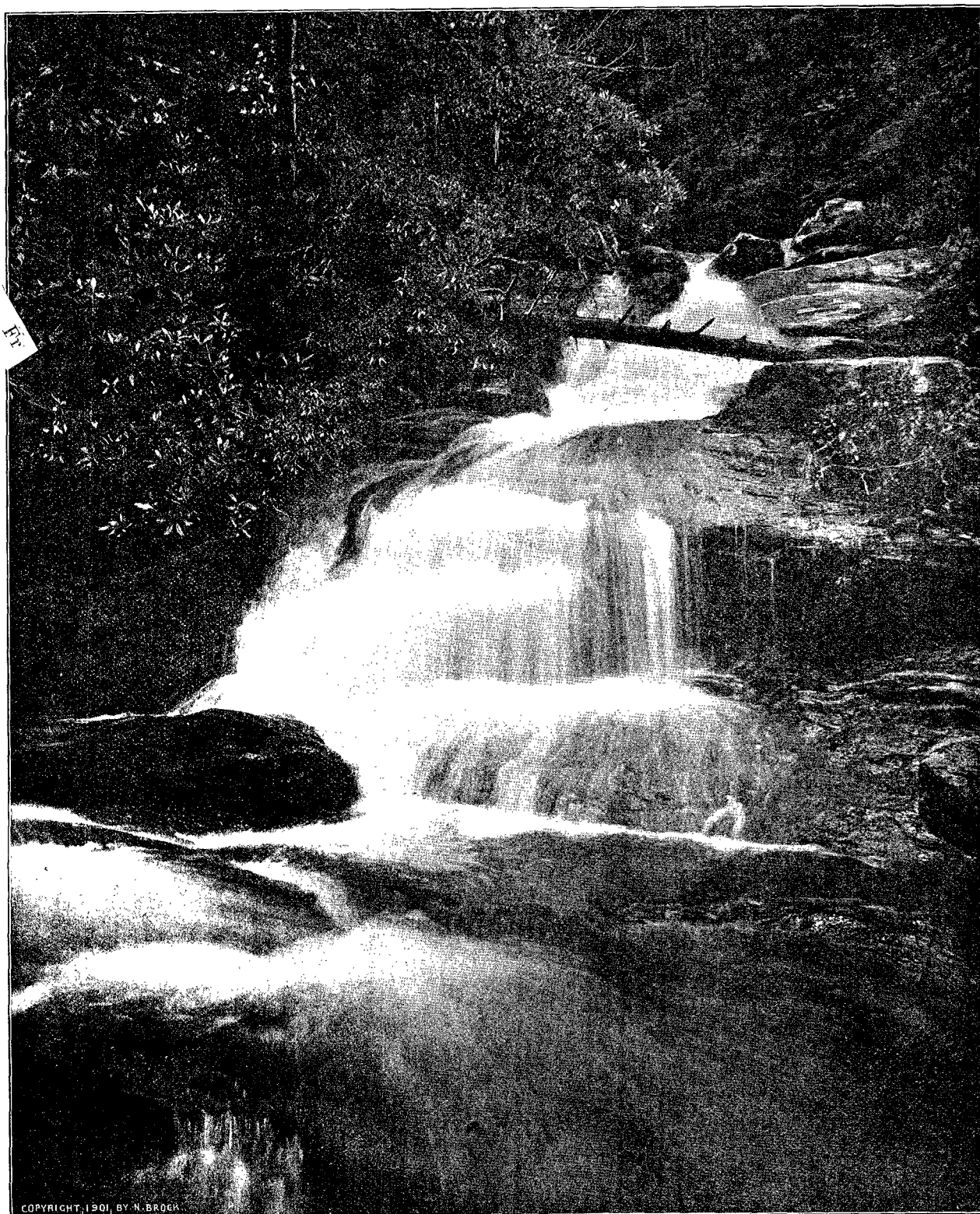


The Advent And Sabbath **REVIEW HERALD**

Vol. 80

BATTLE CREEK, MICH., TUESDAY, APRIL 7, 1903

No. 14



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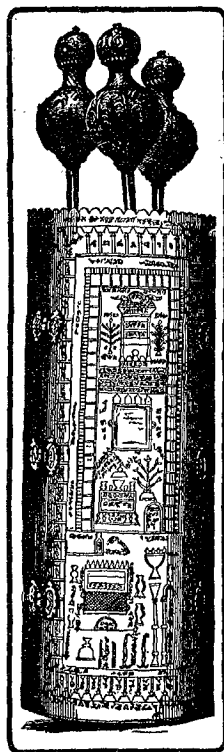
*"Ye thirsty, from the smitten Rock
Life's crystal waters spring;
There hide from every stormy shock,
And rest, and drink, and sing!"*

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ANOTHER NEW TRACT—NOW READY

The Perpetuity of the Law of God

BY THE NOTED C. H. SPURGEON



The . . . Perpetuity of the Law of God



"The works of His hands are verity and
Judgment: all His commandments are sure.
"They stand fast for ever and ever, and
are done in truth and uprightness."

Psalm 111: 7, 8.

* * * * *

No. 40. Words of Truth Series. Price, 1c.

REVIEW AND HERALD PUBLISHING CO.,
BATTLE CREEK, MICHIGAN.

THE above cut is a reduced facsimile of the first cover-page of this new tract. It is number 40 of the *Words of Truth Series*, and is the same size as the last four new tracts, numbers 36, 37, 38, 39, of this series. It is composed of one of Spurgeon's sermons on the perpetuity of the law of God, written in two parts. The full tract was printed in the last two issues of the *Review* in order that our readers may see the soundness and the present importance of the facts Spurgeon gives to the world, relative to the abiding nature of the law of God, and to induce them to join us in an earnest, continued effort to place this tract in as many homes as possible.

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

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

It is the best thing on the subject of the law that any of our publishing houses has ever produced. The language is simple, clear, forcible, and convincing. Any one reading the tract can not avoid being impressed with the conviction that the law of God is perpetual.

"You will all want to obtain a supply of tract No. 40 of the *Words of Truth Series*,—*The Perpetuity of the*

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

Order of Review and Herald, Battle Creek, Mich., or the State Tract Societies.

The picture below is a reduced copy of the portrait of the author, printed on the second page of the tract.

The name of Charles Haddon Spurgeon is well known among the members of every denomination, and throughout the world at large. He was acknowledged to be the greatest of English preachers in his time. His opinion is regarded as good authority in theological science.

Beginning his work as a Baptist minister in his



sixteenth year, 1850, in Cambridge, England, he continued a faithful, devoted, and powerful ministry until his death in 1892. So great was this man of God that thousands of all classes flocked into his church at every service, and every sermon was published, and thousands of copies sent broadcast to various parts of the earth. His words contained in our tract on the perpetuity of the law of God will do a mighty work in the land to-day if they can be placed in the homes of the people.

The Advent REVIEW AND HERALD And Sabbath

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

Vol. 80.

BATTLE CREEK, MICH., TUESDAY, APRIL 7, 1903.

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Devoted to the Proclamation of "the
Faith which was once delivered
unto the Saints"

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Editorial

Translation Faith

WE know that "Enoch was translated that he should not see death," and the basis for this extraordinary experience is stated to be that "before his translation he had this testimony, that he pleased God." There is only one way, however, in which it is possible to please God. "Without faith it is impossible to please him." That faith which enabled Enoch to please God made his translation possible. But the kind of faith which enables one to please God and makes translation possible is thus defined: "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." It is not enough simply to believe in the existence of God. "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." To acknowledge that there is a God is to do no more than the devil does. We must believe in the character of God as revealed in his Word, and our faith must be that genuine kind which appropriates that character as bestowed upon us in the gift of Jesus the Saviour. This is the only basis for a life well pleasing to God. "This is the work of God, that ye believe on him whom he hath sent." This is translation faith, and a people who are preparing for translation must have just this faith. The fruit of this faith will be seen in obedience to all the commandments of God. This is the faith which will establish the law of God. This message will prepare a people to be translated without seeing death. The faith of this message is of that quality which enables one to please God, and this is the preparation for translation.

This is the faith concerning which Jesus inquired, "When the Son of man cometh, shall he find the faith on the earth?" In this time when doubt and unbelief are sweeping so many from their foundation, we must hold fast to the faith which we have, and so exercise it that it may grow. Translation faith ought to be the faith of this people. This will give present victories, and prepare the way for the final triumph.

"Lord, give me such a faith as this,
And then, whate'er may come,
I'll taste e'en here the hallowed bliss
Of an eternal home."

Life by Believing

LIFE is the gift of God. With God is the fountain of life. "As the Father hath life in himself, even so gave he to the Son also to have life in himself." Concerning his errand to this world, Jesus said, "I came that they may have life, and may have it abundantly." Life comes to man only in and through the Son. We lay hold of God's gift of life by receiving the gift of his Son. "God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life." Faith is the only faculty bestowed upon us by means of which we can thus deal with life. Through faith we can understand the provision which God has made for life in his Son. Through faith we can receive the Son as our life. Through faith we can maintain our hold upon the life which we have thus received. To say that we have life in ourselves is to profess that we are equal to God. To say that we shall live as long as God lives, independent of the gift of life in his Son, is to make gods of ourselves. To say that man is immortal regardless of character, and that the gift of God is happiness rather than life, is to contradict the plainest teaching of the Scriptures. "The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." The signs recorded in the Gospel of John are written for the express purpose of furnishing a solid foundation for the faith which receives Jesus as the life. "Many other signs therefore did Jesus in the presence of the disciples, which

are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that [by] believing ye may have life in his name." The faith which recognizes the man Christ Jesus as the divine Son of God accepts as a personal experience the fact that divinity has been united with humanity, and this brings the believer into fellowship with the heavenly current of life. God offers us the gift of his own life through his Son as our righteousness, to be received by believing. It is simply glorious and gloriously simple. "O, believe, and receive, and confess him!"

The Coming King—No 2

TAKING up further signs, our Lord said, "Immediately after the tribulation of those days," referring to the time of special tribulation of the Dark Ages, "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 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 on the clouds of heaven with power and great glory." And then he gave them the parable which we shall soon see spoken again in this coming spring season: "Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that he is nigh, even at the doors. . . . This generation shall not pass away, till all these things be accomplished."

These definite signs began with the darkening of the sun in 1780, the moon being darkened the same night. The falling of the stars in 1833 marked the definite time when it should be known that the hour had arrived when the purpose of God was to be fulfilled. The very year that the stars fell in such a wondrous star shower as to be emphasized as the falling of the stars,—in that very year William Miller was ordained by the Baptists to go forth to preach this message of the coming King. That marked the beginning of this message in a special manner to prepare the way of the coming King. That generation

heard the message. The children of that generation are the men and women of to-day, and it is to this people that he says that this generation shall not pass until all be fulfilled. Not that the date has been arbitrarily fixed when all these things will come to pass; but by the work that is to be accomplished, he has very distinctly stated the time of the end.

Then, the purpose of God was to be fulfilled not simply in the signs that could be read in the heavens, but in the giving of the message to all the world to prepare the way of the coming King. And so the message went forth. Now, the word is this, that the generation in which that message was given is the generation in which all these things shall be fulfilled; and the generation that rejected the message, the generation that crucified the message, the generation that treated the message as the Jews treated the message of John the Baptist, when he came as a forerunner to prepare the way of the coming King,—that generation, whose children have grown to manhood and womanhood, will not entirely pass off the stage of action until all these things are accomplished. And some who lived and heard the message in that time will live through to say with the multitude in that day, "Behold the King cometh! all hail the coming King." This time is not an arbitrary date, but it is a time within which, a generation within which, the time will be fixed only by the zeal of the church. It is within the power of those who believe the message to hasten that day. It is within the power of those who know all these things so to give the message as to bring our Lord speedily. And that is the work to which the watchman is bidden to call a sleeping church. Now—

"O watchman, bid a sleeping church
Awake, arise, and pray."

In this time, this generation, this work under this third angel's message—the gospel of the kingdom—shall be preached to all the world, and then shall the end come.

Now it is especially important that those who are looking for the fulfillment of these things should be intelligent concerning the time, the circumstances, and the work. Only think that after these thousands of years during which sin has been in the earth, and death has reigned, the day is, as it were, in sight when an end will be put to all this, when he whose right it is to reign will come. It is the blessed hope. This is the hope of the coming King. Now it falls to us to understand it, to take up the work and co-operate with God intelligently in his purpose for this time. But mark this, after the disappointment of 1843-44 there were thousands who could not gather their courage and rest their faith in the Word again, who could not see by faith

to proclaim anew with the old-time zeal to all nations, tongues, and kingdoms the coming Lord according to the prophecy, but God raised up those who went forth in that work. Now more than half a century has passed away, and what do we hear?—We hear of scoffers saying, "Where is the promise of his coming?" and even those who have professed to believe the message of his coming are saying in their hearts, "My Lord delayeth his coming."

Believers should have a very definite answer to give both to scoffers and to the faithless professors. What shall be the answer when scoffers say, "Where is the promise of his coming?" and professed believers say in their hearts, "My Lord delayeth his coming"? Then it is time for those who really believe, to take up the word of the angel that stood upon the earth and the sea, and lifted up his right hand to heaven, and swore by him that liveth forever, who created all heavenly things, and things in the earth and in the sea, that "there shall be delay no longer." The seventh trumpet then is about to sound, the mystery of God is to be finished. Is not this a definite answer to make when the scoffers say, "Where is the promise of his coming"? and when unfaithful professors say, "My Lord delayeth his coming," then let the people of God take that word, and with great power say, "There shall be delay no longer;" "but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God." That is the answer to give. "There shall be delay no longer." How shall we give the answer?—Not simply by taking up a phrase, just some words that we shall speak; but we must say to scoffers and unfaithful professors, by a holy, consecrated zeal in carrying forward this work, that "there shall be delay no longer," and every mouth will be stopped.

Light in Earth's Dark Corners

THE Lord is pressing the light of his Word into the darkest corners of the earth. By the gift of tongues at Pentecost, many nationalities, say two or three score different tongues, heard the word of God. Now God's Word speaks in over four hundred tongues, and Bible distribution agencies are pressing into every darkened land.

While we are putting our own literature into various languages, and selling it to people of other tongues, we must not forget that the Bible, the Book of books, is the direct literature of the message; and by this Bible distribution away beyond the bounds of organized missionary effort, the advent message is being proclaimed. I was glad to find in the West Indies that the directors of the British Bible Society in that part were

able to say that our people were the most active of all in selling and distributing God's Word. There is scarcely a land under the heavens, that we could readily name, in whose tongue we have not already the best Book of all, so that without delay workers might be putting the message before the people. All things are prepared for a quick work in our day.

We look on the map of the East Indies, and perhaps most of us might, from our lack of information, conclude that such a country as Borneo, for instance, must be an almost unapproachable land for missionary effort. The light not only of modern progress but of God's Word shines, however, in the least known parts of Borneo.

An agent of the Bible society reports a visit to the southeastern part of that great island, vast portions of which are unexplored. He visited the sultan's city, up the Tangarang River, and found a luxuriously furnished palace, lighted with electricity. Western facilities and inventions are pressing into the dark corners of the earth. Surely it is time to press in with the message that God has given the West for the needy East. The following paragraphs from the Bible worker's report show how good a field for the colporteur may be found in these almost unvisited lands:—

Leaving the palace, I went into the town, where my boy was waiting with my bag of Scriptures; and having obtained the sultan's consent, I began to sell. In a very short time all the copies that I had brought with me from the boat were disposed of. Hiring two men, I had a large box of books carried into the town later on in the day, and met with very much success; for a long time I could not hand out the Malay New Testament portions fast enough to the eager crowd of purchasers.

In the midst of the festivities of the next day the sultan again received me at the palace, and in the name of the society I presented his highness with the best Malay Bible I had. An opportunity was given me of explaining the difference between this and the Koran, and thus I was privileged to speak of Him who is the way, the truth, and the life.

After nearly three months' absence I arrived at home, having left behind among the natives of poor dark Borneo no fewer than 2,880 Bibles, New Testaments, and New Testament portions, besides over one thousand Christian almanacs, in Malay, Javanese, Dyak, Bugis, and Chinese. This seems a large number, yet how few, after all, in comparison with the population and the area! How many parts of this vast island remain as yet utterly unreached! How many people there are who have never heard a syllable about the Saviour's love!

Thus the light breaks into the realms of darkness. The whole world, literally, lies at our feet. Our Lord's command now rings out to us, "Go ye into *all* the world." As he has prepared the facilities and opened the doors, even so is he ready now to prepare his people to enter the world's wide gate.

W. A. S.

Editorial Correspondence

OAKLAND, CAL., March 23, 1903.

THE meeting of the General Conference is an occasion of much interest to all believers in this message. The representatives of the work in the different fields come together to recount the progress of the work, to compare experiences, to counsel concerning the burdens which weigh on their minds, and to seek a fresh inspiration for future achievement in the rapid spread of the truth.

At every conference there are those present who have just returned from years of absence "in the regions beyond," and there is thus a reunion of long-separated members of the Lord's family,—a little foretaste of the great reunion when the redeemed will come to Zion.

It is but natural that the attendance at this conference should be much smaller than at Battle Creek two years ago. The reorganization of the General Conference and the representation by union conferences upon a large numerical basis, instead of by State conferences upon a smaller numerical basis, would in itself reduce the list of delegates. But in addition to this, the location of the gathering in the extreme West has tended to reduce the delegation from the East, and furthermore it was not deemed advisable to call our missionaries from their fields so soon after they had returned to their work. The next conference will doubtless be a world's missionary conference, with a full delegation from the whole field.

All are thankful that the Lord has spared his aged servant, Sister White, to meet with us again in General Conference. Until within about two weeks she has been greatly weighed down by the heavy burden laid upon her concerning some features of the work, but just recently she has been especially strengthened, and some of the terrible pressure has been lifted from her mind. She has taken a furnished house in Oakland for the use of the family during the conference, and has already come from her home near St. Helena. Those who were present at the last General Conference will remember how much influence her testimony had in shaping the work of that meeting, and we confidently expect that the Lord will still give messages of instruction for his people through his servant.

The friends in Oakland and vicinity are doing all in their power to make the visitors to the Coast welcome. Their homes are opened freely, and a Christian hospitality is shown. The brethren who have charge of general arrangements for the conference are providing everything necessary. The *Daily Bulletin* will be printed at the Pacific Press office, where their complete equipment will greatly facilitate the work. Brethren W. A.

Spicer, M. C. Wilcox, and C. P. Bollman constitute the editorial committee, and they will be supplied with suitable stenographic and editorial assistants.

The first party of delegates and friends arrived in Oakland on Thursday evening, March 19. This week there have been daily arrivals, including some from Australia and the islands of the Pacific. Daily meetings of the General Conference Committee are being held for the auditing of accounts and the necessary preliminary work. The time allotted to the conference is only thirteen days, exclusive of the three Sabbaths, and the time must be used to the best possible advantage in order that proper attention may be given to the various important questions demanding consideration.

We believe that many faithful believers are bearing this conference on their hearts, and that many earnest petitions are being sent up to the Father in heaven for special blessing upon this meeting. This is the Lord's work, and we must "give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

W. W. P.

A Perfect Government

THE only perfect government that ever has existed or ever can exist anywhere is the government of God. This government is established among men through Christianity; and as Christianity is the life of God, the government of God is self-government. God governs himself, and God in any being is a self-governing power. He who has God in him will of his own free will conform to every law of right.

Various systems of self-government have been set up on the earth by men, but the best of them has been far from perfect, because it made no provision, and could make none, for individual self-government. A fault at this point became the root of difficulties which spread through and marred the whole system. In every government that men have devised, where there should have been individual self-government, there has been selfishness, and this selfishness has pervaded the whole government, and has always found means to defeat, to a greater or less extent, the best and most carefully worded provisions designed to safeguard the rights and interests of the people.

In this government of the United States, perhaps the best that men ever devised or could devise, the people are theoretically, wholly free to enjoy the rights of life and liberty, and to engage in the pursuit of happiness. But the reality is widely different from the theory. Though the national Constitution declares that neither slavery nor involuntary servitude, save as a punishment for crime, whereof the party shall have been duly convicted, shall ever be

permitted in the United States, there are many slaves in the land, victims of industrial conditions created by greed, or by the warfare of class against class. The story of the wrongs of those oppressed by their fellow men is in every paper. The contest for the rights and privileges which are theoretically secure under this government fills the land with strife and violence. Selfishness is at work, and finds ways to break through and set at naught all the safeguards which constitutions and legal forms can erect about individual rights. Money controls elections, and turns the governments of cities and of States into the most unjust and oppressive channels. Money represents power, and the concentration of wealth gives disproportionate and irresponsible power to a few, who can not resist the temptation to use it for selfish ends.

Many are the remedies proposed for doing away with this discrepancy between theory and practice in American self-government, but they all fall short of the true remedy, because they do not reach the real root of the difficulty. They do not provide for self-government in the heart. Among these proposed remedies one of the most prominent at the present time is socialism. Socialism proposes to cure the national ills by instituting government ownership of railways, coal mines, and other public utilities. The government is to own these things and operate them in the interests of the people; then, it is said, there will be no extortion and unjust discrimination against any, but they will be for the equal benefit of all. But governments become corrupt, and a corrupt government can not be safely trusted to look out for the welfare of the people. Only recently the country was startled by the announcement of the discovery of great frauds in the affairs of the Post-office Department. The control of public franchises and utilities might provide greater opportunities for such evils, and make governmental office a place to be still more eagerly sought by unscrupulous men who would covet such a position as a means of acquiring wealth. This would hasten the corruption of the government, and would only defeat the ends it is designed to serve. The same men who are causing the trouble which exists to-day, would by the same means now employed obtain control of the reins of power, and the same or similar evils would be perpetuated, with only a change of forms and methods.

We have nothing to say against socialism as compared with other political movements or human systems of government. We have nothing to do with comparisons of this sort. But as a remedy for injustice and oppression, it promises more than it is able to perform, and those who trust in it will be deceived

and disappointed. Human greed for wealth and power will not be balked by a change in governmental forms. The trouble to-day lies not in the form of the government, so much as in the people themselves who complain of injustice and oppression; for those conditions which exist in a "government of the people by the people," must necessarily be such as the people approve or permit.

Christianity alone can and does reach the root of the whole difficulty, and provides a complete remedy by eradicating selfishness from the heart, and instituting self-government there. It cleanses the fountain head, and thus purifies the whole stream. It is God's plan of government, and not man's. A perfect government is to be set up on the earth, and those who will participate in it are being gathered now from all the nations. They are being taught the lesson of self-government, by means of the grace of God, through the gospel. We invite all men to join this government, and through it realize all their highest hopes of success and happiness. L. A. S.

Increasing Light

"THE path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. This is the Christian pathway. It is a pathway of increasing light.

The new light which comes to the Zion-bound traveler is not separate and distinct from the old light. It blends with the old, and the result is a brighter shining of the light in which he has already walked. No light about the Christian's pathway ever gets dimmer by reason of his approach to "the perfect day."

The first truth which the Christian accepted is just as bright a truth at the last stage of his journey as it was at the first. No amount of new truth received by him lessens its luster or its importance. On the contrary, with every accession of light the old truth becomes brighter and more essential to his faith. All divine truth, first and last, is a revelation of God, and the effect of each new truth is to make the whole revelation more complete.

But there is a kind of "new light," so-called, which tends to belittle the old doctrines, and even to throw about them a haze of uncertainty. There is a kind of "new light" which tends to unsettle belief in what were once well-settled points of the faith. This is applicable to the system of doctrine which we call present truth. Has a part of this system now been "outgrown"? or do we see, by the light that shines now, that the message preached by the pioneers in this work was more or less mixed with error? Is it by such views that we assure ourselves that we possess special light by which God would lead us at this time?

Let us beware of all such teaching. Let us beware of "new light" which casts a shadow upon any of the old paths. Let us beware of doctrines which would take away any part of the foundation upon which the last solemn message to the world has so long stood. "Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received."—"Early Writings," page 121.

Let the new light which we receive be that which makes the old truths brighter. The householder who "is instructed unto the kingdom of heaven," "bringeth forth out of his treasure things new and old." Matt. 13:52. They are not new things alone, but things "new and old," and in the new light, the old things become new. The truth of God is always new, because it is like God himself. The human mind can never get to the end of it, can never outgrow it. It will gather brightness to the end of time.

The pathway of present truth is a bright pathway from beginning to end. It is a straight pathway, with no turning to shut off the radiance from the throne set up at its termination. When the pathway behind us becomes obscured, it is evidence that we have fallen into some other way than that which terminates at the gates of the heavenly city.

L. A. S.

Note and Comment

NEW HAMPSHIRE, the second State in the Union to adopt prohibition, has now, after fifty years' trial of the system, abandoned it for "high license." In some places in the State the prohibitory law was enforced, and in others it was not. The law was good, but public opinion did not sufficiently support it, and without such support a statute has no power. Prohibition upon the statute books without prohibition in the hearts of the people, proved to be a failure. The real battle for temperance must be fought out where all Christian battles are fought; that is, in the hearts of the people. Christian education will be found better in the cause of temperance than a prohibitory law.

THE following news item which comes from Monmouth, Ill., should furnish an object lesson on the danger of dabbling in such modern occult "sciences" as hypnotism, now fast becoming popular in this country: "Driven insane by lessons in hypnotism, Mrs. Marshall Mink raves to-night about the fiery furnace and the imps she imagines are thrusting her into the red-hot coals. Her husband has been saved from a threatened condition of like

nature only by the most arduous labors of local hypnotists and physicians. The wife was declared insane this afternoon, and will be taken to the asylum at Watertown in the morning. Mr. and Mrs. Mink are residents of Warren County. Both have been taking lessons in hypnotism through letters from a hypnotist in Jackson, Mich. The last lesson came Wednesday, and was entitled 'You Are Going to Sleep.' The husband and wife studied the lesson for a considerable time, and both were strangely affected by what they read."

CITY Magistrate Crane, of New York City, recently had occasion to express his sentiments regarding the work of a zealous clergyman whose constant endeavor was to compel people in his neighborhood, by means of the arm of the civil power, to observe Sunday as the Sabbath. A policeman having brought before the magistrate a Jewish peddler accused of Sunday selling, and having stated that the arrest had been made at the instance of a minister who "was continually making complaints" against such individuals, the magistrate said:—

Send that minister to me. I want to talk religion to him. Possibly I can tell him a thing or two. These men make a living by selling their wares; some of them have large families to support, and this is the only means they have to keep bread and butter in their mouths. I can not see how any minister could object to an honest man making an honest living. Please, officer, tell that minister I want to talk to him.

The prisoner was discharged.

A TELEGRAM from New York City speaks of a threatened strike, which, should it occur, will be the "greatest strike known in history." The International Association of Bridge and Structural Iron Workers is the organization by which the strike will be precipitated, unless the employers come to the terms demanded by the union. The president of this association, Mr. Frank Buchanan, says:—

There are five thousand of us now in a strike against the American Bridge Co., a part of the steel trust. Something must happen within a very few days, or there will be four hundred thousand of us on strike, and in a fight which will, without question, be the final test of labor organizations in the world; and we will win. We have sent a communication to President Roosevelt to exercise his power.

The last sentence of this statement shows how the extraordinary action taken by the president during the late coal strike, when he went outside the government for power to settle the difficulty, has become a precedent to be followed henceforth in the settling of labor troubles. At least this will be the method sought by the labor unions.

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.

The Way, the Truth, and the Life

"I AM the Way, the Truth, the Life,"
Thus spake the ancient Word;
"From me alike on great and small
Are peace and power conferred."

Yea, Lord, thou art that living Way,
By thee men come to God,
The heavenly path where oft the feet
Of thy dear saints have trod.

And thou, O Lord, art Truth itself,
Not formal, cold, and dead,
But living Truth, whereon our souls
Forevermore are fed.

And more than all in earth or heaven,
Thou art the Life divine;
Dear Lord, thyself to us impart,
And make our lives like thine.

—Rev. F. R. Marvin, D. D.

Rephidim

MRS. E. G. WHITE

"AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, . . . and there was no water for the people to drink. . . . And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?"

It was by the express command of God that the children of Israel encamped at Rephidim. He knew of its lack of water, and he brought his people hither to test their faith. But how poorly they proved themselves to be a people whom he could trust! Again and again he had manifested himself to them. With a high hand he had brought them out of the land of their captivity, slaying the first-born of all the families of Egypt to accomplish the deliverance of his people. He had fed them with angels' food, and had covenanted to bring them into the promised land. Now, when brought into difficulty, they broke into rebellion, distrusted God, and complained that Moses had brought them and their children out of Egypt only that they might die of thirst in the wilderness.

The lesson is for us. Many think that in the Christian life they will find freedom from all difficulty. But every one who takes up the cross to follow Jesus comes to a Rephidim in his experience. Life is not all made up of pleasant pastures and cooling streams. Trial and disappointment overtake us; privation comes; we are brought into trying places. Conscience-stricken, we reason that we must have walked far away from God, that if we had walked with him, we should not have suffered so. Doubt and despondency crowd into our hearts, and we say, The Lord has failed us, and we are ill-used. Why does he permit us to suffer thus? He can not love us; if

he did, he would remove the difficulties from our path. Is the Lord with us, or not?

But of old the Lord led his people to Rephidim, and he may choose to lead us there also, to test our loyalty. He does not always bring us to pleasant places. If he did, in our self-sufficiency we should forget that he is our helper. He longs to manifest himself to us, and to reveal the abundant supplies at our disposal, and he permits trial and disappointment to come to us that we may realize our helplessness, and learn to call upon him for aid. He can cause cooling streams to flow from the flinty rock. We shall never know, until we are face to face with God, when we shall see as we are seen, and know as we are known, how many burdens he has borne for us, and how many burdens he would have been glad to bear, if, with childlike faith, we had brought them to him.

The experience of the children of Israel is to help us in our work. The Word of God declares, "These things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." The Lord brought the children of Israel into trying places to test their faith. He had promised to lead them into the promised land, and if they had waited patiently for him, reviving their faith by recounting his great goodness and wonderful works in their behalf, he would have shortened their test. But they forgot their Leader. Murmuring and complaining, they vented their wrath upon Moses, forgetting that their emergency was God's opportunity.

To-day God says to his people, Do not imitate the conduct of the children of Israel at Rephidim by showing unbelief when brought into difficulties. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

God is declared in all his dealings with his people; and with clear, unclouded eyes, in adversity, in sickness, in disappointment, and in trial, we are to behold the light of his glory in the face of Christ, and trust to his guiding hand. But too often we grieve his heart by our unbelief. Our faith is short-sighted, and we allow trial to strengthen our natural tendency to distrust. Brought into strait places, we dishonor God by murmuring and complaining. Instead, we should help those in need of assistance, those who are seeking for light, but know not how to find it. Such have a special claim on our sympathy, but how often, instead of trying to help them, we pass by on the other side, intent on our own troubles.

God loves his children, and he longs to see them overcoming the discouragement with which Satan would overpower them. Do not give way to unbelief. Do not magnify your difficulties. Remember the love and power that God has shown in times past. He "so loved the world, that he gave his only

begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"O thou of little faith, wherefore didst thou doubt?" Christ has proved himself to be an all-powerful helper. He knows all about our trials, and in the hour of need can we not believe that he is as willing to help as in times past? No amount of tribulation can separate us from him. If he leads us to Rephidim, it is because he sees that it is for our good. If we look to him in trusting faith, he will turn the bitterness of Marah into sweetness. His word to us is, "I am with you always, even unto the end of the world."

The way may be rough, but we have no time to spend in thinking about our difficulties. When we bemoan the hardness of the way, we turn from the path of faith. God is leading us, and he can make us fully able to go up and possess the promised land. He declares, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Our path will not always be plain or easy, but let us look to God in faith, saying, The Lord has separated us from the world, and has chosen us as his peculiar people, and he will work for us. Let us go forward in the strength of the Lord God Almighty. So shall we be witnesses for him. "Ye are my witnesses, saith the Lord, . . . I have declared, and have saved, and I have showed, when there was no strange god among you: therefore ye are my witnesses," "that they may know from the rising of the sun, and from the west, that there is none beside me."

Reminiscences of the Life of Uriah Smith

J. N. LOUGHBOROUGH

THE hearts of thousands, familiar with the writings from the gifted pen of Brother Uriah Smith, were pained to read of his sudden death. From his obituary we learn that when the final summons came, he was in the discharge of official duties connected with the cause which during almost his entire life was so near to his heart. Of him it can be said, unqualifiedly,—

"He fell like a warrior,
He died at his post."

The precious benediction for those falling asleep under the third angel's message is truly his, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." His work is not to be measured by that seen in his immediate presence while living. It is safe to say that hundreds who are rejoicing in the light of "present truth" first saw it while perusing "Thoughts on Daniel and the Revelation," or some of his other books. Though he rests from his labors, these books, as they are circulated in the future, will multiply the fruits of his labors, and add stars

to his crown of rejoicing in the great day when the final reward is given to the faithful.

My own personal acquaintance and intimate association with Brother Smith in labor for spreading the light of the third angel's message, cover a period only a few weeks short of fifty years. His warm, genial spirit, and courteous, unassuming manner won for him a very large place in my heart, and our association has ever been of a most pleasant character. I first met him in the fall of 1853. He was then in his first year of office work on the REVIEW AND HERALD, in Stone's Block, South Saint Paul Street, Rochester, N. Y. I had just returned from a five months' trip among the scattered Sabbath-keepers in Ohio, Michigan, Wisconsin, Illinois, and northern Indiana.

The laborers in the office of publication in those "pioneer days" had a very different prospect before them than the workers have at this time. No tithing system had as yet come to us. There was no fund from which salaries could be assured for services rendered. The facilities with which the work was to be performed, including hand-press, type, etc., had been purchased (new) for less than seven hundred dollars. Well do I remember when the first pamphlet was printed in the Rochester office, in the winter of 1853-4. It was a book of about eighty pages, on the sanctuary and twenty-three hundred days, written by Elder J. N. Andrews. The sheets were printed on the hand-press. A number of the believers in the Rochester company united with the office workers in folding, stitching, covering, and trimming these books. The office had no folding machine, no stitching machine, no stitching machine, no paper cutter. The sisters folded and gathered the signatures, the writer stabbed the books with a shoemaker's pegging awl. After they were stitched with needle and thread, Sister Mary Patten (afterward Mead-Sawyer) pasted on the covers, and Brother Uriah Smith trimmed the edges with his pocket-knife, while Brother and Sister James White wrapped and directed advance copies to our people in other places. It was a happy day indeed, and why should it not have been? "The office of the Seventh-day Adventists was issuing its first pamphlet, printed on its own press."

It will give our readers some idea of the sacrifices made by the workers in those early days to give a little of the experience of Brother Smith and his sister Annie in connecting with the Review Office. When they accepted the Sabbath truth, they had a standing offer to teach, in a new academy which was to be opened at Mt. Vernon, N. H., for three years at one thousand dollars a year, besides room and board. Seeing the need of such help as they could render in the office, they gave up the academy proposition, and came to Rochester, where they spent that three years in labor to advance the cause of present truth. For this labor they received their board and clothes. During this time all the laborers in the Review Office lived

in the family of Brother White, and all practiced the closest economy, thus saving all that could be saved to meet the expense of publishing the paper and tracts.

These workers were happy, and even esteemed it a privilege to sacrifice. The feelings of Brother and Sister Smith are well expressed in words penned by Sister Annie herself respecting her feelings at that time: "Earth has entirely lost its attractions. My hopes, joys, affections, are now all centered in things above and divine. I want no other place than to sit at the feet of Jesus, and learn of him, — no other occupation than to be in the service of my Heavenly Father, — no other delight than the peace of God which passeth all understanding." From association with Brother Smith in those early times, I know it was this same spirit of consecration that gladdened his heart.

This item of self-denial on the part of Brother Smith in connecting with the cause of present truth may enable our people better to understand the following stanza in hymn No. 667 of our church hymn book, written by Sister Annie R. Smith: —

"And there was one who left behind

The cherished friends of early years,
And honor, pleasure, wealth resigned,
To tread the path bedewed with tears.

Through trials deep and conflicts sore,
Yet still a smile of joy he wore:

I asked what buoyed his spirits up,
'O this!' said he, 'the blessed hope.'

Coming to the year 1858, when a stipulated wage was paid to the workers in the Review Office, we read in the paper issued April 15 these words from the pen of Brother White: "All our printers are at work at five dollars a week, when they can earn seven dollars a week at the usual prices." For about this same wage Brother Smith, in addition to his editorial work, was acting as secretary and treasurer of the office. He kept also the lists of the subscribers of the REVIEW, and directed by hand the wraps for the list of nearly three thousand papers weekly. This secretary work he continued until the year 1862, when a hand mailing machine was introduced into the office. After that, for several years, it was Brother Smith who used this machine in mailing the weekly issues of the paper.

It may be of interest to the readers of the REVIEW to notice at this point one item in the experience of Brother Smith illustrating how the Lord, even in this life, sometimes regards those who forsake the world and worldly interests to follow and serve him. It may also illustrate how even some of our misfortunes may be turned to blessings. In early life Brother Smith lost one leg, and wore, in the times already mentioned, a "cork leg," the foot of which had no joint. Well do I remember one day when he said to me, "How awkward it is to have a foot with no joint for the toes! It is hard to kneel and rise with such a straight foot. I believe a foot can be made with joints for the toes." He began to study the matter,

and at no distant day produced what he desired, and made a leg for himself that worked satisfactorily. He got it patented, and sold the patent to a manufacturer of cork legs for a sum sufficient to enable him to purchase a modest home, next door to the office of the REVIEW AND HERALD, and to have something left to aid in enterprises calling for the liberalities of believers.

As his family increased, and it became needful to provide a larger house, his inventive genius was again developed, in the construction of a desk with folding seat for use in schools. This he also patented, and sold his patent to school-seat manufacturers for a good sum. This enabled him to build the house in which he was residing at the time of his death.

One evening in the summer of 1866, after the close of the day's labor in the Review Office, Brother Smith and I were sitting in the back room of the first brick office building, viewing a glorious sunset, and talking of the glory of the coming kingdom. Elder John Matteson had begun to labor and write in the Danish-Norwegian language, and was desirous to have books printed in that language, our literature being at that time only in the English. The question, "How is the message to reach the people of other nations?" was considered by us. We did not see how, with our limited facilities, it could be done, "unless the Lord should send over to America, in the great emigration to this 'land of liberty,' the honest in heart who would accept the truth." Great has been the joy of Brother Smith since that day, to see the message going in those countries, and happy was he in consecrating the royalties on his books translated into other tongues, to the upbuilding of the work in foreign lands.

The labors of Brother Smith in the office up to 1867 had been constant, and at the same time he was preparing manuscript for "Thoughts on Daniel and the Revelation." In fact, this whole book was written between the hours of 9 P. M. and 2 A. M. Other books were also written in the small hours of the night, after his day's labor. This constant labor, and his lameness preventing much physical exercise, called forth this caution ("Testimonies for the Church," Vol. I, page 520), addressed to the initial C. After the statement of what he should do to improve the conditions for preserving his health, we read: "Unless he works a change for himself, nature will take the work into her own hands. She will make a grand attempt to relieve the system by expelling the impurities from the blood. She will summon all the vital powers to work, and the whole organism will be deranged, and all this may end in paralysis or apoplexy."

Thank the Lord that after fourteen years of almost constant confinement in the office, he heeded the testimony in going from State to State, attending general meetings, so that the cause has had much of his personal labors in various States, and even in lands across the sea, as well as the continued productions

of his pen. As the infirmities of age came on, and difficulties in securing exercise increased, we see his life terminating in the manner it has. We thank the Lord that the brittle cord of life was not broken prematurely, as was intimated in 1867, but his years of usefulness have been prolonged, and he passed away at a ripe age.

Thus the Lord lays aside the laborers, one by one, but his work goes on. And, as expressed by Brother Smith in his article in the REVIEW of February 24: "God has weapons to match all those of the powers of darkness. All he has to do is to cause the earth to open her mouth (Rev. 12:15, 16) and swallow up the flood, as the earth opened her mouth and swallowed up Korah, Dathan, and Abiram, as they rose up against the work of Moses. Thus all opposition to the work of the Lord easily comes to naught. . . . It may come from princes and men of renown; but the Lord is no respecter of persons. The people must stand true to their colors."

Our brother sleeps. And to him the moment in which "the silver cord" of life was "loosed," and that moment when the voice of God shall call him forth, will be as one. Blessed sleep! "Asleep in Jesus, soon to rise!" May the Lord enable us who still remain in the battle of life to "press together," filling up the gaps made by the laying away of the workers. May the spirit of faith, sacrifice, and labor that characterized the half century in the life of our beloved brother be emulated more and more in us. Then indeed we may be prepared to share with him in that glad day the plaudit, "Enter thou into the joy of thy Lord."

Friday Night in the World's History

L. D. SANTEE

MANY, in reading the account of the seven days of the creation week, have concluded that it was a type of the seven thousand years allotted to this earth. It is all the time that is reckoned. Before it, eternity, in its awful vastness, existed; and after the seven millenniums of time, eternity again begins with its years uncounted and uncalendared, brooding over an earth that is sinless, and whose inhabitants never grow old. It is easy to come to this conclusion, for "one day is with the Lord as a thousand years." 2 Peter 3:8. Every week brings us six days of labor, or, as Ezekiel calls them, "the six working days" (Eze. 46:1), followed by one of rest.

In the antitype there are six thousand years of probation, of work and trial, followed by the seventh thousand years, a grand sabbath of rest. When that day comes, labor for ourselves or others will have ceased. Human destiny will be forever decided.

Where are we living in this grand week of ages? Prophecy and the signs of the times tell us with myriad voices that it is late, Friday night, in this world's history. Daniel, the beloved, foretold four earthly kingdoms. The last

has long been on the stage of action, and now we are waiting for the fifth. It will come with the close of the sixth day, when the purple hills, hidden by the darkness, tell us that night is here.

The other kingdoms became strong by revolution and conquest. I read, in Rev. 11:15: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Reverently, and with awe, we note the revolutions that usher in the fifth kingdom. "For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire." Isa. 9:5.

It is a solemn thought that with the setting sun of the sixth day will close the great week of earth's probation; that with the close of the "working days" will close the door of hope for the unsaved of the human family. The changes that shall usher in the coming kingdom are startling and unparalleled. Near us, so very near that our eyes may see the events, are the coming of the Lord, the resurrection of the just, the change to immortality of the righteous living, and the total destruction of the ungodly, by the agency of the plagues, and the glory that shall be revealed from heaven.

These are the changes that shall usher in the great seventh day of God's calendar. O that wondrous sabbath that follows the closing of probation! What wonder that God wanted us to keep it in mind! Then God shall reign supreme, for "the rest of the dead lived not again until the thousand years were finished." Rev. 20:5. There is only one enemy, and he is chained in the darkness and horror of a depopulated earth. The saints spend the sabbath in the New Jerusalem. They are immortal, and beyond the reach of evil. It is a foretaste of the unnumbered Sabbaths that they shall spend in the city, later on, when it is the metropolis of the new earth. When at the close of the six days of creation, the Lord rested, blessed, and sanctified the Sabbath, he set there a light that should shine across the centuries, through the darkness of the earth, until the grand sabbath, at the close of earth's troubled history, should be celebrated in the heavens.

Solemnly the Jew offered his sacrifice, knowing that it was a type of the Lamb of God. Reverently we observe the Sabbath, knowing that it is a type of "the rest that remaineth." With this view, how impossible to transfer the Sabbath to the beginning of the week. In the bosom of his holy law is the "Remember," connecting the first and second Edens. Is it any wonder that we should call the Sabbath "a delight" (Isa. 58:13), or that it is a "sign" between him and those who are to enjoy the antitype? Eze. 20:12. What wonder either that Satan should try to obscure the light that shines into the New Jerusalem, and beyond that into the second eternity! What wonder that Jesus said, "The Son of man is Lord also of the Sabbath" (Mark 2:28), as his coming will bring the millennial rest.

Will my place in the holy city be vacant and another take my crown because I have refused to observe the type, and so have failed to enjoy the antitype? or shall I be a Sabbath-keeper in the city of God and in the new earth? Isa. 66:23. It is Friday night in the world's history. Are we ready for the sabbath?

Keep Out of Sight

J. S. WASHBURN

ONE summer evening I stood in the topmost gallery of Royal Albert Hall, the finest concert hall in England, and looked down upon the many thousands that filled every seat in the vast auditorium. What rare attraction had so filled the great hall that late comers found only standing room? I will tell you.

Madame Adalina Patti, the most noted living singer, and in some respects the most wonderful singer of modern times, is singing here to-night. She has sung before all the royal families of Europe, and after nearly half a century of public singing, still draws as no other singer in the world. What can be the secret of her marvelous success, in her chosen life-work? It is a simple yet wonderful secret.

The singers are so far from me that without a glass I can not distinguish the features of Madame Patti from the other singers in her concert company. Now she sings difficult Italian music, and her voice is wonderfully flexible and bird-like, clear and marvelously penetrating. But *this* is not the secret. I have heard other voices greater and equally good in many respects—but wait a minute.

I hear the opening bars of "Home, Sweet Home"—the piano is faint, so far is it away, but a deathlike silence has fallen upon the vast throng. I fear I shall not hear the singer; I strain my ears, intently listening. Ah, yes, I *can* hear, so slow and soft, like a spirit voice—

"Mid pleasures and palaces, though we may roam,
Be it ever so humble —"

The hall fades from sight, the brilliant lights have vanished. I see no more the great fashionable crowd. I have forgotten that I am listening to the greatest singer in the world. Only a dream whisper, silvery clear, yet faint, sweet, and far away: "*Home, home, sweet, sweet home.*" I am borne swiftly across the wide sea. The years have vanished. I see my old home again—the old brown farmhouse in Iowa. The old orchard is here. I am swinging, careless and free, with my dear little brother under the old oak tree. I hear the sweet voices of my sisters; I see my father, so true and good, and O, I see my mother's dear face, full of tenderest, sweetest love. *She* is singing, and her voice comes to me as an angel's voice. Scarcely had I dared hope to see my home again. Yet *now* truly I see it all so clearly,—the blessed innocence of childhood, the sweet, free country air; ah, I hear the sweet music of gentle breezes whispering

through the trees and o'er the waving grain—the dreamy hum of nature. Ah! too sweet to last! Almost with a shock I awake. I hear the last echoes of the piano notes; the singer is retiring, and the crowd is beginning to applaud.

The vision was mine, yet not mine alone. There are tears in the eyes of many whose faces were weary and hardened. They, too, have seen the dear old home, and lived over again the dear, dear days of childhood, and to many has come a longing for the Heavenly Father's home.

Truly Madame Patti is a great singer. I have the secret of her magic power. What is it? *She went out of sight and hearing*, behind her great art, her subject. Not the *singer*, but the *song*. Not *Madame Patti*, but home, dear, sweet HOME. This is true art, this is inspiration. *Keep self out of sight*. Let your glorious work, your calling, however humble, appear. Be unconscious of self and of selfish desire to be seen, to be applauded, to grasp, to seize for self, and you will succeed. Die to self. Let God be seen in you. Live to love, for the good you may do, the blessing you may be, and you shall have a home, a "sweet" and everlasting home in the Father's house of many mansions.

Gospel Finance

WILLIAM COVERT

As robbery in offerings as well as in tithes is the charge made in Mal. 3:7-11, and the question of tithes has been studied, we will proceed to give some thought to the subject of Bible offerings. It will also be necessary to consider the uses to which these should be applied.

The offerings prescribed in the books of Moses were sin offerings, burnt offerings, trespass offerings, thank offerings, wave offerings, meat offerings, peace offerings, offerings of first-fruits, and a number of other gifts and sacrifices not herein named. All slaying of animals and offering of their blood typical of the one great offering made by Christ, and pertaining to the subject of the atonement through him, are superseded by him, and of these offerings we do not wish to speak in this study. We design here to deal only with those offerings which pertain to the matter of gospel finance.

All agree in the main question as to the responsibility of Christians to support the Lord's cause with their means. We know that the church of Christ should now give the gospel to all the world, and that large funds are required to do this. All know that Jesus gave this gospel work to his disciples when he ascended to heaven, and that they should go into all the world, and preach the gospel to every creature. When any one accepts salvation from sin through Jesus, he thereby accepts the responsibility of helping to the extent of his ability in the work of saving others.

The tithe in all cases was meant to be a tenth of the income. The offerings were not so specific as to amount. There is quite definite instruction relative to

first-fruits, and yet the specific amount to be offered seems usually to have been left for the individual to determine.

Three times in the year ingathering meetings were to be held, and every family was to be represented on these occasions. Of these the Lord said, "None shall appear before me empty." Every one in attendance was to bring an offering of first-fruits according to the product of the land. The meetings were held "in the end of the year, when thou hast gathered in thy labors out of the field. . . . The first of the first-fruits of thy land thou shalt bring unto the house of the Lord thy God." Ex. 23:16, 19.

Probably these thrice yearly meetings, in which the first-fruits were presented at the Lord's house, corresponded in a practical way to early, middle, and late harvests. The farmer harvests fruits, grain, and vegetables, and if the Bible idea were observed, there would be offerings of first-fruits made from every harvest. There were special services held when the first-fruits were gathered in. "In the day of the first-fruits, when ye bring a new meat offering unto the Lord, after your weeks be out, ye shall have an holy convocation." Num. 28:26.

A special account of an ingathering service says, "The children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey, and of all the increase of the field, and the tithe of all things brought they in abundantly." 2 Chron. 31:5.

According to the suggestion of Nehemiah, the people arranged to bring the first-fruits of the ground, and the first-fruits of all trees, year by year, unto the house of the Lord. The first-born of their sons were given, but were to be redeemed according to a stipulated price. The firstlings of the herds and the flocks were bestowed as offerings. The people vowed to "bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and the oil, unto the priests, to the chambers of the house of our God." Neh. 10:35-37.

The Significance

The first ripe fruit from any plant indicates what the whole of every crop from that one plant is to be. In many Scriptures the first-fruits are cited as a type of Christ. "If the first-fruit be holy, the lump is also holy," are the words of Rom. 11:16. "Christ the first-fruits; afterward they that are Christ's at his coming," is the language in 1 Cor. 15:23. This writer refers to the subject of first-fruits in such a manner as to show that Christians should be acquainted with them. As the Lord has given to man the "first-fruits," so he asks man to give to him the first and best of all the fruit he receives. He says, "Honor the Lord with thy substance, and with the first-fruits of all thine increase." Prov. 3:9.

The first of everything that ripened in the land of Israel was promised to Aaron and his sons for the service they would perform in the sacred work of the Lord. "And this is thine; the heave offering of their gift, with all the wave

offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute forever: every one that is clean in thy house shall eat of it. All the best of the oil, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the Lord, them have I given thee. And whatsoever is first ripe in the land, which they shall bring unto the Lord, shall be thine; every one that is clean in thine house shall eat of it. Everything devoted in Israel shall be thine." Num. 18:11-14.

The offering of the first-fruits was in ancient times very closely connected with the bringing in of the tithe, and it would seem, when the Lord says he is being robbed "in tithes and offerings," that the withholding of the first-fruits must be included in the offerings which are kept back.

Free-will Offerings

A free-will offering is an offering which the giver bestows of his own free will. Lev. 22:18, 19. The gift is prompted by the impulse of an earnest heart. Such offerings, more than all others, are designed to supply the many needs of the Lord's cause not provided for by the tithes and the first-fruits. The gifts bestowed by Israel for the construction of the tabernacle in the wilderness, were all free-will offerings. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. . . . And let them make me a sanctuary; that I may dwell among them." Ex. 25:1, 2, 8. The people responded with readiness to this call for means; so it is said, "And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation." Ex. 35:21.

This willingness on the part of the people proved a very great blessing to the cause, so that the leaders came and said to Moses, "The people bring much more than enough for the service of the work, which the Lord commanded to make." And again, "The people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much." Ex. 36:5-7. If such willingness were always manifested on the part of the people, it would bring with it great joy of heart, and much material as well as spiritual prosperity.

The appropriations made for building the temple at Jerusalem were free-will offerings. At one time when vast treasures had been presented, the record says, "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy. Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that

is in the heaven and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." 1 Chron. 29:9-14.

The gold and silver alone in the offerings on this particular occasion, if coined by the United States mints, would amount to \$16,750,000. Yet this was but a small part of the great sum of offerings made for the wonderful building. David had previously spoken to Solomon of how he had "prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto." 1 Chron. 22:14. A talent of gold is estimated to be worth \$1,200; a hundred thousand talents of gold would therefore be worth \$120,000,000. A talent of silver is probably worth about seventy-five dollars. But as the offering described by David had in it a million talents of silver, it would be equivalent to \$75,000,000. The other material, with the whole cost of labor and transportation in building the temple, added to these sums, would, at present values, probably amount to \$500,000,000. Where are the people to-day who give as liberally as did the Hebrews? Even the vast gifts of modern millionaires for charitable and educational purposes are small when compared to the gifts of the Israelites to their institutions.

Concerning the liberality of Christians, Paul said, "Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9:7, R. V. An offering not cheerfully bestowed can not be acceptable to God.

When Paul was instructing the Ephesian elders, he said of his own work, "In all things I gave you an example, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive." Acts 20:35, R. V.

Jesus, who, having all things, freely gave all for us, has learned most fully the sweetness which comes from giving. We should ever imitate the example of the great Giver. In this great offering, Christ teaches man how to offer in the fullness of love. This one offering perfects the sum of all acceptable offerings, filling them with the sweetness of this love.

(To be continued)

"THE Dorcases who have only their hope, their needle, and their trust in God have been of boundless blessing to the world."

A Hymn of Beauty

God of beauty, thou hast spread
Beauty round us everywhere;
Not alone by daily bread
Live we, but by all things fair.
Father, thou dost call the least
Of thy children to the feast.

When on us thy sun doth shine,
Fill our souls with heavenly light;
When descends the night divine,
And the stars are brimming bright,
As the stars, O, let us be
Faithful ministers to thee!

Waves the wind among the trees:
Let thy Spirit on us blow:
We would feel the heavenly breeze,
Which our hearts rejoice to know
Is thy quickening, healing breath,
And prevents our soul from death.

In the hedgerow, countless flowers
Through the summer bud and bloom,
Glorifying all the hours
With their color and perfume.
Lord, we would delight thine eyes,
Make us flowers of paradise.

Beauty glows where'er we look;
All around, below, above,
In the world's great open book,
Every page says, "God is Love."
Heavenly Father, we would be
Worthy of thy world and thee.

As thy beauty clasps us round,
Make us beautiful within;
May our hearts and lives be found
Free from folly, pride, and sin.
Then thy stars and fields and flowers
Will indeed be truly ours.

—James Ashcroft Noble.

Babylon Is Fallen

A. R. BELL

A DAY or two ago a representative of the *Philadelphia Press* interviewed a number of ministers of various denominations regarding the observance of Lent. The statement of Rev. Joseph A. Seiss, a Lutheran minister, is worthy of attention.

He says: "I have noted in recent years that the observance is becoming more general in our denomination, as well as in others. In fact, forms of religion seem to be gaining. We are all approaching, in some degree, the Roman Catholic. Not that our basic principles have been changed at all. Not that our belief has been modified. It is simply the change in expression.

"Baptists and Methodists, I note, as well as the Lutherans, are leaning more toward the ritualistic. Why it is I can not see. Science may be responsible in a degree. Biblical interpretation has been aided by excavations in Babylonia, in Egypt, in Palestine. Knowledge has increased. The world is more cultured, and as the people become more refined, the need of an appeal to the senses increases. And ceremonials, vestments, high-class music,—pageants,—lend dignity and impressiveness.

"This observance of feasts and fasts, of saints' days and martyrs' days, in my opinion, is not harmful. It increases the

reverence of worshipers for the church. It brings them in closer sympathy with its institutions.

"The church as a whole is a mighty instrument. All denominations, whatever their specific tenets, have one common ground—the desire to promote the love of good, the inculcation of moral ideas; and whatever it may be that will draw them closer together, whether it be the discoveries of science, whether it be the observance of ceremonies, or any other thing upon which various religious bodies may come together and work for the common cause without antagonisms, is for the good of all mankind."

Truly, "forms of religion" are "gaining," but the power of religion is waning. The church has "so spread out, under the inflation of the rich and ungodly," that its refinement (?) needs no longer the appeal of the Spirit of God to heart and life, but in its stead, like paganism of old, like Roman Catholicism to-day, "ceremonials, vestments, high-class music,—pageants," are installed to "appeal to the senses," and "lend dignity and impressiveness."

Notice also what Rev. Seiss says concerning "the observance of ceremonies, or any other thing upon which various religious bodies may come together and work for the common cause without antagonisms."

There is one "thing" they all agree on already, and will continue to agree on, and that is Sunday observance and its enforcement; and truly do they all believe already that in pressing the claims of this institution, they are working "for the good of all mankind."

With the "observance of feasts and fasts, of saints' days and martyrs' days," of "ceremonials, vestments, high-class music,—pageants,"—for the sole purpose of appealing to the senses, and in which they "are all approaching . . . the Roman Catholic," how flat seems the statement that in all this their basic principles have not been changed, nor has their belief been modified.

Said the Rev. Chas. Wood, of the Second Presbyterian Church: "Not within recent years has the tendency to observe the lenten season been so general among Presbyterians. This feeling seems to be prevalent among all Christian churches at this time. I feel that it will result in universal good, and people are wise to take advantage of it.

"We will hold Ash Wednesday services in the Second Presbyterian church in the evening, with special music. . . . Each Friday afternoon and Wednesday evening there will be special lenten services. . . . It may be that the increased observance of Lent is one of the indications that all branches of the church are drawing nearer together, accepting from each other the best that each has to give.

"Perhaps the day is not far distant when there shall be in Philadelphia only one church besides the Roman Catholic Church, which will be called, as one of our clergymen has lately suggested, 'the

Church of God,' of which there will be various forms and phases named Episcopalian, Baptist, Presbyterian, Methodist, Quaker, and on down the long list of denominations."

In that day surely they will have all drawn "closer together;" they will have all found the one "thing" through which they can "come together and work for the common cause without antagonisms;" and the American Catholic Church will work not "for the good of all mankind," but for the best interests of the "holy Roman Catholic Church."

The statement of Rev. Chas. Wood brings forcibly to mind the remark of the venerable Dr. Patton, who for so long a time was president of Princeton College. In a commencement address, the doctor, speaking on the fundamental principles of Presbyterianism, said: "There is a certain tendency in the church to change or withdraw from them. Some Presbyterians have gone so far as to observe Good Friday. It has come to this, that the question is not, How soon will Presbyterians observe holy week, but how soon will they have holy water?"

Surely Babylon is fallen, and over her door posts is inscribed the word "Ichabod," and the cry is heard, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The "Elijah Message"

WILLIAM KNIGHT

VOICES are heard to-day proclaiming that Elijah has come to earth again. By their respective followers, he is said to be incarnate in one or another who is commissioned to announce the closing days of earth's history as now being upon us, and themselves as living signs indicative of that fact.

The matter is one of the greatest interest, and should claim some attention, more particularly because the Scriptures warrant an expectation to hear the "Elijah message." The promise as given through the prophet Malachi reads: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

As a preliminary to whatever God in his providence would do on behalf of the Jewish people, to effect their deliverance and restoration to independence, they counted on the reappearance of his prophet to prepare the way to bring this about. The disciples' rejoinder to Christ, "Why then say the scribes that Elias must first come?" expressed the common feeling. In his reply, Jesus declared, "This is Elias, which was for to come."

Unlike the aspirants for the position to-day, it is significant to note that neither Elijah nor John were conscious of any supreme distinction ministering to personal pride. The humility of the men, their absorption in the message they gave, to the exclusion of all else, call for special note.

We meet Elijah for the first time when he dared to announce, "As the Lord God

of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." This declaration was made as a protest against the apostasy of both king and people. To his questioners John disclaimed his right to be called Elijah, simply asserting, "I am the voice of one crying in the wilderness, Make straight the way of the Lord." After giving his message, Elijah seeks refuge in hiding; and John, for his temerity, finds himself in prison. In each case an alarming suddenness is characteristic of the message, combined with a brief period of personal manifestation to the public view. In both, the circumstances were extremely critical. Elijah arose to stem the tide of Israel's adoption of heathen sun-worship, while John came upon the scene when in the most glaring way the traditions of men were made to supersede the commandments of God.

Prior to the "great and dreadful day of the Lord" we are encouraged to expect a world-wide announcement of its near approach; but will it be by a reappearance of the Elijah of old? or will the voice of John the Baptist be again heard in our streets? Speaking of the latter, and referring to his work of turning the hearts of the people to the Lord their God, the angel Gabriel declared to Zacharias, "He shall go before him in the spirit and power of Elias." This we understand to be the divine comment and interpretation of Malachi's promise.

Ere the impending crisis, the messengers of God, with the spirit and power of Elijah, will be heard calling a halt. The claims of God for worship and obedience, as opposed to all other rivals, will be advocated. The thought is a solemn one, even now the fullness of the time has come, and the "Elijah message" is due to the world.

God's Eye Is Upon His People

H. E. SAWYER-HOPKINS

THE assurance that the eye of the Lord is ever upon his people should cheer the heart of the pilgrim traveling to the heavenly Canaan. He can look up and rejoice that he who holds his children as in the hollow of his hand, neither slumbers nor sleeps; and that he remembers his promise to keep every son and daughter "as the apple of the eye," and to hide them "under the shadow of his wing."

O the boundless love, the tender care, the long-suffering and patient forbearance the Father of mercies manifests toward those who have enlisted under the blood-stained banner of Prince Immanuel! And is not the love of him who takes notice of even the little sparrow's fall, a beautiful, a grand theme upon which to dwell? Through the sweet singer of Israel, the Lord has said, "I will guide thee with mine eye." Peter says, "The eyes of the Lord are over the righteous" (1 Peter 3:12), and Job says, "He withdraweth not his eyes from the righteous." Job 36:7.

Then why cherish anxious thoughts or fears when perplexities and annoyances

arise? Could we but see the Lord's purpose in permitting these difficulties, and how through them he shows his love and manifests his divine power more fully to draw our minds from self and earth's vain and transient allurements, thereby bringing us into closer connection with him, perhaps this shrinking and complaining so often indulged in because of the roughness of the way, might be easily overcome; for he has given his word to be a help in every time of need. The furnace will be heated no hotter than is necessary to consume the dross. To be thoroughly transformed every taint of sin must be eradicated from the heart. There should be a willingness to surrender all unreservedly to him who gave up all for our benefit. Let us cheerfully submit to the purifying process, though often it may be a painful one. Our Heavenly Father knows best what is necessary for the spiritual advancement and eternal welfare of his chosen ones. "All things work together for good to them that love God."

"They Shall Be All Taught of God"

What treasures of knowledge are revealed to God's children! It has been "precept upon precept; line upon line, line upon line; here a little, and there a little," as the days went by. None need go astray; for has he not said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you"? Blessed assurance that wisdom, good judgment, and an abundance of light await the demand of every one who earnestly and perseveringly seeks them.

"The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Jeremiah, in mentioning the Lord's mercies, says, "They are new every morning: great is thy faithfulness." Lam. 3:23. Why not take all that our bountiful Giver holds out to us? Why not be loyal and true to him "as the needle to the pole," and render implicit obedience to every one of his requirements? Let the heart be filled with love, and all our service be actuated by love; then, like David, we shall delight to do his will. Is he not worthy of our best endeavors and deepest devotions?

"O worship the Lord in the beauty of holiness;

Bow down before him, his glory proclaim;

With gold of obedience, and incense of lowliness,

Kneel and adore him, the Lord is his name."

You have not fulfilled every duty, unless you have fulfilled that of being pleasant.—Charles Buxton.

"God can not use a discouraged man, but he can take a discouraged man and put courage into him. He can give him new strength for duties and trials; new wisdom to meet perplexities; and then the man, in the strength of this new help, can go forth and do whatever work the Lord may appoint to him."



Where Thou Art

"Just where thou art, lift up thy voice
And sing the song that stirs thy heart.
Reach forth thy strong and eager hand
To lift, to save, just where thou art.
Just where thou standest, light thy lamp,
'Tis dark to others as to thee;
Their ways are hedged by unseen thorns,
Their burdens fret as thine fret thee.
"Out yonder in the broad full glare
Of many lamps thine own might pale,
And thy sweet song amid the roar
Of many voices slowly fail;
While these thy kindred wandered on
Uncheered, unlighted, to the end.
Near to thy hand thy mission lies,
Wherever sad hearts need a friend."

The Father in the Home

"I HAVE no theories of fatherhood to present, only a radiant memory," Henry Turner Bailly declares in the *Kindergarten Review*, and then describes the memory.

"I remember a tall man with a full black beard, clear, light-blue eyes, a high, white forehead with a flourish of dark hair above it. He wore a tight-fitting suit of overall cloth, and Russian imperial boots of grain leather which came above the knees. I can see him now, walking to his mill with a quick, long stride, or standing before a turning lathe with a snow-storm of shavings powdering him from head to foot.

"This was the man whom mother was always glad to see. This was the man who never came into the house without stopping to put his arm about her and kiss her and whisper something in her ear. This was the man who drew me between his knees before breakfast, and called me 'Little Sonny.' He rode me upon his shoulder, set me upon his knee, and practiced me on the sounds of the alphabet until I never mispronounced, and took me upon the front seat by his side whenever he drove anywhere. This was the man who sang bass in church, and who sat in the twilight Sunday evening, and played a mellow-toned flute of ebony with machinery of German silver.

"I was afraid of him, just a little; because he was so tall and strong, and because everybody and all the animals I knew, minded whatever he said. I used to think mother was afraid of him, too, because she used to blush when he came near her. And then once when I was busy playing, and said, 'Wait a minute' twice, when mother asked me to put away my things and go to bed, he looked at me and said 'Henry!' in such a way that I never forgot it. I imagine it was

the memory of such a look that made my brother Fred once ask mother to punish him for some disobedience rather than tell father about it; or perhaps it might have been Fred's recollection of a punishment which I received for lying. 'Is it possible that my first boy will tell a lie to his mother?' my father had asked, with a piercing look straight through me. He talked with me calmly, kindly, but to his sorrow I persisted in my lies, defying him and everybody else to make me say anything I did not please to say. 'Then I shall have to punish you,' he said, and reached for a maple shoot which I had been using upon my wooden horse. I have never forgotten that whipping,—the thrill of it which took my breath away, the pain of it which surprised me beyond measure, the wonder that father's face could be so calm through it all. He shut himself into his bedroom afterward, and prayed to God with tears that his boy might never tell a lie again. I discovered that day the heinousness of sin.

"Not long after, when father was away, I was throwing stones near a shoe shop in the village, and broke a pane of glass. Somebody told mother. She called me in and said, 'You know what your father told you about throwing stones in the street?' Yes, I knew. 'When he comes home, tell him at once what you have done, that you are sorry, and that you will never do so again.' O, the agony of that afternoon! What would father say? What wouldn't he do! He would kill me. Ah, how little I knew him! When at last he came, and I had managed to sob out my poor story; his keen eyes softened with tears, he wrapped his strong arms about my shrinking little body, and lifted me tenderly into his lap. He told me that he would forgive me, that he was happy to know that I had told the truth, that he would pay a man to set the glass; and then his voice failed him, and he kissed me upon the forehead. The memory of that kiss will go with me as a benediction forever. I knew that day the joy of a pardoned sinner.

"How I admired that man! When I awoke of a spring morning, I could hear him whistling while he spaded the garden. He hived bees, and managed horses; he could mow and milk, and run the machinery in the mill. He could make the most wonderful things with a jack-knife—toads that could hop, jumping-jacks, willow whistles, darts, bows and arrows, windmills. When the new church was built in the village, he sawed the shingles, turned the rosettes, carved the ornaments with his own hand, made the great clock dials, and set up the clock.

"Then came illness. The dust of the mill was too much for his lungs. The puffing engine, the humming planer, the great crying and singing saw which ate its way through oak logs, the buzzing lathe, and the clucking shingle jointer were all sold and carried away. Father built a shoe shop, and set up new machinery. He was often away, and had wondrous stories to tell of locomotives and steamboats and elevators, of which we boys never tired.

"When I was about seven years old, father took me to Boston. It was just after the great fire. I remember the heaps of red-hot ashes, the queer, distorted shapes of iron, the weird ruins of granite walls, and the soldiers with tall hats and glittering regalia standing guard. It was a gala day for me, but a day of thick darkness for him. The fire had ruined his business. The creditors came to the factory in the country, examined the machinery, looked through our house, walked over the little homestead, and went away.

"Again everything was sold. With hired money, father built a little cottage from plans which he drew himself, and into it we went. There were four of us boys then, all as vigorous and as hungry as healthy country boys alone can be. We must be fed. He opened a repair shop in the village. It was our delight. There were a buzz saw, a jig saw, a carpenter's bench, a hand forge with rotary blower, a turning lathe, together with all sorts of big tools for repairing machinery, and all sorts of little tools for repairing clocks and watches.

"But business was slack. It was a hard winter. Day after day no work came to the shop. But what good times we had at home! Father played horse with us. We rode upon his back as he crawled about the floor on his hands and knees. He told funny stories. He taught us how to make little trellises for house plants, and how to saw wall brackets from thin wood, which, later, we sold from door to door in a neighboring village, and so earned our first money. We had enough to eat, such as it was,—the simplest and often coarsest of fare,—but mealtimes were always jolly. Father was the light and joy of the house.

"But every day there was a time when we missed him. I wondered about it at first; but once or twice I found him in a room alone with a Bible before him, and once I found him upon his knees. I have that Bible now; and when I turn to the twenty-third psalm, and find the pages soiled and worn, or to the last chapters in John's Gospel and his Epistles, and find the leaves loose and brown and spotted as with tears, I know the secret of those silent hours, and I know also the secret of that perpetual joy which like a fountain of living water overflowed upon us all in prosperity or adversity, morning, noon, and night, every day of his life.

"He never made us boys a promise which he did not keep; never deceived us; when he wished us to obey him, never spoke more than once; and never required the formation of an intellectual

or moral habit which he did not himself exemplify. And yet he was not harsh or unkind, or even inconsiderate in dealing with us. We were taught by example a reverence for sacred things, a respect for age, and a thoughtful courtesy toward women.

"On Sunday afternoons he read aloud the Bible stories until we knew the old book almost by heart. When we began to read for ourselves, he knew what we read. Because of his thoughtfulness in those days I have never read a useless or vicious book.

"Another invaluable lesson taught by example was industry. We were to do with our might whatever our hands could find to do, simply because it was right to work that way. Moreover we were to be generous in our living. We were to help—to help one another, and to help God save the world. Therefore we must give of our time, our talents, our money, to assist in every good work. In the darkest days, one tenth of the scanty earnings was set aside as consecrated money, and given away as occasion served. No one ever pleaded a worthy cause in vain.

"From my earliest recollection of him to the sad day of his death I never heard a cross or unkind word or saw an angry or impatient look pass between him and the woman he loved, the sweet mother of the seven children who now rise up and call him blessed.

"With beams December planets dart,
His cold eye truth and conduct scanned;
July was in his sunny heart,
October in his liberal hand."

The Care of Growing Children

In an article on "The Growing Child," in the *Youth's Companion*, Dr. Mary Putnam Jacobi gives some information and sensible advice to parents on the natural development and training of children, which she prefaces with the words of Rousseau, that the "return to nature" is the only way of escape from "the innumerable evils engendered by the artificial luxury of civilization." Of the imperative necessity for pure air, especially for infants, she says:—

"It is not the sentimental fact of living near to nature which enables so many country children to triumph over the hardships of their environment, but their exposure to abundance of fresh air.

"They run about all day in scanty clothing, wherefore the light and air can reach their limbs and brown their skin. They sleep at night in houses unsupplied with furnaces, where the wind whistles through the cracks. The air comes to them free from the dust and unspeakable impurities of the city, laden, on the contrary, with oxygen from the breathing of forests and meadows. It is literally the breath of life. Rushing into the lungs, it distends their delicate cells, passes its oxygen across the diaphanous walls of these into the blood stream, by which it is carried to every tissue of the body, and contributes to the nutrition of every cell.

"The ingestion of oxygen into the

blood is the first step in the long and intricate series of chemical processes by which the child's body is built up to maturity. The need of air is proportionately greater while the tissues are more immature. Gardeners place glass over many young plants to concentrate upon them a greater force of sunlight during the first moments of their growth above ground. So during the first weeks and months and years of a child's life he is more dependent upon air and light than at any other time, and in his almost vegetative existence, more dependent upon air than upon almost anything else. He is as yet incapable of the muscular exercise by which, later in life, he will be able to quicken his circulation and increase the depth of his respiration. Air must be supplied to his passive reception.

Pure Air an Aid to Digestion

"The first infantile function to attract attention through its unfortunately frequent disorders, is not respiration, but digestion. The digestive organs, the stomach, liver, and intestines, are at birth, and during infancy, normally larger in proportion than at any other time of life. That is, they should be so, for the act of feeding is proportionately of more importance during the period of growth, when nutriment is required not only to sustain the present life of the body, but to provide for its rapid increase.

"Often, however, the digestive organs do not attain the development proper to the age. Relative deficiency in their mass, or defect in the elaboration of their structure, is probably an immediate cause of much infantile malnutrition, of rickets, of dyspeptic conditions which persist through life. It is impossible directly to overcome these defects; impossible to make the alimentary canal develop better and digest more by forcing more food upon it. We can stimulate the growth and work of muscles, even that of the heart, by stimulating them to work; but with digestive glands we must evade the difficulty. Food easy of digestion must be supplied to the feeble digestive organs.

"But after regulation of its natural or substitute food, the great remedy for the indigestions arising from a feeble development of the child is again, air. The air, which stimulates the nutrition of all tissues, is the most powerful agent to stimulate the development of the digestive organs, which are, for the moment, chiefly appropriating the developmental forces to themselves.

"Many a dyspeptic city-bred baby first knows freedom from the torments of indigestion when it has been removed from its city prison, and placed on the sand at the seashore, or on the slope of a mountain, or on the dandelions of any dry, sunny grass-plot, where it may for the first time fully breathe.

Importance of Cold Bathing

"After air and food, the third natural necessity for the child is cold water, which is more easily obtainable than the other two, but far more apt to be neglected, or even deliberately repudiated. Mothers dread cold bathing for young

children, and can with difficulty be convinced that the children's cries do not prove that the bath is doing harm.

"A child should be accustomed to bathing from its birth; the temperature of the plunge being at eighty degrees until the age of six months, but from that time on steadily graded downward, until a temperature of sixty-five degrees, or even sixty degrees, is reached in early childhood.

"With the first opportunity the child should be taught how to swim. The prejudice, wide-spread among city people, against fresh-water bathing, is as unfounded as the correlative prejudice against daily cold baths in winter at home.

"The advantages of swimming are twofold. The shock of the cold water on the surface of the body offers a powerful stimulus to the network of nerves spread over the skin, a stimulus conveyed directly to the nerve centers. This first advantage is shared by home bathing or by swimming in the tanks of city gymnasiums. But in addition to this first effect the complex muscular exercise involved initiates the system of muscular training, on which, from the age of three years, must be placed our chief reliance for the invigoration of children."

"Thou Renewest the Face of the Earth"

APRIL cold with dropping rain,
Willows and lilacs, brings again
The whistle of returning birds,
The trumpet-lowing of the herds;
The scarlet maple-keys betray
What potent blood hath modest May;
What fiery force the earth renews,
The wealth of forms, the flush of hues;
What joy in rosy waves outpoured,
Flows from the Heart of Love, the Lord.

—Emerson.

Health to the True Worshiper

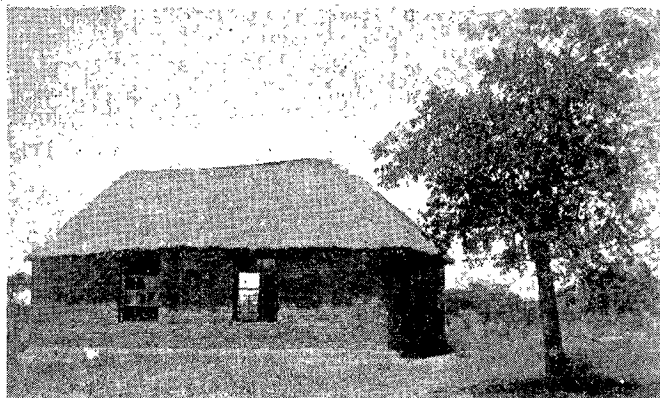
"AND thine health shall spring forth speedily." Godliness has promise of the life that now is, as well as that which is to come. How can anybody who believes the Bible, read such passages as this, and still think that it is necessarily the lot of God's people to suffer from disease? Nothing can be more plain than that the Lord promises health to all those who serve him intelligently and in truth. Ex. 23: 25. This is not an arbitrary thing, but the result of a definite cause. Notice that there is here a close connection between health and food. The rule among men is to consider only their appetite, and to eat whatever pleases it. Most people eat for the mere enjoyment of eating, and not in order that they may have the most perfect life; and thus they defeat themselves; for although they have a momentary enjoyment while the delicate morsels are going down their throats, the suffering which they undergo in consequence of disregarding the laws of life are almost continual; while those who eat only to have life wherewith to glorify God, not only get pleasure in the act of eating, but are continually filled with the joy of the life of the eternal God.—Selected.

THE WORLD-WIDE FIELD

Progress in Rhodesia

M. C. STURDEVANT

We are glad to know that the Lord is moving upon the hearts of our brethren and sisters in the home field, and that they are taking fresh courage to press



MISSION FARM CHURCH

the work to the ends of the earth. It gives us courage here.

We are all quite well, though pressed with work almost beyond our strength. Brother and Sister Anderson have gone down country to attend the conference meeting, for a three months' rest. They have needed this for some time. They left us the latter part of December; so the entire work falls on Mrs. Sturdevant and myself, with the help of Brother Tarr, except the work our native teachers are able to do in the school.

There are twice as many in the home as there were when we came. And besides caring for her own family, my wife has between forty and fifty in the school home. She has to see that all food is prepared, and also has the oversight—which is truly the doing here—of all washing, house-cleaning, mending, and garment-making, and the care of the milk and butter from thirteen cows, which is in itself enough for one woman. She also helps in the Sabbath meetings, and looks after the sick and suffering.

My work is the general oversight of all—finding work daily for thirty boys, which is no small task, since we have so few tools with which to work; the care

of about one hundred and twenty-five head of cattle, goats, and mules; I teach arithmetic in the day school, and have the care of the night school, with the precious charge of a church of seventy, young people mostly, ten having been baptized at our last quarterly meeting, which was held December 27. With this I have the care of two out-stations with four young native teachers, and also look after the store, with the help of a native boy. Brother Tarr does the plowing, as our boys can not do it yet. He also goes into the field with the boys, when he is not plowing.

There is no comparison here with farming in the States. We have in about ten acres of peanuts and Kafir peas, twelve or fifteen acres of corn and *enyouti*, and three acres of sweet potatoes, with our gardens. This means as much work as one hundred acres in the States, with tools and horses. The dry weather has nearly ruined all crops. Last week we had quite a rain, so many began to plant again. We then planted one third of what I have mentioned, yet it is very dry again the last four days, and without more rain at once there will be scarcely any harvest. Our farm looks better than any other farm which I have seen for miles around. Our peanuts and Kafir peas look splendid. The old people say it is the driest they have ever seen it here. We know that the Lord has especially blessed our place. While others' grass was so dead and dry it would burn, ours was fresh and green. "O . . . let us exalt his name together."

What I have written looks like a dark story. But be assured it is not so dark here. No; the Sun of Righteousness shines upon us daily, so we can see our way clearly, though clouds do gather. While we

are weary in body, and do greatly feel the need of help, we are confident that it was the Lord who led us here, and are truly happy in our lot. Our courage never was better. I never knew the leading of my Father more than now, and my only anxiety is, Am I letting him do the work in me? I do pray daily to walk softly before the Lord, and his peace fills my heart. The Lord is giving us precious children here, and it is so much more to me than farm or stock or goods. I believe I can see the Spirit of God moving upon the hearts of some of the older ones. I have a great burden for them. It seems to me that some of them must also take hold of God's truth.

There is work here for at least three earnest families. I believe there should be three families at each station. Thus they could carry the work, letting one have a three months' rest yearly. But for one or two families it is too much.

I have had three fever patients here the last few days, but all are better now. To-day I have one in the kraal. Yesterday I went to see a man buried who had been sick only two days with the fever.

I truly believe that Christ is coming in this generation, and am encouraged to know that our people are awakening to the fact, and are taking hold of the work. Looking at it here in Africa, seeing what must be done,—the people in utter darkness,—from a human standpoint it means ages of work. But when the spirit of Pentecost comes, and seventy-five



SCENE IN THE BRICKYARD

thousand people are living the message, one shall chase a thousand, and two put ten thousand to flight, and the trumpet will call us home. O glorious rest! I wish those at home, holding on to farm and houses, could know the joy of laboring in a foreign field. I am of good cheer; for we are well able to go up and possess the land.

Buluwayo.

Progress of the Gospel in Japan

It is interesting to note that, although the first Japanese convert was baptized only thirty-six years ago, and the first Japanese congregation—of nine members—was organized so recently as twenty-nine years ago, there are to-day in that country 42,461 Christians in a population of 44,000,000, or one Christian to every nine hundred of the people.



DR. GREEN TREATING A PATIENT

There are at the present time 757 Protestant missionaries in Japan. The awakening that has followed their labors during the last few years is marvelous. One missionary writes that the trial upon all the missions is the lack of men and money to extend the work and gather in the inquirers.

New Brunswick

JAMES G. HANNA

NEW BRUNSWICK is a province of Canada on the Atlantic coast of North America. It has an area of 28,200 square miles, and a population of 321,270. This province has a sea-board of about five hundred and forty-five miles, and carries on an extensive industry in fishing. The surface of the country is generally undulating, but in the northern and north-western parts there are many high ranges of hills, varying from ten hundred to twenty-five hundred feet in height. The scenery is picturesque and varied. Vast forests abound all through this section, and furnish material for an extensive lumber business. Lumbering is one of the chief industries.

The coast line is indented with numerous fine bays and harbors. The Bay of Fundy, which is a large arm of the sea extending into the land between New Brunswick and Nova Scotia, is noted for its high tides, said to be the highest in the world.

The whole of New Brunswick is well watered; rivers, bays, and lakes are numerous. The St. John River, famous for its scenery, rises in Maine, and is over four hundred and fifty miles in length. It is navigable for vessels of moderate tonnage for about one hundred and fifty miles. A trip up this "Rhine of America" on a beautiful day on one of the well-equipped steamers is one of the most interesting and pleasant we ever enjoyed. This river is an important highway for the lumber traffic.

A large portion of the country is well adapted for agriculture, the soil being very fertile. The principal grains raised here are wheat, oats, buckwheat, corn, rye, and barley; the most important vegetables are potatoes, turnips, beets, celery, carrots, parsnips, beans, and peas; fruits, such as apples, plums, cherries, gooseberries, currants, strawberries, and raspberries, are also grown. Imported fruits are generally high. Butternuts and filberts are about the only native nuts, but a great variety of imported nuts can be had at reasonable prices.

We find no difficulty in living up to the principles of health reform in this country, although we do not have many of the things we thought were necessities when we were in the States.

The climate is subject to pronounced extremes of heat and cold, but is considered healthful. The past summer was very wet, and cooler than usual. During the day it was generally very hot, but the nights were cool. We were not very much troubled with mosquitoes, which was a great blessing. They are rare in these parts. At this writing we have had snow for about four weeks, and the ther-

mometer has stood at twenty-five degrees below zero. The winters are long, beginning about November and continuing to the last of March or the middle of April.

A large proportion of the population is composed of immigrants from Great Britain and France, and their descendants. At the close of the Revolutionary War many of the American loyalists settled in this province. Their habits and customs are similar in many respects to those of the fatherland. They keep Sunday strictly, and speak disapprovingly of the "American" way of keeping it. The various denominations are represented. The people are conservative in their opinions, and are slow to receive anything different from their old ideas. Because of this the third angel's message moves slowly, but none the less surely, in this field. As a rule, when they receive the message, it comes to stay.

In this city, Woodstock, there seems to be a more liberal spirit in some respects toward us now than there was some time ago. We are getting acquainted with some of the leading people. This has been brought about partly as a result of a series of revival meetings held here several weeks ago. Five of the different churches arranged for union services, and engaged an evangelist from Boston, Mass. They rented the opera house for two weeks. In the same building is a hall which we use Sabbath afternoon and Sunday evening. The same entrance leads to both halls. I saw that our meetings would be crowded out for the time, so I postponed them until after the union services.

The committee for the meetings did not say anything to me about their arrangements, but took the seats out of the hall we rent, and used them in the other hall. I attended several of the meetings, and was much pleased with the way they were conducted; there was no excitement. A few days after they began, the chairman of the committee, the Methodist minister, met me on the street, and apologized for their action in not seeing me about the hall before they made their arrangements. Of course I accepted his apology, and he invited me to occupy a seat on the platform with the other ministers. I accepted the invitation, which gave me an opportunity to get acquainted with the people. Quite a number professed conversion, and I am holding Bible readings with some of them. I hope to see some take their stand to obey the Lord fully. We have resumed our public meetings with fair interest. I hope to secure a better hall where we can push the work uninterruptedly.

Woodstock.

"Just where you stand in the conflict,
There is your place!
Just where you think you are useless
Hide not your face!
God placed you there for a purpose,
Whate'er it be;
Think he has chosen you for it;
Work loyally."

Simple Faith

THE following incident was related by Mrs. D. Bradley, of Lucknow, India. The circumstances occurred in that city:—

A missionary lady was laboring among certain secluded Mohammedan ladies. She was seeking to impress upon their minds the fact that Christ had more power than Mohammed. To do this she read and commented upon the account of the man who was born blind, whom the Saviour healed and forgave his sins. The blind man was thus led to worship the Saviour. See John 9.

She had no thought of conveying to her hearers the idea that the Saviour would restore the blind now, but that he was able to do this, and consequently he alone could forgive sins, and to lean upon other support would prove a broken reed.

Present at the interview was a lady who had lost her sight. She could only discern light from darkness, and had been told by eminent physicians that there was no hope for her, only by a very painful operation, and then it was ten chances to one if she would not lose her sight altogether. Her heart was wrung with anguish at the thought that she would probably never again have her sight. The missionary woman took great interest in the case, and manifested much heart sympathy.

The next time the missionary returned, this woman met her with a happy face, having the assurance of her Saviour's love; her countenance beamed with joy, and her sight had been restored. The following is the substance of the Mohammedan lady's own story:—

"After you left the other day, I thought I would go to your Jesus, and see what he could do for me. I purified a place and made ready so that at the regular season of prayer I told Jesus that the missionary woman had been here, and she had said that he could forgive sins and restore the blind. I told him that that missionary woman said he was in heaven, but that he looked down and saw us pray just the same as though he were upon earth. I then told him that as he was not here personally, I would go and wash, and trust he would heal my eyes.

"I went, and washed, and came seeing—my eyes were perfectly restored. Now," said the poor woman, whose heart was swelling with gratitude and praise to him who had forgiven her sins, "I shall hereafter believe in your Jesus."

Are there any who would question the power of God in the conversion of this soul to Jesus Christ? Hundreds of young ladies are wanted to enter these secluded homes in India to-day, protected by the English government, and administer consolation to not only such individuals, but to hundreds of thousands of Hindu widows whose lives are made bitter by servitude and oppression, growing out of the cursed custom of caste. Are there not here open doors? Who is there that reads these lines that will give himself to God for the perishing souls in India?—*Selected.*

Produce, Markets, and Communication of Santa Catharina, Brazil

F. W. SPIES

THE chief crops grown in Santa Catharina are corn, sugar-cane, mandioca, and tobacco. Corn is the staff of life for man and beast. From it the planter bakes his bread and feeds his stock; hence it might be regarded as the leading crop of the province. Next to corn comes sugar-cane, from which sugar and *cachasse* (rum) are manufactured. From the mandioca root is made a product called "farina," which is first grated and

it often being impossible to get certain things to market without the transportation amounting to almost as much as the thing is worth, or perhaps more.

Even traveling, which must be done as a rule on mule-back, is often interrupted for days, and even for weeks, on account of the overflowing rivers in the rainy season. Bridges across streams are seldom found. Thus Brazil is, in fact, a country of "*paciencia*" (patience), for to get along here one must have patience, and also perseverance.

There is only one railroad in the province, and that is probably not more than seventy-five miles in length, and even

in the United States, with a well-equipped train, could be covered in about eight hours. Yet despite all these disadvantages, the work is onward.

Concerning the markets there is not much to be said. Tobacco is the only article exported to Europe. All other articles produced in the province are simply a matter of interstate commerce, and the most important of these are sugar, *cachasse*, farina, butter, lard, *carne secca* (dried meat), and hides. This produce is usually bought up by the merchants, who keep for themselves such a large commission, and charge such high prices for their merchandise sold to the planters, that most of the latter never get out of debt, while in a short time the merchant usually acquires considerable wealth. In fact, in some sections the business between merchant and planter is simply an exchange of the produce of the one for the merchandise of the other.

Thus we have portrayed some of the conditions as they obtain here; but as a people whom the Lord has called to make known to the world the last message of mercy, we should not be influenced by either advantages or disadvantages, but should work faithfully to gather souls into the heavenly fold; for soon he who shall come will come, and will not tarry.

Rio de Janeiro.

Mission Notes

ELEVEN Protestant denominations are represented in evangelistic work in Cuba.

THE Germans rank third in foreign missionary effort, Great Britain, including her colonies, being first, and the United States second.

It is said that "a line could be drawn inside the Sudan inclosing an area of a million and a quarter square miles, and from sixty to ninety millions of souls, and yet find that inside of that line there is not one missionary, not one Christian, and scarcely any have so much as heard of Jesus Christ." What does this mean?

IN China, when the Boxers were killing the Christians, two little boys were left till the last, and then were told to say they did not believe in God. "We will kill you if you do not deny him," said the enraged Chinese. "Even if you do kill us, we will still believe," said the brave boys. Without further parley, the Boxers slew them.—*Extract from a Missionary's Letter.*

THERE are three thousand lepers in the colony of Surinam, Dutch Guiana, South America. They are of various nationalities, but about one half are coolies. For the safety of the colony, a leper home is maintained at Groote Chillon, known as Bethesda House of Mercy. Three Moravian missionaries—a minister and his wife, and a deaconess, who is also a nurse—are at work among them. To work among these people requires that heroic self-sacrifice of the Master himself, who gave his life that we might live.



COFFEE PICKING IN BRAZIL


then roasted. This farina, perhaps, ranks next to corn as a food, it being used largely by the natives. Butter and lard are also produced to considerable extent, and on the table-land the raising of cattle, horses, and mules is the chief occupation, and furnishes hides and dried meat for exportation. There is also a limited trade in lumber, but by far the largest amount of the excellent timber felled each year is consigned to the flames, and what they do not destroy is left to rot on the land, and is a hindrance to the planter as long as it exists.

The chief reasons why the excellent timber here can not be more fully utilized are, first, the lack of proper roads for transporting the same; and, second, even at those places where there is sufficient water, the timber can not be floated, as almost all varieties are so heavy that they sink in the water like a stone.


In general, the means of communication are very poor, and this makes it difficult for the planter to market the small portion of produce which he has to sell,

this is operated in one of the most thinly populated districts of the province. For a short distance from the seacoast, communication is kept up on some of the rivers by small steamers and other boats, but the rivers of Santa Catharina are, as a rule, so full of rapids and waterfalls that they are not navigable for any great distance; and the mountainous condition of the country makes it very difficult to construct roads without great expense, and the constant and heavy rains have a ruinous effect upon them after they have been constructed. I have traveled on roads that had cost many thousands of dollars, and they were in places almost impassable. Thus it will be seen that communication in the interior of the province is very deficient, and the communication with other provinces by water is not much better.

These conditions naturally affect our work materially, and it often takes us as long as two weeks of hard, wearing travel on mule-back over mountains and across streams to make a distance which



THE FIELD WORK



The Message in Japan

THE new year has opened propitiously for the work in Japan. We postponed our week of prayer till early in January, after the readings were received from America. We had a very profitable time. The Spirit of God moved upon hearts, personal differences were put away, and a sweet spirit of love and harmony came in. Previously to this season of prayer, but few of our brethren were paying First-day offerings. The envelope plan of collecting the offerings was introduced, and a goodly number are faithfully following it. It works well. These offerings may not be very large, but we are glad to see our members taking up the financial burdens of the work.

With the closing months of last year, the work seemed to receive a new impetus. By the end of the year, three had begun to observe the Sabbath in Wakamatsu, and one in Tokyo. Since then five more in Wakamatsu, and six in Tokyo, have decided to obey. Some of these have been severely tried; but so far as we know, all still remain faithful. Yesterday at our Sabbath meeting, five expressed a desire for baptism. Of these, one young man was a student in a government school. He had to leave school when he began to observe the Sabbath, because attendance is required on the Sabbath. At such schools tuition is free, the student agreeing to enter the service of the government after graduation, so working out his school expenses. But should he fail to do this for any reason, he or his friends who have gone surety for him, must pay for his schooling. So our young brother finds himself in a painful situation. He is entirely unable to pay the school expense for the year he has attended the school; and his brother is much displeased with his course, and refuses to help him. He is much distressed lest the authorities shall proceed to collect this debt from a friend in Tokyo, who went surety for him. But while seeing no way out of the difficulty, he remains firm in his determination to serve and trust the Lord.

Another young man is a student in a Tokyo school for the study of English. His people are Buddhists, yet they did not object to his studying the Bible; and his father even advised him to attend our Bible classes for the help he would receive in English. But when he decided to keep the Sabbath, so losing a day from school every week, his father promptly turned him away from home. He was told that he might join some other church where he could keep Sunday, and so not lose time from school. In Japan, as elsewhere, a religion that changes the life and affects the worldly prospects is an unwelcome innovation.

Still another young man has met with much opposition. His keeping the Sabbath interfered with his school work; so, refusing to attend school on the Sabbath, he was closely confined at home, day and night. Finally he escaped, and came all the way from Wakamatsu to Tokyo on foot, a journey of four days. Part of the way lay over mountain roads through deep snow. We expected that his father

would come to Tokyo and take him back home; but instead, we learn that he has been disinherited by his father. In Wakamatsu his friends say that he has gone mad; and the master of the school he attended has forbidden the students to attend the Seventh-day Adventist meetings.

These young men have given up all their worldly prospects for Christ; and to-day the two last mentioned are out canvassing for our books on present truth. Three more young men in Wakamatsu are also enduring trial for the truth's sake, and we are praying that their faith and courage may not fail.

One of our workers has had an interesting correspondence with two young ladies. They were students in a mission school at Kanazawa, on the west coast of Japan. They became much interested from reading our Japanese paper, *Owari No Fukuin*, and decided to leave school, as they could not keep the Sabbath there. They are now at home, and one is meeting with opposition from her people. We know of these only by correspondence.

We are glad to report a substantial addition to our literature in the Japanese language. The following tracts have been translated, and the printers' work on them will be completed this week: "Marshaling of the Nations," "The Second Advent," "The New Testament Sabbath," also an original tract, "The Way of Salvation." Another, called "The True God and His Holy Day," will be ready soon.

A decided interest in our medical work is being awakened; but I will leave this for Dr. Lockwood to report. We rejoice that the work is progressing. Our needs are many, but we trust in One who is able to supply them. Phil. 4:19.

Tokyo.

F. W. FIELD.

The British Field

JANUARY 2-11 a workers' institute and general meeting for the North England Conference was held at Nottingham, a thriving city of nearly two hundred and fifty thousand inhabitants. The attendance was not very large, but quite representative. All the ministers and Bible workers and many of the canvassers were present, also the elders and leaders of churches. The meeting was favored with the presence of Elder Corliss, and other laborers recently from America. Brother Corliss's studies were much appreciated.

The special object of this meeting was to give practical instruction in the various departments of work. To this end the subject of organization was carefully studied. The duties of elders, deacons, leaders of meetings, church treasurers, church clerks, and librarians were fully taken up. The general canvassing agent daily gave instruction in canvassing, and the canvassers spent from three to five hours each day in actual work in the city, selling books and papers.

Every evening a discourse was given on some leading subject, and these meetings were well attended. The interest

continued to increase until the close. The plan is to follow up this interest with a tent-meeting during the coming season.

Elder Andross, the president of the North England Conference, is taking hold vigorously, and the blessing of the Lord is attending his efforts. He saw the need on the part of the workers of more definite instruction, and called this meeting to supply it. The result was very satisfactory. The brethren and sisters who attended left for their homes in the best of courage.

At this meeting the tract and missionary work received special attention. Brother C. H. Castle, having lately come from America, was appointed secretary and treasurer, also secretary and treasurer of the conference. Sister Castle was appointed secretary of the Sabbath-school work for the conference.

This conference is planning for three tents for the coming summer. It is indeed gratifying to see their plans for aggressive work in this important field. Here are hundreds of cities and millions of souls in darkness concerning the things that are soon coming to pass. The urgent calls for help are so many that only a few of the most important can receive attention.

We are exceedingly grateful to the Mission Board, and to our brethren in America generally, for the interest they are showing in this field, and it is our earnest prayer that this interest may be rewarded by the rapid advancement of the work in this country.

Since the close of the meeting already mentioned, I have labored in the South England Conference, visiting Bath, Plymouth, Bristol, Southampton, East Cowes (on the Isle of Wight), and Portsmouth; also several places about London. I find our people of good courage, and the work growing. Especially was this the case at Plymouth. That church is making a steady growth, and the Lord's blessing is with the work in a marked manner.

At Portsmouth I met Brother Champness, who has labored here for some time. I found him and his family well, and very busy. The attendance at the meetings is large, and a good interest is maintained. Some souls have decided to walk in all the commandments of God. I remained over only one night. We had an interesting meeting, and I was favorably impressed with the general outlook.

During the past six weeks we have been engaged in raising money for our sanitarium. The REVIEW family are familiar with the circumstances leading to the purchase of the Caterham property, and have had a very large part in bringing it about. Here in this country the matter of raising our £1,000 (\$5,000) was taken hold of vigorously. The sum to be raised averaged one pound sterling, or five dollars, to each Sabbath-keeper, which you will see could not but be a very heavy draught on a poor people. But the brethren did not hold back. The conference officers and the ministers all worked with energy, and the result is that last week the purchase was made. The entire amount had been raised,—ten thousand dollars came from America, and five thousand dollars was raised here. Some of the churches sent in even more than their full quota. In some instances where the individuals could not secure the money so quickly, others advanced it for them, and thus the whole amount was raised, the purchase price

paid, and the institution placed in our possession entirely free from debt. It will soon be ready to receive patients. Already we hear of a goodly number who are waiting anxiously for the institution to open. May God's special blessing attend this work. O. A. OLSEN.

Colombia

BOCAS DEL TORO.—We arrived at Bocas del Toro, Friday, the 6th, and were met by Brother Brooks and the rest of the company, with a very hearty welcome.

Having been here so short a time, it is impossible fully to portray this field and its needs. Yet some of its needs stand out so plainly that it is only necessary to be here to see them. In the first place, one of the great needs of this country, in connection with the work, recognized not only by us, but also by those who have been here before us, is medical workers. My wife is a nurse. She is already being called out to care for the sick.

The captain of a boat from St. Andrews Island brought us word from Brother Smith. The work is onward there. We shall visit him as soon as convenient. We find our time all taken up, and we enjoy the work. The third angel's message is just the same in its results here as in America, bringing out a people earnest and full of the Spirit. I. G. KNIGHT.

Finland

BORGA.—There is considerable suffering here this year on account of the crops being a total failure in many places. Many of the people are grinding bark with their flour, and in many places they are making their clothing from gunny-sacks. Besides this, the Russian yoke is pressed heavier and heavier upon the poor people. Their liberties are being gradually taken away. All the young men, and many of the young women, leave home to get away from the Russian military service. Of course the young women do not have to serve in the army, but when the young men go, the women go, too. Those who can not secure passports go out into the Baltic Sea in open boats, and are taken up by passing steamers and carried away to foreign shores. Some of these are caught by spies, and what they do with them I do not know. I think they must put them in the Russian army. They took a young brother in this way over a month ago, and we have not heard a word from him since.

From five to six hundred people get away every week, and most of them land in America. I think that many of them go to Minnesota.

We now have "Great Controversy," "His Glorious Appearing," "Steps to Christ," "Ministration of Angels," and "Christ and His Righteousness," in the Finnish language, and are working on "Thoughts on Revelation." We also have a number of tracts.

We can get the books made. Will you not help us to sell them? I believe a harvest of souls will be reaped among this people. When you talk about foreign missions, please remember the Finns in the States also. I hope that the One who has bought the poor Finns with his own precious blood, may help you to do what you can for them.

JOHN HOFFMAN.

Arkansas

DELAWARE.—I began a series of meetings at Riverside schoolhouse, February 27, and although it has rained almost incessantly, and the roads have been very muddy, the congregations have been fair and the interest good. I am now in the midst of the Sabbath question. Three adults have begun the observance of the Sabbath, and quite a number are in the valley of decision. This is the first time these people ever heard the message, and they are hungry for the truth. I could use tracts on the Sabbath, and any of our books and papers, to good advantage, if sent prepaid to me at Delaware, Ark.

Riverside is two miles from Delaware. I have three other calls in adjoining neighborhoods—all new territory. It does my soul good to go to the hungry people with the precious message; they appreciate it. I could use some German tracts and papers also.

H. CLAY GRIFFIN.

Hold Up the Hands of the Workers

A CANVASSERS' institute will be held at Graysville, Tenn., beginning April 13 and lasting four weeks. Thirty-four of the students of the Southern Training School desire instruction in this important branch of the Lord's work, and have expressed a desire to spend a part, if not all, of their five months' summer vacation in selling the printed page. Thus we see the results of a true Christian education.

If any who are not connected with the training school, but who have a desire to canvass, wish to receive the instructions to be given at this time, we would extend to them a hearty invitation to attend. No tuition will be charged, and we trust that all may be benefited by attending. We hope that the Holy Spirit will not only guide in giving the instructions, but also in receiving them. We take fresh courage as we see the old-time missionary spirit coming back into this department of the work.

A recent Testimony says that the Lord calls for many more to enter the canvassing work in the year 1903. So, brethren, let us begin now to pray that his Spirit may so rest upon us that we may not disappoint the Saviour in this matter. Let us show our faith by our works. We are told, in "Christ's Object Lessons," that "all his biddings are enablings," and that "we should never once think of failure. We are to co-operate with One who knows no failure." So let us cease doubting, and begin to pray for the "faith that works."

If there are those in the North who have a burden for this field and for this work, who can come well recommended from their home conference, we shall be glad to correspond with them. No doubt such will be familiar with the many Testimonies concerning the needs of this field.

Everything indicates that this will be a prosperous year for the book work, and we trust that the Lord may impress our hearts with the importance of making the best use of the time that remains, while the angels are yet holding the four winds, until this work can be completed, and every soul warned of the approaching danger.

One thing more I would mention here, and I trust that every Seventh-day Ad-

ventist in the Southern field may read carefully and pray earnestly over this closing remark. The Testimony must certainly mean something which says, "Where there is one canvasser in the field, there should be one hundred," and, "If there is one work more important than another, it is that of getting our literature before the people, thus leading them to search the Scriptures." And surely there is a place where every one can have some part in this closing work. On page 327 of "Christ's Object Lessons" we read these words: "Not more surely is the place prepared for us in the heavenly mansion than is the special place designated on earth where we are to work for God." We would not construe this to mean that every one should go out and sell our books, or that it is necessary for all to leave their homes in order to do the work that the Lord would have them do in spreading this truth. But is there not some way in which those who can not leave their homes can hold up the hands of those who are able and willing to do? For certainly we all must have some part in this work. Are there not those who wish to have some one canvass in the place where they live, who can furnish a room free or cheap board to one or two lady canvassers during the summer season? And are there not others who can furnish a home over Sabbaths and Sundays to some of our brethren while they canvass the county in which these live? There may be some who can help in other ways, and we believe that a rich blessing will come to those who make a little sacrifice, and thus hold up the hands of these faithful workers.

We shall be glad to correspond with any one who wishes to encourage this work, either by attending the canvassers' institute, preparatory for entering the work, or by lending a helping hand to others. May the Spirit of God guide each of us in this matter. V. O. COLE.

Cleveland, Tenn.

The First Washington Church

SOME months have passed since the REVIEW readers have heard from us. We have been hard at work. The Lord's hand is stretched out still in love and power. We can truly say that he is in this place; for where iniquity abounds, the promise is that grace shall much more abound. The marked interest of last summer has, to a large degree, been maintained throughout the winter, the attendance at our church in the northeast, at the large hall Sunday nights, in the northwest, and at our numerous Bible studies, has been large and constant. Conversions have been numerous. The additions to the church have reached a total of eighty persons.

The prayer meeting is a very important meeting with us. We have succeeded in getting the church to attend the prayer meeting and the Sabbath-school, and the results are gratifying to all. There were so many requests for help from the people, that we asked the Chesapeake Conference for a Bible worker. The conference did not feel able to grant us one, an account of shortness of funds; so we have ourselves agreed to pay a Bible worker for a limited time, until the conference sees its way clear to take this responsibility. This church has some long-standing debts, and the present members are doing what they can to pay the same. All whose hearts have stirred them up

to accept and obey the truth, have a mind to work. In our services we are making clear the importance of two things,—a true conversion and consecration to God and his work.

We are praying, and working as we pray, for a large tent that will seat at least one thousand, for our meetings in this city the coming season. This is a wide, needy field. We hope to pitch our tent some time in May. The church, assisted by its friends, is trying to purchase such a tent. We ask at least your sincere prayers that God may grant us wisdom and strength to carry forward this long-neglected work for God and the people.

LOUIS A. SHEAFE.

Work for the Colored People of Virginia

SINCE my last report, I have labored in the cities of Norfolk, Portsmouth, Newport News, and Hampton. During twelve weeks at Portsmouth, while I was laboring diligently with my hands each day in printing, I also held evening meetings with the churches in Norfolk and Portsmouth, with good results. Quite a number acknowledged the Sabbath and the truths applicable to our times, and the church, which had languished under church trials, was resuscitated. It was practically newly organized, and its membership more than doubled. New life and zeal have been inspired, and new courage animates the church as the result of these meetings.

My wife returned from Vermont to accompany me to Newport News and Hampton, where we have put forth our winter's effort. This has been the best of all my experiences in the third angel's message. Not being driven to overwork, my health has improved, and I have felt more bodily vigor than since I was seventeen, when I received the message at the first. My wife and I called it the most happy of all our missionary experiences. I preached in nearly all the churches of the city, as I had also done a year before, and the influence of those meetings was excellent, as was testified by the deep solemnity which pervaded hearts when Christ was lifted up before them, accompanied by tears and confessions. In ten of the principal cities of the Atlantic coast where I have thus labored, preaching in many of the leading churches, all doors remain open to me, and urgent calls come to repeat my efforts among them.

We have this winter sold a larger amount of reading matter than ever before—about two thousand books and booklets. We have also distributed the *Signs of the Times*, and nearly two thousand penny tracts, which I have given away at the services. We have also given away a large number of books.

I held quarterly meetings with the three churches of Norfolk and Newport News, which were seasons of refreshing. We organized the colored church of Newport News the night before Brother J. H. Strickland departed for Jamaica (W. I.), where he is now laboring. He had expended much faithful labor on this company, and wished to see them organized before his departure. Two of these brethren had stood stiffly for the truth for years—the one at Hampton, the other at Newport News. These brethren now stand as elder and deacon in the church. I met with this company usually three times in the week

while I was there. Two were baptized by the elder.

In the ten cities where I have labored, there has been no worker for the colored people except my wife and myself. The third angel's message is something entirely new to them. Almost all the colored people of these cities have never heard of such a people as Seventh-day Adventists. Our brethren, many of them, sit quietly in their homes, and try to enjoy their own ceiled houses while God's house lies unbuilt. They quiet their consciences, thinking some one will doubtless do the work some day, and many are ready to complain that what is being done is not being done right.

There must be hundreds of workers for the colored people before we can see the fullness of the loud cry going to them. To this end I have had it in mind for more than two years to raise up workers with all possible dispatch, and I have sought to prepare workers among the colored people themselves, a necessity which is becoming more and more apparent. I have arranged for this season to take six or eight workers with me to Vermont, to work on my father's farm sufficiently to meet expenses while studying. We now have our school organized, and every one is enjoying it. We have six with us, and others may come later. They are matured men and women, some of them elders and deacons of our churches. Some have known something of the truth for many years. I have been preaching to all of them for more than a year, and during the summer I shall aim to systematize the truth in their minds, so they may be able to give Bible readings and become spiritual helpers. I intend to return with them in the fall, to establish permanent work in one or more of these cities. We are now taking the forenoons for study, and the afternoons for work. We have Bible studies, also language, physiology, and Testimony studies at present. History is quite fully taken up in connection with our study of prophecy. We intend to continue these studies until November.

I find myself able to do heavy work on the farm, and am glad to be able to set the example of diligence. Most of these brethren must be self-supporting in their missionary undertakings. They need your prayers, and we all need your sympathy. Give us at least your moral support, while we seek to do what we can.

I. E. KIMBALL.

Texas

ON December 26 I left Oklahoma City for Lone Star, in Dewey County. When I arrived there, I found one of the sisters engaged in a discussion with a Campbellite minister. She had been working hard, and was in poor health; so we thought it best that I should take her place, which I did. After the discussion was finished, we continued the meetings with good interest. Nine adults accepted the Sabbath. The Lord gave us the victory in every conflict.

I went from there to Putnam. The Lord, continuing to bless our efforts, five accepted the message at this place. After finishing the work at Putnam, I went to Ruth, where I held a tent meeting. Brother and Sister Syp were with me a large portion of the time, doing faithful work. After we had been holding meetings about ten days, the people began to ask us if we were going to give

an invitation to join the church. When this question was asked, we were satisfied that the Lord was ready to give us souls for our hire. We therefore gave an invitation each night thereafter, and from one to four came forward every night as long as the meeting lasted. During the meeting twenty-six joined the church; fourteen were baptized, and four others were left to be baptized by the local elder.

In all my experience, I had never seen such a powerful outpouring of the Spirit of God. Young men came forward, followed by their parents. During the meetings, forty adults accepted the message of God, for which we praise his great and holy name.

Dear brethren, it is a great blessing to have a part in the last message. Let us all work and pray; for the Lord's coming hasteneth greatly, and who shall be able to stand.

J. A. SOMMERVILLE.

New York

OSWEGO COUNTY.—According to recommendation, immediately after conference I began to labor among the churches of this county. Finding very many, in some cases one half, without our denominational papers, and correspondingly behind in the special work for this time, a thorough and vigorous preliminary campaign seemed a necessity. A special effort was put forth to visit every family and individual, however isolated, obtain subscriptions for our papers wherever possible, and awaken and strengthen a healthy enthusiasm in behalf of the church-school work, as well as other work of special importance. As a result, twenty-six individual subscriptions for various papers were obtained, and a number of others will probably be secured soon.

At Williamstown, West Monroe, and Roosevelt church schools are much needed, and the brethren and sisters are awakening to a sense of the solemn responsibilities resting upon them. I fully expect to see a church school established at one or all of these places. The Pulaski church is also greatly in need of such a school, and we trust one will be started as soon as the children are brought near enough to attend. Several brethren having large families, in this and other churches, have lately told me of their determination to place their children in church schools at the earliest opportunity. Others, young men and women of ability and experience, have expressed their desire to enter the work as teachers.

About five miles from this city, at Mt. Pleasant, still stands the barn, then owned by Brother Arnold, in which the first Adventist conference was held. It was with a great deal of interest that I visited this truly historic spot.

At Minetto a very flourishing church school is being conducted, concerning which, and the work of the church, I intend to write more fully.

With one or two exceptions, the churches in the county are very much behind in the work with "Christ's Object Lessons," but I intend pushing this work to the best of my ability. Continually I see exemplified the great truth that only by constant and whole-hearted work for others can we hope to remain awake in this night of spiritual lethargy. It is by giving that we gain the more.

E. A. RAYMOND.

Reflections

ALMOST forty-six years have passed since the REVIEW began coming to our home, changing its address as we went into new fields to build up the work that was dearer to us than the pleasures of this world. Many opportunities to seek for the gold of this world have presented themselves, but we knew that the earthly treasure would soon pass away, while the Word would abide forever.

Although the flames have turned into smoke and ashes the former home of the REVIEW, it still lives; and while death has laid low in the grave such faithful laborers as Brethren White, Andrews, Waggoner, Smith, and many others, yet the REVIEW comes to our homes laden with precious truths to encourage the few aged veterans whose heads have grown gray in this work.

May the younger workers upon whose shoulders the great burden must now rest until the message is given to the world, feel the need of seeking strength from Him who is able to keep us from falling. Only as we stand in Christ can we go through the perils we shall have to meet in this closing work.

Our courage is good. We hope to keep in the front till the battle is ended, and the victory won.

D. T. SHIREMAN,
A. SHIREMAN.

Field Notes

A RECENT report from Hutchinson, Kan., states that about forty persons are in attendance at the missionary school which is being conducted there.

BROTHER T. W. FIELDS reports from Madge, Tex.: "We have a church school in good running order at this place. The brethren are wonderfully encouraged by the success of the school. Brother Nathan Willis is teacher. We also have a good church building finished."

BROTHER J. F. POGUE is conducting meetings in a hall in the city of Minneapolis, the attendance, which has at times reached the number of one hundred and fifty, showing that there is a good interest on the part of the people to hear. The Minneapolis church is actively co-operating with him in the work.

BROTHER C. P. WHITFORD makes this report of work done in several towns in southern Florida since the beginning of the year: "I have conducted 59 meetings, made 75 visits, disposed of 14 copies of 'Christ's Object Lessons,' sold 16 Bibles, 12 copies of 'Christ in Song,' one of 'Hymns and Tunes,' one of 'Early Writings,' one of 'Helps to Bible Study,' 2 of 'Sunday in History,' one Bible Text-Book, and have given away 426 pages of tracts, 61 papers, and received 41 subscriptions to periodicals."

BROTHER H. F. COURTER reports having held a short series of meetings near Red Oak, Ga. He says: "I held meetings in a schoolhouse. The people turned out well, considering the weather. A fair interest was manifested. The last night I was there, several gave themselves publicly to the Lord, to keep his Sabbath and fully consecrate themselves to him. I was called away from this place to attend a meeting for counsel and plans concerning the proposed sanitarium in Atlanta."

Current Mention

— A new Texas oil field has been discovered at Harwood. The petroleum is said to be the best in the United States.

— Civil war is raging in San Domingo. In a recent battle at Juan Calvo the government forces were defeated with a loss of twenty killed.

— Clergymen of the New York Sabbath Committee are directing their energies toward the legal suppression of Sunday baseball in New York.

— An Albanian force of several thousand men was defeated on March 30 by 3,000 Turkish troops, after a two days' battle, the loss being heavy on both sides. The sultan is alarmed, and troops are being rushed to the disturbed district.

—"Six-cent bread" is the prospect now faced by poor people in Chicago, says the *Tribune* of that city, on account of the continued upward tendency in prices. The higher price of both labor and material is given as the reason for this advance, which will take effect May 1.

— One result of the measures outlined for the relief of the peasants in the czar's recent manifesto, according to a St. Petersburg dispatch, is that about \$57,500,000 arrears of taxes have been cancelled, besides \$15,000,000 owing to the district authorities being taken over by the central government.

— It is announced from Los Angeles, Cal., that the national government will shortly restore 1,000,000 acres in southern California to the public domain, to be subject to entry under the general land laws of the United States within sixty days after the official notification to the public.

— Bishop Spaulding (Catholic), who was a member of the strike commission appointed by President Roosevelt, says that arbitration will henceforth adjust labor difficulties in this country, and that the period of strikes has passed forever. This will be the result, he says, of the precedent established by the commission.

— A statement by Admiral Dewey to the effect that the recent demonstration by the American squadron under his command near the South American coast was a warning object lesson for Europe in general, and Germany in particular, has greatly incensed the latter country, and many bitter expressions are directed against him and against the United States in German papers.

— Merchants and business men of Honduras will, it is said, unite in an appeal to President Roosevelt to use his influence to put an end to the war in that country, by which all business there is demoralized, and which threatens to involve the surrounding countries in the strife. Should the president accept such an offer and do as requested, the act would have more significance than that of merely putting an end to the fighting.

— March 30 the London *Times* began what it says will be a "regular transatlantic service" between England and America by the Marconi wireless telegraph system. Two "marconigrams" of

over one hundred words were printed in the *Times* of that date. It is stated that the rate for messages between England and America is not much in excess of that between England and France under the old system.

— The injunction issued March 3 by Judge Elmer B. Adams, of the United States District Court, at the instance of the Wabash railroad officials to restrain the brotherhoods of railway trainmen and firemen from ordering a strike on that system, was dissolved in a decision handed down April 1, by Judge Adams, at St. Louis, Mo. Thus victory has turned on the side of the labor unions, but it is hoped the threatened strike may be avoided.

— An international historical congress, attended by delegates from all nations interested in modern civilization, was opened in Rome, Italy, April 2, in the presence of the king and queen. The president of the congress, Professor Villari, made an address, the chief feature of which was his prediction that the overwhelming preponderance of the United States and Russia would compel the nations of Europe to combine for self-protection. Europe, he said, was shut in between two great powerful countries, Russia on the east and the United States on the west. The latter from a population of 30,000,000 had risen to 80,000,000, and no one knew what number its population eventually would reach. The United States also had taken the lead in all the works of progress and civilization. These two forces, acting on Europe, were likely to render necessary a union of the different European countries, which would completely change the geographical situation.

— The legal Sunday has received a backset in Philadelphia. Recently a test case was provided in that city to determine the legality of the Sunday "blue law" of 1794, by the arrest of representatives of several city newspapers, together with employees of an ice-cream company, who were charged with having violated the law. The result is thus stated in a Philadelphia dispatch dated March 31: "Magistrate James E. Gorman to-day rendered his decision in the cases against employees of several city newspapers, the Union News Company, and the Crane Ice Cream Company, who, it is alleged, had violated the Sunday blue law of 1794. In an elaborate opinion, supported by many legal authorities, he dismissed the charges. Among other things, he finds that there is a defect in the complaint by the omission to aver that the publication and sale of the newspapers on Sunday was not a "necessity" and "charity;" that this omission is fatal to the prosecution, and that, if for no other reason, he would be compelled to discharge the defendants. "If it were necessary, however," he says, "to determine this question, I should certainly be inclined to decide it as a matter of fact only in the affirmative. Perhaps no enterprise, whether we view newspapers commercially or in a literary sense, has made such rapid and marvelous strides as the public press. It has kept abreast and sometimes ahead of the wonderful development of the commonwealth in growth of population and in the various trades and business enterprises, and in a great measure has assisted in this development."

—The existence of a vast antarctic continent surrounding the south pole is considered to have been proved by the observations made by those on the ship "Discovery," which recently returned from a voyage of antarctic exploration. The expedition penetrated one hundred miles farther south than any previous party had been able to do, and discovered an extensive mountainous region which is believed to stretch in a series of lofty peaks to the pole.

—The failure of modern Sunday-schools, was the theme of remarks made recently by Rev. D. W. Clark before the Methodist Preachers' Association in Cincinnati. Mr. Clark is presiding elder of the Cincinnati district of the church. "The present object in many Sunday-schools," he said, "seems to be to drive into the minds of children as many facts as possible. The children sit in an attitude of respectful listening, and do not become interested." The ministers, Mr. Clark said, ought to take more interest in the schools.

—An Indianapolis telegram states that "figures just completed by Secretary Wilson, of the Mine Workers National Organization, show that the bituminous coal miners, as a result of the national and State conventions, will receive this year an aggregated increase of \$19,437,000 in wages over last year. This estimate is based on the output of last year. It is probable the amount will be even more, as the production is likely to be greater. Including the advance received by the anthracite miners, the grand total will be about \$35,000,000 this year."



Donors to the Relief of the Schools

The total cash received on the Relief of the Schools Fund up to March 9, 1903, is \$53,035.43.

NAME	AMOUNT
J. Richart.....	\$10 00
J. C. Simons.....	2 00
Mrs. Carrie Howlett.....	5 00
Peter Wells.....	5 00
John Meredith.....	1 00
O. M. Haines.....	2 50
Fred Stoll.....	3 00
Mrs. W. N. DeWolff.....	5 00
John McKehy.....	2 00
G. W. Dodd.....	10 00
Elsie and J. H. Capfer.....	3 50
Mrs. Rinda Cook.....	1 00
D. G. Church.....	2 00
J. H. Wells.....	1 00
Mrs. B. A. Cane.....	1 00
A. G. Peart.....	2 00
George Alcott.....	1 00
W. G. Twitchell.....	25 00
H. A. Campbell.....	2 00
Mrs. C. P. Capelin.....	25 00
Nora E. Porch.....	5 00
Mrs. L. M. Fisher.....	2 00
Agnes Stoll.....	50 00
J. F. Doerr.....	2 00
Madge Long.....	5 00
Mrs. P. Robinson.....	2 00
Mrs. W. N. McCutcheon.....	95 00
Mrs. Lizzie Cox.....	3 00
Kittie Bell.....	5 00
Mrs. Sophia Morgan.....	25 00
Mary Kinnear.....	10 00
M. G. Meade.....	1 00
H. Ricketts.....	1 00
Mary N. Thomas.....	2 00
Mrs. Mary Wicker.....	5 00

Mrs. W. Cartwright.....	25
Alice Hopkins.....	2 00
O. C. Brown.....	1 00
A friend.....	1 00
Mrs. Nellie C. Brown.....	2 25
Frank Baldwin.....	2 00
Z. M. & L. H. Moore.....	3 52
Mrs. Benjamin Young.....	1 00
Mrs. Emily Carr.....	50
Rosa Tatum.....	3 00
Wm. Estett.....	2 00
Carrie Hastings.....	1 00
Otto C. Taylor.....	1 00
Mrs. C. Dinwiddie.....	5 00
M. E. Rosebrook.....	1 00
L. M. Whisby.....	10 00
Ida Kuhn.....	50
Grace Marvin.....	1 00
Mrs. Ella B. Gardner.....	2 50
Mrs. Humphrey.....	1 00
John Reid.....	2 00
Fred Sproed.....	2 00
Mrs. Della Bailey.....	3 00
Mrs. A. O. Clark.....	1 00
Ft. Bragg S. S.....	5 00
Maggie Spies.....	2 00
Geo. M. Bowers.....	5 00
Mrs. E. J. Stilman.....	1 00
E. Erickson.....	8 00
Mattie E. Graves.....	10 00
Mrs. J. C. Durant.....	5 00
Elizabeth Maxey.....	1 50
Mrs. L. E. Vincent.....	1 00
Lucy Ayling.....	2 00
Mrs. A. F. Smith.....	1 00
Rosa Brown.....	1 50
John G. Jenks.....	1 00
J. E. Collins.....	1 00
John Soderberg.....	2 00
Aaron Miller.....	25 00
Mrs. Alice Lunsford.....	2 00
Anna Wyckman.....	50
Mrs. McUmber.....	1 00
T. J. Patton.....	5 00
Nancy Harp.....	1 00
James R. Smith.....	2 00
Mesdames Donaldson, Reese & Wagner	1 00
E. C. Glasgow.....	25
T. W. Singletarry.....	2 00
G. A. Weeks.....	1 50
John B. Skeels.....	2 50
M. M. Osborn.....	2 00
Louise B. Jackson.....	1 00
H. J. Farman.....	1 00
Frank Letterman.....	1 00
S. Rose.....	2 25
Lucy Wilkins.....	1 00
John Bess.....	10 00
A. B. McReynolds.....	85
Mrs. Agnes H. Duncan.....	1 00
A friend.....	1 00
Southern Union Conference.....	50
H. M. Hobbs.....	2 00
Robert Carr.....	2 00
Tom C. Hedge.....	1 00

Donations for the Washington (D. C.) Church

Mrs. S. C. CLARK, \$1; Jesse E. Warner, \$5; George Schrag, \$1; Fred. Holmden, \$1; Fannie Glascock, \$2; Sarah Brigham, \$1; a friend, \$1; Gussie & Jas. Mathews, \$1; Nelson & Sarah Mathews, .50; Mrs. Edna J. Vine, \$5; Mrs. A. M. Dunlap, \$1; Mrs. F. C. Montgomery, \$1; Mr. & Mrs. D. G. Collier, \$1; Ida L. Darnall, .25; a friend, \$1; W. E. Krum, .50; William Koenig, \$1; Chas. R. Beeman, \$5; Mrs. Olive Payne, .50; Mrs. Mary Griffin, .25; Maggie & Francis Griffin, .50; Mrs. D. S. Peppers, .50; W. F. Hastings, \$1; Mrs. E. B. Scott, \$1; a friend, \$1; C. J. L., \$1; Mr. & Mrs. Chaney Wood, \$4; S. M. Lewis, \$2; Mrs. Catharine Baughman, \$1; Prattville (Mich.) church, \$5; Elmina S. Heald, \$25; R. E. Bliss, \$5; Albert Weeks, \$1; Mrs. A. W. Keck, \$10; Jas. Bishop, \$1; Mrs. R. E. Abbott, \$2; Joseph A. Howland, \$1; Mrs. M. Louise Duryea, \$2; Emma Johnson, \$1; Mrs. Eliza M. Ervay, \$1.50; Mrs. R. D. Wyatt, .50; Mrs. S. S. Post, \$1; Mrs. A. T. Lewis, \$5; Mrs. Sarah Hill, .50; Mrs. Louisa Larson, \$1; L. E. Larson, \$1; Mrs. V. Liter, \$2; Mrs. T. B. Hatch, \$5; Cadillac (Mich.) church, \$2; Mrs. Lavina Howe, \$10; Agnes Harrison, .25; Richard Harrison, \$1; Thomas Harrison, \$1; Mrs. Hannah Johnson, \$1.



Money Received on the Missionary Acre Fund

Total cash received on the Missionary Acre Fund previously reported, \$3,057.81.

NAME	AMOUNT
Otto J. Graf.....	\$21 00
T. K. Henry.....	5 25
Sadie Burton.....	25
Mrs. W. H. Parker.....	2 50
Ohio Conference.....	9 50
E. Richter.....	5 00
P. E. Pepper.....	5 50
W. H. Bunch.....	10 16
Michigan Tract Society.....	12 02
D. C. Stone.....	50
Cecil Garton.....	63
W. S. Campbell.....	5 00
F. E. Cowin.....	6 15
Mrs. M. J. Campbell.....	1 00
Lon Somers.....	5 00
J. H. Johnson.....	1 00
John Eden.....	2 00
Fritz Zrick.....	1 00
Otto Eisele.....	2 00
W. J. Wilson.....	5 00
A friend.....	5 00
R. H. Thompson.....	75
Mrs. A. D. Alden.....	1 00
A friend.....	50
A friend.....	2 00
Emma Youngburg.....	5 00
Collection, Oklahoma.....	1 15
Flora F. Stowell.....	1 00
A friend.....	50
G. A. Kirkle & family.....	1 00
Robt. Ryan.....	1 00
L. B. Porter.....	1 00
Amanda Nelson.....	1 00
Mary Fast.....	1 00
Mr. & Mrs. Frank Fast.....	2 00
Susanna Isaac.....	1 00
Annie Isaac.....	1 00
M. Eitel.....	50
J. Minter.....	1 00
C. D. Lude.....	1 00
F. H. Westphal.....	1 00
Mrs. Ella Minter.....	1 00
Mrs. L. Locke.....	1 00

NOTICES AND APPOINTMENTS

Northern Michigan Institute

THERE will be a canvassers' institute held at Petoskey, Mich., beginning April 27, 1903, lasting ten days. All the conference laborers are expected to attend, and we also expect to have Elder J. B. Blosser with us.

A. J. OLSEN.

International Medical Missionary and Benevolent Association

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

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

Michigan Sanitarium and Benevolent Association

THE regular annual meeting of the Michigan Sanitarium and Benevolent Association for the year 1903, will be held in the Seventh-day Adventist Tabernacle in Battle Creek, Mich., Wednesday, April 8, 1903, at 3 P. M.,

standard time, for the election of trustees, and the transaction of any other business which may properly come before the meeting.

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

Annual Stockholders' Meeting

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

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

Absent Members, Notice!

THE Oklahoma City church desires to hear from the following-named persons: Minnie Alexander, S. A. Berison, Anna Johns, Sister Prindle, L. A. Campman, J. H. McGee. It will be necessary to drop from the church record the names of persons failing to report. Address Mrs. F. B. Buel, Clerk, 324 Chickasaw St., Oklahoma City, O. T.

Business Notices

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

WANTED.—A number of good strong men to work in and around a sawmill. Address W. H. Kynett, Mellen, Wis.

FOR SALE.—The Quaker City Mill No. 4 F. The best mill for family use that we know of on the market. It will blanch peanuts as well as grind into butter all kinds of nuts. Is an excellent mill for making granola and other health foods equal to those made at our best factories. It will grind vegetables, roots, and drugs as well as wheat and corn. We offer these mills for a time at \$3.50 each. And with each mill will give recipes for making substitutes for protose, bromose, granola, gluten, gluten butter, and nut cheese. You can order the mill sent by express or freight as you prefer. Address all orders to C. S. Coon, Lincklaen Center, Chenango Co., N. Y.

Publications Wanted

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

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

Tom C. Hege, Winston, N. C.

J. S. James, Stewardson, Ill., *Signs and Good Health*.

Pearle Apt, Marion, Ohio, *Signs, Instructor, Little Friend*, and tracts.

J. W. Hicks, Locust Branch, Ky., *periodicals and tracts on the Sabbath*.

E. F. Green, Care of E. C. Needels, Albany, Mo., either back or late copies of S. D. A. periodicals.

J. C. Colby, Union Grove, Wis., continual supply of *REVIEW, Signs, Sentinel, Good Health, Instructor, Little Friend, Life Boat*.

Obituaries

VORSE.—Died at Helmick, Kan., March 13, 1903, of a complication of diseases, little Arden Augusta Vorse, aged 10 months and 10 days. Words of comfort were spoken by the writer to about two hundred people at the Christian church of Wilsey, Kan.

A. E. JOHNSON.

HUGHES.—Died at Berkeley, Cal., Jan. 5, 1903, of croupous pneumonia, Lewis Spencer Hughes, youngest son of Brother and Sister Robert Hughes, aged 3 years, 11 months, and 3 days. The parents look forward to a glad reunion at the coming of the Life-giver. Words of comfort were based upon Jer. 31:17.

J. D. RICE.

SMITH.—Died at Cherry Flats, Pa., March 23, 1903, Sister Ezra Smith, aged 62 years, 11 months, and 6 days. Mother Smith leaves three children and a husband to mourn her loss. Funeral services were held in the church. Words of comfort were spoken from Rev. 1:18, by the writer.

W. F. SCHWARTZ.

WILKINSON.—Died of heart trouble at Fargo, N. D., March 16, 1903, Elizabeth Wilkinson, in the seventy-first year of her age. She was a faithful servant of the Lord. A husband and six sons, of whom Elder B. G. Wilkinson, now in France, is the youngest, mourn their loss, but they are comforted with the blessed hope. The funeral discourse was based upon Num. 23:10.

ANDREW MEAD.

MANOR.—Died at her home near Williams, Cal., March 4, 1903, of pneumonia, Ida M. Manor, wife of L. G. Manor, a native of California, aged 35 years and 11 days. She accepted present truth several years ago, and died in the blessed hope of a resurrection at the soon coming of the Lord. She leaves a husband, a two-year-old daughter, and two sons. She was loved by all who knew her. Text for funeral discourse, Mark 14:8, first line.

J. D. RICE.

STURDEVANT.—Died at the Seventh-day Adventist mission station at Buluwayo, South Africa, Feb. 10, 1903, of spinal meningitis, Jonathan G. Sturdevant, only child of M. C. and M. J. Sturdevant, aged 14 years, 3 months, 28 days. Jonathan was baptized and joined the Seventh-day Adventist Church at nine years of age. John 14:1-3 and 1 Thess. 4:13-18 were read, and a few words of comfort were spoken, by Brother C. R. Sparrow, and we laid our darling boy to rest to await the Life-giver. Though we miss him so much in our home, we sorrow not as those who have no hope.

M. C. AND M. J. STURDEVANT.

(Southern Watchman, please copy.)

EMMERSON.—Died at his home near Grove Lake, Minn., Feb. 12, 1903, Brother John Emerson, in the sixty-ninth year of his age. He was born in New Brunswick, and came to Minnesota before the Civil War. He became a Christian at an early age; was a member of the Baptist Church until thirty years ago, when he became a Sabbath-keeper. He served in the church as elder, and on committees of counsel in the Minnesota Conference, for many years. Uncle John was an honest man, true to his conviction, and of good judgment, and in his death the cause of present truth has lost a staunch advocate. He was the father of six children, five of whom, with his faithful wife, survive him.

H. S. SHAW.

MITCHELL.—Rachel B. Mitchell was born Feb. 14, 1859, and on March 18, 1903, in Battle Creek, Mich., she fell asleep in Jesus, being 44 years, 1 month, and 4 days old. A little more than twenty years ago she gave her heart and life to the Lord, and joined the Seventh-day Adventist Church. She lived a consistent, Christian life, and died in full faith of salvation through Christ. She rests in the blessed hope promised by her Saviour: "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Consoling

Scripture truth was presented by the writer at the funeral, held at her late home, and burial took place in Oak Hill Cemetery.

I. D. VAN HORN.

BRICE.—Died at the home of his father in Lexington, Ky., March 19, 1903, James Willard Brice, oldest son of James F. and Mary B. Brice, aged 21 years and 2 days. When he was eleven years old, his parents accepted the truth as held by this people, and from that time he lived a consistent Christian life. He was attending Chandler Normal School of Lexington, Ky., expecting to be graduated at the close of the school term in June. He was a fine musician, and the organist of the Sabbath-school. The school choir furnished the music. His pall bearers were the members of his class. The funeral sermon was preached by the writer, assisted by the pastor, W. L. Johnson (Congregationalist), who kindly gave the use of his church for the services.

* * *

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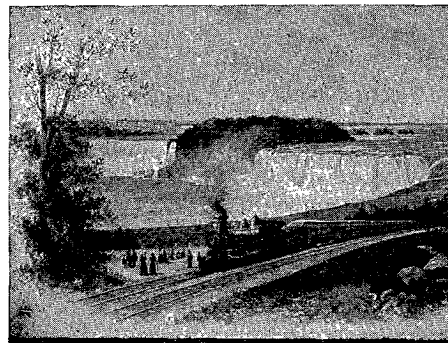
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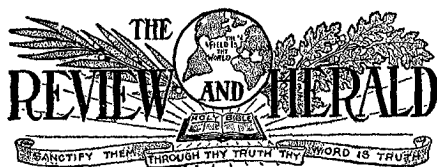
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BATTLE CREEK, MICH., APRIL 7, 1903

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

THAT is a good testimony which was given of our workers in the West Indies by the agents of the British Bible Society there, that they are the most active of all in selling and distributing God's Word. See page 4. Seventh-day Adventists ought to be known everywhere for their activity in this direction.

ELDER A. T. ROBINSON and his wife, who have labored in South Africa and Australia for the past twelve years, came to America with the delegates from Australia. This change was rendered necessary by the condition of Sister Robinson's health, as she is compelled to seek such a climate as is found in Colorado or New Mexico. Brother and Sister Robinson will attend the General Conference which is now in session in Oakland, Cal.

UNDER the heading, "General Observance of Lent," the New York *Sun* gave in a recent issue this statement of the attitude now assumed by Protestant bodies toward this Catholic fast: "Fourteen missionary societies, representing every Protestant religious body in the United States and Canada, have issued from their combined office in this city a common prayer service and topics for a week of prayer, beginning next Sunday, Palm Sunday, and continuing until Easter day. Quakers, Disciples of Christ, Baptists, and Congregationalists uniting with Lutherans and Episcopalians in observance of holy week and in the use of printed prayers is new for the first time this Lent, and is regarded as a step toward Protestant unity."

THAT the time in which we are now living is characterized by intensity, which is hastening us on to the fulfillment of prophecy and the final consummation, has for years been the testimony God has sent, and it is now the testimony of those who write of world affairs in the secular journals. For example, note the following from the last issue of *The Independent*:

Events are moving rapidly in the United States, as in other countries, toward some reorganization of the political and industrial structure of society. Ten years ago it was possible for intelligent men still to cherish the hope that the day of capitalistic combinations and of trade unions might pass, and that the world might return to an unrestrained

individual competition. No man in his senses cherishes such a hope to-day. The only question now is whether the coming system will be monopolistic, socialistic, or some third possibility.

And how much further will this have to go before it will be held that the individual does not have the right to settle for himself the question of which day of the week shall be his rest day, and which days his working days? This question each individual must settle for himself, before God; and when it is decided in this nation that the day of individualism has passed, and that henceforth the trades union or confederacy of some other sort must decide such matters, the individual Christian will be brought into direct conflict with the powers that be. That day is coming, and it is near.

"OUR people should make greater efforts to extend the circulation of the REVIEW. If our brethren and sisters would only manifest greater earnestness, and put forth more persevering efforts to accomplish this, it would be done. Every family should have this paper. . . .

"Those who consent to do without the REVIEW AND HERALD lose much. Through its pages, Christ may speak to them in warnings, in reproofs and counsel, which would change the current of their thoughts, and be to them as the bread of life."—*Testimonies for the Church, Vol. IV, page 599.*

As a witness to the truth of these statements we quote the following testimonial from one who has had ample time to test the merits of the paper:—

"It is with pleasure that I renew my subscription to the good old REVIEW. It has been a welcome visitor in our home for about fifty years, and it has come laden with good things calculated to inspire spirituality in our souls. We always feel that if there was but one paper in the world we could pay for, it would be the REVIEW. Our home would seem very lonely without it.

"Yours in the blessed hope,

"J. H. BATES."

Giving—a Blessing

WE are still distributing the envelopes from Sabbath to Sabbath. Our offerings amounted to \$27.52 up to December 30. I have not heard what we have collected since then. I distribute the envelopes each Sabbath, and our church treasurer collects the ones I had distributed the week before. We are sure that the envelope plan has been a great blessing to the — church, as it has been a reminder of their call to duty. The dear children have caught the spirit, and take pleasure in passing in the envelopes with their little offerings. I am careful not to miss the lambs of the flock as I give out the envelopes. I wish you could see how pleased they are to get one in their

own hands, which means to them that they are expected to help in the good work. I am indeed glad that we have this plan started again. I am thankful there is something I can do to help this good work along. I realize that time is short, and that we have only a little time in which to prepare for that great day.

A CHURCH LIBRARIAN.

A NEW and interesting phase is coming over the Jewish Zionist movement, according to the following press telegram dated at Philadelphia, April 2: "The Zionist movement in this city is expected to assume a practical form within a few weeks, when an organization will be effected of military companies, prepared to defend with their lives the Jewish republic which it is planned will be established in Palestine by the purchase of the country from the Turkish government. This plan of the Philadelphia Zionists is said to be in accord with the policy outlined by them throughout the world, as they intend to have a fully equipped army and navy. An armory for the use of companies will in all probability be rented. The plan has the hearty approval of Rabbi B. Levinthal, the chief rabbi of the orthodox Jews."

SOME idea of the acute stage which has been reached in industrial strife in this country, may be obtained from the following statement giving the place, class of workmen, and number of men engaged in strikes, all of which were begun in a single day, April 1. We take the list from the Chicago *Tribune*:—

New York.....	Builders.....	20,000
Terre Haute, Ind....	Miners.....	10,000
Pana, Ill.....	Miners.....	2,000
Shamokin, Pa.....	Miners.....	1,800
Greenwich, Conn....	Builders.....	1,000
Bellaire, Ohio.....	Miners.....	1,000
Schenectady, N. Y....	Carpenters....	800
Denver, Colo.....	Miscellaneous..	800
Evansville, Ind....	Furniture men	800
Cincinnati, Ohio....	Iron workers..	700
Columbus, Ohio....	Brewers.....	600
Cleveland, Ohio....	Painters.....	500
Danville, Ill.....	Plumbers.....	500
Pittsburg, Pa.....	Wagon makers	400
Pittsburg, Pa.....	Plasterers....	400
Milwaukee, Wis....	Glassblowers..	328
Oswego, N. Y.....	Laborers.....	300
Saratoga, N. Y.....	Builders.....	300
Indianapolis, Ind....	Bricklayers...	300
Milwaukee, Wis....	Painters.....	250
Jackson, Mich.....	Masons, etc....	250
Logansport, Ind....	Bricklayers...	250
Philadelphia, Pa....	Plumbers.....	200
Peru, Ind.....	Laborers.....	150
Milwaukee, Wis....	Steamfitters...	135
Veedsburg, Ind....	Brickmakers..	109
Reading, Pa.....	Plasterers....	100
Schenectady, N. Y....	Electricians...	100
Philadelphia, Pa....	Many trades..	—
Fort Wayne, Ind....	Painters.....	—
Wheeling, W. Va....	Builders.....	80 per cent

A MERE knowledge of the prophecies of Christ's second coming will not save any person from being surprised by the day of the Lord.

SUPPLEMENT TO REVIEW AND HERALD

Vol. 80

BATTLE CREEK, MICH., TUESDAY, APRIL 7, 1903

No. 14

The General Conference

Summary of Daily Proceedings, March 30 to April 4

Monday: Forenoon, address by the President, A. G. Daniells. Afternoon, address by Mrs. E. G. White. Evening, sermon by Elder E. J. Waggoner.

Tuesday: Forenoon, report of Elder H. W. Cottrell, superintendent Atlantic Union Conference. Afternoon, announcement of standing committees, and financial reports of General Conference Association and Mission Board. Evening, missionary address by Elder W. A. Spicer.

Wednesday: Forenoon, reports of Elders W. H. Thurston, Supt. Canadian Union Conference; E. T. Russell, Supt. Central Union Conference, and C. W. Flaiz, Supt. Northern Union Conference. Afternoon, report of W. T. Knox, Supt. Pacific Union Conference. Evening, address by Dr. David Paulson.

Thursday: Forenoon, Committee on Plans reported favorably the following resolutions on mission work:—

"Whereas, The one great work of this people is to carry the third angel's message in this generation to every nation, kindred, tongue, and people; and,—

"Whereas, About four fifths of the laborers, and the means with which to support them, are now gathered in the United States, where there is only about one twentieth of the world's population; therefore,—

"1. *We recommend*, That a systematic and thorough campaign be entered upon and kept up to turn the attention of conference committees, ministers, and people to the needs of the fields outside of their respective conferences and outside of the United States; and that all conference resources of ministers and money be held open by the conference management to the needs and calls of the regions beyond, the same as within the bounds of local conferences.

"2. *We recommend*, That conferences urge their laborers to move out into needy fields, especially into fields outside of the United States, and pledge to support them there, as their own laborers, until they have raised up a sufficient constituency to give them their support.

"3. *We recommend*, That in all cases where laborers are sent into another field, as above suggested, they work under the direction of the conference into whose fields they are sent; that the committee under whose direction they labor audit their accounts; and that all appropriations for their support be sent to the treasury of the Mission Board.

"4. *We recommend*, That the General, Union, and State Conferences give their internal workings and the expenses of

administration careful study, to the end that all unnecessary expenses be eliminated, and the work put upon a sound basis.

"5. *We recommend*, That we encourage the States that are able to do so, to set aside a definite per cent of the regular tithe as an appropriation to the general work of the Mission Board.

"6. *We recommend*, That this forward movement in behalf of missions be placed clearly before our people, and that their responsibility to pay a full tithe into the Lord's treasury be emphasized.

"7. *We recommend*, That in addition to this devotion of conference resources to destitute fields, we urge all our laborers and people to agitate the matter of the regular weekly offerings to missions, known as the ten-cent-a-week plan, by which a large treasure may easily be turned to the evangelization of the world."

The discussion of these resolutions occupied the greater part of the forenoon and afternoon sessions. They were adopted with slight amendment. Remainder of afternoon session was occupied by a partial report of the Committee on Institutions and a further report of Committee on Plans. Evening, sermon by Elder D. E. Lindsey.

Friday: Forenoon, discussion of paragraph one of report of Committee on Institutions, providing that all institutions are to be owned directly by the people, either General Conference, Union Conference, State conference, or organized mission field. The resolution was opposed by Dr. J. H. Kellogg, who occupied the remainder of the forenoon session and the afternoon session with a review of his connection with the sanitarium work. Evening, sermon by Elder Geo. B. Thompson.

Sabbath: Forenoon, sermon by Mrs. E. G. White. Afternoon, sermon by Elder A. G. Daniells; subject, "Personal Power and Consecration Needed to Finish the Work in this Generation."

General Conference Proceedings

Second Meeting

MONDAY, MARCH 30, 9:30 A. M.

A. G. Daniells in the chair.

Hymn 684 was sung, after which H. W. Cottrell offered prayer.

Then followed the roll-call of the delegates. The following is a complete list of the delegates present at the opening session of the conference, a number having been temporarily detained who will arrive later:—

Complete List of Delegates Present

Atlantic Union Conference—H. W. Cottrell, P. F. Bicknell, J. W. Watt, A.

E. Place, Geo. B. Thompson, R. A. Underwood, J. E. Jayne, O. O. Farnsworth, S. M. Cobb, S. N. Curtiss.

Canadian Union Conference—W. H. Thurston, J. W. Collie, G. E. Langdon.

Southern Union Conference—Smith Sharp, R. M. Kilgore, W. J. Stone, C. P. Bollman, O. C. Godsmark, A. F. Harrison, W. L. McNeely, S. B. Horton.

Lake Union Conference—W. H. Edwards, E. K. Slade, H. A. Washburn, R. T. Dowsett, C. H. Bliss, S. H. Lane, R. R. Kennedy, J. D. Gowell, M. B. Miller, Wm. Covert, H. H. Burkholder, C. J. Herrmann, S. E. Wight, P. T. Magan, W. C. Hebner, Allen Moon, S. M. Butler, A. G. Haughey, N. P. Neilsen, D. E. Lindsey, I. J. Hankins, A. R. Sandborn.

Northern Union Conference—N. W. Allee, C. W. Flaiz, C. M. Everest, C. A. Burman, John Walker, Fred Johnson, F. A. Detamore.

Central Union Conference—E. T. Russell, N. P. Nelson, J. M. Rees, C. A. Beeson, G. F. Watson, L. F. Starr, L. A. Hoopes, J. J. Graf, C. McReynolds, Watson Ziegler, E. G. Olson, Lewis Johnson, J. H. Wheeler, R. C. Porter, I. A. Crane, G. W. Anglebarger, C. H. Parsons, J. H. Kraft.

Southwestern Union Conference—G. G. Rupert, T. W. Fields, M. H. Gregory, W. A. McCutchen, A. E. Field, C. N. Woodward, G. F. Haffner.

Pacific Union Conference—W. B. White, J. L. Wilson, W. R. Simmons, H. G. Thurston, C. Santee, W. A. Alway, H. H. Hall, A. J. Breed, S. W. Nellis, M. E. Cady, A. S. Kellogg, W. M. Healey, M. C. Wilcox, W. F. Martin, F. M. Burg, J. S. Osborne, D. T. Fero, E. W. Webster, C. H. Jones.

Australasian Union Conference—G. A. Irwin, W. D. Salisbury, A. T. Robinson, E. H. Gates, Miss Edith M. Graham, M. G. Kellogg.

European General Conference—L. R. Conradi.

British Union Conference—E. J. Waggoner, A. D. Gilbert.

Delegates at Large—A. G. Daniells, J. N. Loughborough, J. H. Kellogg, A. T. Jones, W. T. Knox, W. C. White, W. W. Prescott, W. A. Spicer, E. R. Palmer, H. E. Osborne, Mrs. L. Flora Plummer, David Paulson, S. P. S. Edwards, E. A. Sutherland, G. W. Caviness.

Total, 118.

The chairman of the General Conference Committee presented his report, as follows:—

The Chairman's Address

It is right that we should, at the opening of this conference, acknowledge the great love God has shown us since we last met in General Conference. He has been good, and merciful, and long-suffering. May his goodness lead to re-

penance and to greater devotion to him.

While we have gladly welcomed new recruits to the ranks of our workers, we have been made exceedingly sad to have some of our comrades fall at their posts of duty. During the two years that have so quickly passed since we were last assembled in General Conference, fifteen ordained ministers, besides six missionaries in the field, and a few who had returned, have been taken from us. Of this number it may be proper to mention Elders H. P. Holser, F. L. Mead, Dan. T. Jones, L. M. Crowther, H. D. Day, W. H. Falconer, C. Grin, O. S. Ferren, John F. Hansen, J. P. Henderson, F. J. Hutchins, H. M. Kenyon, Wm. Sanders, and G. W. Colcord. It has been but a few days since our esteemed and greatly beloved brother, Elder Uriah Smith, was suddenly removed from our ranks. May I venture to suggest that at some time during this session of the conference, suitable reference be made to this loss by some of Brother Smith's fellow workers?

Besides the ministers named, some faithful missionaries have fallen. Among them are Dr. John Eccles, in Central America; Brother A. M. Fischer, in Porto Rico; Mrs. J. E. Caldwell, in New Zealand; Mrs. D. C. Babcock, in British Guiana; Donna Humphrey, in India; and Mrs. E. R. Palmer, in America. Of these dear fellow workers it is written: "Blessed are the dead which die in the Lord, . . . that they may rest from their labors, and their works do follow them."

Reorganization

In reviewing the work of the last two years, only brief mention can here be made of the most important features that have received attention. Others in charge of organizations and departments will report more fully later. Two years ago a very definite message came to this people to make important changes in their administrative arrangements. We were instructed to so arrange our conference organizations as to distribute the responsibilities of this great cause to all to whom they rightly belong. The first step taken was to increase the number of members of the General Conference Committee from thirteen to twenty-five. Care was taken to place on the committee, ministers, physicians, teachers, printers, and business men. The reasons for this are plain,—that the affairs of the conference might be dealt with by many minds, and that all of the most important phases of our great work might be definitely represented in the committee. The ultimate point to be gained is that every department of the cause shall receive the fairest and most efficient administration possible.

Another important feature of the plan of reorganization has been to organize union conferences and local mission boards in all parts of the field. During the last two years twelve union conferences and three union mission fields have been formed. Largely as a result of these changes, some twenty local conferences and several local mission boards have been organized. Seven union conferences have been organized in the United States, one in Canada, three in

Europe, and one in Africa. Two union mission fields have been organized in Europe, and one in South America.

The plan of organization is precisely the same from the local church up to the General Conference. In every case it provides that the work of God shall be placed in the hands of those to whom it belongs. It distributes responsibilities so that the details of the work in all parts of the world are to be dealt with by men who are on the ground where these details are to be worked out. In short, the plan recognizes one message, one body of people, and one general organization. Everywhere throughout the field our people have responded most heartily to this move, and the changes effected have been greater and much more rapid than any of us foresaw two years ago.

In addition to the efforts to organize the work more completely in all parts of the field, with the view of placing the management of the work more fully in the hands of all the people, we have endeavored to simplify the machinery as much as possible. What seemed to be unnecessary wheels have been removed. Separate organizations, such as the International Tract Society, Religious Liberty Association, and Sabbath-school Association, have been dropped, with the view of making them departments of the one organization,—the conference.

It would be too much to expect all these changes to be made in the short space of a year or so, without causing some confusion and apparent loss. But the next two years will reveal more clearly and definitely the advantages of these changes.

No one will presume to claim that the work done has been perfect. But many can testify that the blessing of God has attended the efforts that have been made to distribute responsibilities, and thus transfer the care, perplexity, and management that once centered in Battle Creek to all parts of the world, where they belong. Scores of men are now getting the experience of burden bearing that was previously confined to comparatively few.

This work has not been destructive and disintegrating. A careful study of the plan of reorganization, as worked out, will show that it does not attack or set aside any of the vital features of organization adopted by the pioneers in this message. It is a consistent and harmonious adjustment of these features to meet the necessities of a growing cause.

Rolling Away Debts

Another phase of reform to which this people were called was to arise and roll away the reproach of debt that rested so heavily upon them. And we were faithfully warned not to repeat the mistakes of the past in making debts. After all that our brethren had done for a number of years to free this cause from crushing debts, they were very heavy two years ago, and they are still a serious evil to be reckoned with. A little more than two years ago we had \$66,000 to raise on the debts of the Christiania publishing house. All but \$6,600 of this amount has been raised in cash. The last payment is to be made next July. The money is all

provided, and is in the hands of the European Committee.

But after paying this \$66,000 to the banks and business houses of Christiania, there are still two mortgages on the building, covering its entire value. So we have nothing but the honor of being honest in return for this great sum. How much \$66,000 would have helped the cause in mission fields, if it could have been used for fresh work instead of being used to pay debts, for which we have not a dollar's worth of property in return! But during the two years our people have given of their hard-earned means, loyally, liberally, and patiently, because they have understood from the Testimonies, articles in the REVIEW, and the general talk of the preachers, that we were from now on to roll away this "heaven-dishonoring" reproach, and to hereafter shun debt as we should "shun the leprosy."

Two years ago our schools were groaning under a debt aggregating about \$350,000. During this time our people have donated \$52,000 in cash for the material for "Christ's Object Lessons," our printing houses have donated about \$30,000 in labor, Sister White has donated \$15,000 in royalty, and the conferences and people have donated not less than \$218,000 in expenses and time in selling the book. Here is a total contribution of about \$263,000 to be applied on our school debts. As nearly as we can tell, about \$200,000 has been paid on these debts. There are books enough unsold to pay off \$100,000 more, with but little expense in addition to what has been already made.

Two years ago our General Conference Association was owing \$288,000. Nearly every dollar of this liability was on notes given for borrowed money. It had only \$100,000 worth of property that could possibly be turned into money. The trustees have worked hard to place the finances on a sound basis. Eighty-three thousand dollars of the debts have been cut off, and \$100,000 of good, valuable assets, in the shape of good notes and accounts, have been added. This has improved the financial condition of the association \$183,000. The total liabilities Dec. 31, 1902, were \$205,408.95; the assets were \$197,974.11, leaving a deficit of \$7,434.84. No man nor committee could have effected this change, had it not been that God mercifully moved upon the hearts of his people to help us in this hour of need and effort. A more detailed statement will be presented by the chairman.

Two years ago the General Conference was \$41,589 overdrawn on its account. We have not made any special effort to pay off this debt. We have had so many items of finance to handle that it seemed impossible to give this debt any attention. It has taken very strenuous efforts to keep from increasing it. But we are glad to be able to report that it has been reduced \$7,500. I had not dared to hope for this until within a few days.

Facing Squarely About

Perhaps I ought to say, in referring to these items, that I wish it distinctly

understood that there is not the slightest desire to cast any reflection upon any man living with reference to the responsibility for any of these obligations. None of us can stand up and throw stones. My only object in calling attention to them is to place before you what is to me a glorious fact, and that is that we have faced about. I do not pose as one who has never made a debt; but I do claim that, since the last General Conference, my eyes have been opened to the evil of this thing, and that I have changed my policy altogether and absolutely, and not only I, but many of the members of the General Conference Committee, and many of our ministers, and many of our people who twenty years ago were in a large measure thoughtless about the evil of creating debts, have been aroused to the thing, and have changed their policy.

In referring to this, we make no reflections upon any one. If we were to do so, we would have to strike straight home, many of us, if not all; therefore let it be understood that no hand is raised in condemnation against any man; but let it be understood, brethren, that our hand is raised against this evil thing, and that it is brought to an end; that the era of debt-making is past, with us as a people; that hereafter we will let God work through us to pay his own bills as he goes along.

In addition to the work and sacrifice of our people in unloading these debts, they have done nobly in supporting new, progressive missionary enterprises. During the two years they have given to missions \$271,000, including what was sent to Christiania. This is by far the largest amount ever contributed by this denomination in the same period. The largest yearly offering before 1901 was \$110,000. In 1901 our people gave to missions \$127,000, and in 1902, \$144,000.

Our people have certainly responded nobly to the call to roll away the reproach of debt. But they have done it with the full understanding from all of the leaders that we would not create new debts for them to pay. We have tried to be true to the instruction God has given us, to our promises to the people, and to the loyal, self-sacrificing people themselves. Under all the circumstances, it would have been a cruel breach of trust for us to have created new debts and bound them upon their backs while they were working so hard to wipe out those that had previously been made. Neither the General Conference, the General Conference Association, nor the Mission Board has, during the two years, created a single debt. They have all done a cash business, and have helped to reduce the debts of the denomination \$250,000, and improved the financial condition of the General Conference Association \$100,000 above that.

The vigorous efforts it has been necessary to make to meet the obligations of the Christiania publishing house, and to wipe out the debts on our educational institutions, together with the Testimonies, and the addresses and articles of preachers, have aroused a general sentiment throughout the denomination against the debt-making policy. There

is a general feeling throughout the denomination against the debt-making policy. There is a general feeling that a decided change of financial administration should be made, and that the General Conference should adopt a definite, clean-cut policy for the guidance of committees and boards in charge of the affairs of the cause. During the past year the General Conference Committee expressed its position by the following resolutions:—

"Whereas, The work of carrying on the third angel's message is rapidly enlarging and extending into new fields; and,—

"Whereas, Unless careful management be given to the operations in extending the message, large debts will be contracted; therefore,—

"1. We recommend, That all evangelical and missionary enterprises carried on in the name of the denomination, or under the denomination's support, be conducted on a strictly cash basis.

"Whereas, Most of our corporations and institutions are carrying large liabilities; therefore,—

"2. We recommend, That said corporations and institutions be requested to give special attention to the rapid liquidation of their obligations.

"3. We further recommend,—

"(a) That the General Conference or Mission Board from this day shall not be held financially responsible for any obligations which they have not assumed by their own action.

"(b) That the foregoing be the general policy of the union and State conferences and other organizations and institutions of the denomination.

"(c) That all parties undertaking local enterprises, such as institutions, church buildings, and other undertakings in this country, secure their means in their respective local territories, and not by general call for means, unless previously arranged."

These recommendations were passed by the General Conference Committee at its sitting last November, and it appears to me that the time has come for the General Conference in session to make a clear announcement regarding its financial policy.

You will recognize that a great deal more might be said regarding the various features of our work during the past two years, but, so far as the General Conference is concerned, I have felt that I must be as brief as possible, and refer only to general features.

The past two years have been very interesting for the Mission Board. We have had many perplexing questions to deal with; but we have enjoyed many rich blessings in our efforts to rightly and broadly deal with these great, worldwide mission problems.

As you know, two years ago it was clearly understood that the field of the Mission Board hereafter would include what we call the home as well as the foreign field; that the Mission Board would, as far as consistent and possible, foster the work in needy parts of the United States of North America, as well as the needy fields across the sea. We have seen that we could very easily take

on financial burdens in this country large enough to swallow up all our means, and have nothing left to send abroad. Of course, we have seen, too, that it would be very easy to keep up a sentiment that would take too large a share of the gifts the people were able to make out of the country into other lands. We all know that neither extreme should be allowed to prevail. There are places, there are enterprises, in the United States that must have assistance. They are not able to do the work that ought to be done by them without assistance. So we must secure help from some source, and I believe that it devolves upon the Mission Board to inquire carefully into these enterprises, and then, as far as in their judgment they can do so, render assistance from the general funds.

This is true regarding the populous parts of the United States, where not so much has been done, and where means are not so plentiful as in some other places. On the Atlantic coast there are larger cities, a poorer people, fewer laborers, and weaker conferences than in the Central States.

The Southern field, that we have heard so much about, is in a condition of things that calls for assistance from our more favored conferences in the North. I am satisfied that we have not done all for the Southern field that should have been done, and all that we can do. I do not refer alone in this statement to money. From the study I have given the field, I am satisfied that the Southern field needs more than money. It has received a good deal of money during the last few years. Our books show that during the last eight years over \$300,000 has been applied to the work in what is now the Southern Union Conference. During the last four years, \$183,000, that we can trace in our accounts, has been used in the work there.

I do not believe that the solution of the difficulty in the Southern field lies in pouring more money into that field. I do not say that we should not continue to send money there, and send more, perhaps, than we have; but that is not the real solution of the problem. The Southern field wants something more than money. It wants the intelligent, thoughtful, and studious co-operation of our people in the North. The Southern field wants more contact with our men in the North. The Southern field wants more of our bright, earnest, and cultured young men and women from our schools to connect with their work; and I believe that, at the close of this conference, arrangements should be made by the General Conference Committee, or the Mission Board, or whoever has charge of it, to come into closer touch with the men in the Southern field, who are struggling with the difficulties of that difficult piece of territory, and unite more intelligently for co-operation; and let there be an interchange of men more freely than there has been, at least during the last two years.

During this time our camp-meetings in the North have been visited by our General Conference and Mission Board men; but I do not know that any of them have attended a camp-meeting in

the Southern field. That is just one point to illustrate what I mean by bringing our men in the North and our men in the South into closer touch. Let those who are in the North, and who have the heavy responsibilities in administration, go South, and join the brethren in facing the situation exactly as it is. Let them study the field, and let them together unite on plans, and then all go to work to carry them out together.

I say again that the problem of rightly relating the Mission Board to the home fields is a difficult one, but I believe it can be mastered, if the Board shall take a little more time to study it, and thus the right relationship can be established between the Board and these various fields in America that will need the fostering care of the Board.

As you know, we have made some effort during the past two years to become more intelligent regarding some of the fields abroad. A delegation of brethren attended the European General Conference held in London about a year ago. These brethren visited different parts of Europe. They attended general meetings in Great Britain, Scandinavia, Germany, and Switzerland. They visited France and Italy, and some of them visited Austria. They spent about three months in that country, visiting those fields, associating with the brethren, and studying with them the problems they were dealing with. We attended the camp-meetings and the annual conferences, and joined the brethren in their business proceedings. We sat down with them, and studied their finances, the needs of their great, populous countries, and their poverty, and united with them in working out something like a definite policy for the coming year. We greatly enjoyed this work. We became so much better acquainted with the details of the fields that we are much better prepared to co-operate with our brethren than we were before this visit. And the result of this visit has been quite an awakening on the part of our people regarding those fields. A real interest has sprung up all over this country, and the Mission Board has received many new offers from workers to go to those fields. Some conferences have sent in the names of quite a large number of their ministers and laborers, who are glad to have their names placed on the list as volunteers to go to foreign fields.

Workers Sent Forth

During the two years the Board has sent out 183 persons from this country to other lands. Not all of these were absolutely new workers, who had not been in the field before, but I think a large majority of them are. Of course, what has been done is but a small beginning of what must be done as we take hold of this work to finish it in this generation.

Another thing: The conferences have come forward during the last six months in a very hearty and encouraging way to support the Mission Board in carrying forward its work. Michigan, Iowa, Nebraska, and Kansas responded nobly to the first appeals after the return of the European delegation. When we came

to the Fresno, California, camp-meeting, we found that a strong tide had already set in toward the mission field, and before the camp-meeting closed, a large number of workers had volunteered to go abroad, their offers had been accepted, and the California Conference had taken its stand to send them and support them in the fields. I think the total amount of this appropriation and this gift to the fields outside of California is twenty-three or twenty-four workers, and something like \$23,000 a year, which, with the \$5,000 in cash given, and a percentage besides, makes about \$36,000 for the coming year.

Now I feel free to say here that this step has thrilled this denomination from one end of this land to the other. It has started a new line of thought; it has placed before us new plans and methods; it has opened to us new ideas with reference to the support of our mission work. Before this conference closes, I think we ought to take up the question of the basis of support of our ministers who go into mission fields.

The General Conference Committee, at its sitting in November, passed these recommendations:—

"Whereas, The one great work of this people is to carry the third angel's message in this generation to every nation, kindred, tongue, and people; and,—

"Whereas, About four fifths of the laborers, and the means with which to support them, are now gathered in the United States, where there is only about one twentieth of the world's population; therefore,—

"1. *We recommend*, That a systematic and thorough campaign be entered upon and kept up to turn the attention of conference committees, ministers, and people to the needs of the fields outside of their respective conferences and outside of the United States; and that all conference resources of ministers and money be held open by the conference management to the needs and calls of the regions beyond, the same as within the bounds of local conferences.

"2. *We recommend*, That conferences urge their laborers to move out into needy fields, especially into fields outside of the United States, and pledge to support them there, as their own laborers, until they have raised up a sufficient constituency to give them their support.

"3. *We recommend*, That, in all cases where laborers are sent into another field, as above suggested, they work under the direction of the conference into whose fields they are sent; that the committee under whose direction they labor audit their accounts; and that all appropriations for their support be sent to the treasury of the Mission Board.

"4. *We recommend*, That the General, Union, and State Conferences give their internal workings and the expenses of administration careful study, to the end that all unnecessary expenses be eliminated, and the work put upon a sound basis.

"5. *We recommend*, That we encourage the States that are able to do so, to set aside a definite per cent of the regular tithe as an appropriation to the general work of the Mission Board.

"6. *We recommend*, That this forward movement in behalf of missions be placed clearly before our people, and that their responsibility to pay a full tithe into the Lord's treasury be emphasized.

"7. *We recommend*, That, in addition to this devotion of conference resources to destitute fields, we urge all our laborers and people to agitate the matter of the regular weekly offerings to missions, known as the ten-cent-a-week plan, by which a large treasure may easily be turned to the evangelization of the world."

These resolutions can be brought before the conference at the proper time.

I sincerely trust that, while we are together, we shall be able to give our time and our attention to the study of these world-wide mission problems that are pressing upon us so heavily, and with which it appears to me the General Conference should deal.

The Chair: What is your pleasure with reference to further business?

Special Committee on Institutions

C. H. Parsons: If there is no other business for the moment, I have a motion I would like to introduce at this time. It is this:—

That Elder A. G. Daniells, chairman of the General Conference Committee, be, and is hereby, instructed to appoint a committee of five to examine into the financial standing of all our various institutions, and to investigate their relationship to the Seventh-day Adventist denomination, and to devise and recommend some plan to this conference whereby all institutions, as far as possible under existing corporation laws, be placed under the direct ownership, control, and management of our people.

I take the opportunity of introducing this resolution thus early in the conference, owing to the fact that, to my mind, this is one of the problems that the common people of this denomination are wanting solved to-day, and it seems to me that a large amount of time will be needed by the committee in which to study and consider this matter.

Watson Ziegler: I second the motion.

The Chair: You have heard this motion. What is your pleasure regarding it?

It was moved and seconded that this motion be referred to the Committee on Plans and Resolutions, in order that the recommendation might come through the regular channel.

E. R. Palmer suggested that since a large body of men had been chosen for the purpose of appointing standing committees, it would be best for the Committee of Counsel to appoint the committee called for in this resolution, rather than for the chairman to appoint it. To this amendment of the resolution the mover of the motion assented, whereupon the motion to refer was withdrawn, and the resolution, as amended, was carried unanimously.

Upon motion of R. A. Underwood, the conference adjourned to 3 P. M., even date.

A. G. DANIELLS,
Chairman.

H. E. OSBORNE,
Secretary.