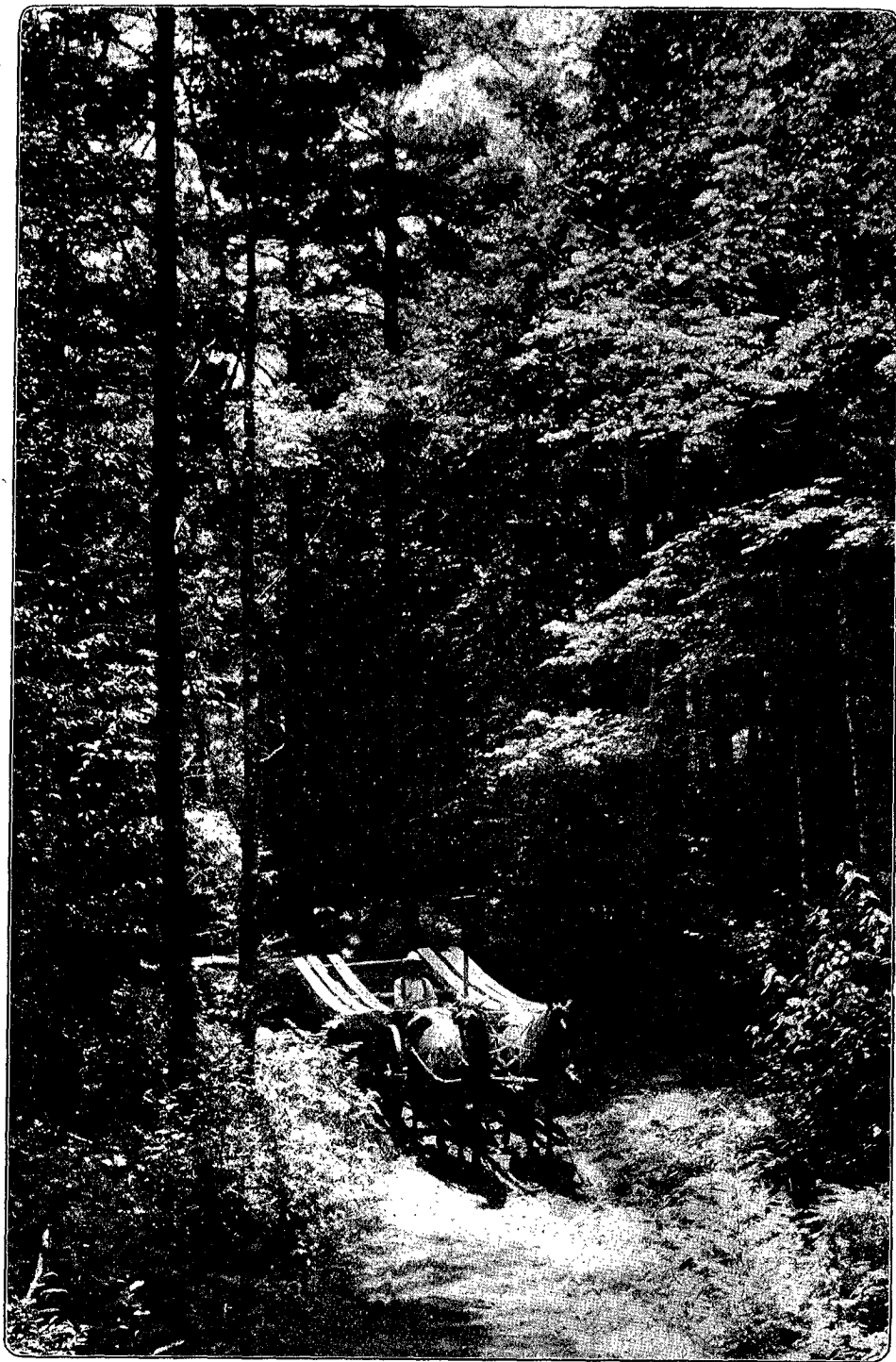


The Advent REVIEW And Sabbath HERALD

Vol. 81

WASHINGTON, D. C., THURSDAY, APRIL 21, 1904

No. 16



From "The Four Track News"

A WOODLAND ROAD IN THE ADIRONDACKS

Publishers' Page

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

The Second Coming of Christ

BY J. Q. A. HAUGHEY

THIS excellent tract, which has been out of print for some time, has been reset, bound without covers, and made number 42 of the *Words of Truth Series*. It contains thirty-two pages of Bible evidence of Christ's second coming, and has proved to be one of the best tracts for general circulation. Several hundred thousand of them have been sold.

There are several hundred of the old edition in covers yet remaining, which will be closed out at \$1.25 a hundred, and postage.

The tract in covers can also be had in German and French at \$1.25 a hundred, and postage.

The regular new edition in the English now sells for two cents a copy with the usual discounts to Tract Societies.

Testimonies for the Church, Volume VIII

THIS volume of the Testimonies is now ready. It contains 350 pages, and is bound in two styles,—cloth and limp Russia leather. The prices are 75 cents and \$1.25.

Inasmuch as the preface of this volume clearly reveals its importance and its contents, we quote it as follows:—

"In the preparation of another volume of 'Testimonies for the Church,' an effort has been made to select those things, both new and old, that would help our brethren and sisters to see where we stand in the closing conflict between the powers of light and the powers of darkness; and to comprehend the riches of the grace of God, freely provided, that we may be more than conquerors through Christ Jesus.

"The calamities that have recently befallen our largest institutions, and the efforts of some of our brethren to arouse from their drowsiness and self-serving, and to go forth into the unworked portions of the Lord's great harvest-field, have been but imperfectly understood. In order to understand clearly our work as the people of God and the conflict in which we are engaged, we need, under the guidance of the Holy Spirit, to study diligently the prophecies, the experiences of the church in all ages, and the counsels given to the church in our own day.

"But few are familiar with the testimonies,—the instructions, the warnings, and the great encouragements,—given during the last fifteen years to the leading men in our conferences and institutions. For this reason it is now necessary to publish many of these testimonies, for the benefit of all the church, and especially for the guidance of our younger ministers, physicians, conference officers, and managers of institutions. These young men must come forward in large numbers to bear the burdens of the work; they will be called to pass over the same ground, and to meet the same problems and difficulties, as did those to whom the messages of instruction were first given; therefore the counsels addressed to the pioneers in the work are now published for the guidance and en-

couragement of these younger co-laborers.

"From a large number of manuscripts, those portions have been selected that are of general interest and importance. The readers of this book are asked to study its contents in the spirit of Christian love and fellowship, bearing in mind that we can understand aright the messages given for our guidance and edification only as we study them in the light of the love of Christ our Lord.

"With the hope that the instruction herein given may help many to understand more clearly the responsibilities and duties of the church, this book is sent forth upon its mission."

The Lover's Love

IT is not the largest volumes that express the greatest thought. All books have a use, but the "Lover's Love" has a special message. Every chapter is as good as gold. What revelations cluster around the words "God," "so," "loved," "gave," "life," etc. The first chapter on God is a feast to one's soul. It gives a new conception of his divine character as seen through the name *Yahveh*, and the loving expression *agapao*, and his relationship as Father, and the difference between his mercy and justice. It portrays why some do not believe in him, and why some deny his existence. Every page of this chapter sparkles with precious truths. Every chapter glows with lofty thought, clear reasoning, and moving tenderness. It exalts Christ, glorifies God, cheers the saints, and by the Holy Spirit smites the sinner with a fear that makes him look to God for mercy. May God bless John Three Sixteen.

Now is the time to send this book forth to the world. It should reach every home. It is a book that will be read and appreciated. It will accomplish a good work. Will you give it your help? Well bound, 176 pages. Price, 75 cents.

By Land and Sea Through Five Continents

BY G. C. TENNEY

OF the merits and practical value of this excellent work the following testimonials will speak:—

"This book is such an account of the five great continents as could be written by a Christian gentleman with eyes wide open to see the things of greatest moment and interest. The book does not descend to the ordinary level of travel gossip, but picks out the things of greatest interest from a physical, mental, and moral standpoint, which are presented by the varied forms of civilization in the five continents. The author has a happy literary style, and every page is replete with interest and instruction."—*Good Health for January*.

"'By Land and Sea.' A book especially adapted to the needs of our young people at this time when the cause is needing young men and women with a burden for foreign fields. It presents the conditions, customs, and general knowledge of the leading countries from the standpoint of one who believes in the special message for this time."—*The Central Advance*, Feb. 24, 1904.

"I am glad that Elder Tenney has revised his splendid book, 'Travels by

Land and Sea,' bringing it up to date. Before traveling in the countries described by the book, I secured a copy and read it with much interest. Later, when it became my duty and privilege to follow in the footsteps of the author, and to see some of the things as he saw them, I was impressed with the acuteness of his observation, and his faithful and absolutely truthful description of the things he saw. The book is a delightful one to read. The style is easy and forceful. Various principles of truth are presented in a natural way wherever the incidents or places suggest them."—*E. R. Palmer*.

"If you wish to take an interesting trip of accurate observation around the world for little expense, procure and read 'By Land and Sea, Through Five Continents,' by G. C. Tenney. This book is well written, is a record of accurate observation, is profusely illustrated, and sells for the low price of \$1.50."—*Signs of the Times*, Jan. 20, 1904.

The Great Nations of To-day

THERE are few who do not know that God sent messages to the nations of ancient times, but few know that he has a message for the great nations of to-day, fraught with as much or more importance than any sent to ancient kingdoms. This message is the third angel's message,—the great threefold message of Rev. 14:6-12.

The pamphlet, "The Great Nations of To-day," contains this message in all its phases and relations to the great nations of to-day, and reveals the causes of the movements of these nations at the present time, together with a clear presentation of their rise, relations, career, and their destiny, in connection with a clear, concise treatise on the seven trumpets, the three woes, Babylon, the beast of Revelation 13, and its image and all its phases and workings, the commandments, the hour of God's judgment come, and the setting up of the everlasting kingdom of God.

While this world is studying the present war between Russia and Japan, it is a most favorable time to interest people in "The Great Nations of To-day." The readers of the REVIEW should study this book, and then place it in the hands of the people. In so doing they will be giving the message due at this time.

The pamphlet contains 257 pages, bound in paper covers; price, 25 cents. Discount to resident agents.

The Sabbath-School Lessons for the New Quarter

will be on the book of Revelation, and the pamphlet is now ready. Price, 5 cents.

A ten-cent pamphlet, entitled "The Seven Churches and the Seven Seals," has been written as a special help in the study of these lessons, and is now ready. The pamphlet contains a chart in colors of the seven seals and seven churches, which will be found a very great help in the study of the lessons. Every one should have a copy of this pamphlet. Price, 10 cents, postpaid.

Order of State Tract Societies; Review and Herald, Battle Creek, Mich.; Review and Herald, Washington, D. C.; Pacific Press, Oakland, Cal.; Kansas City, Mo.; Southern Publishing Assn., Nashville, Tenn.

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

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Editorial

Encouraging Signs

THOSE whose faith in the near coming of the Lord rests upon the sure word of prophecy will find reason for encouragement in circumstances and experiences which, when interpreted by human reason, would seem most unfavorable. The very fact that there are scoffers who say, "Where is the promise of his coming?" is a sign of the last days. The apparent triumph of Satan, when he works "with all power and signs and lying wonders," marks the time for the revelation of the Son of man "with power and great glory." The increase of formality in religion with a decrease of overcoming power is not in itself an encouraging omen, but it is a sign of the last days. The acceptance of the sophistries of Satan in place of the pure truth of the Word of God is not in itself a cause of rejoicing, but it indicates that the close of the great controversy is at hand. The fact that iniquity abounds and the love of many is waxing cold may cause much sorrow of heart, but the Saviour foretold this as a condition of things which would exist just before his return. When the definite signs have appeared "in sun and moon and stars," when the nations are in distress, and men are fainting for fear, "and for expectation of the things which are coming on the world," then is just the time that believers are to look up, and lift up their heads, because their redemption draweth nigh. When the decree has gone forth that "as many as should not worship the image of the beast should be killed," and

the faithful are "brought into close combat with the beast and his image," then the Lord will be glorified in the complete deliverance of his trusting children. It is therefore plain that when we look at the present condition and tendency of events in the world in the light of God's Word, we can see reason for hope and courage, not because there is any indication that the world is growing better, but because all the specifications of prophecy are being fully met by which we may know that "he is nigh, even at the doors."

"The signs that show his coming near
Are fast fulfilling year by year,
And soon we'll hail the glorious dawn
Of heav'n's eternal morn."

"The Throne of Grace"

HEAVEN is a real place. The throne of God is there. Jesus the Son of man is there in his glorified flesh. Unnumbered angels are there, "mighty in strength, . . . hearkening unto the voice of his word." Enoch and Elijah are there. Some of the trophies of the cross, who were raised from the dead at the resurrection of Christ, are there. There is "the temple of God that is in heaven," and there our High Priest intercedes in our behalf. "Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that can not be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and find grace to help us in time of need." We are invited to a definite throne of grace, in a definite place, with the assurance that we have "a great high priest" who has gone "to appear before the face of God for us." And we are invited to this throne of grace for a definite purpose, "That we may receive mercy, and may find grace to help us in time of need." We need mercy and forgiveness. We need renewed grace day by day. We can not ourselves supply these needs, but we are invited to "the throne of grace," there to receive freely our souls' desire. "He shall be a priest upon his throne: and the counsel of peace shall be between them both." "Let us therefore draw near."

Revising Christianity

WE are in the days when faith is departing from the earth. This characteristic of the times becomes more and more prominent. Bolder and bolder grow the attacks upon the Word of God, made under the very cloak of Christianity. The latest development of this character has just taken place in England. A London press dispatch dated April 9 says:—

Canon Henson of Westminster Abbey in the *Contemporary Review* attacks the Bible, and especially the Old Testament, declaring "its incredible, puerile, or demoralizing narratives" are "a pack of lies, too gross for toleration." The Anglican world is amazed at the question with which Canon Henson concludes. He asks:—

"Is the faith of the church in the divine Christ, living, present, and active, really built on an empty tomb?" The canon's onslaught on the Scriptures has amazed England, Anglican as well as non-conformist.

Simultaneously with Canon Henson's attack comes a demand from Sir Oliver Lodge, principal of the University of Birmingham, and one of England's noted scientists, for a "re-interpretation of Christian doctrine," or in other words, a revised Christianity. Sir Oliver Lodge shocks the believing people of England by declaring that "the doctrine of the atonement in its concrete form is a survival from barbarous times."

Canon Henson declares that inspiration is now not allowed to certify to the truth of any statement in the Bible "which can not now be substantiated at the bar of reason and evidence." Everything of this kind in the New Testament, he says, "will have to go the way of the Old Testament prodigies."

He recommends supplementing the reading of the Bible in church with "Christian compositions which have secured the approval of general acceptance," declaring that "indiscriminate reading of the Bible in public is an extremely perilous proceeding."

Mr. Lodge says:—

"I would not be dogmatic in such a matter, but surely it generally is recognized that although the sufferings and violent death of Christ were the natural consequences of his birth and life so far in advance of his age, and although the pity and horror of such a ghastly tragedy has a purifying and sacramental influence, yet we now are unable to detect in it anything of the nature of punishment, nor do we imagine for a moment that an angry God was appeased by it, and is consequently disposed to treat more lightly the sins of men here now or any otherwise than they have been

treated by a constant, steadfast, and persevering universe.

"We are now beginning to realize a further stage in the process of the atonement. We are rising to the conviction that we are a part of nature, and so a part of God—that the whole creation is traveling together toward some great end. We are no aliens in a strange universe governed by an outside God. This strengthening vision, this sense of union with divinity,—this is what science will some day tell is the inner meaning of the redemption of man."

Thus does the world, by wisdom—its own wisdom—still seek to find out God; and still it is true, as it was when Paul wrote to the Corinthians, that the world by wisdom knows not God. For the wisdom of this world—the science of this world—when applied to the understanding of the things of God, is foolishness. It becomes "science falsely so called."

The wisdom of this world can not comprehend the mystery of the atonement. It sees in it only a sacrifice made to appease an angry God. This is the heathen idea of sacrifice, and arises from a conception of God which invests him with a nature like unto that of fallen humanity, wherein passion holds sway, and anger can be satisfied only by the sight of suffering. Rightly is Satan called the "god" of this world. The wisdom of this world would make of God a being after that sort.

The Christian knows that the atonement made on the cross was not to appease an angry God seeking to make some one a victim for man's offense. The atonement was not to appease, or reconcile, God to man, but to reconcile man to God,—to bring man back to God. In the way of that reconciliation, after the fall, stood the law of God, holy and immutable as God himself, demanding the death of the transgressor. And because of Adam's sin every man must die; there is no escape from that. But Jesus Christ hung on the cross to provide for mankind a way whereby he might die to sin, and still live. Without that sacrifice man would have died eternally. But now, the Christian is crucified with Christ, buried with him, and is raised with him to walk in newness of life. Through his identification with Christ, who has identified himself with humanity, he pays the penalty of his sin, and yet lives. Jesus died in order that there might be a fountain for human sin and uncleanness,—a fountain which only his blood could supply. He died in order that the claims of the law might not forever stand between man and God. His death attested not God's anger at the sinner, but his love for him. Jesus was God's gift to a sinful world. This is the Christian conception of the atonement, and is the direct opposite of the heathen conception which was evolved from the wisdom of this world.

The scheme of salvation which the wisdom of this world evolves is one that fails to save. These words of Sir Oliver Lodge show how the "scientific" conception of God is spreading in England, as it is elsewhere throughout civilization. As Christians, we will go to the Word of God for our conceptions of things pertaining to God. We will derive our knowledge through the channel of faith. We take the Bible as our text-book on the science of salvation.

L. A. S.

Present-Day Revivals of Ancient Errors—No. 5

Scientific Mysticism

"THE world by wisdom knew not God." 1 Cor. 1:21. When men did have a knowledge of him by revelation and faith, they lost it by a philosophy that vainly attempted to reach the same point by process of human reasoning. It seemed too simple to be taught like a little child. It would glorify human wisdom to find a way of knowing God that could be called rational and scientific. But in the attempt the natural and the spiritual were confused. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. When Paul repudiated any thought of presenting Christian truth after the wisdom of this world, he did not refer to a system of philosophy that was endeavoring to escape from God. The ancient wisdom of the natural man sought to apprehend God, but sought in the wrong way. The result was a commingling of light and darkness, of good and evil, all the more deceptive because it turned the truth into falsehood.

We are witnessing in our day the revival of the ancient wisdom that knew not God, though it professes to have found a way in human reason by which all may know him. The effort to exalt the natural into the spiritual produces mysticism, a mixture that is neither natural nor spiritual. It can be classified only as mysticism. This system of philosophic mysticism has been strikingly described to us by the spirit of prophecy as an eating of the tree of the knowledge of good and evil. Instead of true knowledge, it is a mixture that destroys faith and blinds the mind to truth.

Concerning these dangers in apostolic days, Paul gave Timothy the warning: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith." 1 Tim. 6:20, 21. The mixture of light and of darkness in the false systems of apostolic times was founded on nature study and a philosophy of God, just as in modern systems. As one historical

writer says in commenting on the text just quoted: "It must have been a doctrine professing to make a science out of the Christian faith." It was tinctured with the pantheistic philosophy of the East also; for, as King of Cambridge says:—

So long as philosophy was cultivated in Greece . . . India was often regarded as the ultimate and purest source of the "True Wisdom," the knowledge of things divine.

These seekers after wisdom talked of great truths revealed to them, and of principles high and holy. But the phraseology of truth is often used to cloak ideas utterly opposed to truth. Augustine, a few generations later, told of his experience with the Gnostics in their search through nature for a scientific philosophy of God:—

They used to repeat, "Truth and truth," and so did they repeat her name to me, but she was nowhere amongst them, but they spake false things, not only concerning Thee who art the truth, but even concerning the elements of this world of ours, thy creation, concerning which even the philosophers who declared what is true, I ought to have slighted for the love of thee, O my Father. . . . There were set before me, in these same dishes, splendid phantoms, than which it were even better to love the Sun himself, for he was true as regards one's eyes, rather than to love these fictions whereby the soul was deceived through the eyes."

It has ever been the old story of Eve before the tree of the knowledge of good and evil. The command of God and the way of faith were simple and plain. Instead of loyally taking the word of God as final, she watched and studied the deceptive workings of the evil one until it appeared to her truly that larger and wider knowledge was within her reach. She was searching for more truth in the way of the natural mind, and not by the way of faith that hears the word of God. She ate, and at once it seemed that new and broader views were hers. So came sin into our world. Satan has been working ever since to persuade men to follow his phantoms of wider knowledge and wisdom. He only asks men to study and investigate the evil system with open minds; for when that study begins, the mind turns from the word of truth, and loses its defense. The shifting flashes of light and intermitting darkness, and the flattering appeals to the vanity of human reason lure the soul on into wider, broader fields—all but a mirage wrought by the bewitching power of the evil one.

It is evident that the ancient mysteries were originally but schools to teach a philosophic conception of God by a study of nature. All their abominations that the apostle said could not be mentioned were but the natural fruitage of a refined philosophy. One writer sums up the course of study:—

In ancient mysteries, life was the problem. The candidate was first concerned with knowledge of physical law, as in his own body; then of his relations, on the physical plane, with his fellow men. Then came instruction on the "soul plane," a knowing of the great mystery of life itself, "for in these he became an unselfish servant of humanity."

Canon Cheetham says of the nature study in the pagan mysteries and of their philanthropic and humanitarian aims:—

Cicero seems to regard the mysteries of Eleusis and Samothrace as means of learning the secrets of nature rather than of the gods, and this we may believe was the prevalent opinion with men of Cicero's class. . . . The mysteries [in their opinion] were the source whence gentleness and humanity flowed over men.

Rebold says of these ancient institutions: "Initiation into them was the entering of a school, wherein were taught art, science, morals, law, philosophy, philanthropy, and the wonders and worship of nature." And Hatch, in his Hibbard lectures, says: "The majority of them had the same aims as Christianity itself—the aim of worshiping a pure God." The final stage in the education of the initiate was a correctly scientific philosophy of God:—

The sublime mysteries of religion and the profoundest teachings of science were now revealed to him, and satisfied his thirst for knowledge, while the possession of power as one of the hierarchy gratified his ambition. . . . This was the real autopsy, or "bringing to light," of the candidate in the mysteries.

Why was it that these mysteries—ancient training-schools in which morals and virtue and profound philosophy of Deity were taught—became the synonym for all that was evil?—Because the true revelation of God was missed; and God being removed, all was worthless, even though virtue was praised and vice repudiated. Human reason was led by the evil one ever deeper and deeper into the mazes of error.

Again men are mistaking devotion to the search after knowledge of the things of nature for a spiritual experience. A revival of ancient mysticism is casting over the whole intellectual world the spell of enchantment by which men have been deceived ever since Eve studied the tree of the knowledge of good and evil. One evil agency, world-wide in its operations, is leading minds along similar paths, although the individuals may have no connection with one another. For a time the rationalistic element in our day scoffed at the mystical systems of philosophy that were springing up. But we have seen them winning their way in, and leavening intellectual thought. It is the master-working of Satan for the very last days. The modern search for truth means a way of finding God in nature that shall redound to the glory of human reason. The Uni-

tarian philosophy as much as any other one influence, perhaps, has prepared the way. As Frothingham says of this movement (in his life of the leader of the Brook Farm experiment), it "set knowledge in advance of faith." Yet only by faith can men know the things of God. Channing said:—

I am surer that my rational nature is from God than that any book is a revelation of his will. This light in my own breast is his primary revelation, and all subsequent ones must accord with it.

Just so Eve's rational nature, by Satan's hypnotic spell, led her to see plainly as true that which was altogether false. Now, confident that rational nature is guiding truly, the new philosophy is pressing along the beaten path of ancient apostasy. It is all in the name of a search for the divine, and men proudly say they will follow truth wherever it may lead. One recent writer says:—

Men once died for a dogma which they did not even understand. Men to-day give their whole lives to find out God's truth. A brotherhood of men of science are committed to discover truth, and to tell it to us. It is their religion to follow truth. Was ever a martyr's life holier than Agassiz's or Faraday's?

Thus men make a religion of the knowledge of the things of nature, deceiving themselves after a vain philosophy, "after the elements of the world [the things of nature], and not after Christ." Col. 2:8. Speaking of the determination with which observers are delving into nature to find God, one scientific medical writer says: "To-day they stand in actual conscious presence of the immaterial." Another medical writer, a confessed theosophist, speaking of the same line of investigation among the ancient mystics and scientists of the East, declares that no one who studies their work—

can otherwise than venerate the marvelous men whose penetration, sanctified by humble devotion and illuminated by celestial light, discovered the truths of nature and nature's laws and principles, and actually fathomed many mysteries not only of the terrestrial world, but of heaven and of the Almighty.

This author advocates the theosophic theory as a cure for infidelity, and thinks it will help scientific men to believe the Bible. While denouncing infidelity, the new philosophy spreads the most dangerous form of unbelief. Still another medical writer says of the winning witchery of this religio-scientific philosophy:—

They know little of the forces at work, or the principles involved, who imagine that there is sufficient force in dissolving creeds, or in the dying throes of materialism, to greatly retard the progress of these truths by sneers or ridicule, or to prevent their triumph by any opposition they can bring to bear against them. They have waited for millenniums, and their time has come.

Sadly true it is that the time has come for Satan's final stand. He knows

that he hath but a short time. His false gospel of a perverted natural science and spiritualized philosophy is preparing the way for his coming as the great humanitarian and reformer, as surely as the final message of the everlasting gospel of Revelation 14 is preparing the way for Christ's second advent. Surely the crisis is imminent—even upon us. Human minds are ready to trifle with Satan's deceptive philosophy. Men and women delight to peer into it, just as Eve loitered round the forbidden tree. They laugh at warnings of danger, even while the very plague is upon them. And in the vanity of the blinded mind, they are fearless in pursuing the path of a natural philosophy of God, to find a rational basis for faith in human reason. Dr. Buck declares:—

A large number of persons have reached, on the intellectual plane, the state of manhood; and are capable of partaking of the tree of knowledge of good and evil. There is no reason why this old philosophy should be longer concealed.

And Pike, the jurist and philanthropist, whose gifts the city of Washington has honored with a statue on one of its thoroughfares, wrote:—

The secret of the occult sciences is that of nature itself, the secret of the generation of the angels and worlds, that of the omnipotence of God. "Ye shall be like the Elohim, knowing good and evil," had the serpent of Genesis said, and the tree of knowledge became the tree of death. For six thousand years the martyrs of knowledge toil and die at the foot of this tree, that it may again become the tree of life. The Absolute, sought for unsuccessfully by the unsensate and found by the sages, is the Truth, the Reality, and the Reason of the universal equilibrium.

The tempter of Eden is throwing over the whole earth the hypnotic spell of the final deception. In an age of enlightenment the greatest darkness shall cover the earth. Christendom is being replenished from the East, as Isaiah's prophecy of the last days declares. New and old are commingling. Our only safety is in listening to the plain counsels of God, and holding to the work that he has given us to do. The experience of the advent people in the three messages is as a sheet-anchor to the soul. We see the end of our work before us. Satan would delight to persuade people to look aside and try to study out the mazes of false philosophy. Its name is legion. Drive the nail of truth through one phase of it, and, behold, that is not it at all, say its votaries. It is something else altogether. We can not follow all the serpent-like windings and sophistries of error, but we can proclaim the truth that bears the solemn warning against error in all its deceptive forms. Many a soul starts in to study the depths of the philosophy, feeling that its errors need not affect him, only to get entangled in its mesh-like deceptions. Now

it shows an aspect of truth, and then of error. It touches the truth, and then, overpassing it, turns it to falsehood. It is a mixture of knowledge of good and evil that first flatters and then snares the unguarded mind.

Our safety is in keeping our eyes fixed upon the special message and work for this day. One crossing a stream upon a narrow log may look down at the whirling waters and find the head growing dizzy. It is not wisdom to continue looking down in the effort to persuade the mind that the swirl and the rush of the torrent need not affect one on the log. The safety lies in keeping the eyes upon the point where the log touches the goal of solid earth. All about us Satan will wave the whirling lights and shadows of his final deceptions. There is ruin below for every soul who falls from the firm platform of truth set for the advent believers. Our safety is in keeping our eyes straight before us upon Jesus and the end of that way, even the city of our God. There is the Eden that man lost when he turned from the way of faith, and allowed the evil one to persuade him that his own reasoning faculties could discover a way to broader knowledge. Faith, the gift of God, even the faith of Jesus, as any little child may receive it, shall guide our feet in the way till Jesus comes.

The evil one has made a systematic effort to wreck this advent movement by the same methods that he has used in leavening and ruining every reformatory movement since God began to call men out from apostasy. But there will be one reform movement—the last one—which will have the vitality to purge out the evil leaven. This advent movement is not to be turned aside, and the remnant church, shaken free from every entanglement, will stand at last undefiled before God on Mount Zion. God's holy Word declares it. W. A. S.

The Catholic Church in Politics

SPEAKING of the "End of the Anti-Catholic War in Germany," which has resulted in a complete triumph of the papacy through the direct interference of the Catholic Church in German politics, the New York *Sun* says:—

On March 9 the Bundesrath, or federal council of the German empire, receded from the position which it has hitherto maintained, and assented to the bill previously passed by the Reichstag, repealing the anti-Jesuit clause of the law of July 4, 1872, which prohibited Jesuits from settling in Germany. Thus vanishes the last vestige of the anti-Catholic legislation with which Bismarck, fresh from his triumph over France, expected to assure the supremacy of the civil power throughout the German empire, and to extinguish the spiritual influence of the captive of the Vatican.

Bismarck's anti-Catholic campaign began early in 1872 with the appointment

of Dr. Falk to be Prussian minister of public worship and instruction. The Falk laws, which were presently passed by the Prussian Parliament, were framed for the purpose of shutting out Catholic ecclesiastics from educational functions, and thus stifling at its source the influence which they hitherto had exercised on the rising generation in the Catholic provinces and districts of Prussia. The Reichstag and Bundesrath of the German empire were persuaded to supplement this Prussian legislation by imposing similar restrictions on Catholic ecclesiastics in the Reichsland or imperial territory of Alsace-Lorraine, and by forbidding members of the Society of Jesus, which of all teaching orders had been most active, to settle anywhere in Germany. For some time these laws, Prussian and imperial, were enforced with the utmost rigor, and the Iron Chancellor repeatedly proclaimed that they would never be relaxed. Recalling the humiliation to which a German emperor had once been subjected at the hands of the papacy, Bismarck declared that he, for his part, would never go to Canossa.

All the world knows that Bismarck bore his death was forced to go far on the road toward Canossa, and now the empire of which he was leader has gone the remaining distance. Catholic voters throughout Germany united in electing Catholics to the Reichstag, who stood solidly together in support of Catholic church interests. About one hundred such members were elected, constituting what was known in the Reichstag as the Center party. The *Sun* adds:—

As time went on, and Bismarck, renouncing free trade, avowed himself a protectionist, demanded laws of exceptional rigor against the Socialists, and insisted upon septennial appropriations for an enlarged standing army, he found that the support of the Centrists was indispensable to the attainment of his ends. That support he managed to secure, but only by sacrificing piecemeal the anti-Catholic laws which had been enacted in block. One after another, the restrictions imposed upon Catholic ecclesiastics in Alsace-Lorraine and in Prussia itself were abrogated, until, when Dr. Windthorst died, very little of the obnoxious legislation remained upon the statute-books. Still binding, however, was that clause of the imperial law of July 4, 1872, that forbade Jesuits to settle in Germany.

The Bundesrath, whose members were elected from districts largely Protestant, for a long time refused assent to the bill, several times passed by the Reichstag, recalling the Jesuits. Finally this last opposition has been overcome, and the triumph of the papacy is complete. And who can doubt that the same policy might under favoring circumstances be successfully carried out in the Congress of the United States, to bring this nation to the feet of Rome? It is the very essence of papal policy everywhere to shape political affairs so as to promote the supremacy of the Church of Rome. Rome knows how to win in the game of politics, but now, as in Luther's day, she has no power to stand before the Word of God. L. A. S.

Why "Reforms" Do Not Reform

IN the April number of *McClure's Magazine*, Mr. Lincoln Steffens, author of "The Shame of the Cities," states some interesting facts telling why "reforms" in American municipal and State governments, so frequent in the present stage of American history, do not reform. In brief, it is, he says, because "corruption"—that which must be swept away by reform—is not a thing of one locality, city, party, or organization, but a thing of all places and all spheres of activity, industrial as well as political. Neither does it stand alone in any one place or party, so that to secure reform in a city it is only necessary to overthrow those upholding corruption in that particular place; but it is, everywhere, a part of a system which extends from city to legislature and to Congress, and from politics into business. Mr. Steffens describes it thus:—

Every time I attempted to trace to its sources the political corruption of a city ring, the stream of pollution branched off in the most unexpected directions, and spread out in a network of veins and arteries so complex that hardly any part of the body politic seemed clear of it. It flowed out of the majority back into the minority; out of politics into vice and crime; out of business into politics, and back into business; from the boss, down through the police to the prostitute, and up through the practise of law into the courts; and big, throbbing arteries ran out through the country over the State to the nation—and back. No wonder cities can't get municipal reform! No wonder Minneapolis, having cleaned out its police ring of vice-grafters, now discovers boodle in the council! No wonder Chicago, with council reform and boodle beaten, finds itself a Minneapolis of police and administrative graft! No wonder Pittsburg, when it broke out of its local ring, fell, amazed, into a State ring! No wonder New York, with good government, votes itself back again into Tammany Hall!

They are on the wrong track; we are, all of us, on the wrong track. You can't reform a city by reforming part of it. You can't reform a city alone. You can't reform politics alone. And as for corruption and the understanding thereof, we can not run round and round in municipal rings and understand ring corruption; it isn't a ring thing. We can not remain in one city, or ten, and comprehend municipal corruption; it isn't a local thing. We can not "stick to a party" and follow party corruption; it isn't a partizan thing. And I have found that I can not confine myself to politics and grasp all the ramifications of political corruption; it isn't political corruption. It's corruption. The corruption of our American politics is our American corruption, political, but financial and industrial, too. Miss Tarbell is showing it in the trust, Mr. Baker in the labor union, and my gropings into the misgovernment of cities have drawn me everywhere, but always out of politics into business, and out of the cities into the State. Business started the corruption of politics in Pittsburg; upholds it in Philadelphia; boomed with it in Chicago, and withered with its reform; and

in New York, business financed the return of Tammany Hall. Here then is our guide out of the labyrinth. Not the political ring, but big business,—that is the crux of the situation. Our political corruption is a system, a regularly established custom of the country, by which our political leaders are hired by bribery, by the license to loot, and by quiet moral support, to conduct the government of city, State, and nation, not for the common good, but for the special interests of private business. Not the politician then, not the bribe taker, but the bribe giver, the man we are so proud of, our successful business man—he is the source and the sustenance of our bad government. The captain of industry is the man to catch. His is the trail to follow.

Taking the State of Missouri as an example, where Circuit-Attorney Folk has become conspicuous by his attack upon corruption in its chief city, Mr. Steffens mentions the various classes of citizens concerned in the exposures Mr. Folk has made. He says:—

The lid was off in Missouri. The stone Mr. Folk had had so long to leave unturned, was lifted. What was under it? Squirming in the light and writhing off into their dark holes, were State senators and State officers, State committeemen and party leaders; but also there were the Western Union Telegraph Company, the Missouri Pacific Railroad, the St. Louis and San Francisco, the Iron Mountain and Southern, the Wabash; Mr. Folk's old friend, the St. Louis Transit Company; the breweries, the stock yards, the telephone companies; business men of St. Louis, St. Joseph, and Kansas City—the big business of the whole State. There they were—the “contemptible bribe taker” and the very “respectable” bribe giver, all doing business together. So they still traveled in pairs; and the highway still lay between the deadly parallels—business and politics. The system was indeed bigger than St. Louis; it was the system of Missouri.

Of this system Mr. Steffens says further:—

This system I have been describing is a form of government; it is the government. We must not be confused by constitutions and charters. The constitution of Missouri describes a governor and his duties, a legislature and the powers lodged in a senate and a house of representatives, etc., etc. This is the paper government. In Missouri this paper government has been superseded by an actual government, and this government is—a lobby, with a combine of legislators, the Democratic State Committee, and State leaders and city bosses for agents. One bribe, two bribes, a hundred bribes, might not be so bad; but what we have seen here is a system of bribery, corruption installed as a motive, the purpose, the spirit of a State government.

Thus, at last, is raised in St. Louis and Missouri the plain, great question: Do the people rule? Will they, can they, rule? And the answer of Missouri will be national, almost racial in importance.

Reform must begin with the individual, in the heart. The question of national self-government is the question of individual self-government, and reforma-

tion which does not reform the individual will not reform the nation. And the true reforming agency, the only one that will do a permanent work, is that agency which reforms the individual, makes him capable of self-government, by giving him a change of heart and breaking the bondage of soul slavery to the passions and lusts of the flesh. Reform by legislation, reform by the ballot-box, does not reform. The corruption, as Mr. Steffens points out, is a system extending beyond politics, beyond the legislature. From such reforms the country has nothing to hope. At the most, they will but touch the surface of things, and the good they accomplish will be but temporary. The evidence of such wide-spread corruption in public and private life as these disclosures by Mr. Steffens afford, shows how great is the need of a true work of reformation at his time, and how great the importance of the reforming message which Seventh-day Adventists are commissioned to bear to the world.

L. A. S.

The Prospect for Peace

Is the present war between Russia and Japan one the result of which will be calculated to bring peace to the world? What the result will be remains, of course, to be seen; but we may consider the question whether any possible outcome of this struggle can tend to a stable equilibrium of international affairs in the Old World. This question is propounded and answered by the well-known English writer, Henry Norman, author of “All the Russias,” in an article contributed to the April *World's Work*. He finds from an analysis of the situation that the present war must in any event involve the interests of England in such a way, to say nothing of other European powers, that a further and greater war must naturally ensue. Mr. Norman says:—

I fear it must be admitted that the view of the English government, and of a majority of the English people, has been that any defeat or humiliation of Russia would be a good thing for England. It is a deplorably short-sighted view. England's interest was never more strongly for peace than in this far Eastern quarrel. Suppose that the first of the three possible courses I have suggested comes to pass. A victorious Russia, determined to consolidate her influence over China once for all, and a Japan in danger of losing even her independence in the future—does anybody suppose that situation would not have involved England in war? Assuredly it would, and other nations, too. Again, take the third possible course. An indecisive war, dragging on from month to month, with Japan financially bleeding to death, with China gradually being dragged in—first as bandits, then as irregulars, then as regulars, and with the acute danger of some Balkan State taking advantage of Russia's preoccupation—would that be a state of things

we would contemplate with equanimity, or indeed without interference? Again, surely not.

The triumph of Japan over Russia would mark the beginning of a new era in world-affairs. For the first time in modern history an Asiatic race would have conquered a western Christian race—and the victory would be all the more remarkable in that it had chiefly occurred on the sea, the great field of western power. The prestige of the West as against the East would be broken. There is not an Oriental nation that would not feel that a new era had dawned—that the injustice and oppression of ages was not about to be destroyed at last. In every bazaar in India, from end to end of China, in tent and tea-house throughout Central Asia, in Afghanistan, in Siam, in the Philippines, in Arabia, in Egypt, in Turkey, the leaven of unrest, of hope, of the always smoldering enmity to the western man, would seethe and swell. In Asia all native eyes would turn to Japan. Japan's eyes would turn first to China, and with the enormous prestige that the defeat of Russia would have given her, she would mold China to her will. A Chinese civil service, a reformed Chinese government and law and education and finance, would grow under her fostering care and her wise guidance—all excellent. Then would grow, too, first a Chinese army, and then a Chinese navy—still under Japanese control. The western powers would be growing uneasy by this time, and would be protesting and inquiring. But it would not be an inviting task to coerce Japan into ceasing to educate China. “You encouraged me to adopt western ideas,” Japan would say; “why should not China be allowed to make progress also?” And there would be no answer. Then would arise the cry some of us have long foreseen. Then would be the end of western domination in the far East.

L. A. S.

PRESS dispatches from Ottawa, Canada, report that a Lord's day act has been passed by the Dominion Parliament, thus bringing all Canada under a general Sunday law, backed up by the highest civil authority. This Dominion law contains no exemption for observers of the seventh-day Sabbath.

If this report be true, which we have no reason to doubt, a much more serious situation has been reached than has existed in that country heretofore. There have been provincial Sunday laws, but up to this time no Sunday legislation by the Dominion Parliament. Recently the Privy Council of England gave a decision setting aside the provincial Sunday laws of Canada on the ground that the regulation of Sunday observance was a matter outside the authority of the provincial legislatures and belonging to the Dominion government only. The Canadian “Lord's Day Alliance,” after years of work, have now secured a Dominion law in the matter, and under it the way is clear for the rigid enforcement of Sunday observance on all classes. This certainly means persecution for observers of the Bible Sabbath.

We have not seen the text of this new law, so can not state its provisions at this time; but these will be set before our readers at the earliest opportunity.

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.

"If Thou Hadst Known"

"If thou hadst known!" so spake the Saviour Lord
To those who spurned his pure, life-giving word
As o'er Jerusalem his tears were poured —

"If thou hadst known!"

"If thou hadst known!" heaven-chosen, favored race,
What meant the lifting on thee of his face,
Thou couldst not have despised such wondrous grace,

"If thou hadst known!"

Lord, make us know, "while it is called to-day,"

The things that to our peace belong, and may

We never hear thee, sorrowing o'er us, say,

"If thou hadst known!"

Salvation seeking only in thy cross,
May those eternal things our hearts engross,

For which we surely must count all things loss,

Did we but know.

Though now at best we know thee but in part,

Yet all we can receive of what thou art,
Do thou reveal to each believing heart,

That we may know.

—Alice Jane Muirhead.

Co-operation Between the School and the Home

MRS. E. G. WHITE

THE work of the teachers in our schools is a part of the work of the Lord for this time. Church-school teachers must not lightly regard the responsibilities of their work. Their influence is an important factor in the formation of the characters of the children and youth under their care. If they will strive diligently to keep the way of the Lord, they will be a blessing and a help to their pupils, aiding them to form characters that will stand in the day of judgment.

The character of the work done in our church-schools should be of the very highest order. Great care should be shown in selecting teachers. Wise men, who can discern character, should make the selection; for the very best talent is needed to educate and mold the minds of the children and youth, and to carry on successfully the many kinds of work that will need to be done by the teachers in our church-schools. No one of an inferior or narrow cast of mind should ever be placed in charge of one of these schools. Do not place over the children young and inexperienced teachers, who have no managing ability; for their efforts will tend to disorganization, and

every school should in this respect be a model of heaven.

The teachers chosen should have the true missionary spirit; for the children placed in their charge are to be trained to become missionaries. The teachers are to learn constantly in the school of Christ. Unless they have learned to obey God's requirements, how can they teach their pupils to obey? Unless they have learned to be patient, they are not prepared to meet the many trials and annoyances of the schoolroom.

In their work our church-school teachers will find many perplexities. They will have to contend against the prejudices of parents who have incorrect ideas of the characters which their children should form; for there are many parents who, though professing to believe the Bible, fail of bringing its principles into the home life. But if the teachers are constant learners in the school of Christ, these circumstances will never conquer them.

Unjust Criticism

The teachers should not be left to carry alone the burden of their work. They need the sympathy, the kindness, the co-operation, and the love of every church-member. But there are church-members who have been quick to catch up unkind suppositions, and to speak disparagingly of the teacher before other church-members, and even in the presence of the children. Some have talked freely and bitterly concerning a teacher, though not clearly understanding the difficulty of which they were speaking.

This should not be. Let the one who thinks that a teacher has done wrong, follow the directions that Christ has given. He says, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Until you have done this, you are not justified in telling others of your brother's mistakes.

Let the church-members in places where schools are established, keep their own souls in the love of God, lest they become channels through which Satan will communicate evil surmisings and false accusations. Let all rally to the support of the teacher. A spirit of disunion, cherished by a few, will communicate itself to others, and will undo the influence for good that might otherwise be exerted by the school. Let church-members close the windows of the heart against the poisonous malaria of complaint and fault-finding, and open them heavenward to the healing rays of Christ's righteousness.

The Parents' Responsibility

We are not to concern ourselves so much about the course that others are following, as about the course that we ourselves are following. If the children attending a church-school do not improve in manners, the parents should not unduly blame the teacher. They should, rather, closely examine themselves, to see if in the home they are such teachers as God can approve. In many cases the children are greatly neglected in the home, and are more disorderly there than

they are in the school. If children who for years have been neglected in the home are not led by the teacher to live Christian lives, shall the parents, because of this, set in circulation unkind criticisms regarding the teacher? Let them rather blame themselves for their own neglect.

Parents have a very important part to act in making the school a success. When they faithfully act their part in the home, the work of the teacher will be greatly lightened. His courage and hope will be increased. But by a failure to govern their households, parents make the work of the teacher hard and discouraging. Parents whose hearts are filled with the love of Christ will refrain from finding fault, and will do all in their power to encourage and help the one whom they have chosen as a teacher for their children. They will be willing to believe that he is just as conscientious in his work as they are in theirs. They will encourage him by showing him that they appreciate his efforts. They will not say nor do anything that will foster insubordination in their children.

I am instructed to say to parents, Raise the standard of behavior in your own homes. Teach your children to obey. Rule them by the combined influence of affection and Christlike authority. Let your lives be such that of you may be spoken the words of commendation spoken of Cornelius, of whom it is said that he "feared God with all his house."

A Reformation Needed

A reformation is needed among our children. Let there be co-operation between parents and teachers. Let a righteous influence be exerted in the home and in the school. Parents need to take an advance step. Let them remember that everything which brings discord is the work of the enemy of souls. Let them carefully refrain from criticizing the teacher, and begin to do practical missionary work in their own homes.

Parents, shall your children be lost because of your lack of faithfulness? Neither you nor they will prosper in any other path than the path of obedience. If you have failed in your duty to your family, confess your sins before God. Gather your children about you, and acknowledge your neglect. Tell them that you desire to bring about a reformation in the home, and ask them to help you to make the home what it ought to be. Read to them the directions found in the Word of God. Pray with them; and ask God to spare their lives, and to help them to prepare for a home in his kingdom. Thus you may begin and continue a work of true reform.

Be pleasant in the home. Restrain every word that would arouse unholy temper. "Fathers, provoke not your children to wrath," is a divine injunction. Remember that your children are young in years and experience. In controlling and disciplining them, be firm, but kind. Encourage them to do their duty as members of the family firm. Express your appreciation of the efforts they put forth to conquer their inclinations to wrong. Let the Word of God be your rule, and

ever keep in mind the responsibilities for which in the great day of judgment you must give account.

Of the patriarch Abraham, the Omniscient One said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."

Abraham's household comprised more than a thousand souls. Those who were led by his teachings to worship the true God found a home in his encampment; and here, as in a school, they received such instruction as would prepare them to be representatives of the truth.

Abraham's affection for his children and his household led him to guard their religious faith, to impart to them a knowledge of the divine statutes, as the most precious legacy he could transmit to them, and through them to the world. All were taught that they were under the rule of the God of heaven. There was to be no oppression on the part of parents, and no disobedience on the part of children. God's law had appointed to each his duties; and only in obedience could any secure happiness and prosperity.

His own example, the silent influence of his daily life, was a constant lesson. The unswerving integrity, the benevolence, and unselfish courtesy which had won the admiration of kings, were displayed in the home. There was a fragrance about the life, a nobility and loveliness of character, which revealed to all that he was connected with heaven. He did not neglect the soul of the humblest servant. In his household there was not one law for the master, and one for the servant; a royal way for the rich, and another for the poor. All were treated with justice and compassion, as inheritors with him of the grace of life.

He "will command his household." There would be no sinful neglect to restrain the evil propensities of his children, no weak, unwise, indulgent favoritism, no yielding of his conviction of duty to the claims of mistaken affection. Abraham would not only give right instruction, but he would maintain the authority of just and righteous laws.

How few there are in our day who follow this example. On the part of too many parents there is a blind and selfish sentimentalism, which is manifested in leaving children, with their unformed judgment and undisciplined passions, to the control of their own will. This is the worst cruelty to the youth, and a great wrong to the world. Parental indulgence causes disorder in families and in society. It confirms in the young a desire to follow inclination, instead of submitting to the divine requirements. Thus they grow up with hearts averse to doing God's will, and they transmit their irreligious, insubordinate spirit to their children, and their children's children. Like Abraham, parents should command their households after them. Let obedience to parental authority be taught and enforced as the first step in obedience to the authority of God.

The Lord is our Creator, and we are

his children, subject to his rule. God's method of government is an example of how parents are to train their children. There is no oppression in the Lord's service, and there is to be no oppression in the home. Parents and guardians are to treat those under their care even as God treats his earthly children, with kindness and love.

In the home and in the school there is to be strict and faithful discipline. Neither parents nor teacher are to allow disregard of their authority to go unnoticed. They are to make immediate efforts to lead the offender into right paths. Should they neglect to correct the children when they do wrong, God would hold them accountable for the results of their neglect. But let them be sparing of censure. Let kindness be the law of the home and of the school. Let children be taught to keep the law of the Lord, and let a firm, loving influence restrain them from evil.

Parents, humble your own hearts before God. Begin a thorough work with your children. Plead with the Lord to forgive your disregard of his work in neglecting to train your children in the way they should go. Ask for light and guidance, for a tender conscience, and for clear discernment, that you may see your mistakes and failures. God will hear such prayers.

The world is watching, and it will take notice of every defect in the lives of Christ's followers. Let our words and acts be such that our lives shall not dishonor the Master. May God help fathers and mothers to purify their souls, that they may stand before him and before the world as those who are keeping the way of the Lord.

Dwellers Upon the Earth

R. HARE

"IN the world, but not of the world," must at all times illustrate the position of God's people on this earth, but especially so in these last days. Subject indeed to the environments of life they must be, but not subject to the soul-absorbing worldliness that makes men dwellers upon the earth. God designs that the solemn warning of Christ's second coming, and the hope of his glorious appearing, will exercise an elevating power that can lift the soul above the atmosphere of worldly gain or loss.

God beholds but two classes in the world to-day,—the dwellers upon the earth, and those who seek a better country. Of Abraham it is said that he sojourned as in a strange country, dwelling in tabernacles, "For he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. Lot was satisfied with the goodly land, and "pitched his tent toward Sodom." He soon became acquainted with the Sodomites, and took up his dwelling in their unholy city. The result of that contaminating citizenship can only be told in the dark record of a blighted life. The two daughters that did escape with their father brought with them the impurity of Sodom. They each committed

a shameful crime, and as a result two nations came into existence that God had to destroy with the sword of vengeance. There were two classes in the days of Abraham, and there are but two classes now.

Paul, in writing of these two classes to the Philippians, says of one, "Whose end is destruction, whose god is their belly, and whose glory is their shame, who the things on the earth are minding." But the other class he places in direct contrast: "For our citizenship is in the heavens, from whence also the Saviour we await." Phil. 3:19, 20.—*Young's Translation.*

Christian Citizenship

"Our citizenship is in heaven." Blessed thought for the tired and weary toiler. Blessed assurance for the unknown stranger that has no resting-place here, and thrice blessed prospect for all who look for a coming Saviour. The inheritance, "undefiled, and that fadeth not away," is still reserved in heaven. Peter speaks of our sojourning below "in fear." 1 Peter 1:17. And we are admonished as "strangers and pilgrims" to abstain from fleshly lusts. 1 Peter 2:11.

The necessity is thus presented of disconnecting from the absorbing interests that hold so many as captive dwellers upon the earth. Christ said, "Where your treasure is, there will the heart be also." Luke 12:34. How important, then, that we have our treasure above; and if this be the case, its glory will eclipse all earthly possessions. Yes; it will do more; that treasure in heaven will give us a right in the better country.

It is only those who have their minds liberated from the blinding enchantments of earthly things who will be able to comprehend the solemn warnings of the approaching end. In presenting the signs of his coming to the disciples, Christ said to them, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35. This does not include those who are prepared for the Lord's coming. Of them we read, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4. The "surfeiting, drunkenness, and cares of this life" distinguish the class—the great majority—taken up with these things, and it is upon them that the second coming of Christ comes as a snare and a thief.

Earth Dwellers

Those who dwell upon the earth will also "worship the beast." This will include all whose names are not written in the book of life. Rev. 13:8. Having made the world their portion, they will obey the mandates of earthly governments sooner than incur loss or disadvantage. Those who seek for a better country will worship "him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

How intently the human mind has been fixed on dwelling below, even while God has been trying to lift it to the contemplation of a more enduring heritage. "Arise ye, and depart; for this is not your rest," is the thrice repeated message that still echoes in solemn warning over the costly palaces where the earthly dwellers would forever abide. Infinite love points to the gathering storm so soon to burst over a doomed and helpless world, and in pleading tones whispers again, "This is not your rest." Micah 2: 10.

In that coming destruction the glory of man is to be humbled. The gorgeous palaces, which men have called after their own names, will fall, and mingle their beauties with the clods of the valleys. The earth dwellers will then call upon the rocks and the mountains to hide them from the presence of the Lamb. Rev. 6: 15-17. But the righteous will look up and say, "Lo, this is our God; we have waited for him" (Isa. 25: 9); and as they stand amid the crumbling monuments of earthly glory, it will only be as though taking farewell of tabernacles in which they have pitched for the night. Ascending with their Lord, they will find that better country where their citizenship and treasure have been so long.

The Power of Thought

BEWARE of what you think; for what you think, quite as much as what you do, molds your character. Wrong acts persisted in will wreck any life, but wrong thoughts have just as sure an effect. It not infrequently happens that people who live fairly good lives, so far as their actions go, do not feel it necessary to set close a guard on their thoughts. These are hidden, and of what harm is it occasionally to cherish a vulgar thought, if one does not allow it to escape in action? Of what harm to hate, if one does not show it? To imagine one's self committing wrong acts, if one does not actually commit them? But the laws of life say that every thought affects the whole being. "As he thinketh in his heart, so is he." Evil thoughts gradually undermine the character, and some day these thoughts will burst into action which is irremediable. Therefore, look to your thoughts. "Keep thy heart with all diligence; for out of it are the issues of life." Keep your mind swept and garnished. And more than that, make the furniture of it beautiful and true; for if bad thoughts persisted in ruin a character, so the best of characteristics may be cultivated by keeping the mind constantly on good things.

Very often one is called on to act in an emergency, and then one acts along the line of one's previous thought. No act is spontaneous; the seeds of it have been for a long time taking root in the brain. Of two men who have lived practically the same lives outwardly, and are suddenly called on to face a danger, one may play the coward, and the other rise to heroic effort. The result is no matter of chance. Little by little the motor-tracts of the brain of one have been

weakened by wrong thinking; little by little the brain of the other has been strengthened because he thought bravely. When the strain comes, one unconsciously acts along the line of least resistance. It is then that the hidden thoughts tell. We should see to it that we think heroically, think purely, think charitably. Then in action we shall find ourselves doing the brave thing; we shall act cleanly and sanely; we shall be kind and helpful.—*Woman's Home Companion*.

War — Then Peace!

LEPHIA BRYANT LARSON

Bow your heads, Christians, the war-cloud descending

Reveals to your souls that the end draweth nigh.

Nations are angry, and Satan is sending His spirit abroad with loud, fiendish cry:

War! war! O! the heart-breaking anguish

That little word gives to those who have known,

And to those who to-day in dark prisons languish,

Suffering and dying for crimes not their own!

Bow your heads, Christians, the cloud bursts in fury,

And nations are killing the best of their land.

Sweethearts and wives are weeping and praying

As the troops march away at their country's command.

Bow your heads, Christians, all shall be done

As foretold in God's blessed Word; The signs are fulfilling in earth, moon, and sun,

And soon shall appear our dear Lord. O, look away, Christians, look toward heaven,

From whence shall come thy longed-for release.

The signs are fulfilling, the warning is given,

We soon shall behold the great Prince of Peace!

The nations are angry! O, are we ready To meet the dread times that are fast drawing on?

Can we hear, with strong faith, the words of the angel

That shall speak from God's throne, "It is done"?

The Remedy for Doubt

WE are living in an age of unbelief, and religious leaders, in many cases, strengthen the unbelief. When they are asked how the Bible can be reconciled with the theory of evolution, it is noticeable that they begin to explain away the Bible, not the theory of evolution. It is not to be wondered at that an inquirer writes thus to a religious paper:—

"I am a sincere Christian, and want to remain one. But my doubts are becoming numerous, and to me terrible. Reading apologies for the Christian religion seems to intensify and not to quiet these misgivings."

The first point, for those who have doubts, is to be sure that one is making a right use of that truth which he does believe. Truth is not given to us to be

a mental plaything. God's truth is life, and it demands expression in the life. If it is kept unused, it will become corrupt, and then the holder has doubt, not truth. If the truth is lived, it will bring more truth. "If any man will do his will, he shall know of the doctrine." John 7: 17.

Most men have all the truth they are willing to make use of. If a man eats good food, but does not exert his strength, he becomes a dyspeptic. The good food becomes fermented and poisonous in his body. The remedy is work. Here is a lesson for spiritual dyspeptics. If they will go to work, they will cease to find doubt and poison in the truth which nourishes others. Instead of being unable to assimilate truth, they will demand more, and thrive on it.

So, if you are troubled with unbelief, leave both truth and doubt alone for a time, find out what little you do believe, and then ask yourself if you are living up to that little. It may be only a belief in simple honesty and kindness. Whatever it is, carry it out in your life completely. Further developments may be left to look after themselves. You will soon find out that any fault is not in truth but in yourself, and having learned how weak and untrustworthy you yourself are, you will be glad of a truth that will help you to more life of the right kind. The reason why this is an age of unbelief is because there is so little honest obedience to truth. Men naturally want to get rid of that which condemns them, and unbelief is their flimsy excuse for their own weakness. How much better to confess that the fault is in self, and believe on him that justifieth the ungodly. Rom. 4: 5.—*Present Truth*.

Righteousness by Faith and the Loud Cry

THE magnitude of the work that now claims our attention is great. The whole world must be evangelized; for "this gospel of the kingdom shall be preached in all the world for a witness unto all nations" before the end comes. There are even now signs of the end. There are wars and rumors of wars. Nation rises against nation, and kingdom against kingdom. There are famines and pestilences and earthquakes in divers places. But the end is not yet; for the four angels of Rev. 7: 1-3 are still holding the four winds of the earth, and will continue to hold them until the servants of our God have been sealed in their foreheads. But the difficulties are multiplying, and dangers are increasing. Lawlessness abounds, and in consequence the love of many waxes cold. Yet the work will be accomplished; for God, who can not lie, has spoken. However, it must be done amid many perplexities, privations, and trials. But despite the dangers, perplexities, trials, and sufferings, the work *must be done, and God's redeemed children are the ones to do it*. The servants of God will be sealed. That is to say, the truth-loving, honest-hearted ones of all nations, and kindreds, and people, and tongues will hear and heed the message

of life, and will be "renewed in knowledge after the image of him that created" them, and in their characters, formed in "righteousness and true holiness," will bear the seal of the living God. Being thus sealed, they shall take their places among those who will not die, but while yet living will be "caught up" "to meet the Lord in the air."

But perhaps some will say, This great work will be accomplished during the "loud cry" of Rev. 18:1-4, after God has poured out his Spirit upon his servants and handmaidens, and in consequence "servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven," and "by thousands of voices, all over the earth, the warning will be given." And thus reasoning, they excuse their present inefficiency, and wait for God to send the loud cry to arouse them from their dormancy and send them out into the harvest-field. If there be such, they are deceived. The necessary preparation of heart is not in consequence of the loud cry, but the loud cry is in consequence of the necessary preparation of heart. He who neglects the needful preparation, can not receive the refreshing that "shall come from the presence of the Lord," and therefore can not become an active participant in the glorious work that immediately precedes the end. The mighty evangelizing work of the loud cry will be done only by those who have been born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God;" those who "are not under the law, but under grace," and hence who labor not with "the spirit of bondage" and fear, as servants, but with the spirit of love and freedom, as dear children. They will be those who "have tasted of the heavenly gift, and were made partakers of the Holy Ghost," whose dependence is not on the arm of flesh, but in the living God; and thus equipped, they will meet the perplexities and dangers incident to their work, with a calm, unflinching courage, knowing whom they have believed, being persuaded that he is able to keep that which they have committed unto him against that day. Love for Christ will incite them to action; the wisdom of Christ will guide them in action; confidence in Christ will sustain them in trials, and in the truth of Christ they will triumph.

Now in view of the fact that only those who have experienced a complete change of heart and know Jesus as their Lord and Saviour, can have an active part in the great evangelistic movement of the last days which we call the loud cry, we hold that it is of prime importance to preach with emphasis, clearness, and frequency the great fundamental Bible doctrines of the exceeding sinfulness of sin; of the vicarious death of Christ; of the imputation of Christ's righteousness to the sinner the moment he believes; and of the believer's privileges in Christ—in short, righteousness by faith. For it is these doctrines, carefully expounded and presented in love with

heavenly unction, that lead directly to the conviction and conversion of the sinner. They are doctrines that are fundamental to any work of revival and reformation whose results are thorough and permanent; because they deal not with that which is transitory and superficial, but touch the mainspring of human action. They cure the disease by removing the cause. They cleanse the stream by purifying the fountain. Therefore they can not be neglected without a distinct decline in spiritual life. The logical and necessary result of neglecting them is the filling up of the church with those who have only a knowledge of the letter of the law, but who have never been converted, and who are sources of darkness and weakness rather than light and strength. Or otherwise stated, it produces that lamentable condition of the Laodicean church which is so graphically described in Revelation 3. Self-righteousness, denominational pride, and spiritual blindness follow.

Let us throw our thought into the form of syllogisms thus:—

Whatever is essential to the conversion of souls, is essential to any work that can be performed only by converted men and women.

The doctrine of righteousness by faith is essential to the conversion of souls.

Therefore, the doctrine of righteousness by faith is essential to any work that can only be performed by converted men and women.

The great evangelistic work of the loud cry is a work that can be performed only by converted men and women. Therefore, the doctrine of righteousness by faith is essential to the great evangelistic work of the loud cry.

Again: any work which can be performed only by converted men and women will be greatly promoted by the preaching of that doctrine which is essential to the conversion of souls.

The great evangelistic work of the loud cry is a work that can be performed only by converted men and women. Therefore, the great evangelistic work of the loud cry will be greatly promoted by the preaching of that doctrine which is essential to the conversion of souls.

The doctrine of righteousness by faith is essential to the conversion of souls.

Therefore, the preaching of the doctrine of righteousness by faith will greatly promote the evangelistic work of the loud cry.

Then is it not clear that the way to advance the glorious message most rapidly is to give to this great soul-saving doctrine its proper place in the very forefront, and keep it there? That it has been neglected in other years is attested by the present state of spiritual decline. The sorrowful description given by the Faithful and True Witness in his message to the Laodiceans (Rev. 3:14-22) is accurately fulfilled in the present-day church. The Lord said it would be so, and we see that it is so now, at this very time. But the same Lord that foresaw this condition and forewarned us, has also pointed out the

remedy. He says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." "Gold tried in the fire" is love and faith; "white raiment" is the righteousness of Christ, which is reckoned to all who believe; and the "eyesalve" is the anointing of the Holy Spirit. This is the remedy he offers. And what is it when expressed in a single phrase?—*Righteousness by faith*. This is the remedy for a church that is lukewarm and spiritually blind. It is God's remedy, which he himself has prescribed. Let us apply it, and we shall be aroused from our condition of inaction, and be prepared to go forward with the message to the waiting world. Let us apply it to *ourselves*, each individually. *Do this first*. Then we shall be prepared to preach it to others, we ourselves having been previously set right with God. And when the righteousness of Christ becomes incarnate in his church, then the glorious work of the loud cry will begin.—*The Southern Watchman*.

The Dead Man's Key

A story is told of an English minister who, being called to pray by the bedside of a dying man, sought to take him by the hand, in token of their agreement in offering united prayer. The sick man withheld his hand, keeping it under the bedclothes, and the minister prayed without it. Presently the man died, and then, as his hand was uncovered, the mystery was explained—he was holding in his hand, with the grasp of death, a key—the key of his safe where his money was kept.

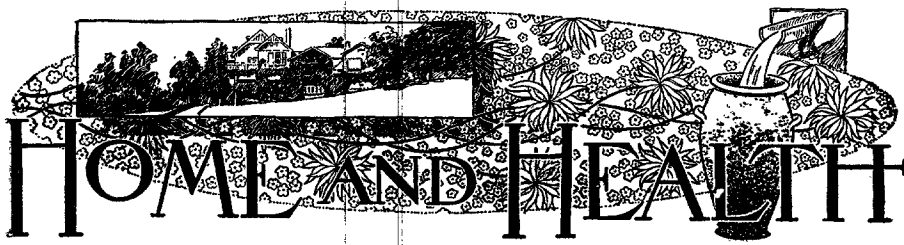
The Lewiston *Journal* tells of a man in Durham, Maine, who was very penurious and a very determined man. He died at an advanced age. On his deathbed he kept his right hand closely clutched. As he drew his last breath, he tightened his hold. Everybody there knew what he held in that hand. It was the key to the chest in which he kept his gold.

As his nerveless hand unclosed, the key dropped from it, and clattered against the bedside. As if to hold it even after he was dead, the miser had tied the key about his wrist by a strong cord, which he grasped as long as life remained.

He could not take his gold with him, but he kept the key. They buried him as he was, with the key to his money chest tied about his wrist.

"And what became of the gold?" "O, the heirs have taken care of that just the same! They split open the chest with an ax, and divided the gold, and let the miser keep the key about his wrist." He is moldering in the grave, and the key is resting beside him. "We brought nothing into this world, and it is certain we can carry nothing out."

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"—*The Common Pebble*.



Are All the Children In?

ARE all the children in? The night is falling,
And storm-clouds gather in the threatening west;
The lowing cattle seek a friendly shelter,
The bird hies to her nest;
The thunder crashes; wilder grows the tempest,
And darkness settles o'er the fearful din;
Come, shut the door, and gather round the hearthstone;
Are all the children in?

Are all the children in? The night is falling
When gilded sin doth walk about the streets.
O, "at the last it biteth like a serpent!"
Poisoned are stolen sweets.
O, mothers, guard the feet of inexperience,
Too prone to wander in the paths of sin!
O, shut the door of love against temptation!
Are all the children in?

Are all the children in? The night is falling;
The night of death is hastening on apace;
The Lord is calling, "Enter thou thy chamber,
And tarry there a space."
And when he comes, the King in all his glory,
Who died the shameful death our hearts to win,
O, may the gates of heaven shut about us,
With all the children in.

—Selected.

A Catechism for Parents

MRS. V. J. FARNSWORTH

1. WHAT caution has the Lord given to parents?

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life." Deut. 4:9, first part.

2. What other duty is enjoined on them in the same verse?

"But teach them thy sons, and thy sons' sons."

3. Where should the word of God be found?

"And these words which I command thee this day, shall be in thine heart." Deut. 6:6.

4. How should God's Word be taught to the children?

"And thou shalt teach them diligently unto thy children." Deut. 6:7, first part.

5. When should they be taught?

"And shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest

down, and when thou risest up." Deut. 6:7, last part.

6. What caused King David to trust in God?

"We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them. Thou art my King, O God: command deliverances for Jacob. Through thee will we push down our enemies: through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me." Ps. 44:1-6.

7. What did God especially enjoin to be taught to the children?

"For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children." Ps. 78:5.

8. If the Word of God is taught as he commanded, what will be the result to the children?

"That they might set their hope in God, and not forget the works of God, but keep his commandments: and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God." Ps. 78:7, 8.

9. What example have we in the New Testament as the result of teaching the Word of God to children?

The life of Timothy.

10. In what had Timothy been instructed from his childhood?

"And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15.

11. From whom did he receive his first lessons in faith?

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." 2 Tim. 1:5.

12. What is said of Timothy's father and mother?

"Then came he [Paul] to Derbe and Lystra; and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek." Acts 16:1. The fact is stated that Timothy's mother was a believer,

"but his father was a Greek," from which we may conclude that he had not embraced the Christian religion. What a testimony is the life of this young man, so full of faith and courage, to the faith and teachings of a Christian mother! What an encouragement to those mothers who do not have the help of the husband and father in training their children for the Lord!

The Important Period

THE first seven years of a child's life are the most important in his entire existence as far as his future mental development is concerned. The normal child not only gains physically, in this time, one half his adult height and one third his adult weight, but has gained more knowledge of the external, material world than he will gain at any other period of his existence. This is a destructive as well as a constructive age, with instincts which nature has provided for the purpose of coming in contact with the material world. The intelligent, sympathetic mother and father can do more in the way of intellectual awakening at this period in nature's school, than all the teachers in the common schools in later years. In fact, the teacher is handicapped unless the child has been trained to observation before school age. Thus instructed, the childish instincts have had their day, and he has stored away a host of impressions for future use.—E. M. Barrett.

Gardening for the Children

ANNA CLIFF WHITE

EVERY home should have a garden, and every child in the home should have his share in that garden. Turn into the lap of mother earth the quiet, studious child, who, to the detriment of his health, loves his books better than exercise. Interest him in the great book of nature; give him simple lessons in botany, and awaken his mind to the wonderful lessons of life that may be gleaned from seeds and plants. Dress him in plain, easy-fitting garments, and let him delve in the wholesome dirt, and inhale the pure air and glorious sunshine, and your sickly student will develop a strong physique, with mind and thought brighter and broader for the body culture he has received in his mother's garden. Your boisterous, romping, shouting child will develop qualities of gentleness, loving-kindness, thoughtfulness, and intelligence as he cares for his little corner of treasures, and meets each day some new phase of life which absorbs his growing thoughts. Teach the children to take an interest in natural things, fill their small minds with the beautiful and wonderful things of God's creation, and there will be no room for the world's evil to creep in later. Henry Ward Beecher advised:—

"Always encourage your child to pursue gardening. A boy that can bury a chipmunk after he is dead, can plant a gladiolus; after it is once planted, there is nothing to be done but to keep the bed weeded; as soon as the plants blossom,

they are so gorgeous that the boy is sure to be very proud of them. You can get them for a small sum apiece, and so can furnish, for a few shillings, a bed of gladioli that will blossom more than two months, and be pre-eminently gorgeous. Then give him a little instruction, and let him try something else: a row of poppies, perhaps; they sow themselves. Get the French poppy, which is single, but runs through the most exquisite range of color,—all combinations that you can imagine,—also the perennial poppy, which soon becomes an established root; in their time the poppies are so gorgeous that every one who comes near them has to put on smoked glasses, as it were. They fill a child's eye. They are for him a magnificent success. Every one admires them; and this admiration excites his ambition. The boy, who goes through that one summer, and finds every one spontaneously praising what he has done, generally has the horticultural fever; and when he has once caught it, he never recovers!"

What Shall We Eat?

Instinct Alone not a Safe Guide in the Selection of Food

"EAT ye that which is good," says our infallible Guide. By instinct alone, man is not capable of determining between good and evil. Even the beasts of the field have the pre-eminence over man in this respect. A beast would never try to quench its thirst at a pail of beer, or satisfy its hunger by eating tobacco leaves, pickles, mustard, or pepper. Yet it is not uncommon to hear man say, "This is good whisky. This is good beer. This is good tobacco," etc., thus calling evil good.

The children of Israel despised the pure food given them in the wilderness,—the very bread from heaven, prepared by angel hands, and said, "There is nothing at all, beside this manna, before our eyes." "Our souls loatheth this vile bread." They longed for the leeks, onions, and flesh-pots of Egypt. They lusted after evil things, choosing the evil instead of the good. These things are written for our admonition; for as surely as we are controlled merely by the taste, by instinct, we shall follow their example, and call the good food the Creator has prepared for us evil, and the evil he tries to withhold, we shall pronounce good. Human nature has undergone no change. "The heart is deceitful above all things, and desperately wicked."

We need an unerring guide. Such a guide we find in the Word of God. But we can not follow the example of those who have lived before us. Doing so accounts for polygamy and many other errors. The Jews came to Christ, asking, "Why did Moses then command to give a writing of divorcement, and to put her away?" To this he replied, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." At the beginning God made man and woman, and said, "They *twain* shall be one flesh. . . . What therefore God hath joined together, let not man put asunder."

To understand the marriage relation, we must go to the creation before sin entered the world.

In order to understand what to eat, we are also referred to the beginning. When God made the plants, he provided for them in the soil and air the elements needed for their sustenance. They still adhere to the divine plan. The lily, although surrounded with filth, sends its roots beneath it, gathering to itself the elements it needs to make up its snow-white purity.

When God made man, he placed him in a garden, surrounded with trees bearing all manner of fruits, then said to him, "Of every tree of the garden thou mayest freely eat." He was to select his food from the simple products of the earth. These were the foods created for man, to be received with thanksgiving of them that believe and know the truth; for it is sanctified—set apart by the Word of God and prayer. In the absence of these foods, or where there exists a scarcity, or where there is a lack of knowledge as to their use, man is justified in appropriating the coarser foods, the herbs of the field,—foods that were designed for animals whose digestive tracts enable them to digest them.

Man is even justified, in the absence of both fruits and herbs, to slay and eat. After the flood when all vegetation was destroyed, God said to man, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." This may be considered an emergency diet to be used only in the absence of purer and better food, or until the earth should again produce her bounties. Good sense should lead man to discard the harmful, and choose the good,—the herbs of the field if nothing better can be obtained. But when fruits, grains, and nuts can be obtained, these should be selected in preference to all else, because they are the foods created for man at the beginning: therefore the food best adapted for his needs. That which is good may not at first taste seem good to a perverted appetite. This is wholly a matter of educating the taste, but it is possible to undergo a complete change, so that we shall hate the things we once pronounced good, and love the things we once pronounced evil,—in other words, shall pronounce good what God's Word pronounces good, and pronounce evil what he pronounces evil. "Fix upon that course of life which is best, and custom will render it the most delightful." The tobacco devotee can not understand why that which seems such a comfort to him should be despised by me. He thinks I am practising great self-denial by abstaining from its use. He does not know that it would be an act of self-denial on my part to use tobacco.

So the man sitting by my side, seeing me eat the simple products of the earth, may think I am making a great sacrifice, but not so. I am able to detect flavors in these products that he with his palate caloused with irritants, as pepper, mustard, tobacco, etc., can not possibly detect.

All have gone astray. We have wandered every one to his own way. The forsaking of our ways, or habits, is hard, but the sacrifices which we are called upon to make are merely so many steps toward the path of life, peace, true happiness, and health. Had we never forsaken God's ways, sacrifices would never be necessary.

These sacrifices and self-denials are not created by God. But the satisfaction and joy once experienced by adopting the good, makes it easier ever after to forsake that which is evil.—*Australasian Good Health*.

Hygiene of the Japanese

THE unique progress of Japan and the remarkable efficiency of its people in everything they undertake suggest some interesting questions as to the influence of diet and personal hygiene on national welfare. The *British Medical Journal* says that the Japanese themselves attribute their high average of physical strength to a plain and frugal diet, and the system of gymnastics called jiu-jitsu, which includes a knowledge of anatomy and of the external and internal uses of water.

Although during the period of their ascendancy the Samurai kept the secret that their great physical superiority was due in a great measure to the internal and external use of water, the belief that if used liberally and intelligently, water is an infallible weapon against disease is now generally held. By those who go in for jiu-jitsu an average of one gallon a day is drunk. It is noteworthy that rheumatism is almost unknown in Japan; it is probable that the absence of meat from the diet, combined with the use of plenty of water, accounts for this immunity. Bathing is indulged in frequently even by the poorest. In the matter of diet they are frugal to a degree, rice being the staple food in every Japanese house, and appearing at every meal. Japanese troops have often made record marches on a diet consisting solely of a little rice.

The Japanese appreciate above all things the value of fresh air; night and day they keep their windows open and their rooms ventilated, and they do not fear drafts or damp air. Breathing exercises are an important part of their physical training—deep, careful breathing, which is only acquired by practise.—*N. Y. Times*.

NOTHING is ever finished here. Life and time do not agree together. Life demands eternity for its unfolding. Die when we will, there is something that remains undone. . . . Nothing is ever finished here. That is the reason Jesus most frequently connected "life" with "everlasting" and "eternal". . . . The voice has grown still just as it was about to sing a song sweeter than its sweetest. Just as the man is best fitted for accomplishment, he begins to decay. However many his years upon earth, he who does not attain to the resurrection, says our Lord, "shall not see life."—*Interior*.

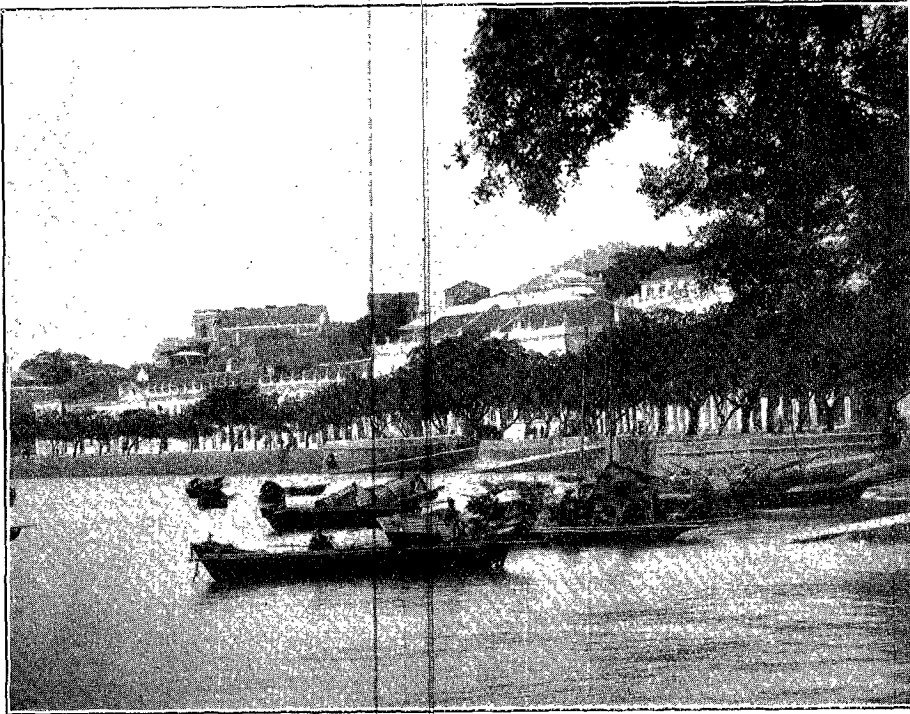
THE WORLD-WIDE FIELD

Memories of Robert Morrison

E. H. WILBUR

It was my privilege to visit the tomb of Robert Morrison, the first Protestant missionary to China. He was buried in the old Protestant cemetery in Macao. This city belongs to Portugal, and is on a small island near the mainland, forty-five miles southwest of Hongkong, and ninety miles from Canton. When Mr. Morrison came to China in 1807, he stopped at Macao before going to Canton, and the next June, after nearly nine months of hard study of the Chinese language, he was compelled to return to regain his health. The latter part of August he went back to Canton, but as

time was about equally divided between Canton and Macao. Sometimes he was compelled to retire to the latter place for safety, and at other times for the sake of his own health or that of his family. After spending several months of each year at Canton as translator for the East India Company, it was a relief again to be with his family in Macao, to enjoy the refreshing sea breezes, and to have more time for vigorous work on his God-given task of translating the Holy Scriptures into the Chinese language. The first portion to be printed was the Acts of the Apostles, one thousand copies of which were issued in 1810. Other portions were printed later, but under great difficulties, as the Chi-



PRAYA GRANDE, MACAO, CHINA

all the English were compelled to leave that city the following November, he again took up his residence in Macao. It was at this time that he became acquainted with Miss Mary Morton, to whom he was married Feb. 20, 1809. But so strong was the opposition of the Chinese and the enmity of the Roman Catholic missionaries, that he decided to go to Penang and continue his work. Then it was that the East India Company offered him the position of translator of Chinese at a salary of five hundred pounds (about twenty-five hundred dollars gold) a year. This he gladly accepted, as, being engaged in commercial work, he would be permitted to live in either Macao or Canton, and could proceed with his study and work of translation. It also provided a liberal means of support.

During the years that followed, his

nese government had made it a capital offense to print books on another religion.

Mr. Morrison had repeatedly urged the missionary societies in England and America to send other workers. The first to come were Mr. and Mrs. Milne, of England, who arrived at Macao, July 4, 1813. But as they came as missionaries, the Roman Catholics influenced the Portuguese authorities to forbid their remaining in Macao, and the Chinese officials did not permit them to stay long in Canton. By this time Mr. Morrison had the entire New Testament printed in Chinese, and it was decided that Mr. Milne should take a good supply of these for distribution in the Chinese settlements at Penang, Malacca, and other East India cities, and look up a suitable location for a mission headquarters, where a printing plant could be set up

and an Anglo-Chinese college established. The trip was eminently successful. A good opening was found at Malacca, and Mr. and Mrs. Milne were permanently located there, a school opened, and later a printing outfit put in.

In 1819 Mr. Morrison, aided by Mr. Milne, completed the task of translating the entire Bible into the Chinese language. The news of the accomplishing of this great work was received with rejoicing by the Christian people of Europe and America. From this beginning a number of other translations have been made, and so great is the demand for the Bible in China to-day that the presses of the American Bible Society and the British and Foreign Bible Society have this year found it difficult at times to print Bibles fast enough to fill their orders.

June 10, 1821, Mr. Morrison's pleasant home in Macao was suddenly broken up by the death of his companion. A son and a daughter, with the bereaved husband, mourned their loss. The Chinese would not permit Mrs. Morrison to be buried in the hills, nor the Catholics in their cemetery, so a company from the English factory purchased a plot of ground to be used as a Protestant cemetery, and her remains were reverently laid there to rest. Mr. Morrison resumed his work with a sad heart, and not long after this sent his two children to England in care of friends.

In 1823 he had the satisfaction of seeing his Anglo-Chinese dictionary published. It filled six large quarto volumes, each equaling in size a family Bible. It contained 4,995 pages, and recorded 40,000 words expressed by Chinese characters. In getting material for this book he had collected a Chinese library of several thousand volumes, which he took with him to England, and placed at the disposal of missionaries. In the "homeland" he was greeted with honors. After his years of almost ceaseless toil in China, he hoped to find some rest, but so cordial was the reception to his native land, and so many the invitations for him to lecture on China, that he had but little time to himself. Not only in England, but in France, Ireland, and Scotland he endeavored to arouse Christian people to the importance of sending missionaries to the Orient.

During his two years' residence in England he was married to Miss Eliza Armstrong, of Liverpool, and in the summer of 1826 they returned to China. They had a tedious voyage of five months. (Now the voyage from England to Canton requires about six weeks.) He again took up his duties at Canton as interpreter, but because of the opposition of the Roman Catholics and Chinese officials he was not permitted to preach publicly. This, however, only impelled him to vigorously proceed with the more enduring work of carrying the gospel by means of the printed page. But it was not long before he was prohibited from printing in Macao, though they could not prevent him from distributing the literature printed from the press connected with

the Anglo-Chinese college at Malacca. In what strong contrast the work of the Roman Catholic clergy stands to that of Robert Morrison! While he was bending every energy and giving his very life that the people of China might have the Word of God, the bishop at Macao issued an anathema against any one who had intercourse with Mr. Morrison or received his books, and to-day in Macao, as in many other countries, when the people are approached with the Holy Bible, the answer is, "I am a Catholic, and am not allowed to read that book."

But Mr. Morrison, with undaunted courage, continued his work until, when worn out by years of almost ceaseless toil, he fell a prey to fever directly caused by exposure, and died at Canton, Aug. 1, 1834. His remains were brought to Macao, and laid by the side of his wife. The following words inscribed upon his tomb are so effaced by time that they can now be read only with difficulty:—

"Sacred to the memory of Robert Morrison, D. D., the first Protestant missionary to China, where, after a service of twenty-seven years cheerfully spent in extending the kingdom of the blessed Redeemer, during which period he compiled and published a dictionary of the Chinese language, founded the Anglo-Chinese college at Malacca, and for several years labored alone on a Chinese version of the Holy Scriptures, which he was spared to see completed and widely circulated among those for whom it was destined, he sweetly slept in Jesus. He was born at Morpeth, in Northumberland, Jan. 5, 1782, was sent to China by the London Missionary Society in 1807, was for twenty-five years Chinese translator in the employ of the East India Company, and died at Canton, Aug. 1, 1834.

"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."

Any one desiring to read further on this subject would do well to secure the book by Wm. J. Townsend, entitled "Robert Morrison, the Pioneer Chinese Missionary."

Hongkong, China.

Some Incidents in My Bible Work

B. B. BLACHLY

I RECENTLY talked with some of the members of a Protestant family about the Sabbath. After starting on, a woman from the other side of the street called me back, and asked if I had good books. I said "Yes," and showed her a Testament, and read some to her. The old lady got a large Catholic volume to show me. I then showed her a Bible, and called her attention to the third of Genesis, which records the first sin, also to the prayer Christ gave to his disciples; she offered me seventy-five cents for a forty-cent Bible. In this city, two poor women gave their rosaries, and another her finger-ring, in exchange for a Testament. Yesterday a Protestant lady teacher,

when I showed her *El Mensajero*, containing the pictures of the beasts referred to in Daniel 7, wanted the paper very much. At one house the woman said: "We have the Bible, and are Christians." I asked which day the Bible teaches us to keep as the Lord's day. At first they said Sunday, and afterward they said Sabbath. I read and quoted



A COUNTRY VILLAGE

texts, and told them how the day had been changed, and asked them who had a right to change the Bible, and they said, "No one." One of them was moved to tears; she wished her people in another part of the republic could be told about the true Sabbath. Another woman said, "I will repent and keep the Sabbath." I might mention many other interesting experiences. When I see the people eager to hear what I have to say, I feel anxious to give my whole time to proclaiming the third angel's message.

Yesterday morning a woman came to my room and wanted the paper, *El Mensajero*, containing the explanation of the beasts; she said she would bring money for a subscription. Later, while canvassing, I had a long talk with an old lady (a Baptist) who thought the law had been abolished, but after reading with her she seemed anxious to know the truth. An English-speaking man told me that the authorities were looking for me, and that I had better go to see them and pay a license; for if I did not, and if he caught me again, he would put me in jail. But I went on selling books.

To-day I sold twenty Testaments, and traded two for rosaries. One woman, after buying a Testament, tore it up and threw it at my feet, near the door of another house; she then stepped into that house and talked as if she was angry, and of course spoiled my sale there. But at the next house I stopped and read to two well-dressed women standing in the door. They liked the book, but said they had no money, and asked me to come again. So I related the parable of the ten virgins, and told them that they were like the five foolish ones; and they immediately bought a Testament for

twenty-five cents (it is almost the universal custom to lie). I had quite a talk with an elderly man who was much interested. He has a Bible, but subscribed for the paper. He does not attend any of the Protestant missions.

I went into a store kept by a Presbyterian, and had a long talk with the owner and his wife and children. He said he had been taking the paper for a year. I visited the young men's boarding-school of the Methodist mission, and was invited to talk to the students.

I feel it my duty to leave a Testament wherever possible, for the people need the Bible. This will prepare their hearts for the reception of the closing message. The darkness here is intense, but God's Word can penetrate it.

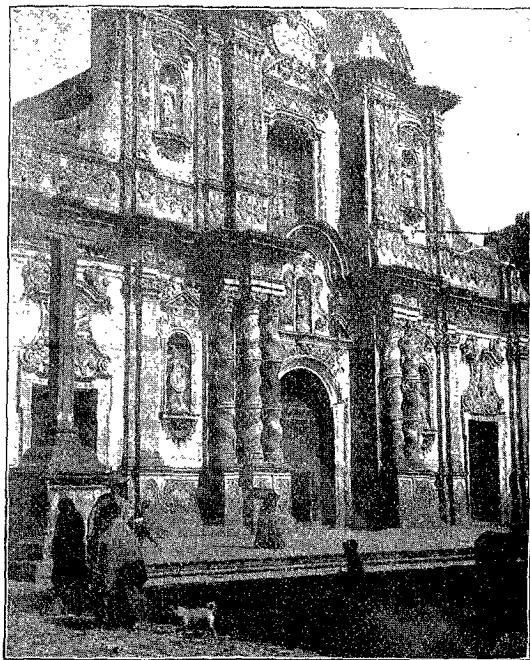
Saltillo, Mexico.

Ecuador

THOS. H. DAVIS

ECUADOR, meaning "equator" in Spanish, is properly named, as its territory lies directly under the equator. It is the only country in the world that has its capital directly under the equatorial line. Although Quito (the capital) has the direct rays of the sun, being elevated over nine thousand feet above sea-level, it has a temperate climate.

Many persons have a vague idea of all the South American republics. Such with whom the writer has talked almost invariably think that the people spend their time in drunkenness and laziness.



JESUIT CHURCH, QUITO

True, this is carried on to a great extent.

There is a strong effort in Ecuador to throw off the Roman yoke, which has so long held them in darkness and superstition. Should not the people who have the direct warning against the beast be as willing as other denominations, who have already entered this field, to come here and aid in this work?

To tell a Californian that Ecuador has a larger population than his State, would hardly be believed. Yes, it has more

people than California, and a greater population than Washington, Oregon, Nevada, Arizona, Utah, Idaho, and Wyoming all put together. Are these souls as precious in God's sight as those in the States? If the California Conference should send all of its workers into Ecuador, it would be meagerly manned, for there are nearly eighty thousand more inhabitants in Ecuador than in California. That, of course, would not be wise; but if more would go, greater interest would be taken in the foreign work. If any are planning for the West Coast field, the writer would be glad to give all information possible. Do not stop to study the Spanish language three or four years. To learn it as one goes, has proved to be the best way.

On returning to California for a rest, it seemed that a company could easily be got together for South America. Several have expressed their desire to go. I am sure that many will go, as the people of God are made willing in the day of his power. What a precious thing it is to find in these new fields persons who are hungry for what we term "present truth." But it has always been with a degree of shame that I tell them that the Adventist Church began over fifty years ago, for it always causes expressions of surprise, as though to say, "Why have you been so long coming this way?" Thank the Lord that there is to be delay no longer.

Esmacelda, Cal.

A View of the Field

IN the great mission fields of India, China, Japan, and Korea are massed seven hundred and sixty million idolatrous heathen, or about one half of the world's population. To enlarge the picture so as to embrace the vast aggregation of human beings in Southern and Eastern Asia, we have a vision that shocks our Christian sensibilities, fires our Christian consciences, and makes the blood of Christian sympathy leap in our veins.

Of every two *infants* in the world, one first sees the light in heathen Asia: to what instruction is it born?

Of every two *brides*, one offers her vows there: to what affection is she destined?

Of every two *families*, one spreads its table there: what love unites their circle?

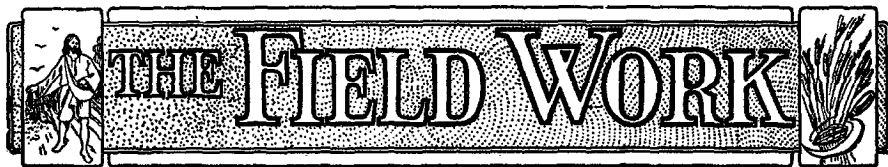
Of every two *widows*, one is lamenting there: what consolation will soothe her?

Of every two *orphan* girls, one is wandering there: what charities will protect her?

Of every two *wounded consciences*, one is trembling there: what balm, what physician, does it know?

Of every two men that *die*, one is departing there: what shore is in his eye? — *Selected.*

He that saveth his time from prayer shall lose it; but he that loseth his time in communion with God shall find it in a life of multiplied blessings.—*Wilder.*



India

CALCUTTA.—The Lord has blessed in the work here, but we know that he will do infinitely more as rapidly as we allow him to work through us, that his work may not be hindered by our awkward attempts to help him. We realize his presence and care over the work, and are confident that it will triumph gloriously.

We are working hard to get a training-class well established. We are sure the Lord wants us to carry on this work. We are happy in our work here, and hope to go with it to its final triumph. We know that we shall not have long to wait now. The coming of our Saviour seems very near. We only need to take a glance around us to see the conditions which indicate its approach. We are sure that India will have a representation in the kingdom.

R. S. INGERSOLL, M. D.

Samoa

APIA.—We have just received four hundred and seventy copies of "Christ Our Saviour," and in the last mail I received three thousand tracts—"We Would See Jesus." I have been working with these since they came, but will not be able to reach many places until the dry weather sets in. As it is, I have waded from fifteen to twenty streams to the east of us, and the roads are so muddy to the west that twelve miles is as far as I can go on foot.

I have been showing the natives a copy of the book which I received by mail, and I am sure it is going to take well. They are pleased with it. I shall not be able to sell very many until the dry season. At present copra is not being made, and this is about the only means the people have of earning money. Later I believe I shall have good success in selling the books. A blacksmith here is reading our literature, and has accepted the Sabbath.

W. E. FLODING.

Cook Islands

RARATONGA.—Knowing, as we do, that there will be no more delay, we are forced by the inspiration of the message to make bare our arms to finish the work, as God has made bare his holy arm; because as he is, so are we in this world. We have a burning desire to enlarge the places of our tents, and hope soon to carry out our wish.

Learning the Tahitian language has been a help to the Raratongan, and also a key to many of the island languages. We get along fairly well in speaking, and are continually improving.

The establishment of the work in Washington causes us to rejoice, as it says, "Finish the work." There is a short, severe, determined battle before us, and there is joy in the conflict; for the battle is the Lord's. We are glad that it has begun, that we may learn the power of victory. We see here a dark storm about to break upon us. Were we to see nothing else, our hearts would

fail. But our eyes are fixed on the Lamb of God, and so we are more than conquerors through him that loved us. Our health is good.

G. F. JONES.

Porto Rico

MAYAGUEZ.—I am home again from another trip through the island. Thus far this month I have visited fifteen towns. But how few I find who are seeking for the truth! I found more interest in the paper than before, and had the privilege of talking with some ministers, two of whom confessed that the Sabbath of the fourth commandment should be kept. I also met a number of Catholic priests. All treated me cordially, and one admitted that the signs indicated an early return of the Lord. I am so glad that I am now able to converse with the people and to read to them from the Bible, though it is still very difficult for me to talk. I had many precious experiences during this trip. I found the Americans far more susceptible to the truth than ever before. The time of seed-sowing is indeed a glorious privilege, and we are anxious to try our hands at cultivating the springing blades.

B. E. CONNERLY.

Spain

BARCELONA.—A good interest is manifested in our meetings, and several seem to have taken a firm stand for the truth. Our Sabbath-school is growing in interest and numbers. The enemy is hard at work in Spain. He is not only working with individuals, but is taking an active part in the affairs of the Spanish government. That you may appreciate how this is being accomplished, I quote a part of a Sunday law which appeared in a Sunday newspaper, March 6:—

"The king has sanctioned, and the 'Gazette' has promulgated the law of Sunday rest, which says thus:—

"ARTICLE 1.—Physical dependent labor is prohibited on Sunday, also that of a public nature for one's self; in factories, workshops, warehouses, stores, fixed or transient business, mines, stone-quarries, ports, transports, . . . constructions, reparations, demolitions, farming, state, provincial, or city establishments or services, and other occupations similar to those mentioned. . . . No exception shall be made to women nor to minors; . . . it provides that the one who, on account of the nature of his position, can not rest Sunday, shall be given time for the fulfilling of his religious duties."

"Art. 2 is given to exceptions, but these are few.

"ART. 3.—There will be need of civil force to oblige every stipulation contrary to the prohibitions of work established by this law, although the agreement may have preceded its promulgation. . . .

"ART. 5.—It shall be taken for granted that the employer is responsible for the infractions of this law, unless there is proof to the contrary, . . . and

in individual cases they shall be punished by a fine of from one to twenty-five pesetas; when the number of employees does not exceed ten, by a fine of from twenty-five to two hundred and fifty pesetas. . . . The first repetition of the violation of this law, within a year, shall be punished by public reprimand and a fine of two hundred and fifty pesetas. The action of correcting or punishing said infractions shall be public.

"ART. 6.—The ordinance for the execution of this law will be published and put in force within six months, counting from the publication of the same.

"ADDITIONAL ART.—In everything concerned in this law, it shall be understood that Sunday will begin at midnight of Saturday and end at the same hour of the following day, thus the duration of the rest being twenty-four hours."

We feel that a special effort should be made at this time to let the people of this country know the meaning of these things. In order that we may not incur the ill will of the authorities, and thus be publicly reprimanded and heavily fined, heavenly wisdom must be employed in every undertaking.

Surely, this is the time for every one of God's people to arise in the name of King Emmanuel and enter this last great conflict between good and evil. The present national perplexities very clearly reveal that the last prophetic event just prior to the second coming of our Lord is about to be realized. There is now no time to be sleeping on guard. Pray for the advancement of this message in Spain.

FRANK S. BOND.

New York

BUFFALO.—The church at this place was much encouraged at the last Sabbath meeting. We saw manifestations of how God works through the Sabbath-school and the church-school. Five of the youth, of their own accord, asked for baptism. The Spirit of the Lord moved those who witnessed the ceremony. It was highly gratifying to see these uniting with the church by baptism. There are still others whom we confidently expect to see baptized soon. One man for whom we have long labored has decided to keep the Sabbath. His wife is much rejoiced. There is a great field opened before us here.

A. O. BURRILL.

The Pacific Union Conference

THE second session of the Pacific Union Conference is in the past. The delegates met in Healdsburg at the time appointed, March 18, and although the coast was visited during the entire time of the meeting with stormy weather, almost a full delegation was in attendance, besides a goodly number of visitors. Elders A. G. Daniells and W. W. Prescott, of the General Conference, and Elder Smith Sharp, of the Southern Union Conference, and Mrs. E. G. White were also present.

The business of the conference was conducted each day in morning and afternoon meetings, and each phase of the work was given careful consideration, the one most notable characteristic in all these meetings being the unity and harmony existing among all the delegates, nothing occurring during all the session to mar this sweet spirit. No important changes were made in the or-

ganization. Elder W. B. White, of Montana, was elected president. One important action taken was the recommendation to all denominational institutions to pay a tithe of their net income to the support of the work, each being left free to determine where its tithe should be paid.

The Pacific Union Medical Missionary and Benevolent Association which met after the adjournment of the conference, voted that all medical institutions should pay their tithe into the union conference treasury. The unity and co-operation existing between the union conference and the medical work is a source of great encouragement to all.

From 8 to 9:15 A. M. each day was devoted to prayer and social meeting, and from 11 A. M. to 12:15 M. to Bible study conducted by Elder Prescott. In these studies the truth of God stood out clearly and distinctly, and its presentation brought courage and joy to all hearts. These meetings were also attended by the students of the Healdsburg College.

The evening hour was occupied by preaching services; and considering the stormy weather, these meetings were well attended by the citizens of the town, many of whom seemed to be greatly interested. It appeared as if a permanent work might be accomplished in Healdsburg if the interest was followed up by proper efforts. Sister White spoke on two occasions, and enjoyed much freedom in presenting her messages.

Without doubt many attending this meeting obtained advanced experiences, and returned to their home fields with renewed courage, better prepared for the Master's service.

W. T. KNOX.

Canvassers' Institutes in the Atlantic Union Conference

We believe that the time has come when the truth of God is to go forth as a lamp that burneth, and since it is largely by means of our publications that the last message is to be given, we have planned for a strong forward movement this spring and summer in the Atlantic Union Conference, which has for its object the scattering of the pages of truth "like the leaves of autumn."

In order that we might begin in a practical way we have planned for as many canvassers' institutes as we can arrange for. These institutes will be short, and as practical as it is possible to make them, the object being a brief, but comprehensive study of the most essential principles and methods to be employed in the work of selling our publications, and a thorough drill in their practical application.

It seemed necessary that I should be present at each one to assist with the instruction, and, as it is desired to have them all as early as possible in the spring, we had to cut them a little shorter than we otherwise would have done.

The first one is now in progress in the academy at South Lancaster, Mass. A class of between twenty-five and thirty bright, earnest young men and women are taking the instruction, and we believe that many of them will become good, permanent workers in this branch of the Lord's cause. Brother H. C. Wilcox, canvassing agent for the New England Conference, is assisting in giving the instruction. His help is much appreciated.

The principal and faculty of the academy are also lending their influence, counsel, and good-will to help on the good work. This institute was planned to continue three weeks, but owing to the fact that the students are so busy with their regular studies that they can not give as much time to this work as desirable, Brother Wilcox will doubtless remain with them a week or two longer.

The next institute will be a short one at Lincklaen Center, N. Y., beginning April 17. Arrangements for this are being completed by Elder S. H. Lane, conference president.

This will be followed by one of about ten days, in North Wolcott, beginning April 25. Then Elder Hottel has arranged for one to be held in Richmond, the capital city of Virginia, to begin May 13.

May 24 to June 3 is the date set for the institute in the Eastern Pennsylvania Conference, to be held at Pottsville, Pa. Brother F. F. Fry, the State agent for this conference, has been, and is still, working hard to arrange for this meeting, and to secure a good attendance, and reports that already quite a number have promised to be present, and then enter the work.

The Western Pennsylvania Conference has arranged for an institute to be held in connection with and immediately following their camp-meeting in June, and the local State agent, Brother T. D. Gibson, as well as the other officers of the conference, is very confident there will be a good attendance of those who desire to fit themselves for a part in this work.

Other institutes to be held later in the season may be arranged for by some of the other conferences, and will be reported later. I am certain that in all the conferences where these institutes are to be held, there is a large number of young people and of those more mature who ought to be in this work, and who would be benefited by the instruction given at these meetings; and I sincerely trust that all such will appreciate the opportunity which these institutes afford them to prepare for service, and will arrange to attend. Those who desire to do so, should write at once to the officers of the local conference, or to the writer.

F. E. PAINTER.

Wilkesburg, Pa.

Missionary Program for 1904

THE following definite plans for missionary work were enthusiastically received and discussed at the recent meeting of the Pacific Union Conference held in Healdsburg, Cal.

"We recommend, That as conference officers and laborers, we earnestly seek to impress upon the minds of all our people the importance of their each taking a part in carrying this message to the world, and that we assist them to do so by,—

"(a) Explaining the particular fields of each of our periodicals, and urging our people to subscribe for, study, and circulate them.

"(b) Presenting the advantages of a systematic circulation of tracts on leading points of present truth.

"(c) Urging them to study carefully the principles of true medical missionary work.

"(d) Encouraging one or more in each church to canvass for our forty-per-cent books, beginning with their own

members and extending their efforts as experience will permit.

"(e) Directing the attention of all our people to the importance of their circulating such books as 'Christ's Object Lessons,' 'Story of Joseph,' and 'Ministry of Healing.'

"(f) Aiding suitable persons to follow up the foregoing efforts with Bible readings and cottage meetings.

"(g) Inviting our church officers to call the attention of the conference to such openings for meetings as they feel unable to fill themselves.

"We further recommend, That to make the preceding suggestions practical and permanent, classes be organized in connection with general meetings,—or in such other ways as may be thought best,—at which these methods of work may be thoroughly taught by precept as well as by example; and that we urge each church to elect to the office of librarian the person who will the most successfully lead the members into actual missionary service."

Here are a number of suggestions concerning actual field work. Our periodicals, our tracts, the principles of medical missionary work, the encouraging of members to circulate books around their homes, the continuation of the campaign for "Christ's Object Lessons," the new work with "Ministry of Healing," and the need of following up such efforts with Bible readings and cottage meetings, are all given prominence. And then, to make these suggestions practical instead of theoretical, it is proposed that permanent classes be organized, and definite instruction, connected with practical work, be given; also that an effort be put forth to secure as the librarian of each church a real missionary leader.

It is proposed that a missionary school be held in connection with, or at the close of, each teachers' summer school. Librarians and others having church responsibilities will be invited to attend, and to spend half the day in study, and the other half in actual work in the vicinity.

By these and other means we expect to encourage our churches to greatly increase their missionary work. Do not these recommendations contain suggestions that will be helpful to you, dear reader?

H. H. HALL.

The Work in Paris, France

THE following letter from a captain of the Salvation Army at Paris will doubtless be of interest to the readers of the REVIEW. This officer has been studying present truth for some time, and has attended our meetings from time to time, here at Paris and in the provinces of France:—

"I believe that the moment has at last come when I am called to put into practise the new light which for some time has been for me a subject of profound meditation. I indeed feel that to postpone or to reflect more would be a loss of time. I realize more and more clearly that the Saviour invites me to observe the seventh day, since he has blessed and sanctified it.

"Since Christ himself has thought good to give us an example of the importance of baptism by being baptized himself in the watery grave, I desire also to invite Christ to give me a larger measure of his Holy Spirit by first receiving the baptism of water. It is striking to notice how God arranges all

things so as to enlighten the sincere soul. In the worship this morning we were reading the twelfth chapter of Luke, and in the fiftieth verse Christ said: 'But I have a baptism to be baptized with; and how am I straitened till it be accomplished!'

"I do not yet know by what paths the Saviour will call me to pass. I can see only one thing; that is that I have arrived at the turning point of my life. But I wish to trust in him for all things. I see that I am on the eve of giving in my resignation as officer of the Salvation Army; for in accepting the Sabbath and the sacraments and no longer believing in everlasting punishment, I am not in accord with the principles of the Salvation Army. And by another little incident it seems to me that God himself is now preparing my dismissal.

"Yesterday I was at the office of the General Staff, where I had promised to assist another officer, and you know that out of the abundance of the heart the mouth speaketh. I could not refrain from saying that that day was the seventh day, which God had marked with the seal of his benediction, and that we ought to sanctify that day instead of Sunday. Now as our head men know that I have certain leanings toward the Seventh-day Adventists, it will come to pass one of these days that I shall be called to a station in the provinces (it is well known that this is always done when the faith of an officer is in danger). I can not see that it is my duty to accept a request to leave Paris.

"I do not yet know what I shall do. I feel greatly my need of the direction of God. I hold in joyful memory the Sabbath day, March 19; that date will ever rest graven on my heart as being the starting point of a life more consecrated and more in harmony with the Word of God. Receive, dear friend, my Christian salutations.

"F. SCHEURER, Captain."

It is now three weeks since this letter was written. The Sabbath following its reception, the captain publicly declared himself for the truth at our Sabbath service. The next Sunday night as he went to conduct his staff in the regular Sunday evening service, he found a new captain there to take his place. However, he found a place to work with the Roth brothers in their health food manufactory. He is now studying to prepare himself for baptism. At a Bible study given in our house last Saturday night he was present with another Salvation Army captain. He invites them also to our public meetings.

The last two weeks our hearts were made glad by four new additions to the company of those who honor as God's sign the day that "was made for man." This makes about twelve in Paris who have decided to walk after this manner.

Our work at Paris is blessed by the presence of the Lord. Those who assemble each Sabbath day to worship before the Lord are of one mind and of one spirit. The Brethren Roth are a great help to us in the evangelical work. And they are much encouraged in their efforts to place their health food products on the Parisian market. Their health food plant has now grown to a considerable size, and they find an increasing interest in the city in the reform diet.

Our little store in which we hold our meetings is becoming quite crowded, and if the work continues to grow at the same

speed as lately, we shall soon be forced to find other quarters. A large circle of interested friends encourages us to believe that the future will add many others to the number of those in Paris who look for the revelation of the Saviour from heaven.

B. G. WILKINSON.

8 rue Belloni, Paris, France.

How Can the Ten-Cent-a-Week Plan Be Made General and Effective?

I AM quite thoroughly convinced that the ten-cent-a-week plan will not be generally adopted by our people until all our churches use the little mission envelopes provided for the purpose by the General Conference Mission Board. These are neat, handy, and admirably adapted to the purpose, and cost those who use them nothing. And I am quite as much convinced also that all in our churches will not use these envelopes regularly until provision is made whereby each individual church-member attending church can get one of these envelopes each week without fail, and in the easiest and handiest possible manner; and this is by having a supply of the envelopes placed in a little pocket or receptacle directly in front of the individual, or at least in convenient places about the church or place of meeting, and the envelopes containing the offerings collected regularly each week.

To talk of each individual handing the church treasurer \$1.30 each quarter is foolish; first, because probably not one in five of our people would ever adopt this way of giving; and second, because the ten-cent-a-week plan as stated in the recommendation adopted by the last General Conference, does not contemplate that each individual shall give just ten cents a week, but that each church shall aim to give an *average* of ten cents a week per member, some giving more and some less than this amount. Ten cents a week is the average gift aimed at by the church as a whole, but not by any means the amount specified which each one should give. Some can easily give more, while to others it might be a hardship or even an impossibility to give this amount regularly.

And, except perhaps in very small churches or companies, to ask the church officers to go around each week and distribute the envelopes, and then go around again and collect them, or to attempt to do both at the same time, is an awkward, undesirable, and time-killing way of doing things. The little envelope pockets relieve all this extra work and embarrassment. If local zeal in world-wide mission work, or local ingenuity, is not sufficient to supply these, then I am confident that it would pay the Mission Board of the General Conference many times over, and in a very short time, too, to supply these to our churches.

The little envelopes will accomplish nothing unless they are used; and they will not be used unless the people get them; and the way to have the people get them is to place them where they can see them and can get hold of them, and where their very presence and proximity will be a constant reminder of their purpose and use. This, to my mind, is the common-sense way of looking at this matter, and the only logical solution to the successful carrying out of the ten-cent-a-week plan.

W. A. COLCORD.

Young People's Convention for the Central Union Conference

"WITH such an army as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the world."—*"Education,"* page 271.

What possibilities lie within our grasp! Shall this mighty force be allowed to go to waste while thousands are perishing for lack of the blessings it might bring to them if properly trained? We are coming to realize the sad truth that we have not been as active as we should "in devising plans whereby the younger members of the church may be led to co-operate with us in missionary work," and that "very much has been lost to the cause of God by a lack of attention to the young."

As we considered the young people's work at the late session of the Central Union Conference, we felt strongly the need of more time in which to study the problems connected with this important subject. In order to meet this need, a young people's convention has been arranged, to meet at College View, Neb., May 31 to June 5, where workers and young people from the conferences and the students and teachers of the college will study together the great question and seek God for a preparation for his work. The Lord calls for young men and young women to consecrate themselves to his work and become a part of the well-trained and disciplined army with which he will finish his work.

Let many of our young people plan to attend this convention, and give their earnest attention to helping work out these intensely important problems. Further announcement will be made later in regard to the convention and the entertainment of delegates.

M. E. KERN.

Did It Pay?

A FEW Sabbaths ago the writer had the privilege of listening to one of the "old-time" sermons on the tithing question. Before the close of the meeting opportunity was given to those present to speak of their experiences in paying tithe. There were many interesting experiences related, one of which will doubtless be of special interest to the readers of the REVIEW.

One good sister who had been a nurse stated that her first case away from home was a very serious one, and she was obliged to remain for many months; consequently, she became exceedingly "homesick." She was a long distance from home, and it required quite a little money to pay the railway fare. When her patient had recovered, she was very desirous to go home for a time. She counted the money she had saved, and found that when she drew her next wages, she would have just enough to take her home, if she did not pay her tithe. She hardly thought that it would be right for her not to pay her tithe, and yet she was so homesick that she felt she *must* go home. She prayed earnestly over the matter several times, but found no relief. Finally she told the Lord that she would do right, pay her tithe, and give up going home. She thought that settled the question. However, when she drew her pay, she received the full amount, a "pass" all the way home, and

a few extra bills besides. She thought it paid to follow the Lord's instructions in regard to paying tithe, as well as in other things. Should not this experience be an encouragement to all to be honest with the Lord and pay a full tithe, leaving the results to him who careth for us?

BUNNIE LYTTON LEIGH.

Sunday Legislation

THE promoters of the scheme to make righteous by force of law have again permitted a fragment of their designs to come to the surface. It is evident they have reached the conclusion that the public mind is sufficiently prepared, by the constant and untiring effort put forth by their leaders, to now accept and support any measure they might advance, looking to the Christianizing of the nation.

Accordingly there was introduced in the House of Representatives, some months ago, a bill for a District of Columbia Sunday law. This bill forbids all kinds of labor, with few exceptions, on the first day of the week. It has not, however, been urged for passage at this session of Congress, but instead another bill was, later on, introduced. This bill forbids the sale and delivery of meats, groceries, and all provisions on Sunday. It was found that while the great majority of butchers and grocers do not open and have not opened their places of business, they were envious of the very few who were not scrupulous about opening on Sunday. So the organized butchers and grocers were induced to give their support to a bill in Congress for a law compelling all business houses of this class to close. This bill is now being urged for passage.

Evidently it is the opinion of those in this movement that Congress can not resist the demand of these people for a law to compel themselves to rest. And once Congress is committed to religious legislation, the way will be open for any other proposed measure, and especially the general District Sunday bill. For if Congress may make a Sunday law for a class, it may with equal propriety enact such a law for all classes, and this will evidently follow.

At the present writing the prospect is that the butchers' and grocers' bill will pass. The Lord only knows whether we are ready for our government to begin a series of religious enactments and the enforcement of religious laws, and he knows, too, what use we would make of an extension of a time of peace, and we must now leave it with him.

ALLEN MOON.

Field Notes

A STATE meeting for Ohio workers will be held in Cleveland, April 22-28.

THE church at Burlington, Iowa, has been strengthened by the recent addition of four adults.

THE church at Los Angeles, Cal., now numbers over four hundred members, most of whom reside in the city.

BROTHER V. B. WATTS, who is holding meetings near Gentry, Ark., reports two Sabbath-keepers as the result of his efforts thus far.

An encouraging outlook is reported from Algona and Ruthven, Iowa, where several of substantial character have recently taken a stand for the truth.

SEVEN tents are to be in the field in Oklahoma the coming summer. The annual camp-meeting will be held at Guthrie, August 25 to September 4.

AN exchange affirms: "An interesting item in connection with the school work in the South is the fact that thus far every church-school established has resulted in a church being organized."

ELDER R. C. HORTON writes from Bangor, Mich., where he is holding meetings, that the prospect is good for the raising up of a church there, a number having already decided to obey the truth presented, whose example he feels sure will be followed by others.

SISTER ANNA KEMSTRA, who is engaged in Bible work in Grand Rapids, Mich., reports: "I have an interesting company of readers, two of whom have begun the observance of the Sabbath. One of these is a Catholic, who, while searching for truth, said if the Lord told her in the Word that the seventh day was the right day, she would drop everything and keep that day. When the truth was made plain to her, she accepted it fully."

WRITING from our mission station in Honan, China, Sister Pilquist says: "The Lord is very dear to us. We have had the privilege of seeing wonderful things done in our midst through Jesus Christ, our Saviour. Truly, he has poured out his Spirit upon each of us in a great measure, and we realize as never before that his second coming is at the door." Sister Pilquist has written an account of her recent personal experiences. We expect to have this for our REVIEW readers very soon.

IN a published report of plans for the work in Texas the coming summer, we note the following:—

"That Elder E. B. Hopkins' resignation as superintendent of the eastern district be accepted, and Elder D. U. Hale fill the vacancy.

"That Brother and Sister Cubly and Sister Minnie Robbins connect with Elder Etheredge in a tent effort in the western part of the State.

"That Elder Andrew Nelson labor with Elder T. W. Field in the central district. Also that Brother and Sister Robert French labor in the central district, as self-supporting missionaries.

"That Brother Felter and Brother and Sister Neff engage in a tent effort in Centerville, a village in Elder French's district.

"That Elder C. W. Miller visit all the German churches before the close of school, and then in company with Elder J. P. Lorenz go to a German settlement with a tent.

"That Sister Kittie Stevenson's resignation as secretary of the Sabbath-school Department be accepted, and that Ida A. Nelson fill the vacancy.

"That a church-school teachers' institute be held the last few weeks of school; arrangements to be made by Professor Hughes."

Christian Education

Conducted by the Department of Education of the General Conference.

L. A. HOOPES, Chairman;
FREDERICK GRIGGS, Secretary.

Grading in Our Schools

OF recent years in our denominational education, much comment has been made relative to the public school systems of grading, and so earnest has been the opposition to grading, that there has been a decided effort to get some other word even to express the division of the pupils into classes or groups or divisions for school work.

There may be faults in grading, but before we throw aside as of no account whatever the experience of years of actual work in the schoolroom, let us carefully consider: first, What is grading? second, For what purpose? third, The best methods of grading; fourth, Promotions.

1. Grading may be said to be that system of dividing the pupils of the school into classes so that those students who compose any one grade will be studying the same lesson at the same time.

2. The object of grading is to accomplish the greatest good to the greatest number with the least expenditure of time and energy.

Let us now study a few very patent facts. The students who come to our schools, or any school, are not all of the same brain power, have not all traveled the road to the same mile-post, are not all sufficiently well versed in one subject to be prepared to take up the next. We will suppose a school of twenty-five children. Probably no two are just alike in any particular. For illustration, let us take the subject of arithmetic. Number 1 understands and can do reasonably well a problem in addition; Number 2 not only can do that, but can work a problem, and understand it, in subtraction; Number 3, in multiplication; Number 4, in division; and so on with the entire twenty-five students, until the twenty-fifth will be able to solve the problems which relate to mensuration and commercial transactions. Suppose the students who are old enough to take up the study of technical grammar and those who are studying practical language are equally diverse in attainments, then consider that they probably are also equally separate in their ability in the subjects of reading, geography, etc.—what one teacher could teach such a school on the basis of no grades? Grades, then, are formed that the teacher may accomplish more work by asking a few of the students to delay their journey along the path of knowledge until some of those who are behind them can catch up with them and then walk together. This is not only a public school idea, but a Christian idea, and is an exhibition of Christianity in its voluntary, cheerful performance by the pupil. We will then ask those students who might be capable of working the problems in subtraction, multiplication, and division to review and become more proficient in addition, while the boy or girl who is learning how to add accomplishes his purpose; and then together the four will enter the subject of subtraction, two for the first time, and so on. In this way the twenty-five students might be

grouped into three or four divisions; the teacher is able to accomplish more; the students are given more time individually than if each individual pupil were permitted to go on right where he left off. I believe the statements so far are clear to every one.

3. So anxious have been some of our church-school workers to avoid anything like the word "grade," that in many of our schools they have adopted the word "group." With an avowed purpose of decreasing the work of the teacher, the groups that have been formed have covered more territory than the former grades. In some schools, what were formerly the first, second, and even third grades, were placed in the first group. In many schools two grades or three grades have been formed into groups, the idea being that with fewer groups the teacher would have fewer classes. This means one of two things: that while the students are grouped three grades in one, the teacher still hears each pupil individually, and thus has as many classes as though there were no groups; or else the third-grade pupil, formerly so-called, must wait for the first-grade pupil, or in some way the pupils must be brought together for one period of instruction. If the first grade (supposing there are to be three grades in this group) is required to get the lesson which properly fits the second grade, it is a manifest injustice and a straining of the power of the first-grade child. If the third-grade pupil is required to get the lesson of the second-grade pupil in order that the three grades of this group may perform the same work, it is a manifest injustice to the third-grade pupil; for it unduly retards the advancement of the child.

Going back to the ideal method, it would be that each individual forms a grade for himself. This is possibly best in schools of from one to four or five pupils, but when the number exceeds this, divisions must be made, or the teacher's time will be so cut up into small fractions that good work will not be accomplished for any pupil without slighting others.

If, then, we can not have the ideal method, what next?—Let us divide our pupils into such classes, divisions, or groups, whatever the name, that there will be the least tarrying on the part of any pupil for laggards or those who, because of lack of years or opportunity, have not been able to accomplish as much as others. With this idea in view, it is manifestly true that the nearer together grades are as to the time it takes to complete the work of a certain subject or a certain part of a certain subject, the better the grading. The further we are removed from this, the worse for the student.

In large cities where large numbers of pupils are enrolled, where many teachers can be employed because of the number of students, and where large numbers of students may be found of approximately the same ability, it is easy to accomplish the laid-out work of a grade, in a school semester of five months. In smaller cities and villages it is found impracticable to do this, and teachers are asked to take two groups of students approximately a year apart in their work. Of course, this means that the pupil who is not able to do work with the sixth grade, for instance, will necessarily be required to work with the fifth grade until that fifth grade comes

up to a place where the sixth-grade pupil could have worked. This, in the mind of the writer, is a sufficient distance between classes as to the length of time it takes to accomplish a well-selected amount of work. If we go beyond this and form groups covering two or three years of school work, it is a manifest injustice to the child, parent, and teacher.

Now as to the word "grade." Why should any one question the word? I believe Seventh-day Adventists have manifested an undue fear that they will use some word or expression which some one else is using. We are so anxious to be a distinct and peculiar people that we are getting to make ourselves such by a change of nomenclature, in our school work, in our church work, and in many other places. The Jews tried to make themselves a peculiar people by wearing peculiar clothes. Let us not endeavor to make ourselves peculiar by getting up a new system of names.

J. GRANT LAMSON.
(To be concluded)

Home Life in Our Training-Schools

"It is the nicest work ever assumed by men and women to deal with youthful minds." This would be true in the individual home, with children of common parents, and surrounded by common influences; but how the statement is intensified as we view the work before us!

Here are brought together a community of young people from homes widely separated, not in miles merely, but in conditions—in surroundings. Side by side we have the child of luxury and the child of penury; the pampered, self-centered one whose every wish has been anticipated, and who imagines the thing must go on forever; and the one who has been inured to plainness and bareness until he is almost too timid to reach out and take the privileges we offer. Between these extremes are nearly all shades and degrees of environment. We have the child of refinement, whose manners are well-nigh perfect, whose every movement is graceful, and from whose lips correct words fall in natural and easy flow; and we have others who lack everything that looks toward symmetry of mind or body. Here they are clustered,—elbow to elbow and face to face. The picture is one you never can get in its completeness until you have been there personally to deal with the situation.

But whatever they are, from whatever quarter they come, they have one common want,—the thing that of all things on earth they most need, that is at their age indispensable to their proper development,—the influence of a Christian home. This given, there is hope; this lacking, there must be "a certain fearful looking for" of failure and possible disaster.

The true Christian private home must ever be the basis of our ideal in the institution home, and how to approximate most nearly to this ideal is the question. In either case the building is for eternity, and foundations should be laid broad and deep.

We all recognize that the atmosphere of a Christian home must be the all-pervading one of love. Every service rendered must be the outgrowth of love; every favor asked the manifestation of loving confidence. "And this is the con-

fidence that we have in him, that, if we ask anything according to his will, he heareth us." 1 John 5:14. If we are Christians, we shall not desire anything not according to God's will; and what God is to us, we should be to our children, and what we are to our Heavenly Father, our children should be to us.

But there is one thing in God's granting that we, even as Christian parents, do not all, and at all times, appreciate. God grants freely; he gives liberally and upbraids not. I can remember a parent whose permissions were always given so grudgingly, and with such upbraidings, that the thing desired was despoiled of all its pleasure, and became an actual task instead of the joy it should have been. On the other hand, I call to mind a parent whose refusals were accompanied with such tact and grace that the young pleader went away feeling that he had been granted a favor, and it became a delight to give up his cherished plans. I have heard girls in a school home say of their preceptress, "When she grants us a favor, it seems to give her much pleasure, so we know that when she denies us, it must be for the best, or she could not do it."

Perhaps the most important element in a home is that represented by parental supervision. The pitying love and tender care of the father and mother are taken to illustrate the loving-kindness of our Heavenly Parent to us his wayward children. This godlike characteristic is a necessity to those in charge of our school homes. The position places us in the parents' stead to the youth under our care; and, if along with the parental responsibility we do not have also the forbearing gentleness and long-suffering patience possessed by the true parent, we shall find our work moving hard indeed.

Naturally we do not love the unlovable, and we are prone to become discouraged when our friendly advances go unrecognized day after day and week after week. But of our Saviour it was written, "He shall not fail nor be discouraged." "Christ has borne with the erring through all their perversity and rebellion." By opening our hearts heavenward, it is possible for us not only to absorb those traits that enabled him to bear with the erring, but also to partake of that divine courage that kept him from failing.

HELEN C. CONARD.

The Avondale School

Our school seems to be in a flourishing condition. More industries are being added each year, and those we already have are being strengthened. There are at present one hundred and forty-five students, over one hundred of these being in the homes. There is an older class of students this year than we have had during past years.

A short time ago I paid a visit to the school, the first time since the school year opened. I spoke to the students in the chapel, in the forenoon, and after the exercises visited the various industries that were being carried on. There were twelve persons engaged in the carpenter shop. They have three large benches and six smaller ones. Two students can work at each bench. They not only make everything they need in the shape of furniture and other articles about the buildings and premises, but are now making chests, called dressers in the States, for sale. Their work is very nice,

and compares favorably with the furniture that is sold in the stores.

There are several mechanics in the school this year. Two of the young men are engaged in making two large tanks for use at the barn. In the printing department carried on by the Avondale Press, we found six students at work, laboring in various phases of the printing business. Others are at work in the food factory, packing foods, etc. In the kitchen we found a class of twelve, taking practical lessons in cookery, under the direction of the matron. They have these classes twice a week, and a quarter finishes the course, so that during the school year nearly all who wish to take this work can do so. Then they have a sewing department, where the young women are taught to cut and fit, and do all kinds of sewing. These classes are held every day. There are some who are just learning, and others who are in the advanced class. They have all the work that they can do, from the people outside.

The blacksmith department is just being put up, and broom-making will be added later. They are raising their own corn, but it is not ripe yet. As the brush has been so high in the past, it has not paid them to buy it.

G. A. IRWIN.

A Few Thoughts Concerning the Heavens

THE sun seems vastly superior to any other body in the heavens. Compare him with our most brilliant star! It would take twenty thousand million stars like Sirius to equal in brilliancy the light of our sun.

Is this just judgment? Have we here the true relative importance of the sun and stars? Are we in a position to judge impartially? The truth is that the sun is one million times nearer us than is Sirius. Ninety-three million miles, the distance between us and the sun, is as nothing! Sun is near! Why, the sun so dazzles in our faces that we have to shade our eyes with night before we can even catch the faintest glimmering of Sirius a million times farther away.

Reversing the position and viewing the sun from Sirius, which is only fair, alas! how our good sun dwindles. Now we see ourselves as others see us. Sun appears the size of a half-penny sixteen hundred miles away, and earth is proportionately indistinguishable, and but for our own brother-planets with whom it would seem that we can touch hands, however staggering their distance may have seemed, this is the universal light in which we are viewed.

Our whole family—Sun, Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, and Neptune—together appear as one faint star in the Milky Way, the sheen of whose galaxy is due to the fact that it is composed of millions of such "closely packed" faint stars. Each one of these faint stars holds equal right with our sun to the control of a system of planets (it may be larger than ours). Yes, eighteen million worlds in a single system, and systems beyond count!

A cardinal truth, then, in astronomy is, "Sun is no more than a star, and the stars are no less than suns."

While we speak of the stars as being "fixed," they are really moving through space at a high rate of speed, though at such a distance from us that we can scarcely distinguish it. For example,

Arcturus has not appeared to have moved more than over one moon's breadth during our era, but in truth he has been traveling, and carrying all his worlds with him, at the rate of four hundred miles every second. Surely the Hand that guides earth, and Arcturus, 11,500,000 x 140,000 x 93,000,000 miles distant, is not shortened that it can not save.

For all they are so crowded, "closely packed," this condition is not real. Sun with his sons, and his sons' sons, a fairly well-regulated family, has ample room for harmonious action, with modest seclusion also. Their nearest neighbor is twenty-five million of million miles away. Thus our system owns an allotment in space of fifty million of million miles broad, which is intruded upon by no body, unless perhaps by a stray comet. The solar system in space has as much room as a raft a few yards square would have in the Atlantic Ocean between Europe and America.

In the light of the stars, then, we shrivel to a point. Surely here is a cure for the most over-self-esteeming,—the man who walks as if he owned the earth. What if he does, that is not much. There are worlds besides. Suppose he has traveled the earth around, can he boast of much travel when he has not visited the nearest star, or even a next-door planet? The richest man on earth has not money enough to purchase a ticket to the nearest station in starland (fare to Alpha Centauri \$5,500,000,000, at the rate of two cents a hundred miles). Owned he all the Bank of England, yes, all the money on earth, he would still have to give up the trip for lack of means. The happiest man of leisure can not spare the time to make the journey (at the rate of sixty miles an hour,—48,663,000 years).

But while the study of astronomy is an effective cure for this ailment of mankind, paradoxical as it may seem, it is an equally good cure for the opposite. The humblest man on earth, who attracts the least notice, holds equal distinction with his fellows among the stars. Earth is the most distinguished body in the heavens. All the teeming millions have not caused the All-father such concern, none cost so much. Its position is unique. All eyes are upon it. Earth is the battle ground of a controversy of eternal consequences,—consequences so great that when the victory is won, proving to the waiting world that God the maker is God and love, as monument of this victory to stand on the battle field itself the whole New Jerusalem is placed, and God, who "inhabith eternity," whom "the heaven of heavens can not contain," says of earth, "This is home."

Meanwhile God goes on with the operation of his hands, "guiding Arcturus, binding the sweet influences of Pleiades and Orion," each in his place yielding perfect obedience to his will, each influencing every other to likewise walk in his ways. Which is easier, for God to control ten thousand million worlds, or one wayward heart? It is only this that dares and can baffle his power.

Knowing Arcturus, seeing him "night unto night," can we not look up and say—

"He who from zone to zone,

Guides through the boundless sky thy certain flight,

In the long way that I must tread alone
Will guide my steps aright?"

SUSIE SISLEY.

Current Mention

— Reports from St. Petersburg state that the czar's health gives evidence of being on the decline.

— A bill making attempted bribery a misdemeanor was recently passed by the New York Legislature.

— It is reported that an Anglo-Russian arbitration treaty, which has been fostered by France, will probably be concluded within a fortnight.

— Three thousand people in a suburb of Montreal were driven to the upper stories of their houses by a flood caused by an ice jam at the Victoria bridge near that city.

— It is reported that the imperial palace in Seoul, the capital of Korea, has been burned, and that the emperor of Korea has fled. The palace was four hundred years old.

— A plot to assassinate President Loubet of France during his coming visit to Italy is alleged to have come to light in Marseilles, resulting in the arrest of three Italians.

— April 12 an attempt was made by an anarchist to assassinate the Spanish premier, Senor Maura, at Barcelona, the assailant using a dagger. The premier was only slightly injured.

— Bubonic plague is reported to be spreading in an alarming manner along the west coast of South America. It is especially prevalent at Antofagasta, one of the principal shipping ports north of Santiago, Chile.

— Present plans relating to the increase of the capital and equipment of Chicago University will, when matured, give that institution a "capital" of \$50,000,000, making it the richest institution of learning in the world.

— German troops in southwest Africa are having difficult work in subduing the hostile natives. It is feared in Berlin that a German force of 350 men has been annihilated in the hostile territory, no tidings having been received from it for several weeks.

— Recently in a New York City police court testimony was given showing the existence in that city of a gang of professional murderers, known as the "Monk" Eastman gang, members of which would for fifteen dollars undertake to kill a man, or for ten dollars would maim him for life.

— The statement comes from Pittsburg that Andrew Carnegie has created a fund of \$5,000,000 for the benefit of "the dependents of those losing their lives in heroic effort to save their fellow men, or for the heroes themselves if injured only. The endowment is to be known as "the hero fund."

— It is reported from Colorado that John F. Spencer, a fruit grower in that State, has, after seven years' experimenting, succeeded in developing a seedless apple, which in shape resembles a navel orange. The inside of the apple is entirely solid. Mr. Spencer is now preparing to graft his seedless buds on every sort of apple-tree, and asserts that he will be able to develop seedless apples of

every variety. The tree on which the seedless fruit grows is unusual in that it has no blossoms.

— The Tonga, or Friendly, Islands, and the Society Islands, of the South Pacific, are soon to come under British rule, according to private advices from residents in those islands. The Society Islands will be exchanged by France for some English islands near New Caledonia. The Tahitans, it is said, will welcome British rule.

— The Catholic Church in the United States is giving much attention to the subject of missionary work in the Southern States. A press statement from Washington says: "Plans are being considered for the organization of an extensive finance committee with branches in all the Northern States, for the collection of funds to be devoted to the support of a large force of trained mission workers. The Rev. H. E. O'Grady, of Alabama, proposes that one cent a week be collected from every Catholic child in the North, the money raised to be sent South for the founding and maintenance of the Catholic missions, schools, and churches."

— At the patent office in Washington, April 7, a patent was issued and dedicated to the people of the United States. It covers a process discovered by Dr. George T. Moore, of the Department of Agriculture, for the production of bacterial cultures employed in inoculating soils for the successful cultivation of clovers of all kinds, alfalfa, soy-beans, cow-peas, and many other similar members of the legume family. The patent is given to the people of the United States forever in effect, the object being to forestall any effort to patent such a process and by that means circumscribe the efforts of farmers to improve their soils by raising leguminous crops.

— One of the greatest of recent disasters in connection with American naval affairs took place on the battle-ship "Missouri" during target practise off the Florida coast, April 13. A charge of four hundred pounds of gunpowder which had been loaded into the breech of one of the twelve-inch guns, preparatory to firing the gun, was in some way prematurely ignited before the breech was closed, filling the turret in which the gun rests with flame and gases, and igniting four other similar charges which were near by, thus resulting in the explosion of 2,000 pounds of powder. The turret and the "handling room," to which the force of the explosion was confined, were unfortunately full of men, all of whom were killed except five, these latter being severely injured, two of them fatally. Twenty-nine men were killed on the spot of whom five were officers, all the bodies being terribly burned. Only prompt action prevented the flames from reaching the magazine and blowing up the ship. The damage to the ship is estimated to be about \$50,000.

— The progress of the Russo-Japanese war was marked by a heavy disaster to the Russian sea force, April 13, in the blowing up of the flag-ship of Admiral Makaroff at the entrance of Port Arthur, by a floating mine with which the ship came in contact. The explosion beneath the ship caused an explosion of the boilers and magazines within the ship, killing all the crew who

were below the upper deck, and blowing out the side of the ship, which immediately filled with water, and sank, turning bottom up as it went down. About six hundred of the officers and crew perished, among these being Admiral Makaroff, the most conspicuous figure at the time in the Russian navy, on account of his activity, courage, and ability. The Grand Duke Cyril, heir to the Russian throne, was also seriously injured. The following day another Russian battle-ship was seriously damaged by a mine, and a Russian torpedo boat was sunk by the Japanese. Among those who perished with Admiral Makaroff, it is reported, was Verestchagin, the noted painter of war scenes, who was a guest on the admiral's flag-ship. These disasters have caused profound gloom and depression at St. Petersburg.

— Conspicuous in Washington affairs for several days, concluding with April 15, have been a series of entertainments given to visiting Knights of Columbus, a Catholic order, representatives of which assembled in large numbers at the capital from the various States through which the membership of the order is scattered. At one of these entertainments, the following pithy statements touching on the hopes, aims, and methods which Catholics have in view in this country, were made in a speech by the national secretary of the order, Daniel Colwell: "Ours is the richest order in the world to-day, and our membership of 110,191 is a cause for pride. There are more than a million dollars in cash in our treasury, and we don't owe anybody a cent. We have just cause for congratulation also in the fact that we have so large a representation of our order in the halls of Congress, and I predict and pray that the time will come when the orders of the Catholic Church can muster a quorum in the House of Representatives. [Applause.] "We have energy and tenacity of purpose, and when that institution on the hill [the Capitol], has given history as it ought to be written, Catholics will be given the place which has been denied to them, sometimes maliciously, for twenty-five years. In our order of the Knights of Columbus our motto has been quality first and then quantity. We are doing a great work. In New Haven we have the finest piece of land in the very heart of Puritanism, and we are going to erect there a building which shall be a landmark."

NOTICES AND APPOINTMENTS

Notice!

THE annual meeting of the Western Washington Conference Association of Seventh-day Adventists will be held at 309 Second Ave., North, Seattle, Wash., on Monday, May 30, 1904, at 10 A. M., for the election of officers and the transaction of such other business as may come before it. E. L. STEWART,

President W. W. Conf.

Notice!

ALL members of the Monterey (Mich.) church of Seventh-day Adventists are requested to report by July 1, 1904, at which time the names of those not reporting will be dropped from the church record. It is:

further requested that all persons living at a distance obtain letters and join the church nearest them. Address Church Clerk, Mrs. Stella McAllister, Allegan, Mich., R. F. D. 5.

Annual Meeting of the Michigan Sanitarium and Benevolent Association

THE regular annual meeting of the Michigan Sanitarium and Benevolent Association for the year 1904 will be held in the chapel of the Battle Creek College, on North Washington Ave., Battle Creek, Mich., Monday, April 25, 1904, at 3 P. M., standard time, for the election of trustees, and the transaction of such other business as may properly come before the meeting.

By order of the Board of Trustees.
E. L. EGGLESTON,
Secretary.

Annual Meeting of Western Oregon Conference

THE first meeting of the second annual session of the Western Oregon Conference of Seventh-day Adventists will convene on the camp-ground at Corvallis, Ore., Friday, May 27, 1904, at 9 A. M., for the election of officers for the coming year, and for the transaction of such other business as may come before the meeting. At such time during the session of the conference as may be announced by the president, the annual meeting of the Western Oregon Conference Association of Seventh-day Adventists, a legal corporation, and the annual meeting of the North Pacific Church Extension Society, a corporation, will be held for the election of officers, and the transaction of other necessary business.

F. M. BURG, President,
W. C. RALEY, Secretary.

Notice!

THE first annual meeting of the members of the corporation known as the Review and Herald Publishing Association, of Washington, D. C., will be held at Berrien Springs, Berrien Co., Mich., on Tuesday, May 17, 1904, at 10 A. M. standard time, for the purpose of receiving the reports of the trustees, electing a board of trustees for the coming year, and transacting any other business that may properly come before the meeting.

The following persons are members of this corporation: the executive committees of the General Conference, the Atlantic Union Conference, the Canadian Union Conference, the Lake Union Conference, and the Northern Union Conference of the Seventh-day Adventists. A quorum consists of twenty-five members. A full attendance is greatly desired.

W. W. PRESCOTT,
S. N. CURTISS,
H. W. COTTRELL,
W. B. WALTERS,
W. T. BLAND,
E. R. PALMER,
J. H. NEALL,
W. M. LEWIS,
Trustees.

Notice!

THE second biennial session of the Lake Union Conference will be held at Berrien Springs, Mich., May 17-26, 1904. The following is the provision for representation: "Each local conference shall be entitled to one delegate to any session of the Lake Union Conference without reference to numbers or its ex-officio member, and one additional delegate for each one hundred members of such local conference." This is a regular session of the conference, for the election of officers and the transaction of such other business as may properly come before it. Delegates should be elected at once, and their credentials sent without delay to the secretary, W. H. Edwards, 267 West Main St., Battle Creek, Mich. The first meeting of the session will convene in the Assembly Building, at 7:30 P. M., May 17.

A. G. DANIELLS,
President Lake Union Conference.

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.—Position where Sabbath may be kept, by practical bookkeeper having some experience in clerking. No objection to night duty. References given and required. Address J. C. Anderson, Box 43, Agra, Kan.

FOR SALE OR RENT.—Treatment rooms in South Haven, Mich. Place is equipped for giving nearly all kinds of sanitarium treatments, is well advertised, and enjoys an excellent reputation and patronage. Address P. S. Staines, South Haven, Mich.

FOR SALE OR RENT.—Farm of 80 A., about ten miles from Newberry, county-seat of Luce County, Mich. Oldest farming district in Upper Peninsula. Owner wishes to enter canvassing work. Correspondence solicited. Address E. C. Collard, McMillan, Mich.

FOR SALE.—Nursery stock of all kinds; first class; at most reasonable prices. More than a dozen of the best varieties of strawberry plants; also early bearing varieties of fruit trees a specialty. For further information, address Emmanuel Missionary College, Nursery Dept., Berrien Springs, Mich.

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.

[SPECIAL NOTE.—All who receive periodicals in answer to these calls are advised to examine them carefully before distributing them.—Ed.]

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

J. H. Robison, Bradentown, Fla.

Mrs. J. F. Woods, 322 S. Detroit St., Warsaw, Ind.

Please cease sending papers to Tom Hege, Winston, N. C., till further notice. Good supply on hand.

Obituaries

HAGERMAN.—Died at her home near Hawley, Pa., March 22, 1904, after one year's illness, Sister Eliza Hagerman, aged 66 years and 17 days. A husband, three children, and other relatives mourn her decease. Words of hope and comfort were spoken at the funeral by the writer.

S. S. SHROCK.

KEARNEY.—Died at Millbrook, Mich., Dec. 15, 1903, of muscular rheumatism, Geo. A. Kearney, aged 53 years, 7 months, and 19 days. Early in life Brother Kearney united with the Seventh-day Adventists, and was a faithful member at the time of his death. A wife and a son are left to mourn.

ALBERT WEEKS.

McCULLY.—Died at Sheridan, Wyo., of appendicitis, Mrs. Ama McCully, aged 20 years, 3 months, and 2 days. Sister McCully lived a devoted Christian life from childhood. She leaves a husband, a child six months old, parents, brothers, and sisters, who look forward to the soon-coming reunion. Words of consolation were spoken at the funeral by the writer; text, Rev. 14:12.

A. E. BAKER.

BENTON.—Fell asleep in Jesus, at Jackson, Mich., Nov. 26, 1903, of consumption, Jared G. Benton, aged 66 years, 11 months, and 22 days. Brother Benton accepted the truth at Battle Creek under the labor of Brother Gardner, about thirty-five years ago. He leaves a wife and one daughter to mourn their loss.

H. S. MERCHANT.

WHITNEY.—Died at Six Lakes, Mich., April 3, 1904, of pulmonary tuberculosis, Brother A. R. Whitney, aged 42 years, 4 months, and 13 days. He had kept the Sabbath for some time, and in his closing days sought especially to prepare to meet his Lord in peace. Funeral sermon was delivered at the United Brethren church before a large gathering of friends; text, 1 Cor. 15:21-23.

ALBERT WEEKS.

HARTWELL.—Died in Oceana County, Mich., March 31, 1904, Mrs. Ellen Hartwell, aged 59 years, 10 months, and 19 days. Sister Hartwell accepted her Saviour in early life, and joined the Seventh-day Adventists in 1890. She leaves a husband and five children, who mourn not as those who have no hope. Words of comfort were spoken to a large and attentive congregation, from Ps. 116:15, by the writer.

W. C. HEBNER.

JOHNSON.—Died in Leavenworth, Kan., March 28, 1904, of croupous pneumonia, Vivian Johnson, aged 1 year, 9 months, and 5 days. She was the only child of W. M. and Jessie Johnson. A dark shadow came into the home of the parents by the loss of their dear child, but they rejoice in the hope of Christ's soon coming, when their darling will be borne by angels to their bosom once more. Words of comfort and cheer were spoken on the funeral occasion by Elder J. W. Norwood.

LILLIE HORNBICK.

CLAXTON.—Died at the home of her daughter, in Hammond, Ind., March 24, 1904, after a brief illness, Mrs. Harriet Claxton, aged 75 years, 6 months, and 16 days. She became interested in the truth about three years ago, since receiving baptism and uniting with the Seventh-day Adventist church at Harvey, Ill. This dear sister was earnest in her profession, which gives us the blessed hope that she will come forth in the resurrection of the just. She leaves a large circle of relatives and friends to mourn their loss.

E. R. BROWN.

HUGGINS.—Died in Spencer Township, Kent Co., Mich., March 20, 1904, William Huggins, aged 72 years. The deceased was born in Kent County, England, and came to this country in 1858. At the age of twenty-eight he accepted the Christian faith. When thirty-five years old, he identified himself with the Seventh-day Adventist Church, of which he remained a faithful and devoted member till his death. The funeral services, which were conducted by the writer, were held at the Trufant church, and were largely attended.

W. H. HECKMAN.

HERRMANN.—Sister Carrie Herrmann was born in Germany, July 21, 1846, and with her people came to America in the spring of 1864. She was married to Elder C. J. Herrmann, Dec. 23, 1866, and their union was blessed with thirteen children, eleven of whom are still living, the youngest being about fourteen years of age. In 1878 they moved on to a homestead three miles from Antigo, Wis., where they heard the third angel's message through reading *The Signs of the Times*. After carefully studying it, they became convinced of the truth, and the whole family began to keep the Sabbath. Sister Herrmann had a very quiet disposition, and was a faithful Christian, standing by her husband's side to encourage and help him in his gospel work. For two or three years she had been troubled with an anemic condition, which resulted in tuberculosis. She peacefully fell asleep in Jesus, while praying, March 21, 1904. The funeral services were held in the Seventh-day Adventist church at Antigo, Wis., conducted by the writer. Words of comfort were spoken from Rev. 14:13.

N. P. NEILSEN.



WASHINGTON, D. C., APRIL 21, 1904

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

It is expected that Brother W. A. Spicer will attend the camp-meetings in the Pacific Union Conference. The first of these meetings will begin May 19.

We invite the officers of the union and State conferences to notify us of the date and place of the camp-meetings as soon as possible, that we may prepare the usual standing list for publication.

If you have not already ordered a copy of "Testimonies for the Church," Vol. VIII, you should do so at once. The instruction contained in this book is of great value, and it certainly ought to be read by every Seventh-day Adventist.

BRETHREN H. W. COTTRELL and Frederick Griggs, of South Lancaster, Mass., were in Washington last week, attending a meeting of the General Conference Committee. They left on Friday to attend the Eastern Pennsylvania Conference at Williamsport, Pa.

THE publication office of *The Christian Record*, our paper for the blind, will be removed from Battle Creek, Mich., to College View, Neb., as soon as the necessary arrangements can be completed. The circulation of this paper has nearly doubled within a year, and the outlook for this part of our work is encouraging.

ORDERS for the book "How a Little Girl Went to Africa," by little Miss Leona M. Bicknell, can now be sent to this office. The book will soon be ready, and the reduced price for advance orders is now withdrawn. This book, by a ten-year-old girl, describing the sights, in her own language, will be interesting to all the children. Price, \$1.

THE opening article of the *Missionary Review of the World* for April is a pertinent presentation of the relation of the missionaries to the conflict in the far East. Dr. Arthur J. Brown shows the attitude of the missionaries toward the contestants, and the probable effect of the war on the missionary work. Another topic of interest nearer home is that treated by President George Bailey, of Salt Lake City, on "Mormonism and How to Meet It." Still another problem of present importance is the "Religious Condition of English-Speaking Commu-

nities in Asia." Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York; \$2.50 a year.

BROTHER ALLEN MOON, of Chicago, the chairman of the Religious Liberty Bureau, has been in Washington during the past week. The passage by the House of Representatives of a Sunday law for the District of Columbia has opened the way to call the attention of congressmen to the principles involved, and Brother Moon came here to take advantage of this opportunity.

WE learn from Brother A. Swedberg, secretary of the International Publishing Association, of College View, Neb., that the money received at the special collection in February, in behalf of the Association, is coming in rather slowly, and he urges that this money be forwarded as promptly as possible. The obligations of the Association are such that the funds are needed for immediate use. Prompt attention to this request will be greatly appreciated.

THE first annual meeting of the constituency of the Review and Herald Publishing Association of this city will be held at Berrien Springs, Mich., Tuesday, May 17, 1904. The articles of incorporation permit this meeting to be held in any part of the United States, and the session of the Lake Union Conference affords a convenient opportunity to secure a quorum of the constituency. The notice of the meeting will be found on page 23.

An Important Matter

WE wish again to call the attention of the brethren and sisters throughout the field who are still holding stock in the Review and Herald of Battle Creek, to the necessity of transferring the same at as early a date as possible, in order that the property may be used for the opening up of the work in Washington. We believe that our people everywhere are friendly to the opening of the work in Washington, in harmony with the information that has been imparted in the past. Each stockholder who is friendly to the work in Washington should at once take his certificate of stock, and on the back of the same he will find some printed matter. He should sign this, writing his name as it appears in the face of the stock, put in the date, and write the name of I. H. Evans, Trustee, in the body of the printed matter, and forward the same to I. H. Evans, Battle Creek, Mich.

We are desirous of obtaining as much of this stock as our people are willing to donate. We believe that it is in harmony with the original plan that this money should remain in the publishing

work, to be used for the advancement of God's cause in the earth. The stock will do the same amount of good in carrying forward the message at Washington as though the plant had remained at Battle Creek; and besides this there will be the opening up of a new field, and the carrying out of the instructions given us by the General Conference. We trust that all the friends who are interested in the progress of the Lord's work will attend to this matter at once.

I. H. EVANS.

WE have just learned that the District Sunday bill is delayed for one week in the Senate Committee. That is, it will receive consideration at the regular meeting of the committee on Friday, April 22. We would suggest that our people who receive this notice in time to do so send either by letter or by telegram a remonstrance against the passage by the Senate of House Bill 11,819, "An act requiring certain places of business to be closed on Sunday." These should be sent to the senator of your State or to Senator J. H. Gallinger, Chairman of the Committee of the District of Columbia. Please act promptly, that your remonstrance may reach senators before ten o'clock on the 22d inst. We suggest the following as a suitable form of petition to be used:—

We, the undersigned citizens of the United States, twenty-one years old and over, do hereby remonstrate against the passage of House Bill No. 11,819—a bill to close certain places of business on Sunday, in the District of Columbia; believing the act to be a violation of the First Amendment to the Constitution of the United States and the great principles on which our government was founded—that of complete separation of religion and the state; trusting that the members of the United States Senate will decide to permit our government to remain as it has been—the defender of religious liberty.

The One Hundred Thousand Dollar Fund

WE have recently received from a brother in Nebraska a donation of one thousand dollars toward the building fund of the sanitarium, training-school, and General Conference offices in Washington. We believe that this will be the forerunner of many donations of the same and still larger amounts. A constant stream of smaller donations is flowing in daily. We are deeply grateful to see the means coming in before the buildings are erected. We are sure this is God's way, and that his Spirit is at work, pleading this cause with our brethren who have means to donate in large or small amounts.

We will gladly forward to each one who sends a donation to the work to the General Conference treasurer, a thirty-two page illustrated leaflet, describing the situation and the present need; also blank subscription lists, authorizing any who desire to secure funds for these enterprises.

J. S. WASHBURN.