

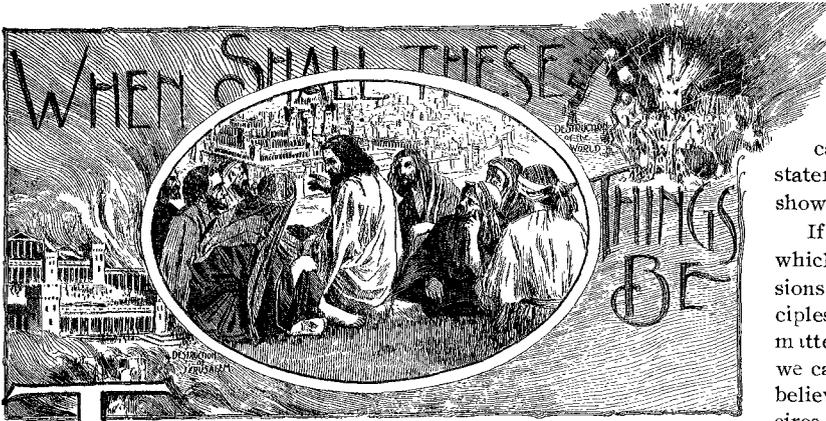
The Gospel Herald

388
308
267 W Main St
ERPalmer
"peace, good will toward men."

VOL. IV.

NASHVILLE, TENN., MAY 28, 1902.

NO. 21.



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TELL us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? Matt. 24: 3.

In the Saviour's teachings, he had instructed his disciples in regard to his second advent to the world. But they had no idea when this would take place. They expected him to set up a temporal kingdom on earth, and probably connected this event with his second coming.

As Jesus was departing from the temple, after his triumphant entry into Jerusalem, his disciples directed his attention to the glory of the temple. It was the pride of the Jewish nation, and they supposed it would stand forever. It was a wonderful building, and its construction had required the labor of thousands of men for forty years. Josephus, in his description of it, said that some of the stones were about thirty-eight feet long, eighteen feet wide, and twelve feet high.

What must have been the astonishment of the disciples as Jesus turned to them sorrowfully, and said: "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Matt. 24: 2.

All the traditions the disciples had held, and their own beliefs, seemed slipping away from them. They remembered the instructions of their Lord in regard to his second coming, the end of the world, and the setting up of his kingdom; and now he had added to this the plain statement that Jerusalem and the temple would be utterly destroyed. What could it mean? Had they misunderstood him?

Silently they walked by his side to the Mount of Olives, and when he had seated himself, they came to him with questions the answer to which would forever settle the matter. "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

Were their questions out of place? Did the Saviour rebuke them for unseemly curiosity?—No! He knew that their motives in asking were sincere, and he proceeded to instruct them carefully in regard to the events referred to in their questions.

The Saviour was always ready to give full and careful instruction and explanation to all who were really desirous to know of the truths taught by him. To be sure, he often spoke in parables, many of which were not readily understood by the hearers, but to all who were interested sufficiently to ask for an explanation, he made his meaning simple and plain. Hence to the inquiring disciples the Saviour gave, in Matthew 24, the prophecy in regard to the events that were to take place on this earth.

In these words of instruction are embodied the full and complete answer to their questions. Neither was it given for the benefit of these disciples alone. It was given to the disciples that it might be handed down by them to all who would believe on the Saviour in all ages until he should finally come and take the faithful to himself. It applies to our time, and with much greater force as we are nearing the accomplishment of all the events recorded in this wonderful lesson.

Some tell us, however, that the second advent is a subject with which we have nothing to do. That all knowledge of this great event is a secret with the Almighty; that our Lord will come as a thief in the night; that he may come in one year, or his coming may be a thousand years in the future. If this is the case, then why did the Saviour take pains to make such definite statements in regard to it? Why did he give such positive way-marks to show when this great event was near, "even at the door"?

If we can not know anything in regard to this important event, which so intimately concerns us, we are forced to one of two conclusions: either the Saviour undertook to make an explanation to the disciples which he should not have entered into, or, trying to explain the matter, he failed to make it so clear that it can be understood. Of course we can not accept either of these propositions, and hence are forced to believe that the Saviour considers that this subject is important, and desires us to understand it.

The Lord has given us the most minute description of the events to transpire on this earth, and has also given accurate signs to show when his coming is near, "even at the door." And although we may not know the day and the hour, yet our information is so definite that we may "see the day approaching," and be prepared to meet our King at his appearing with joy and not with grief.

Our Lord knew that the truths in regard to his second coming would be misunderstood. It is the one subject above all others which the enemy of all souls desires not to have proclaimed to the world. The knell of his doom is perceived ringing through every promise of the coming of our Lord.

More than this, there is no subject that so turns the hearts of men to God and converts souls to Christ as the true proclamation of Bible truth in regard to the soon coming Saviour. Of course the devil will do all in his power to blind the eyes of men to this truth, and divert their attention from the events clustering around it.

Christ knew that errors would abound in regard to this subject and so prefaces his instruction with the warning, "Take heed that no man deceive you." Matt. 24: 4. And in our study of this subject, let us be sure that our hearts are open to receive the teachings of God's word, and that we are not blinded by any ideas we may have received, or by any theory we may have held in regard to it.

The question of the disciples was evidently twofold; *first*, When will the destruction of Jerusalem take place? and, *secondly*, What shall be the sign of the second coming of Christ, and of the end of the world? The Saviour's answer in the twenty-fourth chapter of Matthew may be divided into three parts:—

1. From the fourth to the fourteenth verses we are carried rapidly down from the apostles' time to the end of the world.

2. In verses fifteen to twenty-eight the ground is again gone over from the destruction of Jerusalem, showing the true church in connection with the history of the world during that time.

3. The remainder of the chapter records the visible signs that were to mark the soon coming of Christ to earth.

Future articles will consider this very important subject further. The reader's careful attention is solicited.



If the jar is full, you can pour nothing into it until the jar is first emptied. If our hearts are filled with our own ideas, and what we have learned from others, how can God's truth come in unless we empty our hearts completely, and ask him to fill us with his word?

CAN WE HELP UNLOVELY CHILDREN ?

WE all know "unlovely" children, unlovely in disposition and character. They seem to be "possessed of evil" many times, and are a source of heartache and perplexity to those who are responsible for their training.

I have known such children. One especially comes to my mind. Twenty years ago, a more unlovely, perverse, unsmiling child it would be hard to find. Strange as it may seem, these traits appeared strongest when she was with her mother. For her to be punished, as was absolutely necessary at times, was enough to give the whole family hysteria. To most people, seeing only the seeable side of the child without caring to look for what might else have been found, she was almost, utterly without a "sweet side" in her whole make-up. But what an injustice!

There was a friend whom this child loved with all the intensity of a silent, deep, misunderstood little heart. To this friend alone she revealed the possibilities of her nature. To be with her softened and sweetened all the "hatefulness" that were so glaring to most eyes.

She had a little sister very near her own age with whom she often quarreled, it is true, but toward whom there was never visible a trace of jealousy or ill-will because of the love and admiration called forth by her exquisitely beautiful nature. I remember one day the two little girls were standing together when a caller was taking her leave. Like many other thoughtless people, the lady stooped down and fondly kissed the little sister, saying, "You are the sweetest child I ever saw." And then she went away, leaving one smiling little face and one on which there was a pathetic little shadow.

As the door closed, the elder sister, with rare self-renunciation, put her arms around her little sister, saying, "She is sweet."

"Little sister" is gone, but there still lives on the earth the unlovely elder sister, no longer unlovely. She has ripened into a deep-hearted, quiet, beautiful woman, loving and beloved.

Another child comes to my mind, so unlovely in nature that the most generous almost despaired of finding a place to begin to love him. In many, many almost indescribable ways he was forbidding. People generally set him down as "disagreeable," "bad," a "general nuisance," according to their own temperament.

But who dares to desert such a child? "Who helps a child helps humanity." Who helps such a child does even more—he saves. Recognizing his own unloveliness, this boy receives with an astonishment that has many a touch of pathos in it any of the small kindnesses so lavishly bestowed on attractive childhood. The sweetnesses that seem to belong so naturally to other children are denied him, except on rare occasions when some one pityingly or with a deeper and kindlier discernment bestows them. It can only be through long, loving-hearted, unsleeping, unwearied patience that the best his nature is capable of will be revealed, and the unlovely child become at last the useful and respected man, with some keen sense, let us hope, of the deep need of pity, patience, and kindness to all childhood, but most of all to that which seems unlovely.

Again, let us plead for unlovely children, for those who, recognizing their own unloveliness,

are powerless to overcome what must be hateful to themselves, and whose tender hearts often hunger for some stray morsels of the love lavished on sweeter natures, until to them life becomes something of a tragedy. Let us keep a watch abroad for these little ones, so often misinterpreted, and if for awhile they seem unlovely, let us never let a little child realize that it is unlovely.—*Belle Sparr Luckett, in Sunday-School Times.*

AT LAST.

WHEN on my day of life, the night is falling,

And in the winds from unsummed spaces brown,
I hear far voices out of darkness calling,

My feet to paths unknown;

Thou, who hast made my home of life so pleasant,

Leave not its tenant when its walls decay;

O love divine, O Helper ever present,

Be thou my strength and stay.

Be near me when all else is from me drifting,

Earth, sky, home's pictures, days of shade and shine,

And kindly faces to my own uplifting

The love which answers mine.

I have but thee, O Father! Let thy Spirit

Be with me, then, to comfort and uphold;

No gate of pearl, no branch of palm I merit,

Nor street of shining gold.

Suffice it if—my good and ill unreckoned,

And both forgiven through thy abounding grace—

I find myself by hands familiar beckoned

Unto my fitting place:

Some humble door among thy many mansions,

Some sheltering shade where sin and striving cease,

Where flows forever through heaven's green expansions,

The river of thy peace.

There, from the music round about me stealing,

I fain would learn the new and holy song,

And find, at last, beneath thy tree of healing,

The life for which I long.

—Whittier.

"COME HOME."

ACROSS the threshold of an eastern home a dark shadow had cast its agonizing gloom. The father was bowed with nameless grief, the mother's heart was broken, a daughter young, beautiful, accomplished, but thoughtless and giddy, had forsaken the home of her childhood's joys, for the delusive pleasures of the world and a life of sin. No word of censure or sentence of denunciation followed her to the haunts of dissipation, but the unfailing mother love began at once to devise some means whereby the wayward child might be brought back to virtue and peace.

She had many copies made of her own photograph, and wrote beneath each familiar face these words "COME HOME." She then hung these pictures of herself in every place of amusement and haunt of vice which the wanderer would be most likely to visit. The daughter saw the picture, recognized the loving face, and discovered the tender invitation. At once her heart was won. Forsaking her evil associates, she abandoned her life of sin, and returned penitent and grateful to the loving protection of home and mother.

Dear reader, all we like sheep have gone astray. We have all chosen our own way and wandered far from God. We have all feasted upon the fruits of transgression only to find them turn to ashes upon our lips. But listen, a sweet voice, more tender, more pitiful than that of mother invites us back to our Father's house. "Come unto me," is the invitation, "and I will give you rest;" "arise ye, and depart; for this is not your rest." "Whosoever will let him come;" and "him that cometh to me I will in no wise cast out." His voice, in-

effibly sweet, comes in clear distinct tones, "Return unto me; for I have redeemed thee." Who can refuse?

"Do not listen to the enemy's suggestion to stay away from Christ until you have made yourself better; until you are good enough to come to God. If you wait until then you will never come."

"Arise and go to your Father. He will meet you a great way off. If you take even one step toward him in repentance, he will hasten to enfold you in his arms of infinite love. His ear is open to the cry of the contrite soul. The very first reaching out of the heart after God is known to him."

"Never a prayer is offered, however faltering, never a tear is shed, however secret, never a sincere desire after God is cherished, however feeble, but the Spirit of God goes forth to meet it.

"Even before the prayer is uttered, or the yearning of the heart made known, grace from Christ goes forth to meet the grace that is working upon the human soul."

"Your Heavenly Father will take from you the garments defiled by sin. He will bring you into his banqueting house, and his banner over you shall be love." "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." "He will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing," and "heaven and earth shall unite with the Father's rejoicing."*
W. C. WALES.

WHAT ONE WOMAN DID.

SEVERAL years ago Miss Beilby, a young Englishwoman who had studied medicine to fit herself for usefulness as a missionary at Lucknow, in India, was sent for by the wife of the native prince of Purna, who was ill. Purna was a long distance from Lucknow, and the journey was a dangerous one. If Miss Beilby went, she would be separated by more than a hundred miles from any white man.

Her friends urged her to refuse. The Englishwoman was young and timid, but she knew her duty; she went, remained two months, and the patient recovered. When she was about to return, the Ranee sent for her and begged her to go in person to Queen Victoria with the message that Indian women, not being allowed the attendance of male physicians, died in great numbers every year for want of care. The Ranee brought paper, pen, and ink, and with tears besought Miss Beilby to write her petition to the Queen to send them women doctors. "Write it small, Saheba," she begged, "for I shall put it in a locket and hang it about your neck, and you must wear it until you put it in the hands of the great Renee herself."

Miss Beilby returned to England the next year, obtained an interview with Queen Victoria, and placed the locket in her hands with the message. The Queen was deeply touched, and empowered Lady Dufferin, the wife of the Viceroy of India, to form an association for sending out female medical aid to the women of India.

Many women doctors have been sent out by the association, and Indian women are now being educated as physicians and nurses. An estate of fifty acres, with large buildings, has been given by a native prince as a hospital for Hindu female patients.

* The quotations are from "Christ's Object Lessons."

Had the timid missionary refused to undertake the perilous duty to one woman, these great blessings—which are but the beginning of help and hope for all the women of India—probably never would have come to them.

Sow the seed however small it be, of good deeds. Only God knows what the fruit will be.—*Youth's Companion*.

"The seamless robe of Jesus' dress
Is full of balm for pain;
We touch it in the throng and press,
And we are whole again."



CHILDREN'S DISEASES.

MUCH illness, sometimes death, has resulted from a misunderstanding of this term, and it will be well to say a few words as to what these diseases really are.

The most common "children's diseases" are scarlet fever, measles, whooping-cough, mumps, German measles and chicken-pox; to this list we may add small-pox and yellow fever. But somebody will say, "Yellow fever attacks only adults: why do you call it a children's disease?" We shall see why later.

All these children's diseases are what physicians call acute infectious diseases; that is to say, diseases which are probably due to the action of a special microbe, conveyed, either directly or through the medium of infected articles of clothing, or perhaps by insects, from a sick person to a well one, causing an attack of the same disease in the latter.

The diseases are very infectious, that is readily "catching," and one usually is not long in this world before being exposed and suffering an attack in consequence. But sometimes one may escape exposure or may be in such a robust state of health that the germs can not effect a lodgment, and thus may grow up without having had scarlet fever, let us say. The person may have what is called a natural immunity, that is, he is born with a power of resistance to certain germs—just as we see people who are resistant to the action of poisonivy or nettles. But this natural immunity may wear off, or the escape hitherto may have been accidental, and then a fresh exposure to scarlet fever results in an attack just as promptly as if the person were three years old instead of thirty.

Yellow fever, when it prevailed in Havana used to attack almost all the native children in very mild form, and so adult natives seldom suffered, but strangers were pretty certain to be attacked and often to die from this eminently children's disease.

The same thing happened when measles was introduced in the Pacific Islands. Adult natives, who were not protected, as the disease was new to the place, suffered severely and died by thousands from this children's disease.

Adults who have never had scarlet fever or measles should know that, although possibly immune, they are not necessarily so, and should therefore not expose themselves needlessly—especially as children's disease attacking an adult is apt to be very serious in its consequences.—*Youth's Companion*.

CURRENT EVENTS

PRESIDENT LOUBET of France is visiting Russia.

A MINE explosion, on the 22nd inst., at Fernie, B. C., destroyed 134 lives.

DESTRUCTIVE storms have visited different sections of this country during the past week.

LORD PAUNCEFORT, English Ambassador at Washington, died in that city on the morning of the 24th inst.

A SEVERE storm was reported from Northern Utah, May 20. Ten inches of snow fell, and much young stock perished.

PEACE between Briton and Boer is regarded as certain within a few days. The terms are unknown as yet to the general public.

SUNDAY, May 18, 123 persons were killed, and 175 injured, by a tornado at Goliad, Texas. Forty-five negroes were found dead in one heap.

A FEW days since Tompkinsville, Ky., had thirty cases of smallpox. Quite a number of cases are reported from various places in Kentucky and Tennessee.

SOME days since while a number of thieves were robbing the dead at St. Perre, Martinique, a fresh shower of rocks and lava from Mt. Pelee destroyed them. On their calcined and mutilated bodies were found quantities of jewelry.

CHICAGO'S population this year, by the city directory census, will approximate 2,149,000, an increase of 69,000 over 1901. The census of 1900 which was notoriously inaccurate gave Chicago a population of only 1,698,575, or 450,425 less than she now has.

COAL CREEK, an Eastern Tennessee mining town, was the scene on the 19th inst. of one of the worst mine horrors which has ever been known in this country. Of the three hundred men employed in and about the mine 226 lost their lives. The explosion was of great violence.

A LONDON paper calls attention to the fact that under the heading "Atmosphere," in the first volume of the supplement to the "Encyclopedia Britannica," which has just appeared, is some interesting information concerning storms. It is pointed out that thunderstorms are increasing in a striking manner all over civilized Europe. Thus in London, the mean annual number of such storms has grown from twelve a year in the decade ending 1830, to nearly twenty-two in the decade ending 1890. Of course the inevitable German "scientist" is on hand with an "explanation," suggesting that the increase of storms is due to the increased number of factory chimneys and of wires and rails; but whether an "explanation" can be given or not, the fact remains that storms and earthquakes are increasing in number, and the student of prophecy knows that they are but indications of the approaching end, when this present, old earth will fall, because of the transgression that is heavy upon it. Then will come the world where "there shall be no more curse."

ADVICES from Guatemala state that the government of that republic is taking steps to rebuild the city of Quesaltenango, which was overthrown by an earthquake in April, and many of whose inhabitants perished in the catastrophe. Many wealthy property owners have been made destitute by the earthquake which destroyed their plantations.

It is stated that in view of the determination of the French government that Martinique must be evacuated, the inhabitants of Fort De France and other places, not ruined by the volcanic disturbances, are settling up their affairs with the view of abandoning the island. Guadeloupe is becoming overcrowded with fugitives. The bulk of the population will probably be sent to French Guiana.

Since the terrible mistake of Gov. Mouttet and the scientists in regard to St. Pierre, the majority of the people in Fort De France refuse to be reassured as to their safety and believe that the island is going to sink under the sea. Some of the wealthy class, who have large investments in Fort De France, oppose the evacuation plan. Even these, however, would like to depart themselves, leaving their interests to be cared for by subordinates.

MAY 20 Governor-General Wood formally declared the military occupation of Cuba by United States troops at an end, and turned the government over to President Palma. On this occasion Governor Wood said, in part:—

"Under the direction of the President of the United States, I now transfer to you, as the duly elected representative of the people of Cuba, the government and control of the islands, to be held and exercised by you under the provisions of the constitution of the republic of Cuba, and I here declare the occupation of Cuba by the United States and the military government of the island to be ended.

"This transfer of government and control is upon the express condition that by the acceptance thereof, you do now assume and undertake the obligations assumed by the United States with respect to Cuba by the treaty between the United States and Spain.

"All money obligations of the military government down to this have been paid as far as practicable. The civil funds derived from the revenues of Cuba transferred to you this day, are transferred subject to such claims and obligations as are properly payable out of the revenues of the island."

The United States promised Cuba independence, and the purpose doubtless is to redeem that promise as fully as possible. The fact is, however, that Cuba has not absolute independence, and under the Platt amendment never can have. The Cuban republic is the ward of the United States. Her foreign relations are under the supervision of this government, and it is scarcely likely that United States troops will ever be entirely withdrawn from Cuban soil. However, while these things are incompatible with independence, it does not follow that they work any hardship upon Cuba. The young republic is reasonably secure from foreign wars, as no enemy can attack her without at the same time attacking the United States. "Free Cuba" may appear in the foreground of many a picture, but Uncle Sam's shadow necessarily forms the background of every picture having to do with Cuba's politi-

(Concluded on page 167.)

The Gospel Herald

PUBLISHED BY THE
SOUTHERN PUBLISHING ASSOCIATION.

EDITOR - - - - - G. P. BOLLMAN.

NASHVILLE, TENN., MAY 28, 1902.

LIFE.

What is Life? It will well repay any one to stop for a time and seriously consider the question, What is life?

No Man Knows life is. Of opinions and theories there are many, but all these are incapable of demonstration, and all that the wisest man can do is to tell, not what life is, but some of its various manifestations.

Life a Mighty Force Whatever else life may be, it is a mighty force. Observe the wonderful power of even a spire of grass. How common it is to see a portion of the baked soil heaved up by a tiny blade of grass or of corn; the puny plant forcing aside a weight many times greater than its own. And what is this power?—It is life.

Life Organizes In every seed there is a germ of life. This life seizes upon certain chemical elements in earth, air, and water and organizes them into cells, and then in turn builds these into vegetable fiber, thus forming plant, flower, fruit, and seeds, all from the material drawn from the same sources, yet making no mistakes. Stalk, leaf, flower, fruit, and seed, each gets just what it needs; each is built up by that mysterious power which we call life, but which we can not see, taste, smell, nor feel.

What the Word Says But while we know so little about life—though we can not tell *what* it is—we are told by the word of God *whence* it is: "With thee is the fountain of life," says the psalmist. Ps. 36: 9. And it is more than a coincidence that the inspired penman adds in the same verse: "In thy light shall we see light."

The Power of God Life can be none other than the power of God. The apostle says of the growth of grain: "That which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own." 1 Cor. 15: 37, 38, R. V.

God's Power Active It is a mistake to think that God merely created and set things going, since which time they have been running themselves. We learn from Heb. 1: 3 that he, the Lord, not only created but that he is "upholding all things by the word of his power." The failure of the Divine Being would be, therefore, the failure of the universe. All normal things are as they are because God is as he is. All life and energy in the universe come from him just as truly as the light and heat of our solar system come from the sun.

The Law of Life We read in Rom. 8: 2 of "the law of the spirit of life." This is the law of harmony. Only by perfect obedience to perfect law can harmony be maintained, and harmony is essential not only to normal action but to continued existence. Even a house divided against itself can not stand; and the same is true in the spiritual realm, "the wages of sin is death." The soul

that transgresses the laws of its being signs thereby its own death warrant.

Obedience is Life It is not because of some arbitrary decree by the Lord that "the wages of sin is death." Violation of moral law brings its own punishment just as certainly as does violation of physical law. Continued, healthful existence of any thing depends upon obedience by that thing to the laws of its own being. Upon every thing, animate and inanimate, God has written in living lines, "This do and thou shalt live;" but, "The wages of sin is death."

Hope Still Lives But God is longsuffering and of great mercy, and through the Lord Jesus Christ, pardon has been provided; and while by man came death, by man, the man of Calvary, comes forgiveness of sins. God can "be just and the justifier of him who believeth on Jesus." Therefore while "the wages of sin is death," "the gift of God is eternal life through Jesus Christ our Lord."

THE ABIDING TRUST.

BY MRS. E. G. WHITE.

Spiritual Life. THE Lord has need of men of an intense spiritual life. How are we prepared to work for time and for eternity? The Lord has declared the source of the strength of his people. "Not by might nor by power, but by my Spirit, saith the Lord of hosts."

Timothy. Paul wrote to Timothy, his son in the gospel, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou, therefore, endure hardness as a good soldier of Christ Jesus."

These words were written to a youth. Paul tells Timothy that he is not to be a weakling, but strong in the grace of God; that it is his privilege to have power and grace. Timothy is to show that he has given attention to the things which have been communicated to him by his Father in the gospel. He is to treasure up these truths, and commit them to faithful men, who shall be able to teach others also. This was his charge. His special work was to gather up the fragments of all he heard, and commit them to others, that nothing be lost.

Helping the Inexperienced. This Scripture is fraught with important meaning. It plainly shows us that our love will be tested and proved. In the providence of God, we shall be associated with those who are inexperienced. The humblest child of God, who needs the most help, may at times try the patience of those who are connected with him. Be careful, my brother; be careful, my sister. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

Patience and Prayer. There must be a great deal of patience cultivated, a great deal of prayer. Christ met and worked with all classes of human beings, seeking to save that which was lost. Will you who shall connect with men of different organisms and different temperaments, put on Christ, and respect one another as you desire to be respected?

The Wedding Garment. They must not put on their citizen's dress, but the wedding garment. They have been married to Christ, and the robe of his righteousness is

to clothe them. The church is the bride of Christ, and her members are to yoke up with their Leader. God warns us not to defile our garments.

Prayer That Is Answered. When a man breathes an intensely earnest prayer to God (Jesus Christ is the only name

given under heaven whereby we can be saved), there is in that intensity and earnestness a pledge from God that he is about to answer that prayer exceeding abundantly, above all that we can ask or think. We must not only pray in the name of Jesus, but by the inspiration and kindling of the Holy Spirit. This explains what is meant when it is said, "The Spirit itself maketh intercession for us with groanings which can not be uttered." The petitions must be offered in earnest faith. Then they will reach the mercy-seat. Unwearingly persist in prayer. God does not say, Pray once, and I will answer you. His word is pray, be instant in prayer, believing ye have the things ye ask, and ye shall receive them; I will answer you.

The Bible. The word of God is to be presented as it is in Jesus. It is not enough to present the Bible as other books are presented. That it may be understood savingly, the Holy Spirit must work upon the heart of the receiver. The same Spirit that inspired the Word must inspire the readers of the Word. Then we shall hear the voice of heaven in all its harmony, and impressions will be made and an intelligent knowledge attained. "Thy word, O God, is truth," will be the language of the soul.



THE PROMISES TO DAVID.*

THE whole history of the children of Israel is of special value at this time (1 Cor. 10: 11), but we are necessarily limited to the consideration of some special experiences. The time during which the chosen people of God were made the depositaries of the divine law is divided into three periods (Matt 1: 17), and the limit of each one constitutes a pivotal point in the history. In this brief outline of the development of the original promise of the Seed (Gen. 3: 15), we now pass from the promise to Abraham, and shall next consider the promise to David. This naturally leads to a study of the seventh chapter of 2 Samuel.

QUESTIONS ON 2 SAM. 7: 1-17.

1. Under what circumstances did David's thoughts turn toward the Lord's house?
2. What did he say to the prophet Nathan?
3. What reply did Nathan make to him?
4. What experience did Nathan have the following night?
5. What question was he instructed to ask of David?
6. What was the period of time during which the Lord had not dwelt in a house? What had he done during this time?
7. Had the Lord during all this time demanded that a house should be built for Him?
8. What was David's occupation when the Lord called him? To what work did he appoint him?

*Lesson for June 7, from the International Sabbath-School Quarterly.

9. To what extent had the Lord prospered him in this work? What had he done for him?

10. In what promises did the Lord indicate his purpose to provide a permanent home for his people?

11. What past experiences were not to be repeated?

12. What did the Lord promise to do for David?

13. How would David's house be built?

14. How would the kingdom be made secure to David's son?

15. What would this son do for the Lord?

16. What would the Lord do for him?

17. What relationship would be established between them?

18. What would be the result of disobedience?

19. What experience of a former king would not occur in this case?

20. In what threefold promise and prophecy was the Lord's purpose now expressed? How long time was contemplated in these statements?

21. How fully did Nathan communicate this vision to David?

NOTES.

The primary object in this and the next lesson should be to become familiar with exactly *what is said* in this chapter. When this has been done, we shall be better prepared to understand *what is meant* by what is said. The main theme of the vision is evidently the king and his house. It is simply "the king" who is first introduced. David is mentioned by name only twice in the vision, and in each case it is "*My servant David.*" As long as his people were journeying from place to place, and lived in tents, the Lord walked with them and made a tent his dwelling-place. Now that the people have a more permanent home, he will permit them to build him a more permanent temple as his dwelling-place, where his worship shall be conducted. But he first emphasizes the fact that he will make David a house. And the vision closes with the emphatic declaration that David's house, David's kingdom, and David's throne "*shall be established forever.*"

THE COUNCIL AT JERUSALEM.

International Sunday-School Lesson for June 8.

SCRIPTURE: ACTS 15: 22-33.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 Which when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

THE most remarkable thing about this lesson is that the International Committee passed over the first part of the chapter, though it is absolutely essential to an understanding of the portion now before us.

Going back, therefore, to verse 1, we learn that certain men came down from Judea to Antioch, teaching the brethren after this tenor: "Except ye be circumcised after the manner of Moses, ye can not be saved."

So great was the contention over this matter that it was determined that "Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the apostles and elders about this question." Verse 2.

This seems to have been the first council of the church, and it is noticeable that James and not Peter seems to have been the central figure in it. This fact does not agree very well with the papal claim for the primacy of Peter.

It will be observed that circumcision and the keeping of the law of which this rite was a part was the subject under consideration at this council. The question was not, should Christians keep the moral law, the decalogue, but should they practice circumcision and observe other like ceremonies.

But above and beyond this was the larger question, how should men be justified, "by the works of the law, or by the hearing of faith." Gal. 3: 2.

Circumcision was a rite which signified separation. The Jews were to be preserved a distinct people until the promised Saviour should come of the seed of David; therefore intermarriage with other peoples was forbidden.

But further than this, since difference in character is the only adequate basis of separation, and since this was the real basis of the separation of Abraham and his descendants from other peoples (See Ex. 5: 6; Deu. 14: 1, 2), circumcision was also a sign of this difference in character, that is, a sign of righteousness. See Rom. 4: 11.

But circumcision in itself was nothing and is nothing, but keeping the commandments of God is something. See 1 Cor. 7: 19. The mission of Christ to this world was to bring men into harmony with the divine law. He took upon him human flesh, and in that flesh kept the law that through him victory over violation of the law might be the experience of as many as put their trust in him. See Rom. 8: 1-4.

The secret of the whole difficulty is revealed in the expression in one of the verses just referred to, namely, "For what the law could not do it that it was weak through the flesh." The law here referred to—the moral law, "the law of God,"—"was weak through the flesh." It could only command; it could give no power to obey. But Jesus Christ, by obeying that law himself in human flesh, obtained the right to impart the same strength to each believer in him; so that while the law could not secure obedience to itself, the gospel, by giving power to obey, does secure obedience to the law.

It is strange that while some things not enjoined at all in the Scriptures, as, for instance, the keeping of the first day of the week as the Sabbath, are strongly insisted upon to-day, other things plainly commanded are ignored. Verse 29 plainly forbids the eating of blood, classing it with fornication, but how few people there are who pay any regard whatever to this prohibition.

WITH THE CHILDREN



FOR LOVE'S SAKE.

SOMETIMES I am tempted to murmur,

That life is flitting away,
With only a round of trifles

Filling each busy day;
Dusting nooks and corners,
Making the house look fair,
And patiently taking on me
The burden of woman's care.

Comforting childish sorrows,
And charming the childish heart
With the simple song and story
Told with a mother's art;
Setting the dear home table
And clearing the meal away,
And going on little errands
In the twilight of the day.

One day is just like another!
Sewing and piecing well
Little jackets and trousers,
So neatly that none can tell
Where are the seams and joinings.
Ah! the seamy side of life
Is kept out of sight by the magic
Of many a mother and wife!

And oft, when ready to murmur
That life is flitting away,
With the self-same round of duties
Filling each busy day,
It comes to my spirit sweetly,
With the grace of a thought divine:
"You are living, toiling, for love's sake,
And the loving should never repine."

"You are guiding the little footsteps
In the way they ought to walk;
You are dropping a word for Jesus
In the midst of your household talk;
Living your life for love's sake,
Till the homely cares grow sweet,
And sacred the self-denial
That is laid at the Master's feet."

—Margaret E. Sangster.

THE SKY TELEGRAM.

A GENTLEMAN, while buying a paper from a newsboy one day, said to him:—"Well, my boy, do you ever find it hard work to be good?"

"Yes, sir," responded the little fellow.

"Well, so do I. But I have found out how to get help; do you want to know how?"

"Yes, sir."

"Then just send a telegram."

The boy looked up in amazement. The gentleman touched the boy's forehead with his finger, and said:—

"What do you do in there?"

"Think," said the boy.

"Well can God see what you think?"

"I suppose he can."

"Yes; he can and does. Now when you want help to sell papers or to be a good boy, you just send a sky telegram this way: just think this thought quickly 'Jesus, help me,' and God will see to it, and send the help."

Some weeks later he met the same little newsboy on the street, who rushed up to him and said: "Say, mister, I've been trying the sky telegram the last few weeks, and I've sold more papers since I've been doin' that than I ever did before." — *Evangelist.*

If religion has done nothing for your temper, it has done nothing for your soul.— *Clayton.*

A FLY'S PROTEST.

ONE rainy day when Tommy was looking out of the window, he saw a fly buzzing against the pane.

"I'll catch that fly," said he; and his little fat fingers went pattering over the glass until at last he chased the fly down into a corner and caught it.

"Let me go!" said the fly.

"I won't!" said Tommy.

"Do let me go! You hurt me; you pinch my legs and break my wings."

"I don't care if I do. You're only a fly. A fly's not worth anything."

"Yes, I am worth something, and I can do some wonderful things. I can do something you can't do."

"I don't believe it," said Tommy. "What can you do?"

"I can walk up the wall."

"Let me see you do it," and Tommy's fingers opened so that the fly could get away.

The fly flew across the room and walked up the wall and then down again.

"My!" said Tommy. "What else can you do?"

"I can walk across the ceiling," said the fly and he did so.

"My!" said Tommy again. "How do you do that?"

"I have little suckers on my feet that help me to hold on. I can walk anywhere, and fly, too. I am smarter than a boy," said the fly.

"Well, you're not good for anything, and boys are," answered Tommy, stoutly.

"Indeed I am good for something. I helped to save you from getting sick when the days were hot. Flies eat up the poison in the air, and if we flies had not been around in the summer to keep the air pure, you and baby and mama would have been very sick."

"Is that true?" asked Tommy, in great surprise.

"Yes, it is true; and now I will tell you something else. You are a bad, bad boy."

"I am not," cried Tommy, growing very red in the face. "I don't steal, or say bad words, or tell what is not true."

"Well, you are a bad boy, anyhow. It is bad to hurt flies. It is bad to pull off their legs and wings. It is bad to hurt anything that lives. Flies can feel, and it is bad to hurt them. Yesterday you pulled off my brother's wings."

"I never thought of that," answered Tommy, soberly. "I won't do it again. I'll never hurt a fly as long as I live, and be sure that I'll never hurt you."

"You won't get a chance," answered the fly, as he walked across the ceiling.—*Our Little Ones.*

JACK'S MOTHER.

"TIME to go, Jack."

"I'm not quite ready yet."

"We'll be late."

"You go on without me. I don't mind if I'm not exactly on time."

"I thought you had finished that lesson."

"I have; but I have a letter to write."

"Can't the letter wait?" asked James, a little impatiently.

"Well, I suppose it might, if I wanted it to. But I don't. You see"—with a smile and eyes bright with the light of a loving thought—

"I'm one of the calculating sort. I always did

have a head for mathematics, they say. Now, I know perfectly well that the happiness that some one will feel in receiving this letter will go a long way ahead of the small annoyance it might be to me to wait and write it. So, you see, there is a gain on it."

"My mother isn't exacting," said James; still a little impatient, and, knowing well to whom Jack referred, feeling a little rebuke in his words, which was not intended.

"My mother isn't. It's only"—still with the light in his eyes—"that I know how glad it makes her when I'm careful about writing, and how it hurts her when I'm not. When it's such a little trouble to take to give her comfort, I think I should be a brute not to."

"A good many boys are brutes, according to that," said James.

"Oh, they don't mean to be. It's only that they don't think. My mother has such a way of making us boys think that we can't help ourselves, somehow."

"Well, I think my mother is about as well worth thinking of as yours," said James, with a little laugh accompanying the prick of conscience given by the words of his room-mate. "I'll write, too. We'll both be late, if necessary."

"Good," said Jack. "But it'll not take long. I am going to be short. Mother says there's many a time, when she knows I have plenty to occupy me, when just a line to let her know I think of her is enough."

A little later, the two, away from home at a preparatory school, set out for an evening's diversion, with the light heart belonging with the sense of fulfilled duty.

"I'm not going home for the holidays," James said to his friend, a few days later.

"No trouble I hope?" asked Jack.

"Well, nothing unexpected. My mother's been ailing for a long time, and now she's gone to a health resort. She does say," he went on, "that if I could make up my mind to come and be near her, there is plenty of good accommodation. But I don't want to spend my holidays at a place full of sick people. I'd rather stay here."

"You shan't do that," said Jack, heartily. "You shall go home with me. No; you wouldn't be in the way at all. I'll write to mother and tell her you're coming. She never thinks anything of one boy, more or less. I don't mean at all, you know"—with a laugh—"that she thinks they don't amount to anything, though it sounds so, but just that she doesn't think it any trouble."

"I know what you mean," said James, gratefully. "It's good of you, and if you're sure—"

"I am sure," protested Jack, and so it was settled.

As a guest at Jack's home, James soon learned what was meant by his assertion, "Mother makes us think." In the large, rollicking household there seemed a prevailing consciousness of the duty of one toward the other. Without any appearance of exaction, each member seemed to expect kind and loving consideration from each other one.

"Your letters were always a comfort to me, dear boy," said mother, in the course of a little twilight talk, when it was the rare privilege of Jack and his friend to find her alone for a short time.

"They were a comfort to me," was his reply. "I am getting so I couldn't get along without

writing you about so often." She laid a tender hand on his.

"There will be more comfort in it than you now realize, dear, as the years go on. You will be laying up and laying up the memory of the blessing your loving thought is to others, and the blessing will return to you fourfold. There will come a time in your life when there will be no more writing of letters home. Then you will realize the joy of looking back with the consciousness that while you had opportunity to bless those you love you did it."

"What's up with you, Jim?" asked Jack the next morning, as, entering the room shared by the two, he found his friend packing his trunk.

"I'm going to say good-by to you, Jack."

"Not to-day?"

"Yes. It's short notice, I know, but I've explained to your mother, and she thinks the sooner I quit, the better—although she didn't put it just that way."

"But I don't understand," said Jack, in dismay. "Why, all the jollification is right ahead. We're going to make a regular week of it."

"I know. But the fact is"—with a laugh and an expressive shake of his head—"I can't stand it—that terrible way your mother has of making boys think. She's put it all before me—the undutiful, selfish, hard-hearted creature I've been—"

"Why, I didn't know mother had been talking to you in that way." Jack spoke in a little consternation. "I'm sure she didn't mean to be severe—"

"She hasn't said a word to me. It's only what I've seen and heard and, well—felt. I'm going to my mother, Jack, and I'm going to try to show her it's time some one was doing a little thinking for her."

The friends separated on entering college. A year or two later, Jack received a letter from his old room-mate, which ran thus:—

"I don't write to my mother any more. She is beyond where my letters can reach her. But I want to tell you how exactly I find things as your mother—God bless her!—said. It will stay with me all my life, the satisfaction of remembering what a comfort I was in my nearness to mine, and my thought for her while I had time. I owe it to you, not because of any preaching or talking you did, but just because you made the loving and the doing a part of your life."—*Sydney Dayre, in Forward.*

"SUFFER little children to come unto Me, and forbid them not."

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CURRENT EVENTS.

(Continued from page 163.)

cal life Let us all hope that while the absolute independence so long the dream of the Cuban people can never be realized, the future of the island may be even more peaceful and prosperous under the suzerainty of the United States than it ever could have been cumbered with all the responsibilities of absolute independence.

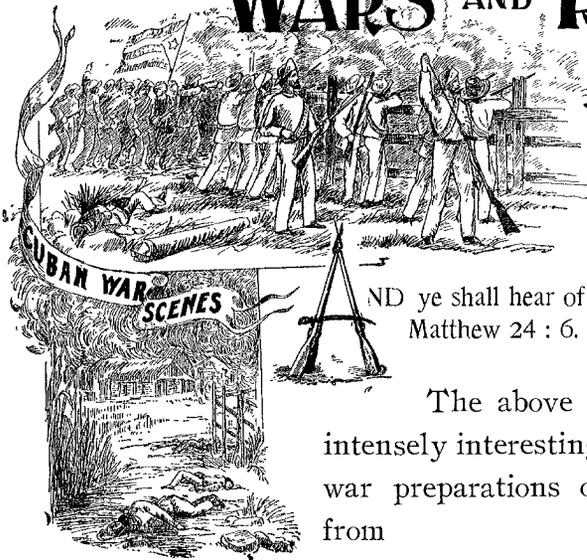
As a result of the peasant disturbances in Russia martial law has been proclaimed in five districts of the province of Poltava. A letter from Warsaw gives a gloomy picture of the condition of terror in Russia. The writer says there is scarcely a Russian town where sentences of banishment and imprisonment are not constantly being imposed.

THE unrest in Belgium, referred to in these columns last week, is caused mainly by wealthy citizens being allowed two and three votes on property held by them, while the poorer classes are allowed but one vote. How this dual and triple voting works is illustrated by the election of May, 1900, when 1,452,232 voters cast 2,239,621 votes. It is thus shown that with three-fourths of a million extra votes the wealthy classes can control public affairs to their own advantage. The contention of the Liberals and Socialists is that each qualified voter should cast but one vote, as is the case in the United States.

KANSAS and Colorado have joined issue over the right of each state to the waters of the Arkansas River. The river has its rise in the Rocky Mountains in Colorado and crosses Kansas in its meanderings toward the southeast. For some time the farmers of Colorado have been diverting the water of the river to their own farms, greatly to the damage of Kansas people. A broad valley of about 2,500,000 acres in Kansas is absolutely dependent upon the moisture obtained from this river for the growth of crops, owing to the inadequate supply from rainfall. Not only are the fields affected, but the wells run dry, thus causing great trouble and expense each summer. Kansas as a State filed a bill of equity in the Supreme Court against Colorado, praying for a decree enjoining and restraining Colorado from granting any license or authority to any person, firm, or corporation for the diversion of any of the water of the Arkansas River, and from granting any one the right to enlarge a canal or ditch now in use, or to build others, and further restraining Colorado as a state from constructing canals or ditches. Colorado, on the other hand, contended on demurrer that there can be no issue between the respective states, but only between private parties. But the Supreme Court has decided that Kansas is acting as a trustee or guardian of all its citizens, and that the Federal courts have jurisdiction of the case. The situation, then, is this: Colorado claims her right as a sovereign state of consuming for beneficial purposes all the waters within her boundaries; that she may absolutely and wholly deprive Kansas of any of her share in the waters of the Arkansas River; that "she occupies toward Kansas the same position that foreign states occupy toward each other."

The case is one of special interest because it presents in a new light the old question of the rights and powers of the several states. However, in view of the decisions of the war between the states, and of the steady trend of events ever since, the issue can scarcely be considered doubtful.

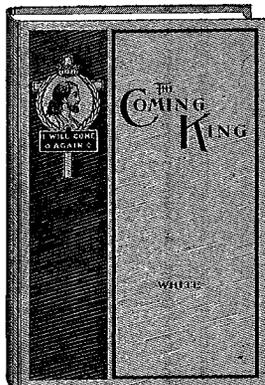
WARS AND RUMORS OF WARS.



AND ye shall hear of wars and rumors of wars." Matthew 24 : 6.

The above is the heading of an intensely interesting chapter on the great war preparations of the nations, taken from

**A
Clear-Cut
and
Concise
Treatise
on the
Live Issues
of the
Hour.**



The Coming King.

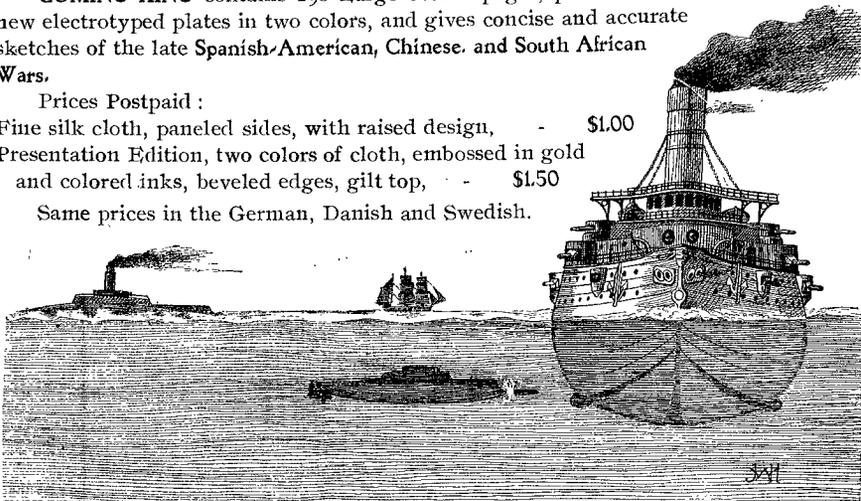
This popular book is written by James Edson White, and treats in a plain, concise and readable manner the leading questions of our times. And, especially does it show how accurately history is fulfilling the great prophecy recorded in Matthew 24. The Conflict between Capital and Labor; the Money Question; Famines, Pestilences, Cyclones; the Iniquity abounding in Political, Social and Religious Life; the wonderful Preparations for War now being made by all nations,—these and kindred topics are discussed in separate chapters which are profusely illustrated with over 180 engravings, many of which are full page half-tones.

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The Gospel Herald

PUBLISHED WEEKLY

Excepting the first week in January and first week in July
BY THE

SOUTHERN PUBLISHING ASSOCIATION.
1025-27 Jefferson St., Nashville, Tennessee.

Subscription Price. Single subscriptions, one cent per week for five or more weeks. In clubs of ten or more copies to one address, for any number of weeks, forty cents per year.

NASHVILLE, TENN., MAY 28, 1902.

THE purpose of the gospel is to save men and women from sin.

To save from sin does not mean to deliver from the penalty of sin merely, but to save, first of all, from the dominion of sin.

A CORRESPONDENT of the *Cumberland Presbyterian* thinks that he is satisfied that immersion in water is not baptism, and he hopes to see the time when it will not be practiced by any Cumberland Presbyterian minister.

It must be true always that we are complete only in Jesus Christ. He is to the individual believer what the dynamo is to the electric motor. We are always and everywhere dependent upon him for our ability to do anything. His words must ever remain true: "Without me ye can do nothing."

ONE of the most alarming signs of the times is the increase of violence and cruelty in the earth.

Our Saviour said: "As the days of Noah were, so shall also the coming of the Son of man be." Matt. 24: 37. In Gen. 6: 11 we learn that the days of Noah were characterized by great violence.

Writing of the last day, the apostle Paul said that men would be fierce. 2 Tim. 3: 1-5.

The idea prevails to quite an extent that modern civilization makes impossible cruelties such as were practiced in former ages.

But facts are constantly disproving this theory. Terrible revelations of cruelty are of almost daily occurrence. One of the latest and most terrible instances of this kind is reported from Lansing Switch, Texas, on the Texas Pacific Railroad.

At that place, on the 22nd inst., Dudley Morgan, a colored man, was burned at the stake for "the usual crime."

It is not the mere fact of the burning that is worthy of note at this time. That mode of punishment has become so common as to excite little or no comment, but of all the barbarous burnings which have taken place this seems to have been the worst.

The poor wretch was kept alive as long as possible. His eyes were burned out before fire was applied to his body. Then he was tortured by the application of burning embers to various parts of his body.

Women sought to get near enough to the scene of this awful torture to witness the wretch's agony, and when at last the torture was over, and the fire had left only a few charred remains, there was the usual scramble for bits of bone and burned flesh as souvenirs of the sickening scene.

It does not seem so strange that the crime for

which this negro suffered is summarily punished by lynching, but the mind recoils before the horror of such torture. Men are making terrible mistakes when they resort to such means to restrain crime; they not only fail of that purpose, but their own lawlessness reacts upon the community most disastrously. Truly we are living in "perilous times."

THE *New York Herald's* special correspondent writes thus of the awful scenes which accompanied the St. Vincent earthquake and volcanic eruption.

"Admonitory rumblings and earthquake in the vicinity of Soufriere came two weeks ago. [One week before the eruption.]

"On Monday, May 5, the lake in the old crater became greatly disturbed. On Tuesday at 2 o'clock in the afternoon the mountain began a series of volcanic efforts. Severe earthquakes accompanied these terrible noises and detonations succeeded quickly. At 7 o'clock in the evening an immense column of steam issued from the crater and lasted until midnight.

"Terrific explosions followed on Wednesday morning and at 7 o'clock there was another sudden violent escape of steam. This ascended for three hours, when other material was ejected. At noon three craters appeared to open and began to vomit lava. Six streams at once ran down the sides of the mountain, making an awful scene. The mountain labored heavily, for half an hour after the appearance of the lava. Fire flashed around the edges of the crater and there were tremendous detonations in succession, rapidly merging into a continuous roar.

"This lasted through Wednesday night and until Friday morning. The thunderings of the volcano were heard throughout the Carribean Sea.

"The eruption began Wednesday, May 7. A huge cloud in a dark and dense column charged with volcanic matter rose to a height of eight miles from the mountain top. Darkness like midnight descended and the sulphurous air was laden with fine dust. A black rain followed, a rain of favilla scoriæ, rocks and stone. There were bright flashes, numerous and marvelously rapid. These with thundering, the mountain shocks, the earthquake roar, the lava and fall ing stones created a scene of horror.

"Large areas of cultivation have been buried beneath the volcanic matter. On the Winward coast seven plantations are totally destroyed. Nothing green is visible.

"One thousand six hundred and twenty deaths are already reported. There are 167 cases in the hospital at Georgetown under treatment. The deaths have been caused chiefly by suffocation by the sulphurous gas, lightning and burning lava masses. Few in the hospital are likely to recover. The crew of H. M. S. *Indefatigable* buried thirty peasants found dead on the Owia estate, north of Soufriere. A new crater is reported formed on the Richmond estate, near the seashore.

"The country districts on the Windward coast are littered with dead bodies."

MAY 19 slight earthquake shocks were felt throughout a considerable portion of Northern California. In San Francisco the shock lasted twenty seconds. The only damage reported was at Vacaville, where goods were shaken from shelves and much glass was broken.

"THE value of art is in the fineness of the work; the perfection of music is in the little accuracies. So the beauty and power of our religion are seen when we manifest grace in little things."

A VALUABLE OPPORTUNITY

for any who desire to take a preparatory nurses' course is offered by the Southern Training School. Summer term opens May 20, but owing to the lateness of this notice students for the nurses' preparatory course may enter within three weeks of that date. This course is thorough, practical and will admit any student into any nurses' school.

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Some may complete the preparatory work by that time.

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DO SOME OF YOUR FRIENDS AND NEIGHBORS USE TOBACCO?

HAVE you sometimes wished you could secure something on the subject of tobacco using to place in the hands of your neighbors that you knew they would read? I believe the June *Life Boat* will just answer this purpose. It is a special Anti-Cigarette and Tobacco number. It deals with the question from the most interesting standpoints. Some of its articles have been written by men and women of national reputation. This number of the *Life Boat* points out the cause of the tobacco evil, and also its rational treatment.

The editor of the *Life Boat* invite personal correspondence from every tobacco user who sincerely desires to be delivered from this habit. We believe God will use this number to help thousands of tobacco slaves. Your neighbors will read it when perhaps you could not get them to even look at a tract on this subject.

Shall we not become aroused to the responsibility that we owe to humanity in reference to this question? Have we done so much for our tobacco-using neighbors that we are willing to meet them at the bar of God? If not will you embrace this opportunity, and send immediately for a liberal supply of June *Life Boats*, and then either sell or give them away, as God may give you an opportunity. The price is one cent and a half a piece. Regular subscription, twenty-five cents a year. Address

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