdom to be preached in all the world for a witness to all nations, is an evidence that he is moving, and is even now on the way. The Lord will not suffer his branch of the work to lag behind. “Then shall the end come!” People may now scout the idea of the coming of the day of the Lord. But when it opens upon the world, as described in Rev. 6:14–17, then they will all exclaim in concert, “For the great day of his wrath is come; and who shall be able to stand?” The Lord himself says, “Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” Rev. 22:12.

It would be well for us now to make our own the question which the Scriptures reveal to us that the great and mighty men of earth will ask in that day, and see how we can answer it: “Who shall be able to stand?” That will then be the absorbing question. It will occupy the whole mind. The miser will then forget his gold; the worldly man his pride of life and his pleasures; the man of influence and of power his schemes, and advantages of cheating and of fraud; there will then be something of more importance to think of; and that is, how to be able to stand. Then all other thoughts will be merged into

this: How shall we be able to stand? Let us, reader, ask ourselves the same question. Will you be able to stand? Shall I be able? The sorrow that men will feel on that great day will, in a great measure, arise out of the Lord’s glory. All men will then see what they have lost by rejecting it.

Since we must all see him, and answer at his judgment bar, why not now look to him and live, while he may be found? In the spirit of the apostle, can we acquiesce in the decisions of that day? Can we say, “Even so;” that is, so be it, “Amen”? U. S.

#### A Gracious Invitation

To every one who is in trouble the Saviour says, “Come unto me.” No matter how weary you are, or how heavy your burden seems to you, Jesus says to you, “Come unto me . . . and I will give you rest.” This is no formal invitation, no empty promise. From a heart which pities us and desires to help us comes the call, “Come unto me.” From a heart which knows what the struggle with temptation and sin means, comes the promise, “I will give you rest.”

“‘Come unto me!’ It is the Saviour’s voice—  
The Lord of life, who bids thy heart rejoice;  
O weary heart, with heavy cares opprest,  
‘Come unto me,’ and I will give you rest.

“Weary with life’s long struggle, full of pain,  
O doubting soul, thy Saviour calls again;  
Thy doubts shall vanish, and thy sorrows  
cease;  
‘Come unto me,’ and I will give you peace.

“O dying man, with guilt and sin dismayed,  
With conscience wakened, of thy God  
afraid;  
‘Twixt hopes and fears—O, end the anxious  
strife!—  
‘Come unto me,’ and I will give you life.

“Life, rest, and peace, the flowers of death-  
less bloom,  
The Saviour gives us,—not beyond the  
tomb,—  
But here and now: on earth some glimpse is  
given  
Of joys which wait us through the gates of  
heav’n.”

Does not this bear a message to *your* heart? Have you tried to carry your own burdens, and found them very heavy? Have you sought peace of mind and rest of soul in some other way than by coming to Jesus? Are you trying to satisfy the longing within your heart by some other means than by giving your heart to Jesus, and accepting him as the complete satisfaction of every right desire? O let his word reach your heart to-day! Let not the deceitfulness of sin shut you out of heaven here and hereafter. Hear the Saviour saying, “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him.” Ah, when we come to him, he comes *into* us! And “he is our peace,” and he is our rest. For his sake, and for your soul’s sake, listen to his gracious invitation.

### *Studies in the Gospel Message*

THE subject of the fourth lesson in this series, the one for April 26, is *The Two Mysteries*.

There are two expressions in the Scripture which stand over against each other in marked contrast, each one of which is found but once in the whole Bible. The one expression is "the mystery of godliness," and the other is "the mystery of iniquity."

In writing his first letter to Timothy, his "own son in the faith," the apostle Paul says: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." In the Revised Version the passage reads, "And without controversy great is the mystery of godliness; *He who was manifested* in the flesh," etc. It is only necessary to read this verse to see clearly that "the mystery of godliness" is more than an abstract doctrine, more than an article of faith in the ordinary meaning of that term, and that it includes the personality of the incarnate Son of God. When "the Word became flesh, and dwelt among us," then the mystery which had been hid from ages and from generations was made manifest. The Son of God manifested to the world as the Son of man is "the mystery of godliness."

This union of divinity with humanity in the person of Jesus Christ in the flesh constitutes the rock upon which the church is so securely built that "the gates of hell shall not prevail against it." It is through this provision in their behalf that sinful men may become "partakers of the divine nature," and herein is found the only basis of hope for a successful Christian experience; for "he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." This is the fundamental truth of Christianity. "The just shall live by faith."

The same apostle Paul, in his second letter to the church at Thessalonica, uses the expression, "The mystery of iniquity." Here is the passage: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; . . . for the mystery of iniquity doth already work." It is equally as plain from these statements that "the mystery of iniquity" is not a mere false teaching, not a mere lie, but it is a false teacher, a liar. It is the incarnation of wickedness as opposed to the incarnation of righteousness. It is Satan taking complete control of the flesh, and working against the manifestation of Christ in the flesh. It is "that man of sin . . . showing himself that he is God," claiming to be the vicegerent of the Son of God, when he

is in reality the vicegerent of Satan. This is "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." This is the crowning effort to pervert (instead of to prepare) the way of the Lord. "The mystery of godliness" is the Lord's own revelation of the truth, and his provision to make that truth an experience in the believer, that "the just shall live by faith." "The mystery of iniquity" is Satan's effort to pervert this revelation to serve his own ends, and to teach man to believe in himself instead of in God. The one is the personal revelation of the truth of justification by faith; the other is the personal revelation of the falsehood of justification by works.

The "falling away," of which the apostle Paul wrote, has come. The man of sin has been revealed. The mystery of iniquity has been manifested. That divine grace which was given us in Christ Jesus before the world began, but was made manifest by the appearing in the flesh of our Saviour Jesus Christ, and which is the very corner stone of our Christianity and the Lord's own provision for the revelation of his righteous character in us, has been perverted by Satan into a system of fleshly works through which he has manifested himself and revealed his own character. This utter perversion of the gospel of Jesus Christ, by which "the mystery of iniquity" is substituted for "the mystery of godliness," is popery, and the system through which it has been revealed is the papacy. "It is a system of unrighteousness so set forth as to seem that system of righteousness which God has revealed for the salvation of the world."

All this effort to misrepresent the character of God and to pervert the gospel of his grace has been plainly revealed in prophecy. This is the one great theme of the symbolic prophecies of Daniel and John, which are linked together by the brief but remarkably clear picture drawn by the apostle Paul. By the light thus thrown upon history we can plainly see that in the papacy and its workings we have the historical interpretation of the first beast of the thirteenth chapter of Revelation. This is that world-power "which reigneth over the kings of the earth" to whom the great dragon, "that old serpent, called the Devil, and Satan," gave "his power, and his seat, and great authority." This is that power to which "all that dwell upon the earth . . . whose names are not written in the book of life of the Lamb" were, according to the prophecy, to yield obedience, and in so doing they would worship the beast, and in worshiping the beast they would worship "the dragon which gave power unto the beast."

The beast from the earth, the second symbol in this same thirteenth chapter of Revelation, finally adopts the same false principles as those revealed by the beast from the sea, the first symbol, and says "to them that dwell on the earth, that they should make an image to the beast" from the sea. Thus these two powers join hands, and become the twofold and world-wide channel through which, while pretending to reveal saving grace to the world, Satan works to pervert the pure gospel in the final stage of the controversy between Christ and Satan. It is to unmask this deceptive working, and to reveal to all men what the mystery of godliness really is, that the closing message of "the everlasting gospel" of justification by faith, the righteousness of Christ, and salvation by grace alone, must be proclaimed with a loud voice "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." It is certainly clear then that the creative sentence, which was the life and light and power of the Reformation in the days of Luther to overthrow the false gospel of the papacy, must also be the life and the light and the power of this third angel's message, which is to carry the same work to a glorious and final triumph. "The just shall live by faith."

### *At the Northwestern Union Conference*

THE Spirit of God has definitely called for a rising, broadening, enlarging policy that shall blend in one every branch of Christian truth and effort, and set the circle of the earth itself as the compass of God's work. His Spirit is quickening and enlarging the hearts of his people to rise to meet the call of the hour. That is the encouraging feature of this spring's union conferences.

The tender spirit of love and service has taken possession of the brethren and sisters of the Northwestern Union Conference, now in session in Des Moines. I am writing too early in the meeting to speak of business accomplished. The reports of the States represented show growth of the missionary spirit as related to the work abroad. Contributions for missions have increased, and the conferences view with satisfaction the lengthening list of workers leaving their borders for more needy fields beyond. No suggestion brings heartier amens from the congregation than the expressed determination of these States to do still more. We are only beginning this process of sending the laborers forth to the world-wide harvest.

The book work in this union conference shows room for development. Far more can be done. There is a disposition to take advantage of the crusade for the sale of "Christ's Object Lessons," to secure a large staff from the



rank and file to push forward the distribution of literature. One encouraging feature of the book work appeared in Nebraska's report of increased sales, notwithstanding the severe drought of last season. Sales amounting to over sixteen thousand dollars, or about sixteen hundred dollars more than those of the preceding year, were made.

These conferences help to emphasize the truth that we can meet the issue that faces us to-day only by rallying all the forces of this people to take up active service with the aim of pushing the frontier of the work outward and ever onward. The loyal hearts of a united people, beating strong with love for the world which Jesus loves, are, under God, the bulwarks of our work. The home work must be everywhere strengthened at once to bear the burden of the world's evangelization. "Lengthen thy cords, and strengthen thy stakes," is the ringing command from heaven. The stakes must be driven strong and surely in these conferences at home in order that the cords of God's everlasting love may be quickly flung out to the uttermost parts of the earth.

W. A. SPICER.

### Another Good Meeting

THE fourth union conference session held in this country has just closed. This was the Lake Union Conference, held in Chicago. The meeting convened in our Forty-Sixth Street church, March 27, and closed April 2.

To me, this conference was in all respects equal to either of the preceding conferences, and in some features it seemed better than any of the former meetings. It was truly enjoyable, inspiring, and profitable to those who were present. The delegates went from this meeting with new love, courage, and determination to work for God.

The attendance was good. Ninety-four delegates were present from the five States composing the union; six General Conference representatives were in attendance, and quite a number of brethren and sisters were present from the different States. Besides these, our workers in the various missions in Chicago, and the members of the city churches turned out in strong force. This gave us large, appreciative audiences.

As the business proceedings and some of the most stirring talks are to appear in the REVIEW from week to week, this report will deal with only a few prominent features of the conference. One of these was the beautiful harmony that prevailed from first to last. This was so marked that it was a subject of general comment. It was not a forced and regulated union; it was created by the Spirit of the Lord. It was the result of enlightened, Spirit-led minds.

Presidents of conferences, heads of schools, and medical and publishing institutions, strong-minded committeemen, business managers, editors, canvassing leaders, and business men worked side by side, day after day, helping to advance the particular lines of work in which each was engaged, without friction or discord. Never have I seen a grèater and more charming manifestation of unselfishness in any meeting. This means something; it is a token to the people of God of reformation and revival. It was when the disciples became of one accord, that the early rain fell upon them.

### Religion and Business

Another especially impressive feature of this meeting was the natural blending of the spiritual and the business phases. I have many times deplored the gulf that has seemed to separate what we have been pleased to call the spiritual and the business meetings in our conferences. I have felt that this gulf should not exist. True spiritual experiences are real, practical, common-sense experiences; true gospel business is sacred and spiritual. Why should they not blend? Why should not God's people experience rich spiritual blessings in what is called a business meeting? Why is it necessary to set apart one hour in the day to tell how much we love the Lord and his cause, and another hour for long, tedious, conflicting discussions about the business of the Lord's cause, which we love? Why not have practical, businesslike spirituality and spiritual business combined? The Lord gave us some experience in this at the Chicago conference, and it did us all good. Some of our best social meetings came unplanned, while considering recommendations in what we called the business meetings. Hearts were made tender, and tears flowed. The spiritual part was not made frigid, nor was the business transacted made weak and superficial. Each was made better by their perfect blending.

The other feature of the meeting deserving special notice was the earnest, ever-present inquiry, "Lord, what wilt thou have me to do?" In the early part of the meeting the trumpet call to service was sounded and responded to, and all through the meeting there was manifested a solemn inquiry regarding present duty. In response to this desire, some great responsibilities were revealed to some of the delegates while the meeting was in session. In some cases these duties were so pressed upon their hearts that their sleep brake from them. But they did not swerve from the plain path of duty. With confidence in God's leading, they resolutely placed their feet in the paths marked out. In doing this they received signal tokens of God's approval. Dear Brother Gowell and his brother workers from Michigan were given a

most blessed experience. Their victory brought light and victory to the whole conference. From the hour this victory was gained, there was one strong, grand move forward to the close of the meeting.

### The Relief of the Schools

From the efforts that had been made in behalf of the sale of "Christ's Object Lessons" during a few weeks previous to this meeting, this line of work naturally held a prominent place in the conference. The ministers, church officers, and brethren and sisters were given an opportunity to state their personal experiences in selling this book, and also to give their impressions regarding the benefits that will follow. Many very thrilling and heart-cheering experiences were related.

Those who related their experiences did not need to tell their hearers that they had been blessed in their work. This was revealed in their countenances, and by the light and life expressed in their testimonies. One striking feature of this witness bearing for this good work was that not a person uttered a complaint. Those who had been most earnest and hopeful regarding this work had not been disappointed. On the other hand, those who were not at first in harmony with the movement, but had taken hold of the work, had received signal blessings, and had experienced an entire change in their views. No discouraging or evil testimony could be borne by those who had complied with the conditions upon which the blessings of this work are promised. Naturally, of course, there was a strong feeling that the work should be pressed forward with greater vigor than ever. Each State conference committee openly and resolutely announced that it was their intention to continue this work until the last book is sold, and the last dollar of indebtedness on the school is paid. This I most confidently expect will be carried out.

One of the most stirring days of the conference was that devoted to the medical missionary work. The earnest workers connected with the Chicago Branch Sanitarium, Life Boat Mission, Life Boat Rest, Workingmen's Home, University Hygienic Café, and other missionary enterprises, made a very deep impression upon the minds of the delegates by their reports of labor. More than once the brethren and sisters were in tears as the workers told, in simple, humble, but touching language, their thrilling experiences.

Elder A. T. Jones attended this meeting, and gave most valuable instruction on our work of reorganization, Christian education, and the relation of the medical missionary and evangelical departments of the cause. Brother E. R. Palmer gave the conference good instruction regarding missionary work and the sale of our lit-

erature. Brethren Lane, Sutherland, Magan, and Paulson rendered much help in the meeting.

Much more of a truly encouraging character could be told, but space forbids. The experiences of the first session of the Lake Union Conference will long be held in pleasant memory by those who were present.

A. G. DANIELLS.

## Note and Comment

IN certain arid districts of this country where the development of agriculture has made necessity the mother of invention, a machine has been devised for "harnessing sunshine" (the supply of this being always abundant), and by this means boiling water and generating steam power. The shape of the machine is that of a huge umbrella, its outer circumference having a diameter of thirty feet or more, and its inner surface being plated with about seventeen hundred small mirrors, so arranged as to reflect and focus the sun's rays upon a boiler that occupies the position of a handle to the umbrella. This machine is successfully used to pump water for irrigation in some parts of California and southern Kansas. Would that a corresponding energy might be developed by the rays of spiritual light in every individual upon whom those rays are focused through the third angel's message.

PRESS dispatches dated April 5 tell us of the "first case" which is to come up for adjudication before The Hague Tribunal. It is a case in which the chief parties are the United States, Mexico, and the Catholic Church. "It is what is known as 'the Pious Fund' matter," says the *New York Sun*, "and is based on a claim of the Roman Catholic diocese of California against the government of Mexico for a share in the interest of a fund established prior to the cession of the present State of California to the United States. This fund was established for the aid of the Catholic missions in California and Lower California, and was deposited in the Mexican Treasury."

The accumulated interest on this fund, it is further stated, amounts now to about \$1,000,000, and the United States government is acting for the Catholic diocese of California in the matter, through the United States ambassador to Mexico. A decision favorable to the Catholic Church is to be expected.

THE papacy is very busy these days in working to cover up from the view of the rising generation the record of her misdeeds which has come down to us in the literature of the nineteenth century. Her endeavor now is to bring before the public some of her own literature in

which these records are declared to be false and slanderous, and a pleasing picture is drawn of papal virtues and benefits to mankind. Her agents are visiting all the large public libraries, and supplying them with Catholic literature of this sort. "We learn," says the *Catholic Mirror*, "that a movement is being inaugurated among the local [Catholic] federations of several of the larger cities to petition the public libraries of those respective centers to place more books of Catholic writers on the shelves of the public library, and to keep on file copies of Catholic papers which shall be recommended to them. This petition has been presented, among other places, in Cincinnati, and the request of the federation has been cheerfully granted."

This is one of many ways in which Catholic sentiment is being fostered and papal interests promoted in the United States.

It is what we really are, and not what we profess to be, which is of value in God's sight. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." We may be able to deceive men by a false reputation and an outward show of Christianity, but our very thoughts are known to God. "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising, thou understandest my thought afar off." And this ought to be a source of encouragement to us, for it is the purpose of him who knows us so thoroughly to make us just what we ought to be, rather than to accept us as we may seem to others, or even to ourselves, to be. If our purpose is to be conformed to the image of his dear Son, he will reveal to us our lack, when we may have been deceived into the idea that we were already like him, and he will put the reality of his life of love in the place of our sham experience. Then thank the Lord for such knowledge which is united with such love!

FORECASTING the social and political systems which are to be established in the United States as an outgrowth of present conditions, Mr. W. J. Ghent, who has acquired some reputation in connection with politics and movements for social reform, sees as "the next step" in the evolution of government in this country, the formation of "a benevolent feudalism." He states his conclusions on the subject and his reasons therefor in an article contributed to the *New York Independent* of April 3. In the composition of this coming feudalism he enumerates twelve classes, comprising as many different grades of society, at the top of which are to be "the barons, graded on the basis of possessions," the title being

conferred by the mere possession of wealth. Next to these will come "the courtiers and court agents," whose work will be to justify to the lower classes the ways and institutions of the nobility. Next will come "the workers in pure and applied science, artists and physicians;" after them "the managers of great industries;" then "the foremen and superintendents;" next the general mass of skilled workmen, and so on down to "the tramps, the occasionally employed, the unemployed—the wastrels of city and country."

"Bondage to the land was the basis of villeinage in the old régime," Mr. Ghent remarks; and he foresees that the basis of villeinage (or vassalage) in the new régime will be "bondage to the job." "The secured job will become the laborer's fortress, which he will hardly dare to evacuate." Any temptation on the laborer's part to agitate and devise means for securing better terms of employment from the barons, will be effectively restrained by the "black list," with which workingmen in this country are already familiar. "He will be a hardy and reckless industrial villein indeed," observes this writer, "who will dare incur the enmity of the Duke of the Oil Trust when he knows that his actions will be promptly communicated to the banded autocracy of dukes, earls, and marquises of the steel, coal, iron, window-glass, lumber, and traffic industries."

With the establishment of this feudal government there will be developed, says this authority, a caste system under which "the sons of clerks and of mechanics and of day laborers will tend to accept their environment of birth and training and abide by it." No more rail splitters or canal boys will become president—there will be no future Lincolns or Garfields rising from the obscurity of humble parentage. The important positions of public trust will be filled by the nobility or their lieutenants. The ambition to rise will dwindle down to correspond with the narrow possibility of bettering the heritage of one's birth.

There is doubtless much truth in this forecast of coming American government; should time continue a few generations longer, there would certainly be, according to all present indications, a government by feudalism, with its barons and serfs, in the place of this republic, albeit not so "benevolent" a feudalism, doubtless, as this writer portrays. But this only shows how ripe is the world to-day for the coming of that kingdom which is to supplant all earthly systems of government, and establish in their place the divine system of government by love, the true republic, where all things are done with the sincere approval of every individual over which that government is erected. And that kingdom is now to come, for the prophetic time of its setting up has been reached. Jesus Christ is about to come in the clouds of heaven, to put an end forever to all schemes of those who would constitute themselves "benevolent" rulers over others. That coming is the paramount hope of the world to-day.

## 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.

### Attempt Great Things for God

Is this the time, O church of Christ, to sound

Retreat? To arm with weapons cheap and blunt

The men and women who have borne the brunt

Of truth's fierce strife, and nobly held their ground?—

No! rather strengthen stakes and lengthen cords!

Enlarge thy plans and gifts, O thou elect,

And to thy kingdom come for such a time!

The earth, with all its fullness, is the Lord's:

Great things attempt for him, great things expect,

Whose love imperial is, whose power sublime.

—Selected.

### The Evidence of Apostleship

MRS. E. G. WHITE

"Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?" 2 Cor. 3:1

These words were written by the apostle Paul to the Corinthian church. Some had charged Paul with self-commendation in writing his former epistle. Paul refers to this by asking the members of the church if they thus judge his motives. Did he or his fellow laborers need any recommendation or testimony as to their Christian character? There were those who had come to Corinth with letters of commendation from other churches; but the leading workers, the founders of these churches, the apostles of Christ, had no need of such commendation. The Corinthians, who had been led from the worship of idols to the faith of the gospel, were themselves all the recommendation Paul needed. Their reception of the truth, and the reformation seen in their lives in response to the labors of the apostle, was a testimony that spoke to all nations, tongues, and peoples.

Paul regarded the Corinthian brethren as his testimonial. He loved them; for they were the fruit of his labor. The reformation wrought in them was sufficient evidence of his authority to counsel, reprove, exhort, and command as a minister of Christ. "Ye are our epistle," he says, "written in our hearts, known and read of all men. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart."

The conversion of sinners and their sanctification through the truth, is the very best proof a minister can have that God has called him to the ministry. If these evidences attend his labors, he

needs no other recommendation. The evidence of his apostleship is written upon the hearts of the ones converted, and is witnessed to by their reformed lives. Christ is formed within, the hope of glory. They are zealous for the truth they have received. They realize that their lives must harmonize with this truth.

### True Measure of Usefulness

The usefulness of a minister of Christ is measured by the results of his labors.

When men and women receive the truth, and in their lives adorn it, following the example of their Lord, they recommend the truth and the minister who presented it. The minister is greatly strengthened by these seals of his ministry.

In this age there are many preachers, but there is a great scarcity of able, holy ministers, men filled with the love that dwelt in the heart of Christ. To-day the ministers of Christ should have the same witness as that which the Corinthian church bore to Paul's ministry. But pride, self-confidence, love of the world, fault-finding, bitterness, envy, are the fruit borne by many who profess the religion of Christ. Their deportment is in sharp contrast to the character of Christ. Such an epistle, known and read of all men, is, alas, a sad testimony to the character of the ministerial labor under which these souls received their spiritual mold. With such conversions Christ had no connection. In some instances, it is true, men may dishonor God by their claim to be his followers, while the minister under whose labor they professed to receive the truth was faithful, sincere, and thorough in his work. But this is seldom the case.

There is no greater honor than to be accepted by God as an able minister of the gospel. But those whom the Lord blesses with power and success do not boast. They acknowledge their entire dependence on God, realizing that of themselves they have no power. With Paul they say, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament." 2 Cor. 3:5

There are many ministers who lose their efficiency because they do not make God their trust. They do not depend on his strength.

Many church members act unwisely toward the minister. Often when a teacher of truth has a measure of success in his labor, he is spoiled by those for whom he has worked. Petted and praised, he begins to cherish self-admiration. Thinking that he has superior qualifications, he grows careless in regard to asking God for help. He does not watch unto prayer; and Satan obtains an easy victory over him.

The true minister does the work of the Master. He feels the importance of his work as one who has charge of the flock of God, realizing that in a degree he sustains to the church and to the world the same relation that Christ sustained. He is interested in everything that concerns the salvation of souls. He

works to lead sinners from a life of sin to a nobler, higher life, that they may obtain the reward of the overcomer.

### The Minister Is God's Watchman

Weighty is the responsibility resting on ministers of the gospel. The Lord calls them his watchmen. The watchmen anciently placed on the walls of the cities occupied a most important position. Upon their faithfulness depended the safety of all within the walls. When danger was apprehended, they were not to sleep day or night. Every few minutes they were required to call to one another, to see that all were awake, and that no harm had come to any. From one to another the cry of warning or good cheer was to be sounded, till it went the entire rounds of the city.

These watchmen represent the ministers of Christ, upon whose fidelity depends the salvation of souls. These ministers are to stand as watchmen on the walls of Zion, and if they see the sword coming, they are to sound the warning.

"O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." The watchmen are to live very near to God, where they can hear his word and be impressed by his Spirit, that the people may not look to them in vain. "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Eze. 33:7-9.

If the man who feels that he is called of God to be a minister will humble himself and learn of Christ, he will become a true teacher. If his lips are touched with a live coal from the altar, he will lift up Jesus as the sinner's only hope. When the heart of the speaker is sanctified through the truth, his words will be living realities to himself and to others. Those who hear him will know that he has been with God, and has drawn near to him in fervent, effectual prayer. The Holy Spirit has fallen upon him, his soul has felt the vital, heavenly fire, and he is able to compare spiritual things with spiritual. Power will be given him to tear down the strongholds of Satan. Hearts will be broken by his presentation of the love of God, and many will inquire, "What must I do to be saved?"

IMPATIENT people water their miseries and hoe up their comforts; sorrows are visitors that come without invitation, but complaining minds send a wagon to bring their troubles home in. Many people are born crying, live complaining, and die disappointed; they chew the bitter pill which they would not even know to be bitter if they had the sense to swallow it whole in a cup of patience and water.—C. H. Spurgeon.



### Martin Luther's Hymn

ONE of the most historic and inspiring hymns of all time is Martin Luther's famous song beginning, "*Ein feste Burg ist unser Gott*,"—"A mighty fortress is our God." It is the battle hymn of the Protestant Reformation, and the national hymn of Germany. It is based on the forty-sixth psalm: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed." There are no less than sixty-five different translations of this hymn into English. The most faithful and forcible of all these translations is that by Thomas Carlyle.

The translation which is most popular in America is that of Rev. F. H. Hedge (1805-1890), a Unitarian minister and professor in Cambridge Divinity School. It was made in 1852, and is in part as follows:—

"A mighty fortress is our God,  
A bulwark never failing;  
Our helper he, amid the flood  
Of mortal ills prevailing,  
For still our ancient foe  
Doth seek to work us woe;  
His craft and power are great,  
And, armed with cruel hate,  
On earth is not his equal.

"Did we in our own strength confide,  
Our striving would be losing,  
Were not the right man on our side,  
The man of God's own choosing.  
Dost ask who that may be?  
Christ Jesus, it is he;  
Lord Sabaoth is his name,  
From age to age the same,  
And he must win the battle.

"And though this world, with devils filled,  
Should threaten to undo us,  
We will not fear, for God hath willed  
His truth to triumph through us.  
The prince of darkness grim—  
We tremble not for him;  
His rage we can endure,  
For, lo, his doom is sure,  
One little word shall fell him."

It is easy to see that the man who wrote this hymn had the faith and courage to lead the great Reformation to a glorious victory. Luther is really the father of modern Christian hymnology. In the early days of Christianity, the singing of psalms and hymns was a most popular and impressive part of public worship, but in the latter part of the fourth century (at the Council of Laodicea, 363 A. D.) the church prohibited laymen from taking any part in the singing, and from that time on, the priest did practically all the singing, and this was done mostly in an unknown tongue. It was Martin Luther who brought popular Christian song back again to worshipping congregations as their own divine right and precious privilege. His translation of the New Testament into the language of the people, and placing it in their hands, was a work which they appreciated and enjoyed only a little more than they did the privilege of singing bright and joyful Christian songs in their own language. It was Luther who made the singing of Christian hymns popular

with the masses and with the common people. They heard him gladly as he preached, but still more gladly as he sang the blessed gospel, and taught them how to sing its songs of faith and hope and love. . . .

The inscription on Luther's monument in Wittenberg is the first line of this hymn. This hymn was Luther's solace in his times of greatest peril. When dangers gathered thickest about him, he would say to Melancthon: "Come, Philip, let us sing the forty-sixth psalm," by which he meant his own "characteristic version."



"Luther, full of faith," says D'Aubigné in his "History of the Reformation," "revived the courage of his friends by composing, and singing with his fine voice, that beautiful hymn, since become so famous: '*Ein feste Burg ist unser Gott*.' Never did soul that knew its own weakness, but which, looking to God, despised every fear, find such noble accents."—*W. F. Tillet, in Sunday School Magazine.*

### Boldness

J. S. WASHBURN

HE who truly fears God will fear no other, will never tremble in terror before tempest, fire, or flood, wild beasts, wicked men, or cruel demons. With Luther we may boldly say:—

"And though this world with devils filled  
Should threaten to undo us,  
We will not fear, for God hath willed  
His truth to triumph through us."

We know that the Author of life is with us always, and therefore all power in heaven and earth is at our command. Isa. 45: 11. The fear of the Lord does not make a man uncertain and wavering, but calm and bold. "In the fear of the Lord is strong confidence." Prov. 14: 26. It is God's wish that we should "serve him without fear, in holiness and righteousness before him, all the days of our life." He has overcome the world, and while we rest on his word, he is overcoming the world in us, and no one in the universe dare stay his hand, or say unto him, "What doest thou?"

Whatever your condition may be, even if you have sinned deeply, you may still come boldly to the throne of grace, that

you may obtain mercy and find grace to help in time of need. God does not wish us to be cringing slaves, but his own dear children, coming with confidence to our Father, who delights to give, and who never upbraids us when we turn to him confessing our sin, who never reproaches nor taunts us with our weakness or failure. He wishes us to "have boldness in the day of judgment." 1 John 4: 17.

It is when our love is made perfect that we have boldness. Perfect love casts out fear. Fear comes as a result of sin. God is love. In him is no sin. Where he is, where love is, sin cannot be. Love not only does no evil deed, speaks no evil word, but actually "thinketh no evil."

Until Adam sinned, he had no thought of fear in the presence of his divine Father. But on that dark day when he fell into sin, he hid himself in terror from his best Friend. "Thus does a guilty conscience make cowards of us all."

Sin is the only cause of fear. But all have sinned, and therefore all have reason to tremble at the "fearful looking for of judgment and fiery indignation, that shall devour the adversaries." Then how is it possible for us to have boldness now or in the day of judgment? There is one true ground for boldness, and one only, and that is the forgiveness of sin, the absolute, complete destruction of sin in us. No one can be bold on the ground that he is better than any other man. Such hope is a snare. He who is nearest to God will count himself the chief of sinners. Paul, who thus counted himself, faced every deadly peril boldly from the time he was converted till the day on which he fearlessly died a martyr's death. How could this man who had been a murderer, a blasphemer, meet death and the judgment joyously, without trembling?—Only on the ground that he had obtained mercy and been forgiven.

With quiet confidence, with perfect assurance, may the forgiven sinner face a frowning world, going on from victory to victory, conqueror over self, and treading underfoot serpents and scorpions, and possessing power over all the power of the enemy, yea, authority over all devils.

"Finally, my brethren, be strong in the Lord, and in the power of his might." "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?" "Therefore have I set my face like a flint, and I know that I shall not be ashamed."

May the following words be our experience not alone in the day of judgment, but now and for evermore:—

"Bold shall I stand in that great day,  
For who ought to my charge shall lay,  
While through the blood absolved I am  
From sin's tremendous curse and shame?"

"SORROW unduly prolonged causes weakness, but continual joy in the Lord is strength to the believer."

## The First Advent Includes the Second

THE span of Christ's manifestation in the flesh is from the manger to the cross. In weakness he came, and in weakness he ended his work. "He was crucified through weakness." 2 Cor. 13:4. Nevertheless, "he liveth by the power of God," and that is how we are to live. Christ is coming again; but his coming in the clouds of heaven, "with power and great glory," will be only the manifestation of the power that lay in the manger and hung on the cross. The "hiding of his power," is from his side, where once the spear pierced, but where the stream of glory issues. Hab. 3:4, margin. He is King of glory solely because of his humility. Phil. 2:8, 9. He is coming to save his people; but he will save at his second coming only those whom he has already saved at the cross. That manger in Bethlehem is capacious enough to contain all mankind: it contained divinity. The second coming will be only the complete manifestation of the first. In the manger Christ was the Son of God; but it was the resurrection from the dead with power according to the Spirit of holiness, that demonstrated the fact. When he comes again, it will be for the purpose of showing all men that he really lives.—*Selected.*

### Kept

DAY by day, He leads me on,  
In the way he sees is best;  
Earthly joys pass, one by one,  
But he gives his peace and rest.  
Loving One!

Hour by hour I look to him,  
And his wondrous face to me  
Brighter grows as earth grows dim,  
And shadows fall upon the sea.  
Gracious One!

Earth and sea are all his own,  
Time and blest eternity;  
I can *never* walk alone,  
For his own hand is leading me.  
Mighty One!  
—*Caroline Willard Bixby.*

### Occupy, Occupy

If you are a student of prophecy, I entreat you, never let it be said that prophetic study prevents practical diligence. If you do believe that the day is really approaching, then labor actively to provoke others unto love and good works. If you do believe that the night is far spent, be doubly diligent to cast off the works of darkness, and put on the armor of light. Never was there a greater mistake than to fancy that the doctrine of the personal return of Christ is calculated to paralyze Christian diligence. Surely there can be no greater spur to the servant's activity than the expectation of his Master's return.

This is the way to attain a healthy state of the soul. There is nothing like the exercise of our graces for promoting our spiritual vigor. Alas! there are not a few of God's saints who complain that they want spiritual comfort in their re-

ligion, while the fault is altogether in themselves. "Occupy," "occupy," I would say to such persons. Lay yourselves out more heartily for the glory of God, and then uncomfortable feelings will soon vanish.

This is the way to do good to the children of the world. Nothing under God has such an effect upon unconverted people as the sight of a real, thoroughgoing Christian. There are thousands who will not come to hear the gospel, and do not know the meaning of justification by faith, who yet can understand an uncompromising, holy, consistent walk with God. "Occupy," "occupy," I say again, if you want to do good.

This is the way to promote meetness for the inheritance of the saints in light. There will be no illness in the kingdom of Christ. The saints and angels shall there wait on their Lord with unwearied activity, and serve him day and night. It is a fine saying of Bernard that Jacob in his vision saw some angels ascending and some descending, but none standing still. "Occupy," "occupy," I say again, if you would be thoroughly trained for your glorious home. O brethren believers, it would be well indeed if we did but see clearly how much it is for our interest and happiness to use every farthing of our Lord's money to live very near to God.

So living, we shall find great joy in our work, great comfort in our trials, great doors of usefulness in the world, great consolation in our sicknesses, great hope in our death, leave great evidences behind us when we are buried, have great confidence in the day of Christ's return, and receive a great crown in the day of reward.—*Selected.*

### Christian Giving

CHRISTIAN giving develops the Christian graces in the soul of the giver. We will not give our money without faith in the object to which we are giving, and with this giving comes a deepening interest, a desire for knowledge. Nothing so expands the heart, enlarges the sympathies, and elicits a generous charity, as the taking up of God's worldwide work for study and prayer. With it comes a corresponding increase of faith in God's ability to do even greater things than he has done.

Christian giving is one of the best means of making us unselfish. Some one has said, "All of the gospel, so far as principle is concerned, is contained in the one word 'love;' all of practice, in the word 'give.'" Christ gave himself for us. Why?—Because he loved us. And what more natural than that we should grow into his likeness, if we follow in his footsteps? Christian giving leads us to think of all who sin and suffer. It carries us out of ourselves, and brings our thoughts and sympathies to embrace the whole world. Our hearts are filled with pity for the dwellers in far-off lands, who are without Christ, "having no hope, and without God in the world." Then we look upon life,

not from the standpoint of self-interest or self-love; but constrained by the love of Christ, we rise to the dignity of co-workers with God.

Christian giving develops in the giver the highest types of manhood and womanhood. It is not satisfied with giving money, but develops that consecration of character which holds nothing back, but lays it all—life and everything—upon the altar to be used in God's service. Such giving brings to the giver the joy of at least some measure of success; for where the means are given, and persistent effort is put forth, suffering and sin will be alleviated, and trophies will be won for Christ. The infinite resources of divine power are placed within our reach, and the testimony of all who have put them to the test, is that of Spurgeon, who said, "There is no joy outside of heaven like that of winning souls for Christ."

Then, as the Master bears in remembrance and lovingly rewards, at the end, everything done in his name or for his cause, even though it be done "unto the least of these" his brethren, we may look forward to an eternal reward. Surely it cannot be anything but uplifting and ennobling to the character of an individual to be striving for, and looking forward to, the commendation of the Master: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Let us then remember,—

"Love divine will fill thy storehouse,  
Or thy handful still renew;  
Scanty fare for one will often  
Make a royal feast for two.  
For the heart grows rich in giving;  
All its wealth is living grain;  
Seeds which mildew in the garner,  
Scattered, fill with gold the plain."  
—*Selected.*

M	MISSIONS
MM	MMEAN
M M	M MIND
M M	M MIGHT
M M	M MOTIVE of the
M	MASTER
M	MULTIPLIED by his
M	MESSENGERS.

Is it not an inspiring thought that thus through our missionary endeavor we are able to multiply the mind, might, and motive of our Master? And the more closely we accord with his mind and motive, the more of his might shall we possess. I fear that many of us have only a little of the Christ motive, else we should be more active in multiplying the message; for—

"While one soul of the sons of men  
Waits for the message from lips or pen,  
We who have heard it must tell it  
again."—*Selected.*

"I WATCHED the morning as God called:  
Cold gray, a touch of gold, then  
flame.  
So is it when the soul awakes:  
Surprise, a glow, then glad acclaim."



### Trust

WHAT kept the moss a-growing  
Through January's snowing?  
It knew — oh! never doubt it —  
The blasted tree without it  
Would bleaker seem and older  
To summer's new beholder.

What was the water saying  
Beneath the ice roof playing,  
Whereon the sunshine glistened,  
While underneath it listened? —  
"O kingly sun, arisen  
To loose me from my prison,  
I murmur not from grieving —  
I sing, in thee believing!"

What brought the peach buds swelling  
From out their birchen dwelling? —  
The song of bluebirds won them;  
Fresh music poured upon them  
In bloom is overflowing,  
The blush and perfume showing  
That life is richer, better,  
Joy's never-pardoned debtor.

O loving, soul-fresh faces,  
Moss of deserted places!  
O voices of the chosen,  
Through deadliest cold unfrozen!  
O lives with beauty brimming,  
Glad in the heaven's near hymning!  
Ye know the hidden glory.  
Who else may tell that story?

Grow, sing, and bloom undaunted;  
A world so shadow haunted  
Needs all your bursting splendor,  
Soft lights, and murmurs tender.  
The human want is pressing;  
O'ershadow it with blessing,  
Your triumph sure believing,  
Till hearts shall hush their grieving.

—Lucy Larcom.

### A Wise Prescription

SOME years ago a lady, who tells the story herself, went to consult a famous physician about her health. She was a woman of nervous temperament, whose troubles — and she had had many — had worried and excited her to such a pitch that the strain threatened her physical strength, and even her reason. She gave the doctor a list of her symptoms, and answered his questions, only to be astonished at his brief prescription at the end: "Madam, what you need is to read your Bible more."

"But, doctor," began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority. "Then come back to me a month from to-day," and he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that, at least, the prescription was not an expensive one. Besides, it certainly had been a

long time since she had read the Bible regularly, she reflected, with a pang of conscience. Worldly cares had crowded out prayer and Bible study for years, and, though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office. "Well," he said, smiling as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I don't," she said, honestly. "I feel like a different person — I hope I am a different person. But how did you know that was just what I needed?"

For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible.

"Madam," he said, with deep earnestness, "if I were to omit my daily reading of this book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yet I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders if they only would take it."

This is a true story. The doctor died only a little while ago, but his prescription remains. It will do no one any harm to try it.—*Selected.*

### How to Be Healthy

THE rules of health have been summed up as follows:—

Drink less; breathe more.  
Eat less; chew more.  
Clothe less; bathe more.  
Ride less; walk more.  
Sit less; dig more.  
Worry less; work more.  
Waste less; give more.  
Read less; write more.  
Preach less; practice more.

A PRACTICAL knowledge of the science of human life is necessary in order to glorify God in our bodies.—*Mrs. E. G. White.*

### Practical Hydrotherapy

#### Lesson 9 — Diphtheria and Its Treatment

GEO. THOMASON, M. D.

DIPHTHERIA is an acute disease, and in the process of its development the chief seat of the disease is localized in the throat. The specific cause of the disease is a germ. From the various manifestations of the disease processes, it was known for many years that it was directly produced by germs, but it was not until 1880 that the specific microbe causing the disease was discovered. The access of the germ to the throat does not always condemn one to the disease, since this germ, as is the case with many others, is frequently found in the throat of healthy persons. It is necessary that conditions shall be favorable within the body for the growth and development of the germ in order that the disease may be produced. In other words, the vital resistance must be lowered, or the natural defenses of the body weakened, before the germ can gain a foothold. Children are most frequently affected with the disease, although it may occur at any age. The liability to contract the disease diminishes as a person advances in age.

Many of the lower animals are also subject to the disease. Dogs, pigs, sheep, fowls, cows, and other animals frequently suffer from it. Milk may be one of the means of communicating the disease. The milk of a cow suffering from diphtheria, being set aside in a warm place, will develop diphtheria germs in great numbers; and milk thus contaminated, when given to another animal, will give rise to the disease. There seems abundant evidence for believing that true diphtheria may be transmitted from cats to children, and even to adults.

Diphtheria is a highly contagious disease. The closer the contact with the patient, the greater is the danger of contracting the disease. Unhygienic surroundings favor the spread of the disease, as, for example, living in damp, dark, poorly ventilated houses. Foul cess-pools, deficient drainage, and living where one is obliged to breathe air vitiated by decomposing vegetable or animal matter, or by barnyards or other sources of contamination, lower the vital resistance, and increase the susceptibility to the disease.

One principal manifestation of diphtheria is the formation of a grayish-colored membrane in the throat. When the disease is prevalent, it is well, as soon as the child appears to be ailing, to take the temperature regularly, and systematically to examine the throat, as diphtheria frequently develops rather insidiously, and it is possible for the disease to become considerably advanced before the child complains of throat symptoms. The disease sometimes reaches a stage where it may prove fatal within a few hours, before the real situation is appreciated. The extent of the false membrane is quite an index as to the severity of the disease. It is some-

times very small, not larger than a dime, or it may become very extensive, covering the inner surface of the mouth and cheeks, reaching out upon the lips, also extending from the throat upward into the nose, or downward into the esophagus, and reaching even to the stomach. It frequently enters the air passages, when it is often the cause of death by suffocation.

#### Symptoms

At the beginning of the disease, the child usually complains of being tired; there will be headache and loss of appetite, and vomiting frequently occurs. After a few hours the patient complains of dryness or soreness in the throat. Looking into the throat, there will often be observed a marked redness, and perhaps one or two small grayish spots on or near the tonsils. The child's temperature will rise, frequently reaching 104° or 105°, although at times the thermometer may not show a temperature of more than 102°. The height to which the temperature rises, however, cannot be taken as a true index to the severity of the disease, as in many cases the body is so overwhelmed with poisons generated by the microbes that there is a marked tendency to collapse, and to a fall in the temperature. When the air passages are involved, the child frequently has spells of coughing, and portions of the membrane may be raised. The pulse increases greatly in frequency, and is often irregular and feeble. The duration of the disease is usually from ten days to two weeks. Very severe cases may extend over several weeks or even months. The germs frequently lurk in the throat for some time after the membrane has entirely disappeared.

#### Treatment

In treating the disease, careful attention should be given to the local processes in the throat. Treatment should consist of carefully spraying the throat every hour with an antiseptic solution of some sort, such as a ten-to-fifteen-percent solution of peroxide of hydrogen, or a solution consisting of a dram of carbolic acid to an ounce of listerine, diluted in a third of a glass of water. In addition, external applications should be made in the form of fomentations, or very hot compresses, to the throat for ten or fifteen minutes every hour or two, with an ice bag applied to the throat continuously during the interval between the fomentations, during the first days of the disease. Later, the fomentations may be applied to the throat every three or four hours, a compress being worn during the interval, consisting of from four to six thicknesses of cheese cloth wrung slightly from very cold water, and covered with at least three or four thicknesses of flannel.

To control the fever, the patient may be given a short, hot, full immersion bath at a temperature of from 100° to 105° for five minutes, or a hot-blanket pack for fifteen minutes, either of which could be followed by a neutral full immersion bath at from 93° to 96° for twenty or

thirty minutes, or more, or by friction of the body with cold water. A copious enema at 80°, repeated several times, is a very successful means of lowering the temperature, and in any case the enema should be administered twice daily. The child should be given water to drink copiously, at least from two to four pints daily, and more if possible.

Fomentations, or flannels wrung from very hot water, should be applied to the spine, renewed every four or five minutes, and continued for fifteen or twenty minutes two times a day, to be followed by some form of cold friction. It is often gratifying to the patient to be allowed bits of ice to hold in the mouth. The carbolic acid and listerine solution in very hot water, in the strength of a teaspoonful to half a glass of water, is of great service as a gargle, if the child is old enough to understand the method of gargling. As the disease progresses, if there is a tendency to collapse, as indicated by chill, paleness of the skin, rapid, weak pulse, and cold perspiration, a short hot immersion bath or a hot enema should be administered, followed by surrounding the patient with dry blankets, with hot-water bags placed at the feet and sides, to promote activity of the circulation in the skin.

If there is indication of suffocation, the child should be placed in a hot bath, and cold water poured upon the chest and spine to aid in the effort to clear the throat of portions of the false membrane. Frequent inhalations of steam will assist in loosening the membrane.

To prevent the spread of contagion, the patient should be completely isolated from other members of the family. The room in which the patient is kept should be largely divested of its superfluous furniture, such as rugs, curtains, etc., retaining only the essentials. The room should be thoroughly ventilated. All discharges from the patient should be carefully disinfected with quicklime or with a two-per-cent carbolic-acid solution. The patient should use cheese cloth in place of handkerchiefs, and these should be promptly burned. Attendants upon the patient should wear a linen gown or sheet, entirely covering the clothing, which should be removed upon leaving the room. As a precautionary measure the attendants should also gargle or spray the throat every two or three hours with the solution of peroxide of hydrogen or carbolic acid and listerine, as mentioned above.

#### After Recovery

After the patient has recovered, the body should be cleansed with a hot soap-and-water bath, and the scalp should be thoroughly shampooed. All the clothing which has been worn in the sick room should be disinfected by boiling, and also by soaking at least five or six hours in a 1-1000 solution of bichloride of mercury, or for twenty-four hours in a two-per-cent solution of carbolic acid. The walls and floor of the room should be carefully washed and scrubbed with either the bichloride or the carbolic-acid

solution. As an additional measure, the room should be completely closed, stopping up cracks in doors and windows with paper, and placing on the floor a pan of water in which is placed two bricks, and upon these a vessel containing sulphur and charcoal in equal quantities, and in amount equivalent to two pounds for every one thousand cubic feet of space. This should be allowed to burn and the room kept tightly closed for at least from twenty-four to thirty-six hours, when it may be thoroughly aired. It will then be safe to occupy.

#### The Return

HE sought the old scenes with eager feet,—

The scenes he had known as a boy;  
"O for a draft of those fountains sweet,  
And a taste of that vanished joy!"

He roamed the fields, he mused by the streams,

He threaded the paths and lanes;  
On the hills he sought his youthful dreams,

In the woods to forget his pains.

O sad, sad hills! O cold, cold hearth!  
In sorrow he learned thy truth,—

One may go back to the place of his birth;

He cannot go back to his youth.

—John Burroughs, in *The Independent*.

#### The Swan and the Crane

THERE is an old legend of a swan and a crane. A beautiful swan alighted by the banks of the water in which a crane was wading about, seeking snails. For a moment the crane viewed the swan in stupid wonder, and then inquired, "Where do you come from?"

"I came from heaven!" replied the swan.

"And where is heaven?" asked the crane.

"Heaven!" said the swan; "heaven! have you never heard of heaven?" And the beautiful bird went on to describe the grandeur of the eternal city. She told of the streets of gold, and the gates and walls made of precious stones; of the river of life, pure as crystal, upon whose banks is the tree whose leaves shall be the healing of all nations. In eloquent terms the swan sought to describe the hosts who live in the other world, but without arousing the slightest interest on the part of the crane.

Finally the crane asked, "Are there any snails there?"

"Snails!" repeated the swan; "no! of course there are not."

"Then," said the crane, as it continued its search along the slimy banks of the pools, "you can have your heaven. I want snails!"

How many a young person to whom God has granted the advantages of a Christian home, has turned his back upon it, and searched for snails. How many a man will sacrifice his wife, his family, his all, for the snails of sin! How many a girl has deliberately turned from the love of parents and home to learn too late that heaven has been forfeited for snails.—*Moody*.

# THE WORLD-WIDE FIELD

## Ministry

YOUR needs are many, and your heart  
cries out

For sweet relief from all your burn-  
ing care;

You look to heaven, and ask your God  
to spare

Your soul from further pain and anxious  
doubt.

And at your side you do not see the  
cure

You might so quickly find had you  
the will;

Seek but your neighbor's life with love  
to fill,

And you'll forget the miseries you en-  
dure.

E'en as the Master at the well forgot  
His own sore thirst in off'ring living  
drink,

So into naught your numerous needs  
shall shrink

In giving good to those who have it not.

The mystery of ministry is this:  
Who gives most blessing gains the great-  
est bliss.

— D. B. Mackie.

## South Sea Islands

MRS. CARRIE STRINGER

DURING our pilgrimage in the isles of  
the sea, in working for the Master, we  
have met with varied experiences, as-  
sociates, and circumstances; but the

among a people of strange and heathen-  
ish customs and beliefs only strengthen  
his desire for the future and better  
world,—the home with one language  
and one God,—the home where changes  
never come.

Traveling across the broad waves of  
the mighty deep, as one approaches  
these dots of land dispersed in the great  
Pacific, one might imagine himself en-  
tering a land of Edenic beauty. Nature  
is continually clothed in her garment of  
green. The waving palms and climbing  
vines, interspersed with fragrant flowers;  
the fertile valleys, producing a variety  
of foods with little or no cultivation;  
the rushing rivers and babbling brooks,  
with the broad, blue ocean surrounding  
all, afford a beautiful scene of the handi-  
work of God.

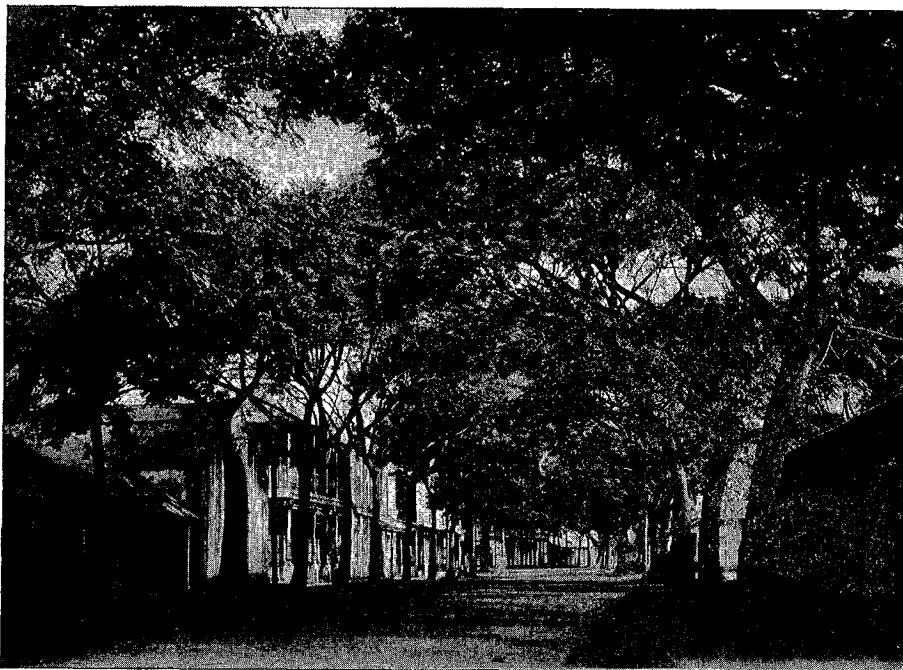
Lot, when viewing the fertile and  
beautiful plains of the Jordan, beheld  
in them a location for an ideal home.  
These islands are likewise very attract-  
ive; and like Sodom, Lot's chosen home,  
pride, fullness of bread, and abundance  
of idleness are here. The sins of Sodom  
reached unto heaven, and God, who is  
a consuming fire, could bear with her  
no longer. These islands are fast be-  
coming Sodoms, but there are a few  
honest souls scattered through them. As  
Lot was torn from his home of ease and  
luxury, so the few honest here must be  
sought out, and as "a brand plucked

God is able to save to the utmost, and  
he changes not—"the same yesterday,  
and to-day, and forever." He had a  
tender watchcare over his messengers.  
He protected them from the wicked  
throng that compassed the door of  
Lot's house; and, as we are delivering  
a message in a dark and wicked land,  
the same tender watchcare is ours. The  
work is being cut short in righteousness.  
Self-denial, love for souls, diligence, and  
perseverance are essential. "Every trial  
brings us more patience, and patience  
brings experience."

The dark earth is being lighted by  
the angel of light. Satan also will trans-  
form himself into an angel of light.  
He who would assist others to distin-  
guish between these two lights must  
himself be guided by wisdom from above,  
and this comes by prayer. While false  
light is being scattered broadcast by  
Satan's devices and deceptive schemes,  
the true light from above is also pene-  
trating these dark corners, and a few  
are being separated and tried.

Our numbers are small, but the Lord  
is not slack concerning his promises,  
and during the week of prayer here in  
Papeete, we enjoyed much of the good  
Spirit in our midst. The workers are  
all being blessed with good health and  
courage. New Year's day several of  
us went around the island to Paca, to  
meet with the brethren and sisters there.  
As we assembled to worship the Lord,  
a collection was taken up for the bene-  
fit of the new church which they ex-  
pect to erect soon. This little company  
numbers about fifteen. They are not  
blessed with much of this world's goods,  
and the week previous a severe wind  
and rain storm passed through the island  
causing much destruction to their crops  
and to some of their homes, but they  
brought an acceptable offering of fifty-  
two dollars, Chilian coin. During the  
storm in that vicinity the Protestant  
church was completely ruined. On New  
Year's day a large concourse of people  
assembled at their place of gathering, to  
raise money to erect a new church.  
There were about five hundred present,  
and they raised only seventy-two dollars,  
Chilian money. It is the love of God that  
constrains us, and makes us cheerful  
givers.

During the last month we have had  
with us Brother McCoy, of Pitcairn  
Island. We were indeed glad to hear  
once more from the brethren and sisters  
of that lonely isle. During the past year,  
only one of our many periodicals, a copy  
of the *Signs of the Times*, found a land-  
ing there. It was a welcome friend.  
Those living in the continents, and espe-  
cially those near the heart of the work,  
know not what it is to thirst for a knowl-  
edge of the progress of the work and of  
the welfare of those who are proclaiming  
this last solemn message. "As cold  
waters to a thirsty soul, so is good news  
from a far country." Nearly two years  
have been a blank to the Pitcairn Island-  
ers as far as a knowledge of the work  
is concerned, but we are glad to hear  
a report that there are honest ones



A STREET IN PAPEETE, TAHITI

promise, "Lo, I am with you alway, from the fire," they must be rescued be-  
fore the great and final destruction, which is near at hand.

The messengers sent to warn Lot did  
not have a pleasant and easy time.  
In the darkness and wickedness of that  
great city, their lives were in jeopardy.



there who are progressing in the faith, and earnestly striving for the victory, hoping soon to be united with God's people in a home where there are no separations.

The work is onward in the islands. While some are being tried and sifted out, others are coming in. The aim and desire of our life is to let our light shine more and more unto the perfect day.

### British West Indies

W. A. SWEANY

BARBADOS.—This is the most eastern island of the West Indies group. It is wedge-shaped, tapering to a point at the northern end. Its greatest length is twenty-two miles, its greatest width fourteen miles, and its area one hundred and sixty-six square miles. The population at the last census was 182,867. (It is now said to be nearly or quite 200,000.) Of this number, 15,613 are white, 44,537 mixed, and 122,717 black. Religiously, they are divided as follows: Church of England, 156,539; Wesleyan, 14,485; Moravian, 6,801; Catholics, 816; Jews, 21; other sects, 1,560; not stated, 2,645.

It will be noticed that almost the entire population belongs to the various churches; but nowhere else is the fall of Babylon more marked, or the need of the third angel's message greater, than here. Seven per cent of all births are illegitimate, and the whole social fabric seems to be fairly reeking with moral rotteness. However, there are, amidst all this pollution, many pure, honest, upright persons. But it must also be said that many in the high circles of society are not entirely above reproach in matters of morality.

In extenuation of the terrible percentage of illegitimacy, it must be said that very many who live together as husband and wife, raising large families, do so with no consciousness of sin, this manner of living being their heritage from the days of slavery. So far as I can learn, there are absolutely no laws, and very little sentiment, against such things. But as soon as the commandments of God and the faith of Jesus are heard, all these evil habits and associations end, and the life is purified. Our people here will compare favorably with our people anywhere, and many of them have come up from, and out of, the life already described.

The cause of God in Barbados has been fortunate in being represented by laborers whose means, as well as their time, have been faithfully consecrated to the Lord's service; and as a result we have a beautiful and substantial white stone church, with iron roof, and a seating capacity of three hundred, standing on our own ground, and all paid for. Owing to the deep poverty of the people, this could never have been realized but for the faithfulness and liberality of the laborers who developed the work here. It was the need of humanity that touched the heart of God, and brought Christ to earth; and a con-

sciousness and realization of the needs of the work throughout the great field will touch hearts and open pocketbooks as nothing else can do. No consecrated servant of God can labor in such a needy field as this without finding himself moved to give to the very limit of his time and means.

The membership of the Bridgetown church is about one hundred and twenty-

Spirit, and seeking God for righteousness and power, which will enable us to do better service. And truly we are receiving some droppings of the latter rain; but we need, and must have, the showers. Sins are being confessed, and wrongs of long standing are being made right, and as a result there is rejoicing.

We are trying to keep abreast with the Forward Movement; so some phase



MARKET SCENE IN BARBADOS

five, and there are three unorganized companies that hold regular services in the country. Including isolated believers, there are probably nearly one hundred and fifty Sabbath-keepers in the island. Urgent calls come from every direction, and could we but respond to these, companies might speedily be raised up in all parts of the island. Conditions here are such that a large church, in a large city like this, requires the constant presence and attention of a pastor, not for the sake of the members alone, but to look after newcomers and those who may become interested. This makes it almost impossible for me to accomplish much evangelistic work in the country, although I have done something in that direction. If we had one more laborer here, we could speedily sweep the island with the message, and gather a harvest of souls; then go on to some of the other unentered, needy islands that are waiting for the message, many of them being ripe for the harvest.

The regular services of the Bridgetown church are as follows: Preaching, Sunday night, largely attended by those not of our faith, many of whom are deeply interested; missionary meeting, Wednesday night, which is intensely interesting and profitable, because nearly all, old and young, are doing something—selling, loaning, and giving away literature, holding Bible readings, visiting the sick, etc.; prayer and testimony meeting, Friday night, which is a season of such quiet, sweet, soul-refreshing communion with God that all love to be there. Then, of course, we have a regular Sabbath service,—Sabbath school, and preaching, or Bible study. Just now, on Sabbath we are studying the Holy

of the gospel of health is dwelt upon at each of our missionary meetings, and nearly all are putting into practice the truths learned.

The canvassing work is rising again, and the church school is prospering. We are of good courage to press on to continual victory, and to eternal triumph.

### Belgium

Its Productions, Industries, and History

CHAS. GRIM

BELGIUM is situated on the coast of the North Sea, between France and Holland. While it has an area of about 11,373 square miles, it has a population of 6,500,000 inhabitants, which makes an average of more than 570 to the square mile. In proportion to its extent, it is one of the most densely populated countries on the globe.

Two principal languages are spoken here; the French, or rather the Walloon, in the south, and the Flemish in the north. In addition, German is spoken in some towns near the border of Germany.

The natural resources of the country are abundant. In the north spread out fertile plains, where are cultivated the cereals, the sugar beet, flax, and hemp. Through the center runs a rich basin of oil. This is passed out to the world through the great cities of Liège, Charleroi, and Mons. There are also mines of iron, zinc, and lead.

These last products give rise to metal industries, which are very flourishing. The country is filled with blast furnaces, steel works, and rolling mills, which send out their products to all parts of the world. Crystal glassworks have made great strides in recent years,

and there are many glass factories of all kinds, especially for window glass. We must also mention the weaving works and the cloth factory, which are also of central importance.

The southern part of the country is more hilly, where woods and forests abound. Elsewhere there are prairies dotted with farms, busy in cattle raising and butter making, butter being an article of large consumption in the country.

After enduring the Roman yoke, Belgium, like all the other countries of Western Europe, passed under the rule of the French kings, when Rome as an empire split up into the ten kingdoms. The city of Liège lays claim to the honor of being the birthplace of the Emperor Charlemagne, to whom the city has raised a statue, and also of the most celebrated French kings.

At the time of the Reformation, Belgium formed a part of the empire of Charles V, the rabid enemy of Protestantism. So the reform movement, which had made great development in that country, was stifled by the violence of the persecutions. It passed some time under the dominion of Austria, after which it was reunited to Holland, when Napoleon was defeated at Waterloo.

Being obliged to complain much of the new ruler, the Belgians revolted in 1830, and after a furious struggle of a few months, the Hollanders (Dutch) were driven from Belgium, and independence was proclaimed. In 1831 the new constitution was adopted, which is still recognized by the country. It is one of the most liberal of Europe. It gives entire liberty of conscience, and permits each one to teach and to propagate his views by speech and press. Thus the Lord has prepared the way for the last message to be proclaimed in a country where the darkness is great.

### Missionary Facts

CHRIST said, "Go ye into all the world." "Go" does not mean stay; "all" does not mean a part.

There are 300,000,000 souls in India, and only 1,700 missionaries.

India has 23,000,000 widows; 14,000 are baby widows under five years old.

Allowing one letter of the Bible to represent one person in India, it would take seventeen Bibles to represent them all.

The Christian population of India could be represented by the letters in the book of Isaiah.

In China there is one ordained minister to every 1,000,000.

Every year 12,000,000 perish in China from the effects of opium.

The population of Japan is about 40,000,000, and the average parish of each missionary is about 100,000.—*Christian Worker.*

"It is treason to humanity to propose to work out your own salvation in a way that should secure *your* salvation and nothing else." There can be no selfishness in Christianity.

# THE FIELD WORK

He built a house, time laid it in the dust;  
He wrote a book—its title now forgot:  
He ruled a city, but his name is not  
On any tablet graven, or where rust  
Can gather from disuse, or marble bust.  
He took a child from out a wretched cot,  
Who on the state dishonor might have  
brought,  
And reared him to the Christian's hope  
and trust.  
The boy, to manhood grown, became a  
light  
To many souls, preaching for human  
need  
The wondrous love of the Omnipotent.  
The work has multiplied like stars at  
night,  
When darkness deepens. Every noble  
deed  
Lasts longer than a granite monument.

—Sarah K. Bolton.

### British Guiana

FRIDAY morning, February 7, I left Aurora to attend a meeting at Leguan, Sabbath and Sunday. Here I met W. T. Downer, who had been with the company a few days; and after prayer and careful consideration, we thought best to organize a church at this place. We found many difficulties in the way; but as the meeting proceeded, the Lord came in with his power, confessions were made, and all were united.

The church was organized with a membership of twenty-three. Two elders and a deacon were elected. The Lord manifested his Spirit in the ordination of these brethren. It is evident that God is working with his people. We hope that other precious souls will soon be added to this company.

The following Sabbath and Sunday I spent with the church at Georgetown. We had a good season in seeking the Lord together. Brother and Sister Morrow have labored in this city for six months. They have had many difficulties to contend with, and trials to meet, but the Lord has surely blessed their labors. It has been necessary to withdraw the hand of fellowship from several of the members on account of direct violation of the law of God; but while some are leaving our ranks, others are taking their places. Thus the Lord is gathering out a people for his name in this part of the field.

On Tuesday morning, February 18, I left Georgetown by steamer for Bootooba. Nearly one year ago arrangements were made for a school to be started at this place, conducted by Brother Browne, from Barbados; but owing to the financial condition of the brethren and sisters, and those from the outside whom we expected to patronize the school, it has seemed necessary to close it for a time. Brother Browne will labor in Georgetown for some time. We had a fair attendance at the meeting in Bootooba, and the Lord worked for all

present, revealing his presence according to his promise.

There are many difficulties with which our people have to contend in these rural districts. The men who control the timber interests in the country, do all in their power to make our people labor upon the Sabbath; and, in addition to this, food that they cannot eat is placed before them. Thus distress is brought upon those who have cast in their lot with the remnant people in these last days. If some of our brethren in the States who have had experience in the timber work, could come to this country, and engage in that work, they could become self-supporting missionaries, and be a great help to our churches. It does not need much capital to begin the work, and returns are quickly made. Here is a good opportunity for those who have longed to be missionaries, and yet are not prepared to preach the word directly, but who have good business qualities, and good solid muscles to take hold and carry forward the work of God, and be a blessing to those around them. Surely the Lord has opened the way for all classes of people to labor for him; and I trust that, ere long, some will consecrate themselves to the work in British Guiana.

Georgetown is in great need of a new place of worship. The brethren and sisters are doing what they can by small donations to raise means with which to begin this work; but it will be necessary for us to have means from other sources before the work can be completed.



OUR CHURCH AT BOOTOوبا

We appeal to those of our people who have means to spare, to give us even the smallest donations to assist in this worthy enterprise.

The Lord is blessing the efforts of the laborers who are in the field. About fifty have accepted the truth within the last year. For this we praise our Heavenly Father.

The work in Dutch Guiana has been almost at a standstill during the past year, owing to our need of a Holland worker for this field. We long for some one to carry the truth to perishing souls in that colony. A few books have been sold, and a few individuals have accepted the truth, but there is yet much to do. They are calling for help, but we can do nothing for them at present. May the Lord open the way for his truth to reach these people.

D. C. BARCOCK.

## The Lake Union Conference

THE first session of the Lake Union Conference was held in the Forty-Sixth Street church, Chicago, Ill., March 27 to April 2. The State conferences of the union were represented by delegation, as follows: Michigan, 19; Wisconsin, 23; Illinois, 18; Indiana, 16; Ohio, 11. There were seven delegates at large.

Twelve meetings were held during the session, which were devoted to Bible studies, reports from conference presidents and laborers, and the transaction of conference business. An Advisory Committee of eighteen was elected by the delegates for the appointment of the standing committees, and to act as a Committee of Counsel to the Executive Committee and other standing committees during the conference.

The publishing, the educational, and the medical work, and missions, each occupied one day of the conference for the presentation of reports, the giving of addresses, and the passing of recommendations.

The following recommendations and resolutions were passed:—

That the General Canvassing Agent be elected and directed by the Lake Union Conference.

That the General Agent, acting in conjunction with the officers of each conference, give early attention to reconstructing, unifying, and building up the work in our State tract society offices.

That State conferences make arrangements as far as possible to relieve the Tract Society Secretary from conference work outside of his department.

That more care be exercised in the selection of canvassers, and that a more thorough training be given them, not only in the theory of the work, but by the State Agent's giving each one his personal attention and help in actual field work until the canvasser is established in the work, or it is seen to be best to advise him to choose some other work.

### Medical Missionary Work

*Whereas*, The health reform is to the third angel's message as the right arm to the body, and the medical missionary work is a blessed means for benefiting suffering and sinful humanity; and,—

*Whereas*, For a number of years the largest school among us has been the Medical Missionary Training School conducted by the Battle Creek Sanitarium; and,—

*Whereas*, This school has been conducted without any proper buildings of its own in which to give instruction; therefore,—

*Be It Resolved*, That we consider it a Christian duty and privilege to assist in the raising of a fund for this worthy purpose by means of the Missionary Acre enterprise, the proceeds of which were, by the last General Conference, dedicated to this purpose; and we encourage our people to co-operate with those who are pushing this work, until the desired end shall be accomplished.

*We recommend* the plan of employing medical missionary workers by each conference, these workers to co-operate with the church schools in the churches, and as far as possible connect with tent efforts in new fields.

*We recommend* that as fast as practicable the conference committees in co-operation with the Medical Missionary Board take steps to establish treatment rooms and hygienic restaurants in the largest cities, to the end that the principles of hygienic living may be more rapidly propagated.

*Resolved*, That we indorse the action of the Wisconsin Conference in laying broad plans for pushing its sanitarium work at Madison.

*We recommend* that the Michigan Conference assume the responsibility of supporting the medical missionary work at Berrien Springs, and co-operate with the Berrien Springs Sanitarium Association in raising funds to start the work.

*Resolved*, That we indorse the plan of preparing the book, "The Living Temple," as a popular book to be sold for the benefit of the sanitarium work.

*Resolved*, That we recognize the work done by the Life Boat Mission and the Life Boat Rest, and hereby instruct the Lake Union Conference Committee to employ, in advice with Dr. David Paulson, such persons as are necessary to carry on the work of these institutions successfully, their accounts to be audited by the Lake Union Conference, beginning the audit from Jan. 1, 1902.

*We recommend* our conference committees to apply at once to the Medical Missionary Board for proper workers to conduct the cooking tents at our camp meetings this year.

### "Christ's Object Lessons"

*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 four-fold blessing; namely, a blessing to each one who should enlist in the service; a blessing to the cause as a whole; a grand deliverance to all our schools from debt; and 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 is sold; and that we do our best to complete the work by the first of June.

*Whereas*, The conferences composing the Lake Union Conference have already placed their order, or are contemplating doing so immediately, for their entire quota of "Christ's Object Lessons;" and,—

*Whereas*, The cost of each one of these books for initial expense and material is about twenty cents; therefore,—

*We recommend* that each conference committee of the conferences composing the Lake Union Conference be requested to co-operate with the Financial Secretary of the General Conference in the formulation and execution of plans for the immediate raising of the necessary amount.

Inasmuch as the effort for the sale of "Christ's Object Lessons" will develop in an especial way latent talent in the canvassing work, we recommend that State agents, in co-operation with the conference workers, be active in drafting such persons into the regular canvassing work.

### General Recommendations

*Whereas*, There is a great dearth among us of consecrated business men, for the lack of which the cause of truth has suffered much, on account of which burdens heavy and grievous to be borne have been bound upon ministers, to the injury of their legitimate work; therefore,—

*Resolved*, That we ask the trustees and faculty of Emmanuel Missionary College to open this summer a training school for business men, in which the principles of Christian and Bible finance can be taught.

*We recommend* the discontinuance of the office of Lake Union Conference Sabbath-school Secretary, leaving the State secretaries to deal directly with the General Conference Sabbath-school Secretary.

*We recommend* to State conferences that great care be exercised in arranging the work of the State Sabbath-school Secretary, that this officer may not be so hampered by other duties as to be unable to give proper attention to Sabbath-school interests.

*We recommend* that the ministers and conference workers, in visiting churches, give more attention to the Sabbath schools and the training of teachers, and co-operate heartily in the various plans recommended by the Sabbath School Department for the strengthening and developing of all lines of Sabbath-school and Young People's work.

*We recommend* that one or more Scandinavian Bible and canvassing schools be held

in this union conference the coming winter, and that a committee of five Scandinavians be selected to confer with the conference presidents and arrange for this work. The object of such schools is to prepare Scandinavian canvassers, and possibly other laborers. It is understood that such schools should be no expense to the Lake Union Conference treasury.

*We recommend* that Elders H. R. Johnson, L. H. Christian, S. Mortensen, N. P. Nielsen, and Brother C. A. Thorp be appointed as such a committee.

*We recommend* that each conference pay a second tithe to the General Conference for mission purposes.

*Whereas*, The assets and liabilities of the General Conference Association are being distributed among the union conferences which now have direction of the work in this country,—

*We recommend* that the Lake Union Conference assume the thirty-four thousand dollars of the General Conference Association liabilities which the General Conference Committee have assigned, as a fair and equitable proportion to be borne by this union conference.

*Whereas*, The Ontario Conference desires to join the newly organized Canadian Union Conference,—

*We recommend* that the constitution of the Lake Union Conference be so amended as to drop Ontario from membership in this union conference.

*Whereas*, The educational work is a fundamental and necessary feature of the third angel's message; and,—

*Whereas*, This work sustains the same relation to the children and youth that the church work sustains to our church members and those outside the faith; therefore,—

*We recommend* that the Lake Union Conference Executive Committee, in conjunction with the Educational Department of the General Conference and the Educational Secretary of the Lake Union Conference, shall, at their earliest convenience, take under advisement and endeavor to formulate a plan for the systematic regulation and support of the church-school work.

*Whereas*, The work for the Germans is in need of more vigorous effort, in order to make it a success; therefore,—

*Resolved*, That the local conferences composing the Lake Union Conference are earnestly requested to make such provision for their regular camp meetings that the German work may be properly represented and carried forward, calling such German laborers to assist in the work as may be necessary, and that the expenses thus incurred be borne by such local conferences.

*Further Resolved*, That a strong effort be made to conduct a series of tent meetings in every local conference, for the German people, even if it should become necessary to procure laborers from other conferences to help in this work.

And be it further—

*Resolved*, That, as far as possible, German church schools be established in all our local conferences wherever needed.

*Whereas*, There is a sad shortage of laborers to do the work of carrying the third angel's message to the large population of German people in the Lake Union Conference; therefore,—

*Resolved*, That the local conferences give special attention to seeking out godly young men and encouraging them to prepare for the German work.

*We recommend* that the Executive Committee of the Lake Union Conference take under advisement the propriety of establishing a Lake Union Conference paper, to take the place of the papers now published by the local conferences.

*Whereas*, The Lord has in a special way brought before this conference the needs and openings in Nyassaland, East Central Africa, therefore,—

*Resolved*, That we, as a union conference, accept Nyassaland as a mission field, to which to devote our surplus tithe, operating the field in conjunction with the Mission Board.

P. T. Magan presented a further recommendation from the committee, which was adopted by vote, as follows:—

This conference has already appointed a committee to draft a legal charter and take the initiatory steps toward the incorporation of a legal body in which shall be vested titles to all lands, estates, moneys, bequests, legacies, and any other real or personal property or valuable assets of any name or nature which shall be acquired, by gift or purchase or by any way whatsoever, by the Lake Union Conference.

It will take considerable time, thought, and study to formulate such a charter so as to make it best suited to meet the requirements and exigencies of the situation. It will be impossible, therefore, for your committee to report at this meeting of the Lake Union Conference.

In order that this work be not delayed longer than necessary, your committee requests the privilege of legally incorporating just as soon as the form of the charter and the officers and trustees of the same can be agreed to by the members of the Lake Union Conference Executive Committee.

The Committee on the Distribution of Labor reported as follows:—

That Elder O. S. Hadley and his wife, of Indiana, labor in Illinois.

That Elder C. H. Bliss, of Illinois, make Indiana his field of labor.

That Elder J. M. Ellis, of Indiana, labor in Quebec.

That Elder S. G. Huntington, of Indiana, labor in Ontario.

That Elder H. H. Burkholder, of Ohio, labor in the Indiana Conference.

That Elder P. G. Stanley, of Indiana, labor in Wisconsin.

That Elder J. C. Harris, of Michigan, labor in Indiana.

That Cora Gibson and Sadie Baker, Bible workers of Ohio, labor in Ontario, and that their traveling expenses be paid to Toronto by the Ohio Conference.

That John Isaac, of Wisconsin, be recommended to make Ontario his field of labor, to be sent and supported by the Lake Union Conference.

That Elder Wm. Ostrander, of Michigan, be invited to labor in the city of Montreal; that Michigan pay his transportation and salary, with the understanding that he continue to labor in Michigan in the interests of the sale of "Christ's Object Lessons" till June.

That Elder M. S. Babcock, of Ohio, be invited to make Nova Scotia his field of labor, his salary to be paid for one year by the Ohio Conference.

The Treasurer's report showed that he had received during the eight months from July 1, 1901, to March 1, 1902, tithes amounting to \$6,787.87; offerings, \$2,488.56, making a total of \$9,276.43.

The following officers were elected for the ensuing year:—

President, A. G. Daniells; Vice-President, Wm. Covert; Secretary, Treasurer, and Auditor, W. H. Edwards.

Executive Committee: A. G. Daniells, Wm. Covert, W. H. Edwards, the Presidents of the conferences of Ohio, Michigan, Indiana, Illinois, and Wisconsin; General Canvassing Agent, J. B. Blosser; Sabbath School and Educational Field Secretary, Miss M. Bessie DeGraw; Missionary Secretary, D. W. Reavis; Training School representative, P. T. Magan; publishing work representative, I. H. Evans; sanitarium work representative, Dr. David Paulson; German work representative, C. J. Herrmann; Scandinavian work representative, H. R. Johnson; Business Agent, W. H. Edwards.

W. H. EDWARDS, Secretary. A. G. DANIELLS, Chairman.

"To fear is to have more faith in your antagonist than in Christ. When you have found one greater than Christ, then you may fear."

### The Work in Fiji

THERE is much to encourage us here. The Lord has been good to us in many ways. The interest to hear the word seems to be increasing, even beyond our abilities to meet the calls.

We are now publishing our little paper, called *Rarama* (light). It is filled each month with gospel messages, which we pray may reach honest hearts. We are making an effort to secure subscriptions for this paper, to help in its support. Our press is so small that we must make an impression for every page. We hope to have a larger press sometime. We will not complain, however, for we are glad to have this one.

Brother Arthur Currow, of Australia, is now with us, engaged in general mission work. We appreciate his labors. He is a printer of experience, and so lifts the burden of that work. He is also giving treatments to the natives. This work does much good.

We now have a little book of about one hundred pages, nicely bound and illustrated, published in the Fijian language. This work covers the leading truths of the message. It is selling well. One young native is canvassing quite successfully for it, and is having some good experiences in his work. We are sure that the literature thus circulated will bring souls to the truth.

Our native preacher, Brother Pauliasi Bunoa, is on another island at present. He reports that several are now keeping the Sabbath as the result of his labors there. We expect to visit him this month. We are glad that the Lord is moving upon hearts.

We are much in need of a launch, which we expect to have before long. We lost our cutter, and for several months have had no boat in which to travel to any place at a distance. This cripples our work. We rejoice that our people in the Australian colonies and in America have been led to help us get a new boat. This is the Lord's work, and if, as you read these lines, you feel prompted to help us, please send your gifts to the Mission Board, stating the purpose to which you wish the money applied. We believe that it will encourage our brethren abroad when we tell them that our native brethren here, who are so poor, gave about one hundred and twenty-five dollars toward this enterprise. This shows willing hearts.

We have some good literature to circulate, but no boat in which to travel. You can all see our need. Souls are calling for us to preach to them. Shall we go? We need this boat for this very purpose. We are sure that the Lord is about to work for us. Pray for the work here.

J. E. FULTON.

### General Notes

THE company at Philipsburg, Pa., have recently had three accessions to their number, under the labors of Brother W. H. Smith. A good interest to hear the truth is shown there, and further additions are expected.

A SERIES of meetings begun in the town of Divide, Ore., last January, has resulted in bringing eleven souls there to an acceptance of the truth, the work being conducted by Brother C. J. Cole. A Sabbath school of twenty-five members was organized at this place.

As the result of a six weeks' missionary effort on the part of E. L. Cook and J. W. Beams, in the vicinities of Kaycee and Gilbertson, Wyo., nine persons at the former place, and two at the latter, have accepted present truth, and are willing to obey to the extent of their knowledge.

At the town of Gip, O. T., a Sabbath school has been recently organized by Brother D. F. Sturgeon, who reports further that ten persons have begun the observance of the Sabbath there, and have united with the Gip church. Other additions were in prospect at the time of his report.

A SABBATH school of twenty members was recently organized at Youngsville, Pa. Preceding this a study of the prophecies was conducted for a few weeks by Brother August Anderson, the result being that some backslidden Adventists, and others who had believed in the seventh-day Sabbath without identifying themselves with the Adventists, have united in a determination to live out the truth.

REPORTING from Cresco, Iowa, Brethren E. E. Gardner and C. T. Adams state that two members of the W. C. T. U. in that place, one being the president of the local organization, have decided to observe the Sabbath, and a like stand has been taken by "the first cook in the finest hotel in the city." The truth has been presented there mainly by means of cottage meetings and the distribution of literature.

THREE persons have accepted the truth at Bible Grove, Mo., as a result of a few meetings held recently with the Sabbath keepers there, by Brother W. T. Millman. Brother C. H. Chaffee reports from Oxford, stating that four persons, all heads of families, have accepted the truth there, following an effort consisting of twenty-four discourses and a few Bible readings. There are now six heads of families observing the Sabbath in this place.

### Medical Missionary Enterprises on the Pacific Coast

DURING the last week of January there were assembled at San Francisco about a score of doctors, nearly the same number of medical students, and a goodly number of nurses, engaged in studying the underlying principles of medical missionary work. Dr. Kellogg's instruction was appreciated by all present.

After this conference we visited Los Angeles. Here Dr. Moran and a corps of workers are engaged in a promising medical missionary effort. Thousands of tourists in search of health, visit this city each winter. Large numbers of them would gladly avail themselves of the advantages of a well-equipped sanitarium. Dr. Moran has charge of the best patronized hygienic restaurant that we have in operation, and a small sanitarium effort is also maintained.

At San Diego Dr. T. S. Whitelock and Dr. Sophia Johnson have been laying the foundation for future medical missionary efforts. Leading citizens of this place manifest the deepest interest in the



sanitarium idea, and promise to co-operate in the building up of such an institution in their midst. San Diego is blessed with the most equable climate in the world, as well as with an almost unlimited amount of sunshine. This makes it an especially favorable place for a certain class of invalids. The Pacific Union Conference, which was held at Portland, Ore., was a most important gathering, and will mark the beginning of a new era in the development of medical missionary work on the Pacific Coast. Medical missionary institutions are located at each of the three great Pacific Coast gateways to the Orient. The future will undoubtedly reveal the fact that these have been providentially located so as to be easily accessible to each of the great lines of travel that will soon be established between our country and these distant shores.

At this conference steps were taken to unite more closely the various missionary enterprises on the coast by the organization of the Pacific Union Medical Missionary and Benevolent Association, and the following brethren were elected to constitute the first board: A. T. Jones, W. T. Knox, Drs. Loper, Simon, White-lock, Parlin, and Boeker. For the healthy development of the various sanitarium enterprises, health-food industries, nurses' training schools, as well as the hygienic restaurants and food stores, such an organization was a necessity. It was unanimously voted to organize in harmony with the general plan upon which the International Medical Missionary and Benevolent Association is formed. Much prayerful and earnest study was given to this question by Brethren Jones, Daniells, and Knox. It was clear to all, on account of the enormous business interests involved in this branch of the work, as well as the large number of perplexing questions connected therewith, that it was a step in the right direction to place this work under the direct supervision of those whom God has especially raised up to look after these departments of work, thus relieving those who have been especially set apart for the work of the gospel ministry. The primitive church received definite instruction to look out properly qualified men whom they might "appoint over this business."

Dr. Loper, of the Nebraska Sanitarium, and Drs. Winegar and Whitney, of the Battle Creek Sanitarium, have recently connected with the St. Helena Sanitarium, and this institution bids fair to have a prosperous and useful future. The Portland Sanitarium is full of patients; and peace, harmony, and activity reign within its walls.

After the Portland conference, I made a brief visit to the headquarters of our medical missionary work at Seattle. Here are located treatment rooms and a hygienic restaurant, with Dr. A. Q. Shryock in charge. This work has increased materially during the last few months, and it will soon become an important center in this rapidly developing city.

I next visited Walla Walla College. The school is patronized by an intelligent and earnest class of young people, the majority of whom are preparing to work for humanity. Dr. Isaac A. Dunlap is connected with this institution, and gives his entire time to the development of the health and medical missionary work.

The Spokane Sanitarium has recently been enlarged in size, as well as in equipment, and is well filled with an excellent class of patients. The beginning of this enterprise was marked with many special providences. This institution has enjoyed much of the signal blessing of God; and if all who are connected with it will be true to principle, a great work will be done. It is beautifully located, overlooking the entire city of Spokane.

Some of the leading citizens of Helena, Mont., have for several years been desirous that the Battle Creek Sanitarium should establish a branch in that city. Several years ago one of their wealthiest citizens erected a magnificent hotel, and built one of the largest swimming baths in the world. At its completion this gentleman died, and so the ideas of its originator have never been carried out. Some of the citizens are anxious that this property be used for sanitarium purposes. Whether or not this is the proper thing to do, Providence must indicate.

DAVID PAULSON.

### From California to Mississippi

My recent stay of nearly four months in California was pleasant and satisfactory. Where I was, the climate was salubrious, and my health really seemed to improve. I made a short visit to six different places, and then returned to Fresno.

For more than forty-seven years I have been a reader of the REVIEW AND HERALD, and have noticed with deep interest the progress of the cause of present truth in different parts of the broad field. It was a third of a century ago when Elder J. N. Loughborough and my brother, D. T. Bourdeau, were sent as laborers to start the work on the Pacific Coast. Truly the Lord has given success.

In nearly every place I met with some persons whom I had known in other States or in European countries, among whom were some that I had baptized in Vermont more than forty years ago, and some whom I baptized in Rumania. While I was on the coast, four of the old pioneers there were laid away, to awake with all the sleeping saints in the resurrection morning. Blessed hope!

My heart was filled with joy as I met many believers, in large and commodious houses of worship, and saw their church schools, and as I visited the efficient college in Healdsburg, the prosperous publishing house in Oakland, the beneficial sanitarium so pleasantly located in St. Helena, and the home of Sister E. G. White and Elder W. C. White, devoted and planned to be of use in the good cause, where a successful health-food plant is located.

This is only a representation of what may be witnessed in other parts of the world. O, what is not the Lord doing for his people! and how much more would he not do for us if we were awake, and ready to co-operate with him! O let us earnestly cast off the works of darkness, put on the armor of light, and awake to righteousness!

I am now in Mississippi, associating with fellow laborers in the work here for a few weeks. The Lord has strengthened me, and has enabled me to visit, and to speak some to the people, for which I praise his name.

A. C. BOURDEAU.

### Wales

THE Lord has graciously given us the hall of which I spoke in my last report, the British Conference supplying the need. The hall is now erected in a town of thirty thousand inhabitants, in the colliery district, where we have been holding meetings for a few weeks. The interest has not been large, but we have much for which to be thankful. Some are being helped; and while the enemy has done much against us, the Lord has been on our side. After making a few friends, and getting a fairly good start in our work, it was reported that we were Mormons. Among the suspicious Welshmen, a rumor goes a long way, and the mere mention of Brigham Young was sufficient to keep away those on whom the truth seemed to be getting a hold. Before we could find out what was wrong, our congregation had gone. But we are beginning to overcome the reproach thus cast upon our reputation, and some of our former friends are coming back. Our difficulties are many, but we have confidence in our great Master, and in the message he has given us; so we go on sowing, hoping soon to gather the fruit.

There are one hundred and forty thousand men and boys working in the coal fields of South Wales; and when we think that for every three hundred tons of coal used, a life has been sacrificed to mine it, should not our sympathy go out to these poor souls whose lives are spent in darkness? During the winter months these men see the light of the sun only on Sundays.

In my last letter I made an appeal for funds to help the work in Wales, and while we are thankful to those who came to our help, we certainly expected more, for we thought Wales had more friends in the United States, and we believe so still, and are hoping still; and we feel sure that our brethren will not let us believe and hope in vain. Below is given a list of those who have already helped. May the Lord bless them.

	£.	s.	d.
Mrs. M. E. Atherton, U. S. A.	2	0	0
J. Loveday, England.....	1	10	0
J. N. Loughborough, U. S. A.	1	0	0
Mrs. E. Van Deusen.....	1	0	6½
Mrs. Prewer.....		2	1
H. Baldwin, London.....		10	0
Mrs. Lee.....		10	0
W. King.....		5	0
W. H. M.....	1	0	0
Miss C. Steward.....		2	6
Total,	£8	0	1½

We asked for only sixty pounds. Are we to be disappointed? Pray for us, that grace may be given to meet and overcome every wile of the evil one.

W. H. MEREDITH.

### Scotland

It is some time, I think nearly eight months, since we reported last. I entered the canvassing work, June 3, 1901, taking up Dr. Kellogg's health publications, the "Home Hand Book" principally. I have been able to place a large number of these good books among the people. The Lord blessed me in many ways, and we feel sure that there is a blessing for those who will engage in the work of selling our larger books.

My wife is giving treatments, and this work brings her in contact with a large



number of people who ask questions about our work and our faith. Thus an interest is created, and seed is sown which will undoubtedly bear fruit.

We thank the Lord for a part in his work, and we feel to praise him for his love to us in bringing this message to our notice, and for giving us grace and courage to take our stand for his truth.

The work is onward in Scotland, and one pleasing feature is the willingness of our brethren and sisters here to help in the work of placing the truth before the people. Nearly all of them are engaged in the work, some giving their whole time, others part of their time. The Lord blesses every effort put forth to get his truth before the people. We are encouraged to see prejudice broken down by the quiet, unassuming method of work which is usually followed by our brethren here. The *Present Truth*, our paper published in London, is an excellent means of reaching the people.

Some devote their spare time to the canvassing work, and sell quite a number of copies of the paper each week, and nearly all go out on Sunday with the paper, and sell a larger number than can usually be sold during the other days. We also have a health paper called *Good Health*, a few hundred copies of which are sold in Glasgow; in fact, it is meeting with a good reception everywhere.

We are glad to be able to report to those who are especially interested in this field, that a minister is located here now. We have rented a hall for our Sabbath meeting, and also for a Sunday evening service, to which the public will be invited. It will be difficult for our people here to pay the rent on this hall, and it may be that there are some of our brethren or sisters in America, or in other parts of the world, who are especially interested in the work in Scotland and would like to help start the work here by aiding our brethren to meet this expense. I am sure it would be much appreciated. Send by international money order to the undersigned, at 23 Mayfield St., off Bisland Drive, Ruchill Park, Glasgow, Scotland.

We were favored with a visit from Dr. A. B. Olsen, of London, February 7. He spent the Sabbath and Sunday with us. His visit was a great blessing to us. He gave one public lecture under the auspices of the Scottish Vegetarian Society, which was well received, and will have a good influence for the truth in Glasgow. I cannot tell you how glad we are to have with us Brother H. Armstrong, from England, who, by the way, is the first minister sent to work in this field. He comes to us full of courage and hope for the success of the work in this needy part of God's vineyard.

We ask your prayers for the Lord's richest blessing to rest on the work in Scotland. We shall be glad to hear from any having friends or relatives in this country who would like us to call on them or send them reading matter. If there are any such, they can address as above. We would ask our friends to make a note of the address given, as it will be our address for at least fifteen months.

We rejoice to read of the progress of the work in all parts of the field, from our good paper, the *REVIEW*. Its visits to us from week to week are like the visits of a dear friend. It should be in the home of every believer in the message.

R. M. LAMIE.



### *The Proving of Israel, Ancient and Modern*

(Continued from last week)

THE hardships which they endured, and the fighting which they did, were a great blessing to Israel. Hence it is written: "And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel."

But no sooner were Joshua and the generation which lived contemporaneously with him dead and buried, than a different state of things began to come in. "And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash. And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim."

The lot of this generation was far different from that of the one which preceded them. Mounting the stage of existence, they found themselves the inheritors of certain fundamental blessings. These were a legacy bequeathed to them by their hardy, brave, Christian ancestors. They found themselves in possession of a beautiful country, dotted with splendid cities which they had neither built nor conquered, and abounding in fertile fields and luxuriant vineyards which they had neither planted nor sown. They viewed their lot with satisfaction, and began to settle down to a life of ease and pleasure. There was no Jordan to cross; no hill of Hebron to storm. The brave but now departed Caleb, even at the ripe old age of eighty-five years, had driven out the sons of the giant Anak. Southern Canaan had been conquered, and the northern alliance broken. The tribes of Israel had dispersed to their possessions. The army was disbanded, and "it was looked upon as a difficult and doubtful undertaking to renew the war." Joshua had told these younger ones in Israel to complete the work of exterminating the heathen, so nobly begun by their fathers. "The Lord your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you. Be ye therefore very courageous to keep and do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left."

But this generation of Israel had a dislike for war. They were peacefully scattered, dwelling on their pleasant estates in the fairest country in the world. The army had disbanded, and they saw many reasons why the war should not be renewed. Therefore they made no vigorous effort to complete the conquest of the land. Satisfied with the territory already gained, their zeal soon flagged. The fear of their fathers was still in the hearts of their enemies; hence they were

enabled to "put them under tribute." "When Israel was strong, they put the Canaanites to tribute, and did not utterly drive them out." This was much more congenial to their tastes and inclinations than the hardships of war. It was the old story,—wealth bred luxury, and luxury bred vice; "and they forsook the Lord God of their fathers, . . . and the anger of the Lord was hot against Israel."

The generation of Israel which conquered the promised land accomplished much work. According to the word of the Lord, they destroyed the great majority of the inhabitants of Canaan. Some, however, of the tribes and peoples were left unconquered. These were in the land at the time when Joshua and those who had borne arms with him passed away.

Undoubtedly this first generation of Israel should have cleared the land entirely of the heathen. But God bore with their shortcomings because of his great mercy, and all that they had done. To be sure, the second generation complained against Joshua and those with him because every heathen tribe had not been utterly crushed. They said that if their fathers had only done what the Lord told them to do, they would not now have so much trouble on their hands. They saw that if their fathers had followed the instruction of the Lord, they would not have left any heathen in the land to be a snare to them.

Now what they said may have been all true. Nevertheless God, who is all-wise, foresaw their apostasy, and purposely for their good did not deliver the nations into the hands of Joshua. God foresaw their indolence and their ease, and therefore he left these heathen tribes, so that the spirit of Christian warfare and work might be revived in Israel. Viewed from this standpoint, God wrought salvation for his people through their enemies. An apparent curse turned out to be a real blessing.

"And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died: that through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not. Therefore the Lord left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua. Now these are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan; only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof; namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in Mount Lebanon, from Mount Baalhermon unto the entering in of Hamath. And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses."

Thus it appears that these tribes were purposely left by the Lord to test and to prove the generation of Israel which followed after Joshua and those who

had conquered the land. God turned the presence of Israel's enemies into a blessing to them. The second generation was obliged to fight against these nations which were left. The faith and hard-ship which this warfare made necessary were the very things which this generation of Israel needed most. In the warfare with these tribes that remained, those who "had not known all the wars of Canaan,"—the wars when the land was first conquered,—were to be proved by the Lord whether they were true men or not. These were left for the benefit of Israel, to teach them war.

When this, the second generation of Israel dwelling in the land, found that they had to fight against these tribes which were left, their faith in God began to revive. Their need of God became very evident to them. Many of them were thus led to forsake their sins and to serve God faithfully so that he could bless them and give them the victory over their enemies.

P. T. MAGAN.

(To be concluded)

### The Lord's Plan

THERE are, in the divine providence, particular periods when we must arise in response to the call of God and make use of our means, our time, our intellect, our whole being, body, soul, and spirit, in fulfilling his requirements. The present is such a time as this. The interests of God's cause are at stake. The Lord's institutions are in peril. Because of the terrible burden of debt under which our schools are struggling, the work is hindered on every side. In our great necessity, God has made a way through the difficulty, and has invited us to co-operate with him in accomplishing his purpose. It was his plan that the book, "Christ's Object Lessons," should be given for the relief of our schools, and he calls upon his people to do their part in placing this book before the world. In this he is testing his people and his institutions, to see if they will work together and be of one mind in self-denial and self-sacrifice.

MRS. E. G. WHITE.

### The Spirit of Nehemiah

(Continued from last week)

EVERY man was given a definite work. There were some, however, who professed to be interested, but who took no active part. Sanballat mocked the working Jews, saying: "What do these feeble Jews? will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish which are burned? Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall." Neh. 4:1-3.

Nehemiah sought God earnestly during this discouraging time, and his faith and unswerving courage had its effect. It is written: "So built we the wall; and all the wall was joined together . . . for the people had a mind to work."

There were certain Jews also who, instead of coming up to help the Lord's work, were creating opposition and talking discouragement. We find that certain Jews who dwelt by Sanballat and Tobiah, came to Nehemiah, and said unto him ten times, that if Nehemiah did

not cease crowding the work so hard, Sanballat and Tobiah would make trouble for them all.

Was Nehemiah discouraged and frightened by this miserable treachery of those who professed to believe the word of God?—No! To his followers he said, "Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses." Neh. 4:14.

There was no disposition on the part of Nehemiah and those who had the spirit of work, to prolong for months that which could be done in a few weeks. They were so determined to accomplish the task that, for a few days, the work lasted from the dawning of the morning till the stars appeared at night, and none of them put off their clothes, except to have them washed. Neh. 4:21-23.

When Sanballat and Tobiah saw that they could not frighten Nehemiah from his work, they tried another plan. They begged for an interview. They said, "Come, let us meet together in some one of the villages." But of what use was it to Nehemiah to counsel with such men? He sent back the message: "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" After receiving this straightforward message, Sanballat and Tobiah sent again four times, begging for an interview, in order that they might discourage him in his effort to build the walls. Neh. 6:1-3.

When Sanballat and Tobiah saw that Nehemiah and his men would not counsel, they then wrote an open letter to Nehemiah, in which it was stated that they—Sanballat and Tobiah—had heard it reported that Nehemiah was planning a rebellion against the king of Persia, and that he (Nehemiah) intended to be king of the Jews. They begged Nehemiah to come and talk the matter over. This last message meant much to Nehemiah and his associates. If Sanballat and Tobiah should send the report to the Persian king, it might cause the work to cease. Through it all, Nehemiah's only relief was in prayer: "O God, strengthen my hands." Neh. 6:4-9.

Still other attempts were made to thwart the work of Nehemiah. A man purporting to be a prophet came to him, urging him to flee into the temple for protection from a night attack that would be made by Sanballat and Tobiah. Note Nehemiah's answer and the result: "I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in. And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me. My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear." Neh. 6:10-14.

In the midst of such opposing forces, the building of the wall was completed. But even with this recounting of difficulties, I have not mentioned all, for the most perplexing opposition came from Jews,—nobles, in fact, who should have

upheld the hands of Nehemiah in his aggressive work, but who were, on the contrary, secretly allied to Sanballat and Tobiah. These nobles, or leaders, kept others in an unsettled state of mind by writing letters and carrying false reports. The exact wording of the Scriptures is, "They reported his [Tobiah's] good deeds before me [Nehemiah], and uttered my matters to him. And Tobiah sent letters to put me in fear." Neh. 6:17-19.

E. A. SUTHERLAND.

(To be concluded)

### Good News from Oklahoma

ELDER G. G. RUPERT, president of the Oklahoma Conference, reports that the Oklahoma quota of "Christ's Object Lessons," consisting of five thousand copies, is now all in the hands of the people, with the exception of about three hundred books. He also states that during the last six months the sales on other denominational books in Oklahoma, aside from the work on "Christ's Object Lessons," have been twice as large as during the nine months previous. This is right, and as it ought to be. Wherever the work with "Christ's Object Lessons" is carried on in the right way, there will be an increase in the sale of other books.

### Donors to the Relief of the Schools

The Total Cash received on the Relief of the Schools Fund up to April 4, is \$40,129.20.

NAME	AMOUNT
M. L. Poole.....	\$ 5 00
S. J. Calkin.....	2 00
C. H. Jones.....	10 00
G. A. Larson.....	5 00
G. B. Collett.....	2 00
O. L. Coy.....	1 00
D. D. Wall.....	10 00
Nebraska .....	3 24
M. Nethery.....	250 00
L. P. Loy.....	50 00
N. M. Stevens.....	3 00
C. Hughes.....	50
P. H. Poland.....	5 00
A. M. Kilgore.....	1 00
J. Dunn.....	5 00
L. S. Lauritson.....	5 00
H. Peterson.....	2 00
Norwalk (Ohio) church.....	5 00
M. L. Locke.....	5 00
Wm. Kerr.....	2 00
C. La Barr.....	5 00
Hattie Barr.....	5 00
G. Schneider.....	5 00
W. Shroder.....	10 00
E. E. Koegler.....	2 00
Emma Emmons.....	1 55
G. T. Lay.....	99 85
M. V. Taylor.....	25 00
A. F. Tenney.....	1 00
T. H. Branch.....	5 00

### I Know

I know the crimson stain of sin,  
Defiling all without, within;  
But now rejoicingly I know  
That He has washed me white as  
snow;  
I praise him for the crimson tide,  
Because I know that Jesus died.

I know the helpless, helpless plaint,  
"The whole head sick, the whole heart  
faint;"  
But now I trust his touch of grace,  
That meets so perfectly my case—  
So tenderly, so truly deals,  
Because I know that Jesus heals.

—Frances Ridley Havergal.

## Current Mention

—Cholera continues to spread in the Philippine Islands.

—Two barges with their crews are reported lost in a gale off the New Jersey coast, April 9.

—A strike of union bricklayers has begun at Chicago, the men demanding fifty-five cents an hour pay.

—President Roosevelt was a visitor at the Charleston exposition, April 8, where he was warmly welcomed by the managers and the populace.

—Miss Ellen Stone, the kidnapped missionary, was among the passengers that arrived at New York City on the "Deutschland," April 10.

—Italy has sentenced an anarchist named Malatesta to five months' imprisonment for writing articles applauding the murder of President McKinley.

—The Rev. T. De Witt Talmage is critically ill at his home in Washington, D. C., and a fatal termination of the case is expected by those at his bedside.

—It is reported from Pretoria that peace has been arranged in South Africa, the Boer leaders who have been in conference having accepted the British terms. The nature of these terms is not yet disclosed.

—Five members of a sheriff's posse in Hancock County, Tenn., were killed while the posse was making an arrest of a desperate character who was wanted on a charge of murder. The criminal was assisted by his friends in resisting arrest.

—The State of Washington has joined in the fight to prevent the combine of the Great Northern and Northern Pacific Railways, the attorney-general of the State having asked leave of the supreme court of the United States to begin suit against the railways to this end.

—At Lawton, O. T., white residents expelled forty negroes after a fierce fight, April 6, one negro being fatally hurt. The negroes armed themselves, and a race war seemed imminent, to avert which a call was sent to the governor for troops. The trouble grew out of an attempt of the negroes to vote at an election, April 1.

—The Belgian government is reported to be seriously alarmed at the attitude of the people, who are bent on securing universal suffrage. Serious rioting has occurred in Brussels, and the government fears a repetition of the disturbances of 1893 and 1899, when a revolution was narrowly averted. The militia reserves are suspected of sympathizing with the rioters.

—The longest and most powerful chain ever constructed, so it is claimed, was recently finished at Lebanon, Pa., the headquarters of the Standard Chain Company. It was made for the Eastern Shipbuilding Company of New London, Conn., and a duplicate will be made for the same company, the two great chains to be used on two large steamships which are to run between San Francisco and ports of Japan. The chain is 330 fathoms in length, and was tested by being subjected to a strain of 600,000 pounds.

—The Sunday-closing law was strictly enforced in New York City, Sunday, April 6.

—A New York millionaire and bank president, Mr. Warner Van Norden, recently made a rather sensational address to a company of clergymen in New York City, in which he declared that large churches did not save souls, and advised that ministers devote more time to the work of rescuing millionaires from selfish greed.

—The State of Virginia has followed the lead of Alabama in making a constitutional provision shutting illiterate negroes away from the polls, while allowing suffrage to illiterate whites. There is a plain provision of the national Constitution which forbids such discrimination, declaring that "the right of the citizens of the United States to vote shall not be denied or abridged by the United States, or by any State, on account of race, color, or previous condition of servitude."

—The lower house of Congress, on April 7, re-enacted the Chinese exclusion law, with amendments to the original measure which considerably increased its drastic character. Not only pure-blooded Chinese, but all Chinese of mixed blood, are now barred under this law, and the law is extended to the Philippines and other island possessions of the United States, excluding the Chinese from these likewise. Nor can Chinese laborers in the American colonies come into the United States.

—While Cuba is to become nominally an independent country on the twentieth day of the coming May, the general opinion prevails, if newspapers speak the truth, that even this nominal independence will be short-lived, and that in a few years' time at the most, Cuba will be annexed to the United States. The fact that the United States is virtually the guardian of the island, and that American interests in Cuba must be greatly extended under the opportunities now open, makes this forecast of its political status a practical certainty.

—Among the ideas which the late Cecil Rhodes entertained and had in view as the primary end of his ambition, if we may believe the statements made by his nearest associates, was that of a combination of English and American millionaires in a secret society modeled after the Jesuit order, for controlling the world under an Anglo-American alliance. Rich men were to leave their money to this society instead of to "undeserving relatives." Most of us can see little reason why the world should be brought any more under the dominance of wealth than it is already.

—A statute has been recently passed by the Alabama Legislature which it is thought may in some degree provide a legal substitute for lynching in that State. It authorizes the circuit courts to hold special sessions for the trial of prisoners charged with criminal assault. The first case under this new law was tried March 31, the prisoner being a negro. A special grand jury was impaneled, which in half an hour presented an indictment; the court was convened in special session, and the conviction of the prisoner, with sentence of hanging, speedily followed.

—A dispatch dated at London, April 5, gives the following particulars touching the will of the late Cecil Rhodes: "The will of the Right-Hon. Cecil J. Rhodes provides for the establishment of colonial scholarships; for two scholarships to each of the present States and Territories of the United States, and for five scholarships for students of German birth. All the scholarships are for education at Oxford. The German students are to be nominated by Emperor William. Commenting on his bequest, Mr. Rhodes, in a codicil telegraphed from South Africa, said: 'For a good understanding between England, Germany, and the United States will secure the peace of the world, and educational relations form the strongest tie.'"



### A Debt of Gratitude

For several years it has seemed to me a wise and reasonable thing to turn the Battle Creek College over to the medical branch of this cause.

Providence has favored this move, and now at this time when the medical work has been crippled by recent heavy loss by fire, it is opportune that every Seventh-day Adventist should show his interest in the principles of health reform and the medical work by helping to raise a fund to purchase the college building, and give it, free of debt, to the medical work. God has given this people a favorable opportunity to show their appreciation of the medical work.

A few days ago I met a prominent physician in a Pennsylvania city. I soon learned that he was much interested in our work as a people. He had read *Good Health*, "Thoughts on Daniel and the Revelation," "Great Controversy," "Christ's Object Lessons," etc. In conversation at the table, I asked him what first attracted his attention to our work and people. (His table was spread with health foods.) He replied, "These health foods, while I was in the medical college, first led me to investigate your work and doctrine." From these his mind had been led to the subject of Christ's coming, the Sabbath, and kindred truths for this time. There are many cases of a similar character.

Sometimes we forget what we formerly paid for tobacco, tea, coffee, drugs, etc. When we think of the money saved by this people by adopting right principles of living, to say nothing of the suffering avoided, we ought to be a grateful people.

Indeed, we owe it as a debt of gratitude to God and to our fellow men cheerfully and quickly to raise a sum sufficient to purchase the Battle Creek College, and give it, free of debt, to the medical college, which, under God, is raised up to carry this reform to the ends of the earth.

If we have no land to set apart to raise a crop for this purpose, we can appropriate some part of our income as a thank offering for deliverance from the gall and bitterness of intemperance.

God will use this gift to raise a beacon light that shall shine to the uttermost parts of the earth. R. A. UNDERWOOD.

### Many Conferences in Line on the Missionary Acre Work

ALREADY letters are beginning to come in from union conference and conference presidents all over the country in favor of the Missionary Acre work. Never have we had more hearty responses than have been received in this matter.

Elder W. T. Knox writes that the Pacific Union Conference will push this work to its utmost ability, feeling sure of success.

Elder H. W. Decker, president of the North Pacific Conference, writes as follows:—

"I have received your letter of the 11th, and have read it with more than usual interest. I am in hearty accord with what you have written. I have felt for a long time that the medical missionary branch of the work has not had the sympathy and support that it should have from this denomination. I remember when Dr. Kellogg stood pleading with tears for our people to respond in some degree to this branch of the work, if it was only to permit some young people to go to the Sanitarium to be trained without expense to the conference.

"The work has struggled on under the greatest disadvantages, but the Lord has vindicated it so that every fair-minded person can see that God's hand is in it in a remarkable degree.

"I will act upon your suggestions concerning the Missionary Acre Fund, and will do all I can to carry them out in the North Pacific Conference."

From the Eastern Union Conference comes a cheery letter from the president, H. W. Cottrell, saying:—

"I am with you to do whatever appears to be the best thing for the Sanitarium interest at this special time. I think the well-working of the 'acre' business at this time will be as good a thing as can be done by us. I am ready to do all in my power to make the most of the undertaking. Of course you are aware that the farming business is a minor resource in the greater part of this conference. However, I will do my best to strike the principle from every quarter."

The Pennsylvania president speaks in no uncertain tones. Writing under date of March 18, Elder R. A. Underwood says:—

"Your communication touching the matter of help for the medical school meets my hearty approval. I will do what I can to work up the Missionary Acre Fund in Pennsylvania. If we had more farmers, we would be in a position to make a stronger effort, or perhaps a more effective effort, but we will do the best we can."

From West Virginia Elder S. M. Cobb writes:—

"This 'acre' work has my sympathies and best wishes, as well as my labors and prayers. I am for the up-building of the Lord's work in all its branches. I regard the medical missionary work as the right arm of the message, and as such I mean to stand by it and give it the support it deserves."

Iowa, always energetic and loyal, sounds a similar note. Elder L. F. Starr, president of the conference, writes:—

"Your long letter of the 14th inst. is at hand. I have tried fully to sense

the situation of the medical phase of the work. I believe I am in harmony with it. I shall write an article for our State paper concerning the Missionary Acre Fund. I will talk this work wherever I go among the churches, and will instruct the ministers and workers to do the same. I believe that Iowa did something last year toward this enterprise. We are anxious to see our medical college fully established, and believe that Iowa will take hold nobly."

Despite the discouraging financial outlook in Missouri and Nebraska, Elders Rees and Nelson, presidents of these conferences, write with courage and hope. The former says:—

"I indorse all that you say in your letter relative to the Missionary Acre Fund, and I am sure it is all right."

Elder Nelson writes in regard to the Missionary Acre Fund:—

"I am willing to have it worked up in this State, but the prospect for a crop here this year is not very flattering. We have not had any rain, and very little snow, but some terrible wind storms, so it seems quite discouraging. But we can do something. The people are willing to take hold and lift whenever they see it is needed, and it does seem that it is needed at present very much."

In the Kansas Conference the work has already begun. Elder E. T. Russell, the president, has written Elder Lane, the chairman of the Missionary Acre Committee, to come to that State as soon as he can. In a letter written March 25, he says:—

"I have recently been attending some general meetings throughout the State, and have placed the matter of the Missionary Acre work before our brethren, and believe that quite a number will take hold of it; and as a result you will receive donations from Kansas next fall."

From across the border Elder J. W. Collie, president of the Ontario Conference, writes:—

"I wish to assure you that I am in hearty sympathy with any move to assist the medical missionary work according to the Missionary Acre plan suggested in your appeal. We had so much matter that we were obliged to insert in this coming issue of our paper, that it was impossible to insert your article; but I have written a short notice, and we will do all in our power to have Ontario do her share in the enterprise. I shall be glad to have Elder Lane visit our churches wherever there is a farming community, and will esteem it a privilege to assist him in every way possible."

Thus everywhere, with no exception, is the Missionary Acre movement meeting with hearty assurance of support from a large number of Christian men of influence, whose word is as good as their bond. The work of clearing away the debts on the schools already established, or of founding new schools without debt, is one filled with peace, hope, and joy.

Things look bright in the Missionary Acre work. Backed up by a loyal army of over one hundred thousand strong, victory and freedom from debt are absolute certainties. So strong are the currents of Christian life in the hearts of God's people, that it looks as if the year of our Lord nineteen hundred and two may yet be the long-looked-for year of jubilee.

P. T. MAGAN.

## NOTICES AND APPOINTMENTS

### Publications Wanted

Mrs. M. M. Hall, Archdale, N. C., REVIEW, Signs, etc.

J. W. Buckland, Box 236, Great Bend, Kan., Little Friend, Instructor, REVIEW, Signs, Life Boat.

### Wanted

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

### 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.

### Change of Date

OWING to the change of the location of the Michigan State meeting from Cedar Lake to Charlotte, it is thought best to begin the Spring term at Cedar Lake Academy, May 5, instead of May 12. This term will close July 25. There will be an excellent opportunity to review the common branches at small expense. If interested, write immediately. J. G. LAMSON, Principal.

### Addresses

THE address of Elder L. D. Santee is changed from 7115 St. Lawrence St., to 4247 Wabash Ave., Chicago.

THE address of Augustin J. Bourdeau is care of California Tract Society, 301 San Pablo Ave., Oakland, Cal.

ANY one knowing the whereabouts of Sister Florence Danielson will confer a favor upon the Blair church by writing to Mrs. G. A. Kirkle, Blair, Neb.

### Notice!

THE undersigned wish to state to the public that it is absolutely necessary that those who are planning to come to the Sanitarium, or the Medical Missionary College, should write in advance of coming, and make necessary arrangements. It is not sufficient simply to write giving notice of coming, but arrangements should actually be made with those in charge of the work. It has for several years been customary for those who had friends at the Sanitarium to write and notify their friends of their coming. Such a notice is not adequate, and the management of the institution desire to say that, after this date, they cannot receive any with the exception of those with whom they have previously corresponded. SANITARIUM.

## Obituaries

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

HASKINS.—Died at her home in Jamestown, N. Y., April 1, 1902, of cancer, Mrs. Amy Haskins, aged 73 years. Sister Haskins was a believer in the third angel's message for a long time. She united with the Jamestown church in 1895, and was ever a consistent member. She leaves two sons and two daughters. Funeral services were conducted by the writer; text, Rev. 14:13—her own selection. J. B. Strow.



**CROFOOT.**—Died at his home at Burt, Mich., March 31, 1902, of heart disease, Brother Phillip Crofoot, aged 67 years, 8 months, 13 days. He was a lover of the truth, and died in the hope of the first resurrection. A few comforting remarks were made by the Methodist minister at the home of the deceased.

W. S. DIFFIN.

**DUKE.**—Died at Gilbertson, Wyo., March 23, 1902, Brother D. V. Duke, aged 46 years, 6 months, 4 days. Brother Duke died with bright hope of a part in the first resurrection. He had recently accepted present truth under the labors of Brother E. L. Cook, and the writer who spoke words of comfort at the funeral, from Rev. 14:13.

J. W. BEAMS.

**STEIN.**—Mrs. Bertha Stein was born in Germany; died at the St. Helena (Cal.) Sanitarium, March 31, 1902, aged 65 years. She suffered long with rheumatism and other diseases. She had been a firm believer in the last message for several years, and gave freely of her means to advance the cause. Service and burial at St. Helena. Text, Ps. 116:15.

H. A. ST. JOHN.

**PRUSSIA.**—Died at Golden Springs, Neb., March 29, 1902, of pneumonia, Sister Emma Prussia, aged 60 years, lacking one day. Six children and many friends are left to mourn their loss. She was a believer in the Lord's message for to-day. We laid her away to rest in the blessed hope of a part in the first resurrection. Words of comfort were spoken by the writer.

W. B. HILL.

**LEMON.**—Fell asleep in Jesus, March 18, 1902, as the result of an injury causing abscess on the brain, my husband, Edward G. Lemon, aged about forty-three years. He accepted the truth over seven years ago, during a tent meeting at De Soto, Mo., held by my father, Elder A. P. Heacock. Through all his sufferings his trust in God never wavered. He often remarked that he would rather lay down his life than disobey God. In the absence of a minister, Sister Cora Rapp, a Bible worker from St. Louis, conducted the services, using some of his favorite texts.

MRS. E. G. LEMON.

**CASE.**—Abner Case, the subject of this notice, lost his life in the fire which consumed the Sanitarium, at Battle Creek, Mich., the morning of Feb. 18, 1902, being in his eighty-seventh year. He was converted in early years, and joined the Christian Church; later he united with the Methodist Church. Seventeen years ago he was united in marriage to the widow of Jackson Morehouse, and at the time of his death was faithfully observing the Sabbath with his devoted wife, who has been a Sabbath-keeper over forty years. Brother Case's Christian life was one of special devotion to the Master. It is said of him that from his early Christian experience to his death he never allowed a day to pass under any circumstances without seeking God in prayer three times. The remains were sent to Bath, Stubaen Co., N. Y., where funeral services were conducted by the writer, assisted by the resident Baptist minister. It was a most solemn and impressive occasion. The attendance was large, and the floral contributions were beautiful. May heaven sustain and comfort those who mourn the death of our brother.

J. W. RAYMOND.

Death of Elder O. S. Ferren

DIED near Albion, Neb., March 21, 1902, Elder O. S. Ferren, aged 52 years, 5 months. Brother Ferren accepted the truth thirty-three years ago, and has labored as a minister of the gospel over fifteen years, beginning his work in Kansas, and later removing to Wyoming. This field being added to the Nebraska Conference, Brother Ferren became connected with the work here, and was in charge of District 5. For a few weeks previous to his illness, he conducted a series of meetings near Albion. His death was caused by the forming of an abscess on the brain, which caused severe suffering for a time. He seemed to improve for a little while, and with characteristic energy he attempted to go on with the work; but the disease had

gained too firm a hold, and he rapidly grew worse. His wife reached him only a few hours before his death. His remains were accompanied by his family to Big Horn, Wyo., their former home. Kind friends met them as they passed through Lincoln, and also at Sheridan. A large number of friends and neighbors assembled at the Congregational church at Big Horn, where services were conducted by Brother E. L. Cook, assisted by Elder Robinson, the Methodist minister. The text chosen for the occasion was Rev. 14:13. It can truly be said of him, "He died at his post." A wife and four children are left to mourn the death of an affectionate husband and father, but they sorrow not without hope.

N. P. NELSON.

Another Worker Fallen

MRS. JULIA FORD CALDWELL, my faithful wife, fell asleep at the Christchurch (N. Z.) Sanitarium, March 1, 1902, and was buried in Linwood Cemetery, Brother Smith conducting the services. She was born in Lewis County, N. Y., 1853. She learned the message by home reading, and was baptized at the Seattle (Wash.) camp meeting, by Elder Charles Boyd in 1887. In 1894 we were chosen to sail to the South Pacific Islands on the "Pitcairn." October 9 we landed at Raratonga. She at once began teaching a mission school, and for seven years taught there almost continuously. We came to New Zealand in February, 1901, she being broken in health. Having been exposed to fever aboard the steamer, she contracted the disease, and never recovered. She became better at times, but suffered relapse after relapse, gradually failing. In January she was taken to the sanitarium, where she died. She was the mother of two sons, both now in the Avondale School, and we have two adopted daughters. A faithful mother and loving wife, she was unusually successful in teaching and training children. The deceased has for years enjoyed intimate personal acquaintance with the Master of life. She has been a consistent reformer ever since she accepted the message, and her surprisingly accurate intuitions and sound judgment will be sadly missed by her associates. "Yes, thank the Lord," was the last sentence she spoke, upon hearing one mention the glorious privilege promised those who fall asleep under the message, of rising to see the Lord come and deliver his everlasting covenant to his people.

J. E. CALDWELL.

Death of Brother A. M. Fischer

FELL asleep in Jesus at Mayaguez, Porto Rico, March 23, 1902, Brother Albert M. Fischer, aged 30 years, 7 months, and 29 days. He leaves a wife, daughter, father, mother, six brothers, and four sisters to mourn their loss. Brother Fischer was married in 1894 to Miss Ida Jones, daughter of Elder J. F. Jones. Brother and Sister Fischer had been laboring in Maryland for some time previous to their appointment at the last General Conference to go to Porto Rico to open up the work. The time that they have been here—nearly ten months—has been spent in studying the language, circulating our literature, and visiting with the people. February 16, while trying to deliver some books in the country, he was taken with fever, which proved to be typhoid. Four or five severe hemorrhages soon made his condition beyond human help. When the doctor was called, it was too late, although he did all in his power. The Great Physician gave evidence that his will was being done. The writer arrived from St. Thomas, Friday, March 7, and assisted in caring for him the last sixteen days. During this time he often spoke of the work which he had only begun; and knowing his condition, he plead with me not to neglect the work in this island, for he believed that there were many precious souls here. He seemed to worry, thinking that perhaps his death would keep others from coming to this field; but I assured him that this would affect only the faint hearted; that the true soldiers would be stimulated to press to the front, and fill the ranks, perhaps two or

three taking the place of one. He was also afraid that many would think that he and his wife had made a mistake in coming to this field. He wished me to express his strong belief that the Lord had sent them, and to state that they did not regret the move they had taken, but that, if the Lord should call him aside to rest awhile, he was glad to be found at his post of duty. Sister Fischer has been troubled with fever much of the time, but she is now somewhat better. The Lord has blessed and strengthened her much in caring for her husband. She knows that the Lord has made no mistake, although she cannot now see why this blow has come. We laid our brother away to rest March 24. The writer was assisted in the services by Pastor Caldwell, Judge Irwin, and Mr. Jarvis, part of the service being in Spanish. The doctor, the missionaries, the teachers, and many others did all they could to help under the circumstances, as the house was under strict quarantine for about three weeks. We have the fullest evidence that while our brother is resting, his works still live, and we believe he will be cheered in the near future by being able to meet on the other shore some for whom he has labored. Who will step in and carry on the work begun?

A. J. HAYSMER.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 8, 1901.

EAST		8	12	6	10	14	4	36
		*Night	*Night	*Night	*Night	*Night	*Night	*Night
		Express	Express	Express	Express	Express	Express	Express
Chicago	pm 8.35	am 6.45	am 12.30	pm 3.00	pm 3.30	pm 1.30	pm 1.30	pm 1.30
Michigan City	11.25	8.45	12.08	4.39	7.00	am 1.20	am 1.20	am 1.20
Niles	am 12.40	10.15	1.00	6.35	7.55	2.30	2.30	2.30
Kalamazoo	2.10	am 7.30	pm 12.10	2.08	6.45	9.05	4.10	4.10
Battle Creek	3.00	8.10	1.00	2.42	7.17	9.37	5.00	5.00
Marshall	3.58	9.08	1.50	3.09	7.43	10.03	5.30	5.30
Albion	4.55	10.05	2.35	4.05	8.40	10.50	6.40	6.40
Jackson	5.53	11.10	3.47	4.58	9.50	11.40	7.45	7.45
Ann Arbor	6.51	12.15	4.45	5.50	10.40	12.30	8.45	8.45
Detroit	7.15	pm 12.25	5.30	6.00	11.00	am 1.40	9.15	9.15
Palis View								
Suspension Bridge								
Niagara Falls								
Rochester								
Buffalo								
Albany								
New York								
Springfield								
Boston								
WEST		7	17-21	5	3	23	13	37
		*Night	*Night	*Night	*Night	*Night	*Night	*Night
		Express	Express	Express	Express	Express	Express	Express
Boston	pm 7.00	am 12.30	pm 3.00	pm 3.30	pm 1.30	pm 1.30	pm 1.30	pm 1.30
New York	1.35	8.40	1.25	1.55	10.55	12.15	10.45	10.45
Syracuse	am 1.30	9.40	2.25	2.55	11.55	1.15	11.15	11.15
Rochester	am 1.30	9.40	2.25	2.55	11.55	1.15	11.15	11.15
Buffalo	am 1.30	9.40	2.25	2.55	11.55	1.15	11.15	11.15
Niagara Falls	am 1.30	9.40	2.25	2.55	11.55	1.15	11.15	11.15
Palis View	pm 6.20	6.25	am 1.15	am 1.20	6.31	pm 5.07	pm 5.07	pm 5.07
Suspension Bridge	6.25	6.30	1.20	1.25	6.36	5.12	5.12	5.12
Niagara Falls	6.30	6.35	1.25	1.30	6.41	5.17	5.17	5.17
Ann Arbor	6.35	6.40	1.30	1.35	6.46	5.22	5.22	5.22
Jackson	6.40	6.45	1.35	1.40	6.51	5.27	5.27	5.27
Marshall	6.45	6.50	1.40	1.45	6.56	5.32	5.32	5.32
Battle Creek	6.50	6.55	1.45	1.50	7.01	5.37	5.37	5.37
Albion	6.55	7.00	1.50	1.55	7.06	5.42	5.42	5.42
Niles	7.00	7.05	1.55	2.00	7.11	5.47	5.47	5.47
Michigan City	7.05	7.10	2.00	2.05	7.16	5.52	5.52	5.52
Chicago	7.10	7.15	2.05	2.10	7.21	5.57	5.57	5.57

\* 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 8.10 p. m. Daily except Sunday.

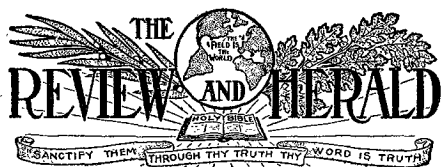
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.  
R. N. R. WHEELER, Ticket Agent, Battle Creek.

GRAND TRUNK R.Y. SYSTEM.

EAST		8	4	6	2	10	76
Chicago	AM 11.30	PM 3.02	PM 8.15	AM 7.32	AM 7.32	AM 7.32	AM 7.32
Valparaiso	PM 12.45	PM 10.25	PM 1.15	PM 1.15	PM 1.15	PM 1.15	PM 1.15
South Bend	2.08	6.15	11.52	11.55	11.55	11.55	11.55
Battle Creek	4.14	8.15	am 2.00	am 7.00	am 2.00	am 7.00	am 7.00
Lansing	5.20	9.28	3.28	8.30	3.28	8.30	3.28
Durand	6.00	10.15	4.25	9.30	4.25	9.30	4.25
Saginaw	8.10			11.05	8.10	11.05	8.10
Bay City	8.45			11.40	8.45	11.40	8.45
Detroit	8.00			7.30	11.00	9.20	7.30
Flint	9.40	10.40	4.44	10.41	7.28	10.41	7.28
Port Huron	AM 12.30	AM 12.30	7.00	PM 12.20	9.30	PM 12.20	9.30
London	2.10	5.23	PM 12.25	8.50	AM 3.40	10.27	10.27
Hamilton	3.40	7.06	1.55	10.00	6.15	11.15	11.15
Suspension Bridge	4.00	7.25	2.05	10.10	6.25	11.25	11.25
Buffalo	PM 3.47	PM 7.20	AM 6.55	AM 8.50	PM 3.47	PM 7.20	AM 6.55
Philadelphia	4.38	8.23	7.23	9.30	4.38	8.23	7.23
New York	AM 7.00	AM 7.00	1.30	PM 7.40	AM 7.00	AM 7.00	1.30
Toronto	AM 7.10	AM 7.10	1.40	PM 7.50	AM 7.10	AM 7.10	1.40
Montreal	AM 7.20	AM 7.20	1.50	PM 8.00	AM 7.20	AM 7.20	1.50
Boston	AM 7.30	AM 7.30	2.00	PM 8.10	AM 7.30	AM 7.30	2.00
Portland	AM 7.40	AM 7.40	2.10	PM 8.20	AM 7.40	AM 7.40	2.10
WEST		3	5	7	9	11	75
Portland	AM 8.15	PM 6.00	AM 10.30				
Boston	11.30	7.30					
Toronto	PM 12.30	AM 9.00					
New York	AM 7.40	AM 1.00	PM 5.35				
Philadelphia	PM 6.10	AM 9.00	PM 10.00				
Buffalo	7.00	4.45	PM 1.00	PM 7.40			
Suspension Bridge	AM 6.15	AM 8.00	PM 9.30				
Hamilton	7.00	PM 2.00	11.15				
London	8.45						
Port Huron	AM 11.00	9.00	AM 3.20	AM 6.50	PM 3.50		
Flint	PM 1.35	11.07	4.54	7.56	4.00		
Bay City							
Saginaw							
Detroit	AM 11.30	10.00	5.52	9.00	4.10		
Durand	PM 2.05	AM 12.05	6.52	9.30	4.40		
Lansing	2.45	12.57	6.05	10.00	4.25		
Battle Creek	3.50	2.17	7.10	10.15	9.10	AM 7.30	
South Bend	5.35	4.08	8.00	10.25	9.30	PM 5.50	
Valparaiso	6.51	5.28	10.05	10.35			
Chicago	8.45	7.20	11.55	6.18			

Nos. 2-4-6-8-Daily  
Nos. 10-12-Daily ex't Sunday  
G. W. VAUX,  
A. G. P. & T. A., Chicago.  
Nos. 3-5-7-Daily  
Nos. 9-11-7-Daily ex't Sunday  
W. C. CUNLIFFE,  
Agent, Battle Creek.





BATTLE CREEK, MICH., APRIL 15, 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.

IN some of the reports from the different fields the special needs of the work are stated, and an appeal is made for donations. Any who feel impressed to respond to these appeals may do so with the fullest confidence that the money will be conscientiously applied to the specific work for which it is donated.

THE subscription list of the REVIEW is steadily increasing, but we shall not be satisfied until it is found in every Sabbath-keeping family in the United States. We hope to make the paper both attractive and inspiring, and we ask for the co-operation of its friends in extending its circulation. Sample copies may be had for the asking.

AT the request of a subscriber, who stated that diphtheria was very prevalent in his neighborhood, the lesson in practical hydrotherapy this week deals with the cause, symptoms, and treatment of diphtheria. We suggest to our readers that they preserve these lessons for future use, as they give valuable instruction in a most practical way.

THE *Life Boat* for April, the fourth annual prisoners' number, will inspire fresh hope and courage in the heart of many a man behind the bars who differs from thousands of his fellow men only in the fact that his crime has been discovered, and the court inflicted the penalty of the law. Any who may desire to assist in the circulation of this special number may forward their donations to Dr. David Paulson, 28 Thirty-third Place, Chicago, Ill.

OUR obituary column tells the sad story this week of the death of three laborers, two of whom were sounding the message "in the regions beyond." These faithful workers have been taken from us while on duty, and their vacant places emphasize the call for consecrated men and women who are prepared to press the battle both in the regions that are nigh and in those that are afar off. While our hearts go out in sympathy for those who are left to mourn, let us also take up with renewed zeal the work of those who have fallen

at their posts. The period of separation from our loved ones may be shortened by a redoubled earnestness in pushing the work which will prepare the way for the coming of the Lord.

"THINE eyes shall see the King in his beauty," has been the sweet and endearing hope of many a wayworn traveler as the years of care and toil and travail have sped on. We shall see him face to face. The hand pierced for us will yet hold our own in its palm, and we shall hear the wonderful voice that could still Gennesaret. These are real experiences waiting before us, and we can well train our hearts to patience."

### The Power of Christianity

EVERYTHING good in life is positive. There is no virtue in a mere negation. There is no inspiration, no life, to be drawn from doubting or denying anything. Life is a process of building up, not of tearing down. A system of belief which merely opposes itself to something else, and gives forth only doubt, denial, and ridicule of some other system, contains no life, and hence can impart no sustaining power to anything. Such a system is atheism, which exists only by denying and opposing Christianity. Atheism points continually to that which is false and bad, or which it asserts to be such, and therefore it cannot lead its adherents to anything good. It cannot impart any real comfort or satisfaction. The literature of atheism is tiresome to the atheist himself, for no person, of whatever religious belief, can experience satisfaction in feeding on moral chaff. It is the wheat alone—that which can impart life, build up the body, and furnish material for growth—that satisfies. And this is done by Christianity. There is chaff mixed with the wheat, but this fact does not affect the character of the wheat. Christianity does not stand condemned because of the fraudulent and counterfeit things which associate themselves with it. Rather does the existence of the counterfeit testify to the worth of that which it pretends to be. There would be no counterfeit dollars if there was not a genuine dollar worth counterfeiting.

The charge is persistently made by Romanists that Protestantism is a merely negative system, which finds expression only in denying and protesting against the papal religion. If this were true, their point against Protestantism would be well taken. But the Reformation was not wrought by any system of mere disbelief. Protestantism based itself on the Word of God. The Word of God was the weapon of its warfare. It asserted the word which was from the beginning, before the system against which it protested came into existence. Protestant-

ism was a power which moved men, only the strongest and most positive power in the world could move them. It was a force which broke the strong corset of the carnal nature, transformed the heart, and wrought a revolution in the whole life of the one accepting it. It accomplished that which could be done only by the Word of God, the mighty and most positive power in existence. It protested against Rome, because it was the truth, and the system of Rome was error. Truth protests against error because error is a denial of the truth. Before the truth was before all error, and annuls all negative systems that have ever existed. It did not lose its positive character when it stood opposed to error, which had sprung up in its path. As so Protestantism, while it was a protest against Rome, no more depended on Rome for its existence and its force than truth depends upon error. Protestantism spoke to the people the word which was from the beginning and is to endure through all time, and the mighty reformation which it wrought in a world seemingly given over to papal errors and transgressions, testified that its power was from the highest heaven. Every genuine reformation comes through the Word of God, which points men, not to existing errors primarily, but to the ever-living truth, which was before all error, and which is filled with the life and power of its eternal Author.

L. A. S.

### The Mission Funds

WITH people perishing for lack of knowledge, we must press the work forward and send the means into the fields without delay. The advanced list is now pushed outward to the utmost extent of the mission funds. On this account, State and union treasuries will need to remit the missionary offerings to the Mission Board treasury with the least possible delay. Although last year's offering showed a large increase, the additional work taken up abroad, and the help given the great and needy Southern and Canadian fields have taken every cent of the increase. An immediate and continuous inflow of means is needed to meet the calls that cannot be denied without turning away from souls that are looking to us in confidence for help. Openings, of the most cheerful and inspiring character, demand just now a strong advance. The church will surely take hold of the system of weekly offerings enthusiastically. The average of ten cents a week for each member might be reached at once, and it alone would keep a stream of a thousand dollars a day flowing out upon earth's desert places. Why not have so at once? and will not those who can do so remember the mission fields with large gifts just now? W. A. SPICER