

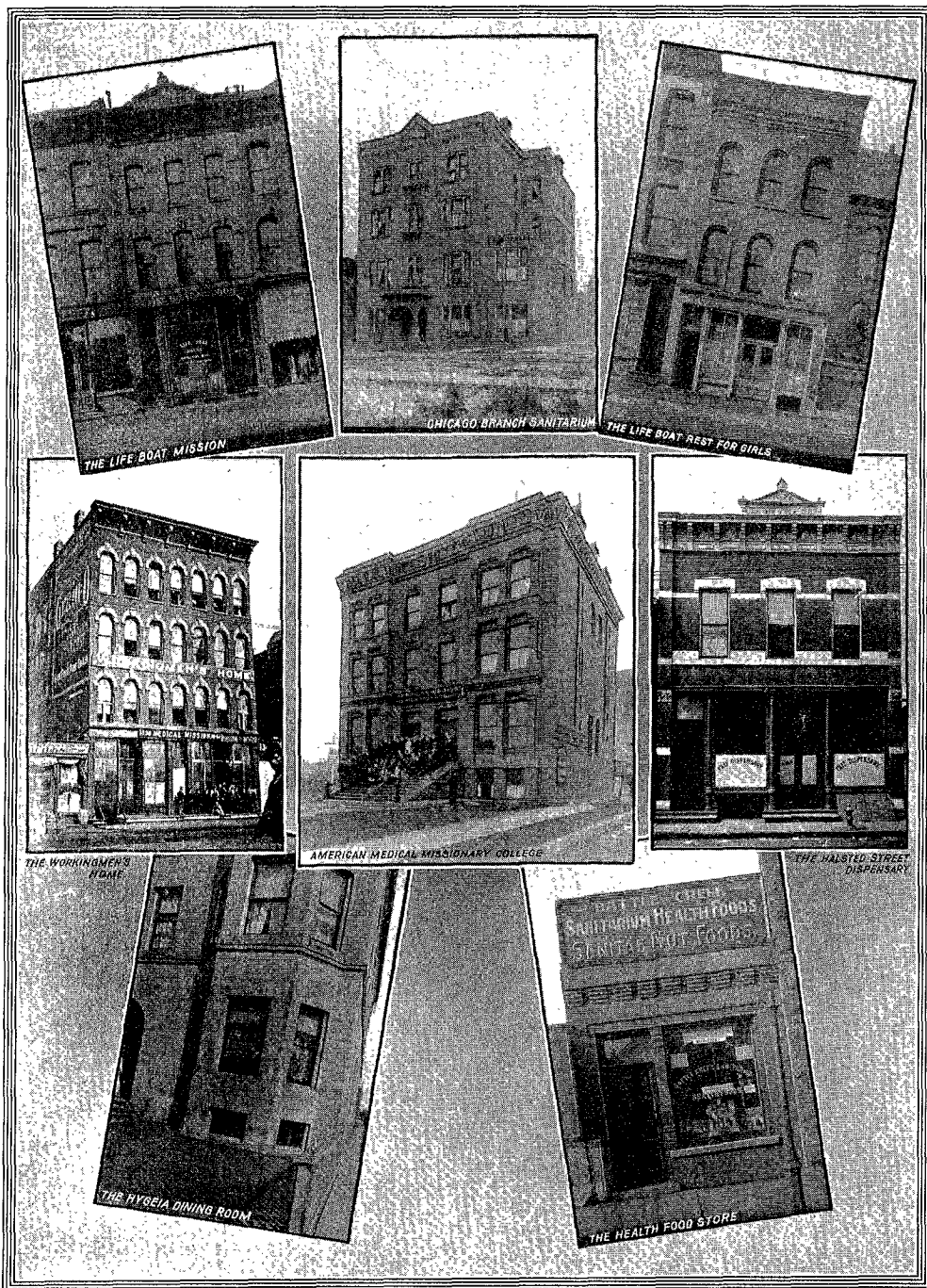
The Advent REVIEW HERALD And Sabbath



Vol. 79

BATTLE CREEK, MICH., TUESDAY, MAY 6, 1902

No. 18



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The Advent And Sabbath REVIEW HERALD

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

Vol. 79.

BATTLE CREEK, MICH., TUESDAY, MAY 6, 1902.

No. 18.

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

Issued Each Tuesday by the Seventh-day Adventist Publishing Ass'n.

Terms: in Advance

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

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

REVIEW AND HERALD, Battle Creek, Mich.
[ENTERED AT THE POST OFFICE AT BATTLE CREEK]

Editorial

Pure Religion

OUR actions show the quality of our Christianity. We are judged according to our works. Our eternal destiny is decided by the way in which we treat our fellow beings. To love one's neighbor as himself "is more than all whole burnt offerings and sacrifices." It may therefore be concluded that the measure of our practical interest in the poor, the needy, and the unfortunate is the divinely established index of the reality of our Christian experience. To be a Christian is to have the experience which Christ had, to act as he acted. And "ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He "went about doing good." "For he shall deliver the needy when he crieth; the poor also, and him that hath no helper."

A Terrible Example

THINK of Judas. He was an earnest man, with more than ordinary abilities. It is evident that he was chosen treasurer of the little company of disciples because of his business qualifications. But he did not care for the poor and the unfortunate. And "there was no more fit preparation for the crime of betraying the Son of God than that of treachery toward the poor. Ah, but if we should go thoroughly into this matter, should we not probably find that many of us are guilty in some modified and yet sufficiently alarming sense of treachery to the poor? Are we not, some of us, sent to them with benefactions which never reach them, and are only unconscious of guilt because so long accustomed to look upon the goods as bestowed on us, whereas the light of God's

word would plainly reveal upon those goods the names of the poor and needy?" What would the Lord have us do?—He tells us himself. "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

Organized Effort

It does not necessarily follow that we must have a large number of institutions and associations, and that we must all do this work in the same way. There is much of the organized philanthropy which is cold and heartless, and has degenerated into the mere forms of a routine business. But with all the individual and private effort, there is also an urgent demand in some places for organized effort. In our large cities, where iniquity abounds and dire poverty has so many in its grasp, it seems to require the strength which comes from union in order to cope with the conditions which exist. Such a city is Chicago, and such a work is being carried forward there under the auspices of the International Medical Missionary and Benevolent Association. Our title page speaks to the eye of this work, and quite a full statement will be found on pages sixteen and seventeen. These institutions are justly entitled to our sympathy, our prayers, and our hearty support.

The Unity of the Work

UNITY does not mean uniformity. Unity is consistent with the greatest variety. The unity of the work does not mean that all do the same sort of work in the same way, but that all effort is directed toward one result, and in the true spirit of co-operation. We may learn a lesson from the tilling of the soil. In order that there should be a unity in the work on the farm, it is not necessary that all should plow all the time, or that all should do the same sort of cultivating all the time. This would, in fact, hinder the work. The goal of all the effort is the harvest. From early spring until autumn all efforts must be directed toward this one thing. There is unity of effort and intelligent co-operation when all the laborers make their varied operations fit together to hasten the harvest. So it is in the work of the gospel. "The har-

vest is the end of the world," and this takes place at the coming of the Lord. There is only one work to be done, and that is to prepare the way of the Lord. To accomplish this, every valley is to be exalted, every mountain and hill is to be made low, the crooked places are to be made straight, and the rough places a plain place, and this means an apparent difference in effort, but there is in it all the one purpose. The true unity is "the unity of the Spirit," and this binds all hearts together, unifies all effort, and fits all the different kinds of labor together for the accomplishment of the one purpose. "There is one body, and one Spirit, even as ye are called in one hope of your calling."

Joyous Service

WHILE the earnest call to service is being sounded abroad, there must be no such idea entertained as that this is a new gospel of hard service, or that we have entered upon a new era, or returned to the old era, of earning our own salvation. The law of the new kingdom is the law of service, not as the means of paying for life, but as the means of receiving the gift of life. "My Father worketh hitherto, and I work." Every one who is in fellowship with the Father and with the Son must be a worker, because the life with which he is in fellowship is a life which works. That is its nature. Not to submit to its working in the building up of the kingdom of God in the earth is to close the channel against its inflowing. But this service is not the hard service of mere fleshly toil. His yoke is easy, and his burden is light. We are commanded to "serve the Lord with gladness," and the very command makes the experience possible. It was "for the joy that was set before him" that Jesus "endured the cross, despising the shame." And while the fullness of joy may come when the work is consummated, yet there is a present joy in whole-hearted service. The promise is, "Therefore with joy shall ye draw water out of the wells of salvation," and it is also true that with joy we may give others to drink of this same water of salvation. But this joy must be the joy of the life in the soul, not dependent upon outward circumstances, but rather rising above all the power of unfavorable circumstances. This is the joy of the Lord. Not simply the same kind of joy

as he experiences, but his own joy, because he dwells in us, and his joy becomes our joy. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

The Law of Tithing

THE reader will be interested in the following article, particularly when he learns the source from which it comes, and considers the subject to which it is devoted. It comes from the pastor of a Methodist church in Ohio, and is published in the form of a leaflet, with the title, "Is the Law of Tithing Binding on the Christian Church?" It is a conclusive argument in favor of the practice of tithing by Christians, according to the law of God, and was handed to us by a brother, to be compared with the ten commandment law. This latter law, commonly known as the moral law, or ten commandments, points out just as definitely and directly our duty to God, as does the law on the subject of tithing.

In Lev. 27: 30-32 we read: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."

Deut. 14: 22 says: "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year."

This, in brief, is the statement of the law on the subject, as recorded by Moses for the children of Israel. Following these statements are directions for the disposition, or use, of the Lord's portions. Where it was impracticable to deliver the animals or fruits of the field, they were to be sold, and the money delivered, the evident intent of the law being to deliver into the Lord's house, or treasury, one tenth of the income of each person or family. These commandments are written in the same books, at the same time, and by the same authority as the ten commandments. The same authority which made the seventh day holy unto the Lord, made also the tenth of the increase of the field and flock holy unto the Lord.

The ten commandments, or moral law, cover our moral obligations to God and humanity. The tithing of incomes provides for the maintenance of God's worship, and the care of helpless humanity. These laws are as eternal as our relations to God and humanity. We cannot disobey either without seriously violating our obligations to the one or the other. That the law is eternal, and not a Mosaic enactment, is shown by Abraham's offering to Melchisedec, God's high priest, a tenth of all he had, five hundred years before the time of Moses; by Jacob's giving a tenth of all God gave him; by its frequent mention all through Jewish history; and by Malachi's startling announcement that his people were robbing God by withholding tithes and offerings. Four hundred years later, Christ, when observing the extreme care

the scribes took in tithing, said, "These ought ye to have done, and not to leave the other [the weightier matters of the law] undone."

Later, Paul exhorted the laying aside every week as the Lord prospered his people; and in writing to the Hebrews, he mentions the tithing law and its obligations as eternal.

In short, there is no place in Sacred Writ, or in history, where there is any indication of an abrogation of the law. The tenth is always spoken of as belonging to God,—not a gift to God, but his by right,—and every withholding of the tenth as robbery.

When a man pays rent for the use of a house or of land, or interest for the use of money, he never considers this a gift to the owner of the property. It is simply paying an obligation, or debt, which it would be regarded as dishonest to try to evade.

So the Scriptures treat the payment of tithes. It belongs to God, and a man has no more right to withhold the payment of his debt to God than to withhold the payment of his debt to any other friend.

If this view is correct, the payment of tithes, church dues, or support of the poor, is not a matter of charity or benevolence, until it exceeds a tenth of one's income, but simply the payment of an honest debt.

The fact that a man has contracted other debts, or has pressing wants, that make it seem impossible to pay God his just dues, does not lessen the obligation to pay them any more than it does the payment of any other debt.

The man who has the reputation of paying his honest debts, can obtain any reasonable favor he asks from his fellow men. The man who pays his honest debts to God can obtain any reasonable favor he may ask of him.

The converse of this is true of men, and equally so with God. The man who will not pay his honest debts, cannot obtain special favors of either God or man.

When we learn that all God's laws are right and reasonable, and that it does not pay to violate them, but does pay to obey them, then we shall have learned a great lesson. When we learn that these laws are immutable, unchangeable, and that the results of obedience or disobedience infallibly follow, whether we know it or not, we shall seek to know these laws as we have never done before.

At some future time, we will notice the results of the operation of the law of tithing as given in the Scriptures, and observed in the actual practice of those who have obeyed the law.

We congratulate our Methodist friend on his clear apprehension of the great duty we owe to God, to pay into his cause one tenth of all our increase for the support of his work; but what about that other law, which is equally plain and direct on our duty to God, as the other one is on the duty of paying into his treasury one tenth of our income for the support of his cause?

Our friend speaks of this moral law in a manner to show that he is not far from the kingdom of God on this point. He says: "The ten commandments, or moral law, cover our moral obligations

to God and humanity. . . . These laws are as eternal as our relations to God and humanity. We cannot disobey either without seriously violating our obligations to the one or the other."

Of the ten commandments the reader will remember that he also says, "The same authority which made the seventh day holy unto the Lord, made also the tenth of the increase of the field and the flock holy unto the Lord." Thus he introduces a point which all would do well to remember, and that is that the ten commandments and the duty of tithing are intimately associated. This is true. How, then, we ask, can we deviate from the Christian observance of the seventh day, and be clear? or ignore any obligation which the ten commandments lay upon us, and not come under condemnation? We may apply to this the language of Paul, in Rom. 2: 21: "Thou therefore which teachest another, teachest thou not thyself?" or, in other words, "Thou that boastest of the law of tithing, through breaking the moral law, dishonorest thou God?" U. S.

A Lesson from History

THE principles which were the foundation of the Reformation of the sixteenth century were genuine gospel principles. Truths which had either been obscured or wholly lost sight of during that time of darkness when the Word of God, the light of the world, had been shut away from the people, were reaffirmed with great power, and an effort was made to call the people back again to a genuine Christianity. In this effort the authority of God was recognized instead of that of man, the Word of God was accepted in place of the traditions of men, and spiritual power was depended upon in the propagation of the gospel instead of looking to civil power. In describing these events and what came of them, the historian, D'Aubigné, says:—

The Reformation was accomplished in the name of a spiritual principle. It had proclaimed for its teacher the Word of God; for salvation, faith; for king, Jesus Christ; for arms, the Holy Ghost; and had by these very means rejected all worldly elements. Rome had been established by the law of a carnal commandment; the Reformation, by the power of an endless life.

If there is any doctrine that distinguishes Christianity from every other religion, it is its spirituality. A heavenly life brought down to man—such is its work; thus the opposition of the spirit of the gospel to the spirit of the world, was the great fact which signalized the entrance of Christianity among the nations. But what its Founder had separated, had soon come together again; the church had fallen into the arms of the world; and by this criminal union, it had been reduced to the deplorable condition in which we find it at the era of the Reformation.

Thus one of the greatest tasks of the sixteenth century was to restore the spiritual element to its rights. The gospel of the Reformers had nothing to do with the world and with politics. While the Roman hierarchy had become a matter of diplomacy and a court intrigue, the Reformation was destined to exercise no other influence over princes and people than that which proceeds from the gospel of peace.

If the Reformation, having attained a certain point, became untrue to its nature, began to parley and temporize with the world, and ceased thus to follow up the spiritual principle that it had so loudly proclaimed, it was faithless to God and to itself.

Henceforward its decline was at hand.

It is impossible for a society to prosper if it be unfaithful to the principles it lays down. Having abandoned what constituted its life, it can find naught but death.

It was God's will that this great truth should be inscribed on the very threshold of the temple he was then raising in the world; and a striking contrast was to make this truth stand gloriously prominent.

One portion of the reform was to seek the alliance of the world, and in this alliance find a destruction full of desolation.

Another portion, looking up to God, was haughtily to reject the arm of flesh, and by this very act of faith secure a noble victory.

If three centuries have gone astray, it is because they were unable to comprehend so holy and so solemn a lesson. — *History of the Reformation, Vol. IV, pages 103, 104.*

Three centuries have gone astray. The descendants of the Reformers, while holding to the names and forms of Protestantism, have really repudiated the principles of the Reformation, and themselves need to be reformed. The work to be done now in preparing the way of the Lord is to re-establish the principles of the Reformation, and carry them to their full development. And in doing this work we ourselves need to guard against making the same mistake which was made before. The successors of Luther began to accept what Luther taught as final authority, rather than follow his method of dealing directly with the Word of God, and consequently they became Lutherans. The same tendency has characterized the other movements for reform under Wesley and other religious leaders. As a result the vital power of these reformation movements was soon lost, and they have crystallized into so many denominations, struggling merely to maintain a denominational existence.

Let us learn the lesson of history. We are not to inquire after the teaching of the fathers, as though that were final authority. "To the law and to the testimony." We honor the fathers for their faithful work, and whatever of their teaching was in harmony with the Scripture will stand, not because they

taught it, but because it is the truth, and "the truth of the Lord endureth forever." Let the sons of the fathers follow the principles of the fathers, and we shall soon experience more of the power which was manifested in the teaching of the fathers.

Studies in the Gospel Message

THE subject of the Sabbath school lesson for May 17, the seventh in the present series, is The Coming of the Seed.

There is one thought which runs like a thread of gold throughout the whole Bible. In some places it appears in varied forms as a direct statement, and in other places it is implied; but in one form or another it gives its color to all the teaching of the Scripture. This central idea of the gospel is God's gift of his own Son to be one with the human family, to be the head of a new humanity, to be "the man Christ Jesus," through whom the Father's original purpose for man and this earth should be fully accomplished. This is the gospel of the kingdom.

In the unfolding of this gospel from the time when it was first preached in the garden of Eden (Gen. 3:15), the hope of salvation from sin has been made to rest upon the manifestation of God in the flesh in the person of his Son, the coming of the Son of man. It was the seed of the woman who should bruise the serpent's head. It was "to Abraham and his seed" (Christ) that the promises were made. It was "a Prophet from the midst of thee, of thy brethren" (Deut. 18:15), whom Moses foretold. The whole book of Ruth sets forth the fact that the Redeemer would be a near kinsman according to the flesh. Isaiah gave his name as Immanuel (Isa. 7:14), or "God with us," and taught that this Wonderful One would be united to the human family by birth. Isa. 9:6. To David it was revealed that through the coming seed his house and his kingdom should be established forever. 2 Sam. 7:12-16. The prophet Daniel was divinely instructed as to the exact time when "the Messiah the Prince" should appear among men. Dan. 9:24, 25. And so "all the prophets from Samuel and those that follow after" made this their theme, and "showed before of the coming of the Just One." Acts 3:24; 7:52.

All these promises and prophecies grew out of, and were simply the development of, the one original promise of the coming of the seed of the woman, who should bruise the head of the serpent. The whole plan was present in the mind of the Lord, and entered into the original promise, and it was all included in the one idea of the coming of the Seed. When this gospel has fully accomplished its work, its final and open

triumph over sin and Satan will simply be the last step in the coming of the Seed.

In the working out of God's plan and purpose for our salvation and complete restoration, there are two definite events which, when taken together, constitute the fulfillment in its outward features of the promise of the coming of the Seed. These events are usually called the first and second advents of our Lord. Strictly speaking, they are simply two prominent experiences in the fulfillment of the one promise of the coming of the Seed. No such expression as "the first coming" or "the second coming" is found in all the Old Testament prophecies. Of course various events are set forth in the prophecies which can only be fulfilled by the first and the second coming of our Lord, but in the prophecies they seem to be regarded as simply different parts of one complete whole,—the coming of the Seed. After the Son of God was actually manifested in the flesh as the Son of man, he himself spoke of his going away and his coming *again*; the men in white apparel, who stood by when he ascended into heaven, said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven;" and in writing his epistle to the Hebrews the apostle Paul has assured us that "unto them that look for him shall he appear *the second time* without sin unto salvation." In this coming the second time will be found the glorious consummation of all that was included in the promise of the coming of the Seed.

All the promises of salvation and blessing which have been made to humanity have been made to humanity in Christ the Seed. We have nothing and can receive nothing apart from him. It was not man as man who should bruise the serpent's head, but it was the Seed. The original promise of the land to Abraham, which is shown in the letter to the Romans (Rom. 4:13) to include the whole earth, was not made to Abraham primarily, but it was said, "Unto thy seed will I give this land." The promise of the everlasting kingdom was not made to David directly, but instead it was said, "His seed also will I make to endure forever, and his throne as the days of heaven." This seed is Christ, "the son of David, the son of Abraham."

As all the promises were made to the Seed and to humanity in the Seed, so all the promises will be fulfilled to the Seed and to humanity in the Seed. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." God gave the inheritance, the

land, the earth, to Abraham by promise, and he gave it to Abraham by promise by promising to give it to his seed, and the essential thing in the promise and in the fulfillment of the promise was the coming of the Seed. If the Seed should fail to come, there would be no giving of the land to Abraham, since it was to be given to Abraham, and to us as his seed, by giving it to the Seed which was to come, and to us in him. This is the eternal purpose.

It is plain, therefore, that all our hope centers in the coming of the Seed. And this does not mean simply the looking forward to a definite date in the future when we may expect "the manifestation of his coming." It includes all that was involved in the original promise of the bruising of the serpent's head. It means "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." It means the actual fulfillment of the promise, "I will not leave you comfortless: I will come to you. . . . At that day ye shall know that I am in my Father, and ye in me, and I in you. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." It means the experience of being children of "the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed," and of knowing that unto us God, having raised up his Son Jesus, sent him to bless us in turning away every one of us from our iniquities. And it also means to be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

And so to-day we look for the final step in the development of the original promise in Eden, waiting and working "till the seed should come to whom the promise was made." And while the scoffers say, "Where is the promise of his coming?" we know that "the Lord is not slack concerning his promise, as some men count slackness," and that the long delay is because he is "not willing that any should perish, but that all should come to repentance." And yet "the day of the Lord will come as a thief in the night." This gospel of the kingdom, this gospel of the coming of the Seed, "shall be preached in all the world for a witness unto all nations; and then shall the end come." "And there shall be delay no longer." This is the generation which will witness the consummation of the promise in the coming of the Seed.

"Lift up the trumpet, and loud let it ring;

Jesus is coming again!

Cheer up, ye pilgrims, be joyful and sing;

Jesus is coming again!"

An Unoccupied Missionary Field

MANY of our people living in the immediate vicinity of jails and county prisons, have never discovered that these institutions present wonderful missionary opportunities. A prisoner is a sinner, like any other mortal, the only difference being that he has positively learned that the way of the transgressor is hard, and so he is likely to be in a favorable state of mind to be reached with the story of the gospel. He has plenty of time to think, and one reason so many people get into trouble is that they do not take time to think.

We have left this kind of missionary work almost entirely to the Salvation Army and the missionaries of other denominations, and God has certainly blessed them in their efforts.

Some have stated that they have difficulty in securing permission from the jailers and sheriffs to do missionary work in their institutions. This is partly because these officials have learned from experience that there are many well-meaning persons who are extremely indiscreet, having utilized such opportunities in listening to the prisoner's supposed or real grievances, and unduly sympathizing with him, or perhaps in circulating gossip in regard to the prison management, in the community; therefore they can scarcely be blamed for being somewhat suspicious of every one who desires to secure these privileges. Nevertheless we have found that as soon as prison officials are satisfied that we are doing good in a reasonable way, and have no other motive, there is no class of men who are more ready to co-operate with us than they are.

We have letters from all the leading officials in this country, expressing the warmest appreciation for the *Life Boat* and its work among the prisoners.

We suggest this plan for those who wish to work in this field: write to us, inclosing a few stamps, and we will send you several copies of the *Life Boat*, and also copies of some of the best letters from leading prison officials; and then you can send the same to your jailer or sheriff, and after he has read them, and noted with what appreciation these prison officials regard the *Life Boat*, he will, in most cases, readily grant you permission to come there once a month and distribute *Life Boats* to the prisoners. You can send to us for the number that you desire, and pay for them at the rate of one and one-half cents a copy. For the first month or two, until you and the prison officials become well acquainted, it will be the wisest course merely to hand the papers to the prisoners through the bars, with perhaps a cheering word or two, going about quickly and quietly. If the Lord sees that you can be trusted in this kind of work, you will soon secure permission to hold regular jail services

on Sunday, or what would be still better in most cases, have personal talks at some length with each of the prisoners, and a word of prayer with those who desire it; and then you will soon find yourself in the center of a most interesting work, one that will give you experience for other lines of missionary work. In such work you will frequently be thrown in contact with good people of other denominations, and you will discover, if you have not already done so, that some of them have a deep Christian experience, and that many of them have made far better use of their opportunities to assist their fellow men than many of our own people who have had great light, but have shed so little of it abroad on a lost humanity who are sitting in darkness. Address all communications to 28 Thirty-third Place, Chicago, Ill.

DAVID PAULSON.

"Get Thyself a Teacher"

IN a list of Jewish maxims, the one which heads this article especially caught and held my eye. That people to whom the commandments of God were first intrusted had engraved in their very natures the importance of universal education. Teachers were revered and obeyed. If, as they believed, "the town which had no school must perish," what wonder that the admonition, "Get thyself a teacher," was often repeated.

The Seventh-day Adventist Church to-day bears the same relation to the gospel message as was once occupied by the Jewish nation. To-day the saying must be changed to read, "The church which has no school must perish." It is time, then, that one Christian should meet another with the words, "Get thyself a teacher!" for the salvation of our children and the hope of our work for the world depend upon heeding this admonition.

Two thousand churches in the United States, and only three hundred schools! Thirty thousand children of school age, and not over one sixth of them have Christian training! And to this add the numbers in lands beyond our own.

Hitherto we have had no educational system with which to meet the worldly schools, but to-day one is developing. But what is our educational system without teachers? And how hard is the teacher's work without the co-operation of an intelligent, consecrated patronage on the part of parents and church members! Our need to-day is therefore for teachers; we are looking everywhere for teachers. The Foreign Mission Board alone has made a call for one hundred thoroughly qualified teachers for foreign countries. Our own churches should have several hundred recruits next fall.

Except we act with rapidity, the chil-

dren of to-day will be lost to the cause. Another generation will be required to finish the work in the earth, for God cannot translate a people who cannot or will not properly educate their children. Let us keep pace with our profession. If we are preparing for the end, let us seek for our children a thoroughly qualified Christian teacher.

For the training of teachers, there will be conducted at Berrien Springs, Mich., a summer school of ten weeks, from June 12 to August 20.

A promiscuous class of students will not be accepted. The work is for teachers. Those who apply for admission should, at least, be able to pass a satisfactory examination in all tenth grade subjects. The standard is high, and the work done will be first-class.

Owing to the combined interest of the Mission Board and the Lake Union Conference, students qualified to take this training are offered free tuition, free room rent, and board on the European plan. If interested for yourself or friends, write for further information. Address President of Emmanuel Missionary College, Berrien Springs, Mich.

E. A. SUTHERLAND.

Note and Comment

A GREAT falling off in the consumption of beef, in some cities amounting to nearly fifty per cent, is reported as the result of the high price of beef, which is generally believed to be due to the extortion of the beef trust. Meanwhile the government investigation into the business methods of the trust should evidence be found which will warrant it, is proceeding; and the beef packers, who at first professed to court investigation by the government, have combined to resist the efforts of the investigators, by employing the best legal talent in their defense that can be obtained. In a general way, much good has resulted from this rise of meat to an almost prohibitive figure, since multitudes throughout the country have no doubt discovered that existence can be just as well maintained on a diet which includes little or no animal flesh. A powerful influence will be exerted to this end by a statement issued by Prof. H. W. Wiley, chief chemist of the Department of Agriculture at Washington, calling public attention to the cereals as articles of food containing all the essential elements of nutrition, and citing the fact that men who live almost wholly on cereals are capable of the hardest and most enduring manual labor. Professor Wiley calls on the workmen of the country to consider this fact, and accustom themselves more and more to a cereal diet. The price of meat, Professor Wiley thinks, will never again descend to a very low point.

THE Pittsburg *Christian Advocate* (Methodist) calls attention to an "astonishing measure" recently passed by the Ohio Senate, which, as the *Advocate* rightly observes, is "a distinct recognition of the Roman Catholic Church as entitled to special privileges and honors." The measure is thus worded:—

It shall be the duty of the warden, with the advice and consent of the board of managers, to appoint a chaplain, who shall also act as librarian, at a salary not to exceed ten hundred dollars per year; a *Roman Catholic chaplain approved by the bishops of the Columbus diocese, at a salary of fifty dollars per month.*

The *Advocate* remarks that, "as the law now stands, it provides for a chaplain who is competent, but does not require that he shall be of any particular church. It is non-sectarian and wise, and should not be changed." That is, it is all right for the State to appoint and pay a "non-sectarian" chaplain, but all wrong to appoint one who belongs to some particular church. But who could have confidence in a chaplain whose religious knowledge and convictions were not definite enough to ally him with some particular church? And from the standpoint of the State, what religion can there be that is not sectarian? The attempt of the State to define and support a non-sectarian religion could not but lead to State support of the larger and more powerful sects against the smaller and weaker sects; for the religious problems which would grow out of such an attempt could not possibly be resolved into any other shape. The smaller and weaker the sect outside of this religious combine, the more scant consideration would be given it; and the more dominant this "non-sectarian" union became in the religious world, the more intolerant and despotic would its character be.

If the State of Ohio had not already violated the principle which demands the separation of church and state, the Ohio Legislature would not now be ready to take the advance step of appointing a Catholic chaplain in a State institution. So long as the principle upon which State chaplaincies rest is indorsed, there will be a clash between the sects over the question of which one shall benefit the most from the State's support.

THE New York *Sun*, which in religious matters speaks from the Roman Catholic standpoint, points to certain "suggestive religious changes," or innovations, in worship that are being made in leading Protestant churches, for the apparent purpose of attracting people to the church service. We quote from what the *Sun* says with reference to the nature and significance of these changes:—

The most remarkable, not to say curious, of these innovations are the vested choirs, borrowed from Roman Catholicism and Anglicanism, which have been introduced even into a Baptist church of New York, but more extensively into Methodist churches in several places.

On Easter Sunday the Washington Heights Baptist church started the innovation of a vested choir of sixty voices, with cassock and cotta, and the women wearing also mortar-board hats. That is, the investments are the same as in Episcopal churches. The introduction of such a choir into the Metropolitan Methodist Temple, a year ago, proved so successful, apparently, that the example has been followed by other Methodist churches, one at Chicago having come into line recently and conspicuously.

This is very suggestive because the two Protestant churches which in the past were always most distinguished by the extreme simplicity of their worship and their church architecture, and were most violently opposed to anything like mere aestheticism in religious services, were the Baptist and the Methodist. They were plain people, and all worldly display, in raiment and in social life, was eschewed by them. Methodists were enjoined by Wesley, in his "General Rules," to "evidence their desire of salvation" by refraining from the "putting on of gold and costly apparel." Like austerity of life was the Baptist rule, and the meeting houses of both denominations were usually without steeples or any other marks of a distinctively ecclesiastical architecture.

The change from all this to the pomp of vested choirs and the imitation of purely ritualistic features is revolutionary. A generation ago it would have stirred up violent protest throughout those denominations. Now it seems to cause no disturbance whatever, but rather to provoke an amiable desire to repeat and extend the innovation.

Will these ritualistic Baptist and Methodist churches stop with vested choirs merely? Will they not go on, naturally and logically, to the adoption of other features of the liturgical churches they are imitating? We are likely to see the cross introduced, and perhaps the time will come when the plain communion table will give place to a veritable altar, with all its religious significance. This is, therefore, a serious innovation, suggestive of a radical doctrinal transformation in the future. We have seen how ritualism in the Episcopal Church has advanced to a bold teaching of the real presence.

The same paper notes that while there is this rapid move Romeward in the bodies that have constituted the stronghold of Protestantism, the inroads of Mormonism, Christian Science, and the "New Thought" into the domain of orthodox religion constitute a phenomenon no less striking; and it rightly observes that "the religious waters seem to be more disturbed at this time than ever before in the history of Christianity, and signs of unprecedented revolutionary changes appear in many directions."

Though men know it not, the world is fast ripening for the final harvest.

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.

Hitherto

WHEN our soul is much discouraged
By the roughness of the way,
And the cross we have to carry
Seemeth heavier every day;
When some cloud that overshadows
Hides our Father's face from view,
O! 'tis well then to remember
He has blessed us hitherto.

Looking back the long years over,
What a varied path! And yet,
All the way his hand hath led us,
Placed each hindrance we have met;
Given to us the "pleasant places,"
Cheered us all the journey through;
Passing through the deepest waters,
He has blessed us hitherto.

Surely then our souls should trust him,
Though the clouds be dark o'erhead;
We've a Friend that draweth closer,
When our other friends have fled;
When our pilgrimage is over,
And the gates we're sweeping through,
We shall see with clearer vision
How he's blessed us hitherto.

—Selected.

An Exceeding and Eternal Weight of Glory

MRS. E. G. WHITE

"WE have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

To men has been given the great work of preaching Christ. The priceless treasure has been placed in earthen vessels. God could have proclaimed his truth by sinless angels, but this was not his plan. He could have intrusted his work to men of wealth, position, learning, and eloquence; but neither was this his plan. He chose men acquainted with poverty, hardship, and suffering, men who could reach the poor and lowly.

The power of the truth must not be accredited to men. Men must not be given the honor due to God. It must be seen that to God belongs all the glory. Therefore human beings, men compassed with infirmity, are chosen as instruments for God's work. Through them his blessings were to be conveyed to the world. Through them his glory is to shine forth into the darkness of sin. In loving ministry they are to meet the sinful and the needy. And in all their work they are to ascribe glory, honor, and praise to him who is above all and over all.

Paul speaks of his experience in connection with the service of Christ, showing that in choosing the Christian pathway he had not been prompted by selfish motives; for it is beset with trials and temptations. Of his own experience he says, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life

also of Jesus might be made manifest in our body." The apostles were sometimes cast down in the conflict with evil men and evil angels, yet by the grace of God they were enabled to rise and press once more to the front. Their preservation under manifold dangers testified that Jesus lived. Deliverance, support, consolation, and fortitude came to them as they endured suffering for the Redeemer's sake.

Paul reminds his brethren that as Christ's messengers he and his fellow laborers were continually in peril. The hardships they endured were telling on their strength. "We which live," he says, "are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you." Wearing physically through privation and toil, these ministers of Christ were conforming to his death. But that which was working death in them was bringing spiritual life and health to the Corinthians, who by a belief in the truth were being made partakers of life eternal. In view of this they were to be careful not to increase the burdens and trials of the laborers by neglect and disaffection.

The Hope That Sustained Paul

Paul continues, "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." Firmly believing the reality of the truth intrusted to him, nothing could induce Paul to handle the word of God deceitfully, or to conceal the conviction of his soul. He would not purchase wealth, honor, or pleasure by a life of conformity to the opinions of the world. He was in daily expectation of martyrdom for the same faith that he had preached to the Corinthians, but he was not intimidated, knowing that he who died and rose again would raise him from the grave, and present him, with all the faithful who had accepted the truth through his labor, to the Father.

"For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." Not for self-aggrandizement did the apostles preach the gospel. It was the hope of saving souls that led them to devote their lives to this work. And it was the hope of saving souls that kept them from fainting or from ceasing their efforts because of threatened danger or actual suffering.

"For which cause," Paul declares, "we faint not; but though our outward man perish, yet the inward man is renewed day by day." Paul felt the power of the enemy; but though his physical strength was declining, yet he faithfully and unflinchingly declared the gospel of Christ. Clad in the whole armor of God, this hero of the cross pressed forward in the conflict. His voice of cheer proclaimed him triumphant in the combat. Fixing his gaze on high, he beholds the reward of the faithful, and in tones of victory he exclaims, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight

of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

If Paul, troubled on every side, perplexed, persecuted, could call his trials light afflictions, of what has the Christian of to-day to complain? How trifling are our trials in comparison with Paul's many afflictions! They are not worthy to be compared with the eternal weight of glory awaiting the overcomer. They are God's workmen, ordained for the perfection of character. However great the deprivation and suffering of the Christian, however dark and inscrutable may seem the way of providence, he is to rejoice in the Lord, knowing that all is working for his good.

How Sorrows and Trials are Made Light

How many there are who grieve the Spirit of God by continual repining! This is because they have lost sight of Christ. If we behold him who bore our sorrows and died as our sacrifice, that we might have an exceeding weight of glory, we shall regard our heaviest sorrows and trials as light afflictions. Think of the Saviour upon the cross, bruised, smitten, mocked, yet uncomplaining and unresisting, suffering without a murmur. This is the Lord of heaven, whose throne is from everlasting. All this suffering and shame he endured for the joy that was set before him,—the joy of bringing to men the gift of eternal life.

When the attention is fastened on the cross of Christ, the whole being is ennobled. The knowledge of the Saviour's love subdues the soul, and lifts the mind above the things of time and sense. Let us learn to estimate all temporal things in the light that shines from the cross. Let us strive to fathom the depths of humiliation to which our Saviour descended in order to make man the possessor of eternal riches. As we study the plan of redemption, the heart will feel the throb of the Saviour's love, and will be ravished by the charms of his character.

It is the love of Christ that makes our heaven. But when we seek to tell of this love, language fails us. We think of his life on earth, of his sacrifice for us; we think of his work in heaven as our advocate, of the mansions he is preparing for those who love him; and we can but exclaim, "O the heights and depths of the love of Christ!" As we linger beneath the cross, we gain a faint conception of the love of God, and we say, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." But in our contemplation of Christ, we are only lingering round the edge of a love that is measureless. His love is like a vast ocean, without bottom or shore.

In all true disciples this love, like sacred fire, burns on the altar of the heart. It was on the earth that the love of God was revealed through Jesus. It is on the earth that his children are to let this love shine out through blameless lives. Thus sinners will be led to the cross, to behold the Lamb of God.

"SOMETIME between the dawn and dark
Go thou, O friend, apart,
That a cool drop of heaven's dew
May fall into thy heart.
Thus, with a spirit soothed and cured
Of restlessness and pain,
Thou mayest, nerved with force divine,
Take up thy work again."

The Times of Restitution

Why the Coming of the Lord Has Been Delayed

HARRY CHAMPNESS

"REpent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ which before was preached unto you: whom the heaven must receive until the times of restitution of all things."

A great and solemn work is before the people of this generation. We have reached the times of restitution which all the holy prophets have spoken about since the world began. That Prophet like unto his brethren has appeared, and his voice is still sounding to-day. Times of refreshing are coming from the presence of the Lord, for the times of restitution have come.

Repentance

A clarion voice must be sounded through the length and breadth of the land, calling the people to repentance. Only those can sound it who have themselves repented. It must go forth with no uncertain tones to earth's remotest bounds. We are not to call people to *penitence*, but to *repentance*. There has been too much relying on sorrow for sin unaccompanied by that godly sorrow which worketh true repentance to salvation. No tears of grief, no heart sobs, can avail of themselves. They are useless unless they lead to thorough reformation through the power of the cross.

The voice of one crying in the wilderness, "Repent ye: for the kingdom of heaven is at hand," must be heard again. Then similar results will be seen as at the Jordan's banks when the people stood publicly confessing their sins before they were plunged into the watery grave. The self-life must decrease, that the Christ-life may increase in those who give this message. Those who handle sacred things must be pure in heart. Only clean lips must take this message upon them, or they will be consumed by the glory of it. The standard has been lowered to meet the low level of Christian living. It must be raised, and put back into its rightful place. Our experiences must be leveled up to God's standard, instead of lowering that standard to meet our experiences.

There must be thorough restitution made as far as lies in our power. "For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." No

repentance is complete unless it leads to restitution. "Confess your faults one to another, and pray one for another, that ye may be healed." The restitution of the soul is close akin to the restitution of the body. He who forgiveth all our iniquities, healeth all our diseases. Genuine repentance will work carefulness and clearing in soul and body, and the great Healer is at hand to work for all who thus repent.

Times of Refreshing

These will follow when John the Baptist has done his work. When God visits his people because they have put away their sins, times of refreshing will come with his presence. "He shall come down like rain upon the mown grass: as showers that water the earth." He will pour water upon the thirsty soul, and floods upon the dry ground. And there shall be a revival of all the power and glory that attended the beginning of the proclamation of this message, and that power and glory shall be much more abundant.

God is coming near to his people in these days. He is refreshing hearts that have been crying for the outpouring of his Spirit. He is renovating set forms and customs. Those from whose eyes the scales of prejudice have fallen cannot but rejoice as they see his stately steppings among us. Where there has been lip service in the past, heart service is taking its place. Family worship is becoming the prayer meeting of the home, where each member seeks daily for grace to get down lower and lower, so that by love they may serve one another. Each meal is becoming a communion, where it is recognized that all things are shared in common with the blessed Master. Each business transaction is done under his careful supervision. The whole life is transfigured by the glory of his indwelling presence, and every act is divine service.

God is coming near to our churches in these days. Such times of refreshing as we have never known before are coming into our services. Hearts are responding to the tender touch of the Spirit of God, even as the face of all nature is now responding to the spring. Hard hearts are being softened, and stubborn wills broken. Those who were mere formalists are finding a joy and delight springing up in their hearts. Many who formerly had simply chosen to do his will have now come to delight in it. Testimony meetings are full of a power hitherto unknown. The ordinary way of conducting meetings is giving place to the extraordinary. O, the great God has come down to visit the Seventh-day Adventist churches throughout the world in these last days, to see if they are awake and ready to respond to the call for the finishing up and cutting short of this work in righteousness!

God is coming near to the world in these days. There is a spirit of unrest settling down upon the outside world; men's hearts are failing them for fear. There is distress of nations with perplex-

ity. People are in a state of expectancy, as in the days of John the Baptist. Everybody is on the tiptoe of expectancy, wondering what will happen next. Wars and rumors of wars are filling the air. The strain is getting so intense that any alleviation, however slight, is gladly welcomed.

The Restitution of All Things

Now is the time to press the battle to the gates. Now is the time for the outpouring of the Holy Spirit. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." The Lord is coming. He is even now at the doors. Elias has come to restore all things among the people. The Lord is coming to restore all things in the kingdom. Get ready for the events that are fast hastening upon us! Let him restore the soul in order that there may be the necessary preparation for the restitution of all things when the King comes.

All the power that has ever been manifested in the past is to be gathered up under this message, and that and much more are to be revealed. All the power that is being manifested outside of this people to-day is to come into their ranks if they will let it. O the shame that others who have not known these precious truths should be in advance of us with the power of the Holy Ghost. Thank God, he is rolling away our reproach. He is beginning to startle us by what he is doing. He will startle us yet more.

The God of past generations is still the God of the present. There is no need to cry, in despairing tones: "Where is the Lord God of Elijah?" He is here, waiting to do for us all that he ever did for Elijah, and more. When we are willing to put away from us the accursed things, and be clean, the power of the Holy Ghost shall fall upon this people, and as the result we shall soon of restitution of all things."

Peace

If sin be in the heart,
The fairest sky is foul, and sad the summer weather,
The eye no longer sees the lambs at play together,
The dull ear cannot hear the birds that sing so sweetly,
And all the joy of God's good earth is gone completely,
If sin be in the heart.

If peace be in the heart,
The wildest winter storm is full of summer beauty,
The midnight lightning flash but shows the path of duty,
Each living creature tells some new and joyous story,
The very trees and stones all catch a ray of glory,
If peace be in the heart.

— Charles F. Richardson.

Reorganization *

REORGANIZATION has been begun. It is going on; and we are in it. But what really is it? In what does this reorganization consist? Let us study it.

This reorganization began in the General Conference a year ago. The General Conference pushed back to the union conferences all that was possible of the work that was formerly done by the General Conference. But it does not stop there. That is only the first step toward reorganization; for the union conferences just as truly push back to the State conferences all that can possibly be done by the State conferences. And it does not stop there; the State conferences must push back to the churches all that can possibly be done by the churches. And it does not stop there; the churches must push back to each individual all that can possibly be done by each individual. And it does not stop there; the individual must push back to God all that can be done by God.

This briefly sketches the course which reorganization takes, and discovers the point at which it culminates. And the principle of reorganization is seen to be simply the principle of self-government. The General Conference used to conduct practically the whole thing. That was not self-government. Now, when that is all thrown off, and is distributed, by the steps here stated, back to the individual, and the individual alone with God, that is self-government.

And self-government is an essential of the third angel's message. It is an essential of the gospel. You cannot have the gospel without it. That you may see how entirely self-government is an essential of the third angel's message, you need but to recall that instance, yes, and that illustration, in the book of Acts, where, "when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ." And Paul, in presenting to him the faith in Christ, "reasoned of righteousness, self-government, and judgment to come;" for that word translated "temperance" is simply self-government, or self-control; and self-control is but self-government. So then, "the faith in Christ" consists of righteousness, self-government, and judgment to come. That is what it consisted of in that day. Now it consists of a little variation — righteousness, self-government, and judgment come; for the message of the everlasting gospel now is, "The hour of his judgment is come: . . . here are they that keep the commandments of God [that is, righteousness], and the faith of Jesus [that is self-government]." That is exactly what Paul preached — righteousness (that is, the keeping of the commandments of God, the life of God manifested in the flesh) and self-government (that is of the faith in Christ). And Paul spoke of judgment then to come; now it is judgment come. Thus self-govern-

ment is an essential of the everlasting gospel, which is the third angel's message to-day.

Since, then, reorganization consists of self-government, let us study that principle of self-government. Self-government is the government of self; and there are two sides to that in this world; there are two phases in which we may look at it.

First of all, let us ask why self needs to be governed. I think no one will have any difficulty in telling why he himself needs to be governed. And if any one should have any difficulty, the Scripture will make it clear, so that he will have no difficulty.

Jesus said, in Mark 7:21-23: "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these things come from within, and defile the man." And in the third chapter of Romans we have the same truth somewhat more fully stated, beginning with the ninth verse:—

"Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes."

That is why it is that we, that is why it is that mankind, need to be governed; they are so bad.

But now, look at it. To talk to such a crowd as that of self-government; to call those people, such as you and I are, to self-government,—can we call such as these really to govern themselves? How are they going to do it, when the very impulse, the very inception of all things that come forth from the heart, out of which are the issues of life itself, are evil thoughts, adulteries, fornication, and so on?

I read that "they are all under sin." All are under the dominion, the power, the rulership of sin. They are "all in subjection to sin." And how fully this is so can be seen by Rom. 7:24 and 6:6: "Who shall deliver me from the body of this death?" "Our old man is crucified with him, that the body of sin might be destroyed." Why is it a body of death?—Because it is a body of sin.

How much of me does it take to compose my body as I stand here?—The whole of me, to the finger tips. Yes; that is the body. And what is it?—"The body of sin." That expression again, "They are all in subjection to sin."

And "know ye not, that to whom ye yield yourselves servants to obey, his

servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" We are in subjection to what?—To sin. And here comes to us the call to govern ourselves! And this message, this third angel's message, which is righteousness and self-government, in view of the judgment present, and going on day by day as we walk about,—this message is to all the world, calling upon men to govern themselves.

Then, what is the first step to self-government?—To get rid of sin, that is all. This is described fully for us, you will remember, in the seventh of Romans, beginning with the thirteenth verse: "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." We are in subjection to sin, and that thing is spoken of as itself exceeding, intensely, sinful. But what is sin?—The transgression of the law of God; lawlessness. Men are in subjection to sin, that thing which itself is lawlessness. And that sin to which we are in subjection is declared itself to be intensely sinful.

"We know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I."

That is the experience of every man in the world, until he finds the better one.

"If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. . . . I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

There is the description of mankind as we are in ourselves. Now, is mankind governing itself? [Voices: "No."] Another question: Can mankind govern itself? [Voices: "No."] Why?—Because mankind is already governed. Then, since mankind is already governed, and governed in the very worst possible way, let us ask the same question again, What is the first essential to self-government? [Voices: "Get rid of the governor that one has."] Assuredly! He must get rid of that governor that is governing him to evil.

This is stated in other words: "With the mind I myself serve the law of God." When the law of God is served at all, it is with the mind. But in men's minds as they are, the law of God is not served. Then, in the mind is the seat of this whole thing—whether for right or for wrong. And "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Then there is this other governor, this other government, this power that is governing man against his better

* A talk by Elder A. T. Jones, Chicago, Ill., March 28, 1902.

wishes, against his better self, against his entire sense of right. This power that is governing him is a power that is not merely *at* enmity, but *is* enmity against God, and is not subject to the law of God, and cannot be subject to the law of God. That power therefore is not self-governing.

Let me state that again: Here am I, a body of sin, governed by a power that is not subject to the law of God, and that is not self-governing. You said that the only way to reach self-government is to get rid of that thing, get rid of that self, get rid of that power. But how can I get rid of that self and that power by myself? [Voices: "I can't do it."] What is the only way in which any human being could ever by himself become free from that thing? There is a way, and I want you to see it. [Voice: "He must die."] Precisely! Here is a call for us to govern ourselves, and we are governed by this power of lawlessness. The first thing for us to do is to get rid of that power. How can we ever by ourselves get away from that power? It is the power of sin, and has whelmed the whole man.

Do you not see that the only possible way for me, solely by myself, to get away from that thing is to get out of existence? for my existence is that. The body is the body of what?—Sin. And out of the heart, where the real man lives, all these wicked things come that defile the man. The man is made up of that, and the only possible way for the man ever to get away from it is to get out of existence.

I want you to see what is involved in self-government, brethren. When you see what is involved in that, then you will understand what reorganization means. Then it is certainly true that out of existence is the only way that a man can, solely by himself, ever get away from that power. But God does not want the man to get entirely out of existence; God wants us still to exist. But there is no way for the man by himself to go out of existence and still exist.

Out of existence is annihilation; and that is the only end to that system of things; and yet that is the only way to self-government. And we are called to self-government. Now, let me ask you, Shall we go back, retrace our steps from the point which we have reached, or shall we go on? [Voices: "Go on."] Then shall we say that annihilation of self is the only way to self-government? [Voices: "Yes!"] How many of you say Yes? [Voices: "Amen!"] Good! We are well on the right way, then.

Now, brethren, that is true. Never compromise on that a hairbreadth, and never dodge it. Stand right there—that annihilation of self is the only way to self-government for men in this world. And when you wed yourselves to that, you will never flinch, nor complain, nor gally under anything that tends to annihilate self.

[Voice: "Are you going to tell us how to annihilate self, and we still survive?"]

We are coming to how that is done. Now, note: We have found that self of itself cannot do that, because we ourselves are finite. A finite person cannot undo himself and yet remain. For a finite one to annihilate self is only complete undoing forever. But there is a way to do it and survive.

Think! In the nature of things we are compelled to look back of ourselves, and beyond ourselves, to find that power that is governing us for the bad. Is not that so? [Voice: "Yes."] For we have found that we are obliged, by sin that dwells in us, to do the thing that we hate, to go against our true wishes. We are held in captivity to that which we hate.

Since we each are drawn by our own heart's experience beyond ourselves, to find the power that is governing us against ourselves, then is it not only the plainest A B C of common sense that we should be willing to be drawn beyond ourselves to find the power that will enable us to govern ourselves; and that will govern ourselves?

We have found that this wicked power that rules us is anarchy, sin. But is sin a personality? Is sin itself a person?—No; sin comes *from* a person. The thing does not end at sin itself. It goes a step further back to *him*—not to *it*—by whom sin came. We all know who that is. Then, in searching for the source of the power by which men are held and ruled to lawlessness, we are drawn directly beyond ourselves to the originator of sin, who is Satan. And upon that I say that it is only the plainest A B C of common sense, that men should be willing to be drawn beyond themselves in search of the power that will govern themselves in righteousness. And since in the search for the power that rules men to lawlessness, we are brought not merely to power in the abstract, but to power in a person; so in the search for power that will rule man to righteousness, we are also brought not merely to power in the abstract, but power in a Person; in a Person who is the origin of righteousness. And that Person is—let us all say it together—God in Jesus Christ.

"Blessed Is He That Waiteth"

F. D. STARR

OF TENTIMES there comes a blessing to those who are willing to wait for some expected benefit, and who do not get impatient at apparent delay. But the case under consideration is one of no ordinary interest and importance. This statement is made in Dan. 12:12, 13: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days."

In the Greek text of the Septuagint Version, the word for "wait" is the same as that rendered "endure" in Matt. 24:13, and "patience" in Rev. 14:12, and it would seem that the wait-

ing, endurance, and patience of these three passages have allusion to the same thing. The word "stand" in Dan. 12:13 is the one generally translated arise, often in reference to the arising or resurrection of the dead. This passage in Daniel would be thus translated from the Septuagint: "Blessed is he that endureth, and cometh unto the thousand three hundred and thirty-five days. But go thou, and rest; for there are yet days and seasons to the fulfillment of the end, and thou shalt arise in thy lot at the end of the days." In fact, the words rendered "cometh to" are from the identical Greek word that we find in 1 Thess. 4:15, and there rendered "prevent," meaning, as rendered by most other versions, "precede." Instead of the living getting before the sleeping saints, the apostle rather gives the departed ones this prerogative, in that he states that "the dead in Christ shall rise first."

The blessing and assurance of Dan. 12:12, 13, and that of Rev. 14:13, are so similar that one can hardly refrain from considering them identical when reading them in the language (Greek) employed by the seer of Patmos. The blessings apply at the same epoch in this world's history, or at least the blessing of the apocalyptic vision takes up and extends the blessing from the point to which the closing benediction of the angel in Daniel 12 brings us. Who are they who receive this special blessing?—Those who come to a certain point in their experience and in this world's history,—the point of view from which they can see the unmistakable dawn of the coming day. Having reached that epoch, though, like Simeon of old, they go down in death, yet it is with supreme gratitude to God that they have been permitted to experience the indescribably thrilling emotions of those who are permitted to listen to and heed the celestial sound of the three angels' messages, and they can say, like that saint of old: "Now lettest thou thy servant depart in peace; . . . for mine eyes have seen thy salvation." Luke 2:29, 30.

In what does this peculiar blessing consist?—Certainly not in dying; no, but in arising from the dead, as seen in Dan. 12:13, and as shown by the second verse of this chapter, where the same partial resurrection as that implied in Rev. 14:13 is clearly mentioned. Thou shalt rest, thou shalt arise. They rest from their labors, and are blessed; their works follow them. It would seem that these notable words of Dan. 12:12, 13, had furnished the germ thought for the promise of our Lord in Matt. 24:13, the comforting words of Paul in 1 Thess. 4:15, and the prediction and benediction of Rev. 14:12, 13. Surely those who have assimilated the living principles of the first and following angels' messages, from William Miller down, have followed no cunningly devised fables, but are destined to share in a blessing inferior to none that man has known since Adam left the gates of paradise. Blessed indeed are they.



A Loving Word

ONLY a loving word!

Which cost us nothing to say;
And yet in the web of a tangled life
It shines like a sunny ray.

Only a loving word!

But it made a weak heart strong,
And helped a tempted soul to choose
The right instead of the wrong.

Only a loving word!

But it brightened a gloomy day,
Or, spoken to some one weary and sick,
It charmed his pain away.

Only a loving word!

But it made the angels smile,
And what it is worth perhaps we'll know
After a little while.

—Lilian Gray.

The Secret of a Christian Home

To be the mother of a Phillips Brooks, a James Hanington, or a Reginald Heber; to be the father of an Adoniram Judson, a David Scudder, or a John Paton,—is there any comfort or joy or splendor that can rest on any Christian home comparable to the knowledge that a son had entered into such a fellowship with the Master? It is in such lives that college and church reach the zenith of their glory; but it is in the Christian home that such lives must take their impulse; in the Christian home that the heart must be so filled with, and the eye so fixed upon, Christ, the true goal, that love for men and women shall at last know no bounds. A truly Christian home can send a boy into college to be an attractive and momentous force for good for all who know him,—to be cheerful, but not flippant; gentle, but not compromising; loving, but not yielding; pure, but not austere; reverent among the careless, serious among the frivolous, and studious among the distracted, self-denying among the self-indulgent.

In this age, when so many outside allurements make it so easy for boys and girls to neglect the home, what need of steady patience, of gentle confidence, of wise, tender thought, of delight in sacrifice, of supreme love for the Master, that the unconscious influence through God's grace may soften the effect of mistakes in judgment and action, and make the home an attractive center of piety and love. This is, after all, the true secret, the full, studious companionship with the mind of Christ; not any series of carefully directed injunctions or entreaties; not formal prohibitions or requirements; no elaborate system of rewards and punishments; no cunning psychology of child life; no complicated method, but a heart

that throbs with warm love for the Master's wisdom, sinlessness, and sacrifice, and invests loving self-denial with manly beauty, that throbs, as his did, with tenderest sympathy for the helplessness and wonder of the child, and diffuses the radiance of a cheerful, hopeful, happy, wise spirit, but never abates one jot of loyalty to the highest standard, and never clouds with harsh and stormy utterance "the heaven that lies about us in our infancy." — *President Franklin Carter, in The Independent.*

THE highest duties oft are found
Lying on the lowest ground,
In hidden and unnoticed ways,
In household works, on common days.
Whate'er is done for God alone,
Thy God acceptable will own.

—Monsell.

From an Appreciative Reader

DEAR SISTERS: I do not know that I could say one helpful word to any of the readers of this page, but I wish to thank others for the good received through their articles from time to time. I believe that we isolated ones appreciate the letters of this department more than do those who have the companionship of others of like faith, and the articles I find here are very helpful in regard to the little ones, very comforting also in many ways. May we soon meet in one happy family in our Father's home, where there will be no isolated ones, no sorrow on account of sin, but an eternity of joy with him who hath redeemed us. May a blessing be bestowed to fit the especial need of each of his followers.

A SISTER.

Loomis, N. Y.

Practical Hydrotherapy

Lesson 12—Fever

GEO. THOMASON, M. D.

THE temperature of the body in health is 98.6°, and it remains practically at this point the year round, regardless of the ordinary external influences, or even of atmospheric conditions. There is, however, a slight variation. The temperature is usually from .5° to 1° lower in the morning than in the evening. A thermometer placed in the mouth registers in health about the temperature given, or a little lower if it be placed in the armpit. The internal temperature, that is, the temperature in the heart, liver, and other internal organs, registers, of course, very much higher than this, being from 103° to 107°. As before stated, the temperature is subject to but very slight variation from ex-

ternal influences. This is true of the so-called warm-blooded animals. The bodily temperature of cold-blooded animals, such as the fish, the frog, etc., changes according to the environment. For instance, the temperature of the fish is only one or two degrees higher than that of the water in which it swims, the temperature of the fish rising and falling as the temperature of the water changes.

It is possible to cause a rise of temperature by vigorous muscular exercise. Severe muscular exercise may make a difference of several degrees. The temperature, however, soon returns to the normal point when free perspiration occurs. Such a rise of temperature is considered physiological.

The temperature is maintained at the normal point through the influence of the nervous system. When there are conditions surrounding the body which would cause a fall in the temperature, the body, through the mechanism of the nervous system, sets in operation processes which tend to conserve the heat of the body by lessening the elimination, and also by increasing the production of heat. Thus, during cold weather, the perspiratory activity is diminished, the skin is more tense and firm, there is less blood circulating in the skin, and the energy within the heat-producing cells of the body is increased.

On the other hand, when conditions are present which would naturally tend to increase the body temperature, such as warm air, excessive clothing, or during exercise, the body is prepared to combat this tendency to temperature rise by increasing the perspiration, the evaporation of which cools the body. There is increased blood circulation through the skin, and the blood coming from the internal parts of the body at a high temperature is cooled as it passes through the skin. The heart also is made to beat more rapidly, which in turn increases the amount of blood in the skin. Thus we see that so long as an equilibrium is maintained between the production of heat and the elimination of heat, or, in other words, so long as the balancing centers are undisturbed, the normal temperature can be maintained.

In disease processes, this equilibrium is disturbed, and fever results. Fever is one of the most constant symptoms of disease processes, especially of acute diseases. Fever, however, must not be looked upon as an unmixed evil. It is protective in its purpose. It is, first of all, one of the means nature takes to put the patient to bed. A man may in the morning feel strong and able to accomplish the usual amount of work, but by evening, if a marked fever develops, he finds himself weak and prostrated, and unable to do otherwise than go to bed. Were it not so, many persons would continue to perform the usual amount of work, using up their store of vital energy, which it is so important to conserve in order to sustain the body

through the trying ordeal of, perhaps, several weeks of sickness.

Another purpose of fever is that the increased intensity of the vital fires may more rapidly consume the products of disease processes taking place in the body. There would otherwise be an accumulation of wastes in the tissues, which would quickly overwhelm the body and destroy life. It is only when the vital fires burn too fiercely that it becomes necessary to moderate them.

Section men working on railroads frequently set fire to the weeds and rubbish which accumulate on the company's property, and the fire makes a clean sweep as it burns; and so long as it is confined to proper limits, it serves a most useful purpose. If, perchance, some sparks fall into a farmer's wheat field or his granary, the fire has gone beyond its proper limit, and damage results. It is necessary to quench the flame. So it is with the vital fires. As long as they keep within bounds, consuming only the wastes of the body, they fulfill a useful purpose; but when burning so fiercely as to cause the bodily temperature to rise to a critical point, endangering the vital processes, it is necessary that their vigor be diminished.

Increased bodily temperature is due either to an increase in the amount of heat produced within the body or to a failure on the part of the body to eliminate heat with sufficient rapidity, or to both. It is important to remember this fact, as it governs, to a considerable extent, the methods which may be properly applied for combating the fever.

To illustrate this point, we might cite the case of a patient attacked with a malarial paroxysm. There is deficient elimination of heat through the skin, which is evident from the pallor of the skin and the marked sensations of chill. While the patient is experiencing these unpleasant sensations, if the internal temperature is taken, fever will be found present. To plunge such a patient in a cold bath to reduce the temperature would be most absurd.

There are other disease conditions besides malaria in which fever is due to deficient heat elimination, as indicated by goose flesh and pallor of the skin, chill, and shivering, and in which vigorous cold baths must be avoided in combating the high temperature. In other cases in which fever is present, due to an excessive production of heat, where the face is flushed, the surface of the body is warm, and there is no tendency to chill, vigorous cold baths may be administered. When the patient is perspiring freely, nature is doing all that is possible to reduce the temperature, and it will certainly fall without further assistance.

It is necessary to understand the principles involved in fever processes, as here outlined, before it is possible to deal intelligently with cases of this sort. Suggestions as to the simplest and best methods of combating high temperature will be presented in our lesson in the next issue.

THE WORLD-WIDE FIELD

Giving and Receiving

If deeds of love you would achieve,
This one great truth you must believe:
By giving you can best receive.

With prophet poor your cruse divide;
The little left is multiplied,
And want is kept far from your side.

Give water with a liberal hand;
And though a famine curse the land,
You never once athirst shall stand.

Scatter the seed across the field;
Expect that when the scythe you wield,
Abundant increase it will yield.

Give all you have in faith that more
Will be supplied from God's own store;
Blessings will fall beside the door.

The naked clothe, the hungry feed;
What would supply a brother's need
Lay not aside in selfish greed.

God sees the gift before him laid,
The liberal soul shall fat be made,
The deed of love full well repaid.

—Plass.

Natal

G. W. REASER

A LIST of the attractive features of Natal would include her sugar-cane industry, her tea, banana, pine-apple, arrowroot, and citrus-fruit plantations; her artificial forests of black wattle (the feathery acacia of California), her wild fruitless banana plants, giant ferns, and massive ant-hills. All of these indicate a semitropical land.

All the industries mentioned, except the wattle growing, are confined to the coast district. The labor connected therewith is performed almost wholly by indentured coolies, or the laboring classes of India, of whom there are more than sixty thousand in Natal. The term "indentured," as used here, signifies that these natives of India are brought here under contract by the government of Natal, and hired to individuals by the government, for a period of five years; the employers to pay them at the rate of two dollars and a half a week, for the first year, the wages to be increased at the rate of twenty-five cents a week for the second and each succeeding year of the term, so that the last year of the five, the cooly will get three dollars and a half a week. In addition to this the employer must furnish a certain amount of food, and a shelter for his servants. If the man who is thus indentured has a wife, a separate contract is made with her, in case she desires to work for wages. This is said to be much better than the working classes can do in India.

The habits, as regards wearing apparel and house furnishing of these Asiatics, are very simple and inexpensive. As a

rule they are hatless and shoeless. The women seem to manufacture but one garment, which is a short sack, reaching down to the waist. Then for the remainder of their covering they take a few yards of thin cloth, light in color, and cleverly winding it about their forms, tuck one end in and fasten it securely; and aside from the great display of jewelry which they all wear, they are attired in the height of Indian fashion. They bedeck their persons with gold, silver, and brass jewelry, in almost every conceivable place where it can be worn. The ears are punctured for massive pendants, the nose is perforated on either side for brass rosettes, numerous rings adorn the fingers and toes, a necklace is added "to give grace and symmetry" to the upper portion of the form, while numerous bands of silver or brass, embracing wrists and ankles, complete the attire and ornamentation of the ordinary cooly woman. These devotees of style seem to think, with many of their fairer sisters in civilized lands, that the Creator has made them greatly out of taste, and hence take much pains to make themselves anew.

The coolies who have completed the terms of their indentures, constitute a numerous class of small merchants and vegetable and fruit peddlers. As yet the vast majority of the Indians are in darkest heathenism, but a few have been Christianized. Nearly all of them speak three languages,—their native tongue, the Zulu, and the English. Great numbers of them come to the shores of Natal on shipboard, but are



A JINRIKISHA BOY

refused the privilege of landing, as the country would soon be overrun with them if they were allowed to come freely.

The home of an Indian family is a place of the utmost squalor, with an admixture of filth. It sometimes boasts of two small rooms,—one, combining kitchen, dining room, sitting room, and general work room; the other is the family bedroom. There are no bedsteads, no chairs, and no stove. The floors are of packed earth, and the fowls and pigs are at liberty to share the kitchen, at least during the daytime, with the family. The building is of

thatch, or of the cheapest material at hand. When a family of these poor people arrive from India, their effects are all carried from the steamer to the city, by the members of the family, and all together would scarcely fill a trunk of the smallest size.

In Natal the Zulus, who number six hundred thousand, are the most numerous class of inhabitants. They perform the farm labor in the "up-country" districts, are the "jinrikisha boys" of the

sionally there is an elopement. This is not the end of the matter, however, for the father of the bride has the right, according to Zulu custom, which constitutes their law, to claim all the offspring as his property. Thus by this system the father of every family regards his wives and children as personal property, to work for and support him, and add to his worldly possessions in "cattle and goods." Perhaps the worst feature of it all

hence gave the chignon to the world of fashion?

The native men puncture their ears, and then expand the opening until a lady's thimble, in some cases, would drop through the hole. In this orifice they carry a spoon-shaped bone, used by them instead of a kerchief. The laws of the whites forbid the natives the privilege of making their favorite intoxicant—Kaffir beer. But it is not an unusual thing for a sober and industrious native to be seen drawing a drunken white man through the streets, in his jinrikisha.

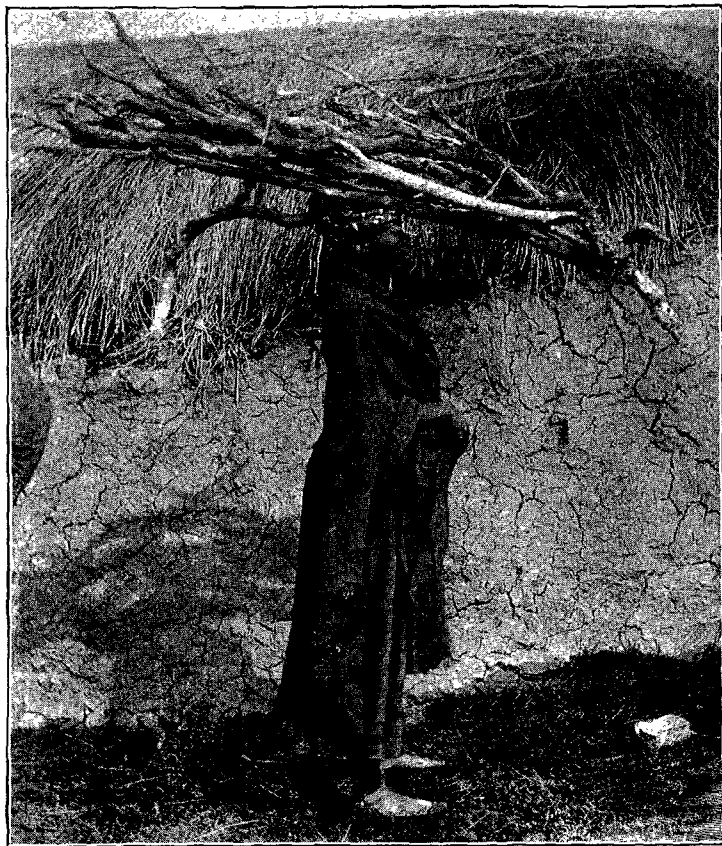
At present we do not know of a single Zulu who has accepted the third angel's message. We hope, however, to other men, that a work may soon be begun among them, which will result in bringing to many of them a saving knowledge of the truth. They are among the most intelligent natives of Africa. Many of them have really nice features. We are of the woman, taking steps to have some of our smaller publications translated into the Zulu tongue, which is doubtless the language of two million people. "Steps to Christ" will be the first book that we shall place before them in their mother tongue.

The government employs a number of native policemen to look after the deportment of their own people. These are armed, not with firearms, but with their ancient weapon of war, the assagai; and they do not hesitate to use it on their own race, if occasion requires. Wherever one travels in South Africa, at the present time, he is confronted by soldiers. Only very limited journeys can be taken without a military permit; nor can one leave the country without showing this document. In a journey of a few miles, during the past week, the writer saw soldiers and officers in great numbers, a large hospital camp, a populous Boer refugee camp, also a train load of Boer prisoners, strongly guarded. One of the cars of this train was loaded with cannon, en route to the front. A few days ago a steamer, carrying one thousand four hundred and six Boer prisoners, sailed from Durban to Bermuda.

While thousands of Boers are held in the refugee camps, we hope to be able to supply them with present truth, in their own language. We trust that the Lord will bless this effort to the salvation of many.

An excellent way to give the truth to the natives would be for some consecrated, energetic young farmers to settle in the Transvaal at the close of the war, and arrange for a large number of native families to live on their farms. In this way they could not only be taught in schools, but they could receive a practical illustration of the truth, in the lives of those by whom they were employed.

"He that knows how to pray has the secret of support in trouble, and of relief from anxiety; the power of soothing every care, and filling the soul with entire trust and confidence."



A NATIVE BURDEN BEARER

cities, the servants in almost every household; but the great masses of them are settled on large tracts of land called "native locations," assigned to them by the government. It seems strange that one fourteenth of the population of Natal should constitute the ruling power, and hold the reins of government entirely in their hands, notwithstanding the fact that not long ago the natives had the supremacy, and were monarchs of all they surveyed. But as a matter of fact, the natives have no voice whatever in governmental affairs, nor even the right of franchise. The whites, about fifty thousand strong, are the governing body, but of course only a few of these hold offices. At present there is some dissatisfaction among the natives because they are not accorded the so-called privilege of the franchise, or vote.

One of the greatest evils among the natives of Natal, is their system of polygamy. One man may have as many wives as he can purchase, the price for each being ten head of cattle to the father of the bride, and one to the mother. They call this purchase price "lobolo." If a young couple desire to unite in marriage, and the would-be bridegroom cannot pay "lobolo," occa-

tionally there is an elopement. This is not the end of the matter, however, for the father of the bride has the right, according to Zulu custom, which constitutes their law, to claim all the offspring as his property. Thus by this system the father of every family regards his wives and children as personal property, to work for and support him, and add to his worldly possessions in "cattle and goods." Perhaps the worst feature of it all

is that some husbands will deliberately bargain away some of their wives for a period of time to other men, that a work may soon be begun among them, which will result in bringing to many of them a saving knowledge of the truth. They are among the most intelligent natives of Africa. Many of them have really nice features. We are of the woman, taking steps to have some of our smaller publications translated into the Zulu tongue, which is doubtless the language of two million people. "Steps to Christ" will be the first book that we shall place before them in their mother tongue.

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Early Missionaries in the Cook Islands

A. H. PIPER

THIS group in the South Pacific Ocean contains six principal islands,—Raratonga, Mangaia, Aitutaki, Atiu, Mauki, and Mitiero,—besides three others, which are small and of little importance. The total area is about one hundred and fifty square miles. The population is seven or eight thousand. Our work has been established a little over seven years in the principal island, Raratonga, and is known to our people as the Raratongan Mission.

From Raratonga it is one hundred and sixteen miles to the nearest island, Mangaia; and one hundred and fifty miles to the most distant, Mauki. The language spoken is the same, with the exception of a few words. In all the islands the natives use the Raratongan Bible. Until ten or fifteen years ago, each tribe was governed by its own chief, but the different chiefs had not the same power. In Aitutaki and Mangaia it was only nominal, but in Raratonga the chief's power was absolute. He owned all the tribal lands, and, in fact, everything. If one of his tribesmen went to another island to work for a season, on his return he had to share his earnings with his chief. This power on the part of the Raratongan chiefs has made it hard for those natives who have desired to keep the Sabbath of Jehovah. On this point we will have more to say later. At the time mentioned above, the chiefs federated, and made the chief of the principal tribe in Raratonga the nominal head of the federation. However, each chief retained his status as far as his own tribe was concerned. In 1900 the whole group was annexed to England, and the chiefs are gradually losing power.

and sanguinary, and the weak lived in constant terror of the strong. Raratonga is only twenty-two miles in circumference, and on this island there were three tribes more or less hostile to one another. After a fight the conquered could at best put only a few miles between themselves and their conquerors. To be caught meant to be killed and eaten. With this condition the first missionaries had to contend.

right on this spot, they besought the people to forsake their idols and turn to the living God. Their lives were spared, and after a year's hazardous toil the heathen began to accept their teaching.

The evangelization of Mangaia was next attempted, but owing to the ferocity of its inhabitants, it was abandoned for some time. After this, John Williams sailed to Raratonga, landed several Tahitian teachers and their wives, and "lay



TIRIARA LAKE, MANGAIA ISLAND

Missionary enterprise was first begun in these islands about seventy-five years ago, under the leadership of John Williams. Aitutaki was the first to receive the gospel. At his own request, Papeiha, a native teacher from the Society Islands, and a comrade were landed on this island to preach the gospel. Their reception

off and on" for the night. Next morning the teachers came off to the ship with bruised limbs and torn clothes, and reported that they had experienced a terrible night. In consequence, it was resolved to abandon Raratonga for a time. But as they were about to sail away, Papeiha announced his intention of remaining on the island. He said, "Jehovah is my shield, I am in his hand," and jumping into the sea with only a portion of the Scriptures in the Tahitian language bound upon his head, he swam ashore. God wonderfully blessed this dark-skinned disciple; for in two and a half years the idols throughout the island were overthrown. He lived many years after this, and was a faithful follower of the Master, and teacher to the Raratongans. European missionaries soon entered into the openings made by the native teachers throughout the Cook Islands.

As in many other heathen lands, the first missionaries found it no small task to reduce the language to written form. After this was done, the Bible was translated. The first book printed was 1 Peter. The first complete edition of the New Testament in Raratongan was printed in England, and reached the island in 1839. The complete Bible was ready in 1852. Since that time it has been revised.

Since the agents of the London Missionary Society were established in these islands, they have trained not a few of the Cook Islanders as teachers to carry the gospel to the inhabitants of other



NATIVE FAMILY AND HOUSE, RARATONGA

When first discovered by Europeans, the natives were cannibals, addicted to terrible vices, and living in the depths of degradation. Tribal wars were frequent

was not favorable, for they were both seized and carried to a "marai," a place where victims were offered to the gods, and there given to the gods. However,

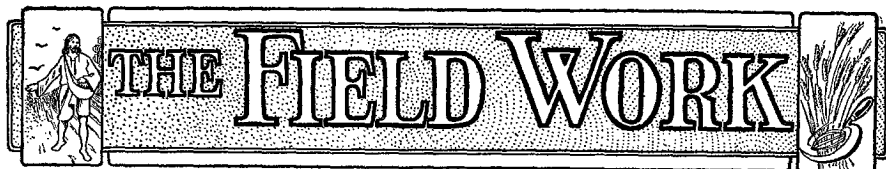
islands in the Pacific that knew not God, and several have in this way laid down their lives for the Master. Good work has been done by this means, and to-day many Raratongans are laboring with the heathen Papuans of New Guinea, where James Chalmers and others were recently massacred.

The natives of the present day are, on the whole, good-natured, affectionate, and kind. They are not fond of work, and rarely stick to anything that they from time to time take up. In domestic life, the men do most of the cooking. This is done by putting heated stones into a hole in the ground, placing the food upon them, and covering it up with leaves. Many of the men make their own clothes, although considerable clothing is bought from traders. The women usually wash the clothes. This is done by soaking them in cold water, and after soaping, placing them upon a flat stone and pounding them with a stick. Much of the food used grows of itself, and consists of several species of bananas, oranges, mangoes, pineapples, breadfruit, coconuts, and yams, taro, and kumera, which require some attention while they are growing.

In times of festivity, at deaths, births, and marriages, it is the custom to have a feast, and on these occasions many pigs are slaughtered, cooked, and eaten. At the opening of a church recently (not a Seventh-day Adventist church) several hundred pigs were consumed by those attending the opening. Drinking is common, and is encouraged by unscrupulous traders, who sell spirits to the natives.

As to their condition spiritually when they first accepted the gospel and turned from their idols, we have nothing to say. At the present time they are sunk deep in the mire of sin. The majority attend church, but it is only a "form of godliness" without the life. Even many of the officers in the churches are not to be trusted. Many have the idea that when they are seen stealing, the act is a wrong one; but should they steal and not be detected, it is all right. Prayer is common among them, and they generally have morning and evening worship. They were taught by the early missionaries to pray, and rightly so, but it has degenerated into a mere habit with them. They pray before entering upon their games, they pray before beginning their dances, which, when held, have a soul-destroying effect upon performers and on-lookers alike. Nevertheless, we do not suppose that they are one whit more wicked than their more enlightened neighbors in civilized lands. Here, sin is open and easily detected, and consequently well-known; there, much is done in secret, but it is just as heinous in the eyes of a pure God.

The local churches endeavor to stem the tide of evil, but are powerless. This is a characteristic condition in all lands in these last days. In the providence of God, there is an agency to arrest individuals in their course of sin, and that is the everlasting gospel as found in the three angels' messages of Revelation 14.



A Glimpse of Our Chicago Institutions

IN the year of the World's Fair there was opened at 28 Thirty-third Place, near Cottage Grove Avenue, a Chicago Branch of the Battle Creek Sanitarium. This was made possible by the gift of forty thousand dollars from the Wessels Brothers of South Africa, on the condition that the earnings should be used for the development of charitable and philanthropic work in Chicago.

A short time after this, a free laundry, baths, and a medical missionary dispensary were opened on Custom House Place, near Van Buren Street. Thousands of the sick and needy among the destitute classes availed themselves of this opportunity. As the work developed, a workingmen's home soon became a necessity, where poor men could procure wholesome meals at actual cost, where a clean bed could be furnished for a few cents, where they could wash their clothing, and have it disinfected during the night. Multitudes of struggling men have gladly availed themselves of these privileges.

It soon became apparent that there was a wide field for definite evangelistic work, so a suitable hall was secured at 436 State Street; inspiring mottoes were hung upon the wall, the room was made as cheerful and attractive as possible, and this was the beginning of the now well-known Life Boat Mission. In this place the spiritual and physical gospel is proclaimed in a most effective manner every night in the year, and as a result hundreds of men have been transformed, so that instead of being moral wrecks, they are now leading useful, sober, and moral lives.

Since then a well-equipped hospital has been opened at the corner of Cottage Grove Avenue and Thirty-third Place, where all classes of medical and surgical cases are received at just the cost of caring for them. A successful missionary training school for nurses is maintained in connection with this institution and the Branch Sanitarium.

An excellent medical missionary dispensary has been established at 3558 Halsted Street, where sanitarium physicians and nurses are constantly giving medical attention to the large number who are unable to avail themselves of the advantages of either the hospital or the sanitarium. The free visiting nurses have their headquarters at this place. Every day they are busy searching out those who are in extreme suffering and want in this needy portion of the city. Their training enables them to make use of the natural remedies that are within reach of almost every home, no matter how poor and wretched it may be.

At 442 South Clark Street is located the Life Boat Rest for girls, where loving hearts and willing hands are winning back to the path of virtue and happiness those who have gone astray.

Recently the Branch Sanitarium has opened Hygienic Dining Rooms near the

University of Chicago, so that all the students who desire to do so may have the benefit of a wholesome dietary.

The *Life Boat* is an illustrated monthly magazine, of twenty-four pages, devoted to the interests of health and charitable and philanthropic work. It was established in 1898 with a circulation of five hundred. It has now a circulation of nearly twenty thousand. Each number vividly portrays the scenes which are constantly brought before the mission worker in his efforts to help the various classes of humanity in our large cities. The subscription price is only twenty-five cents a year. Address *The Life Boat*, 28 Thirty-third Place.

The American Medical Missionary College was organized about seven years ago. It is the only medical college in America which has for its sole object the training of medical missionaries. It has a regular four years' course, furnishing all the privileges of medical education in the best medical schools, and in addition gives special prominence to physiological remedies and the development of the missionary spirit in the hearts and lives of its students.

At present the total number of students is a little more than a hundred. Most of the theoretical work and laboratory work covering the first two years is done in Battle Creek, while the major part of the last two years' work, when special attention is given to the clinical work and to hospital opportunities, is given in Chicago. DAVID PAULSON.

The Medical Missionary College Hospital in Chicago*

WE moved last fall, as you know, to a double building at the corner of Thirty-third Place and Cottage Grove Avenue. In the basement of this building we have treatment rooms, where we give all forms of hydropathic treatments, including the various hot and cold sprays, also electric-light baths, galvanism, etc. On the other side of the house we have our dining room and kitchen. On the first floor are the reception room and two large wards for men. These rooms are light and airy. Across the hall on the other side of the house are the class rooms for students. On the second floor we have three large rooms for women, with one small special operating room. These wards are nicely fitted up, as are also the men's wards on the first floor. In these rooms are held devotional services each morning. On the third floor we have, on one side, rooms for nurses, and on the other side of the building is the operating room. This operating room is fitted up for all kinds of surgical work, and adjoining it is the laboratory, where we are prepared to do all necessary kinds of chemical work.

We have a well-equipped medical staff, and a good corps of nurses. We wish to interest all our friends in this hospital, for although it is reasonably well filled,

* Extracts from a talk given medical missionary day, by W. B. Holden, at the recent Lake Union Conference held in Chicago.

yet, in consideration of the work that it does, it ought to be filled to overflowing all the time. By securing outside rooms for nurses, we could readily enlarge our wards, and so do a larger work with but little additional expense.

The cost of keeping a patient in this hospital is about one dollar a day. Some think that this is a little dear, but at that price, if the building were well filled with beds, the money received would not fully pay expenses. I have been interested in looking up the actual expense of caring for patients in other hospitals in this country, and also in Europe. The East London Hospital has several hundred free beds, but the expense, which is maintained by donations, amounts to one dollar and thirty cents a day for each patient. At St. Luke's Hospital, for every free patient they have to supply ninety-eight cents a day. In the Cook County Hospital, the largest hospital in the city of Chicago, it costs ninety cents a day for each patient, and this does not include any salaries for the medical attendant, except perhaps the superintendent.

Some think that it is hardly right to charge people operation fees. Personally, I take more satisfaction in performing operations that I do not get a cent for than in some that the institution is reasonably well paid for. The true surgeon has just as much anxiety for those who do not pay a single cent for the work, as for those who have paid well for their operations. Some of our hardest cases have been those who have paid nothing.

Operations can never be paid for in dollars and cents. We ought not to look upon what is paid for them as fees. When a doctor or several doctors take a patient that requires a difficult surgical operation to restore him to health, and put him under the influence of chloroform, such responsibility cannot be paid for in dollars and cents. Sometimes there is great anxiety afterwards as to whether the patient will get along well or not; there is always more or less anxiety. All these things must be taken into consideration, and such worry and sleepless nights have no financial equivalent.

It is well for those who can to pay for their operations, for they cost something. A surgeon frequently uses a dollar's worth of silk in sewing up wounds on one patient. We have one trained nurse in our hospital who puts in all her time preparing expensive dressings to be used in dressing wounds in the operating room and wards. All these cost money. Surgical instruments are particularly expensive. Sometimes a short piece of surgical string costs ten cents. Thus it is evident that it is right for us to encourage people to pay something for their surgical work. Suppose a man has twenty cows; is it worth the price of one of these to have an important operation performed? But we do not turn away those who cannot pay anything.

It would take only a little effort on the part of the home church to raise a dollar a day to keep one of their poor sick ones in our hospital, and it would lift a heavy load from our already overloaded shoulders. Twenty or thirty dollars from a good-sized church is scarcely felt by them, and the money is a great help to us. However, we take just as good care of those who themselves do not pay, and for whom no money is

raised by a home church, as we do for those who do pay; for we are not working for money.

About six or eight weeks ago, while on my way to meet an appointment, I stopped at a house to see a woman who had been neglected, and was near death's door. She had blood poisoning in one ankle, and it was a fearful-looking sight. She was in need of immediate help, and the result was that I had to miss my meeting to care for her. This woman not only had blood poisoning, but she was also addicted to the use of morphine—had been using it for twelve years. This had so lowered her vital activity that she could scarcely react to the treatments, and so hung between life and death for three or four weeks, with no noticeable improvement. It was a discouraging outlook, and I expected every morning to find that she had died during the night. But we brought her to the hospital, and gave her the most thorough treatment day and night, and finally in one corner of the wound we saw evidence of healing; so we took courage. She has kept on improving slowly, until now she is able to sit up in a chair, and it is only a matter of a short time until she will be in health. For this case we have not received a single penny.

One man came to us with a terrible ulcer, as large as two hands, on his leg. He had suffered with it for seventeen years, but a few months' treatment effected a complete cure. He went home a happy man. A few months ago one of our nurses brought in a man who had been shot in the arm, and was in a dangerous condition. He was not a converted man. Before the operation, we had our customary season of prayer. About two weeks later it became necessary to perform a second minor operation. Some of his friends were present, and before the operation one of them took a bottle of whisky out of his pocket, and handed it to the patient, saying, "Wouldn't you like to take something to brace you up for the operation? Perhaps the doctor would like some?" The man said, "You just wait; you will soon see where he gets his bracer." That man has become our sincere friend through this kindness, and his employers, who are influential people in the city, have become deeply interested in our work.

Our medical missionary students are working hard to become well-qualified to do medical work. We trust that there is a beginning of a master workman in each of them. Two desire to go to Egypt as soon as they graduate; others have various mission fields in view. Our medical college is not doing either small or cheap work. It is doing thorough-going, practical work in both scientific and Christian lines. Just encourage some of the bright young people with whom you come in contact, those who are capable of making good missionary physicians, to come to our school. We have teachers who are well qualified for their work, and have a standing in the medical profession. Our students have this advantage over other medical students, they are constantly associated with others who possess similar missionary aspirations. Our medical school is growing, it must grow; for it has a field in the world,—a great field. It is as necessary to educate medical missionaries as it is for us to educate ministers.

The Workingmen's Home in Chicago

THE Workingmen's Home is one of the oldest of our Chicago institutions, and through it thousands of men have become acquainted with our work and with the principles we advocate. The idea of the Workingmen's Home was God-given, and some who were influenced by purely worldly motives have been quick to see and adopt these principles.

This institution has the best facilities in Chicago for men to wash their own clothes or to have them fumigated, and there is no other place in the city where it is possible to obtain so satisfying a hygienic meal for a few pennies. For several years this institution has been self-supporting, paying all its help, and most of the time the salary of a chaplain.

It would be difficult to conceive of a better opportunity for substantial, all-round, Christian men than may be obtained in this work—in helping to carry its responsibilities, and assisting in its extension as the way may open. The majority of those who have come here with a desire to connect with the Workingmen's Home have been without any business experience, or were in ill health, or otherwise incapacitated for bearing burdens in this part of the work. We are earnestly asking God to put it into the hearts of capable and efficient men to come and do hard, thorough-going work for God in this institution. We feel that it is not right to do as we have been compelled to do for some time in the past—employ men of the world in some of the departments of this institution. It is impossible to maintain a missionary spirit in the work without missionary workers. A few months ago a good brother left a successful business in one of the northwestern States, and connected with this work. He is now filling an important place. We are in need of four or five others like him,—men who are not afraid of hard work,—men who are missionaries to such an extent that they can love the unlovely,—men who do not lose heart and interest in the work as soon as the novelty of it wears off,—men who are missionaries seven days in the week, the entire year round.

It would be difficult to imagine a broader field of usefulness than can be found for half a dozen men of this kind in the Workingmen's Home. Not only could they earn their expenses, but they could earn a moderate salary as well, and also gain an experience which would enable them to found similar missionary enterprises in other portions of the earth. Shall we not hear from some one in regard to this matter at once? In order to fill these places acceptably, it is not necessary to possess an ability to preach or to be a State canvassing agent.

From a recent Sunday issue of one of Chicago's largest dailies, among other good things spoken of this institution, we quote the following:—

"A workingman in Chicago can live and enjoy all the necessaries of life for twenty-five cents a day, with the attention of a nurse and a physician thrown in, if he happens to be a little under the weather. For this insignificant sum, he cannot sleep on box springs, nor eat fried chicken every day for dinner; but he can obtain good, comfortable lodging, and wholesome food served in a tempting manner.

"This cheap living is possible at the Workingmen's Home, located at 1341 State Street, in the heart of the district where evidences of poverty are to be seen at every turn. The home is conducted under the auspices of the American Medical Missionary Association, and its popularity is shown by the fact that the number of lodgers averages more than two hundred nightly.

"The price of a night's lodging at the home for workingmen is ten cents, and the bed is in reality one of the smaller considerations of the modest outlay. In the first place, a guest in this low-priced hotel must take a bath before retiring; then, if he chooses to do so, he may place his clothes in a fumigating room, and have them thoroughly disinfected before he gets up on the following morning. Then he goes to sleep in a warm and comfortable room, and enjoys all sorts of conveniences, on a more modest scale, perhaps, than those in larger and higher-priced hotels, but nevertheless meeting all of his requirements.

"In the morning after he arises, he is given a check entitling him to the use of the wash room, where he may cleanse and dry his shirt and underclothing, and goes away from the place presenting a changed appearance.

"This is not all a lodger gets for his ten cents. If he is ill when he enters the home, or is taken sick while an inmate, he is treated by physicians, and has the attention of nurses who visit the place every day, making the rounds of those inmates who are suffering from some ailment.

"In connection with the home, a vegetarian lunch counter is operated, and the prices on the bill of fare are so low that a man can obtain a good, wholesome breakfast for five cents. For this amount he can have two boiled eggs, rolls, and coffee (caramel cereal). For lunch he can get a bowl of soup for a cent, different kinds of sauce for one cent each, milk for a penny a glass, and other articles equally reasonable.

"A man's meals for the entire day need not cost him more than fifteen cents, and for twenty-five cents he can live comparatively well. The number of patrons of the place average over six thousand a month.

"As a money-making proposition the home is not a success, but it is operated in the name of charity, and the financial end is therefore a secondary consideration."

This expression in regard to the work of the home was entirely unsolicited, but it shows the public sentiment concerning this institution. We feel that its usefulness will be increased fully one hundred per cent if a number of self-sacrificing, earnest men will assist Brother Williamson in developing its possibilities.

We should be glad to open up correspondence with some one in reference to this immediately. Address me at 28 Thirty-third Place.

DAVID PAULSON.

The Health Question in Greater New York

For many years it has been our practice in city mission work to get families together, either in a hall or in private houses, where instruction can be given in cooking and simple treatments. None were looked upon as ready for church membership until they had discarded tea

and coffee and pork, and usually flesh meat of all description. The greatest hindrance we have ever met has been the example and teaching of those who, while professing to have been long in the way of truth, exert an influence against it.

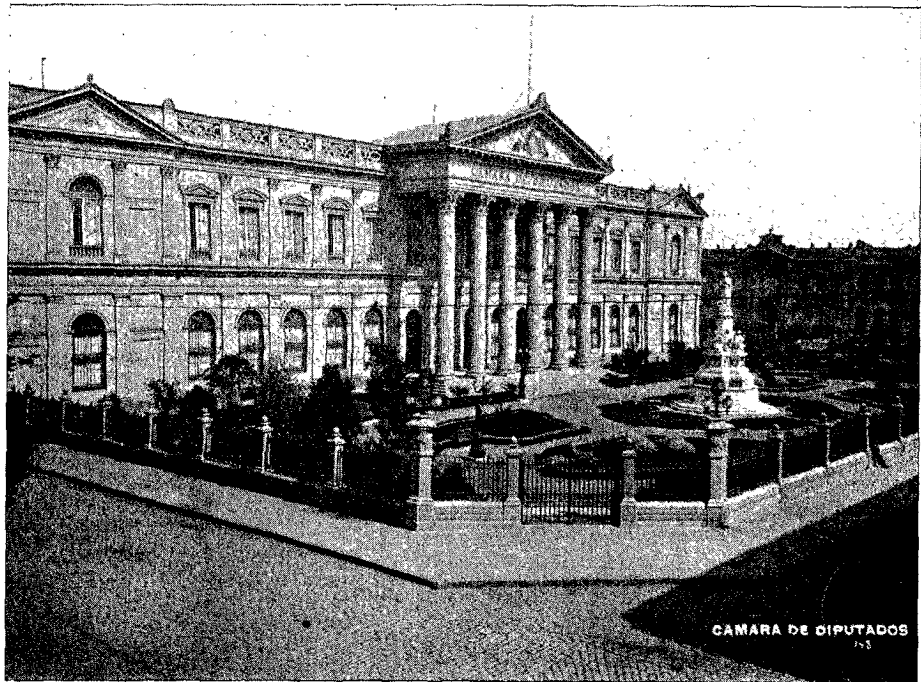
In Greater New York we have not neglected this important phase of the work. In examining some candidates for baptism a few days ago, we found two of the company using pork, and one of them tea. After reading a few texts which say that we should not even touch it, and Isa. 66:16, 17, where it is stated that the eaters of swine's flesh, with other abominable things, shall be consumed together at the second coming of Christ, they at once decided that pork must go. But my wife said, "What about the tea?" The woman replied, "A little while ago I purchased half a pound of tea, and when this is gone—" and there she stopped. My wife said that the Scriptures are plain on the subject of tea, "Well, do not read it now," she replied. But she concluded to part company with tea. People who are truly converted are willing to follow the Bible. Educators who are sound in the faith are needed at the present time.

since. The editor of the woman's department believes in these principles, and is anxious to aid us in any way that is consistent. The public want these principles, and are ready for them. This work does not at present pay in dollars and cents, but it is sowing gospel seed as truly as does the teaching of any other truth. We want educators who can fill the many openings for cottage meetings in different parts of the city.

S. N. HASKELL.

Chile

VALPARAISO.—On my trip in the south I baptized five persons. About as many others desired baptism, but I thought that it would be well for them to wait a little while. At Bajo Imperial, a little town on the seacoast, I baptized four. One man, a Spaniard from Spain, who with his wife accepted the truth two or three years ago, had not been baptized. He was filled with the missionary spirit, and by canvassing and other labor was the means of getting a Chilean and his wife to accept the truth. I never saw any people in the States more anxious to know the will of the Lord. Before baptism, I instructed them on



HOUSE OF CONGRESS, SANTIAGO, CHILE

We have held two cooking classes in the hall on Fifty-ninth Street. The first one, being held in the winter, cost the mission considerable. Sixty-five dollars more than all receipts was expended, besides the heating of the hall, and the lights. The second school was closed a few days ago. We sent to the New England Sanitarium for a demonstrator, paid her wages and her expenses, and the school came out one or two dollars ahead, not reckoning anything for hall rent. We have also had one school of twelve lessons on simple treatments, among the Scandinavians. The educator was trained among our people. Learning of a competent young lady in the West who was not engaged, we sent for her, and expect soon to open another school for instruction in healthful living and the giving of simple treatments.

The New York Tribune reported the lectures of Dr. Geizel when she was here, and has also reported some of the lessons

the Sabbath, the coming of the Lord, the fate of man, conversion, baptism, the ordinances, simplicity in dress, and health reform, all of which they accepted gladly. In the examination I questioned them very carefully on the wearing of gold, and the use of tobacco, wines, and liquors. One woman, the wife of the Spaniard, took off her rings, and all the things condemned by the Word of God were laid aside. Every one took part in prayer, and as earnest prayers as I ever heard were offered. As the Sabbath was nearly spent, we went to the mouth of the river, and never were more willing souls baptized than they. The next day we had a good study on tithes and offerings, which was received as readily as the other truths.

This part of Chile is full of Indians—ten thousand of them. The Spaniard of whom I wrote understands their language and their religion, and is revered as a father by them.

Most of the time on this trip Brother Bishop interpreted for me, but I have held several Bible studies with the people myself. I find the language very easy. Yesterday we had a meeting in a house three miles in the country. It rained all day, but a man and a woman and their daughter, all Sabbath keepers, walked nine miles through the rain to be present at the meeting. They seemed very sincere. The Lord has some souls in this field also. H. F. KETRING.

China

HONGKONG.—We are still in Hongkong. A few days ago I received a good, hopeful letter from Brother Pilquist, who is at Tientsin. He urged me to visit him there soon; but he must come to Shanghai in a few weeks to meet his family, and I shall be with him at that place the latter part of this month.

In a few days we expect to move into new quarters, which will afford us better conveniences for living. We shall retain this place, which Brother La Rue has been occupying, for our public work. Arsenal Street is a short street near the harbor, and hence very favorable for mission work for both soldiers and sailors. I wish we could own a building on this street which would afford us a place where we could maintain a mission home. I feel that a great work is to be done here for the young men in the British service; and to do that effectually, a lunch counter, a reading room, and a place for conducting religious services, are needed. Many of England's young men are left here for years at a time, far away from home and mother. I hope some are ready for this work. Let them come at once. There is no time to lose. A great work lies before us.

We have engaged a Chinese teacher, and will begin to study the language at once. We expect to visit Canton soon. Brother Mok Man Cheung has volunteered to go with us. Brother La Rue will also accompany us if he is able to do so. We could use a good company of workers there, including a physician and nurses.

The Lord is blessing us in many ways. We realize more and more the magnitude of the work in the great field; but of Christ it is said, "He shall not fail nor be discouraged, till he have set judgment in the earth." That includes China, and we can go forward resting upon that mighty promise.

I hope reinforcements will join us very soon. Every week counts either for the work or against it. It will require persistent hard work and self-sacrifice, but I am sure that all such things are expected by those who volunteer to carry the message in China. There must not be any delay in this enterprise. The field is ready, and the Lord of the harvest is waiting to send forth laborers into China and other fields.

J. N. ANDERSON.

West Indies

KINGSTOWN, ST. VINCENT.—This field has its peculiarities. There are some good people here, but they are slow to decide. Five men have taken their stand to obey the Lord. We are forming new acquaintances, and hope by patience and prayer and the Lord's help to plant a vine in St. Vincent.

The canvassing work in the Lesser

Antilles is going forward as well as circumstances will admit. With the exception of Brother Palmquist, our canvassers are all natives. We have two native canvassers on Grenada, and they have done quite well; but one of them has recently had an attack of fever, which may hinder his delivery. I also have two canvassers with me. Our isle is much depressed. Brother Sweany is helping three of our natives to canvass on Barbados. Brother Wellman, on Antigua, is likewise using some native helpers with success. That isle is suffering financial depression. There is one canvasser on St. Kitts, but the same conditions obtain there. While we cannot report rapid progress, yet we are going on, and the Lord is leading in our work.

E. VAN DEUSEN.

Straits Settlements

SINGAPORE.—A few days ago I received word from Brother Anderson that a British soldier who was keeping the Sabbath at Hongkong had been transferred to this place. I looked him up, and found him a fine Christian man, intelligent in the truth. He had not had the opportunity to be baptized, and requested that I should administer the ordinance. Being a stranger, I waited until I could become familiar with his life. He came to my stopping place several times, and I became thoroughly satisfied that he was a sincere Christian man. He has many of our books, and is familiar with their contents. I am ordering a full set of the "Testimonies" for him. To-day, March 9, we went into the country, and I had the pleasure of baptizing him in the ocean. His soul was filled with joy, and we rejoiced together. His time in the army is nearly up. As soon as it expires, he will enter the canvassing field, or engage in some other part of the work. I am glad we shall leave one representative of the truth here.

Singapore ought to be entered at once, and that by the medical worker. I believe it is ripe for that work. I do not mean that people are going to tumble over one another to secure treatment; for it is a heathen and Mohammedan city, and religion among those who do make a profession is at the very lowest ebb. But it is a place where it is difficult to keep well, and where the people know as little of hygiene as in any place I have ever visited. It is difficult to get anything fit to eat. We have already found several in this part of the field who want the health foods. At Penang the Methodist minister ordered foods. At Delhi a merchant who entertained us did the same; and at this place the principal of the Anglo-Chinese school wants them. I believe that our health foods will be gladly welcomed here. Then if it is possible to get a doctor for this place, it ought to be done. The United States consul general informed me that there is no restriction whatever in the matter of American doctors' practicing here. There will no doubt be restrictions in time; and for that reason we ought to register as soon as possible.

The workers who come should not be novices, whether doctors or nurses. Neither should they be persons who have no physical strength. It is always hot, and the climate is very trying.

E. H. GATES.

Georgia

TALLAPOOSA.—On the twelfth of February I started from Oakland, Cal., under the approval and support of the California Conference, to labor in the most destitute fields in the South. My first work was at Sanford, Tenn., where considerable labor had been done, and eight had expressed a desire for church organization. Although the weather was bad most of the time, yet I usually had fair audiences. I was there about sixteen days. At the close of that time I baptized five, and eleven signed a covenant, and petitioned for church organization.

I was then called to Tallapoosa, Ga., where I have labored one month. I believe that the Lord has jewels here.

H. F. COURTER.

General Notes

A RECENT report from Brother E. K. Slade, of Detroit, states that four persons are awaiting baptism there.

BROTHER E. A. STILLMAN, of Rhode Island, reports six recent additions to the company at Niantic, in that State.

FOUR persons in Afton, Iowa, have accepted the truth under the labors of Elder William Guthrie, who held meetings from March 13 to April 5.

BROTHER N. M. JORGENSEN, of Clinton, Iowa, reports that at the last quarterly meeting of the church six persons signified an intention to unite with the company of commandment keepers in that city. A good work has been done among the youth, and the blessing of God has been experienced in a marked degree.

PLANS are being pushed by the Atlantic Union Conference for the construction of a new boat for missionary work in New York harbor, the one hitherto used—the "Sentinel"—being too small for present requirements. From the sale of this boat, and from pledges and donations thus far received, it is hoped to realize about one thousand two hundred dollars, which will be about half the amount needed to obtain the new boat. Excellent results have attended the efforts made with the "Sentinel," and a still greater work will doubtless be accomplished with the new boat.

A good work has been accomplished the past winter among the Scandinavians in Chicago. In a report to the Illinois Recorder, Brother L. H. Christian mentions that four new workers will enter the canvassing work, as the result of a Bible and canvassers' school held in the Erie Street church. He states further: "I have also held a series of meetings through the winter in the Erie Street church. The attendance, though not large, has been good. Since New Year's, five have begun to obey the truth. We are just now studying the Sabbath. Several seem willing to accept it. I was looking over the work here the other day, and I find that forty have begun to keep the Sabbath since I came to Chicago. Not all of these have joined the church, but I believe they will. Seven were baptized last Sabbath."



Donors to the Relief of the Schools

The Total Cash received on the Relief of the Schools Fund up to April 25, is \$40,862.95.

NAME	AMOUNT
J. B. Maurer	\$50 00
John Heald	100 00
Mrs. M. Osgood	5 00
N. Johnson	1 00
Mrs. W. Ames	2 00
Henriette Walker	2 00
Frank Stoll	2 00
Mary Rolfe	50 00
Sarah Kane	5 00
N. A. Gatenby	1 00
Martha Newton	5 00
Mrs. E. J. Miller	5 00
Virginia Weaver	2 00
N. W. Miller	5 00
Sarah Hankins	1 00
H. O. Freeman	5 00
Mrs. & Mabel Robertson	10 00
E. Cleveland	1 25
S. Eagan	20 00
Mrs. A. D. Alden	20 00
J. Kloss	10 00
A. S. Wakefield	2 00
Gabrielle Haven, Ind.	1 00
Mrs. H. L. Gilbert	40 00
Mary Lauber	10 00
M. A. Washburn	1 25
Pomeroy, Wash.	10 00
Mrs. M. A. Thayer	6 50
B. C. Chandler	2 00
C. W. Kellogg	2 00
J. J. Oliver	5 00
Mary Williams	1 00
Agnes Beals	1 00
Geo. Savage	2 50
E. Runck	2 00
Mrs. L. C. Smith	1 00
E. E. Nelson	10 00
J. H. Stillwell	2 00
Mrs. C. N. Potter	5 00
E. V. Higgins	1 25
Sarah A. Krack	1 00
H. Shoemaker	1 00
Mrs. Schuyler	1 25
Mrs. C. L. Judson	1 00
O. B. Price	2 00
Sarah J. Harp	50 00
Mrs. S. E. Curtis	1 00
R. H. Norton	1 00
M. Herrickson	1 00
Clara E. Bair	20 00
H. Lichtenwalker	2 00
Mrs. F. Sackett	1 00
Rachel Campbell	1 00
D. W. Emerson	1 00
R. W. Walters	1 00
Mrs. A. E. Culver	1 25
Mrs. E. Adgate	1 15
Maria Pyke	1 18
Sam Welch	10 00
Nancy Emans	1 00
Mrs. H. M. Dunmead	5 00
Geo. W. Mays	2 00
Grace Barber	1 00
Mrs. J. Messersmith	1 00
R. N. Tytherleigh	1 00
Eliz. Taylor	1 00
Mrs. C. Cartwright	25 00
Mrs. F. C. Montgomery	1 00
Bertha Nilson	2 00
Levi Clenger	5 00
Addie Cockrell	1 55
I. G. Kail	1 00
Mary Peppers	3 00
G. H. Check	5 00
Alice E. Pierce	1 00
Mrs. G. Morehouse	50 00
Mrs. L. E. Michie	3 00
Sam. Welch	10 00
H. J. Farman	1 50
D. H. Major	1 00
Mrs. L. Hulet	1 00
A. & W. Kirkpatrick	1 00
Mrs. J. Roese	25 00
J. E. Mott	50 00

Mrs. M. Wagner	25 00
S. E. Cushman	1 00
Mrs. A. B. Morrical	5 00
John Arnold	1 00
A. Crawford	50 00
W. Wilson	1 00
Mrs. H. Fisher	1 00
E. B. Dixon	1 00
Mrs. P. H. Westmoreland	25 00
W. W. Parkhurst	1 00
S. W. Armor	1 00
Mrs. M. A. Childs	1 00
Emma David	5 00
Maud Speers	75 00
Orin Evans	5 00
C. S. Ward	1 00
S. J. Wright	1 00
Mrs. A. W. Brewster	1 00
D. W. Lindoft	1 00
Jane Devore	1 00
Mrs. E. D. Bleckner	10 00

A Band of Men Whose Hearts God Had Touched

WHEN Saul was first promoted to be king over Israel, the counselors of the king and his associates in the work of Jehovah are described as "a band of men, whose hearts God had touched."

Whenever God has a work to do which requires the assistance of men, he touches their hearts with the live coal of his Spirit; and all who have the privilege of becoming co-laborers with him in the great plan of salvation, have an experience which words cannot describe. It is due to the "touch."

In the campaign for the sale of sixty thousand copies of "Christ's Object Lessons" in Michigan, Wisconsin, Illinois, and Indiana, a band of workers has been raised up whose experience can be compared to that of Saul's associates. The following reports, which have been handed in by various churches, will testify to the fact that this work is a test, and that those who grapple with the difficulties which at first appear, do develop strength of character. These reports are selected from a large number; and while the names of individuals are withheld, should any faint-hearted individual desire to correspond with some one who has had success, we will gladly enable him to do so.

From Indiana come such reports as these:—

"One brother eighty years old has taken nine books. A sister who thought she could not do much has sold seven. A blind sister and one other have together sold seven or eight."

"I drove out into the country ten miles, visited a family, and left sixteen books with a brother, who sold two before I left."

"We have sold fifteen copies, and will try to sell many more."

A sister writes: "My health has been very poor this winter, but I have paid for twelve copies of 'Christ's Object Lessons,' and will try to do more."

"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."

"Our church is small, but we have taken forty books, and they are all sold."

"I have received twenty books, and have sold fifteen."

"One man said that he would not take three dollars for his copy of 'Christ's Object Lessons' if he could not get another."

"In one half day we sold fifteen books. My wife felt timid, but she took six

orders. Yesterday two members sold eight."

"Thirty-three copies have been sold. It has helped us to see what we can do in the strength of the Lord."

"This work puts new life into the people."

Wisconsin sends equally cheering messages from the field of campaign: "Every one in the church is determined to sell at least double his quota. The most encouraging feature is that two little girls, aged five and nine, are canvassing, and both are determined to 'sell my share.' They have sold four."

"One brother sold four books one afternoon and three the next day. One sister sold five Danish books."

"One man said that he would take four, and pay for them. He has since sold twenty-four, and this forenoon came after ten more."

One church writes: "Sixty books were sold here some time ago, but we believe we can sell our quota in the same territory."

"One old lady has sold eleven books. Some have sold their entire quota without a single refusal."

"One sister was so impressed that she could hardly wait until the sun went down to go out and canvass. She sold three books. That evening another sister made four calls the first hour, and sold three books. I made three calls during that time, and sold two books."

"My wife and I have sold seventeen copies of 'Christ's Object Lessons,' and have five on hand, which we expect to dispose of soon."

E. A. SUTHERLAND.

The Book for Which People Have Waited

THERE are two churches where we are laboring, and we have the confidence of the leading members of each. We hope to be able to sell many books in this place. I have had a grand experience in meeting the people. "Christ's Object Lessons" is surely the book for our times. As I showed the book to one lady, she said, "O, that is the very work I have been looking for, for years!" She then told me that she had many books stored away, but said, "That book is worthy of a place on my stand with my Bible." I wish I had the time to tell the good experience that I have had since coming here. Surely God is good and greatly to be praised, for he has answered our prayers, and answered speedily. May we all put on the whole armor of God, and let him use us to hasten the day when we shall sing forever the song of triumph over sin and the grave.

C. T. REDFIELD.

What It Will Do for Us

THE sale of "Christ's Object Lessons" is the most practical object lesson ever given to the Lord's people since I have become acquainted with the cause. It will lay a responsibility on each member that has not heretofore been felt. It will teach many their place in the Lord's work, by making canvassers of them, who never knew before that they could sell a book. It will show this people what their strength is when a united effort is made. It will show us what we can do with our books when we work unitedly. It will teach us that the world

will pay our bills if we will carry them the truth. It will teach us that there may be hundreds of laborers in the field where there is now one.

The church which fails to see the importance of pushing this work will lose a blessing they can ill afford to lose. Let every one do his part, and that means to do his best, and then all will enjoy the jubilee.

G. G. RUPERT.

ONE brother has sold two hundred and sixty-one copies of "Christ's Object Lessons."

DR. BUDGE, of Marshfield, Wis., has sold fifty copies of "Christ's Object Lessons."

Preparation for the Work

THOSE who engage in this work should first give themselves unreservedly to God. They should place themselves where they can learn of Christ and follow his example. He has invited them: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30. Angels are commissioned to go forth with those who take up this work in true humility.

We are to pray without ceasing, and we are to live our prayers. Faith will greatly increase by exercise. Let those who are canvassing for "Christ's Object Lessons" learn the lessons taught in the book for which they are working. Learn of Christ. Have faith in his power to help and save you. Faith is the very life blood of the soul. Its presence gives warmth, health, consistency, and sound judgment. Its vitality and vigor exert a powerful though unconscious influence. The life of Christ in the soul is as a well of water springing up unto everlasting life. It leads to a constant cultivation of the heavenly graces and to a kindly submission in all things to the Lord.

I speak to the workers, young and old, who are handling our books, and especially to those who are canvassing for the book that is now doing its errand of mercy: Exemplify in the life the lessons given by Christ in his sermon on the mount. This will make a deeper impression, and have a more lasting influence upon minds, than will the sermons given from the pulpit. You may not be able to speak eloquently to those you desire to help; but if you speak modestly, hiding self in Christ, your words will be dictated by the Holy Spirit; and Christ, with whom you are co-operating, will impress the heart.

Exercise that faith which works by love and sanctifies the soul. Let none now make the Lord ashamed of them because of their unbelief. Sloth and despondency accomplish nothing. Entanglements in secular business are sometimes permitted by God in order to stir the sluggish faculties to more earnest action that he may honor faith by the bestowal of rich blessings. This is a means of advancing his work. Looking unto Jesus, not only as our example, but as the author and finisher of our faith, let us go forward, having confidence that he will supply strength for every duty.

Much painstaking effort will be required of those who have the burden of

this work; for right instruction must be given, that a sense of the importance of the work may be kept before the workers, and that all may cherish the spirit of self-denial and sacrifice exemplified in the life of our Redeemer. Christ made sacrifices at every step, sacrifices that none of his followers can ever make. In all the self-denial required of us in this work; amid all the unpleasant things that occur, we are to consider that we are yoked up with Christ, partakers of his spirit of kindness, forbearance, and self-abnegation. This spirit will open the way before us, and give us success, because Christ is our recommendation to the people.

MRS. E. G. WHITE.

Current Mention

— John D. Long, secretary of the Navy, retired from office, April 30.

— The United States battle ship "Illinois," in command of Admiral Crowninshield, sailed from New York, April 30, for England, to participate in the approaching coronation ceremonies centering at Westminster.

— It is reported that the managers of the St. Louis World's Fair have petitioned Congress to postpone the exposition to the year 1904, as the time is seemingly too short to prepare for such an enterprise before that date.

— Two of the largest ships of the White Star line of transatlantic vessels, the "Celtic" and the "Cymric," will, it is announced, make Friday their day of sailing hereafter, in defiance of the nautical superstition that no ship should ever leave port on a Friday.

— The annual session of the American Congress of Tuberculosis will be held in New York City, May 14-16. This congress has been officially recognized by the federal government, which will be represented at the session, as will also the government of British Columbia.

— A final decision from the Boers who are in arms against Great Britain, respecting the question of peace on the terms which are under discussion, is expected to be made May 25. The proposed terms of peace are now being talked over among the Boer commandos.

— This instructive item on the subject of tight lacing, comes from Lorain, Ohio, under date of April 28: "Frankie Friend, aged twenty-seven, of Norwalk, got off a car from Cleveland last night, and became faint and weak. She was assisted to the waiting room by two women, and later was sent to a physician's office. She was dead when placed on a couch. A post mortem to-day showed her heart to be entirely out of place on account of her corset, which was ten sizes too small."

— According to the best information obtainable on the subject of church-school education in Russia, it appears that the orthodox Russian Church has in its elementary schools 1,500,000 children, about forty in each school, and the average cost of maintenance for each school is \$105 a year. Above ninety per cent of the teachers are uneducated, and receive next to nothing for their services. The schoolhouses are huts, and neither books, pens, nor ink is furnished the pupils.

— Seven professors and lecturers in the Catholic University at Washington, D. C., have been dropped from the faculty for lack of funds.

— A patient in the College Hospital at Saginaw, Mich., was recently treated for a fractured skull by having a piece of a dog's skull grafted on in the place of a piece of his own skull which had been removed. He is reported to be recovering.

— A false alarm of fire in a large cigar factory in Philadelphia, caused a panic among the hundreds of girl employees in the place, and in the rush to escape, eight were killed, three others fatally injured, and nearly forty hurt more or less seriously.

— A police judge of St. Joseph, Mo., has declared in favor of "liberal" Sunday laws, such as will allow of Sunday baseball, although he is a member of the Baptist Church. There is just now quite a general effort on the part of representatives of churches and societies favoring Sunday laws to secure their enforcement wherever there is an apparent intention on the part of baseball clubs to play Sunday games.

— At the annual dinner of the Colonial Institute, in London, England, April 30, the proposition for a grand combination of Great Britain and all her colonies against the rest of the world, for defense and trade, was put forward by Colonel Denison, of Canada, and was received with great enthusiasm. He proposed a duty of five or ten per cent on all foreign goods at every British port, the different ports of the empire maintaining free trade between themselves. Two hundred and forty colonial representatives were present at the dinner.

— An air-ship contest is a projected feature of the coming world's fair to be held at St. Louis, and to stimulate enterprise in the invention of machines of this sort a prize of \$100,000 is to be awarded the winner of the contest. The task to be accomplished by the contestants will be that of propelling their air ships over an aerial course shaped like a figure eight, the bounds of which will be indicated by captive balloons. From one end of the course to the other the distance will be ten miles. It is expected that at least one hundred and fifty air ships will enter the contest.

— The great transatlantic steamship combine managed by the Morgan syndicate of millionaires includes six lines, American and British, owning 118 ships, and prospectively three other lines, owning 106 ships; besides which a "working agreement" has been made with two leading German lines, owning 254 ships. The combine will own or control leading railway lines in the United States and Great Britain, and will thus have in its hands a through freight line controlling a very large proportion of all the freight business in the two countries, and the competition of "tramp" steamships which now handle a large amount of freight will be almost wholly eliminated on the North Atlantic. It is now definitely admitted that the White Star line is in the combine, and the Cunard line, if it is not already in the deal, will no doubt be forced in soon. About \$12,000,000 worth of stock in the new organization goes to Mr. Morgan for his trouble in getting it started.

— The present attitude of Italy toward Tripoli has made the sultan of Turkey fear that Italy has designs on that territory, and measures are being taken by him for its defense.

— An explosion occurred on the Holland submarine boat "Fulton," while it was en route from Brooklyn to Norfolk, resulting in injuries to five of those who were on board.

— A passenger train on the Atchison, Topeka & Santa Fé Railway was ditched by spreading rails near Medill, Mo., April 29. Four persons were killed, and twenty-three were injured.

— King Leopold, of Belgium, has signed a concession granting a right of way through Belgian territory in Africa to the railway which is being constructed from Cairo to Cape Town.

— Recently, for the first time since the papacy ceased to control the city of Rome, the former appealed to the Italian government asking its aid to secure the arrest of three officials of the Vatican who had stolen \$80,000 from the Vatican treasury.

— Late dispatches from Manila state that the situation in Luzon as regards the cholera plague shows no improvement, though the disease is confined mainly to natives and Chinese. In Manila there have been 555 cases and 449 deaths, while the provinces report 1,599 cases and 1,169 deaths.

— The farmers of Kansas, says a Topeka dispatch, intend to throttle the grain trust, by a scheme which will enable them to fix their own prices on wheat and corn. The plan is that each farmer shall list his crops with the secretary of the Farmers' Co-operative Association, who will have a monopoly of the entire crop, if the farmers of the State co-operate, and will name the price at which the products of the farms will be sold.

— A dispatch from Troy, N. Y., says it is expected that a great gun now being constructed at the Watervliet arsenal, which, when completed, will be the largest in the world, weighing 150 tons, will be ready for service by June 1. It will be mounted at Fort Hamilton, commanding New York harbor. It has a muzzle diameter of sixteen inches, and is expected to throw a shell a distance of twenty-one miles, though its ability to do this is disputed by Krupp, the great German gun maker, who says its range will not be more than fifteen miles. It will be mounted on a "disappearing" carriage.



List of Missionary Acre Pledges

NAME	NATURE OF PLEDGE
Mr. & Mrs. J. J. Ames,	½ acre of melons; ½ acre corn.
L. L. Allen,	½ acre onions.
Mrs. Mary J. Adams,	½ profits from sale of flav. product.
J. M. Avery,	\$1.50.
Mr. & Mrs. F. A. Andrew,	small amounts from time to time.
Mrs. S. J. Ball,	\$1.50.
Mrs. H. A. Baldwin & son,	proceeds of chickens, perhaps \$1.

James S. Barnard,	\$5.
Maria Beach,	\$3.
Agnes Beal,	1 dozen chickens.
George Beeker,	1 acre corn.
J. E. Billings,	\$5.
C. H. Bliss,	one day's work.
Mrs. C. H. Bliss,	\$1.
E. C. Boylan,	\$10.
Archie Boujoir,	\$10.
Laura Booker,	1 dozen chickens.
Mr. & Mrs. M. O. Bradford,	1 week's wages.
Henry Brandt,	1 acre cotton.
Laura E. Brackett,	\$5.
Chas. E. Brackett,	proceeds of 1 acre.
M. F. Brown,	½ profits on garden, year 1902.
Mina Q. Brown,	\$1.
A. E. Bullock,	3 acres of corn.
S. W. Burkhart,	4 sq. rds. of onions.
Jesse Cayuga,	\$5.
John Campbell,	\$5.
Frank & Vina Clark,	5% on income, both money and produce, April 1 to Dec. 31, 1902.
Geo. W. Childs,	1 acre of oats.
Frank Clark,	5 per cent of income, April 1 to Dec. 31, 1902.
Minnie Coward,	\$1.
E. E. Coulson,	½ proceeds of ½ acre of Irish potatoes.
John H. Cross,	\$5.
T. J. Cummins,	1 acre of corn.
Edith & Katie Crowell,	1 week's wages, April 13-20.
Mrs. H. L. Crowell,	eggs from 23 hens for April, 1902.
Alice C. Cummings,	\$1.
C. J. Dasher & family,	\$2.
George Diehl,	1 acre of corn.
Daisy Delph,	proceeds of some chickens.
Mr. & Mrs. R. C. Delph,	1-3 acre early potatoes.
Florence Delph,	proceeds of some chickens.
Ralph L. Donnel,	1 acre corn.
D. F. Dorcas,	rent of 2 acres of land.
Mrs. M. H. Dunmead,	\$50.
Mrs. Katie Eisel,	\$2.
Mrs. J. L. Edgar,	eggs of 5 hens, 1 day each wk. for 4 mo.
Henrietta Edgar,	two rows early peas.
J. L. Edgar,	\$2.
A. S. Ehrlich,	1 acre wheat.
Jessie Esther & Ruth Germer,	\$2 each, proceeds from popcorn and onions.
Mr. & Mrs. J. J. Evans and Grace Rogers,	\$5, also proceeds of 2 hens.
J. J. & Mary E. Fellow,	1 acre of land.
E. Field,	\$2.
David A. Fisher & wife,	½ of 50 acres wheat, barley, and oats.
Joseph N. Forbes,	1 grape vine.
Mrs. Ed. Franklin,	eggs laid on Sabbath, Charley's patch of cabbage, and Ella's chickens.
Frank Friend,	2 acres of oats.
T. J. Friesen,	1 acre corn.
J. A. Garner,	1 acre wheat.
Mr. & Mrs. J. G. Germer,	5 bu. of onions, 1 acre of oats.
Samantha Guither,	\$5.
James Glen,	¼ of potatoes.
J. C. Graves,	\$2.
Mrs. J. C. Graves,	\$2.
John Guess,	1 acre of alfalfa.
Mr. & Mrs. J. H. Grove,	1 acre of corn; children each a row of potatoes.
W. W. Gwin,	1 row grapes.
Cummings Hale,	\$1.
J. B. Hardy,	\$3.50; Andrew & Kitty, 2 rows potatoes.
A. M. & Frank I. Hardy,	\$12.
E. W. Harvey,	1 acre wheat.
Wm. Hassenpflug,	½ acre of corn.
C. P. Haskell,	1 week's wages.
E. & Belinda Hayes,	a spring lamb.
P. Henize,	1 acre of cotton.
Marie Henize,	\$1.
Lidia Henize,	\$1.
J. W. Hearn,	share of 1 acre of oats.
F. M. & M. E. Hills,	\$20.
B. F. Hickman,	1 acre corn.
Mrs. E. V. Hilliard,	\$1.
Clifton & Clinton Hibbard,	5 cents a wk., being proceeds of eggs.
Fred Hishnergard,	1 acre cotton.
G. F. Hilton,	M. D., \$10.
Mrs. Marie A. Howell,	whatever possible.
F. M. H...,	\$1.

S. B. Horton,	\$10.
Daniel C. Horlacher,	½ acre corn.
Mazy Hull,	\$1.
Mrs. Wm. Hull,	2 broods chickens.
Jacob Huffman,	¼ acre potatoes.
Clara Idal,	\$1.50.
Charles H. Johnson,	\$5.
Mrs. M. J. Jones,	\$5.
J. H. Jones,	½ acre beans.
Mrs. J. H. Jones,	part of egg money.
J. O. Johnson,	rent on cottage for May and June, 1902.
Mr. & Mrs. T. F. Kendall,	2 rows of sweet potatoes.
Geo. Kennedy,	1 acre of wheat.
Stephen Keller,	\$1.
W. L. Kivett,	\$1.
John Kivett,	\$1.
I. F. Kivett,	1 acre oats.
R. M. Kivett,	\$2.
Etta Kivett,	proceeds of small garden.
Dora Kivett,	proceeds of one setting of eggs.
Mattie Kimble & Mary Dolson,	\$10, or the proceeds of poultry.
J. H. Klingff,	eggs laid on Sabbath.
Mrs. Kath Klingff,	\$3.
Julius Krueger,	1 acre of cotton.
Phil. Krieger,	1 acre of wheat.
Leininger brothers,	1 acre of corn.
Mr. & Mrs. Ernest E. Lohr,	½ acre of lima beans.
J. J. Loper & family,	\$1 cash, and proceeds of chickens, \$5.
H. D. Longway,	1½ acres oats.
Sarah M. Lowell,	1 turkey and increase.
M. L. Locke,	2 acres of oats.
Hannah McChesney,	\$10.
James V. Mack,	1 acre wheat.
D. P. Mack,	1 acre wheat.
Mrs. L. P. Mack,	proceeds of brood of chickens.
Laura Mack,	proceeds of brood of chickens.
Master Arthur Mack,	proceeds of brood of chickens.
Master James Mack,	proceeds of brood of chickens.
Master Chester Mack,	proceeds of brood of chickens.
Master Ray Mack,	proceeds of brood of chickens.
Martha Mack,	proceeds of brood of turkeys.
N. Mack,	1 acre of oats.
B. W. Maxwell & family,	1 acre of corn.
Joseph Mourer & family,	1 acre corn, patch of potatoes, all the eggs hens lay on Sabbath, 2 settings of chickens.
Mabel Marietta,	little girl and brother, will set a hen, sell the chicks, and give proceeds.
Minnie Martin,	per cent of chickens raised this summer.
J. B. Mourer,	\$1.
Mrs. J. G. Metcalf,	eggs laid on Sabbath for 3 months.
Joseph Merry,	1 acre of flax.
F. F. Meier,	\$1.
Miss Ellen Merberg,	\$1.
Mrs. G. Morehouse,	\$3.
Wm. Monfort,	\$2.
Mrs. C. H. Monday,	\$1.
B. F. Noble,	\$5.
Ross, Charlie, Maud, & Maggie Neal,	25 cents each.
E. M. Newlan's two daughters,	2 rows of potatoes.
Mrs. E. M. Newlan,	1 brood of chickens.
Ephram Newlan,	1 day's work.
Miss Opal Nickel,	¼ of 14 rows of onions.
Geo. Nickel,	1 acre of flax.
Nannie Nickel,	½ proceeds butter sold in April.
H. A. Neirgarth,	½ of wages from May 4-9, 1902.
Hittie Nickel,	proceeds of 1 hen and chickens.
Louis Oberti,	\$5.
T. F. Oblander,	1 acre of corn.
Mrs. F. C. Oviatt,	proceeds on sale of books for 1 year.
Geo. C. Perrine,	½ acre of corn.
Mrs. Henry Perry,	\$2.
Mrs. L. E. Pedicord,	proceeds of thirty hens' eggs, set April 4.
Sophronia Perry,	\$15.
Mrs. G. H. Peabworth,	\$25, or profit on acre of peas.
E. Popplewell,	\$3.

NOTICES AND APPOINTMENTS

Publications Wanted

O. GLASS, Ft. Worth, Tex.

W. C. Wales, Dover, Tenn., REVIEW, Signs, Good Health, Instructor, Little Friend, tracts.

Tom C. Hege, Spartanburg, S. C., Signs, Good Health, Instructor, Little Friend; need urgent.

L. F. Elliott, 1422 E. Main St., Lafayette, Ind., Signs, English tracts on the Sabbath and the second coming of Christ.

Ontario Conference Association

THE Ontario Conference Association will hold its first annual meeting in connection with the provincial camp meeting at Galt, Ontario, June 12-22, for the election of a board of trustees for the ensuing year, and for the transaction of any other business that may come before the meeting.

J. W. COLLIE, Pres.

Ontario Camp Meeting

THE third annual camp meeting of the Ontario Conference will be held at Galt, Ontario, June 12-22, for the election of officers for the ensuing year, and for the transaction of any other business that may come before the meeting. Seventh-day Adventists in good standing in any Ontario church will be regarded as delegates at this meeting. The first business session will be held Friday, June 13, at 9 A. M.

J. W. COLLIE, Pres.

Summer Assembly

ATTENTION is called to the summer assembly to be held at Berrien Springs, Mich., June 12 to August 20. Two classes of students will be given work: (1) those who desire to teach in our schools; (2) those who wish a Christian business training. The qualifications for entrance to either class demand ability to pass a satisfactory examination in the tenth grade of the public schools. Room rent and tuition free. Board on the European plan. Send for the Announcement. Address the President of Emmanuel Missionary College, Berrien Springs, Mich.

Important Notice

To the members of the Mt. Vernon (Ohio) church scattered abroad:—

Whereas, The records of the Mt. Vernon church contain the names of many members who have not reported to the church for a long time, and whose whereabouts are not known to the officers of the church, and who therefore cannot be reached by letter, and—

Whereas, We are unable under such conditions to secure a correct basis of representation in the work and business of the Ohio Conference, therefore,—

We recommend that the names of all persons now on the record books of the Mt. Vernon church who have not reported for one year past, and who do not report on or before July 5, 1902, be dropped from the list of members of said church.

We recommend that notice of this action be published in the REVIEW AND HERALD.

By order of the church committee.

W. H. WAKEHAM, Elder, Mrs. ESTELLA SMITH, Clerk.

Business Notices

WANTED.—A first-class plumber,—one who can stand examination. Sabbath keeper preferred. Good wages. Address J. A. Wells, 284 Champion St., Battle Creek, Mich.

WANTED.—Place on farm with Seventh-day Adventists, by young man, inexperienced. Can do moderately heavy work. Write fully. Address S., care of W. C. Moffett, 292 Washington Ave., N., Battle Creek, Mich.

Obituaries

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

GIBSON.—D. E. Gibson was born in New York, July 20, 1833; died at Chicog, Wis., March 12, 1902, aged 68 years, 7 months, 22 days. He was a member of the Seventh-day Adventist Church forty-five years, and lived a consistent Christian life. The burial took place March 16. W. A. GIBSON.

FRANK.—Died at the home of his daughter, Mrs. Simmons, in Pierrepont, N. Y., of pneumonia, Nelson Frank, aged 84 years. He accepted present truth about 1877, under the labors of Elder C. O. Taylor. His strict honesty and quiet life won for him the esteem of the community. He leaves six children. Funeral services were conducted by L. C. Cole. He sleeps in Jesus. H. H. WILCOX.

LOGAN.—Died at Etna, Wash., April 10, 1902, Brother Lewis A. Logan, aged 66 years. Brother Logan had been a great sufferer for the past year, and longed for rest. He was a member of the Seventh-day Adventist church for twenty-eight years. A widow and a large family of children mourn their loss, yet not without hope. Funeral service was conducted by the writer.

WARREN J. BURDEN.

LEWIS.—Fell asleep in Jesus, at the home of her parents, near Harrisonville, Ohio, April 25, 1902, Sister Ada Lewis, aged 31 years and 9 months. Her faith and trust in God were firm unto the end. She leaves a father, an afflicted mother, and two brothers to mourn their loss, three other sisters having died of the same disease, consumption. Words of comfort were spoken by the writer to a large company of sorrowing friends. R. R. KENNEDY.

HURLBURT.—Died of pneumonia, at Dudley, Wis., Mrs. Ida Hurlburt. Sister Hurlburt had been for a number of years a faithful member of the Seventh-day Adventist church at Elroy, Wis., and her life shed forth the fragrance of true Christian character. Truly a mother in Israel has fallen. A husband and two children remain to mourn. Interment took place at Elroy. The sermon was delivered by the writer, from Num. 23: 10. M. N. CAMPBELL.

PARMELE.—Brother Lucius Parmele fell asleep in Jesus at his home in Normal, Ill., April 21, 1902, of paralysis and a complication of diseases, aged 84 years. In 1877 Elders C. H. Bliss and B. F. Merritt held a series of meetings in Mackinaw, Ill., and Brother Parmele, with his wife, was convinced of the truth, and for the first time openly confessed Christ as his personal Saviour. He ever rejoiced in the knowledge of the Lord's soon coming. The funeral services were conducted by the writer, at the home. M. G. HUFFMAN.

HEACOCK.—Thomas L. Heacock was born April 13, 1827; died at his home in Mason, Mich., April 3, 1902. Father was a great sufferer from asthma for fifty years, which was followed by paralysis, resulting in his death. He accepted the third angel's message, under the labors of Elders T. M. Steward and E. P. Daniels in Mason, in 1879, and died fully sustained by the hope of a glorious resurrection. He leaves a wife, four children, three brothers, and one sister. Comforting words were spoken from 2 Peter 1: 11, by W. J. Wilson (Methodist), assisted by A. Zimmerman (Presbyterian). LOTTIE M. HEACOCK.

BUCK.—Died in South Monterey, Mich., by a paralytic stroke, April 14, 1902, Harry G. Buck, aged 79 years, 7 months, and 7 days. In 1840 he started in the service of the Lord, and united with the Wesleyan Methodist Church, and after a few years entered the ministry. Several years later he heard the principles of the Bible as taught by the Seventh-day Adventists, from Elders Sperry and Hutchins. He united with this people, and remained a faithful and devoted member

till the day of his death. He had an especial interest in the soon coming of the Lord, knowing that he will bring the consummation of the Christian's hope. Funeral services were conducted the 16th; burial in the South Monterey Cemetery. I. D. VAN HORN.

QUIGLEY.—Died at Battle Creek, Mich., April 26, 1902, of pneumonia, Unity E. Quigley, aged 60 years and 7 days. Her maiden name was Hankins. At the age of nineteen she married Lawson Bradley, who died two and a half years later. She and her little son, with her husband's parents, moved from Mercer County, Ohio, to southern Illinois. In 1871 she married George Quigley, and to them a son was born. She professed religion in 1886, but in all her life she was ready to lend a helping hand to the poor and the afflicted. A little later she accepted the third angel's message, and joined the Seventh-day Adventist Church. In 1888 she came to Battle Creek, to give her son an education in the College. She herself was employed in the Sanitarium, and has done faithful work there and in the church. The funeral was held at her late residence, April 28, and was largely attended. She was held in high esteem, and loved by all who knew her. Sermon by the writer; text, Rev. 1: 18; burial in Oak Hill Cemetery. I. D. VAN HORN.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 3, 1901.

Table with columns for EAST and WEST routes, listing stations like Chicago, Detroit, and Buffalo with corresponding times for various train services.

* 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 6.10 p. m. Daily except Sunday. O. W. RUGGLES, R. N. R. WHEELER, General Pass. & Ticket Agent, Chicago. Ticket Agent, Battle Creek.

GRAND TRUNK RY SYSTEM.

Table with columns for EAST and WEST routes, listing stations like Chicago, Detroit, and Buffalo with corresponding times for Grand Trunk Railway services.

Nos. 2-4-8-Daily Nos. 10-16-Daily ex't Sunday Nos. 3-5-7-Daily Nos. 9-11-15-Daily ex't Sunday G. W. VAUX, W. C. CUNLIFF, A. G. P. & T. A. Chicago. Agent, Battle Creek.



BATTLE CREEK, MICH., MAY 6, 1902.

URIAH SMITH }
L. A. SMITH } EDITORS
W. A. SPICER }
W. W. PRESCOTT } MANAGING EDITOR

The Managing Editor is responsible for all editorial matter which is not signed.

THE annual meeting of Seventh-day Adventists for Nova Scotia will be held in Halifax, May 23-26. Full particulars will be given next week.

It has been decided to postpone the public exercises connected with the laying of the corner stone of the new Sanitarium until Sunday, May 11.

THE next issue of the REVIEW will consist of thirty-two pages, and will contain some special features. Could not our ministers and other workers make good use of some extra copies as samples in securing subscriptions? They may be had for the asking.

DR. J. H. KELLOGG will leave next week to attend the European General Conference. He is advertised to speak in Exeter Hall, London, at a health convention which our brethren will hold on Wednesday, May 21, as a part of the programme of the conference.

PARENTS and teachers who read *The Advocate of Christian Education* will certainly find encouragement and help in its pages. The May number contains a variety of good matter. The combination of the day-school and the Sabbath-school interests in this publication has strengthened both departments of the work.

AT the recent session of the Lake Union Conference, Brother A. T. Jones gave some most excellent instruction upon the general subject of reorganization. Those who heard it felt that all the people ought to have the benefit of this instruction, and Brother Jones has accordingly prepared it for publication, and we print a portion of it in this issue of the REVIEW. It is worthy of careful study.

IN accordance with the announcement already made in the REVIEW, notice is given in the May number of the *Missionary Magazine* that its publication ceases with that issue. The last number is an excellent one, and we should certainly regret that the *Magazine* is not

to be continued if we did not feel assured that its work would be faithfully carried forward in the REVIEW. By invitation of the trustees of the Publishing Association, Brother W. A. Spicer, who has been the responsible editor of the *Magazine*, has joined the editorial staff of the REVIEW. We heartily welcome him to the work.

THE following telegram, which was received last week, tells its own story:—

NEW YORK, N. Y., April 30, 1902.
W. W. Prescott,
Review and Herald,
Battle Creek, Mich.

COMPANY of thirty just sailing. No mishap whatever. Courage good:
A. G. DANIELLS.

We know that the interest and the prayers of many readers of the REVIEW have followed this party on their voyage across the water, and we shall hope to hear soon of their safe arrival.

Many believers in this message can well remember the time when we were taught about the coming perils of the last days and the shaking time. But we need not longer look into the future for these experiences. We have entered upon the perils of the last days, and the shaking time is already upon us. Our own individual experiences teach us that this is true, and we can see the demonstration of it in others. As we hear now and then of the fall of one who has stood in the position of a leader, we must in all humility remember the exhortation, "Let him that thinketh he standeth take heed lest he fall." "Thou standest by faith. Be not high-minded, but fear." The strength of the temptations which come to us in our own experiences ought to lead us to pray with much earnestness for others. In this time of peril let all the believers press close together, sustaining one another by prayer and words of Christian fellowship. Every member now needs the strength of the whole body exerted in his behalf, that he should not fail nor be discouraged. Press together. Help one another. "Let brotherly love continue."

Notice!

UNTIL further notice all correspondence intended for the president of the Northern Union Conference should be directed to the vice-president, Elder N. W. Allee, Sioux Falls, S. D.

C. W. FLAIZ,
President Northern Union Conf.

From Boston to Yorktown

It was a great day for the American colonists when the night air resounded with the sound of the tea chests splashing into the waters of Boston Bay. It was a still greater day for the American colonists when to the music of that quaint old English melody—"The World Turned Upside Down"—Lord Cornwallis's troops, with colors furled and cased, marched out of Yorktown, and surrendered to the victorious Washington.

Between these events eight long years elapsed. Some of these years were doleful ones for the American forces. One is known to history as the "year of disaster." Its annals record not a single success for the colonial forces. At Saratoga a great victory had been won; but at Camden these laurels were turned into willows. Bad generalship, mismanagement, meddling by Congress, caused many to lose heart. These clamored for surrender and the end of the war.

But a few brave hearts, strong in faith that the thing for which they battled was right, cheered the flagging zeal of others, and pressed the battle to the gates. These believed in certain "self-evident truths." They knew that these truths would win, therefore they pressed on, and to them pledged their lives, their fortunes, and their sacred honor. God heard their prayers, and vindicated their cause.

We are now engaged in a desperate struggle to relieve our schools from debt. This war has been on for two years. It opened with a glorious day when the plan for the sale of "Christ's Object Lessons" broke the dawn for a new era of our denominational life. *It will close with a jubilee day, when every school will be out of debt.*

In the meantime there will be many difficulties to meet, many obstacles to overcome, and even at times it may be that only blank defeat will stare us in the face. The courage of some has waned, they have lost faith, and they ask that the war for freedom from debt be stopped, or that they be released from service before their strength and their fortunes are exhausted.

Be it so; we will abide the issue. If we were not in dire need of money with which to buy material, we would not ask it. Cannot some of our wealthier brethren donate to the Relief Fund, and thus help push the battle side by side with the poorer ones who are selling the books? We thank God for the many generous gifts which have been made, for the many loyal hearts that have sacrificed in this matter. Let us rally round the standard until the jubilee banner bends to the breeze. P. T. MAGAN.

P. T. MAGAN,
Berrien Springs, Michigan.

Inclosed find..... Dollars

For the Relief of the Schools Fund.

(Signed).....
Post Office.....
State.....