

The Adventist **REVIEW AND HERALD** And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

J. H. Watson
 306 Champion St.
 BATTLE CREEK, MICH.

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

VOL. 79, No. 12.

BATTLE CREEK, MICH., TUESDAY, MARCH 25, 1902.

WHOLE No., 2473.

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

Issued Each Tuesday by the Seventh-day Adventist Publishing Association

Terms: In Advance

One Year.....	\$1.50	Four Months.....	\$.50
Eight Months.....	1.00	Three Months.....	.40
Six Months.....	.75	Two Months.....	.25

Address all communications and make all Drafts and Money Orders payable to—

REVIEW AND HERALD, Battle Creek, Mich.

[ENTERED AT THE POST OFFICE AT BATTLE CREEK]

General Articles

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

The Colporteur

In the land of frost and snow,
 Where the rivers cease to flow,
 And all nature seems to keep
 In an ice-bound deathly sleep;
 Where the somber bluish-gray
 Of the changeless wintry day
 Tints all objects, chill and deep,
 There, with his precious load,
 Travels the man of God,
 His charge to keep.

In the land where tropic heat
 Makes the pulse with fever beat;
 Where within their forest home,
 When darkness falls, wild creatures roam;
 Far from the haunts of kindly men,—
 Faces he ne'er may see again;
 Into the deeper moral night,—
 Patiently, brave and sure,
 The faithful colporteur
 Holds forth the light.

—Bible Society Reporter.

Opinion and Practice to Be Conformed to God's Word

MRS. E. G. WHITE

THOSE who desire to know the truth have nothing to fear from the investigation of the word of God. But upon the threshold of investigation of the word of God, inquirers after truth should lay aside all prejudice, and hold in abeyance all preconceived opinion, and open the ear to hear the voice of God from His messenger. Cherished opinions, long-practiced customs and habits, are to be brought to the test of the Scriptures; and if the word of God opposes your views, then, for your soul's sake, do not wrest the Scriptures, as many do to their soul's destruction in order to make them seem to bear a testimony in favor of their errors. Let your inquiry be, What is truth? not, What have I hitherto believed to be truth? Do not interpret the Scriptures in the light of your former belief, and assert that some doctrine of finite man is truth. Let your inquiry be, What saith the Scriptures? Let God speak to you from His living oracles, and open your heart to receive the word of God. Many are following the traditions of men;

but as the traditions of men are erroneous, and no error has sanctifying power, their souls are not sanctified to God. Yet they hold on to the doctrines of men with firm tenacity, and will not be moved by the testimony of Scripture. They have been educated to believe falsehood, and they use every ingenious method to make it appear that the Bible supports them in their position of error, making falsehood appear to be truth. But the first work to be done by those who would know the truth, is to open the Bible with a determined purpose to conform to the requirements of the word of God, establishing their faith upon "It is written." Make up your mind that your former theories must change if they are not in harmony with the doctrines of the Bible. You are called upon to put forth diligent effort to discover what is truth. This should not be thought a hard requirement; for men are called upon to toil for their temporal and earthly blessings, and it is not to be expected that we shall find the heavenly treasure unless we are willing to dig in the mines of truth, and exercise all our powers of mind and heart to understand.

We thank God for the Bible; for it is the treasure-house of knowledge, and it is the duty and privilege of every son and daughter of Adam to search the pages of both the Old and the New Testament with diligence, in order that all may know what are the terms of salvation. We are to explore the sacred word as a miner searches the earth, and examines the rocks for hidden treasures, for the gold and the silver concealed in the veins of the mountains. Those who come to the searching of the sacred mine of truth with a humble and teachable spirit, will soon discover jewels of truth that will reward the earnest seeker. The Bible contains the science of salvation, and directs the way to Christ. Do you want to know more of the character of God? then bear in mind that the Bible gives the revelation of Him in the character of Jesus Christ. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

How to Read God's Word

Beware lest you read the word of God in the light of erroneous teaching. It was on this very ground that the Jews made their fatal mistake. They declared that there must be no different interpretation placed upon the Scriptures than that which had been given by the rabbis in former years; and as they had multiplied their traditions and maxims, and had clothed them with sacredness, the word of God was made of no effect through their traditions; and if Jesus Christ, the Word of God, had not come into the world, men would have lost all knowledge of the true God. Christ was the light of the world. All the communications of the Old Testament were from Jesus Christ; but the rabbis, the scribes, and the Pharisees had perverted the meaning of the Scriptures, and while pretending to be worshipers of God, they held to their own tradition. Christ said of them, "In vain they do worship me, teaching for doctrines the commandments of men." "Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass

over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and men that walk over them are not aware of them. . . . Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchers of the prophets, and your fathers killed them."

He told them that they made the commandments of God of no effect through their tradition. The requirements of men were placed where the requirements of God should have been, and Jesus charged them with being ignorant both of the Scriptures and of the power of God. It is Satan's studied plan to pervert the Scriptures, and to lead men to put a false construction on the words of God. He has led the Roman Church to take a position that the Bible is to be read in the light of the interpretation of the Fathers and of the Church, and therefore the Lord cannot penetrate the minds of the members of this Church until they read the Bible as the word of the infinite God. All articles of faith, all doctrines and creeds, however sacred they have been regarded, are to be rejected if they contradict the plain statements of the word of God. If the Bible supports the doctrine we have held in the past, we are justified in retaining it; for the word of God gives us a foundation for our faith.

The holy oracles should be studied with humble hearts and earnest prayer, in order that we may bring the truth which we see plainly stated into our practical, every-day life. Thus we shall make it evident that we conform our life to the teachings of God's word. Jesus presents to us two classes who have been blessed with an understanding of divine truth. One class not only hear His sayings, but they also do them, and another class hear, but do them not. He says, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Those who see evidences of truth, and yet refuse to walk in its light, because they see that in so doing they would be obliged to make some sacrifice of opinions, of business, or of some other temporal advantage, who put aside their convictions, and reject the plain "Thus saith the Lord," and turn from the truth unto fables, misapplying and misinterpreting the Scriptures in such a way as to make them appear to sustain their errors,—these persons come under the woe pronounced upon Chorazin and Bethsaida. In the days of Christ it was this class who were reproved by His words when He said, "Woe unto

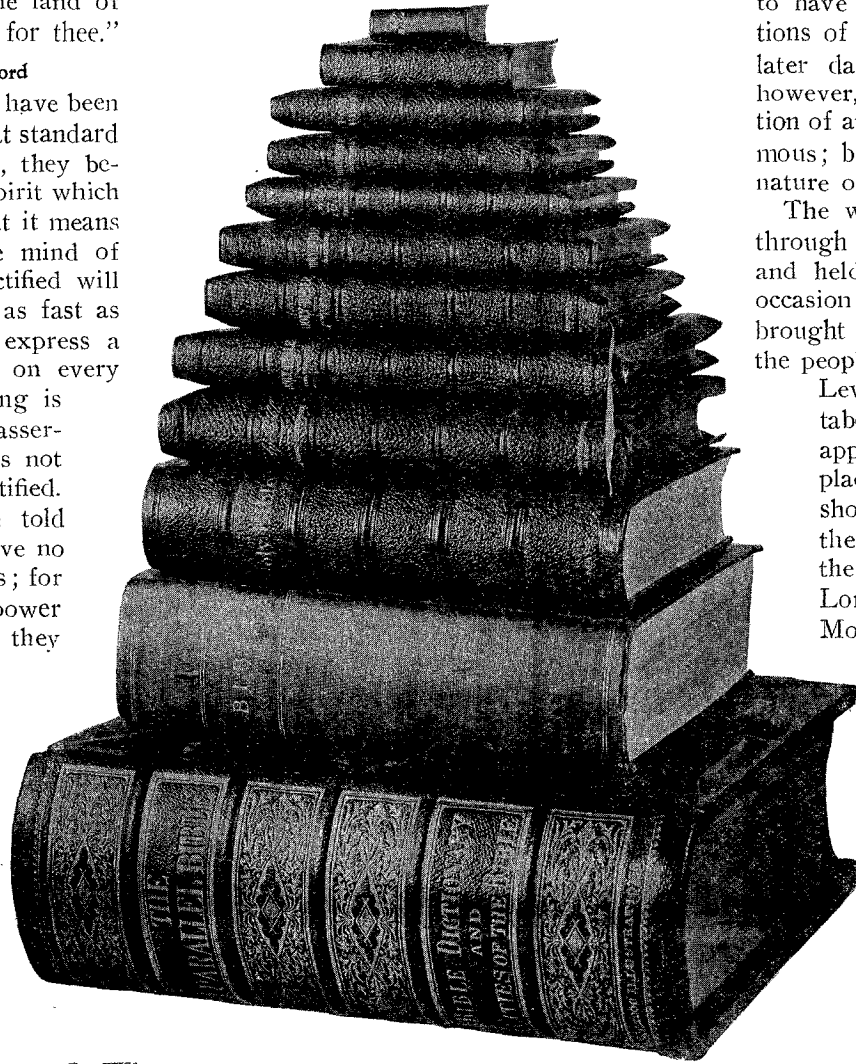
thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

Experience to be Tested by the Word

There are many who claim that they have been sanctified to God, and yet when the great standard of righteousness is presented to them, they become greatly excited, and manifest a spirit which proves that they know nothing of what it means to be sanctified. They have not the mind of Christ; for those who are truly sanctified will reverence and obey the word of God as fast as it is opened to them, and they will express a strong desire to know what is truth on every point of doctrine. An exultant feeling is no evidence of sanctification. The assertion, "I am saved, I am saved," does not prove that the soul is saved or sanctified. Many who are greatly excited are told that they are sanctified, when they have no intelligent idea of what the term means; for they know not the Scriptures nor the power of God. They flatter themselves that they are in conformity to the will of God, because they feel happy; but when they are tested, when the word of God is brought to bear upon their experience, they stop their ears from hearing the truth, saying, "I am sanctified," and that puts an end to the controversy. They will have nothing to do with searching the Scriptures to know what is truth, and prove that they are fearfully self-deceived. Sanctification means very much more than a flight of feeling. Excitement is not sanctification. Entire conformity to the will of our Father which is in heaven is alone sanctification, and the will of God is expressed in His holy law. The keeping of all the commandments of God is sanctification. Proving yourselves obedient children to God's word is sanctification. The word of God is to be our guide, not the opinions or ideas of men. Let those who would be truly sanctified search the word of God with patience, with prayer, and with humble contrition of soul. Let them remember that Jesus prayed, "Sanctify them through thy truth: thy word is truth."

Christianity is simply living by every word that proceedeth out of the mouth of God. We are to believe in, and live in, Christ, who is the way, the truth, and the life. We have faith in God when we believe His word; we trust and obey God when we keep His commandments; and we love God when we love His law. Believing a lie will not put any one of us in the way of being sanctified. Should all the ministers in the world tell us that we were safe in disobeying a single precept of the holy standard of righteousness, it would not lessen our obligations, nor make our guilt less, if we reject a plain "Thou shalt" or "Thou shalt not." We need not think that because our fathers did a certain way, and died happy, we may follow in their footsteps, and be accepted in rendering the same service, and doing the same works, that they did. We have had more light than they had in their day; and if we would be accepted of God, we must be

as faithful in obeying the light and walking in it as they were in receiving and obeying the light that God sent to them. We must accept and improve the light that shines upon our pathway, as faithfully as they accepted and improved the light that fell upon their pathway in their generation. We shall be judged according to the light that shines into the soul-temple in our day; and if we follow the light, we shall be free men and women in Christ Jesus.



A PYRAMID OF TRUTH

The largest Bible is 5 x 11 x 12½ inches; the smallest is ½ x 1¼ x 1⅞ inches

PSALM 119: 89-104.

Forever, O Lord,
Thy word is establish in heaven.
To all generations is thy faithfulness;
Thou fixedst the earth, and it stood.
To this day they stand awaiting thy judgments;
For all of them are thy servants.
Unless thy law had been my delight,
I should then have perished in my affliction.
Never will I forget thy precepts,
For by them hast thou revived me.
I am thine; oh save me;
For I have studied thy precepts.
The wicked have looked on me for to destroy me;
I will think on thy testimonies.
To all perfection I have seen a limit:
Thy commandment is exceeding broad.

How have I loved thy law!
All the day long it is my meditation.
Thy commandments make me wiser than my enemies;
Because that (treasure) is mine forever.
I have more prudence than all my teachers,
Because thy testimonies are my meditation.
I have more understanding than the aged,
Because I have kept thy precepts.
I have refrained my feet from every track of evil,
That I might observe thy word.
I departed not from thy judgments,
For thou directedst me.
How sweet to my palate are thy promises,
More than honey to my mouth.
By thy precepts I get understanding.
Therefore hate I every track of falsehood.
—Translated by William Kay, D. D.

The Development of the English Bible

A Brief Historical Summary

L. A. SMITH

BIBLE study had its beginning in the reading of the "book of the law of Moses." The importance of the study of God's word was recognized in the earliest instructions given to His chosen people. It was required of the king who might be set over Israel in the land of their inheritance, that he make a copy of the precepts God had given His people, and give diligent heed to their requirements. "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests, the Levites. And it shall be with him, and he shall

read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them . . . to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel." Deut. 17: 18-20. It is generally believed that the earliest compilation of the sacred writings, comprising the first five books of the Old Testament, was made by Ezra the scribe. A later compilation, enlarging the first by the addition of the "books of the prophets," is believed to have been made by Nehemiah. Other portions of the Old Testament were compiled at a later date. In the Old Testament writings, however, no importance is attached to the question of authorship. All Hebrew history is anonymous; but in all of it there is revealed the signature of its real Author, the God of Israel.

The word of God was given to His people through the prophets as a word to be preserved and held in constant remembrance. Upon the occasion of important assemblies it was to be brought forth, and read in the hearing of all the people. Moses gave direction to the sons of Levi, that every seven years, at the feast of tabernacles, when all Israel were "come to appear before the Lord thy God in the place which He shall choose," the priest should "read this law before all Israel in their hearing." Deut. 31: 10-12. Under the leadership of Joshua, the word of the Lord was rehearsed to all the people upon Mount Ebal and Mount Gerizim, as they were about to enter the land of Canaan. Joshua 8: 33, 34. When the people gave heed to these instructions, they prospered; but when God's word was neglected, they became involved in difficulties and disaster. At such times a reformation was inaugurated by bringing out the divine word from its place of obscurity, and rehearsing it in the ears of the rulers and throughout the land. Thus, for example, we read that in the reign of King Josiah, after Israel had apostatized from God through the wickedness of preceding sovereigns, the book of the law was found by Hilkiah the high priest, in the house of the Lord, where it had long remained forgotten, and was delivered to Shaphan the scribe, who brought it in and read it before the king. "And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes, and the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of

this book that is found; for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us." Then, after an answer had been returned from the Lord, "the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the Lord." So the king and the people made a covenant to perform all the words that were written in the book, and a great reformation was wrought in Israel.

The material upon which these early writings were inscribed is believed to have been the prepared skins of certain animals, such as sheep or

goats. These skins, when written upon, were formed into rolls, which were rolled upon one or two sticks, and fastened with a thread, the ends of which were sealed. The rolls were generally written on one side only, and the writing was divided into columns. The lettering was done with a reed, dipped in ink made of lampblack dissolved in gall juice. Besides these rolls of skins, which were used when the durability of the writing was essential, tablets of wood covered with wax were employed on more common occasions, a pointed style being used to form the characters. Another material which came into use was papyrus paper, made from the papyrus reed, which grew in Egypt and in some parts of Palestine. The original manuscripts of the New Testament were written on papyrus. This material was quite fragile, and manuscripts of this kind did not long endure the wear of ordinary usage. For this reason all the original New Testament manuscripts perished at an early date, and only copies of the original were accessible to those who began the compilation of the books into their modern form.

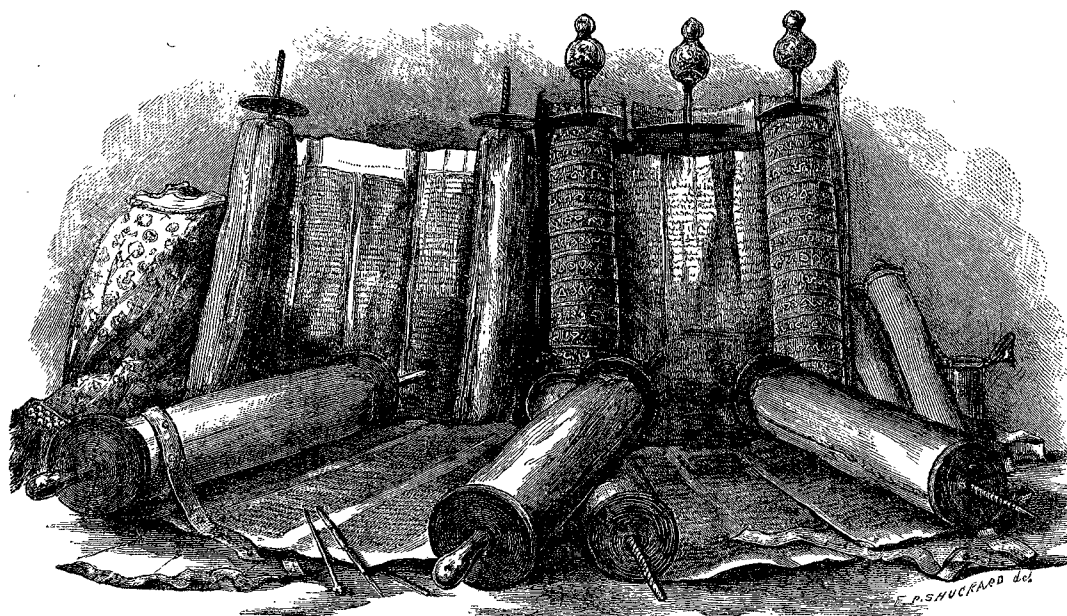
The Bible of the early Christian Church was the volume of "the law and the prophets." These writings were known to the early disciples as "the Holy Scriptures," which were able to make one "wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15. At that time the Old Testament writings had been translated into Greek, and compiled into a volume now called the Septuagint. When the Jews had been brought under the dominance of Greece, they gradually lost command of their ancient Hebrew tongue, and a translation of their sacred

nyueve hour yat is noum / 7 i ye uwe
 hour also criete wip grete voice seynge
 helay. helay. I am azabatany / ye whi
 the interptid is. my god. my god.
 whi oz wherto haft you forfaken
 me? / 7 tume of men stonðige aboute.
 heezynge: cryten / loo ye clepy hely /
 soyli oon reynge 7 fillynge a spou
 ge wip vineg. 7 puttige aboute to a
 recde: 3aue him drynke seynge / sut
 fre see. see we 3if hely come forto to
 him dou / forsove whi. a greete voice
 sente out: dyete oz sent out ye vreep
 7 ye veyl of ye temple is hit m to two.
 fro ye herit til to dou / oz byueve / forsoy
 centurio seynge ye whiche stole euen
 3zent. forlo tynge he had dyed: seyn /
 vrelly pis man was goddis sone / soyly
 ye: weren 7 of wyemen. biholdynge
 fro a fez: a monge whiche was marie
 mawteleyn. 7 marie of james ye lelle.
 7 modir of ioseph 7 salomee / 7 whiane
 ille was in galile: yei folcwiden hym.
 7 niymstriden to hym. 7 manye of wy
 men vat to god freyeten up wip hym

AN EXTRACT FROM WYCLIF'S BIBLE
 (Mark 15: 33-41) Late Fourteenth Century

books into the Greek was necessary to make them intelligible to both Jews and Gentiles of later times. The Septuagint translation was begun in the third century B. C., at Alexandria,

Egypt, which had become a center of Jewish population. The work was done by various learned men, by some supposed to have been seventy in number, whence came the name, Septuagint. It is quite clear, however, that the work was not accomplished by one set of men,



THE ROLLS OF THE LAW AS READ IN THE SYNAGOGUE WORSHIP

or at one time, the date of its completion being about the middle of the second century B. C. The Septuagint was long held in much esteem as of very high authority, and exercised a great influence upon both Jewish and Christian thought.

No authoritative collection of the New Testament books was undertaken before the latter half of the second century A. D. A great mass of spurious and apocryphal literature was at that time in circulation, but the men upon whom devolved the task of separating the genuine, or canonical, books, appear to have accomplished it without any serious dispute. No existing New Testament manuscript, however, can be traced further back than the fourth century. The oldest of such manuscripts is thought to be that in the Vatican at Rome, known as the Codex Vaticanus. The earliest division of the New Testament into verses is believed to have been made by Euthalius, deacon of Alexandria, in A. D. 462. He arranged into lines those words that were related to one another by the sense; and subsequently, to save space, these divisions were marked by a colon or point. Out of this grew a complete system of punctuation. The division of the Bible into chapters was not made until the thirteenth century.

Translations of the New Testament

The earliest complete translation of the New Testament was made in 1170, under the direction of Peter Waldo, a distinguished citizen of Lyons, France, and founder of the Waldenses. This translation was in a provençal dialect, for which reason it never became popular. Still it was an important work, which did much to stimulate a desire for Biblical knowledge, and also to expose the errors of the Church of Rome. Many felt constrained to order their lives by their new-found knowledge of God's word rather than by the directions of the priests, and to preach the word to those who had it not. It was thus that the missionary tours of the Waldenses had their beginning. This translation was followed in the thirteenth century by several others, the most important being that made under Louis the Pious, in 1227, the Spanish version under Alfonso V, the Bohemian version made by John Huss, and the English version prepared by Wyclif. The invention of the art of printing, in the fifteenth century, gave a great impetus to the circulation of the Scriptures, which were soon published in Bohemian (1448), Italian (1471), French (1477), Dutch (1477), Spanish (1478), and in German, no less than seventeen German translations being

published between 1477 and 1518. Luther's translation of the New Testament, prepared at the famous Wartburg, appeared in 1522, and twelve years later his translation of the Old Testament was completed. Luther's translation at once became popular with the common people, and was

circulated with wonderful rapidity throughout Germany. We are informed that in the course of forty years a single bookseller of Wittenberg sold one hundred thousand copies, a surprising number considering the price of books in the sixteenth century. Numerous Dutch and Swedish translations were based upon the work of Luther.

England was behind Germany in the work of giving the Bible to the common people. Wyclif's translation, which was taken from the Vulgate, or Latin Bible, appeared in the latter part of the fourteenth century, but it was not until the sixteenth

century that any further translations were undertaken. In 1505 appeared a translation of the "seven penitential psalms." But about this time the providence of God raised up William Tyndale, who vowed that "if God would spare his life, ere many years he would cause the boy who driveth the plow to know more of the Scriptures than did all the priests." His translation of the New Testament appeared about the year 1526. It had been prepared and printed on the continent of Europe; and when the volumes appeared in England, they were bought up and burned. This, however, only stimulated the reformer to new exertions. A translation of the Old Testament out of the original Hebrew was undertaken by him soon afterward. In our present King James version a large portion of the New Testament is taken verbatim from the translation made by Tyndale.

The First English Bibles

The first complete English Bible was published by a friend of Tyndale, Miles Coverdale. It is dated 1535, and dedicated to Henry VIII. The next English Bible was a revision of Tyndale's version by his friend, John Rogers. This was finished in 1537, and soon superseded Coverdale's. Two years later appeared a large volume for use in churches, to which Archbishop Cranmer had

Tit. 1.3.
 For God is the autor of all ministerie. This prerogative was peculiar to the Apostles.
Ruk. 1.7.3.
 Which is, a corrupt life of man without Christ.
Ed. doctrine.
 There is, go be partakers of the salvation offered freely by Christ.
 For what is more charitable to our fre justification by faith, then the
Aul'an Apostle (not of men, neither by mā, but by IESVS CHRIST, and God the Father who hath raised him from the dead)
 And all the brethren who are with me, vnto y Churches of Galatia:
 Grace be with you and peace from God the Father, & from our Lord Iesus Christ, Which gaue him self for our sinnes, that he might deliuer vs from this present euil worlde according to the wil of God euen our Father,
 To whome be glorie for euer and euer, Amen.

AN EXTRACT FROM THE GENEVA BIBLE
 (Gal. I: 1-5) A. D. 1560

written a preface. In 1557 the "Geneva Bible" was prepared at Geneva by English reformers who had fled from the persecution of "Bloody Mary." This was the first Bible printed in Roman letters and divided into verses. In 1582 several English Catholic exiles prepared a version of the New Testament at Rheims, in France, and some years later a translation of the Old Testament at Douay. From this we have the

name "Douay Bible," which is the standard version of English Roman Catholics. It is taken from the Latin Vulgate.

The present English authorized, or King James, version took its origin from a suggestion made by an eminent Puritan at the Hampton court con-

**And I saw when the
Lambe opened one of the
seales, and I heard as it
were the noise of thunder,
one of the foure beastes,
saying, Come and see.**

**2 And I saw, and behold, a white
horse, and hee that sat on him had a
bowe, and a crowne was giuen vnto
him, and hee went forth conquering,
and to conquere.**

AN EXTRACT FROM THE "AUTHORIZED VERSION" AS
PRINTED IN 1611 (REV. 6:1, 2)

ference in 1604. He felt that a new translation was a great national want, and his suggestion that one be prepared was favorably received by King James, who appointed fifty-four scholars to undertake the work. Of this number forty-seven met and entered upon the translation. They were divided into six companies, some assembling at Westminster, some at Cambridge, and some at Oxford. Portions of the Bible were assigned to each company, and when one portion was finished, it was sent to the other companies for examination and criticism. The whole work was revised in London by two delegates from each of the six companies. The work of translation and revision occupied from 1607 to 1610. This version quickly gained the foremost place as being superior to all other English versions, and in forty years' time from its publication all others had disappeared from common use. This version has remained ever since, and is to-day the common English Bible, notwithstanding the revised English version completed in 1885.

The almost universal diffusion of the Scriptures into the languages and dialects of the earth at the present time, represents the work of special Protestant organizations called Bible societies. In this great work England has led. The first English Bible society was formed in 1780, having for its purpose the distribution of Bibles among soldiers and sailors. It is still in existence, and is known as the Naval and Military Bible Society. In 1792 an association was formed in London to promote Bible distribution among the French. In 1802 the first steps were taken in the formation of the British and Foreign Bible Society, which is the parent of a multitude of like organizations now in the field. To-day between five thousand and six thousand branch and auxiliary societies are at work in Great Britain and her colonies. About one hundred and ninety translations of the whole or portions of the Bible, prepared mostly by missionaries, have been printed at the expense of this society. Its annual issue of Bibles is about three million. Next to the British and Foreign Bible Society in the magnitude of its operations is the American Bible Society, founded in New York in 1816. This association has about seven thousand auxiliary societies, in all parts of the United States. It issues annually one million or more Bibles, New Testaments, and other portions of the Scriptures. Numerous Bible societies also exist in Germany, and there are some Protestant societies in Russia; but the Greek Church, like the Roman Catholic, does not favor the circulation of the Bible among the people.

Thus has the providence of God prepared the way for the knowledge of His will and the revelation of His coming and kingdom to go to every nation, kindred, tongue, and people on the earth, in these last days.

An Imperative Necessity

MRS. L. FLORA PLUMMER

WHAT is it? — "There is the most imperative necessity of urging the injunction of Christ upon the minds and hearts of all believers, men and women, youth and children: 'Search the Scriptures.' Study your Bible as you have never studied it before. Unless you arise to a higher, holier state in your religious life, you will not be ready for the appearing of our Lord." Thus speaks the Spirit of God.

The Sabbath-school is a school which has for its avowed object the study of the word of God. That any Christian should ever complete the course of study, and be graduated from the school, is absurd. The Sabbath-school will always need the presence and help of each member of the church, and each church member will always need the help and blessing of the Sabbath-school. No other public service affords to those present of all ages so excellent an opportunity for the study of the things of God.

Ideal as the general plan of the Sabbath-school is, and despite the fact that its influence has been in the past a strong factor for good, there is, perhaps, as much need of reformation in this line as in any other department of church work. That we may have a definite starting place in this reformation, I will mention two points in which our lack is very apparent: —

First, the Sabbath-school membership is not nearly so large as our church membership, while it should be considerably larger. The membership of the schools as reported is about one fourth less than the church membership, and a large proportion of the Sabbath-school membership is made up of pupils too young to hold church membership. In this connection must be mentioned the average attendance of those who are members of the school. The very latest summary, which includes a report from every Conference in the home field, shows that of those whose names are enrolled upon the class books, there are over fifteen thousand absent each Sabbath. This is almost one fourth of the entire membership of the schools. The Conferences in other countries and the mission fields reporting, show a much better average attendance than do the reports from the home field.

The second point is this: There is too little real study of the Sabbath-school lessons. Why is it that our young people who have attended Sabbath-school for years know so little about the word of God? Notwithstanding that most earnest appeals have been made to parents, teachers, and pupils, to study daily and thoroughly the Sabbath-school lessons, the fact still remains that the majority of the members in our schools have not an intelligent knowledge of those portions of Scripture that have formed the Sabbath-school lessons. We have been told that "young men and women are to come forth from our Sabbath-schools and colleges to become missionaries for God." It is, then, the purpose of God that our Sabbath-schools should be real schools where the word of God is actually taught and actually learned, and where would-be workers may receive a training that will fit them for service. Do we see these results? Is not the lack of faithful study of the lessons one reason why we do not? Have we not all — officers, teachers, parents, children — been content with the most superficial study? The members of the classes, with the words of the hastily read Bible lesson ringing in their ears, answer the questions of the teacher in the briefest possible way; and the teacher, thinking to help them, asks the questions so that almost every answer is suggested. And this is called Bible study. If the teacher is a student, and the members of the class are not students, the teacher fills in the time by talking to the class on the subject of the lesson. But as telling a thing is not necessarily teaching that

thing, in the majority of cases the pupils really learn nothing. To meet the condition of mental laziness and actual indifference to the gems of truth to be had for the searching, lesson-writers have been importuned to make the lessons "short and easy," until many of us feel that a real injustice is done us if a lesson is so arranged that a half-hour's glance at it is not sufficient to meet our ideas of what is required in the way of study.

Let us away with all such ideas and practices. We have been told to take time for the study of the Sabbath-school lesson. Shall we not do it? "Parents, set apart a little time each day for the study of the Sabbath-school lesson with your children." Is it safe for us to pass by unheeded this instruction? "Our time is precious. We have but a few, very few, days of probation in which to make ready for the future, immortal life. We have no time to spend in haphazard movements. We should fear to skim the surface of the word of God."

Now is the time to begin a reformation in both the lines I have mentioned. With the opening of the new quarter, the first Sabbath in April, we begin a series of "Studies in the Gospel Message." The subject-matter of these lessons is of vital importance. Shall we not, one and all, be no longer content with the "milk" of the word, but reach out for "strong meat," that our Sabbath-schools may develop strong workers for God? So let the message of reform reach out to every school, large and small, and to the isolated members as well. Every believer in the Sabbath-school, and every lesson thoroughly studied, should be our aim. Let every Sabbath-school worker in every place work for this end.

The Duties of a Sabbath-School Teacher

1. CONSTANT and strict punctuality.
2. Thorough acquaintance with the lesson.
3. Regular attendance at the teachers' meetings.
4. Go to the class with a prayer in your heart.
5. In teaching, be familiar, affectionate, practical, earnest.
6. Converse personally with each pupil respecting his soul. Merely asking the questions on the lesson produces but little good.
7. See that your instructions are enforced by your habitual life and conversation.
8. Study the characters of your pupils, — their tempers, habits, associations, etc., — and adapt instruction accordingly.
9. Visit the pupils at their homes.
10. Often look at the names of your pupils in the class book, and think of the judgment.
11. Bear each pupil on your heart in daily prayer.
12. Make their salvation the great object of all your instructions.
13. Regard your office as second in importance to none, except that of the pastor and the parent.
14. Cultivate a spirit of ardent piety, self-consecration, and a constant dependence on God for success. — *Selected.*

PAUSE at every verse and every word of Scripture, and shake every bough of the tree of life, so that its precious fruit may fall into your lap. — *Luther.*

Seven Beatitudes

THE highest attainment is to know God.
The divinest inspiration is to love God.
The happiest privilege is to please God.
The holiest completeness is to be like God.
The sweetest rapture is to commune with God.
The inexpressible joy is to behold God.
The crowning glory is to dwell with God forever.

— *Herald of Holiness.*

THE FORWARD MOVEMENT

A Revival of the Study and Practical Application of the Physical Side of Spiritual Truth in its Relation to the Second Advent of Our Lord.

"PREPARE YE THE WAY OF THE LORD."

Practical Hydrotherapy Lesson 6—Reaction

GEO. THOMASON, M. D.

It has been apparent in the previous studies that certain and definite phenomena take place in the body following an application either of heat or of cold. The nervous system is the principal agency through which the various results follow such applications. Next in importance may be mentioned the circulatory system. To explain further: when, for example, a cold application is made to the body, if prolonged, it excites within the body the production of heat. This is to compensate for the loss of heat which results by the abstraction of heat through the cold application, and thus to maintain the normal bodily temperature. To accomplish this, nerve impulses pass to different parts of the body, exciting the processes of oxidation, or, so to speak, fanning the vital fires, to burn more rapidly the fuel which has been consumed as food. This form of reaction is an effort on the part of the body to replace the heat which is being lost, and is termed the *thermic* reaction. It is under the control of the heat-regulating nerve centers. When a hot application is made to the body, or heat is communicated to the body, the oxidation, or food-consuming processes, within the body are diminished, thus lessening the amount of heat produced.

The second important phenomenon is known as the *circulatory* reaction, and follows an application either of heat or of cold. The results upon the circulation following applications of heat or cold have been suggested in previous articles. The circulatory reaction is the one to which the greatest attention is paid.

A knowledge of the subject of reaction is essential to successful results in applications of hydrotherapy in a curative way. In by far the majority of cases it is essential, and absolutely necessary, to secure reaction. In some instances, however, it is necessary that reaction should be partially or entirely suppressed; as an example for the necessity of suppression of reaction, we might mention headache, due to congestion of the brain. The essential feature for successfully dealing with this condition is to cause a contraction of the blood vessels of the brain, and to prevent their dilating, or enlarging, following the withdrawal of the means used. We must also depend upon the principle that the larger the quantity of blood in one part of the body, the less will be found in another part. The extremities may be used as a reservoir for the blood, and by increasing the quantity of blood in the feet and legs there will be a consequently lessened amount in the brain. This result may be accomplished by applying very cold compresses, renewed every three or four minutes, or an ice bag, to the back or top of the head, or about the neck, and continued from fifteen to thirty minutes. At the same time the feet and legs may be placed in hot water at as high a temperature as can be tolerated, or a hot-blanket pack may be applied to the extremities, and continued as long as the cold application is maintained.

In case of fever it is desirable to favor a circulatory reaction, and to suppress thermic reaction; and for this reason it is essential, when cold is applied for temperature reduction, that friction should be given to maintain a vigorous circulation of blood in the skin. This serves to favor the elimination of heat from the skin, and thus, by preventing the tendency to chill, the thermic reaction is to a large extent suppressed. This principle will be more fully treated in dealing with the subject of fevers.

Barring the few exceptions, it is absolutely necessary that good reaction should be secured. There are certain conditions that favor, and precautions which may be taken to secure, reaction to cold applications. Heat is an antidote for cold, and vice versa; therefore heat may be utilized to precede a cold application, and thereby favor reaction. When the surface of the body is cold, or when there is a tendency to chill, the conditions are unfavorable for reaction; but if a short, hot application be made to the skin, the temperature of the skin is raised, the blood vessels dilate, and the conditions for reaction are thus rendered more favorable. There is practically no reaction from application to the body of water at a neutral temperature. As the temperature of an application is lowered, the tendency to reaction increases; in other words, there must be a difference between the temperature of the skin and

the temperature of the water in order to secure reaction; and the greater this difference, the greater will be the tendency for reaction to occur. Thus it is that by raising the temperature of the skin by a hot application, the tendency to reaction is increased as the result of a moderately cold application. It is possible, however, to secure a reaction from cold applications, even if the surface of the body is cold, but the temperature of the cold application must be correspondingly lowered; for example, in order to secure reaction in a frosted ear or foot, the affected part must be rubbed with ice or snow. The intense glow and reddening of the feet after running in the snow, or of the hands after handling snow or ice, are examples of the intense reaction which follows applications at very low temperatures, and may be advantageously utilized by persons suffering from cold hands or feet.

Exercises before and after the bath are of assistance in securing reaction. Care should be taken, however, not to carry it to the point of fatigue, as a tired person reacts poorly to a cold application. A state of either nervous or muscular exhaustion is unfavorable to reaction from cold. In such cases some form of heat should be used before the cold application. Friction, or a vigorous rubbing of the surface of the body, favors reaction, and may be applied during the bath, or by means of a coarse towel or with the warm hand at the conclusion of the bath.

Certain conditions of life are unfavorable to securing reaction; namely, at the extremes of life. Aged persons react poorly to cold applications, owing to the fact that the vital fires are burning less vigorously than during middle age. Another factor which must be borne in mind is that in old age the arteries become more or less rigid, and less able to expand and contract than in earlier life. As a consequence, should a sudden general cold application be made, the great inrush of blood to the interior of the body is apt to result in a rupture of some of the small blood vessels, particularly those of the brain, and the condition known as apoplexy follows.

Infants and very young children do not well tolerate extremes of temperature, and it is therefore necessary that a gradual training process should be followed, by beginning with applications at a moderate temperature, and gradually increasing their intensity by lowering the temperature as the child advances in age and vigor.

Very fat persons react poorly, because of a relatively diminished quantity of blood in the skin. There is usually more or less weakness of the heart in this condition, which also necessitates care in making cold applications. The idea is quite prevalent that cold should be avoided when perspiration is present. This is only true, however, when the perspiratory activity is accompanied with exhaustion.

Very unpleasant symptoms accompany poor or incomplete reaction following a cold application, such as chill, giddiness, dizziness, and headache. Complete and vigorous reaction is indicated by a feeling of comfort, buoyancy, exhilaration, and well-being.

Why Do We Eat?

E. J. WAGGONER

EVERY one would doubtless say that we eat in order to live, although the way in which very many people eat tends to death more than to life, and thousands upon thousands die solely as the result of wrong habits of eating, both as regards the kind of food and the manner of preparing and eating it. However, it is a fact that God has given us food in order to sustain our lives; but it is also a fact that He designs that we should have much more life than can be obtained merely by eating. The life that can be obtained only by means of food differs in no respect from that of the dumb beast, and God designs that man should possess life far superior and much more abundant. God could have ordained it so that we could live without eating. Many instances are on record where men have been kept in full strength and vigor without food, the most notable being that of Moses, who on two different occasions went forty days and forty nights without food or drink, and although he was engaged in active work all the time, he was in possession of his usual strength at the close. Jesus sat weary and hungry on Jacob's well, yet when the disciples came back with food, and urged Him to eat, He seemed to have been already satisfied, and said, "I have meat to eat that ye know not of." John 4: 32.

Why, then, are we made dependent on our daily food? The answer is plain: In order that we may recognize and acknowledge our dependence upon God. If there were no visible means of sustenance, — if God poured His invisible life into us without any visible means, — we should all come to believe ourselves to be gods, having life in ourselves, and not dependent upon God. The truth is that we are

absolutely dependent upon God for "life, and breath, and all things," and the continuation of our life throughout eternity depends upon our abiding in Him; therefore the Lord has made it plain to us that we derive our life from Him, and not from ourselves. If we do not recognize Him in the visible gifts that He bestows, we shall not, of course, accept the greater life through the reception of the Spirit; but if in all our ways we acknowledge Him, we may be sure that He will give us life "more abundantly." "In all thy ways acknowledge Him, and He shall direct thy paths."

While we cannot get righteousness by eating and drinking, we may thereby show our appreciation or lack of appreciation of the gift of life and righteousness through Jesus Christ, "who is our life." The life that we receive in the food that we eat is the life of the Lord; for there is no other. If, therefore, when we have the very best food given to us, — food that contains the life in the purest possible form, — we deliberately choose that which is inferior, simply because it pleases our taste better, we show that we would rather please ourselves than to have the fullness of the life of the Lord. When we do so, although we may acknowledge that our life comes from the Lord, we at the best virtually say that we are quite content with a small measure of it; we want the Lord, but not too much of Him.

"Thy Providence supplies my food,
And 'tis thy blessing makes it good;
My soul is nourished by thy word;
Let soul and body praise the Lord."

What Is It?

EDITH E. ADAMS

THIS is what the Israelites said one morning, when they awoke and found lying on the ground about their encampment a small, round, white thing, like a tiny seed, about the size of hoarfrost.

They were very hungry, and God had sent them bread from heaven. They called the name of it "manna." The Hebrew word they used was "*man-hu*," meaning, "What is it?" "for they wist not what it was."

And Moses said, "This is the bread which the Lord hath given you to eat;" but their question gave the name to that bread from heaven, and they went on calling it manna — what is it?

Let us see how the Bible answers this question for us, and remember as we do so that what is true of this bread, is true also of all the bread that the Lord sends from heaven. Because this came to them in an unusual way, they were at first filled with wonder and curiosity. But after they became accustomed to it, they thought no more of it than we do of that which comes daily to our tables, or of the seed, the golden grain that covers the ground at harvest time.

God's mercies "are new every morning," but because He does not forget us, we often forget Him. It would be well for us, every time we gather round our tables, or take any food at all, to ask with reverence the question that the Israelites did. And then, remembering that it is bread from heaven, think what God has told us about the bread that He gives.

The Israelites "did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that went with them: and that Rock was *Christ*." When they ate the manna from heaven, and drank the water from the rock, they were feeding on Christ.

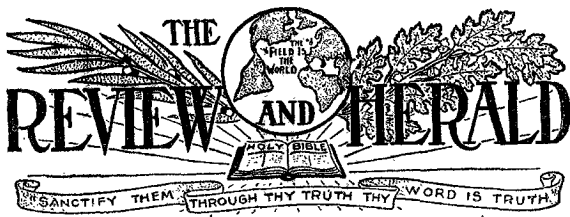
It is just so when you take any food that God gives you. All that He made for man's food comes from seed. But the plants which produce the seeds all come from one Seed, by whose life all things live. That Seed is the divine Word which went forth into the earth in the beginning, to cause everything to grow.

If we do not see this, we get, in the bread that He gives, only the outward form that feeds and strengthens our bodies for a time.

But when the Spirit of God fills our hearts (and He has promised to give this to all who ask Him), we can then see Him in everything else. We can discern Him, and feed upon Him, in the food that He gives us; we can hold sweet communion with Him in every meal, and receive through the Spirit the gift of His everlasting life.

"I am that bread . . . which cometh down from heaven, that a man may eat thereof, and not die."

THE relation of the food to intemperance is well worthy of most careful and earnest consideration. It is perhaps not going too far to say that the cooks make more drunkards than the saloon-keepers. — *J. H. Kellogg.*



BATTLE CREEK, MICH., MARCH 25, 1902.

URIAH SMITH
W. W. PRESCOTT } - - - - - EDITORS.
L. A. SMITH

"The word of God is living, and active." "The word of the Lord abideth forever." "His name is called The Word of God." "The Son abideth ever." "And the Word was made flesh, and dwelt among us."

* * *

In the revelation of himself which the Lord has made to us in human language we have the same mysterious union of the divine with the human as we have in the revelation of himself which He has made to us in the flesh. In each case the divine light shines through the human medium. In each case the Lord makes himself known to man through the same channel through which man makes himself known to other men. Thus has divinity reached humanity by clothing itself with humanity.

* * *

"I am . . . the truth." "Thy word is truth." In Christ, the Word of God, and in the written word, the truth has been revealed to us. We are not left to grope in darkness in search of truth, for the truth has been revealed. Some persons pride themselves in the fact that they are "only seekers after truth," when they really mean that they do not positively know what is truth, and do not think it possible for any one else to be certain of it. In this experience they are not in harmony with the will of God, "who willeth that all men should . . . come to the knowledge of the truth." They belong rather to the class who are "ever learning, and never able to come to the knowledge of the truth."

* * *

There is a great difference between claiming to know all the truth, and claiming that what we do know is the truth. Only a small portion of the whole light given out from the sun shines upon this speck of a planet called the earth, and only a small portion of that small portion shines upon any one individual, but what does reach each individual is sunshine just the same, and it is his privilege to recognize it as sunshine. While our knowledge of the truth may be very limited, yet if we are willing to be taught of God, it is our privilege to know truth, and to know that we know it. This is not the assumption of a boasting intellect, but the confidence of a humble heart that God's word is truth, and that He has brought the pure truth within our reach by clothing it with human language. The Scripture itself bears ample testimony to this effect: "The sun of thy word is truth." "When He, the Spirit of truth, is come, He shall guide you into all the truth." "Ye shall know the truth, and the truth shall make you free." "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true [Him that is the truth]." "And hereby we do know that we know Him, if we keep His commandments."

* * *

The revelation of the truth which the Lord has made to us is much more than the verbal statement of that which is true. The truth is a living essence. The truth is life. The truth is a personality. The truth is the causative power which is revealed, and whose working is described, in the statements of those things which are true. Thus it happens that one may spend much time in reading the statements in the Scripture of that which is true, and yet "err, not knowing the Scriptures, nor the power of God." No merely intellectual ability, the inheritance of the flesh, is capable of recognizing and dealing with the truth. The natural man cannot know "the

things of the Spirit of God," and this is because "they are spiritually discerned." But these are the very things which we are to know, for "God hath revealed them unto us by His Spirit." And this He does by enlightening and quickening these same intellectual faculties. Thus the truth is a gift to us, and must be revealed to us, but the gift and the revelation come to us through the active working of those mental powers with which we have been endowed. The highest use to which we can put our intellectual powers is in receiving the revelation which the Lord has made. This is the true purpose of all study. "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of His mouth cometh knowledge and understanding."

* * *

These principles have a very practical application in the study and teaching of the Bible. The subject-matter with which we deal is not abstract theory, mere verbal expressions, but revealed truth; this revelation can be known, and can be known to be the truth; but it can be thus known only when it is received as life, and life is received by believing. "And that believing [or by believing] ye might have life." And so faith is the real key of knowledge of the truth. "Through faith we understand." "We have believed and know." Therefore in the study of the Bible it requires more than mere intellectual ability. "What is most essential in Scripture is understood by the spiritual man, though as to the soul and body of Scripture he may be ignorant." "The best critical, grammatical, historical, and æsthetic or human understanding of Scripture . . . is utterly insufficient to seize the real meaning of the word." It is the work of the Spirit, received by faith, to make us "of quick understanding in the fear of the Lord." The same principles apply in the teaching of the Bible. It is not the primary work of the teacher merely to present the facts of Scripture, although these are very important, but rather to make one know the truth which is revealed in the facts; to impart from and through his own experience the very uplifting help which is needed to transform the life. "Such as I have give I thee." Such study of the Scripture as this, and such teaching of the Scripture as this, would result in conversions in the Sabbath-school and in constant additions to the membership of the church in consequence of the work done in the Sabbath-school. Is it not time that our Sabbath-school teachers studied more on their knees, and taught more from the heart? Such study and such teaching would constitute an important agency in establishing the truth in the hearts of the people, and in preparing the way of the Lord. w. w. p.

Jude's Doxology

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25.

With these words close the epistolary portions of the New Testament. What a sweep of present duties and dangers, present help, and future glory do they present! T. D. Bernard, D. D., in "The Bible Work," by J. Glentworth Butler, well says, "We may observe with admiration the singular fitness of the few words of Jude to close the series of writings through which the faith has been wrought out, and consigned to the Church forever. It only remains for our last instructor to exhort us 'to contend earnestly for the faith which was once for all delivered unto the saints;' to warn us of the dangers of relapse; to entreat us to build ourselves up on our holy faith, and 'praying in the Holy Ghost,' to keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life; and, finally, to commend us to Him who is able to keep

us from falling, and to present us faultless before the presence of His glory with exceeding joy."

We are commended to Him that is able to keep us from falling, yes, even from "stumbling" (R. V.), to the dishonor of God. Thus a safeguard is made known to us, against our great and ever-present danger, that of falling, or stumbling. And there is in this more than simply a declaration of power; for it is a *promise* that He will keep us from falling; for we are never called upon to praise God for possessing an *ability* which He will never *use*. The very fact that He is revealed as *possessing* it, is a *promise* that He will use it for the purpose for which it is adapted. Therefore our being commended to Him who is able to keep us from falling, is a promise that He will keep us from falling. Our safety is in His ability and faithfulness; for John says that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

We need to be kept from falling (1) into errors of doctrine, which are prolific on every hand in this age; for we have reached the time pointed out by the apostle, when every wind of doctrine is blowing; (2) from falling into errors of spirit, as, for instance, a lack of love; or a lack of discernment, to discover the wiles of the enemy; or into unbelief, on the one hand, or credulity, on the other; to be saved from fanaticism or conceit; (3) we need to be kept from falling into open and outbreking sins. Alas! how low apparently the best of men sometimes fall in this respect! Then there are many other insidious and treacherous sins to be watched and guarded against on every hand,—neglect of duty, want of thoughtfulness, and the common sin of backsliding,—but the Lord is able to keep us from falling into any or all of these sins. We cannot keep ourselves without Him, nor can we depend upon our environment. No place nor association nor relationship can offer a guarantee from falling. We may have a name on the church book, with true Christians; we may have godly parents, earnest and devoted brothers and sisters; we may enter the closet of prayer; we may come to the table of the Lord; but temptations can assail us there. No set rules nor regulations can secure us from the danger of stumbling; and stereotyped habits may be only a cloak for deadly sins. Nothing but the power of God can eradicate evil from our hearts, and guard us against falling into grievous sins; but the Lord can do it. He can change our hearts, and make us new creatures in Him.

And He is able to carry out His work to its glorious results, and present us faultless before the presence of His glory. John gives some of the characteristics of that company. He says, "And in their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:5. And Paul says that Christ will present to himself "a glorious church, not having spot, or wrinkle, or any such thing." Eph. 5:27. And he further says that in Christ "dwelleth all the fullness of the Godhead bodily;" and that we are "complete in Him." Col. 2:10; 4:12.

"Faultless before the presence of His glory." No fault can be tolerated there. And no one but Christ can deliver us from the faults of the past, and keep us from falling in the present, and in the future. He is called "the only wise God our Saviour;" and when we are presented without fault before the presence of His glory, it will be both to Him and to us an occasion of "exceeding joy." It will be to Him, the joy that was set before Him. Heb. 12:2. It will be when the Saviour's words are fulfilled, as recorded in His prayer (John 17:24): "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory."

We can join with Jude in ascribing to this redeeming Saviour, "glory and majesty, dominion and power, both now [as in the past; for He was "before all time," R. V.] and ever. Amen." u. s.

"TEACHING the Scriptures, praying in families,—this is the work of the evangelist."

Studies in the Gospel Message

THIS is the general title of the Sabbath-school lessons for the next quarter, the subject for the first Sabbath, April 5, being "The Gospel of the Kingdom and the Coming of the Lord."

When the disciples asked Jesus, "What shall be the sign of thy coming, and of the end of the world?" it is evident that they regarded these two events as so closely associated that the sign of one would be the sign of the other. When, therefore, in His reply, Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," it is certain that "the end" of which He spoke was "the end of the world," and that this preaching of the gospel in all the world, which would be the sign of the end of the world, would also be the sign of His coming.

It follows plainly enough that the preaching of the gospel which will lead up to and usher in the coming of the Lord must be the preaching of the gospel of the kingdom, and that it must be proclaimed "in all the world." Now by the reading of Rev. 14: 6-15 it appears that "the everlasting gospel" is to be preached to "every nation, and kindred, and tongue, and people," in a threefold message of exhortation (verse 7), declaration of religious declension (verse 8), and warning (verses 9-11); that the result of thus declaring this gospel will be seen in a people distinguished from all others by the fact that they are commandment-keepers; and that following at once upon this work and its result is the coming of the Lord. We may therefore safely conclude that "the everlasting gospel" which is to be preached in this threefold message is "the gospel of the kingdom," and that this preaching of it is the sign mentioned by the Saviour in His reply to the disciples.

It should be noted, however, that it is not a new gospel which thus prepares the way for the coming of the Lord. It is "the everlasting gospel." At the same time it is evident from the forms of statement, the topical outline, as it were, of this threefold message, that "the everlasting gospel," when proclaimed so as to constitute the sign of the coming of the Lord, will be just the message needed to establish faith in, and the worship of, the Creator rather than the creature; to deliver God's people from the evil results of the false teaching of Babylon; and to give them the victory "over the beast, and over his image, and over his mark."

This gospel of the kingdom is not a set of theological phrases, not the expounding of a creed; it is the reality of an experience. It is the good news of a power working in the heart of sinful man which overthrows the dominion of Satan, and establishes the reign of righteousness. This is the experience of the teaching that "the kingdom of God is within you." This is the banishment of Satan from his usurped dominion, and the restoration of Jesus to His rightful place as "King of saints." This is the going of Satan and the coming of the Lord. And so the sign of the coming of the Lord, and the preparation for the coming of the Lord, is the preaching of the experience of the coming of the Lord.

Much of the teaching of the coming of the Lord seems to be based upon the idea that the only thing to be dealt with is an outward event, which will take place at some future date, and that the main thing is to establish that date. But this is such a partial view of this glorious truth that it practically misses the real truth. And this statement does not belittle the value of definite time prophecies and their teaching, but the mere fixing of a date neither saves a soul from the power of sin, nor prepares a sinful being to hail the Lord's coming with joy.

This leads us to note the difference between that coming of the Lord which no human eye can see, and that coming which every eye shall see. The former coming means salvation to the repentant sinner, the latter coming means destruction to the unrepentant sinner. This former coming is set forth in the following verses: "He that loveth me shall be loved of my Father, and I will love him, and

will manifest myself to him. Judas saith unto Him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." This coming of the Lord to dwell in the heart of the believer is the very soul of the gospel. This is the mystery of the gospel, "which is Christ in you, the hope of glory." This is the glorious experience that "it is no longer I that live, but Christ liveth in me." This is the gospel of the kingdom within, which is to be "preached in all the world," not by mere word of mouth, but by a life of victory over sin, a life which shows itself, as the Master's life always does, in going about doing good. This is that preaching of the coming of the Lord which will make his own people the greatest sign of the coming of the Lord in power and great glory. "Behold, I and the children whom the Lord hath given me are for signs." When this great truth of the coming of the Lord in the flesh of His people has been proclaimed to all the world with such power that all have accepted or rejected it by a definite decision, then the Lord will come in His own person, and this is "the manifestation of His coming" (2 Thess. 2: 8, R. V.) which is the central theme of all the time prophecies in the Scripture. This should be taught, and the other should not be left untaught.

Now this gospel of the kingdom within, this gospel of the coming of the Lord, this gospel of God manifested in the flesh, is to be proclaimed to all the world in the very words of Rev. 14: 6-12 just before the personal second advent of our Lord. It is therefore essential that we should know the real nature of this gospel, and know how to proclaim it in the very words of this chapter, in order that the way of the Lord may be prepared. w. w. p.

How Readest Thou?

A CERTAIN lawyer asked Jesus, "Master, what shall I do to inherit eternal life?" Jesus replied by asking him, "What is written in the law? how readest thou?" The second part of this question is no mere rhetorical phrase. It is not sufficient to inquire what is written, but it is also essential to know how we read what has been written. This is well illustrated by the following incident: It is related that an infidel, desiring to remind himself and others of his belief that there is no God, framed and hung upon the walls of his sleeping-room this motto: "GOD IS NOWHERE." At a critical time in what proved to be his last illness, his little daughter came into his room, and seeing the motto, read it, "GOD IS NOW HERE." The same letters were there in either case. It was simply a difference in the way of reading them, and the little maid read them as every enlightened heart would read them, interpreting her own experience through them. It is said that the Lord used the daughter's reading of this motto to the hopeful conversion of her father.

There are many passages of the Scripture which are read in such a way as to harmonize them with an established opinion or a previous experience, rather than to let them express their real meaning, with the purpose of bringing our experience into harmony with their teaching.

The simple statement of the Scripture is that "all things work together for good to them that love God," but most of us read "some" in the place of "all." "How readest thou?"

The assurance of the Scripture is, "My God shall supply all your need according to His riches in glory by Christ Jesus," but the most of us put "wants" or "desires" in place of "need," and then wonder that the promise is not fulfilled to us. "How readest thou?"

We are exhorted to remember the words of the Lord Jesus, "It is more blessed to give than to receive," but the most of us get the terms reversed, and act as though it read, "It is more blessed to receive than to give." "How readest thou?"

The simple statements of the Scripture are, "Believe on the Lord Jesus Christ, and thou shalt be saved," or, expressing the same thing in another form, "If thou wilt enter into life, keep the commandments;" but some of us have connected these two statements with "and" instead of "or," and so we have read, "Believe on the Lord Jesus Christ and keep the commandments, and thou shalt be saved." "How readest thou?"

It is clearly taught in the Scriptures that the faith which saves is the faith "which worketh by love," and that "faith without works is dead," but some of us seem to have mixed the two texts together in our reading, and so make them teach that "the faith which . . . works is dead." "How readest thou?" Thus some are trying to save themselves by works which they add to a nominal faith, while others are resting upon a faith which "is dead, being alone."

And so we might continue indefinitely, but this is sufficient to call attention to the importance of the question of our Saviour. Those of us whose eyes have been enlightened can see that it will not answer to read, "The seventh part of time is the Sabbath of the Lord thy God," instead of, "The seventh day is the Sabbath of the Lord thy God;" but is it not just as important to carry this principle further, and read all the Scripture just as it is written? "What is written in the law? how readest thou?" w. w. p.

A Blessing We Need

GREAT as are the possibilities of the Sabbath-school work in the home field, our schools need the blessed inspiration of a real burden for the souls in mission fields. If our schools are not mightily moved by a revival of the missionary spirit that takes in the whole world, they will lose much. The millions of people living in lands in which the gospel has not been preached, need the prayers and the offerings of our home schools, and our home schools need the blessed experience of giving of their abundance to the mission fields. What is our Bible study worth to us if we do not learn the lesson that what we receive, we must pass on to others who have it not? Why should not some of the burden of destitute fields be laid upon our Sabbath-schools?

We do not want the members of our schools to get into a mere habit of giving a few pennies each Sabbath, with no thought for the missionary object of the gift. Our young people and children must be helped to understand their individual indebtedness to the people in darkness. Should not the officers and teachers in each school place before the pupils of all ages their individual privilege of helping to give this wide-world message? Thus a new meaning and importance is given to the Sabbath-school offerings, and a self-sacrificing spirit may be begotten in every one, even in the smallest child.

Here is a word of cheer to us for what our schools have already done, and also instruction which we should be more zealous in carrying out:—

We thank God that our Sabbath-schools have contributed enough to advance many a precious enterprise. Children and youth have given their pennies, that, like little rivulets, have supplied a stream of beneficence. Children should be educated in such a way that they may perform unselfish acts which heaven will rejoice to see. When the dew of youth is upon them, children should be trained how to do service for Christ. They should be taught self-denial.—"Testimonies on Sabbath-School Work," page 113.

Each school should make a careful study of the question of finances, and appropriate as large a proportion of their donations to missions as they can without crippling the work of the school. Many supplies might be purchased by special donations, if only attention were given to it, and thus a larger portion could go to missions. Parents who are able to supply themselves with the *Lesson Quarterly*, and their children with the *Instructor* and the *Little Friend*, should certainly do so, and not allow the donations to be used for the purpose of giving to

themselves and their families those things which they are able to buy. Why should not all who can do so, place in the Sabbath-school treasury each quarter the price of the supplies used by his family, in addition to the regular Sabbath-school contributions? If this custom were generally followed, it would largely increase the amount given to missions.

The spirit of self-denial should be taught the children. This cannot be done by simply handing a child a penny from a well-filled purse, that he may have something to put into the contribution envelope. It may be done by giving the child the opportunity to earn a few cents, and then when it is his, teach him the proportion that he should return to God, and also his indebtedness to those who know not the gospel. It is by such lessons that our children may learn to choose to do the right, and also experience the blessedness of sacrifice for the truth's sake.

Dear Sabbath-school workers, shall we not do all in our power to encourage the missionary spirit in every school? Substantial aid must be given to those who are carrying on the work in the dark places of the earth with but very few of the temporal blessings we enjoy. Let us ask our schools to share in their burdens.

MRS. L. FLORA PLUMMER.

As a Missionary Training School

WE must never forget that the Sabbath-school is the greatest missionary training-school agency that we have. Growing out of the primary aim in all Sabbath-school work, the personal conversion of the individual pupil, there is the equally important matter of training the convert and the believer in active service.

Too often the Sabbath-school does not stand for definite incentive to service. No lesson in Bible study is ever appropriated as the blessing that it is in truth, unless along with the personal profit comes the divine impulse to pass the blessing on to others. Every Sabbath-school class ought to be a missionary band, planning how to work for others. This will give zest to Bible study. Our schools need the vitalizing force of the missionary idea, which is the inspiration of all Christian living.

If we but fill the children and youth with enthusiasm to do the definite work God has committed to us in this interesting and needy world of His, it will be a power to hold them from the grasp of merely worldly ambitions. Let the youth know that there is work for them that calls for the most earnest efforts, and for a consecrated ambition to be, in Christ Jesus, positive factors for good in the most stirring period in all the history of God's work in the earth. It has been a narrow horizon, and a failure to understand how to take hold of the work to do it, that has caused many to relapse into indifference and worldliness just at the time when they should be recruiting our forces in the world-wide field. The Sabbath-school is to supply the needed direction and training. This lays upon our teachers a heavy responsibility. They must plan work for their classes, and lead them in it.

I have noticed that a large proportion of missionaries who have spoken of their first incentives to service in the mission fields abroad have said that the missionary impulse came to them in Sunday-school or Bible-class work. The life of Eliza Agnew, who died a few years ago in Ceylon, shows how even little children may receive the definite call to missionary service. At the age of eight, she heard of the needs of India and Ceylon. She determined that when she grew up, she would do something for the women of the East. Home duties held her until she was thirty, when she went to Ceylon, and for thirty-five years, until her death, gave her life uninterruptedly to the training of Cingalese girls. Over a thousand girls were taken in from heathen homes, and of these, it is said, over five hundred left the school as Christians.

For their own, as well as for the work's sake, we must not overlook the little ones in teaching the

missionary idea. But no teacher can really teach it who is not personally surrendered to God for service, wherever He may call. This is the essential qualification of the missionary Sabbath-school teacher.

With this qualification, however, among teachers and officers, our schools will be very fountains of missionary interest and activity. And the training thus received in helping their classes will fit the teachers themselves for service in the field, either at home or abroad. The Sabbath-school organization should henceforth be, more decidedly than ever before, one vast training school for missionary workers.

W. A. SPICER.

From Victory unto Victory

THERE is now a great movement on foot in this country in behalf of the sale of "Christ's Object Lessons." This movement must not prove a failure. We have put our hands to the plow, and there must be no turning back. We have all acknowledged that it is our duty to rise up immediately and sell a definite number of books for every believer, and have said that we will do our duty. To fail will be to prove untrue to our great Leader, and to our own convictions as well. This must not be. The battle must be pressed until it is gloriously won.

After the enthusiasm of the first week's effort abates, shall we begin to slacken our pace and allow the movement to dwindle out, and thus fail to win a complete victory? If we allow this, we shall lose much—far more than the financial loss involved in the failure to sell a certain number of books. In the instruction given us, we are told that by this plan the Lord is testing His people. The more I study this question, the more deeply I am impressed with the idea that there is far more in it than the raising of a certain sum of money for the payment of our school debts.

In what respect is the Lord testing His people by this plan? Is it simply on the point of selling a stated number of books for the raising of a certain sum of money? This will certainly be a part of the results if the plan is faithfully carried out; but I cannot believe that this embraces all there is in the test.

What the Plan Means

The carrying out of this plan means service on the part of God's people. It means the accomplishment of practical, definite work. An equal apportionment of the task in the Lake Union Conference means that at the present time every believer in this message, in the States of Michigan, Wisconsin, Illinois, and Indiana, should sell a certain number of copies of "Christ's Object Lessons." But as the conditions, opportunities, and powers of all are not equal, some must sell more than others. Some must share the burdens of their weaker brethren. But when each one has done his duty, the number will be sold, and the task accomplished.

Thus every believer is encouraged to engage in personal labor for the Lord and His fellow men. And still more: he is not only encouraged to put forth efforts, but is taught how to do the work successfully. This means a great victory to the cause of God. Through the apostle Peter the Lord says: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter 4: 10.

In the "Testimonies for the Church" it is said: "Every soul should take an active part in advancing the cause of God. Whatever our calling, as Christians we have a work to do in making Christ known to the world. We are to be missionaries, having for our chief aim the winning of souls to Christ. To His Church God has committed the work of diffusing light and bearing the message of His love. . . . We are to encourage souls, to attract them, and thus win them to the Saviour. If this is not our interest, if we withhold from God the service of heart and life, we are robbing Him of influence, of time, of money and effort. In failing to benefit our fellow men, we rob God of the

glory that should flow to Him through the conversion of souls."—*Vol. VI, page 427.*

The Danger

These statements place before us most important considerations. They put us in possession of a great secret. They show us how to grow in grace, how to gain personal victories, how to lead men and women to Jesus, and thus to make life a grand success. But right here is where the enemy will deceive us if possible. And according to instruction given through the same source, our enemy is meeting with altogether too much success, as is plainly stated in the following warning:—

A great work is to be done in the world, and what efforts are we making for its accomplishment? The people have had too much sermonizing; but have they been taught how to labor for those for whom Christ died? Has a line of labor been devised and placed before them in such a way that each has seen the necessity of taking part in the work?

It is evident that all the sermons that have been preached have not developed a large class of self-denying workers. This subject is to be considered as involving the most serious results. Our future for eternity is at stake. The churches are withering up because they have failed to use their talents in diffusing light. Careful instruction should be given which will be as lessons from the Master, that all may put their light to practical use. Those who have the oversight of the churches should select members of ability, and place them under responsibilities, at the same time giving them instruction as to how they may best serve and bless others. . . .

God expects His Church to discipline and fit its members for the work of enlightening the world. An education should be given that would result in furnishing hundreds who would put out to the exchangers valuable talents. By the use of these talents, men would be developed who would be prepared to fill positions of trust and influence, and to maintain pure, uncorrupted principles. Thus great good would be accomplished for the Master.—*Id., pages 431, 432.*

The Meaning of the Test

To me it is as plain as a sunbeam that the carrying out of the plan given us for the sale of "Christ's Object Lessons" will do for Seventh-day Adventists just what the Lord, in the instruction just quoted, tells us should be done. And in this way the Lord is testing His people, to see whether they will take the first simple steps required to make them the missionaries of this age. If they will, the cloud will lift, and we shall take our journey from this mountain which we have compassed altogether too long.

This is truly a supreme moment for us. If we fail in a task so light, so simple, so thoroughly feasible, and so easy of accomplishment, what can the Lord ever expect of us? This task is a very light one compared with the mighty work God has given us to do; and if we cannot do that which is small, on what basis can we hope ever to accomplish that which is great? On the other hand, if we courageously and resolutely press this work to a successful finish, we shall have learned the way of victory, and shall have laid a stepping-stone to greater service.

My convictions that we are on right lines in this campaign for the sale of "Christ's Object Lessons" daily deepen. My courage grows stronger. I feel more determined than ever to see this thing through to a successful finish. I earnestly pray that every conference president and committee will grip this movement, and hold it steady until it is completed. Do not waver in the least. Do not listen to discouraging reports. Do not permit the conference laborers to give up the work, nor to fail in successfully working out their part. Remember the instruction already quoted, to the effect that the people have had enough sermonizing, but not enough straight, effective work. We are too superficial. We must come down and place our feet flat on the earth, and do something. This will give our people a new hold. It will revive their courage. It will help them to see that the days of miracles are not all past. It will help them to feel that we are safe in undertaking large things.

A. G. DANIELLS.

Note and Comment

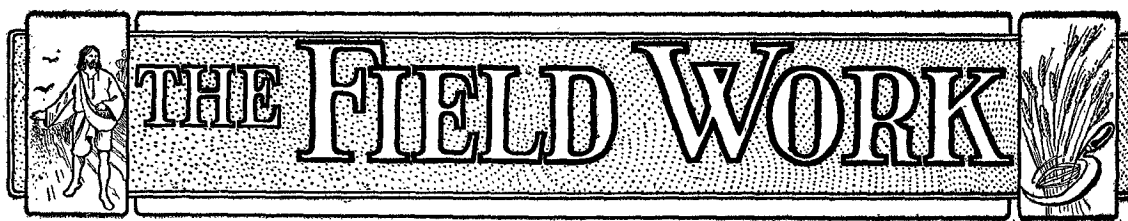
THERE are fifty-four Protestant missionaries now at work in the Philippine Islands, representing the Presbyterian, Methodist, Episcopal, Baptist, United Brethren, and Disciple Churches, the Free Church of Norway, two Bible societies, and the Y. M. C. A. These different bodies have joined hands in an "evangelical union," which has been in existence since last April. A division of territory was agreed on at the time of organization, which all parties have observed. They report that their labors the past year have been attended with much success.

A NEW YORK journal affirms that the fire waste in this country during only six years past, has amounted to more than eight hundred million dollars. This enormous loss has been due, for the most part, not to great conflagrations, like the recent ones at Waterbury and Paterson, but to fires of a comparatively small magnitude. The same journal quotes an insurance expert as saying: "A good blaze, given ten minutes' headway in the dry-goods district of the city of New York, could do more damage in a forty-mile-an-hour gale than the combined losses sustained at Paterson, Waterbury, and Norfolk amounted to." "Broadway between Canal and Fourteenth Streets," this expert said, "is lined by tinder-box structures, and within that area something like eight hundred million dollars of insurance values are sheltered."

AN English medical journal, *The London Doctor*, calls attention to the effect of the demands of fashionable society in furthering the spread of intemperance among women. "There is a growing tendency among women," it says, "to the indulgence of alcoholic beverages. Among the wealthier and higher classes the habit has become almost universal; and this pernicious example has rapidly extended through the various social substrata, for it is human nature to imitate the actions of those who are better favored. The exhausting effect of the demands of society upon its devotees creates a desire for a stimulant, and hence the ever-present and generous punch bowl is often the most popular feature of the social event." What is true in England in regard to the desire for stimulants created by the exhausting effects of fashionable society functions, is of course no less true in the United States.

A WRITER in *The Chautauquan* calls attention to the spiritual decline which he declares is everywhere evident in the leading churches at this time. "In most large cities," he says, "ministers are saying that never before was it so hard to get people aroused and interested in spiritual matters. This condition obtains West and East alike." Some churches are rent by internal dissensions, he observes, and others seem incapable of making any move in advance. No city has been aroused by the customary winter revivals. Missionary causes are poorly supported. Charity seems to have turned her back upon church bodies. Charities not connected with any church, he notes, are flourishing even more than usual, but "the minds of givers, large and small, seem bent away from church channels." He hopes, however, that there will come a change for the better.

The trouble is not with God nor with Christianity, but with the churches. God has not ceased His work for the salvation of men, but the churches have gotten out of the channel through which light and life are flowing to earth from the divine throne. They are out of line with the message and work of God for this time. God has a message for the world to-day, a quickening message full of light and power; and that message is being given in every land, and people of every nation and tongue are being gathered into it. That the leading churches have not accepted and proclaimed God's special message for this time, is sufficient reason for their decline in spiritual life.



'Tis sweet to behold, when the billows are sleeping,
Some gay-colored bark moving gracefully by;
No damp on her deck, but the eventide's weeping,
No breath on her sails, but the summer wind's sigh.

Yet who would not turn with a fonder emotion,
To gaze on the lifeboat, though rugged and worn,
Which often hath wafted, o'er hills of the ocean,
The lost light of hope to the seamen forlorn?

— Moore.

Chicago

ONE day not long ago a man walked into the Life Boat Mission, and asked permission to eat his lunch there. While he was eating, one of the gospel workers who happened to be present, began talking to him about the love of God. He seemed interested, and when he had finished his lunch, he knelt with the worker in prayer. His heart was touched, and he confessed that he had just stolen one hundred and fifty dollars from a man whom he had knocked down in an alley. He seemed really to repent of his sins, and afterward gave his testimony on the side of Christ.

Often at the Life Boat Mission may be heard the testimonies of men and women who have been helped into a better life through the gospel work at the Harrison Street Police Station. Not long ago a man and his wife, after having been converted at the police station, refused to be let out on bail, and were sentenced to ten days in the city workhouse. Immediately upon their release, they made their way to the Life Boat Mission, anxious to proclaim the old story of the love of Christ.

The new medical missionary center, which was planted on Halstead Street a few months ago, by the Chicago Medical Mission, is doing much good in this needy district. There is not another dispensary for many blocks; and two physicians and two nurses are kept busy within the building. Four free visiting nurses also have their headquarters there, and attend outside calls, and visit the people in their homes. Evening educational work has been begun, and a Sunday-school and a cooking school have also been started; for the object of this missionary effort is not only to relieve the sick and suffering in the community, but also to educate the people up to a higher standard of physical and spiritual health.

Remember that the April issue of the *Life Boat* will be a special prisoners' number, and a supply will be sent to all the penal institutions of the land, for distribution among the inmates. Every effort will be put forth to make this issue an especially helpful and instructive one to the prisoner, and we trust, by the help of God, to do much good thereby. Will not every reader of the REVIEW recognize this as an unusual missionary opportunity, and send at least a small donation to help defray the expense of publishing the large number necessary? Address 28 Thirty-third Place, Chicago.

DAVID PAULSON.

Medical Missionary Work at Jackson (Mich.) Treatment Rooms

OUR work here is increasing. We have had to double our facilities the last year, and work with greater zeal. We are surprised many times at the class of people we are permitted to meet in this work. Some of the visits we receive, remind me of Nicodemus, a Pharisee and ruler of the Jews, whose secret visit to our Lord was the occasion of the discourse recorded in the third chapter of John's Gospel.

We are having daily demonstrations of the last call to the supper, "Go out into the highways and hedges, and compel them to come in." Are not these institutions that God is establishing all over the world, carrying out this command just now? Is not this message, including the medical missionary work, the compelling message which is due in this last time? These God-given principles of treating the sick are sought for by high and low. A traveling man said to me this morning while I was giving him treatment for the first time, "Your work is coming more and more into demand all the time." Many are compelled to seek relief from their distress, and thus those who might not otherwise hear the message are led to accept it.

Men and women come to us who would not have listened to us had we gone to them in any other way,—those who would never read our literature,—those who could not be induced to enter a church to hear the truth; yet they will now sit and talk, even when they are being treated, asking many questions concerning our peculiar belief. Many times I have read to them a text answering their questions, while they were lying in the bath tub.

A week ago, on Friday night just as the Sabbath was drawing on, a lawyer came hurrying in, and asked if he could get a treatment. I replied, "You are too late; we give no more treatments until this time to-morrow night, except to emergency cases." He turned, and smilingly said, "Harris, you will have to change your religion, or else I will mine." These little things tell a long story sometimes.

Many Are Seeking Spiritual Help

Just one experience will serve to illustrate the condition of many. A few days ago a wealthy old gentleman came to our treatment rooms, and said, "Can you not give me a treatment that will relieve this head of mine? Really, it seems as if my head would burst. I am so fearful, I feel as if my very soul were lost." I told him that I would do all I could, and proceeded to give him a double treatment—treatment for his physical and also for his spiritual maladies.

When I got him under physical progress, I asked him about his spiritual condition. I told him that God could save him just as well as He could save any one. He thought not, because he was "such an old sinner," and had spent all his life in accumulating wealth and in selfish living. "How can God save me? You know," he said, "we have to make a character in this life that must be tested; and it seems to me that I shall soon die." I got my Bible, and read to him the promises in 1 John 1:9; Job 33:27, 28; Jer. 3:13. He said, "But I do not feel that that can be so for me. Does it not say somewhere that we may know?" I replied, "Yes; it does. If you should ask a favor of a friend who had always favored you, under certain requirements that were always met, would you not know that when you had fulfilled those requirements, your favor would be granted?" Receiving a reply in the affirmative, I asked, "How would you know?" "By his promise," he said. "Then," I said, "can you not take God at His word when you have fulfilled what He has asked of you? By the word of Him who can never fail, can you not know?" Then he asked me to write down those texts for him. He comes often, and now our whole conversation is about God and His word.

Many in the highways of life are to-day seeking something besides wealth. And our God has indeed made provision for them. By this work, He is opening the homes of these people. Our nurses enter in; and if they are seeking the glory of God, He can wonderfully use them to lead these longing souls. We have merchants, bankers, lawyers, even all classes, to deal with, and they not only come to us, but we also go to their homes.

Our Literature Removes Prejudice

Our literature is kindly received by these people. If we can get the *Good Health* into a family, prejudice will be removed, and our other books and papers will be received. This journal is indeed an entering wedge. Some of our patients have bought "Christ's Object Lessons;" but all such have first had *Good Health*. The nurses take "Christ's Object Lessons" with them when they are nursing. They often sell one either to their patient or to some one in the home. One nurse who has been on night duty has gone into the city to sell books a part of the day.

Some in the church are taking an interest in selling "Christ's Object Lessons," and they always have a good report. We are anxious that Jackson shall sell its full quota of books.

The burning of the principal buildings of our mother institution brings sadness, but we all realize that God has a lesson in it for us, and we are praying that the Lord may be glorified in those in responsible places, that no mistake may be made in the rebuilding, and in the carrying forward of this part of His glorious message. A. J. HARRIS.

"THOSE love truth best who to themselves are true,
And what they dare to dream of, dare to do."

British Honduras

MONKEY RIVER.—I have been in this place about two months, and have held Bible readings and talked and prayed with all who would hear the message. Four have taken a firm stand for the truth. Some are almost persuaded to obey, and others are interested in our literature.

The people here are of several nationalities, the Spanish predominating. Most of these are Catholics, and are very zealous. The majority of the aborigines belong to the Church of England, but a few of them are Methodists. The Indians, who live in the interior of the island, differ in almost every respect from the other inhabitants. There are also a few people from England and from the United States. As a rule, the white population are irreligious; money and pleasure seem to be their all. The natives have a teachable spirit, and when the truth is presented to them, they are ready to rejoice in it.

The climate is pleasant. The temperature varies but little, seldom running below 60° or as high as 95°. We are now in the midst of the dry season, which will continue until about the last of May.

One may read of the work in distant lands, but not until he has personally met the people in their own country, and become familiar with their customs, can he fully realize their needs. Brethren, pray for the work here.

A. S. RUST.
March 6, 1902.

Rich Fields of Toil for Faithful Workers

SINCE the organization of the Canadian Union Conference I have been looking over the field, and corresponding with the presidents of Conferences, and I find that there is great need of more laborers in all departments of the work.

The canvassing work is at a low ebb, and there is not a provincial agent in the field. Steps are being taken, however, to supply this need, but we still desire one more man of this calling.

Evangelistic canvassers are needed, from the Great Lakes to the Atlantic, and it is hoped that our sister Conferences will share with us by encouraging some of their good book men to come over the line. Our cities are in need of Bible workers; but in looking over the field, it seems to me that the number of our Bible workers is diminishing instead of increasing. Should there not be others in training, that this good work be not left to languish?

In every province there is an urgent call for medical missionaries. Some have been provided, and I trust that others are forthcoming. The Drs. Lemon are now on their way to Newfoundland, to take up medical work; and Mr. Hanna, a graduated nurse, and his wife will probably go to New Brunswick in April.

Church-school teachers are wanted, and it is gratifying to know that two have responded, but we need at least two more by the first of September. An industrial school will probably be started in Ontario next fall, and as soon as possible another will be started in the eastern part of the Union Conference.

There is a call for more ministerial help, men who will do the work of an evangelist, and make full proof of their ministry.

Canada is a good field, and the outlook is favorable for an ingathering of souls if we can get the help needed. The field is in need of workers,—men and women who will render whole-hearted, cheerful service,—workers who believe that their time belongs to God, and that they are under solemn obligations to improve it to His glory,—workers who know no defeat, and who will not turn to the right hand nor to the left, but ever press onward with good courage, expecting success. "The call of the hour is answered by the coming of the man," and we trust these calls will all be answered.

I believe that there are Conferences that could send us the help needed, and assist us for a time in the way of salaries, and thus share with us the blessing of getting the work well established in their sister country. Some are already responding in this manner, and no doubt others will as soon as they are made intelligent concerning the situation.

Now to the presidents of our Conferences, especially those near by: Please do not wait to be interviewed personally, but volunteer to send us some good workers, and then be pleased to note our progress. I shall be glad to hear from you.

We need canvassers as badly as we do ministers, and we will think just as much of them, and will go right into the field with them, and help them to succeed.

The Lord is blessing the faithful, earnest efforts that are being put forth in the Canadian field; and although the work is great, and the laborers are few, yet we are looking forward to the coming of more workers and an abundant harvest.

While we are calling for help from the States, we

do not overlook the fact that there are a few young men and women in Canada who ought to be in training for the work, and join their forces with the few already in service, and I would say that steps are being taken to accomplish this. Many of our young people feel that they have no fitness for the work of the Lord; but if they would co-operate with divine power, and put on the armor, they would receive a qualification for sacred work.

In the Week of Prayer Readings appeared the following: "The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on." This is very practical, and is right to the point.

In conclusion, I would say that we are earnestly praying the Lord of the harvest to send forth laborers into His harvest. Now as you hear the call, "Whom shall I send, and who will go for us?" let the response come back, clear and distinct, "Here am I; send me."

W. H. THURSTON.

Uruguay

DURAZNO.—In the center of the republic of Uruguay is Durazno, a town of about five thousand inhabitants. It is situated on a hill, commanding a beautiful view. Brother L. Ernst and I came here in December. We found the people, as in most other Spanish-Catholic countries, ignorant, and indifferent to religion. It is not easy to sell books, even small ones, as many are poor, and do not realize the blessing of good reading-matter. While waiting for the tent to be sent to us, we had some precious experiences. We gave Bible readings every night. An old Italian visited us, and as we read God's precious promises to him, he exclaimed, "How beautiful!" After prayer with him, he kissed my hand; and when I told him not to do that, he said, "But you have told me such beautiful things! No one ever told me about those things before."

We have held meetings in the tent, but the attendance was small, many preferring to go to the theater, which opened the day before we began our meetings. The commissary of police sent three of his men to protect us last night, and we had good attention. Although we do not see any fruit at present, we know that God's word will not return unto Him void; and in due season we shall reap if we faint not. Pray for us.

L. BROOKING.
Jan. 9, 1902.

Indiana

PRINCETON.—A few weeks ago the undersigned received an invitation to assist in carrying on a revival meeting that was being conducted by ministers of several denominations at the Washington schoolhouse, about seven miles from Princeton. In response to this call, I spoke four times between the twenty-first and the twenty-fourth of February. As I presented the precious truths of God's word, the ministers in charge of the meeting were loud in shouting, "Amen," "Glory to God," etc. The last evening I was with them, I spoke on the law and its claims upon Christians. After I had finished speaking, one of the Methodist ministers gave a short exhortation, in which he stated that what I had said was true, for it was all Bible doctrine.

One family of nine, who invited me to share their hospitality, has decided to keep the commandments of God and the faith of Jesus. The whole family discarded pork, coffee, and tobacco as soon as the Lord helped me to show them how He looked upon the use of these things.

Pray for the work here, that many more precious souls may be brought into the fold.

A. E. KING.

Trinidad

SAN FERNANDO.—We have decided to pitch our tent at Princes Town—a place of about three thousand inhabitants. Already five or six have begun to keep the Sabbath there, without any special effort on our part. Arima, the third city in size, is calling for a tent meeting. As that is a central place, and will require more time, we hope to go there later.

We have a canvasser at Arima, and he is doing well. He has been given a room, free, in which to conduct Bible readings. Some of the prominent people of the city are interested in his work. One family of means has adopted the tithing system as a result of a conversation with this brother.

As the result of the influence of our canvassers, twelve persons are reported as having begun the observance of the Sabbath since the institute. The work, of course, is by no means done when individuals began to keep the Sabbath.

W. G. KNEELAND.

British West Indies

ANTIGUA.—I am slowly recovering from the fearful inroads the fever made on my health. I am not able, however, to do much more now than to keep up our several weekly meetings. The interest remains good, and I talk to a full house at each service. I long for the strength that will permit me to do the necessary amount of visiting. Fevers are still raging throughout the island. People say that they have not had such a time for years. Nearly half the adults of our number are kept at home by sickness or by the care of those who are sick. Our hearts rejoice at the good reports that come from all parts of the world. May we all be where God can use us to His glory.

D. E. WELLMAN.

Oklahoma

OKLAHOMA has now sold her full quota of "Christ's Object Lessons" to the churches, with a clear understanding that they are to be paid for by the first of April, whether the books are sold or not. We are glad to say that the churches are all alive, and report a rapid sale of the books; and there is every reason to believe that the work will be done at the time set. The burden is now on the people, and they are lifting nobly. We can report also that this work has created a real revival in the Conference, and as a result scores are beginning to canvass for other books.

G. G. RUPERT.

Barbados

BRIDGETOWN.—God is abundantly blessing every phase of the work here. The entire church was greatly blessed during the week of prayer. And the work that began then is growing deeper all the time. We are seeing some practical results from our school work. The enrollment is now thirty, the average attendance twenty-five. We need more books, but cannot afford to pay for them now. Is there no way that a school that is promising and accomplishing such good results, can be supplied with absolute necessities? We have now gone even beyond the limit of our means, and so must do the best we can, and wait for God to send us help. Five of the students were baptized at the last quarterly meeting, and under the influence of the Holy Spirit, all are growing in the knowledge of the truth.

Fifty copies of the *Signs of the Times* were not enough to supply the church, as nearly every one, including the children, is engaged in the work of selling them. So we have increased our club to one hundred. Our companies in the country are also using twenty, besides these. Our canvassers are prospering. They are selling a large number of books, although Barbados has been canvassed over and over again, and the young men who have entered the work are among those who have recently been baptized. We are of good courage, and hard at work.

W. A. SWEANY.

Tennessee

MURFREESBORO.—The work is onward in this part of the State. I believe that the time has fully come when assistance should be given in many ways. If a few brethren who have means would come here and start an enterprise, they might themselves be benefited, and at the same time help others, and thus advance the cause of God. We have a plan whereby this could be done. It has been demonstrated. Let me hear at once from those who are willing to come here and help build up this work. If such will write to me, I will give them all the information necessary. This work needs to be started at once. The people here now look to our people as never before for light. There are many opportunities to secure homes where good may be done.

B. HAGLE.

Alone, but Alive, in the Truth

THE following testimony is received from a brother who has seen the charge made that the effect of the advent message upon those who received it was to isolate them from religious privileges, and lessen their spiritual life and usefulness:—

"In the year 1880, here in Cape Hayti, Hayti, my wife and myself were converted to the Sabbath of the Fourth Commandment and to the kindred truths of Adventism, from literature which providentially came in our way, in this strange land. Twenty-one years have passed since then, and we feel quite as comfortable, and as strongly established, or settled, as those that enjoy a large church fellowship; although we have had the pleasure

seeing only two ministers of our faith, on two occasions.

"During this long period alone, although we have not 'any place to attend church,' yet we are not without 'any religious service whatever.' We have just as public religious service every Sabbath, or the Lord's day, as Sunday-keepers have on Sunday. Our songs and prayers are heard in the neighborhood; and we have our sermon, too, for we are not lacking in 'preaching,' as it is said, for we have wholesome, soul-saving sermons every week from the REVIEW AND HERALD, and we always enjoy the presence of the Lord, according to His promise, 'Where two or three are gathered together in my name, there am I in the midst of them.' As Paul for a long time held service 'in a private house,' so do we. Thank the Lord, there is no need to 'drift into irreligious, godless lives.' We are never afraid to go with others as far as is consistent. Neither 'do we live in religious seclusion.' Instead of being secluded, almost everybody in this town knows us to be Seventh-day Adventists; and as to being spiritually dead, although not a canvasser, I have sold hundreds of dollars' worth of our religious books, and given away a great quantity of reading-matter; and thirty-six natives are reading our French Signs twice a month.

"Lonely ones, do not be uneasy because of being alone. Think of Lot in his time as alone; and of Jacob alone with the angel. Joshua was in a singular position when he said: 'But as for me and my house, we will serve the Lord.' Christ was alone with the wise men. Peter, James, and John alone witnessed the transfiguration. Mary had an instructive lone sitting at the feet of Jesus. The woman of Samaria had a blessed privilege when Christ met her alone at the well. Time would fail to speak of Luther and others.

"Isolated 'two' and 'three,' let your presence be seen and felt in the strength of the promise: 'Lo, I am with you always, even unto the end of the world.'
HENRY WILLIAMS."

North Carolina

HICKORY.—We have been in this place almost a year. We have sold several copies of "Christ's Object Lessons," also two hundred copies of *Good Health*. A camp-meeting was held here in August. Elder R. T. Nash has been with us part of the time, laboring with heart and hand. A lot has been purchased, and a small chapel and a school building have just been completed, free of debt. Friends in Iowa have remembered us financially. "The Lord hath done great things for us; whereof we are glad."

MINNIE M. BEAMAN,
MOLLIE R. LONG.

General Notes

NEAR Albia, Iowa, a three weeks' course of meetings has been held in a schoolhouse, conducted by G. A. Larson and A. R. Shrake. As a result two have announced that they will keep the Sabbath.

ELDER G. W. ANGLEBARGER reports from Cedar Rapids, Iowa, that five persons were baptized by him there March 9, and are now identified with those who are holding up the standard of divine truth in that place.

Two ladies of Waterford, Ohio, have taken a stand for the truth as the result of meetings held with the Waterford church by Elder L. C. Sheafe. An unusually deep spiritual interest is reported to have been developed in that place.

THROUGH the faithful labors of two lady members of the church at Wellington, Kan., assisted by a few meetings conducted by Elder Parmele, sixteen souls have been recently added to the company in that place, nearly all of them being adults. At Newton, three additions to the church were made under the labors of Elder Parmele in the latter part of January.

BROTHER J. J. GRAF, who has been holding Bible readings for about five weeks in the town of Hector, Minn., reports that one family there has accepted the truth as the result of his labors. From the town of Sleepy Eye, a worker reports that "one of our neighbors, a lady of rare intelligence, has accepted the Sabbath this winter by reading 'Thoughts on Daniel and the Revelation.'"

To Sabbath-School Workers

THE Sabbath-school Department Committee has arranged for three series of lessons for the Youth's and Children's Departments, beginning with April, 1902.

The senior lessons will be adapted for the youth from thirteen years old and onward. These lessons will appear in the *Youth's Instructor*, as heretofore. A department known as the Intermediate Department has been recommended for children ranging from ten to twelve years, inclusive. Lessons for this department, on Creation, begin with the first Sabbath in April. These lessons will also be published in the *Youth's Instructor*.

The Primary Department, children of seven, eight, and nine years of age, will study a more simple set of lessons on Creation, these to appear in the *Little Friend*. For such schools as have the Kindergarten Department, a series of notes, adapting the primary lessons, have been prepared, and are published in the *Advocate of Christian Education*. Notes on the intermediate and primary lessons will also appear in this journal. Those on the April lessons are published in the March number.

No notes are published in the *Advocate* on the senior lessons, as suggestive notes on each lesson are given with the lesson, in the pamphlet. Beginning with the new series of senior lessons, an article will appear in the REVIEW each week on some phase of the subject. The committee would urge every Seventh-day Adventist to see that his children are in the Sabbath-school every Sabbath, and to attend himself. We cannot afford now, in these closing days of our work, to miss the blessing which may be ours by studying God's word at every opportunity.

ESTELLA HOUSER,
Recording Secretary of the Sabbath-school Department Committee.

The Haskell and James White Homes

We are reminded by the passing days that the time for the semiannual offering for the Haskell and James White Homes is close at hand. Only twice in the year do these institutions ask the special attention of our people. For the rest, they go quietly on in their noble work of comforting the afflicted, and answering as best they can the calls from the poor and needy, grateful for the kind remembrances of their friends at the semiannual gathering, and especially so for the loving thoughtfulness with which some have carried the homes on their hearts and in their prayers throughout the year.

During the year closing March 1 the Haskell Home has cared for one hundred sixty-four children. Fifty-four were admitted, and as many more found

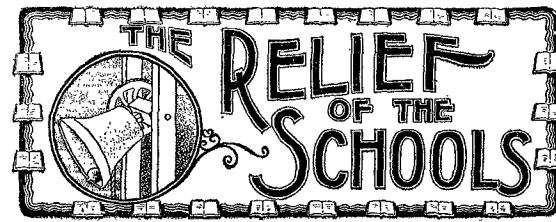


THE HASKELL HOME

homes in private families, or were returned to friends whose circumstances had so changed that they were able again to provide for them.

At the James White Home the applications for admission came, at one time early in the winter, on an average of one a day, and the appeals for both aged people and children are often pitiful enough to touch the hardest heart. Never since the homes were opened has the strain on both the finances of the homes and the sympathies of those connected with them been greater. The James White Home especially is practically full all the time, since as soon as vacancies occur, they are filled by those whose applications have been long waiting; and the Haskell Home, with a more fluctuating family, has at times had its facilities for caring for the children heavily taxed. Had not homes been offered in families for some of the children who desired admission, many more would have had to be refused.

The managers of these homes wish to express their heartfelt gratitude to the many friends who, by their offerings as well as in other ways, have faithfully stood by the work in the past. This year, with the noble institution which has befriended them in so many ways crippled by its own heavy losses, the work is even more dependent upon what God may send through other sources to carry on this work. The date set for the offerings is April 5, the first Sabbath in the month. Remember these homes and their work.



Smite to the Earth

31

"Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof."

Joash was filled with fear. During the reign of his father, Jehoahaz, Israel had been oppressed by Hazael, king of Syria. So great was this oppression that of the once magnificent cavalry force of the chosen people there remained but fifty horsemen and ten chariots.

And now Elisha, the one who for so long had, as it were, stood between earth and heaven,—the one to whom the leaders of Israel were wont to look for counsel in times of dire peril and need,—was about to die. Well might Joash tremble. Where was another man, living near to the throne of grace, to whom God could impart precious light to lead Israel out of her affliction and her woe? Elisha's voice would soon be hushed in death—what next? As Joash tried to scan the future, it looked like a dark abyss.

From his dying bed the aged prophet spoke once more. And God, through him, gave a lesson good for all time, and valuable to all men, whether Jews or Gentiles, Christians or pagans.

"And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows. And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the king's hands. And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them. And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite to the ground [Young's translation]. And he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice."

The lesson is a simple one. God puts an "arrow of deliverance" into the hand of man. It may be an arrow of deliverance from sin, or from the king of Syria, or from the enemies of the truth, or from denominational or individual debts, or from any evil thing in the wide world—God has arrows of deliverance from them all.

What are these arrows? God's quiver is full of them. They are many and varied. An arrow of deliverance may be prayer; it may be confession; it may be love; it may be faith; it may be selling all that we have, and giving to the Lord's cause; it may be consecration of our service to the Lord. There are legions of arrows with the Almighty.

But now the lesson. When God puts an arrow of deliverance into our hands, we are to smite "to the earth" the thing which the arrow is given us to destroy. To begin the work, and to stay our hand before the work is actually and absolutely finished, is to incur the displeasure of God. This was what Joash did. And it was because of this that he incurred the displeasure of Elisha and Elisha's Lord.

Just now God is calling upon His people to come to the relief of our schools. These institutions are struggling under intolerable loads of debt. For the relief of these schools God has put an arrow of deliverance into our hands. That arrow is the book, "Christ's Object Lessons."

The relief work began in the autumn and winter of 1900. Every Seventh-day Adventist Conference in America took hold of the work. Every Conference did something, and some did much. I presume that every minister has sold some books, and some have sold many books. Undoubtedly it is also safe to say that the great majority of the rank and file of our brethren and sisters have sold one or more books. Some, of course, have done nothing at all. Poor idlers in the Master's vineyard! my heart goes out toward them in tender love, sympathy, and pity. They little know what precious experiences of Christian ministry they are missing. Nevertheless the numbers of this last class are small.

The charge which God now makes against Conferences, ministers, and people is not that we have done nothing, but that we have sold nowhere nearly as many of these books as we should. We have

smitten our school debts partially. Here many Conferences, many ministers, and many church members have halted. We have smitten these debts to the amount of less than one hundred thousand dollars. If we stop at this point, God's frown will be upon us.

The message to the Laodiceans is applicable in this matter: "And unto the angel of the Church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

Had our hearts been glowing with the flames of loyalty and love for the institutions of God's own planting, the whole three hundred thousand copies of "Christ's Object Lessons" would have been sold long ago, and the song of jubilee would have rung to earth's remotest bounds.

On the other hand, had our hearts been cold, nothing at all would have been done. "Lukewarm" is the word which describes our attitude toward this work. If we remain in this condition, God will spew us out of His mouth. This is true of Conferences, ministers, and people. A few Conferences have done nobly, and God has smiled upon their efforts. Iowa and Nebraska worked hard the first season. Just now Michigan, Wisconsin, Illinois, Indiana, New York, Oklahoma, and Texas are putting forth heroic efforts. Books are being sold, and debts are being paid.

But many Conferences have done but little, and are now doing nothing, or next to nothing. Brethren, in all humility of heart, I say, Let us remember Joash. Let us not smite thrice, and stay our hand, but let us earnestly, rapidly, and vigorously keep on smiting these debts to the earth until the day is won, and financial freedom is the glad lot of our schools.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. . . . Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without money." "And the Lord shall cause His glorious voice to be heard, and shall show the lighting down of His arm."

P. T. MAGAN.

Some Interesting Correspondence

ROME, N. Y., March 6, 1902.

DEAR BROTHER MAGAN: I desire to thank you for your letters concerning the good work in the Lake Union Conference. We are making use of them in our State paper. We rejoice in the success of the work. We are with you in this work. We are not sitting on the fence and watching the procession go by; we are in it. We are devoting this entire month, and longer if necessary, to this work of selling "Christ's Object Lessons." Every conference laborer is in the field canvassing, and helping others to get started. We have sent out circular letters by the hundred to our churches, and they are taking hold well. Orders are coming in from our workers and from churches for five, ten, twenty-five, fifty, or more copies. This week's *Indicator* will give you some idea of the work.

All the churches are waking up. In Rome we have recently organized the church, which meets each evening to study the book and canvass. The city has been divided, and each one has taken territory. Books are being sold. Nobody is exempt; all are expected to work. Some who have been invalids for weeks, and even for months, have left the couch, and gone to their neighbors to sell a book. Every milkman and grocer is canvassed by zealous workers, who are doing all they can to dispose of their quotas. We are seeking to impress all with the solemn responsibilities of their quota. Some workers who formerly sold but few books have heartily engaged in this work, and have received a blessing. We expect to keep on until the work is done.

We have also just laid plans for a canvassers' institute, and expect that this will give a new impetus to the work in the State. We are in the field with you, my brother, to do all we can, and do not expect to lay off the armor until the victory is won. We long to sing that jubilee song. G. B. THOMPSON.

BETHEL, WIS.

DEAR BROTHER MAGAN: A number of churches have already ordered their full quota. The friends in Milwaukee took orders for one hundred and eighty-seven books last week, if I remember the number correctly. That church has ordered its full quota already, which amounts to nearly six hundred copies. I think Madison has done the same, taking two hundred copies. Sturgeon Bay has ordered one hundred and fifty-two, which makes its full quota. Sand Prairie has ordered one hundred and twenty,

thus filling its quota. Marshfield has made its quota, and so has Wausau. Rose Lawn has more than filled its quota. I got word from Stoughton, yesterday, saying that they would see that their number is made up. Birnamwood, lately organized, has also come to the front with a full quota. Hillsdale, where we are just organizing a church, will also fill its quota. In Bethel the work is going slowly. There are many inconveniences in territory, and several of our number have been absent, working in the woods; but we expect to keep this subject in the front, and to go forward until we cross Jordan.

Your brother in Christ,

WM. COVERT.

The Missionary Acre Fund

ALREADY responses are beginning to come in in answer to the appeals for help on the Missionary Acre Fund, which is to go toward the securing of the Battle Creek College buildings for our Medical Missionary College.

It has been stated several times in the *REVIEW* that those who wish to pledge to this good cause should send their pledges to the Financial Secretary, Percy T. Magan, Berrien Springs, Mich.

The first letter received at the office of the Financial Secretary was one from Mrs. Peabworth, and the second was from E. E. Coulson. These letters are both given below. The Lord has certainly moved upon the hearts of this sister and brother. When a sister having all her own housekeeping to do, a cow and a calf to attend to, a garden to work, and a family of five to care for, feels that she can put in a whole acre of peas for this fund, we believe that many of our wealthier brethren could do from five to ten times as much, and do it much easier than this good sister can do what she does.

Brother Coulson's gift is also an interesting one. He is a dentist, and spends most of his time at his dental work. He wishes to help the Missionary Acre Fund. We believe that hundreds and thousands of pledges will be received in the near future.

P. T. MAGAN.

WETUMPKA, ALA., March 8, 1902.

DEAR BROTHER MAGAN: I am one of the believers in the soon coming of Christ, and although the most unworthy of the Lord's children, I want a part in the building of another Sanitarium to the glory of God and the good health of man. I have no money nor property, but I have health, and will plant an acre to peas, the profits of which I will give to the Missionary Acre Fund. I have all my housework to do, and a cow and a calf to attend to, a garden to work, and five in the family; therefore that is all I can possibly do.

Yours in His name,

MRS. G. H. PEBWORTH.

ARCHER, FLA., March 7, 1902.

DEAR BROTHER MAGAN: Your appeal in the *REVIEW AND HERALD* of March 4, appeals to me, and I want to pay for a brick or two to go in the building of "the holy house," and thank God for the privilege. I am thankful for the Saviour's words regarding the widow's mite. I have had planted on shares half an acre of Irish potatoes, the proceeds of half to go to the Missionary Acre Fund. Later on I expect to have some sweet potatoes planted, which I will dedicate to the same cause. E. E. COULSON.

COALGATE, I. T., March 11, 1902.

DEAR BROTHER MAGAN: I, being a farmer, and being blessed of the Lord, desire to pledge to the Missionary Acre Fund four acres,—two of oats already sown, and two of cotton yet to be planted.

Sincerely,

F. T. WILSON.

Public Sentiment in Battle Creek Toward the Sanitarium

VERY interesting developments have been taking place in Battle Creek the past week with reference to the question of the rebuilding of the Sanitarium. It has been a great question whether the institution should be rebuilt here, or in some other locality. Numerous bids for the removal of the Sanitarium have been coming from other places, accompanied with very flattering inducements in the form of gifts of real estate and cash donations. It has not been a matter of course that the Sanitarium should be rebuilt in Battle Creek. There are other localities having in many respects far superior advantages. The managers have felt that the proper course to pursue in the matter was to seek for some evidence that would indicate the mind of God. The Sanitarium is His institution, and the point to be determined is not, Where would men have this institution? but, Where would He have it? If His

providence indicated that it should go somewhere else, then the removal would be made.

In the solution of this problem, an essential thing to be considered was the attitude of the Seventh-day Adventist church and the citizens of Battle Creek. The attitude of this community in the past toward the Sanitarium has been far from right. It has been one which has caused the Sanitarium managers to feel that they would be glad to shake the dust of this city from off their feet, and go to some place where the character and work of the institution would be better appreciated. If the sentiment of the people here remained what it was before, it would be a strong indication that the removal of the Sanitarium was the proper thing. Under all these circumstances, the matter of the sentiment of this community toward the Sanitarium was necessarily brought conspicuously to the front, and a train of events was started which has led to very interesting and important developments.

The nature of the existing situation touching this point was made manifest by—

Three Mass Meetings

which have been held in the city the past week. The first of these was held at the Tabernacle the evening of March 16. Elders Daniells and Lane, and Dr. Kellogg, were the principal speakers. The purpose for which the Sanitarium was established; the early days of its history; the principles for which it stands to-day; and the importance to this community, and to Seventh-day Adventists especially, of extending to it full sympathy, support, and co-operation, were the themes dwelt upon. Dr. Kellogg stated, further, that the institution was left by the fire in a condition of practical bankruptcy, having only assets enough left, including the insurance, to cover its indebtedness; that a large sum would have to be raised to enable the managers to rebuild, and that the matter of rebuilding must be settled at once, as the income of the Sanitarium had been almost wholly cut off, while its expenses were nearly as large as ever.

A resolution was presented, and adopted as the sentiment of the meeting, by a unanimous rising vote, expressing sorrow that a situation so unjust to the Sanitarium and its management should have existed among those in whose midst this institution has been placed; acknowledging, as members of the church here, their remissness in duty in this respect, and resolving "that we hereby and now, pledge ourselves to do all in our power for the upbuilding, not only of the structure, but of the principles for which it stands."

The second mass meeting was called by the Battle Creek Business Men's Association, and was held in the opera house, the evening of the 17th inst. Its purpose was the raising of funds to assist the Sanitarium in rebuilding. It was a large and enthusiastic meeting, at which the fullest expression was given by leading citizens to their appreciation of the great value to the city of the moral and material advantages conferred by the Sanitarium, and their earnest desire to have it remain with them. At this meeting the fact was made conspicuous that there has been—

A Complete Change of Sentiment

in the minds of the citizens toward the Sanitarium since the destruction of its buildings a month ago. This revolution of opinion was not based on sympathy, but on the knowledge gained by the thorough investigation into the Sanitarium management and finances made by a committee of the Business Men's Association, as reported in the *REVIEW* of March 18. With the facts before them which had been thus ascertained, the business men of Battle Creek were not slow to acknowledge that they had been mistaken in their estimate of the institution. Such expressions as, "My opinion is now changed," and, "If I were not of a different frame of mind now, I would not be here to-night," were on the lips of the speakers at this meeting. How strongly in favor of the Sanitarium the sentiment of these men has become by this turning of the tide, is indicated by the fact that the members of the Citizen's Committee, by whom this meeting was called,—men who are among the most prominent and highly respected citizens of the place,—left their business, and gave their entire time for days to the work of clearing up the misunderstandings regarding the Sanitarium that have heretofore existed in the community, and of influencing public opinion, and creating a situation which would insure the rebuilding of the institution in this city. On the day this mass meeting was held, this committee raised among the citizens in a few hours' time the sum of twenty thousand dollars in cash, which was increased by liberal contributions made at the meeting. A more thorough canvass of the city by this committee has been in progress since.

The third mass meeting was held in the Tabernacle, Tuesday evening, March 18. At this meeting opportunity was given those present to testify

to their appreciation of, and loyalty to, the Sanitarium as an institution devoted to the moral and physical uplifting of the people, and doing a work which is in every way ennobling to all brought within the sphere of its influence. Dr. Kellogg was present; and after a number had spoken, he arose and said that he thought too much was being said about appreciating the Sanitarium itself and the work of those connected with it. This was not what he most desired, or believed to be of the chief importance. The essential thing in his mind, he said, was that the community in whose midst the Sanitarium was placed should be loyal to the principles for which the Sanitarium stands. He then told—

Why the Sanitarium Was Located in Battle Creek

It was not because of any natural advantages in the way of climate or surroundings; for there were many other localities which in these respects were far better. But thirty-six years ago, when the Health Institute was first started, the principles it advocated were far less popular in the world than they are to-day. Almost every doctrine for which the institution stood was at that time ridiculed by medical men and by the world, and it required courage to stand up and advocate them before the people, and those who did so felt the need of the sympathy and support of the few who stood with them in this work. In Battle Creek there were at that time a hundred and fifty or more people who had accepted the principles of healthful living, and this was the largest community of health reformers then to be found. In Battle Creek there was the largest number of those who would rally to the support of the health and temperance work which the institution was to do; and it was for this reason, and only this, that the Health Institute, which has developed into a sanitarium of world-wide fame, had its beginning in this city. And to-day, the essential thing, he said, is still, as it was then, that this community should heartily indorse and further the principles for which the institution stands, and rightly represent it before the world.

It is expected that the sum of one hundred thousand dollars will be raised in Battle Creek toward the expense of rebuilding, and a further large sum by friends and former patients outside the city, some of whom have already made unsolicited donations of large sums. This, with the amount of the insurance (one hundred and fifty-four thousand dollars) will provide a fund sufficient to erect a new structure adequate to the needs of the work, and one to which the public can be invited with the assurance that there is no danger of another destruction by fire.

The Seal of Apostleship

WHEN the question was raised by some as to whether Paul had been called by the Lord to the ministry, he presented the fruits of his labors as evidence of his apostleship, and of faithful, practical, wise-hearted service. He said: "Am I not an apostle? . . . Are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord." 1 Cor. 9:1, 2.

Those who received the gospel which he preached constituted the commendation, the credentials, to which he pointed. "Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God." 2 Cor. 3:2, 3.

His epistles set forth the great burden Paul carried for the salvation of souls. He had no desire to make a showing among men. Yet he recognized the fact that men had a right to look for fruit as the result of his labors. To a certain extent he selected his field and conducted his mission with this end in view. Writing to the Romans, he said: "For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God. . . . Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." Rom. 15:18-20.

In his letter to the Corinthians he emphasizes the same point, showing that it was his firm, steady purpose "to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand." 2 Cor. 10:16.

The world is to-day in great need of just such sturdy gospel workers as Paul. The work of Satan and his agencies, which is being done with all power and signs and lying wonders, must be met by the Lord and His servants with a greater power than Satan possesses. God is not honored by the weak efforts and general failures of His professed people. His message through the Spirit of Prophecy is this: "The Lord has need of men of intense spiritual life."

"Anything less than active, earnest service for the Master gives the lie to our profession of faith." "We need to break up the monotony of our religious labor. . . . We are not showing sufficient activity and zeal. If we were more in earnest, men would be convinced of the truth of our message."

"Were the same diligence and self-sacrifice manifested at the present stage of the work as at its beginning, we should see a hundred times more than is now accomplished."

"There are in the ministry young men who have been receiving wages from the Conference, yet whose labors bring nothing in, who are only consumers. I have been instructed that this need not be. It would not be if our young ministers were worked by the Spirit of God. . . . If you are not producers as well as consumers, what is the value of your work?"

The meaning, the logic, of all these statements is as clear as a sunbeam. A different showing must be made, or we should seek other employment, and thus give place to those who will bear an abundance of fruit.

The president of the California Conference has just sent to all the members of the Conference a printed report of the doings of the Conference Committee since the last State conference. A part of that report deals so clearly, wisely, and fearlessly with the difficult problem of disposing of unprofitable laborers, that I will reproduce it here for the benefit of many Conference Committees who are sorely perplexed to know what course to pursue. The report reads as follows:—

With these came other results: It was found that in the California Conference there are about 1,230,000 people altogether; while in the British Isles, speaking our same language, there are about 40,000,000 people,—about forty there to one here. Among this 1,230,000 in the California Conference there are about 3,800 Seventh-day Adventists, while among the 40,000,000 in the British Isles there are only about 1,000 Seventh-day Adventists. In the California Conference there were about sixty workers on the pay roll, to this 1,230,000 people, among whom are 3,800 Seventh-day Adventists; while in the British Isles there are about a dozen workers, to the 40,000,000 people, among whom there are about 1,000 Seventh-day Adventists. These sixty workers were consuming \$21,000 in eight months in this field of 1,230,000 people, while in that field of 40,000,000 people there could be had hardly more than half of \$21,000 to spend in a whole year.

Again: in the area bounded by the Mississippi, the Ohio, and the Potomac Rivers, and the sea, in the United States, leaving out West Virginia and Florida, there are nearly 15,000,000 people, in territory only about one-third larger than the territory of the California Conference, with its 1,230,000 people. I have not the statement of the number of Seventh-day Adventists and workers in that area of the South; but I am not prepared to believe that they are more than are in the California Conference.

Yet again: I took a pocket folding map of California, and, beginning at the northern line, I read the names of all the towns on it in each county to the southern line, asking what towns had not been worked. It was found that there were few. I then asked Brother Ireland, who has been in the conference office all these years, to make a list of towns in the State that had not been worked. He did so, county by county, taking towns with a population as low as one hundred. This list confirmed what we had found by the reading from the map. Some counties have nothing, but the outlying, sparsely settled country districts remaining. Some have from two to four towns remaining. Some have from four to seven towns remaining. The one county that has the largest number of towns unworked is Contra Costa, and the number is nine. There is one county in the State that has not been worked at all; it is Alpine, with a population in the whole county of only five hundred.

By these bristling truths it was demonstrated to every one present that, as between the California Conference and the British Isles, and as between the California Conference and the South between the Mississippi and the Potomac, there is no sort of equality, nor any sort of fair proportion of Seventh-day Adventist people, workers, or funds. Then it was unanimously agreed that, since the whole world field is but one; since the tithes are but one, for they all belong to God; and since we brethren are all one, we should immediately break up this too easy-going system of things in California, and go or send the means to the help of the new and needy fields outside of the California Conference. And those in the convention, by a unanimous rising vote, passed a motion commissioning the Conference Committee to strip from the pay roll the name of every one of them whose work had not brought into the Conference fruit in fair return for the amount of means he had taken out of the treasury. This, for one reason, so that the funds of the conference treasury could be sent to fields where it could be spent to better advantage than it was being spent here. The Conference Committee, in council with the Auditing Committee, did so. About twenty were taken off the pay roll. And, though some were surprised at first, yet I know of not one who was offended or made weak; on the contrary, we personally know from themselves that at least the great majority of them are of better courage and stronger than they were before, because of the courageous and honorable stand that they took. And I believe that all are so. In addition to this, those who remain on the pay roll are looking for new fields only, and are finding them already outside of the California Conference. Brother Leland and his wife have already gone to the island of Hilo, of the Hawaiian group; that is altogether a new and ripe field. Brother Courter has gone to the South, to report to Brother Butler there

for work wherever he can do the most. Others are preparing to go to the South, to Porto Rico, to France, to Chile, and to Mexico. We sincerely hope that soon many more will go.

And what then?—This: There will still be 3,760 Seventh-day Adventists, lovers of the truth of the Third Angel's Message, every one of whom must become an active and diligent worker, to do the work that remains to be done in the California Conference, when the ordained and licensed workers are gone. Some of these are gone, and others are getting ready to go. This leaves room and work, and only you to do it. "Get ready, get ready, get ready." Begin now to get ready. Scores can go out as evangelistic canvassers, to spread the printed truth, and to talk the truth to the lonely and hungry ones in the sparsely settled districts. This is what the convention said is the thing to do to reach the people with the truth in these few and small unworked towns and thinly settled districts; while the ordained and licensed workers who have the power to reach and hold large assemblies go to the fields where the multitudes are. This is wise and true. Other scores and hundreds can spread the literature and speak neighborly, Christian words, and do kindly, Christian acts in the communities where they live. And if the community where you now live is so filled that there is not room for work, then please move to some new field where the truth is not known, and you can be a light and a blessing by ministry of Christian words and actions.

This careful, earnest, faithful work of reorganization means much to the cause in California. It will help the laborers involved. It will safeguard the funds of the treasury. It will contribute both workers and money to the needy regions beyond. It will bring gladness and courage to the hearts of God's people. It is a good example for other Conferences that face the same perplexing problem.

A. G. DANIELLS.

Current Mention

—The "republic" of Hayti appears to be on the brink of another revolution. Two of the most prominent men on the island, one a supreme court justice, have been thrown into jail.

—The British Parliament is considering a plan providing for a pension for all workers in England over the age of sixty-five years, who are worthy people, and whose weekly income is not over \$2.50.

—The beet-sugar men in Congress, who have been persistently opposing a tariff reduction on Cuban sugar, have at last capitulated, and the reduction so much desired by Cuban interests seems now assured.

—William Jennings Bryan, the politician, has removed from his residence in Lincoln, Neb., to a thirty-acre tract several miles out, upon which he is building an imposing residence. The location is not far from Union College.

—Seven life savers on the coast near Chatham, Mass., were drowned through the overturning of their lifeboat in the heavy sea, March 17, after having rescued five men from a stranded vessel. The rescued men shared the fate of their rescuers.

—Communication by wireless telegraphy between ships and their ports of departure or destination is to be established on the Great Lakes. Preliminary experiments have already been made on a ship running between Detroit and Cleveland, with good success.

—The North River pier in Hoboken, N. J., which was the scene of a great fire two years ago, was visited by another conflagration, March 18, which destroyed a number of ships and docks, and cost two lives. About a million dollars' worth of property was destroyed.

—Late dispatches from St. Petersburg tell of student riots in that city on an extensive scale, the apparent purpose of which is to inaugurate a revolution, as indicated by such shouts from the rioters as, "Free Russia," and, "Down with the autocracy." Wholesale arrests were made. The situation is probably worse than is indicated by the reports.

—The attorney of the Interstate Commerce Commission has begun injunction proceedings at Kansas City against a number of prominent Western railway lines, with the object of preventing them from discriminating in freight rates, which railways are now commonly supposed to do, in favor of the trusts. The matter is creating a big stir in railway circles.

—A blizzard, which raged over a vast section in the northwestern part of the United States and adjoining Canadian territory, March 15-17, accompanied with intense cold, caused great loss of live stock and an almost complete paralysis of traffic. Many railway trains were stalled in the snow, in many places even snowplows being powerless to clear the way. Several persons who were unprepared for storm lost their lives.

NOTICES AND APPOINTMENTS

The Northwestern Union Conference

THE first biennial meeting of the Northwestern Union Conference will convene in Des Moines, Iowa, April 3-13, 1902. Each local Conference will be entitled to one delegate without regard to numbers, and to one additional delegate for each three hundred of the Conference membership.

This will be a very important meeting, and will have a bearing upon the future interests of the cause. We therefore desire that the Conferences shall be as fully represented as possible. C. W. FLAIZ, Pres.

Everybody, Attention!

THE Midwinter Good Health has done much good. It will do much more if you will aid us in getting the few thousand copies still remaining into the people's hands.

We want you to help us. Send us \$1 for 20 copies, or 50 cts. for 10 copies. Sell them, or give them away. Do it now; do it this month. This is an excellent number, and has more reading-matter than usual.

Contents as follows: The Mystery of Life, by Dr. J. H. Kellogg; Home Building; Is Alcohol a Food? Wholesome Merrymaking; The Building of a Dress; Baths That Can Be Given at Home; Diseases Common in Winter; The Porto Ricans; etc.

This is a good missionary number. It will not prejudice, but will win the people to these principles.

Order of your tract societies, or from the Good Health Pub. Co., Battle Creek, Mich.

A Great Opportunity

SUCH will be the meeting of the Southwestern Union Conference. As previously noted, the Lord has in a wonderful manner opened the way for us to reach the public with the message, providing us the free use of the city Auditorium. He continues to open the way to labor for the people. Our sisters have solicited rooms, etc., and so far the effort has been very successful. Thus our workers and our brethren and sisters who attend the Conference will be placed in the homes of the people, many of whom never heard the message. What an opportunity to reveal the Truth,—Christ! Shall we not all seek most earnestly to humble our hearts, and let Jesus live in us, that His life may be seen in us? "The Lord shall arise upon thee, and His glory shall be seen upon thee;" that is, His glorious character shall be seen. This being so, all coarseness will disappear, and we shall be placed as lights to the people. Our people will be scattered all over the city. Surely God's hand is in this. Let us all recognize it, and seek the Lord, and He will bless us to make us a blessing to those with whom we associate. Many of our brethren desire to do missionary work. Here is a great opportunity, but we need wisdom and the meekness and grace of Christ. Let us now seek to be so filled with His fullness that we shall be witnesses for Him; witnesses to the fact that He can control human flesh, inasmuch as He is the King and supreme Ruler of our lives. Hence He is the coming King.

There will be a daily study of the Bible. This conference will be undisturbed by business, and will be a greater benefit than a camp-meeting. Many of the brethren and sisters, especially those in Kansas, could not attend the camp-meeting last summer because the water for stock was dried up. Now this is a greater opportunity. It will cost no more than it does to attend a camp-meeting, and in many cases not so much. Let none forget to bring bedding. This applies to workers as well as to all others.

C. McREYNOLDS.

Notice

By request, I will meet with the church at Hastings, Mich., April 12, and shall be pleased to have the friends at Carleton and Maple Grove, and others, meet with us. L. G. MOORE.

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, and others have expressed literature when it would have been cheaper to send by mail, at four ounces for one cent.

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

Mrs. Susan Crane, Stillwater, O. T., periodicals, tracts.

E. H. Curtis, Glen Elder, Kan., REVIEW, Signs, Instructor, Good Health.

Emma L. Runck, Alma, Neb., Signs, Sentinel, Instructor, Little Friend, Life Boat.

L. A. Spring, 837 Ouray Ave., Grand Junction, Colo., periodicals and tracts in English and German.

Gertrude E. M. Spiking, Merritt, S. D., REVIEW, beginning with No. 2, and onward; Instructor, Little Friend.

B. F. Noble, 165 Thomas St., Seattle Wash., regular supply of REVIEW, Signs, Sentinel, for ship missionary work.

Business Notices

BRIEF business notices and "wants" will be published in this department, subject to the discretion of the publishers. A charge of one dollar for one insertion of four lines or less, and of twenty-five cents for every line over four, 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.—Man or boy for general farm work,—one who can milk. References given and required. Address H. L. Hahn, Lemond, Minn.

WANTED.—Seventh-day Adventist man (Scandinavian preferred) to herd sheep; wages, \$35 a month and board. Correspond with Nels R. Thage, Livingston, Mont.

FOR SALE.—Forty acres good improved land, 23 head of cattle, team, machinery, etc.; near church and school. For further particulars, address G. S. Summerton, Moon, Wis.

WANTED.—A good Christian girl who is able to teach three boys in various branches, including music, in their home. Address Carl Rasmussen, First Vegetarian Restaurant, 170 Fulton St., Brooklyn, N. Y.

Obituaries

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

POW.—Died in Ottawa, Ill., Feb. 7, 1902, of pneumonia. Brother John A. Pow, aged 63 years. Brother Pow loved the truth, and was an earnest student of the Bible. He died in the full assurance of faith. Funeral services were conducted by Elder McKay (Methodist).

L. D. SANTEE.

LOGAN.—Died at Spokane, Wash., Jan. 17, 1902, Marguerite, daughter of Brother and Sister L. H. Logan, aged 3 years, 5 months, 23 days. Funeral service was held at the Seventh-day Adventist church; interment at Fairmount Cemetery, Jan. 19, 1902. Remarks were made by the writer.

S. A. ANDERSON.

KOSKEY.—Died of tuberculosis, Feb. 13, 1902, near the sanitarium in California, Adolf W. Koskey, aged 25 years, 2 months, 19 days. A short time before his death, Brother Koskey claimed Christ Jesus as his personal Saviour, and died in hope. He found great comfort in prayer. Services were conducted by the writer.

C. L. TAYLOR.

HAYES.—Ada Abigail Hayes was born in Lincoln County, S. D., Aug. 8, 1885, and died in Calistoga, Cal., Feb. 27, 1902, of consumption. Ada expressed a perfect willingness to die, having given herself fully to God about a year ago. Funeral services were held at the Calistoga Seventh-day Adventist church, Sabbath, March 1.

C. L. TAYLOR.

THOMAS.—Born in Logan County, Ohio, Sept. 14, 1847; died Feb. 28, 1902, the husband of Sister Thomas, of Kenton, Ohio, aged 54 years, 5 months, 14 days. Two days before his death, he expressed his desire for baptism, as he had given his heart to Christ. The funeral services were conducted by the writer. The remains were placed in a vault awaiting the arrival of his only son from California.

E. J. VAN HORN.

MYERS.—Brother I. B. Myers was born in St. Lawrence County, N. Y., Aug. 4, 1814; fell asleep in Jesus, Feb. 25, 1902, aged 87 years, 6 months, 21 days. He lived with his daughter, Mrs. Fields, in Columbia, O. T., the last eight years of his life. He accepted the Third Angel's Message about seven years ago, and died in the faith of a soon-coming Saviour. Words of comfort were spoken by Rev. Hess (United Brethren), from Rev. 14:13; 2 Thess. 5:13-17.

H. J. WHITE.

EMMONS.—Millard Emmons was born in Sharon, Ill., Aug. 15, 1852; died of tuberculosis, at London Mills, Feb. 13, 1902, aged 49 years, 5 months, 28 days. Many years ago Brother Emmons united with the Christian Church, but four years ago he became convinced of the truths of the Adventist faith, and accordingly united with the Seventh-day Adventists. He was a member of the Galesburg, Ill., church at the time of his death. Funeral services were held at the Christian church, conducted by Rev. A. Wicks.

CHAS. NEWBERRY.

GREGORY.—Mrs. Almira Gregory died at the home of her daughter, Mrs. J. R. Hall, Bowling Green, Ohio, Feb. 26, 1902, aged 84 years, 8 months. Her death resulted from injuries received by a fall, Dec. 13, 1901. In February, 1858, she and her husband accepted the Third Angel's Message, and became charter members of the first organization of Seventh-day Adventists in Michigan and Ohio, effected in 1861. She made all arrangements for her funeral several weeks before her death, choosing Job 14:14 as the text. The services were conducted by the writer.

E. J. VAN HORN.

BRUCE.—Fell asleep in Jesus at Sand Lake, Mich., Feb. 28, 1902, of consumption, Dr. Walter J. Bruce, aged 51 years, 8 months, 19 days. He had an extensive practice, and was very skillful both as physician and surgeon. With his wife, he accepted the message in 1898. He was very conscientious, and often labored beyond his strength to save others from suffering and death. He frequently bowed by the bedside of his patients, and implored the blessing of God upon them and the means used for their recovery. The poor were never turned away, but received due attention. In his last illness he had clear evidence of his acceptance with God. The funeral services were conducted by the writer, assisted by the Methodist and Disciple ministers.

R. C. HORTON.

SWEET.—Departed this life at the Soldiers' Home in Kent County, Mich., Feb. 11, 1902, Sister Jerusha Sweet, aged 83 years, 1 day. She accepted the truth in 1869, and was faithful until death, being a member of the Grand Rapids church. Funeral services were conducted by the writer at the Soldiers' Home, February 12.

R. C. HORTON.

FORD.—Died at the Soldiers' Home in Kent County, Mich., Feb. 2, 1902, Worthy A. Ford, in the seventy-seventh year of his age. He was a soldier in the Civil War, and for some time lived in the Soldiers' Home. He died in bright hope of a place in the first resurrection. The funeral services were conducted by the writer, Feb. 3, 1902.

R. C. HORTON.

BODENHAMER.—Died at the home of her parents in Curtis, Neb., Nov. 19, 1901, after an illness of two and one-half years, of consumption, Minnie Cope Bodenhamer. She leaves a husband and four small children. From her childhood she had been a firm believer in the Third Angel's Message. Words of comfort were spoken by Elder Hoopes.

EVA L. COPE.

GIFT.—Eva May Bradford was born at Madison, Mich., June 14, 1867; became the wife of Charles Gift, Oct. 27, 1885; accepted the Seventh-day Adventist faith about three years ago; and died Feb. 26, 1902, after much suffering from internal abscesses. She was kind and devoted to her family. The funeral was conducted by Rev. Stevenson (Baptist).

J. L. HUMBERT.

CARPENTER.—Margaret Carpenter, nee Nicodemus, was born Sept. 25, 1838, and died at Wolf Lake, Ind., Jan. 29, 1902, aged 63 years, 4 months, 4 days. In 1876 she accepted the faith of Seventh-day Adventists. She was held in high esteem for her many Christian graces. Words of courage were spoken at the funeral by the writer, from Ps. 138:8.

J. S. SHROCK.

DE FOREST.—Died at Langsburg, Mich., Feb. 20, 1902, after nine years' illness, Sister E. A. De Forest, aged 75 years, 5 months, 3 days. About sixteen years ago she and her daughter, Sister E. Stevenson, accepted present truth through reading "The Marvel of Nations," sold them by a canvasser. Funeral discourse was delivered by the writer to a large congregation, from Eccl. 12:7.

L. G. MOORE.

DAVIS.—Died in Santa Barbara, Cal., Feb. 20, 1902, Addison Davis, aged 60 years, 9 months, 5 days. The deceased was a man of strict integrity, and strong mental force. After carefully searching the Scriptures, he found the light he sought on the questions of man's existence and eternal destiny. His last testimony was: "It is all right; I trust in Jesus Christ my Saviour." Words of truth and comfort were spoken by the writer at the funeral.

H. L. RAWSON.

SNOOK.—Died at Des Moines, Iowa, Feb. 19, 1902, William H. Snook, aged 64 years, 5 months, 5 days. Brother Snook and his wife heard the truth of the Third Angel's Message in 1860, and gladly accepted it. During all his after life he was a devoted follower of his Saviour, and showed by his well-ordered life that God has power for His children. His companion and nine children survive him. Funeral discourse was delivered by the writer, from Rev. 14:13.

THOS. H. JEYS.

ATWOOD.—Artemus C. Atwood died at the St. Helena (Cal.) Sanitarium, Feb. 4, 1902, of Bright's disease, aged 65 years, 9 months, 16 days. He had been afflicted with the disease for about twelve years, but was a hard-working man until his last illness of only three weeks' duration. He was born in Lexington, Me., accepted present truth about thirty-six years ago, and was obedient to the faith until his death. His last hours were peaceful. Funeral services were conducted by the writer; text, Rev. 14:13.

H. A. ST. JOHN.

SNIDER.—Charity Little Snider, wife of S. W. Snider, was born in Fayette County, Ohio, Feb. 8, 1860; died at her home in Centralia, Ill., Jan. 27, 1902, aged 41 years, 11 months, 19 days. She was united in marriage to S. W. Snider over a year ago, and while their married life was short, it was made bright by the Christian loveliness of her character. Several years ago she united with the Seventh-day Adventist church in Battle Creek, Mich., and since then she had been a faithful follower of the Master. She leaves a husband, a babe eleven days old, and other relatives. Funeral services were conducted by Elder Clemens, and she was laid to rest to await her Master's call.

KENNETH R. HAUGHEY.

BROWN.—Mrs. Minnie Brown died at the home of Mrs. Leslie, on River Street, East Pueblo, Colo., Dec. 24, 1901, aged 81 years, 5 months, 1 day. Grandma Brown was in delicate health consequent to advanced age, but the immediate cause of death was pneumonia. She left no relatives in this place, and but little is known of her history prior to October, 1894, when she accepted present truth. Her eyesight grew too poor to read even with strong glasses, but the Spirit kept reminding her of the precious promises in the word, and she said she was willing to trust herself in the hands of her Heavenly Father. The funeral was conducted by Elder J. E. LeMaster.

J. L. HUMBERT.

GROVER.—Ethel Arvilla Grover was born in Zumbrota, Minn., Aug. 9, 1877; died at Boulder, Colo., Feb. 9, 1902, aged 24 years, 6 months. At the age of twelve years, her parents moved to Millbank, S. D. Here she attended the public schools, making rapid advancement, until at the head of her classes in high school, when her parents removed to College View, that she might attend Union College. In 1898 she completed the scientific course. On account of her delicate health, the family removed to Boulder, Colo.; but disease had already fastened its hold upon her. She united with the Adventist church of Millbank in 1891, ever afterward living a consistent Christian life. God came near to her in her hours of suffering and trial, which she bore with true heroism. Funeral services were conducted by the writer.

F. M. WILCOX.

Publishers' Page

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

The Copygraph

THIS device is a simple process by which from seventy-five to one hundred copies of any writing can be produced with but little experience and effort.

Order of the Review and Herald Pub. Co., Battle Creek, Mich.

Life of Joseph Bates

The Life, Experience, and Labors of Elder Joseph Bates, Edited by Elder James White.

Though the body of this book was published in the Youth's Instructor as long ago as 1863, and afterward put into book form, thousands of these books being sold, there is yet a good demand for this unusual biography of a truly great and good man.

The life of Elder Joseph Bates was full of unselfish motives and noble actions. That which makes his early life interesting and profitable is the fact that he became a devoted follower of Christ, and a thorough, practical reformer, and ripened into glorious manhood a true Christian gentleman, although exposed to all the evils of sea-faring life from early boyhood until a man in the prime of life.

His experience in connection with the advent message is very helpful to our young people, and is especially needed at this time. Many who have read this intensely interesting book have been confirmed in the truth. It is one of the very best books to place in the hands of the young in our church.

It contains 320 pages, and the price has been reduced from 85 cts. to only 35 cts., postpaid.

Order of the Review and Herald Pub. Co., Battle Creek, Mich.

A Chart of the Week

A SPLENDID display in chart form, showing the unchanged order of the day and the true position of the Sabbath, as proved by the combined testimony of 159 ancient and modern languages.

This chart is substantially mounted on rollers, and is printed on paper on cloth, in the original languages. It is eighteen inches wide and seven feet long. It is an excellent arrangement to have in presenting the Sabbath question. A key is mailed with each chart, which explains all points in all the 159 languages, so any one can use the chart easily and accurately. The regular original price of the chart is \$1.25, but for a short time we will send it, postpaid, for 45 cts.

Order of the Review and Herald Pub. Co., Battle Creek, Mich.

THIS is what Evangelist W. E. Biederwolf, of Monticello, Ind., says of that sparkling book, "Monosyllables": "The 'Master's Monosyllables,' setting forth the true meaning of life, ought to be widely circulated. It is simple in style, profuse in apt illustration, and is richly suggestive to the sermonizer, and greatly helpful to earnest Christian living. When the little volume came into my hands, it did not leave them until I had followed it to the end."

The Marvel of Nations

In Swedish, Danish, and German

ALTHOUGH this excellent book has been published in the English language for a number of years, and has accomplished a wonderful work, it has never been printed in any of the foreign tongues until the present time. It is now in type in the Danish and Swedish languages, and the translation into the German will be completed in a few weeks.

The time appointed for its completion in all three of the languages is May 1, 1902. It will be issued simultaneously in the three languages. Agents can take orders now for delivery after May 1.

This is a book that tends to revive the old-time energy in the canvassing work. It is an easy book

to sell; and that it contains the message for this time is evident from its power to stimulate believers, and to attract the attention of the people. It has accomplished good wherever it has been placed in the English language, and there is no question but that it will be the means of bringing the message to thousands of our foreign neighbors.

The prices in the foreign languages are the same as the English prices,—\$1.25 for the plain edges, and \$1.50 for the gilt edges.

Place all orders with the State Tract Societies.

THE TWENTIETH CENTURY HYMNAL, "Christ in Song,"

Sabbath Schools and all Religious Services. THREE BOOKS IN ONE:—A Church Hymnal, a Young People's Society Hymnal, a Sabbath School Hymnal. 30,000 printed in first few months.

"I very seldom give my opinion; but your work covers so much it would be good as the regular church hymn book, and it has such a variety, too. I am very much pleased with it. God bless you and the book, is my prayer."

"O. K. Yes, more than O. K. 'CHRIST IN SONG' is far above the average song book of its class. Its admirable selections of the cream of the old, and its good abundance of the new, make it an unique and superior hymnal. It should have a long and large sale."

"You ought to receive thanks from the public for this addition to Christian song. It is a great collection."—WILL L. THOMPSON. (Author and composer of "Come Where the Ladies Bloom," "Softly and Tenderly Jesus is calling," etc., etc.)

"It is comprehensive in contents, and handsomely gotten up."—FREDERIC W. ROOT. (Composer, director, and voice teacher.)

"It is the best thing of its kind I have ever seen. Our children are delighted with it. I looked over some of your own new hymns and tunes and I like them very much."—DR. J. H. KELLOGG.

"Am very favorably impressed with it. I particularly like its arrangement, which is something out of the ordinary."—EBEN E. REXFORD. (Author of "Silver Threads Among the Gold," "Where Are the Reapers," etc., etc.)

"I am compelled to say that you have in this modest-looking book a perfect multum in parvo. It is a perfect eye-opener, and when used, will be an ear-opener, and I trust a heart-opener. How seven hundred pieces of music were crowded into one book, the size of this, is a wonder indeed. I notice that it contains many of the old favorites as well as a goodly number of modern ones."—T. MARTIN TOWNRE. (Composer and Musical Editor for David C. Cook Pub. Co.)

"It is a very superior book, and I am sure it will be useful and popular. There is an enormous amount of valuable matter in it, and yet the pages are clear and easily read."—J. E. HANKIN. (Author of "God Be with You Till We Meet Again," in "Christ in Song.")

"You have a whole library of music in it."—ASA HULL. (Composer of "Remember Me," and publisher of numerous music books.)

"Christ in Song" is a veritable multum in parvo of S. S. music. I congratulate you on your success."—T. C. O'KANE. (Composer of "Sweeping Through the Gates," "I Bring My Sins to Thee," "On Jordan's Stormy Banks," etc., in this compilation.)

"I have examined advance proofs of your songs, and they seem to me of a kind to catch the popular ear. The musical work is decidedly above the average."—Geo. F. Root, April 10, 1895. (Composer of "Shining Shore," "When He Cometh to Make Up His Jewels," "Where Are the Reapers," "In the Silent Midnight Watches," etc., in "Christ in Song.")

"For the size, it contains more music than any book I ever saw."—Geo. B. HOLSINGER. (Gospel music editor and composer.)

"A most excellent hymn book for Sunday Schools. It should have a large sale and accomplish much good."—WARREN W. BENTLEY. (Gospel singer and composer.)

"Christ in Song" is a hymnal containing over 700 best hymns and sacred songs, new and old, in 400 pages, arranged in four departments—Invitation and Repentance; Consolation and Praise; Work and Trust; Home and Heaven. This is a good book. We notice many favorite pieces of bygone years, along with the new. Mr. Belden is an author of ability and judgment."—J. H. FILLMORE. (Publisher "Musical Messenger," "The Choir," and gospel song books. Composer of "How I Wish I Knew," "Master, Hast Thou Work for Me," "Only Waiting," in "Christ in Song.")

"Trust it will be a very great success both musically and financially; it is quite a novelty in book making."—W. H. DOANE. (Composer of "Safe in the Arms of Jesus," "Pass Me Not," "Near the Cross," "The Four Sons be as Scarlet," "Sabbath Home," "Strike for Victory," "Keep Step," "Tolling On," "More Like Jesus," "Precious Name," "Tell Me the Old, Old Story," "Urge Them to Home," "More Love to Thee," "Rescue the Perishing," "Stand on the Rock," "Some Sweet Day By-and-By," all of which are in this collection.)

"Very much pleased with it."—Mrs. L. E. SWENEY, widow of Jno. R. Sweeney, composer of "Sunshine in the Soul," "My Savior First of all," "How Shall We Stand in the Judgment," "Washed White as Snow," "Beulah Land," "Bill Me Now," all of which are in this collection.

"I like the swing of your music and the ring of your words."—JAMES McGRANAHAN. (Popular gospel music composer.)

"A fine collection of precious hymns. I like the idea of the 'Morning Band'—Miss E. E. HEWITT. (Author of "Sunshine in the Soul," and "Beautiful Robes," in this collection.)

"It is a grand book, all in all, for the S. S. work."—EMMA PITT. (Author and composer.)

"Your arrangement of the different subjects is excellent, and the book seems complete in all its details."—L. O. EMERSON. (Composer, editor, and author of numerous books for Oliver Ditson Co.)

"A superb collection."—W. T. GIFFE. (Composer, and editor "Home Music Journal.")

"Christ in Song" is the most magnificent work of the kind that I have had the pleasure of examining; it is a beautiful and excellent collection."—E. R. LATTI. (Author of many hymns, including "Blessed be the Fountain," and others in this collection.)

"A most excellent book. To say I am delighted with it is putting it mildly. By the use of this in the work, it surely will have a large sale."—W. S. WEEDEN. (Evangelist and popular gospel composer.)

"An unusually large and fine collection."—MARGARET C. BROWN. (Editor and composer.)

"Christ in Song Hymnal" is the best book that I have seen for Sabbath-schools and general religious use. Its 400 pages and 700 numbers embrace an abundant variety for persons of all ages. In addition to about 350 songs of the grade most popular in the Sabbath-school and gospel meeting, the book contains about 350 of the best standard hymns and tunes, among which are some excellent arrangements of themes from the masters. It is really two books at the price of one, the elements of a church hymnal adding greatly to its value as a collection for the Sabbath-school and the gospel meeting."—EDWIN BARNES, A. C. M.

"I am sure your book will be a success. It contains a great many beautiful things."—FANNY J. CROSBY. (Author of numerous popular hymns, eighteen of which are in "Christ in Song" including "Pass Me Not," "Blessed Assurance," "Safe in the Arms of Jesus," "Redeemed," "Don't Forget the Sabbath," "Near the Cross," "Keep Step," "Rescue the Perishing," "Tolling On," "My Saviour First of All," "Some Sweet Day By-and-By," etc.)

Complete, compact, durable. Contains the cream from many books of sacred song, besides over 125 new compositions. Charming child-songs in abundance.

Notwithstanding "Christ in Song" contains three times as many hymns and songs as are found in the average S. S. song book, it is bound more securely, and sells at the following low prices, postpaid, in lots of less than ten copies:—

Order of your STATE TRACT SOCIETY, or of the REVIEW AND HERALD PUB. CO., Battle Creek, Mich.

Sabbath-School Lessons

THE International Sabbath-School Quarterly, No. 28, containing Sabbath-school lessons for the second quarter of 1902, is just out. Orders can be filled promptly.

This number of the Quarterly begins a new series of lessons on "Studies in the Gospel Message," for the senior classes. The lessons are prepared in a skillful manner, and well designed to encourage the study of the Scriptures themselves, rather than the written lesson. They are designed to be merely a guide in the study of the word itself.

The lessons as presented in this number of the Quarterly are on the following subjects:—

The Gospel of the Kingdom and the Coming of the Lord; The Question of Supremacy; The Great Controversy Transferred to the Earth; The Two Mysteries; The Gift of the Seed; Faith Is the Victory; The Coming of the Seed; The Tent of Meeting and the True Temple; The Law of God in the Ark and in the Heart; The Promises to David; David's Response to the Lord's Promises; Building the House of David; The Sure Mercies of David.

Price, 5 cts. a copy. Order of your State Tract Society.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 3, 1901.

Table with columns for EAST and WEST, and rows for various cities like Chicago, Detroit, Buffalo, etc., with times and fares.

Daily. Daily except Sunday. Trains on Battle Creek Division depart at 7:45 a. m. and 4:00 p. m., and arrive at 12:40 p. m. and 6:30 p. m. daily except Sunday.

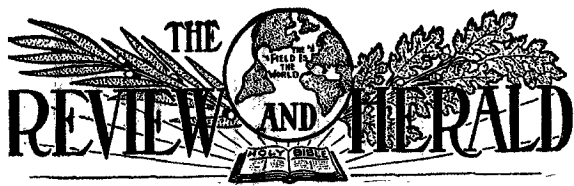
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. R. N. R. WHEELER, Ticket Agent, Battle Creek.

GRAND TRUNK RY SYSTEM.

Table with columns for EAST and WEST, and rows for various cities like Chicago, Valparaiso, South Bend, etc., with times and fares.

Nos. 2-4-6-8 Daily. Nos. 9-11-76 Daily except Sunday.

G. W. VAUX, A. G. P. & T. A. Chicago. W. C. CUNLIFFE, Agent Battle Creek.



BATTLE CREEK, MICH., MARCH 25, 1902.

AN interesting article concerning recent developments in Sanitarium matters will be found on the twelfth page.

NOTE the statement and appeal from Dr. Paulson on page nine, concerning the April number of the *Life Boat*. Perhaps you would like to send him a dollar or more.

A READING relating to the Missionary Acre Movement will be sent to all the churches in the United States for use on Sabbath, April 5. Do not overlook this in planning for the services on that day.

SABBATH, April 5, is the time for the regular collection in behalf of the Haskell and James White Homes. These worthy institutions should not be forgotten among the many calls for help just now. Read the statement of their needs on page eleven, and make as liberal an offering for this work as your circumstances will permit.

WOULD it not be a profitable programme for the majority of our churches if they should make the Sabbath-school lesson the subject for the services of the day? There is sufficient material in each lesson to occupy more time than is usually given to the Sabbath-school, and more benefit can be derived by centering the attention upon one good theme than by attempting to grasp two or more at the same session. We know of churches where the plan here suggested has been adopted with satisfactory results. There was an increased interest in both the Sabbath-school and the service following. We commend it to the serious consideration of church and Sabbath-school officers.

THE sound principles set forth in the article on the first page of this issue should be applied by each one of us in his own experience with the Bible. It is just as important for us to accept all the truth which is revealed to us in the Bible as for others to do so, and it is just as wrong for us to hold to views of the Scripture which have been shown to be contrary to the truth as it is for others to do so. In studying the Scriptures, we should not ask, "What have we usually been taught on this subject?" but, "What is the truth?" With this attitude toward the Bible, we may expect new revealings of truth to be made constantly; and if what we have learned in the past is the truth, these new revealings will be the old truths in a fuller and more glorious unfolding.

A BILL which makes the teaching of anarchy a crime to be punished by law, has been favorably reported in the New York State senate. The significance of this proposed step is measured by the probabilities as to what may be meant by "teaching anarchy." "Anarchy" has become quite a comprehensive term. The doctrine of non-resistance, as expounded by Tolstoi, is anarchy, from the Russian point of view. The doctrine that government by force is wrong, is anarchy according to accepted theories of civil government. The doctrine that the seventh day is the Sabbath, and that Sunday laws are wrong, is anarchy from the standpoint of those who want such laws enforced. When the mere "teaching of anarchy" is made a crime, the machinery of civil law will become a weapon to be used by the politically strong against the politically weak, and for purposes other than those which conserve good government and the public welfare.

THE *Literary Digest* states that "a system of circulating libraries that promises much for the educational development of the South has recently been organized in Georgia, under the name of the 'Andrew Carnegie Free Traveling-Libraries.' The plan has secured not only the interest of Mr. Carnegie, but also the co-operation of a great Southern railway, the Seaboard Air Line, which gives free transportation to the libraries over its lines, extending through Virginia, North Carolina, South Carolina, Georgia, Florida, and Alabama. These libraries are intended principally for the small towns and stations. This library system proves to be one of the most effective and powerful of educational agencies. The material and measurable benefits are singular and unmistakable."

A Council Meeting

SEVERAL brethren from different parts of the field were in Battle Creek last week, in response to a call for a council to consider various questions relating to the rebuilding of the Sanitarium. In addition to the Sanitarium Board of Managers and other local brethren there were present at different times during the council Brethren H. W. Cottrell, the President of the Eastern Union Conference; C. W. Flaiz, the President of the Northwestern Union Conference; C. McReynolds, the President of the Southwestern Union Conference; Allen Moon, the President of the Illinois Conference; and E. E. Miles, the General Canvassing Agent of the Eastern Union Conference. Brethren A. G. Daniells and E. R. Palmer arrived from the Pacific coast just in time to participate in the meetings of the council.

Among the principal questions considered were the following: Shall the Sanitarium be rebuilt in Battle Creek? How much money shall be invested in the new plant? Which one of the various plans submitted by the architects shall be adopted? What methods of raising the necessary funds shall be adopted so that the present indebtedness shall not be increased by rebuilding? What arrangements shall be made so that a good number of the workers, whose services will not be required during the time of rebuilding, may be profitably assigned to field work? It will be seen at once that these are important questions, and that each one demanded serious study.

It will not be possible in our limited space to give more than a brief statement of the results of the council. In view of the attitude of the people of Battle Creek toward the Sanitarium and its work, as set forth in another article in this issue, the council advised that the new building should be erected in this city. It was recommended that the East Hall, formerly occupied as a nurses' dormitory, should hereafter be used for patients, and that only one building be built in place of the two which were burned; and that this building should be five stories in height, not to exceed 450 feet in length, and that it should be constructed of stone, brick, marble, iron, steel, and cement. The only wood will be in the doors, window frames, and the furniture. Plans for raising the balance of the money needed for rebuilding, and for the employment of nurses and physicians in field work, were considered at length, but they will require further study and development before anything definite can be announced.

The spirit which pervaded the council was one of cordial sympathy with the Sanitarium and its work, and of readiness to co-operate most heartily in the effort to provide the necessary facilities that its work may be continued.

The Question Settled

IN a letter to the public written under date of March 21, Dr. J. H. Kellogg, in behalf of the Sanitarium Board of Directors, announced that it had been definitely decided to rebuild the Sanitarium in Battle Creek. After expressing the hearty thanks of the managers for the warm sympathy shown by all the people of Battle Creek in the hour of their misfortune, and for the earnest efforts put forth by leading citizens to raise a substantial amount to

assist in the rebuilding of the institution, and for the generous response to this call on the part of the citizens, Dr. Kellogg says:—

I am sure I am expressing the sentiment of every member of the board when I say that while the generous gift of money, amounting in all to about \$30,000, is appreciated as an exceedingly valuable aid in this time of loss and disaster, we appreciate and esteem still more highly the expressions of kindly sympathy and confidence which have been made in public and private by citizens of every rank. . . . The warm sentiments expressed have deeply touched us, and have made us understand and feel that the citizens of Battle Creek are not behind those of any other community in appreciation or in sense of justice, and have convinced us that the interests of the world-wide work which centers in the Battle Creek Sanitarium may be trusted to the residents of this city as well as to those of any other place on the face of the globe. Under these circumstances the management feel that there remains no just reason for removing the institution, or any part of it, from the city, and that they must sturdily take hold of the work of clearing away the ashes of the old building and erecting upon this spot, rendered dear and sacred by more than a third of a century's experiences and memories, the noblest temple of health and healing that the sun ever shone upon, and which shall be constructed of such material as to be indestructible by the natural elements, and which shall be equipped with every modern method and appliance for the conservation of health and the healing of the sick.

It may be proper to state that in addition to the amount subscribed by the other citizens of Battle Creek, and as one factor in the settlement of the place of rebuilding, the members of the Battle Creek church and other residents of the West End have subscribed \$42,000. It will thus be seen that in addition to the insurance, \$154,000, the Sanitarium managers are assured of over \$72,000 with which to meet the expense of rebuilding.

On Saturday evening, March 22, a public meeting of the contributors was held, at which plans for the new building submitted by the different architects were exhibited, and a consensus of opinion asked for upon their merits. The work of rebuilding will begin at once, and will be pushed with all the dispatch which is consistent with thorough work.

The Advocate

THE steady growth of the *Advocate* list shows that the merging of the *Sabbath-school Worker* and the *Advocate of Christian Education* has met with hearty favor generally. Several hundred extra copies of the January and February numbers were printed, but these are now out of stock. Subscriptions must begin with the current number. The Sabbath-school Department specially urges schools to renew the clubs before the date of expiration, so that we may not need to print a large number of extra copies for the purpose of filling orders for back numbers. Sabbath-school workers will find all of the *Advocate* of interest. The inspiration of the teaching idea in Christian education will help every teacher in the Sabbath-schools.

W. A. SPICER,
Chairman Sabbath-School Dept.

The Lake Union Conference

THE presidents of the Conferences in the Lake Union Conference write that the ministers and people are so busy in the sale of "Christ's Object Lessons" that they do not see how they can leave their fields to spend ten days in conference. They request that the session of the forthcoming Lake Union Conference to be held in Chicago, be shortened to one week, so that the delegates will not be obliged to be absent from their work more than one Sabbath. This has been agreed to by the committee, and word has been sent to the Conferences that the session will open Thursday night, March 27, and close Thursday, April 3. The business of the Conference is in good shape, and can be properly disposed of in the time specified above. We are planning to make this the occasion of setting forth in the clearest terms the various lines of reorganization called for at this time. This meeting should mark an epoch in our work. To this end we solicit the prayers of God's people.

A. G. DANIELLS