

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE IS THE FIELD OF THE WORLD

on
 Champion St.

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

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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.

They Are Not Lost

THE look of sympathy, the gentle word,
 Spoken so low that only angels heard;
 The secret act of pure self-sacrifice,
 Unseen by men, but marked by angels' eyes,—
 These are not lost.

The happy dreams that gladdened all our youth,
 When dreams had less of self and more of truth;
 The childhood's faith so tranquil and so sweet,
 Which sat like Mary at the Master's feet,—
 These are not lost.

The kindly plan devised for others' good,
 So seldom guessed, so little understood,
 The quiet, steadfast love that strove to win
 Some wanderer from the ways of shame and sin,—
 These are not lost.

Not lost, O Lord! for in thy city bright
 Our eyes shall see the past by clearer light,
 And things long hidden from our gaze below
 Thou wilt reveal; and we shall surely know
 These are not lost.

—Richard Metcalf.

Instruction to Church Members

MRS. E. G. WHITE

IN the Church to-day there are tares among the wheat. Christ declared: "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

"Then Jesus sent the multitudes away, and

went into the house: and His disciples came unto Him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

Read this instruction carefully; doing all in your power to understand the parable. The Holy Spirit will impress the minds of those who desire a clear comprehension of this parable.

How the Growth of the Gospel Seed is Hindered

The Saviour said again: "Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."

Those who do not follow true Christian principles, whose natural and cultivated tendencies to wrong have not been changed by the grace of God, have no root in themselves; and therefore they lose the interest which they once felt in the truth. They return to their sinful practices. They may continue to make a profession of Christianity, but they do not honor the truth. They do not go on from grace to grace. For a time they are neither cold nor hot, but they finally become hardened to all good impressions. They grow careless, worldly, inattentive. They hear the truth, but do not receive it. Of this class Christ says: "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."

Of Chorazin and Bethsaida, cities in which so many of Christ's mighty works were done, which were exalted to heaven by being honored with His presence, the Saviour declared: "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."

Those who have been favored with great light and many opportunities, but who have not accepted the light nor improved the opportunities, who have not followed correct principles in dealing with their brethren or with unbelievers, will receive punishment in accordance with their sin. They will meet with some sad surprises in the last great day, when every case shall be brought up in review before God. In their record they will see that which will fill them with shame, but nothing can be changed. All is beyond recall.

Christ has made every provision for the sanctification of His Church. He has made abundant provision for every soul to have such grace and strength that he will be more than a conqueror in the warfare against sin. The Saviour is wounded afresh and put to open shame when His people pay no heed to His word. He came to this world and lived a sinless life, that in His power His people might also live lives of sinlessness. He desires them by practicing the principles of truth to show to the world that God's grace has power to sanctify the heart.

Church Members Are to Help One Another

Christ has given direction for their guidance, declaring that they are to show Christian interest in one another. If one commits sin, do not talk of it among yourselves. Go first to the one who has offended. "Tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Do church members obey this word? Suppose that in every institution established among us, in publishing houses, sanitariums, and schools, God's people had sought to understand and follow His plan, as it is outlined in the Old and New Testaments. Suppose that the instruction given by Christ to the children of Israel had been woven into the life-practice. Would not we as a people stand to-day on vantage ground?

The instruction given in Matthew presents the work that must be done to keep the Church purified from error and defilement. The brethren in the Church are to be faithful to one another, and this is in every sense applicable to the sisters also. When you bring an offering to God, ask yourself, Am I cherishing wrong feelings toward any of my brethren in the faith? If you are, do all in your power to be reconciled to the one with whom you are at variance.

It is a sin to cherish anger against a brother or a sister in the Church. Christ treats anger as murder. He declares, "I say unto you, That whosoever is angry with his brother without a

cause" — O, how much there is of this in the Church to-day! — "shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." God has a controversy with that man. He thinks he has occasion for feeling angry, for calling his brother raca, "vain fellow;" but these passionate words are a savor of death unto death. He who utters them is not co-operating with God, but with Satan. In heaven his wicked railing is placed in the same list as swearing.

God's Thoughts

God has a thought for the maple,
You may read that thought in the tree.
Would you know His thought for the granite?
Look at the granite and see!

His thought for the springing grass
Is told by the cool, green sod;
The rose unfolding its petals
Discloses the mind of God.

His thought for the butterfly's life
Is writ on the insect's wings;
The word He spake to the skylark
You hear when it soars and sings.

We think we are more than the bird,
More than the tree and the sod —
Yet say, are we living our lives
As true to the thought of God?

— D. Henderson, in *The Independent*.

Righteousness by Faith

JOHN A. BRUNSON

It is clearly taught in Rom. 1: 16, 17, that the gospel of Christ is God's power to save sinners, because it reveals righteousness by faith; or, expressed in different words, because it reveals the only plan which God, in His infinite love and righteousness, could devise for making poor, rebellious, lost sinners right in His sight, without in the least compromising His own character. That this is possible through the gospel, is distinctly affirmed in Rom. 3: 25, 26, a literal translation of which reads as follows: "Whom God set forth as a propitiation through faith in His blood, to give outward proof of His righteousness on account of the passing over of previously committed sins in the forbearance of God, to give outward proof of His righteousness at the present time, that He may be right, and make him with faith in Christ right."

God is love, and is rich in mercy; and because of "His great love wherewith He loved us, even when we were dead in sins," He is now and always has been inclined to show mercy. "He delighteth in mercy." He solemnly declares, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" But in offering pardon to guilty sinners condemned to death by the inexorable demands of His own righteous law, He must proceed in strict harmony with the principle of absolute right; for, bear in mind always that salvation is the state of being right. It is God-harmony. But if God, in the act of making an unrighteous man right, should himself violate the eternal principle of right, He would be guilty of wrongdoing. He would himself be guilty of infringing the law of absolute right, and such an infringement on His part would prove Him to be a sinner standing in need of a savior, rather than the righteous Saviour engaged in the gracious work of saving others. Therefore, before any mercy could be extended to sinners, the severest demands of the strictest justice had to be fully satisfied.

God cannot afford to be merciful at the expense of righteousness. He is not only merciful

in His righteousness, but He must be righteous in His mercy. In the cross of Christ a work of precisely this character has been accomplished. Absolute righteousness and boundless mercy meet in the sufferings of a dying Saviour. God has set forth Christ as a propitiation, a sacrifice in the sinner's stead, that He may vindicate His own righteous character, and yet offer free pardon and salvation to all who repent and believe in Christ. Hence, the Christian's joy is not so much in consequence of selfishly contemplating his escape from the suffering of sin, as it is of the sweet consciousness that he, in Christ, has been adjudged to be right by the one all-righteous God, in harmony with the severest demands of absolute right. O, the glorious privilege of being right! Who does not crave it? Who would not prefer it to any earthly emolument? More to be desired is it than gold, yea, than much fine gold; sweeter also than honey in the honeycomb. How precious the thought that salvation is rightness before God, and rightness before God is salvation. Let every Christian worker prayerfully meditate upon this fact, until his whole being is thoroughly aroused, and animated with a desire to bring souls to Christ, that they may be made right.

Outward compliance with church rules and regulations and inward rightness are not synonymous. Strive less to persuade men into visible union with your denomination; strive more to bring them into contact with the life-giving Saviour. Our business is not to build up a church. It is rather to seek for people to live with Christ in His righteous kingdom. And when we are engaged daily in this task, which would give infinite delight to angels, let us never forget the statement, "Thy people also shall be all righteous." Let us repeat the truth that righteousness, right being, is the condition of entrance into the kingdom. How inspiring the thought that the kingdom of Christ will be peopled with those who are right!

How Righteousness Is Obtained

Now, let us consider how this righteousness of the gospel is obtained. It comes not as the reward of right doing, for then it would be "not reckoned of grace, but of debt." Neither is it in part the gift of grace, and in part the result of right doing, for "if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." It is all of grace. This righteousness is in no sense the award of personal merit, but the gift of God to the sinner. It is God's gift to the sinner, while he is yet a sinner, without any righteousness of his own, and with no possible means of obtaining any righteousness for himself. He stands before God entirely helpless, justly condemned, without one excuse to offer in extenuation of his guilt, or in mitigation of his punishment. There he stands, clothed in his own righteousness, which the Judge has pronounced to be as offensive as filthy rags. In the helplessness of despair, he cries, "God be merciful to me a sinner." The Holy Spirit, Christ's representative, bids him look to the cross. There he sees One dying in his stead, upon whom his sins have been laid. As he gazes upon the bleeding Sufferer, the Spirit whispers, softly, "He was wounded for your transgressions, He was bruised for your iniquities: the chastisement of your peace was upon Him; and with His stripes are you healed." He hears, he heeds, he believes. Then the Judge issues the command, "Take away the filthy garments from him;" and turning affectionately to the poor, trembling soul, He says, "I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." The work is done. The sinner is justified, made righteous. How? By his own deeds? — No. On account of his own merits? — No. A twofold imputation has taken place. His sins were imputed to the bleeding Victim on the cross, and the righteousness of the Victim was imputed to

him, and he was accounted righteous apart from the works of law. This is the righteousness which the gospel reveals, and which brings salvation, — a righteousness entirely apart from the guilty offender's law keeping. Therefore it is said to be imputed, not inherent.

Now, to impute, as it relates to salvation, is to place to one's account that which does not properly belong to him, as though it did. But to ascribe righteousness to one who really keeps God's righteous and holy law, would not, in this sense, be an act of imputation at all. It would simply be the recognition of a permanent quality which belongs rightfully to the individual as an intrinsic possession, and this recognition would be a simple act of justice without any admixture of grace. Hence when God imputes righteousness to a sinner, it is not because the sinner is righteous. If he were righteous, he would not need to have righteousness imputed to him. He would have it as an intrinsic quality, his very own, and in his own right he would be entitled to a place in the kingdom of the righteous God. Exclusion from the kingdom would be an act of injustice, purely arbitrary, which would brand God as a tyrant. But when God imputes righteousness to the sinner, that is, when He justifies the ungodly, He places to his account that which does not properly belong to him, as though it did, and then proceeds to treat him accordingly. He regards him as righteous, and entitled to the blessings of the righteous. He adopts him into His family as a beloved son, and graciously accords to him the privileges and rights of sonship. God can do this, as has already been shown, and yet maintain strictly His own righteousness, and preserve the integrity of His law.

Herein is seen one of the strongest proofs of the superhuman origin of the gospel, which causes it to become the wonder and admiration of angels. Just here lies also the mysterious efficacy of the blood of Jesus, "who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness." Jesus took the place of sinners, and died in their stead. God imputed to Him their sins; that is to say, He put to Christ's account the sins of all sinners, of all ages, classes, and conditions, — sins which did not properly belong to Him, — and in consequence treated Him as if He had been an actual sinner. Having done this, He can now place to the sinner's account the righteousness of Christ, which does not properly belong to him, and treat him as if he were actually righteous. This is all done apart from law, and independently of the sinner's law keeping. Hence "we conclude that a man is justified by faith without the deeds of the law;" that is, he stands right with God through faith, quite apart from actions done in obedience to law. This, then, is righteousness by faith, which, apart from law, stands revealed in the gospel, but to which both law and prophets bear witness. It is God's gracious gift to guilty sinners, whereby they are made meet for the coming kingdom. God be praised for a salvation that is complete, perfect, and right!

Kindness

"WHAT is the real good?"
I asked in musing mood.
"Order," said the court;
"Knowledge," said the school;
"Truth," said the wise man;
"Love," said the maiden;
"Beauty," said the page;
"Freedom," said the dreamer;
"Home," said the sage;
"Equity," said the seer.
Spake my heart full sadly,
"The answer is not here."
Then within my bosom
Softly this I heard:
"Each heart holds the secret;
'Kindness' is the word."

— *British Weekly*.



The Barefoot Boy



O FOR boyhood's painless play,
Sleep that wakes in laughing
day,
Health that mocks the doc-
tor's rules,
Knowledge never learned of
schools,
Of the wild bee's morning
chase,
Of the wild-flower's time
and place,
Flight of fowl and habi-
tude,
Of the tenants of the
wood;
How the tortoise bears
his shell,
How the woodchuck digs
his cell,

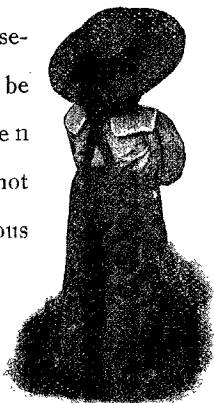
And the ground-mole sinks his well;
How the robin feeds her young,
How the oriole's nest is hung;
Where the whitest lilies blow,
Where the freshest berries grow,
Where the groundnut trails its vine,
Where the wood-grape clusters shine;
Of the black wasp's cunning way,
Mason of his walls of clay,
And the architectural plans
Of gray hornet artisans!
For, eschewing books and tasks,
Nature answers all he asks;
Hand in hand with her he walks,
Face to face with her he talks,
Part and parcel of her joy,—
Blessings on the barefoot boy!

O for festal dainties spread,
Like my bowl of milk and bread,
Pewter spoon and bowl of wood,
On the door-stone, gray and rude!
O'er me, like a regal tent,
Cloudy-ribbed, the sunset bent,
Purple-curtained, fringed with gold,
Looped in may a wind-swung fold;
While for music came the play
Of the pied frogs' orchestra;
And, to light the noisy choir,
Lit the fly his lamp of fire.
I was monarch: pomp and joy
Waited on the barefoot boy!

Cheerily, then, my little man,
Live and laugh, as boyhood can!
Though the flinty slopes be hard,
Stubble-speared the new-mown sward,
Every morn shall lead thee through
Fresh baptisms of the dew;
Every evening from thy feet
Shall the cool wind kiss the heat:
All too soon these feet must hide
In the prison cells of pride,
Lose the freedom of the sod,
Like a colt's for work be shod,
Made to tread the mills
of toil,

Up and down in cease-
less toil;
Happy if their track be
found
Never on forbidden
ground;
Happy if they sink not
in
Quick and treacherous
sands of sin.
Ah! that thou
couldst know
thy joy,
Ere it passes, bare-
foot boy!

— Whittier.



Principles of Pedagogics for Home and School—No. 5

W. T. BLAND

THE work of the home and the school in the matter of dealing with children in their training and education, is of such a nature that many of the principles that pertain to one are equally applicable to the other. For this reason the teacher and the parent should not only understand the nature of each other's work, but should be in close sympathy. This will especially help the parents in their appreciation of the teacher's duties, and will also be a great aid to the teacher in successfully dealing with the pupils.

Punishments

As long as there is sin in the world, as long as wrongs are committed or mistakes made, just so long must the consequences be suffered. Punishment of some kind is the natural result. The child willfully or accidentally puts its hand in the fire; it receives instantaneous punishment, and will be more guarded on that point in the future. Again, a child may early in life form the practice of secretly taking things not its own. If not detected and judiciously dealt with until this practice is broken, the sting of punishment may be deferred until, later on, some greater theft is committed, and the penalty is paid, possibly behind prison bars.

Punishments are inflicted by parents upon their children because of their willful wrongdoing, and as a means of preventing its repetition. As far as possible, when punishment of any kind is administered, the child should be led to understand and to accept it as a natural consequence. It is always dangerous to make it simply an arbitrary matter.

The question of corporal punishment has been undergoing a revolution of sentiment during the past half century; and, if we are to believe the stories of early days, it surely has not come too soon. But as is so often the case in revolutions and reforms, there are those who take extreme views, and who press their convictions with such enthusiasm and energy that often much harm is done. They doubtless feel that this is necessary because others will lag behind, or persist in adhering to old and fogyish notions. However this may be, I am convinced that there is on this question, as with many others, a golden mean, which, if discovered, will bring about the best results. While I do not believe in corporal punishment except as a last resort, I am not ready to say that it should be done away with entirely and absolutely. I do believe, however, that its use should be limited to the case of parents with their own children, with the possible exception of younger children in church or grade schools. Even this is a disputed point. But when or wherever employed, there should be no doubt that it is for the best good of the child, and that actual good will result from it.

When children are properly trained at home during their infant days and early years, there will be no need of whipping after they are old enough to go to school. But until that time comes, teachers will have trouble, and the parents' trouble will continue. The difficulty with most parents is that they fail to conquer (I use this term in its right meaning) their children when

they are young. This should be done, even if it takes a sound whipping from the hands of the parent to bring it about, and it may take more than one. Of course it would be better to do this by the use of some more gentle means, but if there is a lack of knowledge of any better way, this would better by far be done than that the life of the child be wrecked and the happiness of the parent destroyed.

A Critical Time

But the question of authority and supremacy will come to every child and parent, and the earlier it is properly settled, the better. When the child recognizes the parent as master of the situation, if good judgment is used, the bond of love and sympathy between the two becomes great, and that parent has not much to fear for the future. But the trouble with too many parents is in permitting the child to gain the mastery. Its will must be carried out whether right or wrong. Such a child is not slow in following up one victory with another. In such cases whippings are usually given; subterfuge resorted to; scolding indulged in; even pleadings with tears, and prayers offered, but to no purpose or avail as long as the child regards himself the master, and desires to pursue his own course. To be sure, such a youth may be reclaimed after having passed the age beyond which corporal punishment may be resorted to; but it is then generally beyond the reach of the parent, and some other methods will need to be employed, and other hands come to the rescue.

One of the evils resulting from corporal punishment is that it is often administered in anger. Long after the sting of the instrument has disappeared, that of the passion lingers. For this reason the parent who has not learned well the lesson of self-control should not attempt to correct the faults of a child, especially by this means. Many times children are whipped in such a manner that while they may seem outwardly subdued, yet inwardly a resolution is fixing itself to "get even some day." This is a most deplorable state of affairs, but it is not uncommon. The very means used to correct and reform the child often causes it to be even more determined to pursue its course of wrongdoing. What is greatly needed in our homes and schools is not only a deep consecration in things spiritual, but a thorough knowledge of how to deal with these young minds so that they may not be driven out into the world, but every one of them be drawn in and trained for the Master's use. This work can be done if begun in time, but if neglected, many will be lost. The most important work in this world to-day is that of saving souls in the kingdom of God, and children, whose hearts are tender, are the most hopeful class for whom to labor. Thus there is no more wonderful work than that committed to parents and teachers.

Confidence Must Be Gained

In dealing with children and youth it is of the first importance to gain and hold their confidence, love, and respect. Unless this is done, but little can be accomplished for them. With it and a knowledge of right principles, a mighty work may be carried forward. The teacher must put himself frequently in the place of the student, and view things from the student's standpoint, seeing, hearing, and feeling things as he does. If he cannot do this in any other way, he should go to some school for a little time, and become an actual student with students. Then with his broader knowledge and his ability to understand both sides, his power to work for his students is greatly increased. Parents may not be able to do this so completely, yet they, too, should deal with all questions not only from their own point of view, but from that of the child as well. Did you ever stop to think, parents and teachers, that the Saviour did that very thing? In reaching humanity, in saving those who were lost, He came down and took upon himself the form of

humanity, mingling with the lost, eating, drinking, and living with them. It was then, as He was touched with their infirmities, that He was able to lift them up and save them from their lost condition. The trouble is we stand off too far from our children, try to reach them at too long a range; as a result we miss the mark, and the children are lost, unless some one else comes to the rescue. Don't forget to get down with your children, be one with them and among them, at least part of the time. Take them up in your arms, and tell them stories of proper choosing. They delight in hearing them, and will love you the more for it. Don't be afraid that your control over them will be weakened; on the contrary, it will be greatly strengthened.

As a general rule, parents and teachers who most often resort to severe methods of punishment are those who do not associate with their children and pupils as they should, who do not gain their confidence, their best love and respect. There is something vital lacking in the homes all over the land, and it is not only with those who make no profession of Christianity, but often with those who make a high profession. More and more parents are becoming perplexed and worried over the condition of affairs in their own homes. Various theories are suggested and arguments produced, but the situation seems to grow more desperate. I have even heard it argued of late that many of our children are bad and go wrong because the parents put in practice the principles of health reform; but this seems a very weak argument, for surely living upon a proper, wholesome diet should have just the opposite effect,—should subdue the passions and direct their minds to their Creator. No, the trouble with so many is that they look too far from home for the real cause. They cannot understand that they themselves are partially, perhaps wholly, to blame. It will well pay every parent to make a searching self-examination, and as soon as possible root out the hindering cause. It may be too late to save some of the older ones who have been so long neglected, but if possible, save the little ones, and do your best for all. It will take judicious personal work, but after all, that is the work that counts with both old and young. When this is properly done, the work of governing becomes easy. Then shall the heart of the fathers be turned to the children, and the heart of the children to their fathers.

“BE strong to hope, O heart!
Though day is bright,
The stars can only shine
In the dark night.
Be strong, O heart of mine,
Look toward the light.”

The Faith of a Child

A LITTLE boy lay very sick. His minister came to see him, but finding him weak, spoke few sentences. Before parting, however, he gave the child a verse of five words as a motto, a word for each finger of one hand. The sick boy counted over the words on his pale fingers. Yes; there they were, five only, and one for each knuckle. *The — Lord — is — my — Shepherd.* “And my is the best of the five,” he said. A few days later another visit was paid to that same home. At the door the sorrowing mother met the minister. “It is all over,” she said; “my little son is dead. But come and see him.” And she led the way to the darkened room. Very thin and white was the little face, very sweet and peaceful was the countenance of the little sleeper. Then the mother drew down the coverlet, and, turning to the minister, said: “That's the best.” The little hands were crossed, and on the fourth knuckle of the left hand rested still a finger of the other hand. In silence the life had sped, with the hands clasped to utter, “The Lord is my Shepherd.” — *Selected.*

The Footprints of Jesus

Sunday School Times

At one time the writer had, for two weeks, his tent home on the summit of the Mount of Olives, with all its hallowed associations, and with its impressive outlook on Jerusalem and its surroundings. The time was just before Easter, when pilgrims were coming from far and near in their annual visit to the holy city, now as of old. To many of these pilgrims the sacred sites were unfamiliar, as it was their first visit there; and, in consequence, they were full of questions as they walked, and as they rested.

As the writer stood, one day, at the entrance of his tent, a party of Syrian Christian pilgrims, from the north, approached him, and one of these asked, earnestly, “Can you tell me where are the footprints of Jesus?” What a question for that place, or for any other place! “Can you tell me where are the footprints of Jesus?” The question took hold of the heart of him of whom it was asked, and that hold it has never lost.

On, or near, the summit of the Mount of Olives, there is an indentation in the limestone rock which is popularly, or ecclesiastically, said to mark the footstep of Jesus, when He ascended after His resurrection, and it was that point that the Syrian pilgrim was asking to have pointed out. But his question went further than his meaning or thought.

Whoever stands on any eminence in life's pathway will have pilgrims along that pathway asking him, in spirit, if not in word, “Can you tell me where are the footprints of Jesus?” And every believer who would do his duty, or who would help others to know and to do theirs, must be able and ready to point out the footprints of Jesus, and to say to the inquiring pilgrims, “This is the way, walk ye in it.” Are you always ready to answer confidently the question, “Where are the footprints of Jesus?”

The footsteps of Jesus are to be found, and are to be the guide of those who find them. Of this we are assured of God. The first and chiefest apostle says, as to this, to all the believers: “For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow His steps.” And if we are to follow His steps, we must know where His steps are.

We are not to find the steps, or “the footprints,” of Jesus on the limestone cliffs of Olivet, which He clambered while here in the flesh. Nor are we to feel that we are in the steps which we are to follow when we tread the path to and from Jacob's well, or up and down the hill overlooking Nazareth, where the boy Jesus must have looked out upon the many sites made sacred by the Old Testament record. This is not the way to find, or to follow, the footsteps of Jesus. It is in no such material path, but in the example and spirit of Jesus, that He is to be imitated and followed by those who would be His true disciples.

He said: “My meat is to do the will of Him that sent me, and to accomplish His work.” If that was good enough meat for Jesus, it ought to be good enough meat for His disciples. Is it our meat, or every-day food? Again He said: “I seek not mine own will, but the will of Him that sent me.” If we feel that way about God's will, we are walking, so far, in the steps of Jesus. And again: “I am come down from heaven, not to do mine own will, but the will of Him that sent me.” Could we have a plainer pattern of the spirit and life of Him whom we are to be like?

In order to walk in the footprints of Jesus, we must have a care as to where our feet go. That is even more important than finding out just where the feet of Jesus went, whether on the Mount of Olives, or at Nazareth, or Bethany.

“We might all do more than we have done,
And not be a whit the worse;
It never was loving that emptied the heart,
Nor giving that emptied the purse.”

My heart is resting, O my God,
I will give thanks and sing;
My heart is at the secret source
Of every precious thing.

— Anna L. Waring.

“Now rest, my heart!
Canst thou by fretting keep the day
From sleeping in the arms of night,
Or make one sunbeam longer stay,
Or bring one clouded star in sight?
Thou canst not keep life's pain away
From that soul dearer than thine own,
But thou canst trust each sorrow may
Bring blossoms where thorns might have grown.
Now rest, my heart!”

How He Learned

Emma Graves Dietrick, in Christian Work

WE had a mothers' meeting one day — not the kind where somebody who doesn't know what it is to be a busy, tired mother, with more work than time, and more trials than patience, stands up and lectures mothers on their duty.

No, we don't much believe in such meetings. The kind we had was where a great-hearted mother who lives near the heart of the Master read a few helpful words from the Bible, and then we all forget everything but how we love our children, and how we want the dear Lord's own help in training them. And so we knelt down, and a number of us put our longings into a sentence or two of prayer. Then we had questions. One mother said, so earnestly, “How can I teach my children politeness?” adding, as she thought perhaps we would think her little ones monsters of rudeness, “I don't mean about saying, ‘Thank you’ and ‘Please,’ and such things, which they have never been allowed to omit, but I mean going between some one and the fire or the light, and teasing for things when I'm busy with company.” Over the faces of many came the conscious look which said so plainly, “Yes, I know all about it; that's one of my troubles, too.” A little hush fell as they waited for the answer of the leader. With a smile, she said to the young mother who had asked the question, “Why, my dear, you answered yourself,” and seeing the puzzled look, she added, “You spoke of ‘things they have never been allowed to omit,’ did you not? That is the secret of habitual courtesy. If a little one finds that teasing never succeeds, he will soon drop it. And for the other things mentioned, I believe that if mothers themselves were more careful, their children would be.”

A mother I know had need one evening to pass between the light and her little son. With sweet, grave courtesy she said, “Will you excuse me, dear, if I pass between you and the light?” He looked up and said, “What made you ask me that, mama?” And she answered, “Because, dear, it would be rude to do it without speaking. I would not think of not speaking if it had been Mr. — (the minister), and surely I would not be ruder to my own dear boy.” The boy thought a moment, and then said, “Mama, what did I ought to said back?” And mama replied, “What do you think would be nice?” He studied over it awhile, for he was such a wee laddie, and then said, “Would it be nice to say, ‘Sure you can’?” This was mama's time to say, “That would be nice, but how would you like to say, just as Mr. — would, ‘Certainly’? — it means the same thing, you know.”

And that little lad, now a young man in college, is remarked for his never-failing courtesy. A friend said of him the other day, “It's second nature to — to be polite,” and the mother smiled as she thanked God in her heart for the grace that had helped her to be unfailingly courteous to her boy.

Is it any wonder that he wrote to a friend of his mother, “Her life preaches too eloquently to me to need any wordy effort on her part”?

Mother, how are you training God's boy?

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 7—Tonic Effects and the Controlling of Hemorrhage**

GEO. THOMASON, M. D.

WHEN considering water as a therapeutic, or a curative, agent, its effects may be divided into two general classes: first, as a stimulant, tonic, or excitant; and second, as a sedative, or quieting, agent.

Permanent tonic effect results from the daily application of cold water, with increasing intensity as relates to the temperature, mode of application, and duration of the treatment. The best means for producing the most powerfully tonic effect is by alternate applications of heat and cold. For example, if it is desired to increase the activity of the liver, large, very hot compresses, or fomentations, are applied to the skin area directly overlying the liver, and continued for three or four minutes; then, over the same area, compresses consisting of either a folded towel or from six to eight thicknesses of cheese cloth, wrung from very cold water, are applied, and continued from three to four minutes. This procedure should be repeated three or four times, and the treatment concluded with the cold application. By this means the most powerfully tonic effects upon the cells of the liver may be produced, exciting them to greatly increased activity. The same principle may be applied to other glandular organs of the body.

Cold water produces its tonic or stimulating effect upon the body in a perfectly natural way. Many so-called tonics or stimulants are simply a mortgage placed upon the body, and while they produce their effect, it is only temporary in character, and for every particle of energy they abstract from the body, a corresponding depression is the sure result. A natural stimulant excites those processes which restore to the various cells of the body the energy that they are called upon to expend. An artificial stimulant may well be compared to a whip which is applied to a tired horse. The whip persuades the animal to put forth more strenuous exertions, but it imparts no strength. A tired and exhausted nerve may be stimulated by artificial means to expend further energy, but as no means is provided in the application for the restoration of the vital forces, the nerve is so much the more depleted. Cold water applied to the body day after day excites to greater activity the processes of digestion and assimilation, thus affording greatly increased nourishment to the various cells of the body, and restoring the energy which the body is called upon to expend. The cold also hastens the destruction and elimination of the waste matters and poisonous substances resulting from the bodily activities.

There is no better illustration of the tonic influence of cold water than the delightful exhilaration which one experiences following a cold plunge, or immersion, in the morning, immediately upon rising, or the restful feeling which follows the bathing of the face, neck, and hands in cold water after vigorous exertion and exposure in the hot sun on a summer day.

One of the most practical therapeutic, or curative, results obtained from hyriatic applications is that of checking hemorrhage. For this purpose, either very cold or very hot water may be used. If hot water is used, it must be at a sufficiently high temperature to produce pain. For the purpose of checking hemorrhage, water may be applied either directly to the bleeding surface, or it may control the bleeding indirectly through the mechanism of the nervous system, when, the hemorrhage being internal, it is impossible to make the application direct to the bleeding area.

In checking nosebleed, both the direct and the indirect method may be used. For example, very hot or very cold water may be applied to the nostril in the form of a douche, or ice may be placed in the nostril, while at the same time a very cold compress is applied to the back of the neck or the hands immersed in very cold water. The familiar method of stopping nosebleed by placing a key down the back is based upon the principle of the reflex connection between the skin of the neck and upper part of the back with the lining membrane of the nose. The cold metal coming in contact with the skin produces a reflex contraction of the blood vessels in the nose, thus aiding in checking the hemorrhage. There is, of course, no foundation for the notion that there is any specific virtue in the key.

Hemorrhage from the stomach may be checked also by direct and reflex applications. Swallowing bits of ice, and at the same time applying an ice bag, or a compress wrung from very cold water, to the skin overlying the stomach and to the spine opposite, will generally effectually check hemorrhage from this organ.

Hemorrhage from the lungs may be controlled by applying a large compress wrung from ice water to the whole area of the chest in front, and at the same time applying a very hot compress, or fomentation, between the shoulders. The cold compress should be changed before it has had an opportunity to become warm, and the fomentation renewed every three or four minutes. To obviate the necessity for the frequent change of the hot application, a rubber bag may be filled with hot water, wrapped in a flannel covering, and placed between the shoulders. Great care should be taken in combating hemorrhage from any of the organs mentioned to maintain active congestion of the extremities by means of a hot leg pack, or by wrapping the extremities in dry flannel blankets, and surrounding them with hot water bottles.

When the blood finds exit through the mouth, it is sometimes rather difficult to determine whether the hemorrhage is from the stomach or the lungs. Blood from the stomach is usually dark, clotted, and mixed with particles of food, while hemorrhage from the lungs is bright in color, frothy from the mixture of air, and frequently accompanies or follows a fit of coughing.

Good Building Material

J. H. KELLOGG

A LESSON of vital importance which civilized men and women are only just beginning to learn, is that food was not, in the divine order, intended to be merely a source of pleasure to the body, a tinkle to the palate, or even a satisfaction to the stomach, but that its prime object and essential purpose is to furnish a store of energy necessary to enable the bodily engine to do its work; in other words, to maintain the vital stream which perpetually flows in and out of the body as a river flows between its banks.

Probably the majority of people eat what is convenient to the hand or pleasing to the palate. The savage builds his home on the same principle,—of sod, mud, straw, twigs,—whatever material he finds most convenient. When the savage becomes civilized, he builds his hut with greater care. Having ceased to wander about, he requires a more enduring habitat, so he gathers together the best material he can afford,—granite from the mountains, iron from the mines, and hard wood from the forest. He fits these expensive materials together with the greatest care, so that the wind, the rain, and the snow may not wear out and demolish his dwelling place before it has served its purpose; in other words, he so constructs his house that it shall be able to resist the ravages of time and weather for as long a period as possible. The sort of house he builds is one of the most distinctive characteristics of the civilized man as opposed to the savage man.

May we not reasonably inquire, Why should not the civilized man exercise the same incessant care in selecting the material out of which to build the living temple which we call the body, as in building the temporary shelter which he calls his house? It may be replied that the civilized man certainly does exercise great solicitude, and spends enormous sums in the procuring of food to supply his table. But the greater part of his solicitude, unfortunately, is exercised from a wrong standpoint. The question with the average man is not, What is good? but rather, What tastes good? What will please the palate? One might just as well build his house out of materials pleasing to the eye, but without reference to its durability, as to build his body out of materials pleasing to his palate without reference to their qualities as body-builders and energy-producers.

It is probable that the majority of men and women who dwell in houses of their own, have given far more thought and attention to the question of house building than they have ever given to the infinitely more important question of body building. "A short life, and a merry one," is a popular modern adage which contains in itself the confession of the recognition of the relation between a merry life, or rather, a life of self-gratification, and brevity of years. If one would live long, he must eat well, he must live high in the true sense; that is, he must live in harmony with high principle, in accordance with the divine order; he must recognize the fact that the stomach is the fountain head of energy to the body, and that an unhealthy stomach may become likewise the fountain head of disease of every kind and in every tissue.

The Duty to Preserve Health 7

DAVID PAULSON

ALL classes of society are vying with one another as to the surest and most rapid method of securing physical decay. Disease has become so frequent that as we meet our friends, the question naturally arises in reference to health, and we almost expect the answer to be, "I am not feeling very well." Everywhere are faded cheeks marked for the tomb, upon which ought to be seen instead the freshness of youth and the glow of health. Men who should be in the years of youthful activity have grown prematurely old. Providence never intended such a condition; for the word plainly declares, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

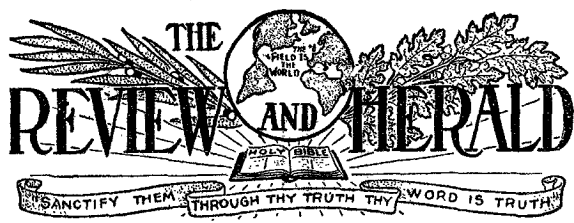
Health is not a matter of luck, or chance, but is maintained in the same way that the student secures his education,—by a process of constant cultivation along lines which are in themselves perfectly simple, if they are faithfully followed. As intelligent Christians, should we not seek in every way to bring our habits into conformity with the requirements of our systems?

When we grasp the truth in 1 Cor. 6:20,— "Ye are bought with a price: therefore glorify God in your body,"—we shall see that we are in duty bound to glorify God physically the same as spiritually, and we shall appreciate the force of the principle that "the health should be as sacredly guarded as the character." There are few who argue that a sickly religious experience is as acceptable in God's sight as a healthy and active one; and the same is equally true of the condition of our bodies. "I beseech you therefore, brethren, . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. In this passage is conveyed the idea that we are to present our bodies in a living, active condition; yet there are many who think that they can glorify God just as well with their bodies in a sickly and miserable state, and that God will accept this service equally as well as that done in health; in fact, many of the Sunday-school books make the idea very prominent that sickness and saintliness go hand in hand.

Let us remember that when God speaks to us by His Spirit He does not pour it directly through the skull, but He uses the very avenues that He himself pronounced very good at creation. He appeals to sight, hearing, taste, smell, and feeling; but just in proportion as man chloroforms his nerves by wrong habits of eating and drinking, by indulgence of lust in any form, in just that same proportion he is dwarfing his ability to hear the voice of God, and to appreciate even what he does hear. But God wants to come to His temple, the body, and sit there as a refiner and purifier of the temple, so that man may offer an offering in righteousness. He desires to touch these minds of ours, and to produce most beautiful and harmonious music in our uplifting words and inspiring actions. However, if our senses are so blunted as a result of what Satan has tempted us to do in our daily lives that we do not respond to the sacred touch of the divine Spirit of God, we must be laid aside, and perhaps some who have had far less opportunities will be rewarded by having God walk with them and dwell in them, because they have allowed Him to cleanse them of all filthiness of the flesh and spirit.

Thus, it is not merely an inconvenience to be sick, but it becomes a religious duty to be well; and so, "knowledge must be gained how to eat, drink, and dress so as to preserve health." He has laid the responsibility upon us by asking us to fulfill certain conditions, so that He can consistently grant us the blessings of health and strength. "God is greatly dishonored by the way man treats his organs, and He will not work a miracle to counteract a perverse violation of the laws of health and life." This same thought is conveyed in Prov. 28:9: "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

The divine principles of God's plans for us, both spiritual and physical, must be recognized, and carried out in the life. This will necessitate a return to the simple habits of our forefathers, and then these misused bodies will feel the spring of a new life, which is untrammelled with vicious and health-destroying habits. The eyes of the people must be directed toward the Man of Calvary, and then they will receive such an endowment of self-control as will enable them to become the master of the soul-and-body-destroying habits that are now imprisoning them with bands of iron. Altogether too many regard the body as a harp of a thousand strings upon which they may play for their own pleasure; whereas the real object should be to use it to produce sweet melody for others, and the man who is the most thoroughly engaged in helping others is touching the right chord.



BATTLE CREEK, MICH., APRIL 1, 1902.

URIAH SMITH
W. W. PRÉSCOTT } EDITORS.
L. A. SMITH

"STAY firm. Let not the future,
Though dim and drear,
Fill thee with dread foreboding
And anxious fear.
'Tis only thine to follow
Where He shall lead:
Thy Shepherd King provideth
For every need."

* * *

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." "Lo, I am with you always, even unto the end of the world."

* * *

After the death of Moses, Joshua was called to take his place, and it was his privilege to lead the children of Israel into the promised land. As a part of the instruction imparted to him in preparation for the work committed to him, he was repeatedly charged to "be strong and of a good courage," and the basis of this strength and courage was found in the assurance of the presence of the Lord with him.

* * *

So also when Jesus was about to leave His disciples, He commissioned them to go "into all the world, and preach the gospel to every creature," encouraging them with the statement, "All power is given unto me in heaven and in earth," and making the definite promise, "Lo, I am with you always, even unto the end of the world." The true basis for strength and courage on the part of each worker for the Lord is in the personal assurance of the presence of the Master with each one of His servants. "The Lord Jehovah is my strength and my song."

* * *

The Lord did not simply encourage Joshua to be strong, but He commanded him to be strong. "Have not I commanded thee?" It was just as much the duty of Joshua to obey this commandment of the Lord as any other, and in obeying it he would be strong. There is all the strength of the Lord's own life in His commandment. Jesus proved this in His experience, and so He said, "I know that His commandment is life everlasting." Daniel proved this, and his testimony is, "Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my Lord speak; for thou hast strengthened me." The command to be strong was the means of imparting strength. Obeying the command was the receiving of strength.

* * *

We need strength and courage for our work now. There is a great work to be done. The experiences recorded in the book of Joshua are prophetic object lessons. They are to be reproduced in miniature in the experience of each individual, as well as in the experience of this people as a whole. What the Lord has already promised to us we must go up and take possession of. We must set our feet upon the land which He has given to us. We must reveal the victories which He has wrought for us and offered to us. And the command of the Lord to us is, "Finally, my brethren, be strong in the Lord, and in the power of His might. . . . For we wrestle not against flesh and blood, but against principalities,

against powers, against the rulers of the darkness of this world, against wicked spirits in high places." This warfare is very real, and we have come to the time when Satan is beginning to work "with all power and signs and lying wonders." And yet we are abundantly able to go up and possess the land. We simply need to be strong and of a good courage, and to go forward to the work in the name of the Lord. Remember Abraham and the slaughter of the kings. Remember Gideon's army and the Midianites. Remember Elisha and the host of the king of Syria. Remember Hezekiah and Sennacherib's great army. "What shall we then say to these things? If God be for us, who can be against us?"

"Stand up! stand up for Jesus! The trumpet call obey;
Forth to the mighty conflict, in this His glorious day:
Ye that are men, now serve Him, against unnumbered foes;
Let courage rise with danger, and strength to strength oppose."

"We must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason." "Be strong, and of a good courage."
W. W. P.

The "Higher Criticism" Tested

THE "higher criticism" professes to test the reliability of the claim of the Bible to be the word of God, and to discover many instances in which its statements are misleading and erroneous; but how fares the "higher criticism" itself when its own reliability is put to the test? On this point the following illustrations are given by the Rev. T. T. Eaton, editor of the *Western Recorder* (Baptist), who is a staunch upholder of the conception of Bible infallibility that prevailed before the "higher criticism" arose:—

At the Baptist congress in Detroit (1894), Dr. Howard Osgood, the greatest Hebrew scholar in America, in the presence of men who were well informed on the subject, and who were quite favorable to the alleged "results of higher criticism," stated what those "results" are as told by their advocates. He asked to be corrected if in any particular he erred; but no correction was offered. From slips of paper he read statements of these "results," and when all present had assented to the correctness of the presentation, Dr. Osgood startled them by saying that all his quotations were from Thomas Morgan, a deist of the early part of the eighteenth century, and from Tom Paine, the well-known infidel of the latter part of that century.

This shows the character of "higher criticism" as revealed by its fruits; and the following illustration touches the point of its accuracy:—

Not long ago two leading ministers in the North united in writing an account of a great religious gathering, and they sent their combined article to a number of "higher critics," requesting that they separate it into the two documents, giving to each of the two authors his portion. Their failures were most egregious, and no two of them agreed, because they worked independently. And yet these men, utterly unable to resolve an article, avowedly written by two men, in plain English, and written in their own time and country, into its original documents,—these men are sure they can correctly divide a book written in Hebrew thousands of years ago, with no evidence of composite authorship, so as to give each supposed author his exact portion! And they claim to do this so accurately that they divide a single sentence among three authors, with perfect confidence!

One more test is made by Mr. Eaton; he calls upon the "higher critics" to furnish the world with an up-to-date Bible. In view of the statements they put forth that "God has by no means confined His inspiration to those who wrote the Bible," but has "inspired men in all ages as truly as He inspired the prophets and apostles," and that the old Bible, while of great spiritual value, is to a great extent invalidated by the defects of the thinking and beliefs of the men of the times in which it was produced, Mr. Eaton says:—

If these things be true, it necessarily follows that we ought not to be dependent for our Bible on men that lived between 800 B. C. and 100 A. D. In all these eighteen hundred years, with the wonderful

progress man has made along all lines, with the correction of so many crude and erroneous ideas held in the long ago, surely a better Bible can be gathered from the words of great leaders about the problems of religion, during the past eighteen hundred years, than was gathered for the nine hundred years previous. To admit that the thoughts of the leaders in regard to religion between B. C. 800 and A. D. 100 are superior to the thoughts of the leaders in these last days is to surrender the whole case of this modern school of theologians. And just as editors and redactors gathered (according to this modern theory) the good things about religion in the literature of their times, so as to give the world our Bible, so let this modern school furnish some editors and redactors who will gather the good things about religion in modern literature, and give us a bible that shall be up to date. This new bible ought to be as much better than the one we now use, as our times are more enlightened than the times of the prophets and apostles.

This is sound logic, and those to whom it is applied should have the consistency to hold their peace until they have produced at least some portion of the better up-to-date bible.
L. A. S.

A Rebuke from Those in Peril

THE story of Jonah needs to be read frequently. There are lessons for us just now in his experience. It was written for our learning.

In his attempt "to flee . . . from the presence of the Lord," Jonah took passage on "a ship going to Tarshish." A great storm arose, and the whole ship's company, including Jonah himself, was in the greatest peril. "But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep." Then came the call of the shipmaster unto him, "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not." Think of it! The man who had been commissioned to carry a message of warning to those in danger of perishing, through his neglect of duty became an occasion of threatening destruction to his heathen companions on the ship, and yet in the very time of greatest danger he was fast asleep! And it required the call of the heathen shipmaster to rouse him to a sense of his own peril and that of his companions. "What meanest thou, O sleeper?"

The application of this lesson is so obvious that it hardly needs to be put into words. We have a commission from God to sound the message of warning throughout the world, a warning of threatening peril, a warning of destruction which will come upon every unprepared soul, ourselves as well as others, but we have settled down in a self-complacent way right in the face of the danger, instead of throwing every consecrated energy into the work of sending forth the warning message and rescuing souls. We have been lukewarm when we should have been burning with zeal for the establishment of the Lord's kingdom and for hastening His coming. Now the cry of those in peril seems to be heard rebuking our slothfulness, and saying, "What meanest thou, O sleeper?" The Macedonian call is coming from many an unentered field. The word comes to us to "preach in the regions beyond." And we are thankful that the minds of many are being stirred concerning this situation, and that there is hope of a new order of things.
W. W. P.

A Mission to the Vatican

THE unsettled question of the disposition to be made of the lands of the Philippine friars, has finally resulted in bringing about a mission from the United States to the Vatican. The governor general of the Philippines, Mr. Taft, has been selected for this undertaking. He is shortly to proceed to Rome, accompanied by Bishop O'Gorman, formerly of the Catholic university at Washington, who is described as being "thoroughly acquainted not only with Vatican etiquette, but with all the machinery by which the Vatican rules the Catholic world." Judge Smith, of San Francisco, is also named as an associate. With these assistants, Mr. Taft is to conduct negotiations for the settlement of this prob-

lem of the friars, with the chief Roman Catholic authority, this being considered the best way to arrive at definite results. There is no fault to be found with the logic by which the government has arrived at this conclusion. It is the natural outcome of the first step by which the government became entangled in the web of papal diplomacy.

This mission is, by its nature, a temporary one; but a temporary mission is a natural stepping-stone to the establishment of one that will be permanent. We are not surprised at the announcement from Rome that the pope expresses "great satisfaction at the decision." The same dispatch says it is likely that Mgr. Sbarretti will have an interview with President Roosevelt with regard to "the laying of the foundation for a concordat between the Vatican and Washington about the Philippines." A concordat is "an agreement made between the pope and a sovereign or government for the regulation of ecclesiastical matters with which both are concerned."

Will not this "concordat," when set up, call for the establishment of permanent diplomatic relations between Rome and the United States, with a papal nuncio at Washington and an American representative at the Vatican, in order that its business may be conducted in an effective way?

This is the first envoy ever sent by the United States to transact business with the Vatican. Some Protestant journals are assuring us that it means nothing; but such a step, considered in its relation to American history and principles of government, speaks for itself. The government has no intention of establishing permanent relations with the Vatican, doubtless; but the question is, What are the intentions of the Vatican in the matter? and what will the Vatican, through its political wisdom and cunning, be able to make out of its present advantage? Full well does Rome know how to take advantage of every opportunity.

Mr. Taft will doubtless, while in Rome, have an interview with Pope Leo. He will be there as the representative of the United States. Will he then kneel before the "sovereign pontiff," as all are expected to do at a Vatican audience? This would be no more than papal claims require, but it would be contrary to every principle of Protestant and republican government. For the perpetuity of such principles, so far as the United States is concerned, this mission to Rome portends no good.

L. A. S.

Easter and Sunday

EASTER, as a professedly Christian institution, owes its observance to the fact of the resurrection of Christ from the dead. It is celebrated as the anniversary of that event. As an anniversary day it must necessarily, like Christmas, fall successively upon different days of the week. It cannot fall successively on any particular week day; with such a day it can coincide only once in about seven years. Only about one seventh of all Easter days can coincide with Sunday. Hence, if Easter were observed each year on the true day of its recurrence, the Sunday-observing portion of the religious world would almost annually exhibit the strange self-contradiction of celebrating the resurrection day on two different days of the same week. In such an instance, supposing for example that Easter fell on Tuesday, the people would first observe Sunday as being the day of the resurrection; and the following Tuesday being Easter, they would next observe Tuesday for the same reason, the one reason in both cases being that it was the day on which Christ rose from the dead; which would be to say that Christ rose from the dead on two different occasions! The only way to avoid this fatal dilemma is to set aside mathematical truth, and bring in a manifest absurdity by decreeing that Easter day and Sunday shall always coincide; and this is what the Sunday-keeping world has done. They solemnly countenance an absurdity, rather than acknowledge that the fact of Christ's resurrection from the dead on the first day of the week is no

valid reason for Sunday observance. Such is the hollow and worthless foundation on which Sunday observance rests.

Christianity rests always upon solid truth; and the solid truth as regards Sabbath observance is stated in the fourth commandment, which declares, "The seventh day is the Sabbath of the Lord thy God," and that it is to be observed because "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Thus the Sabbath day was indissolubly bound up with the week, and must occur in every week. The Sabbath is the memorial of creation; it can be nothing else than this, and only in this truth can be found the reason for its observance.

L. A. S.

Studies in the Gospel Message

THE subject of the second lesson in this series, the one for Sabbath, April 12, is "The Question of Supremacy."

The interest of the universe centers upon the great controversy between Christ and Satan. This little world of ours, so small when compared with other worlds, is the battle field upon which is being carried forward the contest for the supremacy throughout the whole of God's dominion. This is not a mere theory, a subject to be studied as a sort of intellectual gymnastics. It is the supreme question of the hour, and has a most practical bearing upon the present experience and future destiny of each one of us.

Because the leaders in this controversy are themselves invisible for the present, revealing themselves through the human instrumentalities through which they work, therefore some are disposed to ignore altogether their existence and working, and to regard the march of events through the centuries as simply the result of mere human plan and effort. It is only in the light of the Scripture that we can see the foolishness of this interpretation of human experience, tear away the mask behind which Satan conducts his campaign, and understand the true meaning of the present situation in the world. He who casts away the word of God rejects the one divinely appointed means for exposing the deceptive working of Satan, and is left to be made the captive of Satan at his will.

The twelfth, thirteenth, and fourteenth chapters of the book of Revelation present in symbolic teaching the final effort of Satan to take possession of this world-kingdom, and thus to prevent the establishment of the kingdom of God upon the earth. In this symbolic outline of his closing attempt to become the great world-ruler, "the great dragon . . . that old serpent, called the Devil, and Satan" first appears in his true character as the enemy of the "man child, who was to rule all nations with a rod of iron," and whom Satan is represented as being ready to devour as soon as he was born. This warfare is carried forward through the world-power symbolized by the "great red dragon." The next development of the controversy shows that the dragon has given "his power, and his seat [throne], and great authority" to another world-power symbolized by the beast from the sea. When these two symbols are compared with each other, it will be seen that the second is but a variation of the first. The same seven heads and ten horns appear on both, the difference being that in the latter symbol the crowns have been transferred from the heads to the horns. It is evident that while the dragon, or Satan, did not hide his purpose to make war directly upon Christ and His work during the time of the first world-power mentioned in this prophecy, he does attempt to hide his purpose and work during the time of the second world-power, although the power and the throne and the authority of this world-power are really his. So close is the union between the two that when "they worshiped the beast," "they worshiped the dragon which gave power unto the beast." Here the deceptive working of Satan is

revealed. The beast from the sea is simply a variation of the "great red dragon," and is just as really the tool of Satan in the controversy between himself and Christ for the supremacy.

We next have the beast with two horns as the symbol of a world-power which occupies the third place in this series of world-powers through which "the great dragon . . . called the Devil and Satan" is seeking to gain control of the world-kingdom, seeking to gain the supremacy over Christ, the rightful Prince. That this third world-power finally becomes simply a mask for "the great dragon" is shown by the fact that although it had some lamb-like features, yet "he spake as a dragon," and becomes so closely identified with the beast from the sea, to whom the dragon gave "his power, and his seat, and great authority," that "he exerciseth all the power of the first beast before [in the presence of] him." This beast from the earth also "causeth the earth and them which dwell therein to worship the first beast [the beast from the sea]." But the worship of the first beast is simply the worship of the dragon, or Satan. Thus it is plain that it is the studied purpose of Satan, working through these world-powers, to seek the place of supremacy which belongs to God in Christ, and to direct toward himself the worship which belongs to "Him that made heaven, and earth, and the sea, and the fountains of waters."

At the very time when this crowning effort on the part of Satan is meeting with apparent success, there is to go forth to the world a message which will unmask Satan's deceptive working, and show that the worship of "the beast [from the sea] and his image" is nothing else than devil-worship. The loud cry of this message will resound throughout the whole world, saying, "Behold your God;" behold your God manifested in the flesh in the person of His Son Jesus Christ, "that the life also of Jesus might be made manifest in our mortal flesh;" "Behold the Lamb of God, which taketh away the sin of the world;" "Behold, He cometh with clouds;" "Behold, thy King cometh unto thee;" "Worship Him that made heaven, and earth, and the sea, and the fountains of waters."

This is the gospel of the kingdom which is to be preached in all the world for a witness, and the preaching of which will constitute the sign of the coming of the Lord and the end of the world. It teaches the supremacy of God as the true King, the Creator, as the One to be worshiped and served, in direct opposition to Satan's demand for worship and service, and the gift of the Son of God in the flesh, that man might be restored to the high position of likeness to God and to the privilege of being servant to the King of the universe. O that our eyes may be opened to understand the true situation at the present time, and that our hearts may be filled with a holy zeal to sound forth this last message of warning and saving mercy, that the souls which are in darkness and bondage may be brought out into the marvelous light and liberty of the sons of God! Who is king in *your* heart? How are *you* settling this question of supremacy? Let the life of service for the Master testify that "the Lord reigneth."

W. W. P.

WHILE there is unusual prosperity in the United States, there is an unusual business depression in Germany, in consequence of which the number of unemployed persons is very large. In Berlin, twelve thousand workmen who engaged in a house-to-house canvass, found that 76,029 persons are out of employment in that city, and that 52,501 others are only partially employed. This makes no account of a very large number of men who work by the job, and whose earnings have been greatly reduced by the hard times.

THE power to love,—God's greatest gift,—
Forget it not, dear heart. 'Twill lift
The weight of burdens heaviest,
When thou rememb'rest that the best
He gives is thine,—thou still canst love!

—Mary Putman Gilmore.

A Profitable Conference

THE first session of the Pacific Union Conference was held in Portland, Ore., Feb. 28 to March 9, 1902. This conference has a large territorial area. It stretches from Alaska in the north to Arizona in the south, and from Montana and Utah in the east to the Hawaiian Islands in the Pacific Ocean. Its organized Conferences are California, North Pacific, Upper Columbia, Montana, and Southern California. Its mission fields are Arizona, Utah, British Columbia, Alaska, and Hawaii. The membership of the Conference is about ten thousand.

Every Conference and mission field in the union, except Hawaii, was represented by delegates at the Portland Conference. But the distances of some parts of the field were so great that what might be called a large or full delegation could not be expected. There was, however, a *good* representation from all parts of the Conference, and of all the leading phases of the work.

In some respects, this was one of the truest and most pleasing and ideal conferences I ever attended. The delegation was made up principally of presidents of Conferences, superintendents of mission fields, principals of colleges, physicians in charge of sanitariums, the managers and directors of the publishing house, State canvassing agents, managers of health-food factories, stores, and restaurants. All these delegates came together as special representatives of these lines of work, and conferred and worked together for the promotion of each line just as though there was but one question before them. And indeed there was but one primary question, and that was the proclamation of the whole gospel to men. Preaching, healing, feeding, teaching, printing, canvassing, are all important though different ways of imparting the gospel of life and salvation to the lost.

It was a beautiful sight to see a company of men possessing strength of mind and character sufficient to make them leaders in the different departments of the work they represent, working together day after day in the fullest sympathy and harmony. All seemed to be filled with a broad, sweet spirit. Each manifested an interest in the whole work. Each exercised Christian courtesy to all others. Each endeavored to give every line of work its due share of attention.

This was a conference in a large, true sense. When perplexing questions arose, we prayed and studied and conferred together until light came and made the way clear. As soon as the right way was made plain, all took a harmonious, resolute stand to walk in that way, regardless of previous views and the apparent sacrifice. Indeed, one of the leading features of the conference was the boldness of the delegates to undertake great things for God. This boldness did not in any sense approach rashness. It seemed near of kin to that manifested by Caleb and Joshua when the ten spies filled the people with fear of the giants and the walled cities of Palestine. The boldness of the Portland Conference was that which reckons on the results, not according to the greatness of the task nor the weakness of the workers, but according to the power of God, who directs the way.

As I am not in possession of the written proceedings of the conference, I cannot attempt an outline of the work done. Some decided steps were taken for unifying and developing the work in different parts of the Conference. It was unanimously voted to form a Pacific Union Medical Missionary and Benevolent Association. The chief object of such an association is to unify and promote all medical and health interests of the Pacific Coast. Recommendations were passed advising that the mission fields of Utah, Arizona, and British Columbia be organized into Conferences as soon as the officers of the Union Conference can visit these fields.

The Conference placed itself on record regarding the plan for selling "Christ's Object Lessons" as a means for paying off the indebtedness of its colleges. Besides receiving attention several times

in the conference, an entire evening was devoted to the consideration of this plan, at the close of which the following recommendations were adopted:—

We recommend that a vigorous campaign for the sale of "Christ's Object Lessons" be started immediately throughout the Pacific Union Conference, for the liquidation of the school debts in this Conference, and that it be carried out according to the following general plan:—

1. That the members in the territory belonging to Healdsburg College be assigned at the rate of six books a member.

2. That the members in the territory belonging to the Walla Walla College be assigned at the rate of six books a member.

3. That each Conference and mission field be asked definitely to assume the responsibility of selling its quota of books.

4. That the Executive Boards of the Conferences and mission fields be advised to place the chief responsibility of the sale of the book upon the ministers, other conference laborers, and church officers.

5. That, for the rapid and successful execution of this undertaking, the territory be carefully districted, and be assigned to the ministers and conference laborers.

6. That the entire membership of each field be requested to devote the opening week of the campaign to the sale of "Christ's Object Lessons," and—

7. That arrangements be made in each case at the beginning of the campaign for ministers and conference workers to remain in their respective districts to push forward this special work until the entire quota of books is sold.

These recommendations were passed by a rising vote of the entire congregation. The presidents of Conferences and the superintendents of mission fields all personally expressed their hearty approval of this work, and promised their faithful services in making the effort successful. Since the Portland Conference the brethren in both Montana and Utah have approved of the action of the Union Conference, and have ordered their entire quota of books. The Upper Columbia and North Pacific Conferences are organizing their forces for thorough, successful work; and California is moving with the rest. May God's prospering hand be with these dear brethren in their earnest efforts to do His will.

The proceedings of the Conference will no doubt appear in due time. This meeting will mark an epoch in the Pacific Union Conference. It revealed the magnitude of the work, and the power by which it is to be accomplished. It revealed the existence of unity and brotherly love, without which no great movement of this kind can succeed. It aroused all present to greater activity and boldness for the accomplishment of great things for God.

A. G. DANIELLS.

SOME who earnestly desire to receive a full salvation hesitate to come to the Lord for pardon and cleansing, because of a sense of the greatness of their sins. How frequently do we hear the objection made, "But I am such a great sinner!" Those who either honestly or dishonestly make this excuse ought to be reminded that they are giving the very best ground for seeking forgiveness. Listen to sound reasoning: "For thy name's sake, O Lord, pardon mine iniquity; for it is great." The greater the sin, the stronger reason there is for applying for pardon. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "He will abundantly pardon." And the basis upon which forgiveness may be expected is not found in what we are, but in what He is. "I, even I, am He that blot out thy transgressions for mine own sake." It is the Lord's character which is at stake in this matter of forgiveness of sin. If He should refuse to pardon one person who sincerely sought forgiveness, His throne would totter and fall. "Justice and judgment are the habitation [basis, or foundation] of thy throne." To refuse forgiveness would be to deny His own name, His own existence. "And the Lord descended . . . and proclaimed the name of the Lord, . . . The Lord, . . . merciful and gracious, . . . forgiving iniquity and transgression and sin." "He cannot deny himself." What an assurance of forgiveness! "As the Lord liveth," so sure may we be that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "His mercy endureth forever." "Let Israel hope in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption." "Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee." Let every trembling, hesitating soul take courage.



Argentina

DIAMANTE.—The burden of the work in this great, neglected field is resting upon our native brethren, and we are glad to see the effort they are making. Our school has been in operation only a short time, yet we see much fruit from this work.

Our brethren in the States cannot realize the disadvantages under which we labor; for example, we have a few rude benches; during the day these must travel from the dining room to the schoolroom, and then back again, thus doing double service. We have no beds, the students being compelled to bring their own cots. We have not enough tools to let all work at the same time.

Our native brethren have built the school with their own means, but they are not able to furnish it. The crops are a failure this year. If we had a few dollars with which to furnish the rooms, it would be a great saving of time, and we should be able to do better work. Since this is the only school where Spanish workers are being educated, we are anxious that the work should be as representative as possible.

ARTHUR FULTON.

Australia

SINGLETON, N. S. W.—It is now about nine months since we left our field of labor in Alabama. Surely the Lord has been good to care for and bless us.

The New South Wales camp-meeting was held at this place last October, and we remained to follow up the interest. Ten persons have given themselves to the Lord. We have purchased a lot on which to build a church, which we hope soon to have completed. Laborers are few, and money is hard to get, yet we have a firm trust in our Heavenly Father, who owns the silver and the gold. Dear brethren, remember this field with your means and with your prayers. Each year the work grows harder. Satan is working with great power, knowing that his time is short. Let us not delay to do our part faithfully.

W. WOODFORD.

Fiji

SUVA.—Brother Pauliasi Bunoa, our native brother, has just gone on a trip to the eastern group. He has taken a good supply of books, tracts, and papers. He will canvass for the books, take orders for the *Rarama*, and distribute tracts and papers. He will hold meetings, as the opportunity presents itself. I trust he may do good. He was there a year ago, and considerable interest was awakened by his visit. I have been thinking strongly of having him remain in that district, and thus set a shining light in another part of the group.

A young man who accepted the truth a few months ago gives promise of making a good worker. He is well educated, and was already appointed to a position as a preacher when he accepted this truth. He is just beginning to canvass. I hope he will do well.

J. E. FULTON.

Mexico

ACCORDING to the report of the American consul, the foreign population of the City of Mexico is as follows: Spanish, 10,000; American, 4,000; French, 3,000; English, 1,500; German, 1,000; Italian, 400. The entire number of Americans in the whole country is estimated at 10,000, so it appears that nearly one half of all the Americans in the republic are in the capital. The ratio would probably be the same for other nationalities. Also in commercial importance the City of Mexico will about equal all the rest of the country.

The English language is spoken on trains, in hotels, and in most large commercial houses by some of the employers or head clerks; but to do business which would bring one in contact with the natives requires a knowledge of the Castilian language. One can learn enough Spanish in a few months to do ordinary business; but to become really proficient requires years of study and practice.

For an ordinary day-laborer, or even for one working at more common trades, Mexican does not offer much inducement. A common laborer receives from fifty cents to one dollar, and a mason or carpenter from one dollar to one dollar and a half a day, Mexican money, which is worth a little less than half as much as United States currency. The Mexican laborer of whatever class is shiftless and unreliable, and never has anything ahead. Carpen-

ters, painters, or masons will come to work for you in the morning, and at ten or eleven o'clock you will have to give them from twelve to twenty-five cents to get their food for the day. This you have to do every day. When you pay them off at the end of the week, there is no assurance that they will return at the beginning of the next week.

On account of this condition of affairs, a foreman, or overseer, who can be depended on is a necessity, and commands good wages. In the running of machinery, skilled workmen are in demand. On railroads, in factories, and mills, foreigners and not Mexicans will be found in charge. As to wages in such positions, it is impossible to give anything definite. Employers pay what they have to, and employees get what they can; but in general, such positions command good salaries.

Such situations cannot often be secured by Sabbath-keepers, although not much attention is paid to Sunday. One can usually get all the help he wants who will work Sunday and rest on Saturday. The best openings are for one who has a small capital, and can establish a business under his own management. He can employ native labor cheap, and with kindness and much patience he can do well both for himself and for his help.

Most of the valuable lands are passing into the hands of a few men. The State of Guerrero is said to belong to twenty-eight men. *Haciendas*, or ranches, are usually measured by the square league. There are, however, some smaller holdings that a few families with small means might secure; but in my opinion, Mexico is not the place for one who has difficulty to make a living in the United States, and wishes to better his condition by coming here. This will be shown more fully as we consider other particulars of the existing conditions. The need of the people, the good one can do, and the advancement of the message are the things that should attract workers to this most neglected field. In our next article we will note something of the cost of living, and then speak of some of the special lines that seem to present opportunities for doing good.

G. W. CAVINESS.

New York

THE work in this Conference is moving on encouragingly. We are now in the midst of the campaign to dispose of our quota of "Christ's Object Lessons." We are making every effort possible to cause all to sense their individual responsibility in this matter. When all do this, the work will be done suddenly, and the "blessed result" promised will be experienced by those who have done their part. The conference laborers have all taken hold freely and willingly, and are themselves not only engaged in canvassing, but are helping others to get started. Many speak of the blessing received. One of our Bible workers has sold nearly one hundred copies while engaged in her regular work. The Lord has said that this is the thing to do now, and we intend to do it, even if it takes all summer. The elders and other church officers are co-operating, and the work is well started. It is no time now to say, "We can't." This is the language of the ten spies. Caleb and Joshua said, "We are able," and as a result they entered the promised land. The battle is on, and it is no time to falter, to begin and then return home. "The children of Ephraim, being armed, and carrying bows, turned back in the day of battle." Ps. 78:9. Because this spirit was cherished, the Lord finally said, "Ephraim is joined to idols: let him alone." We will do well to remember Ephraim.

In the matter of selling "Christ's Object Lessons" we are told that the Lord is "testing" His people. A test may come to us in a way that we are not expecting. Gideon's army was tested at the water, and the manner in which each took a drink determined whether he could be used in gaining the victory. Judges 7:4-7. In this matter we are being tested individually. Some, I fear, are not standing the test, and will lose the blessing. Admiral Nelson, at the battle of Trafalgar, signaled, "England expects every man to do his duty." In this conflict the Lord expects every one of us to do his duty. If we do, our schools will be emancipated, and will be better able to carry on the work for which they were established.

We have also arranged for a canvassers' school to be held in Syracuse during April. We hope that the attendance will be good, and that this school will result in a general revival of the canvassing work in the State. We expect that some of our old and tried canvassers, as well as others, will attend this institute. The old-time spirit of selling books has been rekindled in many hearts by taking hold of the work of selling "Christ's Object Lessons," and we are praying that many will again enlist in the work. We have also planned some general meetings for the

spring and summer, in which this work, the health work, and other leading features of the message will receive special consideration. Our courage is good. Pray for us.

G. B. THOMPSON.

Friedensau Industrial School

FRIEDENSAU was the name chosen by the brethren and indorsed by the German government for the farm on which the school is located. The name in English means "peaceful meadow," and is very appropriate, as the place, though not far from the din and bustle of large cities, is as quiet and retired as one could wish. The farm "Friedensau" is located sixteen miles from Magdeburg and eight miles from Burg. It contains ninety acres in two pieces. The fifty acres upon which the buildings are, is pleasantly located, being surrounded with woods. A brook winds its course through the fields, and supplies power to run a small flour mill, food factory, and pumping apparatus.

When the farm was purchased about four years ago, the buildings on it consisted of a comfortable



FARM BUILDINGS AND FOOD FACTORY AT FRIEDENSAU

dwelling, all the necessary barns and outbuildings, besides a small gristmill.

The purchase of "Friedensau," and the starting of a missionary training school, was no small undertaking for the German Conference, since enlarged into the German Union Conference. The demand was so imperative for a suitable place where young people could be trained as missionaries for their vast mission fields, that the Conference felt impelled to make a beginning. The funds of the Conference were so small that it was impossible to erect suitable school buildings. So in order that the work should not be delayed, temporary buildings were improvised, and the school work begun. God's blessing has attended this work of faith and devotion from the start, and good results have followed. Already about twenty-five workers have entered the field from this school.

During the last two years a good sanitarium and food factory have been built, equipped, and manned with a good corps of efficient workers. They have now nearly completed a much-needed building containing tenements for the physician of the sanitarium, principal of the school, manager, and others. The farm has been greatly improved by the planting of orchards, and small fruits, and in other ways.

We are glad to note that outside of a part of the purchase price, and some money borrowed for the erection and equipment of the buildings, no debt has been incurred. An examination of the accounts shows that the enterprise has been carefully managed from the beginning. The business has been conducted on the cash basis, paying for everything as they go. With the exception of a little help rendered by the Conference in the way of paying the salary of some of the workers, the enterprise has been self-supporting from the first. This result could not

have been attained without the special blessing of God and the hearty co-operation of both the management and workers. I am sure you would all enjoy a visit to the school, and would be pleased with the spirit of earnestness and devotion manifested by all connected with it.

Friedensau Industrial School is indeed a genuine training school for missionaries. There are at present forty-four students in attendance,—twenty-nine Germans, seven Russians, three Hollanders, one Dane, one Macedonian, one Rumanian, and two Hungarians. All are preparing to engage in missionary work. They are a fine, earnest company of young people. All seem anxious to begin work as soon as they can get the proper training.

Notwithstanding the fact that these students have poor accommodations, they seem to be cheerful and contented. They are willing to put up with almost any inconvenience for the sake of securing a training for the Master's service.

Those in charge of the work feel that the time has come when something must be done to provide more room and better accommodations for this growing school. Plans are being laid for the establish-

ment of a small printing office in connection with the school, where some of our literature can be printed in different languages. The temporary building now used for class rooms will answer very well for this purpose, and the present dormitories will make the much-needed workshops. Drawings have been prepared and estimates submitted for a building large enough to board and lodge about fifty students. For the present, part of the building can be used for recitation rooms.

The plans are so drawn as to permit of enlarging the building at any future time. This building should be completed in time for next year's school. The estimated cost is about ten thousand dollars. Now the question is, How can this money be secured without crippling some other branch of the work? We answer, Through the sale of the German edition of "Christ's Object Lessons." We are sure that our brethren in America are so deeply interested in Friedensau Industrial School that they will take hold earnestly and sell at least ten thousand books, and turn the money over to pay for this building. In the meantime, our German Union Conference will undertake to sell ten thousand more in Europe, the proceeds of which will also be used for school purposes. If all interested ones will in faith enter earnestly upon the work of selling these books, I see no reason why money cannot be brought in fast enough to have the building completed this summer. Who dares to say that it cannot be done? I trust that hundreds, yea, thousands, will say, By the help of



STUDENTS AND SCHOOL BUILDING AT FRIEDENSAU

the Lord it can and must be done; and then go to work with all their might to do it.

W. C. SISLEY.

Labor on; Rest Cometh

FINISH thy work, the time is short;
The sun is in the west,
The night is coming down; till then,
Think not of rest.

Rest? Finish all thy work, then rest;
Till then, rest never:
The rest prepared for thee by God
Is rest forever.

Finish thy work, then wipe thy brow,
Ungird thee from thy toil;
Take breath, and from each weary limb
Shake off the soil.

Finish thy work, then sit thee down
On some celestial hill;
And of heaven's everlasting bliss
Take thou thy fill.

Finish thy work, then go in peace,
Life's battle fought and won.
Hear from the throne the Master's voice,
"Well done! Well done!"

Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of mighty joy
And endless love!

— Sabbath Recorder.

The Pacific Union Conference

THE Pacific Union Conference was held at Portland, Ore., February 28 to March 9. The conference was appointed to meet February 27, but owing to storms and floods there was a delay of one day in opening.

There were full delegations from all the Conferences, institutions, and mission fields on the Pacific Coast, and Elder A. G. Daniels, Elder W. C. White, and E. R. Palmer, of the General Conference Committee, were present. There was also a good attendance of the brethren of Portland and its vicinity. It was one of the best meetings, conference or any other, that I ever attended; and the best conference that I ever attended.

The organization of the Pacific Union Conference was completed. A board was elected by the Conference, to have charge of the medical missionary work, and also a board to have charge of the educational work, in the territory of the Pacific Union Conference. There are now thirteen medical missionary institutions, three vegetarian restaurants, three health-food factories, and four health-food stores in the territory of the Pacific Union Conference; and all these departments are rapidly growing. Under the care of the Pacific Union Medical Missionary Board, all this work will be unified and made stronger. There are two colleges, one intermediate school, and nearly fifty church schools, with an attendance of about thirteen hundred in all, in the territory of the Pacific Union Conference. And under the care of the Pacific Union Educational Board all this work will be unified, strengthened, and made to grow, in the way of Christian education. The Sabbath-school and the young people's work were also put under the charge of the Educational Board, since it is all, in truth, only work of Christian education.

It was recommended that the North Pacific Conference be divided into two, on the natural line of the Columbia River; and that British Columbia, Utah, and Arizona be organized into Conferences. This will all doubtless be perfected at the annual meetings soon to be held in these respective fields.

Elder W. T. Knox was re-elected President of the Pacific Union Conference; J. J. Ireland, Secretary; H. H. Hall, Missionary Secretary; S. C. Osborne, General Agent; and the Executive Committee is composed of the presidents of the Conferences that make up the Pacific Union Conference.

ALONZO T. JONES.

Porto Rico

MAYAGUEZ.—February 20 I arrived in St. Thomas, having been absent for over seven weeks, visiting different islands. I remained at home about five days, attending to my mail, and giving Mrs. Haysmer a little rest from the services. I then went to the island of St. Kitts, to look after some matters pertaining to the work, and to assist Brother S. A. Wellman in a series of meetings which he had begun some time before, at Sandy Point. When we had the work well begun, I received a cablegram from Porto Rico, stating that Brother Fischer was very low, and desired me to come to him if possible. The royal mail steamer was due the next day for St.

Thomas, where I arrived Thursday, at 4 P. M. I supposed that the French steamer for Porto Rico had gone, as she was booked to leave two days before, but on entering the harbor I saw that she was still there. Mrs. Haysmer met me, and told me that the French steamer had been delayed, but would leave at six o'clock. As she had secured the passport and ticket, I went for a few minutes, and looked after some work that needed immediate attention. I arrived at Porto Rico, Friday afternoon. I was not detained long at the customs, and was soon at the home of Brother and Sister Fischer. I found the house under strict quarantine, the yellow flag floating to the breeze in front of the house, and a policeman guarding the door. I had no trouble to get in, but have now been here ten days, and have not been out. I found Brother Fischer very low with typhoid fever. The doctor whom they had called gave me no hope of his recovery. But we determined to do all in our power, and leave his case in the hands of the Great Physician. The hemorrhages were soon checked, and the pulse and temperature became more normal, and the doctor was surprised day by day as he made his calls. Brother Fischer is still improving slowly, and although very low, we hope that he will soon be out of danger. On my arrival I learned that Sister Fischer had been alone with him for days. She had not had time to prepare herself food nor to obtain sufficient rest, and was about tired out. She has not been well for some time, and needed rest and treatment herself. The Lord surely has sustained and strengthened her for this great strain.

I am glad to be here to assist what I can. I thank the Lord for the experience I obtained during the years I spent at the Sanitarium. All our workers, especially those who go to foreign countries, should learn how to care for the sick. Some of the missionaries, the associate judge, the British vice consul, and some of the neighbors have been very kind, but as Brother and Sister Fischer were under quarantine, very little could be done. The British vice consul took their little Ina to care for. This has been a great help. Although the people here have not had the light that many have enjoyed, and have been held down by Romanism, yet they have some noble traits of character, and above all, they are the purchase of the blood of Christ. Brother and Sister Fischer have worked hard under adverse circumstances. While acquiring knowledge of the language, they have been learning how to help the people. They need a club of our Spanish paper, and also a club of the health journal to use in their work. If they had five dollars' worth of each to distribute, many souls might be saved eternally as the result. Would not some of our people in the States like to invest that much in this people? If so, they may send the money to Elder W. A. Spicer, Battle Creek, Mich., stating what it is for, and he will order the papers sent.

A. J. HAYSMER.

March 16, 1902.

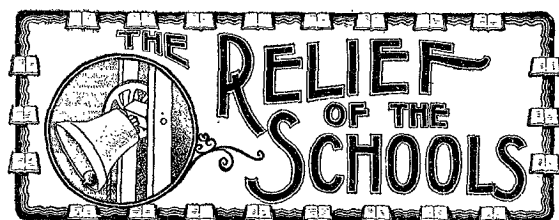
General Notes

Two additions have been made recently to the company of Sabbath-keepers at Austin, Minn., and several others at that place are awaiting baptism.

RECENTLY work was begun in the town of Monmouth, Ill., by canvassing for "Christ's Object Lessons." Through the interest thus awakened, which was followed up with Bible readings, eleven persons have been led to the keeping of the Sabbath, and a great opportunity is opened for further work.

As a result of work begun some time ago at Grafton, W. Va., by two isolated Sabbath-keepers there, ten residents of that place are now keeping the Sabbath, and meetings, which are being conducted in a private house, are well attended. The two who first sowed the seeds of truth in Grafton moved to another place without having seen any visible results of their labors; but other laborers are now reaping the harvest.

BROTHER MORRIS LUKENS reports favorably concerning the work in Erie, Pa. Among other interesting items, he mentions the following: "A gentleman of some means, who has never made any profession of religion, raised his hand for prayer on a recent Sunday night. A few days later his young son was taken very sick, and the man and his wife spent the night in seeking the Lord for the restoration of their boy. God heard and answered their prayers. This made such an impression on the man that the next day he sought the Lord for the forgiveness of sin, and, like Jacob, would not cease pleading until he received the blessing. He has sold out his business, and has since refused a position at twenty-five dollars a week, because he could not keep the Sabbath and hold it. He is now awaiting baptism."



The Total Cash received on the Relief of the Schools
Fund up to March 3 is \$39,200.51.

Donors to the Relief of the Schools

NAME.	AMOUNT.	NAME.	AMOUNT.
Louis H. Schick	\$15 00	Samuel C. Hanson	50
Alfred Shryock	3 00	Miss Perrung	50
Douglas (Mich.) church	2 50	Mrs. C. L. Daniels	9 00
Mary & Fred Clarke	2 00	A sister	7 00
Lizzie Lakin	1 00	G. P. Gaede	3 00
Minnie Schultz	10 00	S. T. Bland	50
Jennie Reid	1 00	Mrs. M. E. Bland	50
F. M. Christian	2 00	W. H. Alexander	10 00
Mary S. Ivey	4 25	Mr. & Mrs. Jay Nethery	5 00
Geo. A. Summer	50	M. G. Creasey	5 00
Mary J. Olmstead	1 00	C. H. Rogers	5 00
H. C. Cady	5 00	Harvey Cassell	20 00
R. M. Kilgore	25 00	Mrs. B. Dickens	25
P. D. Moyers	95	Dr. Wm. Merchant	2 00
Carolina Tract Society	9 00	Mr. & Mrs. Milton Henise	1 00
Anna L. King	7 00	Miss M. F. Harlen	1 00
Addie Richardson	1 00	Mrs. J. A. Hern	1 00
Conrad Walters	5 00	F. M. Killen	1 00
A. Hawley	2 00	H. H. Robinson	1 00
Harry E. Moon	3 00	Mrs. Rach	5 00
Prattville (Mich.) church school	3 00	W. H. Mann	50
C. R. Polen	10 00	Minnie Anderson	5 00
Mr. & Mrs. J. W. Shidler	9 00	Conrad Walters	20 00
A friend (Vt.)	75	M. L. Stiles	1 00
Mrs. M. E. Cason	2 50	Mrs. N. E. O'Harrow	1 00
Naoma Seares	5 00	Mrs. N. Reynolds	4 00
Mrs. E. J. Harvey	30 00	Mrs. C. H. Brackett	5 00
Ruth Harvey	2 50	A friend	25
Mr. & Mrs. Grant Bunt	5 00	Jessie V. Bosworth	5 00
J. J. Nabers	1 00	Carrie Kerns	10 00
Olive LaFave	5 00	T. Y. Fish (proceeds of farm)	800 00
Jane LaFave	5 00	Mrs. Geo. Goddard	30
A friend	5 00	H. E. Melin	1 25
Wm. R. H. Avery	5 00	Mrs. Lewis Hilliard	1 50
Mrs. Fannie Fenton	1 00	J. C. Smith	2 20
Jane Rittenhouse	1 00	G. H. Mohr	10 00
Margaret Weakley	10 00	H. A. Schneider	10 00
Eliza M. Ferciot	5 00	J. P. Kaufman	5 00
Thos. Griffin	5 00	G. Hanhardt	25 00
Fritz Guy	7 50	John Eitel	5 00
Lelah Kirk	1 00	Geo. Helzer	5 00
James Arnot	10 00	A. Hanhardt	5 00
Mrs. Annis Pieper	5 00	Isaac Mohr	5 00
G. E. Davis	25 00	Kath Westermeyer	5 00
Donations (Ohio)	1 50	G. H. Hundergardt	2 00
Friends (Shaffer, Kan.)	5 72	John Schmidt	5 00
Wellsville (N. Y.) church	1 00	Henry Schmidt	10 00
Mrs. Francis Ross	5 00	B. Eitel	20 00
Buck's Bridge (N. Y.) church	1 00	A. Bartel	3 00
Olean (N. Y.) church	1 75	H. W. Schmidt	1 00
Jeddo (N. Y.) church	1 00	Katie M. Schneider	5 00
Friends (N. Y.)	11 34	Susan C. Schneider	5 00
S. B. Whitney	2 00	J. J. Mohr	5 00
Mrs. Courtland Green	1 00	J. Reinhardt	2 00
Hattie Ghee	50	Alex Simon	4 00
Fred Snide	1 25	Henry Boehm	1 00
Wellsville (N. Y.) church	1 50	John Simon	2 00
Friends (N. Y.)	23 85	Jacob Berig	1 00
Buffalo (N. Y.) church	50	Jac. Wagner	2 00
H. L. Gilbert	50	Pil. Mohr	18 75
Julia Story	25	H. W. Pierce	25 00
G. F. Evans	10 00	Chas. S. Rice	100 00
Betsey Reed	1 00	Miscellaneous	15 86
J. D. Fleck	2 00	G. G. Green	5 00
L. Tillie Earle	5 00	S. M. Housler	25
Pearl Stevens	5 00	C. S. Longacre	3 00
Laura Johnson	5 00	Elk Lake (Pa.) church	3 21
Chas. Schroeder	5 00	Salemville (Pa.) church	25
C. E. Rentfro	10 00	Scranton (Pa.) church	1 25
T. S. Parmelee	1 00	Mr. Shearer	1 25
Mary Kundret	1 00	Mrs. St. John	5 00
Almeda Haughey	10 00	W. H. Zeidler	2 25
J. E. Vosburgh	10 00	Mrs. C. C. Burnett	1 00
James Buchanan	3 00	Friends (Pa.)	37 32
Mrs. M. J. Cross	75	Hitchcock Brothers	1 00
Mrs. Della Stufflefield	50	J. T. Long	1 00
Geo. W. Allen	50	Jennie Williams	1 00
C. K. Pelmilder	2 00	Otto Easley	1 00
S. B. Horton	2 00	G. H. Lyman	10 00
Fritz Guy	7 00	Mr. & Mrs. Quantock	15 00
Margaret Neal	1 00	J. J. Burnidge	1 00
H. W. Pierce	5 00	Mrs. Hattie Bowen	50 00
Hattie Shively	5 00	An aged brother	5 00
S. R. Hogue	2 00	Jefferson Loughhead	1 00
C. L. Leavenworth	2 00	Mr. & Mrs. F. J. Harris	2 00
		A. C. Morton	1 75
		L. M. McNutt	1 00
		Matton (Ill.) church	56 15
		A friend	1 25

Eunice Hartsock	5 00	Margaret Olsen	65
Mr. & Mrs. G. W. Masters	3 00	Mrs. Jno. Robertson.	1 50
Mary G. Cottrell	1 00	F. Hartson	10 00
R. A. Roe	50	Mrs. Minnie Erickson	50
Mrs. D. L. Rosser	5 00	Minnie Beederman	1 25
Clara Hildreth	2 00	Emma E. Lewis	1 00
Mrs. George Noble	1 00	Mrs. A. Blanchard	75
Mrs. Sarah Thompson	5 00	Wisconsin Tract Society	18 60
H. M. Hayes	5 00	A friend	1 00
Mrs. S. M. Baker	1 00	Margaret Beck	4 00
Mrs. Kate G. Boone	10 00	David Pickering	2 00
Lesser Antilles (S.A.) Mission	10 00	W. S. Adams	2 00
Mrs. B. Kinsey	1 00	Etta Dudley	1 00
Elsie A. Brown	1 00	William Janney	100 00
Mrs. E. Skeels Krouse	1 00	Mr. & Mrs. E. Albee	4 00
Mr. & Mrs. Robert Beard	10 00	D. D. Panches	20 00
Wm. P. Pearce	2 50	Bolling Williams	25
A friend	11	Sever Jacobsen	19
Jannie Gallion	5 15	A friend	76
Ettie V. Braugh	1 00	Mrs. J. S. Thompson	10 00
S. H. Lane	20 00	John A. Luack	1 45
Eugene Leland	50 00	A friend	5 00
Mrs. M. L. Flood	5 00	Mrs. Margaret Frost	50
Lena Bruebacker	1 00	Louisa Rand	15 00
Mrs. R. G. Anderson	5 00	Corá Glover	1 00
Mrs. M. L. Kirkedall	50	Winifred Parker	1 00
J. N. Loughborough	50 00	M. W. Lewis	10 00
W. N. George	1 00	Samuel D. Babcock	5 00
F. D. Starr	5 00	A. Hunter	1 00
Mr. & Mrs. H. U. Wendell	1 00	Geo. R. Manby	1 00
Anna Heben	4 06	Minn. Tract Society	6 00
G. W. & M. P. Ames	5 00	Ambrey Jas. Wright	1 00
Tennessee River Con.	23 50	J. G. Svener	5 00
D. L. Gillis	1 00	Mrs. Jno. Martin	50 00
Soren Sorenson	10 00	Mrs. H. H. Morgan	1 00
Mrs. E. Menzel	5 00	Mrs. A. M. Pillsbury	50
U. Carlos Fattebert	1 90	Mrs. C. M. Davis	2 00
James Eastwood	2 50	England	2 95
H. R. Kitto	7 00	A friend	1 00
John Clouston	50	Mrs. S. A. Cardell	50
William Hudson	25	J. F. Bañenger	10 00
		Harriet L. Kirkendall	50
		Mrs. M. K. Oxley	1 00
		Indiana friends	31 00

The Trouble with Meroz

MORE than three thousand years ago Deborah, a prophetess in Israel, sang of deliverance from the power of a mighty foe. Negligence and backsliding on the part of God's professed people had given the heathen a chance to repossess much of the land, and become strongly fortified in different places. Through this enemy, Baalism had re-established itself in many parts of Palestine, and by it the Lord's people were brought into great distress. So far had the matter gone, that those who wished to worship the true God were in many cases driven from their homes, and lived in constant danger of violence from the foe. At a time when this sad condition was at its worst, the Lord, through Deborah, called upon His people to arise and drive the enemy from their borders.

Barak, of Kedesh, in the land allotted to Naphtali, was requested to lead the armed warriors of Zebulon and Naphtali against the mighty host of Sisera, captain of Jabin's army, Jabin being the heathen king of Canaan. Zebulon and Naphtali at that time could arm only ten thousand men for the war. Deborah in her song states that forty thousand had neither sword nor spear. These had, doubtless, through intrigue of the enemy, been prevented from procuring weapons for the fray. So the brave ten thousand went forth to meet the foe without the aid of their brethren.

There were many anxious hearts in Israel on the day of that sharp conflict. The chief officers among the people became so intensely concerned that many of them went with Deborah on foot to the scene of action, that, if possible, they might render helpful service for their country when the decisive hour should come. As the conflict was raging in the northwestern part of the land allotted to the Hebrews, there were strong cries to the Lord going heavenward from the dwellings of Reuben in the southeastern division of the tribal territory.

Barak with his little band ascended Mt. Tabor from the north, and Sisera led his armed host of idolaters up the Kishon valley until he came to the foothills a few miles south and west from the base of Tabor. The situation of the two armies was now such as to give Barak a great advantage in handling his forces, as the surface of the country in that vicinity was such that the nine hundred chariots of iron were an incumbrance rather than a means of strength.

The conflict began on territory belonging to Issachar, but the charioteers of Sisera's host retreated down the Kishon valley, and "Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon [by] the edge of the sword; and there was not a man left."

But while the chariots were driven down the river in trying to escape from Barak, Sisera fled on foot over or around Mt. Tabor to seek protection

from Heber, a supposed friend, who lived on the opposite side of the mountain. It was there that the captain of this heathen host was smitten with a marlin pin by the hand of Jael, the wife of Heber, and perished in her tent.

But all this conflict did not arouse to action the inhabitants of Meroz. This community of easy-going people was situated a short distance east of the place where the first onset of battle began. So near were they to the scene of strife, that possibly they could hear the battle cry and the loud bugle call. Issachar, the chief of their tribe, gave a helping hand, and received honorable mention by Deborah and Barak in chanting the victor's song. But Issachar could not prevail upon the inhabitants of Meroz to enter their country's service even for a day.

The faithless people of Meroz doubtless thought Sisera's mighty army, so well armed with sword and spear, and nine hundred chariots of iron, would early slay the few led by Barak, and then the superior wisdom of Meroz in staying at home in easy content would be loudly praised by all the tribes around. But their conclusions were illy drawn; for when the Lord by His prophet spoke, Gad, Asher, and Dan were rebuked for want of interest, but Meroz was bitterly cursed by the angel because the inhabitants had refused to help the cause of the Lord against a mighty foe.

This opportunity proved to be a final test to the inhabitants of Meroz. Their refusal to help in time of such great need brought upon them discouragement and everlasting disgrace. History gives no reference to the church at Meroz after that occasion. Modern geography does not mark the spot where that people dwelt. The angel's bitter curse was final, not because of what Meroz did, but because of what that people did not do.

As we study the song of Deborah and Barak, we think much about the work now given the Lord's people to do, and wonder if those churches which now refuse to help will be regarded by the angel as were the inhabitants of Meroz. How many will stay at home because they love not the work? In this campaign for the sale of "Christ's Object Lessons" will some remain idle because of their dread to work? Is not negligence now as wrong as it was then?

How many members at this time will be as courageous as Barak's ten thousand soldiers were? Who are like the forty thousand in Israel found without sword or spear? Cannot every division of God's people in this call be as faithful as were the tribes of Zebulon and Naphtali in the days of Barak and Deborah?
WM. COVERT.

In the Lake Union Conference

THE following brief reports will indicate how the campaign for the sale of "Christ's Object Lessons" is progressing among the churches of the Lake Union Conference:—

HENRIETTA, WIS.—The work that brought the Son of God to this earth is the greatest one in which we can engage.

LENA, ILL.—The Lord of hosts is leading, and the work cannot fail.

BATTLE CREEK, MICH.—I have sold eighty copies of "Christ's Object Lessons," and received a blessing thereby.

DU QUOIN, ILL.—We are in a hurry to sell our quota, so that we may help others to sell theirs.

WAUSAU, WIS.—The church at Wausau has filled its quota, and is working on it a second time. Every member will stand by it until the whole State can sing the song of jubilee.

ELKHART, IND.—We feel that we must put in fifty books here besides selling our quota.

STREATOR, ILL.—Many of our people will not be able to sell their proportion, and we must do a great deal more than our share. We will try to sell twelve apiece, or maybe sixteen.

CHICAGO, ILL.—Now is the time for us to put ourselves on record whether we will go through with the people of God, or take our stand with the world.

HILLSDALE, WIS.—We visited nine business men, and took seven good orders. One eleven-year-old girl has sold five books. A brother here devotes one day each week to canvassing. Good idea! "Go thou, and do likewise."

GALESBURG, ILL.—I believe that the Lord has special times for the accomplishment of His plans, and I am striving to be among the number who are up and doing at this special time in this special work. I have been able to go out two afternoons each week, and have sold twelve books. One sister in the church who thought she could not canvass, has sold nine books.

LA HARPE, ILL.—When this message first came, each member was to take six, so I took that number. Last Christmas I gave away eight. I think it

makes such a lovely present for one's friends, and it is so filled with the precious truth! And then I heard of this last call. So I have, by the Lord's help, sold fifteen copies. To Him be all the praise and glory, for I do not remember of ever selling a book before. What at first seemed a cross, as He helped me to lift it, became a great pleasure and joy.

LIGONIER, IND.—By the grace of God we expect to fill out the quota for our church members. We cannot afford to lose the blessing and be dropped out.

JACKSON, MICH.—We are anxious to sell double our quota of "Christ's Object Lessons." In studying the lesson of the talents, we see that the man who received five talents gained other five. So if the Lord has asked us to sell four copies of this book, how much more blessed if we sell eight!

MICHIGAN.—One laborer almost rebelled; but his brethren prayed for him, and he also sought God for light. In God's strength he went out and took twenty-six orders the first day. The result was that his company took hold of this work, and are moving right along.

HARPSTER, ILL.—There were forty books sent. I promised to pay for twenty, though I did not expect to sell them all by April 1. But I told the Lord that the plan was His, and I would take the books and go to my neighbors, trusting in Him to accomplish the work. With very little effort on my part, the books were soon disposed of.

BEAVER DAM, WIS.—I saw in the REVIEW that every one should sell six books, so I went to work and sold thirty-one before Christmas. Then I received a letter saying that we should sell four. I have sold twelve more.

MOLINE, ILL.—One faltering sister, rich in the grace of God, surprised herself and us by selling five books the first half day.

FLINT, MICH.—I have sold seven books, and delivered them. I have six more to deliver; shall send for ten more to-day. But I expect to sell even more.

MADISON, WIS.—One sister sold thirty-eight books; another, thirty-two. The Lord has surely gone before.

HAGERSTOWN, IND.—My wife and I have taken orders for ninety books in less than four weeks. When our books are all delivered, we expect to order more.

CONNERSVILLE, IND.—My wife and I sold seventy-seven books. We intend to push the sale of this book all we can, and not stop the first of April.

SAULT STE. MARIE, MICH.—When the letter came stating the plan for the sale of "Christ's Object Lessons," I felt like saying, with the son in the parable, "I will not." But I did go, and the first day I took orders for twenty-six books. Since then I have added eighteen orders, making forty-four in all. Blessed are they that do His commandments.

LOVINGTON, ILL.—One sister of seventy-five years of age visited four or five near neighbors while the water was heating for her day's washing. She sold two books. Another sister, a cripple, sold two to those who visited her, and hopes to finish her quota.

MILWAUKEE, WIS.—One brother has sold thirty books. Another family of the same name, consisting of four members and two little girls, have sold fifty copies. Another brother, who works all day as a carpenter, has sold twenty-one copies in his spare time. A German sister has sold ten, and forty others have sold their quota, or more.

MILWAUKEE, WIS.—The books will be sold, even if I have to sell them myself. We cannot lose this battle at any cost. This is at the entering in of the promised land, and it would spoil our courage for the battles to come. Some were smitten last year on the first attack, as the Israelites were of old, but this time it is victory.

The Lord bless His people with heaven-born courage to go forward in faith. This work is spotting the men who have taken time to get down on their knees to drink in sight of the enemy. It is the "lappers" that the Lord wants now. Remember Gideon's experience.

In the Eastern Union Conference

A GOOD revival of the spirit to sell "Christ's Object Lessons" is on in the Eastern Union Conference. The example of the Lake Union Conference is proving a blessing, and appearances now bid fair to see every one of our school debts wiped out before the close of the year.

Elder A. E. Place, president of the New England Conference, reports that all his laborers are in the field at this work, "with some signs of fever for the closing battle." He further states that some of these brethren have already sold from one to two hundred copies, and are ordering as many more. Some of the New England churches have already

sold their quota, and one of them has sold *three times its quota*, and is still selling books. This last is a splendid, Christian record.

Professor Griggs, the principal of the South Lancaster Academy, is planning to call all his students together, and organize them for the work. They intend to follow the example of the students of Emmanuel Missionary College, and keep at work until their full quota is disposed of.

Elder E. E. Miles made a pledge to sell one hundred copies, and states that he is "having the pleasure of seeing them melt away."

The work is being thoroughly organized and systematized. The territory is being divided, and leading ministers are by precept and example teaching the people the blessing of selling "Christ's Object Lessons."

P. T. MAGAN.

In Illinois

CHICAGO, ILL.

DEAR BROTHER MAGAN: I believe that Illinois' plan is working a little in advance of any other Conference in the district. As you know, we are not waiting to receive orders from our churches, but are sending shipments of books to the churches, and telling them their duty. Only one church has refused to engage in the work, and individuals in that church are doing the work of the entire body. Some of our churches have already ordered the second box of books. Some of the smaller churches to which we did not send a box of books direct, but sent books to a neighboring church, expecting to supply the smaller churches from these books, have written us that they want a box of their own. They have gone to work before the books arrived, have taken orders, and are ready for delivery. We feel greatly encouraged in this work, and are confident of success.

Our Chicago churches are going nobly to the front. The new church at Harvey has ordered more than one hundred books, and I think nearly all of them are sold. The South Side church has had between seven and eight hundred copies. They are organizing the young people in that church, and expect to do a good work with them. Brother James, our State agent, is having them in charge, and expects to drill them in the field.

Elder Bliss writes us this morning for the second box of books to be sent to the little church at Lovington. He first thought that if they disposed of the first box, they would be doing remarkably well.

Yours in the good work,

G. A. WHEELER.

BROTHER ALLEN MOON, president of the Illinois Conference, writes the following, under date of March 16:—

"The canvass for 'Christ's Object Lessons' is still going forward. There is not a discordant note from the field. From every part of the State come encouraging reports, although the work is not being accomplished as rapidly as we had hoped it would be. We find that the brethren who have not had experience in the canvassing work, must necessarily have time for their work; but many are succeeding beyond their expectations."

Extracts from Correspondence

FROM Elder W. A. Alway:—

"Sabbath I spoke on Christian education, connecting it with the present movement in the sale of 'Christ's Object Lessons.' We had an enthusiastic meeting, and there seemed to be a general rally by the church. We have no easy task on our hands, but we expect to stay by it till it is done. I hope we shall be able to get it off our hands by the first of June. One or two ministers have promised to write me a recommendation for the book. The wife of the Attorney-General of Utah gave me her order for the book yesterday. I took five orders for the book yesterday besides doing my other work."

FROM Elder A. J. Breed:—

"I am glad to say to you to-day that Montana has taken about as good a stand as can be taken. The workers are alive to the movement. They have divided their territory, and each man has become responsible for the sale of books as well as for their pay. The work is going forward, and the laborers will stick to their work until it is done. They ordered their entire amount of books to-day. . . ."

"In Spokane, where there are about fifty thousand inhabitants, they do not want to wait until the camp-meeting. When coming through there the other day, I suggested that they might enter upon it, and if possible, sell their number, and come to the camp-meeting with words of encouragement to help others.

We have already placed a man in Boise City, Idaho, and instructed him to get ready for the work as early as possible; and inasmuch as both these cities have books on hand, they might begin at once.

"I am perfectly satisfied that as soon as our people see that we are in earnest to clear the debt from our schools and from the entire denomination, and will plan hereafter to keep free, they will stand by us till the last. But all through this field, it is as you say, 'What assurance have we that you will not go into debt again?' So far as I am concerned, I have pledged myself and given my word that as far as my influence goes, it never shall be done."

FROM Elder W. B. White:—

"Now in reference to 'Christ's Object Lessons.' I found that the Spirit of the Lord had gone before us, and as the brethren and sisters met here, their hearts seemed to be prepared to take hold of the work. Among our workers perfect harmony prevails, and not a discouraging note has been heard yet. The Conference passed a resolution recommending immediate action, and advising that the conference workers take hold of the work, and that no other plans be laid until this work is carried to complete success. A resolution was also passed recommending our brethren throughout the State to take hold with the conference workers, and labor with them till the work is accomplished. We have carefully divided the State into districts, placing a conference worker at the head of each division. To-day we have ordered our quota of books, about two thousand one hundred. Our brethren are full of courage for the work.

"I believe that this mighty cloud of debt is now going to be lifted. We are not having the books sent to our State office, but directly to the leaders of divisions. They go out from this meeting to engage in the work. We wish to finish this work in time to engage in the tent effort later in the season."

"Christ's Object Lessons" in Texas

RECENTLY a vigorous effort has been put forth in the Texas Conference to circulate "Christ's Object Lessons." An order has been placed for two thousand copies, and the people are going to work to sell them as fast as possible.

This effort, with the one which is being carried on in Oklahoma, bids fair to wipe out the Keene Academy debt in the near future.

The Sale of "Christ's Object Lessons" in Vermont

SINCE this work began, about two thousand copies of "Christ's Object Lessons" have been sent into Vermont. Individuals have taken from five to one hundred copies to sell. I think about twelve hundred copies have been sold and paid for. As a Conference, we should sell at least three thousand copies of this book, as we have a membership of five hundred or more. We are thankful that a good beginning has been made, but the three thousand copies should all have been sold ere this. The Lord has spoken very plainly upon this subject, and has said that holy angels would accompany those who engage in this work with humility of heart.

At a recent meeting of the Vermont Conference Committee it was decided to make a strong pull. April 16 and 17 are appointed as special days for the sale of "Christ's Object Lessons" in Vermont. If every one of the five hundred Seventh-day Adventists in Vermont will sell four copies of this book, April 16 and 17, the remainder of the three thousand copies will be sold. We sincerely hope that every one will heed this call, and join us in this special effort to do what the Lord says should be done. If we go out into the field trusting in God, success will be ours. These books can be sold. The writer has taken, in all, one hundred and ten copies to sell. About forty of these have been disposed of, and the rest will be placed in the homes of the people later.

This excellent book should be in every home in the land; every chapter in it is worth many times the price of the book. Why should we feel at all timid about asking our fellow men to buy a book that we know will do them great good if they will read and study it? Its precious lessons on God's love and care are sufficient to move the hardest heart. The sale of this book is far different from what the world terms canvassing work. This is taking the gospel, pure and simple, into the homes of the people. But what need we say more? Brethren and sisters of Vermont, let us arise and go forward with this work in the strength of Israel's God, and we shall receive a rich blessing and a deeper experience in true Christian life. Remember April 16 and 17, as special days set apart for this work.

J. W. WATT.



Your Farm and Garden

HERE in front of my door is a maple tree, and even now in midwinter (February 15) the buds are swelling to open with the first days of spring. The tree has been resting since October. It is now gathering its stored-up strength from last summer's harvest, getting ready to take advantage of every opportunity when the warming rays come down again in a flood of light from the great Dispenser of every good gift. Then, as if in haste to return to its Husbandman His intrusted wealth, it pours it out in a stream of sweetness for the use of man, and spreads it before its Giver in a mantle of green. Its every activity says, "Freely I have received, freely and gladly I give." And its fidelity is rewarded by an increase of wealth and usefulness.

The stored-up wealth of your ground has been put there by the same bountiful Giver. By careful studies it has been ascertained that the first foot on every acre of your farm contains, on an average, about two tons each of lime, soda, and phosphoric acid; of potash nearly four tons, and of nitrogen more than five tons. These are the five chief foods needed for the growth of your harvests. Your abundant crops of wheat and corn remove tons of this nitrogen every year, and the strength of your soil is not exhausted. Because of wrong treatment, it sometimes refuses to give up its richness. But it has been proved that the average soil has a reserve supply of these food elements. Of the first four there is still sufficient for from five hundred to four thousand years; of the latter enough for over a hundred years, with a most beautiful arrangement for its constant renewal. So it can be truly said of the soil, regarding nitrogen, which is most in demand by the plants you grow upon it, that its youth is renewed like the eagle's.

There are two ways by which the nitrogen is restored to the soil. A small amount is carried down from the air by the rain, but far the larger part is borne down through the agency of plants themselves. Plants belonging to the great family of legumes have the power of extracting nitrogen from the air and storing it in little nodules, or warts, on their roots. From these roots it is distributed in the soil, where it remains, ready to aid the growth of the next crop. Among the legumes possessing this wonderful power of gathering nitrogen, the most common are clover, peas, and beans. Also the vetch and some wild plants belong to the same family. This is why clover is so good for worn-out land.

What great discoveries among the forces of nature are almost daily astonishing the world! These discoveries show how little is yet known by man of the workings of God. The ground which you call "my farm," was made by the Lord. It is His laboratory, His workshop, where all the time His activities are being exerted for your benefit. The Maker and Owner of that piece of ground permits you to have a temporary home upon it, but it is sacred to Him because of His life and power which animate it. This working life of God in your soil is manifested partly through the forces of sunlight, water, air, and electricity. The large part played by electricity in the growth of the seed you plant is not yet understood. Silently these forces of divine energy are working for you whether you give the Lord credit for it or not.

Can you afford to ignore your ever-active Benefactor? Is it possible that your returns to Him shall be less full than those of the tree? Surely the gladness of a feeling heart given you by the same wisdom of God will flow back in joyful streams.

"Thou shalt not delay to offer the first of thy ripe fruits;" "the first fruits of thy labors, which thou hast sown in the field;" "all the best of the oil, and all the best of the wine, and of the wheat;" "the first fruit also of thy corn, . . . and the first of the fleece of thy sheep, shalt thou give." Ex. 22: 23; 23: 16; Num. 18: 12; Deut. 18: 4.

The idea of the missionary acre may be the means of greatly extending the work of soul saving. If you devote an acre or more of your farm to the Lord, in harmony with His word just quoted, it will be the best ground you have. If after your harvest is ripened, you then select the Lord's part, it will be the best of the field, the best of the orchard, the best of the flocks and herds. The Lord's acre will get the best attention and care. If any must be neglected in cultivation, or any suffer in harvest, it will not be His. With what anxious care we select the best gift for one whom we love, and whose heart we desire to win! How can we be less anxious for the Heart which yearns after our affections and pours out all gifts in one gift, Jesus!

The best of the best is not good enough for such love; but it is received in the gracious way that fills the giver's heart with joy.

"Would you win a Saviour's blessing?
Freely, freely give;
Would you see His work progressing?
Freely, freely give;
Let your souls with love expand,
Open wide a liberal hand;
Would you follow God's command?
Freely, freely give.
Give to spread the grand old story,
Freely, freely give.
Give to speed the light of glory,
Freely, freely give."

Don't neglect to plan something for God this season. And do it now. He planned for you before the world began, and has been doing it every day since.
J. C. ROGERS.

What Have You Decided to Do?

We are glad that many of our brethren and sisters throughout the field are volunteering to aid in the Missionary Acre Fund by planting gardens, and larger parcels of land,—some, one quarter of an acre; others, one or two acres; and some as many as five or six acres.

Different kinds of grain are to be planted, or sown, such as cotton, corn, wheat, oats, flax, cane, buckwheat, and millet, also potatoes. Some are donating the hay which will grow on an acre or more of land. Others are giving the proceeds received from a definite number of sheep, cows, hens, ducks, or turkeys. Some will donate the fruit of the tree or the vineyard.

Surely the Lord will be pleased as He sees hundreds of acres planted to aid His cause. His blessing will surely rest upon the land to make it fruitful, and a blessing to His cause, as well as a blessing to the one who donates the use of the land, and performs the labor. Times are prosperous. All products of the field and orchard bring good prices. Labor is abundant, therefore money is plenty, and now is the time to give means to help the cause of God out of debt.

All money secured from the Missionary Acre Fund will be used in purchasing the old Battle Creek College buildings, that a place may be provided where doctors and nurses may be educated. This will be a great aid to the Sanitarium in carrying on its noble work of training laborers for the great harvest field.

If any cannot plant gardens to aid this work, and desire to contribute money, please send a donation to the Treasurer of the General Conference, H. M. Mitchell, Battle Creek, Mich. Please state definitely the purpose for which you send the money. Who will aid in this grand work?
S. H. LANE.

An Important Day

SABBATH, April 5, will be an important day in all our churches throughout the entire country. It will be the regular quarterly meeting occasion, when we trust all will celebrate the ordinances of the Lord's house in a spirit of devotion and consecration such as has never been experienced before. Every ordinance meeting should be more important than the preceding one as we near the close of probation.

Upon this occasion will be read an appeal sent to our churches with reference to the Missionary Acre Fund, a subject of vast importance. No donation will be asked for that fund, but we hope that all will listen to the appeal, and then in the near future study over the matter, and decide what can be done to aid the cause by sowing and reaping for the Lord. We trust that every one will consider the matter seriously and act liberally.

The entire donation taken in the Sabbath-school and church for the day will go into the regular collection for the benefit of the Orphans' and Old People's Homes. During the last three years I have known more or less of these institutions. I have held meetings frequently in both places, and having become more thoroughly acquainted with their management, I can truly say that I feel a deeper interest in both Homes than before. I believe that they are being conducted on right principles. I know the employees of both institutions to be conscientious, God-fearing persons, and could those who read this article see the devotion and faithfulness on the part of those who care for the children and the aged people, their hearts would be touched, and they would see that they are trying to do the best they can for the physical and spiritual wants of all connected with the Homes. The children are being educated in that which is practical. They are taught to work, and they are taught the Bible; and could you kneel with them in prayer, and hear their testimonies, you certainly would be encouraged, and

fully convinced that a noble work is being accomplished in their behalf. Every dollar that is given to them is expended economically, and the helpers receive very moderate wages.

The old people appreciate the meetings that have been held with them. Their testimonies are fervent, and many of them who have no means will do anything they are capable of doing to earn a few dimes for the comfort of some one else. One aged sister has gone out among the townspeople, kindly prayed and labored with them, and presented the needs of our foreign work, and has brought in several dollars to aid in the foreign mission work.

These two noble institutions stand in need of our sympathy, and they should share not only in our sympathy, but in our donations. On account of changes that have taken place since the burning of the Sanitarium, it has been difficult for these Homes to get along. Now, reader, on Sabbath, April 5, will you not remember these institutions? A few dimes and dollars may not be seriously missed by each donor, but when these sums are placed in the contribution, in the aggregate they will make a liberal sum for the support of these two institutions during the next six months. Who will remember to aid in the contribution of April 5? Let none forget.
S. H. LANE.

Current Mention

—Four negroes were killed in a race war at Madrid Bend, Ky., March 20.

—Massachusetts has the first law in the world prohibiting vivisection in the schools.

—Dr. Talmage, the well-known pulpit orator, is reported dangerously ill at his home in Washington, D. C.

—There is a scourge of cholera at Manila. Forty cases of the disease, with thirty deaths, were reported up to March 25.

—A passenger train on the Southern Railway was wrecked by a landslide at Covesville, Va., March 23. The train was destroyed, and two persons were killed.

—A Kentucky inventor has devised a machine for sending wireless telephone messages, and has demonstrated by experiment that such messages can be sent for short distances.

—Thirty rioters connected with the petroleum works at Batum, Russia, were killed by Russian troops, March 22, while attempting to release other rioters who had been imprisoned.

—Nine men who were at work excavating for the foundation of a gas plant in Cleveland, Ohio, were buried by the caving in of the earth above them, March 25, and seven were taken out dead.

—Assurances are given that a wireless telegraph station is soon to be established at Cape Breton, and that by early summer transatlantic telegraph service will be in regular operation between that point and Great Britain.

—It is reported that the pope is preparing a constitution for the governing of the religious orders in the Philippines, which constitution will answer all questions relating to the church property, taxes, schools, etc., in the archipelago. Evidently the pope does not anticipate that any serious disturbance of existing religious conditions is to be made by the United States.

—The Burlington Railroad Company, which has heretofore prohibited the use of liquor by employees who had anything to do with the operating of trains, has now extended the prohibition to every department of the service. The new rule reads: "The use of intoxicants by employees while on duty is prohibited. Their habitual use or the frequenting of places where they are sold is sufficient cause for dismissal."

—A new one-cent postal card is now being printed at the bureau of engraving and printing, and when the first issue of 4,000,000 has been counted and bundled, the new card will be placed on sale. Its distinctive feature is that the new card contains a vignette of President McKinley in lieu of President Jefferson's portrait. The issue of the Jefferson card will be discontinued when the present stock on hand is exhausted.

—France and Russia have interrogated the powers of Europe and the United States, on the point of the attitude they will assume, individually, in the event of war over China with England and Japan. It is believed that if Germany and the United States would promise to remain neutral in such an event, war would break out in the near future. But neither Germany nor the United States will bind itself by any promise.

—An insurrection which has assumed serious proportions is in progress in southern China. Report says that the Chinese troops are wholly incapable of suppressing the uprising, and are defeated by the insurgents in almost every engagement.

—The lower house of Congress adopted recently, for the fourth time, a resolution proposing an amendment to the Constitution providing for the election of United States senators by popular vote. No demand was made for time to debate the resolution.

—The Japanese government has been conducting experiments bearing on the question of the relation between the mosquito and the spread of malaria. A battalion of soldiers, it is stated, was completely protected from mosquitoes for 161 days during the malarial season. It entirely escaped the disease. An unprotected battalion at the same place had 259 cases of malaria.

—Neeley, Rathbone, and Reeves, who were respectively treasurer, director, and auditor in the Cuban post office at Havana, were convicted in the United States court in that city of having embezzled post-office funds, and on March 24 were sentenced to ten years each in the penitentiary, and in addition were heavily fined. Thus ends one of the most noted cases before the United States courts within recent years.

—Cecil J. Rhodes, who has for several years been foremost in the public eye in connection with affairs in South Africa, died at Cape Town, March 26. Mr. Rhodes's ambition, to which he devoted his untiring energy during his later years, was the extension of the British empire from Cape Town to Cairo. He was a leading figure in South African politics, and was the official from whom was secured the grant of land upon which is established the Matabele Mission.

—James G. Fair, who before his death owned an estate in California valued at \$20,000,000 made a will which provided that his children should have only the income from this estate, so that the latter should remain intact, and be passed down to his posterity. His children attacked the will in the California courts, and now the supreme court of the State has set aside the trust clause in the will, thus practically deciding that a man cannot entail his property in California.

—A rigid enforcement of the Sunday law is being tried in the Pointe Coupee parish of southern Louisiana, says a New Orleans dispatch. The merchants of the parish, to the number of one hundred and fifty, were all arrested Saturday, March 22, charged with being Sunday-law violators, and after sixty-eight of them had been tried, a conviction following in every case, the rest pleaded guilty. A fine of twenty-five dollars besides costs was imposed in each case; and the total sum thus collected, \$3,750, was turned over to the public-school fund. It would not be strange if public-school officials in that parish should hereafter be zealous for a vigorous enforcement of the law.

—No end of trouble is attending the work of blasting the rapid transit tunnel through the underlying rock of New York City, according to reports which appear in New York papers. Residents who live in the vicinity of the intersection of Broadway and One Hundred and Fourth Street are in a state of terror from the violent blasting going on underneath their residences, which breaks windows, cracks walls, and jars down sections of ceilings, throws down pictures from the walls and dishes from the tables, breaks locks in the doors, and wrenches the woodwork out of place, and in general, renders their homes miserable and unsafe places of abode. Formal complaints have been made by them to the mayor and to the board of health, but without any satisfaction thus far.

—A Washington telegram announces that at a meeting held at the White House, March 24, the birthday of the forthcoming Cuban republic was decided upon, the date fixed being May 20. The administration of Cuban affairs will then be turned over to the newly elected Cuban officials, and the American army of occupation will be withdrawn, but a small force of soldiers will be left, apparently as a sort of police force, to maintain order. "President Roosevelt informed President Palma," says the dispatch, "that this country had no intention of keeping any considerable body of troops in the island," and that the wishes of the Cuban government "would be largely, if not entirely, deferred to." An American minister-plenipotentiary at Havana will be appointed, and this act will be a formal notice to the world that the United States acknowledges the independence of Cuba. The Old World powers will then follow suit, and appoint representatives at the Cuban capital.

NOTICES AND APPOINTMENTS

Notice !

MAIL intended for the Wisconsin Tract Society, otherwise the Tract and Missionary Department of the Wisconsin Conference, should be addressed to T. and M. Dept., Wis. Conf., 203 High St., Oshkosh, Wis., and not to individuals.

N. P. NIELSEN, *Secretary*.
S. D. HARTWELL, *Ex-Secretary*.

Spring Term at Cedar Lake

THE academy board at its last sitting decided to hold a spring term at Cedar Lake, provided twenty students are found who are desirous of attending. Quite a number have already decided to take the work of the spring term, but not as many as we can accommodate. We will be able to give more work to students who attend during the spring term than during other terms, and consequently there is less money to pay. The text-book work will be confined mainly to a study of the common branches, and earnest efforts will be made to help every one who comes to acquire thorough efficiency in these fundamental branches.

Please address the principal immediately if you are able to come, advising him how much you are able to pay a month in money, your age, kind of work with which you are familiar, and what classes you desire to take up. The term will begin May 12, and continue twelve weeks.

J. G. LAMSON, *Principal*.

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*:—

A. Y. Stephenson, Chautauqua, Kan.

Mrs. D. A. Briggs, Morgan Hill, Cal., *Signs, Sentinel*.

Mae McPhee, Perkins, O. T., *Signs, REVIEW, Instructor*, etc.

Mrs. Fred Hoxie, Berrien Springs, Mich., *REVIEW, Signs*, etc.

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

Mrs. R. B. Carleton, Brainerd, Minn., has many clean copies of the *REVIEW, Instructor*, and *Little Friend*, most of which are over two years old, which she wishes to devote to 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.

FOR SALE, or trade for real estate in Oklahoma, the furniture of 17 rooms, two blocks from Bath row. Excellent location. Address Mrs. S. Lloyd, 648½ Central Ave., Hot Springs, Ark.

WANTED AT ONCE.—An American (S. D. A.) to learn the painter's trade, or one who has learned it. Good wages will be paid if application is made at once. Address A. A. Haskill, Detroit City, Minn.

FOR SALE.—Large new house of seven rooms; 1½ acres set out to peaches, plums, and dewberries; cow shed; granary; cistern, half dug. Near Keene Academy. For particulars address Mrs. C. E. Tenney, Keene, Tex.

FOR SALE.—Seven and one-half acres land within two blocks of academy, sanitarium, and bakery: 4½ acres in peach orchard; vineyard and berries, one acre; sod house; barn; poultry yard, etc. Address E. E. Vinson, Keene, Tex.

FOR SALE.—Farm of 27 acres; new, modern, eight-room house; new barn; variety of fruit; near S. D. A. church; 2½ miles from Union City, Mich.; or will rent to Adventist man and his wife. Address Mrs. C. E. Hillis, Marshall, Mich.

FOR SALE AT A BARGAIN.—In the suburbs of Battle Creek, a good home containing 2 acres of ground; about 30 large apple trees; 25 young trees of other varieties; one-third acre each of strawberries and raspberries; good house of 9 large rooms, 4 closets, front hall, all heated from basement; also 2 large porches; barn, 22 x 30 ft., 18 ft. high above basement, stable basement full size of building; good hen house and park; corncrib; 50 bbl. cistern, and well. All buildings new. For further particulars, address Mrs. Susie Coon, 292 N. Washington Ave., Battle Creek, Mich.

A Suggestion

SINCE coming to the South, about five years ago, I have had many inquiries concerning this field, from persons who have been impressed to locate here for the purpose of helping in the work that God has so long been calling upon His people to do.

After much prayer and study, I was led to undertake a work which God has blessed in developing, and which I have proved by an actual experience of three years to be practical and never failing in its results.

I have secured a beautiful piece of land on one of the pikes, a few miles out from Nashville, and there is room for five or six families who are willing to unite in an unselfish effort to build up the work. A church school will be established in the center of a beautiful wooded park, and the place will otherwise be made as attractive as we know how to make it.

Each acre of land can be made to produce an annual profit of more than one hundred dollars, but it is desired that only those will come who have a real burden for the work. Upon application, I will give full particulars.

L. L. LAWRENCE.

811 Buscobel St., Nashville, Tenn.

A Place for Health

THE Southern California Conference has a small farm of ten acres in Riverside County, at the foot of the mountains, which was donated to aid in conference work. It is in the most healthful part of Southern California, being in what is called "the citrus belt." That is a line around the foot of the mountains, above the frost of the valleys, yet cool in summer, making the temperature more even than in any other part during the whole year.

Seven acres of this farm are in various kinds of fruit, such as pears, peaches, figs, apricots, grapes, etc.

I would not recommend this place as one where a living can be made for a family; but if there is among our people a family having other means of support, who must go to some place where they can have this climate to save a loved one from a consumptive's grave, or to get relief from rheumatic troubles, or who wish to avoid the extremes of heat and cold of the Eastern States, I know of no better place in all California.

There is a four-room house, a small barn, and a good well. The farm is six miles from the railroad station of Murietta. The price is \$500. The money will be used in the cause. Any one desiring to inquire further, will address Clarence Santee, 143 Carr St., Los Angeles, Cal.

Obituaries

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

BARKER.—Died Feb. 24, 1902, Sister Ida M. Barker, aged 21 years, 9 months. For six years she was a member of the Cliff Island (Me.) church, and fell asleep fully trusting that she would have a part in the first resurrection.

H. C. BASNEY.

HUNTLEY.—Died at the Haskell Home, March 23, 1902, of tuberculosis, Clarence C. Huntley, aged 10 years, 2 months, and 11 days. He came to the Home, May 25, 1898. He fully gave his heart to God. In his last words he expressed a desire to make other children happy. Words of comfort were spoken by the writer.

S. H. LANE.

VERGE.—Died in Halifax, Nova Scotia, March 9, 1902, of pneumonia, Mrs. Eunice Verge, widow of Wm. Verge, aged 84 years, 2 months. Sister Verge gave her heart to God in her early years; later she accepted the advent message, and two years ago, the Sabbath truth, uniting with the Halifax church. Her faith was bright until the last.

GEO. E. LANGDON.

BAKER.—Fell asleep in Jesus, Feb. 12, 1902, at Hope-well, Cheltenham, England, after a lingering illness, Mrs. C. Baker. Sister Baker was a faithful and earnest Christian. She leaves a husband and three daughters. The family lived for some time at Sheridan, Ill., but returned to England about one year ago. Sister Baker sleeps in Jesus, awaiting the glorious resurrection of the just.

O. A. OLSEN.

GREEN.—Mrs. Julia M. Green, *nee* Hilton, was born in Albion, Wis., March 25, 1858; died Sept. 8, 1901, of cancer of the stomach. She was converted at the age of sixteen, and joined the Seventh-day Baptist Church. In 1887 she accepted the Adventist faith. She leaves three daughters and one son. Her faith in the coming of Christ was strong. Words of cheer were spoken on 1 Thess. 4: 13-16.

E. L. STEWART.

COOK.—Died in Fresno, Cal., March 6, 1902, Mary M. Cook, in the seventy-eighth year of her age. About forty years ago she accepted the Bible Sabbath. For many years she heartily united with her husband in the work of evangelization in different places. She rests in hope. She leaves a son and two daughters. Words of comfort were spoken by the writer to a large audience in the Seventh-day Adventist church.

A. C. BOURDEAU.

LUSK.—Died at Halfway, Ore., March 4, 1902, Mrs. Myrtle Afton Lusk, aged 21 years, 10 months, 28 days. She was born near Burlington, Iowa, and at the age of nine years was baptized, and united with the Adventist Church. She received her education principally at Walla Walla College, and was engaged in teaching a church school until within a few weeks of her death. An active Sabbath-school and church worker, she will be greatly missed by the little church at Halfway, as well as by the community. Funeral services were conducted by Grandfather Laird.

* * *

WAIN.—Little Alec. C., son of Alec. and Bessie Wain, of Cumberland, British Columbia, died March 5, of throat trouble, aged 1 year, 8 months, 22 days. Words of comfort were spoken by the writer.

W. C. WHITE.

WOOLARD.—Burned to death at Eagle Bend, Minn., little Alice Woolard, aged 6 years, 5 months, 29 days. She was playing near the stove when her clothes caught fire through an open door. She lived in great suffering about three hours. Words of comfort were spoken to the sorrowing parents and friends, from Jer. 31: 15-17.

GEO. M. DIMMICK.

PARK.—Died March 3, 1902, at the home of her son, near Owosso, Mich., Sister Lydia Park, aged 65 years, 9 months. The deceased had been a believer in this blessed truth for more than forty years. She leaves five sons and four daughters to mourn their loss. They mourn not as those who have no hope, but look with joy to the glad day when the dead in Christ will rise. The services were held at the Adventist church in Owosso. Words of comfort were spoken by the writer.

B. A. WOLCOTT.

STANTON.—Harvey H. Stanton was born July 20, 1827, in Bethany, Pa., and died near Salem, Ore., March 7, 1902, aged 74 years, 7 months, and 17 days. In 1877 he joined the Seventh-day Adventist Church, and has since been a faithful member of that organization. He leaves a wife and six children. The testimony of his neighbors and friends is that no fault was found in him. He rests from his labors, but his works still stand as a witness that the gospel of Christ is the power of God unto salvation. Words of comfort were spoken by Elder W. A. Alway.

E. J. PATERSON.

BOOTH.—Rachel D. Booth was born in Manchester, N. Y., June 8, 1820. At an early age she became a member of the Baptist Church. Soon after coming to Michigan in 1870, she was deeply impressed with the importance of examining carefully the foundation of her faith, which resulted in her accepting the teaching of the Seventh-day Adventists, becoming a member of the Flint church. She passed away Feb. 5, 1902, at the home of her son, Andrew J. Wilson, of Chesaning, Mich., after an attack of *la grippe*, aged 81 years, 7 months, 27 days. Elder Stoddard officiated at the funeral services; interment was made at Flushing.

ANDREW J. WILSON.

BUSS.—Died at Springfield, Mass., March 12, 1902, of heart disease, after many years' suffering, A. P. Buss, aged 73 years. Brother Buss was a Methodist until 1890, when his attention was called to the coming of the Lord and the Sabbath. As soon as the message was made plain from the Bible, his love for the inspired word and his willingness to obey the Lord, led him to accept it. He died in faith, looking to the coming of the Lord as the realization of his hope. We laid him to rest in the Worcester Cemetery, waiting the coming of Him who is the resurrection and the life. Funeral service was conducted by the writer.

A. H. CLARK.

ROBERTS.—Fell asleep in Jesus at his home near Diamondale, Mich., Brother William O. Roberts, aged about 83 years. In early life he gave his heart to God, and was a sincere Christian, of the Methodist faith. From a study of the Scriptures he accepted the faith held by Seventh-day Adventists about the year 1880. His last days were his best days. A short time before his death, God was pleased to give him a bright experience, and he died triumphantly. The funeral was held in the United Brethren church near his residence. A large audience of friends and neighbors testified to the esteem in which he was held in the community. Discourse was given by the writer, from Job. 19: 25-27.

L. G. MOORE.

DOW.—Died at East Richford, Vt., March 4, 1902, of consumption, Hanaford Dow, son of Mr. and Mrs. David T. Dow, aged 18 years, 7 months, and 4 days. Hattie was a great sufferer from childhood. At the early age of seven years he was taken with inflammatory rheumatism, becoming an almost helpless invalid, and was never able to walk after that. A few months ago he was taken with consumption, which was the immediate cause of his death. He had much time to meditate; and under the guiding influence of Christian parents, he was early led to trust in his Saviour. He bore his intense sufferings with patience and Christian fortitude, and, after encouraging his family and friends to be faithful, he quietly fell asleep in Jesus, with clear evidence and full confidence of soon coming up clothed with immortality. Funeral services were conducted by the writer.

H. E. RICKARD.

ECCLES.—Died at the United Fruit Company's Hospital, Bocas del Toro, Colombia, S. A., Jan. 18, 1902, Dr. John Eccles, aged 51 years, 5 months. He was born in Madras, India, in 1850, where he lived until he was about thirteen years old. His parents then moved to Canada, where he remained until he was a young man, and then went to Michigan. In 1877 he went to the Sanitarium in Battle Creek for treatment, where he accepted the truth. Shortly after this he was united in marriage to Miss Martha Crane, of Sheboygan. The first eight years of their married life were spent in labor at the Sanitarium, after which he engaged in nursing most of the time until 1893, when he entered the University of Pennsylvania as a medical student, and was graduated in 1896. In March, 1900, he and his wife came to the Central American Mission Field, South, and located at the island of Saint Andrews, Colombia. His last illness began the last week of September, when he was prostrated with septicemia. He was a great sufferer during his sickness, but bore all patiently. From the first he had but little hope of recovering. His faith and courage in God were strong till the last. He was laid to rest January 19, at the Macca Hill Cemetery, Bocas del Toro. Friends showed great kindness to Sister Eccles, who faithfully stood by her loved one till the last. Funeral services were conducted by the writer at the hospital where he died.

F. J. HURCHINS.

Publishers' Page

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

Ready for Delivery by May 1

"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.

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 in May.

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.

The prospectus for the book is a full English book in the best binding, with sample pages in all the foreign languages bound in, thus rendering it convenient in exhibiting the book in any one, or all, of the languages, as circumstances may require.

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 your State Tract Society.

"The Master's Greatest Monosyllables"

"THE Master's Greatest Monosyllables," written by Rev. William P. Pearce, is an attractive and helpful book of 132 pages. The great monosyllables—Come, Go, Do, Lo—are treated, showing their rich significance. While the author does not lack originality, he presents a large number of the wisest and most inspiring gems from other minds, in verse and prose.

Price.....50 cts., postpaid. Order of your State Tract Society.

"From Eden to Eden"

THIS book, by J. H. Waggoner, is a most interesting study of the more important historic and prophetic portions of the Scriptures. The author traces the world in its career from the time when "God saw everything that He had made, and behold, it was very good," on through the period while "the earth also is defiled under the inhabitants thereof," to the future glorious time when Christ will say to His followers, "Come, ye blessed of my Father, inherit the kingdom prepared for you," under the following heads: In the Beginning; The Promise of God to the Fathers; Steps of the Faith of Abraham; The Covenant with Israel; An Important Question Settled; The Kingdom and Its King; The Time of Setting up the Kingdom; Heirs of the Kingdom; The Hour of Judgment; Babylon Is Fallen; The Commandments and the Faith; The Seal and the Mark; Signs of the Second Coming of Christ; The Resurrection of the Dead; The Restoration of the First Dominion.

Recently this book was placed in the possession of a minister in Ohio who has had an important charge for twenty years, and he became so impressed with it that he has applied for the right to sell it to the members of his own church. He calls it "a wonderful book."

It contains 264 pages, and many full-page illustrations, and is bound in two neat and durable styles, with prices as follows:—

Brown English cloth, plain stamp, embossed in jet and gold, marbled edges.....\$1.00
Dark-blue English cloth, emblematic design in gold, silver, and jet, with gold edges.....\$1.50
Also issued in German and French at the same prices. Order of your State Tract Society.

"Modern Spiritualism"

SPIRITUALISM treated from the standpoint of the Scriptures, by Elder Uriah Smith. Its nature clearly revealed by the inspired word. Believers in the Scriptures can have no doubt lingering in their minds about this great power after studying it as presented in "Modern Spiritualism."

It contains 156 pages. In pamphlet form 20 cts.; bound in cloth, 40 cts., postpaid.

"Scriptural Foundations of Science"

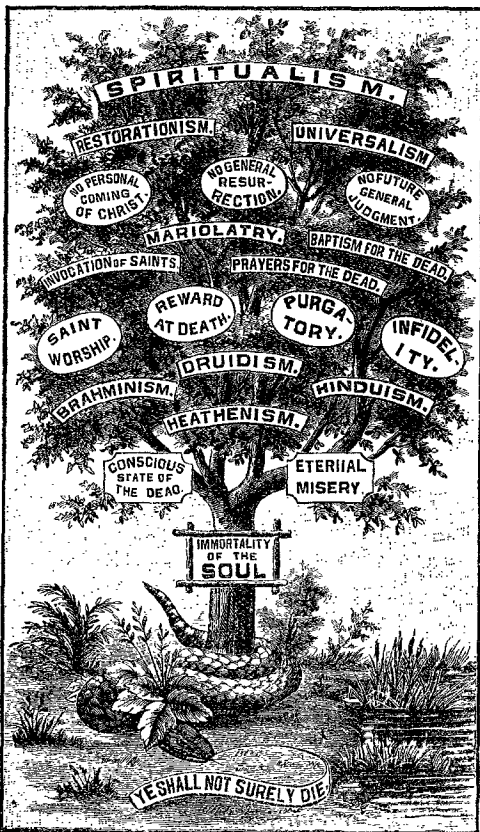
MANY throughout our ranks have for a long time expressed a desire for something along the line of the Bible as a text-book in science. Those who desire such a work at the present time should secure a copy of "The Scriptural Foundations of Science."

This book retails at a price within the reach of all, only 75 cts., postpaid. The first edition is going very rapidly; is now more than half gone. If a copy is desired, it should be secured as early as possible. Order of your State Tract Society.

"Here and Hereafter"

"HERE AND HEREAFTER" is the title of a book written by the well-known author, Uriah Smith, upon the nature of man,—his here and his hereafter,—fully and clearly answering the question, "Is man immortal?" It defeats Spiritualism, which appeals to the popular views of the condition of man in death as a foundation for its claims. It reveals the teachings of the Scripture so clearly that purgatory, saint worship, Universalism, and a host of other errors, which are based on the doctrine of the immortality of the soul, are shown to have no divine authority and no Scriptural right to exist.

The entire doctrine of the immortality of the soul is traced from Satan's first lie, "Ye shall not



surely die," to its ultimate end, in the order illustrated in the accompanying cut.

Those who study the book and examine the testimony of the scriptures therein brought forth, will be convinced of the truth made clear in the illustration.

There is no religious subject at the present time more interesting to the public mind than the here and the hereafter of man, and it is an opportune time to teach the world the truth on this most important question.

The book is 5 x 7 3/4 x 3/4 inches in size, and contains 357 pages, neatly bound in cloth. Price, \$1, postpaid. Order of your State Tract Society.

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, listing cities and train schedules with times and fares.

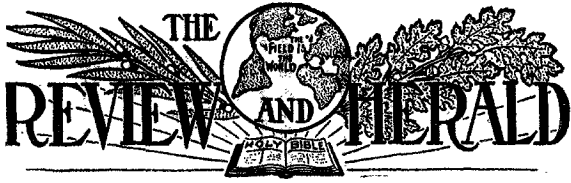
*Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 7:45 a. m. and 4:00 p. m., and arrive at 12:40 p. m. and 6:30 p. m. daily except Sunday.

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

GRAND TRUNK R'Y SYSTEM.

Table with columns for EAST and WEST, listing cities and train schedules with times and fares.

*Nos. 2-4-6-8 Daily. Nos. 10-76 Daily except Sunday. Nos. 3-5-7 Daily. Nos. 9-11-75 Daily except Sunday. G. W. VAUX, A. G. P. & T. A. Chicago. W. C. CUNLIFFE, Agent Battle Creek.



BATTLE CREEK, MICH., APRIL 1, 1902.

A CANVASSERS' institute will be held at Vassar, Mich., beginning April 17 and continuing ten days. Further particulars will be given next week.

SEVERAL of the brethren left Battle Creek last week to attend the first session of the Lake Union Conference, which opened in Chicago, Thursday evening, March 27. We expect to give a full report of this meeting in the next issue.

You will be interested in the article from Brother W. C. Sisley, on page nine. Having made two visits to Friedensau, we know that the needs of the school are not too strongly emphasized, and we hope there will be a large sale of the German edition of "Christ's Object Lessons" in America for the benefit of this school.

A REMARKABLE proclamation by the governor of Shansi, China, is reproduced as a frontispiece in the *Missionary Review of the World* for April. The translation furnishes food for thought, as it shows the impression made with Chinese by a refusal of missionaries to demand indemnities. Several articles on India make interesting reading.

It is evident from the reports printed elsewhere in this paper that the people are getting thoroughly awakened to the work of selling "Christ's Object Lessons." It has taken earnest and persistent effort to get this movement well started, and we hope it will now be steadily pushed until the desired result is accomplished. Not the least important lesson from this campaign will be the value of having all the people united in the actual work of carrying the message to their neighbors and friends. This will both hasten the work itself and bring personal blessing to those who engage in it.

SABBATH, April 5, has been set apart as a day for special consideration of the Missionary Acre Work. A reading has been sent to our church elders throughout the country, and much depends upon the spirit with which we push this work. If each one will do what he can, no one need carry an undue burden. The proceeds of the Missionary Acre Movement all go to assist our Medical Missionary College. Now, as never before, a wave of work to help our institutions out of debt is sweeping our ranks from end to end. The present prospects are that the year of our Lord 1902 will be the year of jubilee among our people, when all our institutions will be free from debt. Let us all pray before the throne of grace that this great blessing may be ours.

APPLIED Christianity is the only kind which is of any value. A Christianity which is merely a matter of theory is of no account to anybody. There has been so much of this pretended Christianity, which is really no Christianity at all, that many have come to question whether there is anything more to the Christian religion than forms, ceremonies, and empty discussions. It is time that a different testimony should be borne, the testimony of the simple gospel of personal salvation from sin through the power of the indwelling life. The principles of the kingdom of this world have to a great degree taken the place of the principles of the kingdom of heaven in the daily experience of professed Christians. There are comparatively few who accept the principles taught by Christ as the practical rule of common life. Such a course would seem "extreme" to the majority of church members. And so the

world sees but little difference between the great portion of those whose names are on the church books and the average worldling. And thus "the name of God is blasphemed among the Gentiles" "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

WE have reached the time of a great revival. We expect that revival, and do not think it anything strange or unusual when it comes. It is a revival, too, whose coming fills every heart with gladness. Every tree and shrub and field and garden is about to give a wonderful manifestation of new life, the result of a quickening process which has now begun in nature. Nature believes in revivals. They are in the natural order of things. They are simply a manifestation of life, from Him in whom all life has its source. God is life, and life is a natural thing everywhere in the universe over which God reigns. Death is everywhere unnatural. A revival means more of life, less of death. Surely, we cannot have too much of life. A revival in spiritual life is no less desirable, and should be no less natural with us, than a revival in the physical world around us. In this all nature speaks to us the truth of God.

THE real blessings of life are realized only through activity in the channels of usefulness. For the mere enjoyment of wealth or social station the economy of nature has made no provision. This truth is strikingly illustrated by statistics gathered by Esquirol, an eminent European, who has made an investigation into physiological conditions which have been developed in the circles of European royalty and aristocracy. He found, says a writer in a London journal—*The Academy and Literature*—"that the proportion of insane to sane among the royal families of Europe was, when compared with the same ratio among the common people, as sixty to one." And the same writer mentions that "Haeckel thinks that, if as accurate statistics could be obtained of the prevalence of insanity among the aristocracy, the number of insane individuals among them would be seen to be 'incomparably larger.'"

The one thing essential in life is to seek first "the kingdom of God, and His righteousness." Then God will supply all things that are needed for physical requirements to develop and preserve "a sound mind in a sound body." In this manner of living there is the most of life, and the blessings of life really consist in possessing life itself in the most abundant degree.

AN important part of the faithful preaching of the word is the rebuking of sin, and to do this successfully requires a heart full of love for sinners and abhorrence for sin. Of late years the marked tendency has been to lower the standard of Christian experience to meet the inclinations of those who still cling to the world, rather than to maintain the gospel standard, and seek earnestly and fearlessly to bring all to it. This situation is vigorously dealt with in *Zion's Herald*, in an article from which we take the following paragraph:—

One would infer, from much of the preaching to which the pew is forced to listen, that we were living in a redeemed rather than in a tremendously sinful world. The revolt from a type of preaching so familiar a quarter of a century ago, in which the exceeding "sinfulness of sin" was overemphasized, has carried the pulpit to an extreme of optimism, gentleness, and often softness. There is imperative need that the pendulum swing back, and that the pulpit deal with mankind as the Bible reveals it, and as the intelligent and open-eyed student finds it. Sin, now, as heretofore, is everywhere, in some form, and all pulpits must deal with it frankly and fearlessly.

It must always be remembered that "by the law is the knowledge of sin," and that the law must be preached in such a way "that sin by the com-

mandment might become exceeding sinful." The law needs to be proclaimed, as from Mount Sinai of old, but not merely that the people may see the fire and hear the thunder, but that they may also behold the river of life flowing from the rock. Jesus preached the gospel in such a way as to rebuke sin, and yet He had the deserved name of being the Friend of sinners. We should learn from His example.

The Sanitarium

THESE are busy days at the Sanitarium. Those upon whom the burden of responsibility in reference to the new building rests heaviest have been and are laboring most earnestly to deal wisely with the plans submitted. Dr. Kellogg is working night and day, carefully studying and planning to incorporate in the new building every detail which his twenty-five years' experience in sanitarium construction suggests.

Evening after the Sabbath, March 22, the plans and elevations submitted by the various architects were placed on exhibition at the Review and Herald Office chapel for inspection by the citizens of Battle Creek who had contributed to the building fund. It was gratifying to the Sanitarium Board to find that the plans which they felt impressed to adopt were those which met with practically unanimous approval.

One of the leading contractors of Chicago has been employed to superintend the work of construction. As this paper is going to press, there is a large force of workmen busily engaged in laying the foundation for the new temple of health which is, by God's help, to rise out of the ashes of the old building.

It is an exceedingly important undertaking, and the Sanitarium managers feel the need of the prayers of all God's people. Daily, at one o'clock, the Sanitarium family meet together and earnestly seek God that His Spirit may guide in every detail of the work.

To Tract Society Secretaries

A NEW and much improved canvass has been prepared for "Christ's Object Lessons." Also a large edition of the little folder, "To the Friends of Christian Education," has just been printed. This folder has been used with great success in the sale of "Christ's Object Lessons" by mail. Both of these helps may be had by applying to the Review and Herald, Battle Creek, Mich.

Wanted: A Stenographer

I AM in need of a first-class stenographer; must be a Seventh-day Adventist; lady or gentleman. Some one who can take dictation correctly at the rate of at least one hundred and fifty words a minute, and can transcribe notes with absolute accuracy. It is useless for others to apply. Applicants must also be rapid operators on Remington machine.

P. T. MAGAN.

Berrien Springs, Mich.

Help Needed

A FEW weeks ago a notice was published in the REVIEW under this heading. In this notice a request was made that those who had money to loan for use in the general work of the cause of truth should communicate at once with the Financial Secretary of the General Conference, Prof. P. T. Magan, Berrien Springs, Mich. We are thankful to say that a number have already responded, offering to loan us small amounts of money at a low rate of interest. This money is very acceptable, and can be used to good advantage. If there are any others who can loan money for these purposes at a low rate of interest, we shall be glad to hear from them at once. Address P. T. Magan, Berrien Springs, Mich.