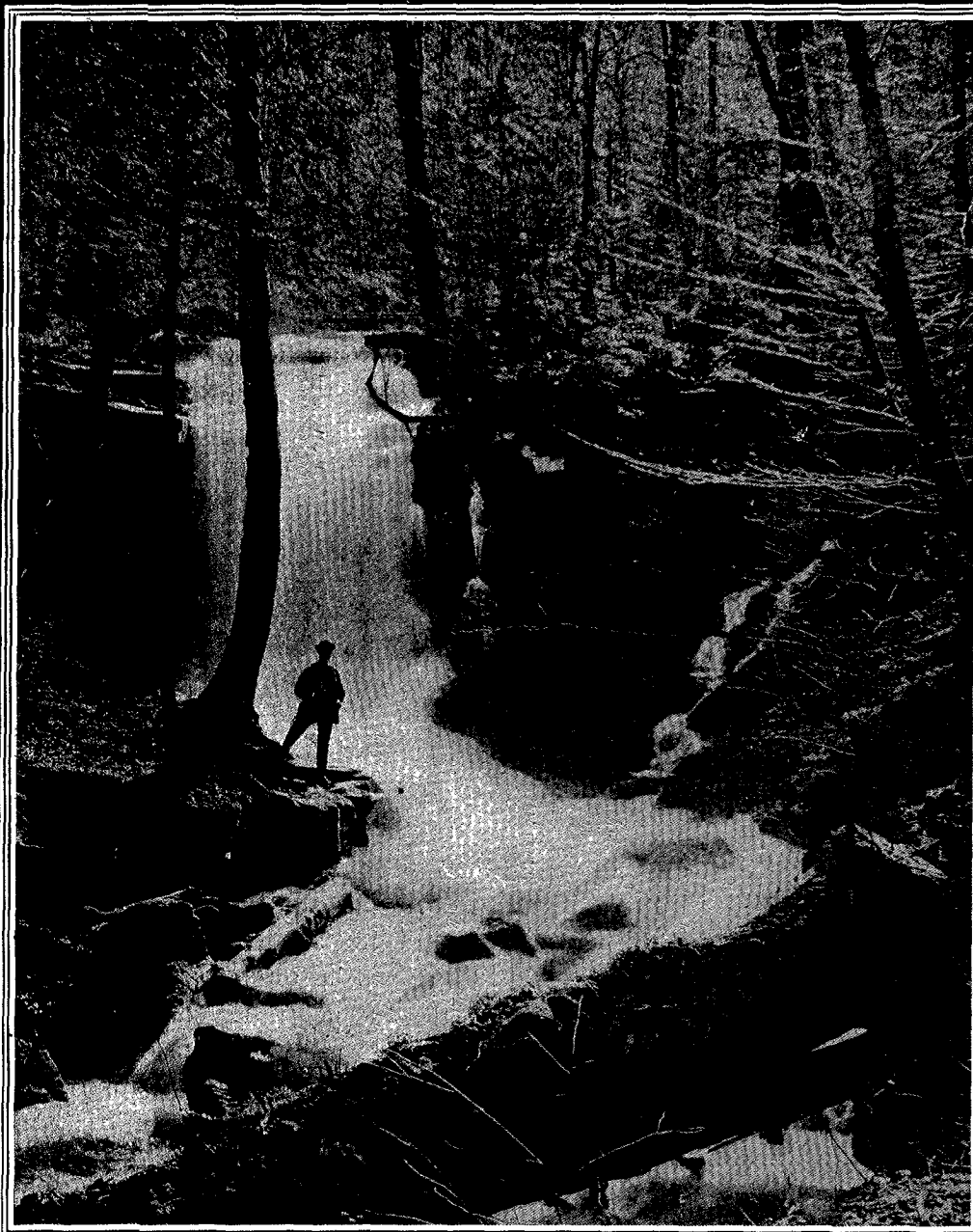


The Advent And Sabbath REVIEW HERALD

Vol. 79

BATTLE CREEK, MICH., TUESDAY, JUNE 3, 1902

No. 22



O God! when thou
Dost scare the world with tempests, set on fire
The heavens with falling thunderbolts, or fill,
With all the waters of the firmament,
The swift dark whirlwind that uproots the woods
And drowns the villages; when, at thy call,
Uprises the great deep and throws himself
Upon the continent, and overwhelms
Its cities — who forgets not, at the sight

Of these tremendous tokens of thy power,
His pride, and lays his strifes and follies by?
Oh, from these sterner aspects of thy face
Spare me and mine, nor let us need the wrath
Of the mad unchained elements to teach
Who rules them. Be it ours to meditate,
In these calm shades, thy milder majesty,
And to the beautiful order of thy works
Learn to conform the order of our lives.

— Bryant.

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

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Editorial

Peace and Safety

AMONG the many beautiful descriptions of the experience of those who triumph over the curse by the power of the gospel is this one: "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods." What a sense of peace and rest comes over us in the midst of a great forest! Who has not been refreshed in body and spirit by turning aside even for a few hours from heavy cares and wearing anxieties to commune with the trees of the forest? There is a voice in the rustling of the leaves and the sighing of the trees which speaks peace to a troubled soul. And how sweet is the rest, after a time of quiet meditation, which one enjoys when on some mossy bank he lies down to "sleep in the woods!" There is no place where the presence of God and communion with him seem more real than under the grand old trees of some ancient forest.

The River of Life

AND the lesson of the woods seems to be greatly emphasized when we rest within sight or hearing of a flowing stream of water. The grand roar of a waterfall, or the quiet gurgle of the stream as it finds its way among the rocks, soothes the wearied nerves, and inspires a feeling of quiet trustfulness. But beyond what might be regarded as a mere sentiment is the actual fact. Every stream is a branch of God's great river of life. Over every waterfall he is pouring the current of the spirit of life in liquid form. From the current of life thus made visible we can easily pass, by the aid of God's word, to behold by

faith the invisible current, and to become a channel for it. This was the lesson which Jesus taught "in the last day, the great day of the feast." After the people had witnessed the ceremony of the pouring out of the water by the priests, "which commemorated the smiting of the rock in the wilderness," they were startled by the cry of Jesus, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive." We lose the force and benefit of this teaching when we regard this expression as merely figurative. Its plain statement reveals to us the spiritual reality which our darkened minds have failed to perceive in the physical water. When our spiritual sight is restored, we shall be able to see the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," even though we might not be able to splash it with our hands. On the other hand, in the light of the words of the Lord, we may now see in every stream of water the same current of life, even though we do handle it in buckets, and use it in the ordinary affairs of life. With the Lord, even what we regard as the common, physical things with which we deal in daily life are spiritual, and they may be so with us, if we will look at them with the eye of faith. The water which flowed for the children of Israel from the rock was just the same as is in the streams to-day, and was just as useful for quenching thirst and for purposes of cleansing, but we read that they "did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." With this lesson in our minds, every running stream of water is to us the visible teaching of the promise, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring." In the light of this teaching is not our frontispiece this week more than a mere picture to you? Does it not teach you the gospel of life and peace and rest?

"Blessed fount the purest known,
Flowing, ever flowing!
Stream of life from out God's throne,
Flowing, ever flowing!"

The Substance and Test of Christianity

PAUL, in Heb. 12:14, lays upon us two solemn injunctions, to which these descriptive terms may be applied. These are his words: "Follow peace with all men, and holiness, without which no man shall see the Lord." More fully expressed, his words would read as follows: Pursue peace with all men, and pursue holiness; for without this holiness, or apart from it, no man shall see the Lord. This double exhortation from the apostle, to follow peace, or live peaceably with all men, and follow holiness, contains the whole substance and test of the Christian life. The element, "holiness," is so essential that without it no one can be permitted to look upon the face of his Lord. This is why these exhortations comprise the whole real substance and test of the Christian life. In his model sermon on the mount, our Lord himself included these two ideas. His words will at once occur to every Bible reader: "Blessed are the peacemakers: for they shall be called the children of God." Matt. 5:9. And again, "Blessed are the pure in heart: for they shall see God." Matt. 5:8.

Such scriptures, and many parallel passages scattered all through the Bible, are, to the true Christian, pearls of great price. Christians desire to leave behind them a path which will shine as a thread of light through all the dark shadows of the earth, and finally they wish to be admitted with a blessed welcome into the presence of their Lord. Matt. 25:34. The apostle tells us how to secure this. Be peacemakers; "follow peace with all men;" and follow after that holiness without which no man shall see God, and with which, it follows, that all shall see him. And thus the way is pointed out whereby, if we have such a desire in our hearts as that which stirred the heart of the patriarch Job, it may be gratified: "Oh that I knew where I might find him! that I might come even to his seat!" Job 23:3.

Following the course here marked out, the Christian will be faithful to God and his truth. His testimony will be always against sin and unbelief, against unfaithfulness and hypocrisy in the church. Love is the element of his life, and peace is his characteristic. He loves his brethren, and all men, and can deal with them tenderly and calmly, always praising the

boundless grace of God in which he stands, and by which he acquires that holiness which will admit him at last to the blessed vision of God. The holiness referred to must be the holiness of Christ. "Be ye holy; for I am holy;" and, "Be ye therefore perfect, even as your Father which is in heaven is perfect," is the standard held up for us by the two highest Beings in the universe. 1 Peter 1:16; Matt. 5:48.

Thus it is seen that holiness is an indispensable qualification for heaven; but, as Bishop Huntington observes: "Holiness is not to be confounded with virtue." And it is no disparagement to virtue to affirm this distinction. "They are names of two things, not one and the same. They do not express the same quality of character. They are fed from different fountains—virtue from moral principle; holiness from communion with God in Christ. Holiness requires virtue; for no man can be holy without being virtuous. But holiness is the essential root; virtue, the essential fruit. And holiness was never obtained by a few desultory snatches of sober reflection, hastily dismissed—a few vague impressions in churches or cemeteries. It must be treated like an interest, a pursuit, a profession. It is the great livelihood of your hearts, the vocation of your souls. It must be begun, followed, and never ended. Resolve, deliberation, and continuous effort are its motive powers. All your members are its flexile instruments. The Bible is its text-book. Morning, noon, and evening are its periods of exercise. Prayer is its rehearsal. God, answering, is its teacher. Christ is its pattern. Special, express, intentional, must the striving after holiness be, in order to secure it."

The man who has not holiness cannot lay the flattering unction to his soul that he is "about right;" for all his work partakes of his own character as a stream betrays the nature of the fountain, or the fruit the kind of tree that produces it. If a man is not holy, his doings are not holy; and the more of that kind of work he does, the more undone he is. The apostle speaks to the sinner as treasuring up to himself, after the hardness of his impenitent heart, wrath against the day of wrath. Rom. 2:5.

But the same apostle speaks of another class who sow to the Spirit, and of the Spirit reap life everlasting. These are they who follow after holiness. And this is the result to which the Lord calls them; "for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." For he hath "called us . . . unto holiness." 1 Thess. 5:9; 4:7.

"JEHOVAH has inscribed his law by his own mighty hand on every part of the human body."

Studies in the Gospel Message.

THE subject of the Sabbath-school lesson for June 14, the eleventh in the present series, is David's Response to the Lord's Promises, and the special portion of Scripture studied is 2 Sam. 7:17-29.

The Lord had sent a wonderful message to David. This message, as recorded in the first part of this chapter, was the subject of last week's lesson. We will read it again, as recorded in Ps. 89:19-37, using a translation by Dr. William Kay:—

Then spakest thou in vision to thy saint,
And saidst; I have laid help on a mighty man,

I have exalted one chosen from among the people:

I have found David my servant:
With my holy oil have I anointed him:
So that my hand shall be firm with him,
Yea, my arm shall strengthen him.

No enemy shall exact upon him,
Nor son of iniquity afflict him.
I will beat down his foes before him,
And smite them that hate him.

And my faithfulness and mercy shall be with him,

And through my name shall his horn be exalted.

I will set his hand on the sea,
And his right hand on the rivers.
He shall call to me; thou art my father,
My God and the rock of my salvation.
I will also give him to be Firstborn,
Most High above the kings of the earth.
My mercy will I keep for him forever,
And my covenant shall stand faithful to him.

And I will establish his seed forever,
And his throne as the days of heaven.
If his children shall forsake my law,
And walk not in my judgments:

If they profane my statutes,
And keep not my commandments;
Then will I visit their offense with the rod,

And their iniquity with stripes;—
But my mercy will I not withdraw from him,

Nor my plighted faithfulness.
I will not profane my covenant,
And what has gone from my lips I will not alter.

One thing I have sworn in my holiness,—

Assuredly I will not be false to David:—

His seed shall exist forever,
And his throne as the sun before me.
As the moon, shall it be steadfast forever;—

And the Witness in the skies is faithful.

These promises definitely involved the coming of the Messiah to be the seed of David. This is put beyond question by the reference made to them by the apostle Paul while teaching in the synagogue at Antioch in Pisidia: "He raised up unto them David to be their king;

to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will. Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus." And this promise was an oath. "One thing have I sworn in my holiness." Thus "the oath which he sware to our father Abraham" was repeated to David, and these two men stand out prominently as the fathers of the Seed, who is declared to be "the son of David, the son of Abraham."

There are three or four things in David's response which should be especially emphasized. First, there is the sense of his own unworthiness: "Who am I, O Lord God? and what is my house, that thou hast brought me thus far?"

Second, there is his sense of the greatness of God: "Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears."

Third, there is the recognition of the fact that the promise of the Lord to David is not for him alone: "For thou hast confirmed to thyself thy people Israel to be a people unto thee forever: and thou, Lord, art become their God. And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it forever, and do as thou hast said. And let thy name be magnified forever, saying, The Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee." In establishing the house of David the house of Israel was to be established.

Fourth, there is the recognition of the great truth that it is only through the blessing of deliverance from sin that David's house can be established forever. "Therefore now let it please thee to bless the house of thy servant, that it may continue forever before thee." The one great blessing which the Lord has bestowed upon the human family is the gift of his Son to be the Seed of David, and thus to save from sin and death. "Ye are the children of the prophets, and 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. Unto you first God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities." This was the blessing which David desired for his house, and without this blessing his house could not be established forever.

Because the house of David must be cleansed from sin, if it is to be established forever, there is the definite promise; "In that day there shall be a Fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

"Behold a Fountain deep and wide,
Behold its onward flow;
'Twas opened in the Saviour's side,
And cleanseth white as snow.

"Come to this Fountain!
'Tis flowing to-day;
And all who will may freely come,
And wash their sins away."

The Jews and the Sabbath

AMONG the many noteworthy developments of these eventful times, one of peculiar interest is the present attitude of the Jews in the matter of Sabbath observance. The proposed change on their part from the observance of the seventh day to that of the first day of the week, is one that sets aside the unbroken teaching and practice of many centuries. It means the removal of a distinguishing feature from the identity of one of the most peculiar and historically prominent peoples of all time. It means a tremendous break in an order of things inaugurated by the thunders from Mount Sinai four thousand years ago, and perpetuated almost without interruption from that date. True, the Jews have long since ceased to be the chosen people of God; but none the less is their proposed abandonment of the day given them when they were God's people a sign of the eventful character of the times.

The proposition is now made to go over to the observance of Sunday, for the sake of business convenience and conformity with the religious majority, and make of the seventh day an ordinary business day of the week. Yet this is only a proposition to do openly and formally what is already an accomplished fact in practice; for in reality the Jewish tradesman no longer ceases from his business activities on the seventh day. Indeed, the virtual abandonment of the Sabbath has become general among Jews of all classes, if we may believe what Jewish authorities themselves assert. Here, for example, is the testimony of Rabbi J. Voorsanger, of San Francisco, who opened the debate on the subject at the recent Central Conference of American Rabbis in New Orleans:—

Sabbath rest, so far as its public character is concerned, is nullified by the exigencies of the times; and the public, as well as the domestic, celebration of the day is affected in consequence. This is a fact that admits of no discussion. We must look it straight in the face, and keep strict account with it. The fact that individuals may keep the Sabbath by no means affects the general statement. The latter is not only true as regards the centers of Jewish population in America, but the same facts may be noted in European centers like Berlin and Paris. Jewish banks and counting-houses are open on the Sabbath. Professional men are busy. Artisans pursue their toil, and the lamentable truth is that even many who theoretically accept the divine authority of the Sabbath

commandment ignore it practically, and pursue their daily avocation. Nor is this almost universal secularization of the Sabbath for the pursuit of labor the greatest evil. Far exceeding the latter is that the sanctifying influence of the day is becoming lost. The day has not retained its hold upon the household. Women and children imitate their male relatives. Saturday begins to be a day whereon to discharge all the postponed duties of the week. The crowds of Jewish women who, preferably, do their shopping on Saturday, might testify to the almost hopeless change that has taken place in the practice, if not actually in the sentiment, of our people.

Jewish observance of the Sabbath, antagonistic though the Jews have been to Christianity, has been a testimony through the centuries pointing back to the institution of the Sabbath by the Creator, and to the true reasons for Sabbath observance. But God has other witnesses to-day through whom the world is being pointed to this memorial of his creative and redemptive power, and their testimony is being sounded in the ears of all nations and peoples. It is no longer necessary that the Jews should stand for the observance of the seventh day, and their abandonment of the rest day of their fathers will not blot out the light of the knowledge of the true Sabbath. The whole world must hear the Sabbath truth, as it heard when it shook at the sound of the Voice speaking to mankind from Mount Sinai. The clear, plain message of Sabbath reform must go to every land; and if men should hold their peace, the very stones would immediately cry out. The Jews might have been the chosen people to enlighten the world with the knowledge of the Sabbath truth, but they lost sight of the significance of the day; and when the Lord of the Sabbath came, they did not recognize him. Other people likewise have had their opportunity to bear aloft the standard of Sabbath truth, and failed to improve it. But now the time of the last message has come, and this standard must be raised for the gathering of all those who would keep the commandments of God. The Sabbath is the testing point of allegiance to God in this final controversy of sin and righteousness, and by rejecting it, or ceasing its observance under the pressure of worldly considerations, men show plainly upon which side of the controversy they are standing.

L. A. S.

"CHRISTIANS are to bring forth much fruit, not because of peculiar incidental advantages enjoyed by them, not by the favor of circumstances, not in consequence of their social position, or their wealth, or their intellectual endowments, but because they are united to Christ."

"How many there are who fail to bring forth because they do not go and bring forth fruit."

"General Apprehension"

THE editor of *The Independent* (New York City) is moved to speak in a recent issue of that journal on the subject of the signs of the times. Chief among these, he says, is "a general feeling of apprehension."

It is no small sign of the times when men like the editor of this journal, who do not accept the doctrine of the nearness of Christ's second advent, are forced by the extraordinary character of passing events to confess that we have indeed reached a momentous period of human history. As regards these evidences we need now hardly do more than quote the words of writers and speakers who are not looking for our Lord's return, yet cannot escape taking note of the things which signify that that event is at hand. The language of others on this subject has now become as emphatic as our own.

Going on to describe in particular this "general feeling of apprehension," the editor of *The Independent* says:—

When the world is at peace, when industry is rewarded with abundance, when no great iniquity shocks the moral sense, when skies are serene, and the heart of man is glad, all signs become a contradiction in terms, they cease to signify. If men linger and dream at the crater's edge, we know that the volcano slumbers. Its steam and sulphurous fumes do not alarm. If while yet the years are fat, none remembers that once upon a time the seven lean years did come, we know that the works of drought and the unseasonable frosts are not portentous. If the name of war awakens only smiles of incredulity, we know that the growing pains of nations are as yet but twinges.

It is when men look anxiously in one another's faces, and talk about strange rumblings which have been heard, that signs have meaning. We know that the dreamers would not have awakened, and that the light-hearted would not have grown serious, unless a thousand trifling reminders of some possible change in the aspect of nature or in the affairs of man had all at once become the mutterings of a change impending.

There is no denying that such apprehension, a general and deepening feeling of disquiet, a shivering and mysterious dread, is at this moment creeping over mankind.

Outwardly all is peace in international affairs. The convulsions in China have ceased. The troops have retired. Russia does not press her more radical demands. The German emperor is making himself *persona grata* to those who not long ago regarded him with detestation. Domestic insurrections and civil wars have nearly subsided. The Filipinos are surrendering. The Boers talk of terms. In business such prosperity was never known as that which overwhelms the power of conception to-day.

Is this peace a portentous stillness before the dread rush of the hurricane? Is this prosperity the storing up of titanic and demoniac forces which will presently explode, like steam in the bowels of Pelée? Who knows?

Who knows? But why do we ask the

question? It is the question itself that reveals a fear. Everywhere, in one or another form, men are asking it, and the asking is the sign that mutterings are heard, that the world is unquiet, that ambitious nations are restive, that oppressions are felt, that injustice is creating resentment, that business methods are creating distrust. . . .

Signs like these have been multiplying of late, multiplying rapidly. Can we wonder that the general sign of apprehension is day by day growing more ominous?

There is, indeed, a "general feeling of apprehension," and the hearts of many are "failing them for fear," as foretold in the prophecy of our Lord which he gave in answer to the question of his disciples, "What shall be the sign of thy coming, and of the end of the world?" Blessed are those who now, by faith in his word, are able to see in these unwonted events the signs of the coming of a brighter day for all who love God, and to lift up their heads, knowing that their redemption draweth nigh.

L. A. S.

In England

We arrived at Liverpool, Wednesday morning, May 7, at nine o'clock, two hours less than an even week after leaving New York. We were met at the wharf by Elders Ballenger and Altman, who are at present holding meetings in Liverpool, and by Professor Wilkinson and Sister Laura Whitgrove. These dear friends gave us a hearty welcome to England, and rendered valuable assistance in getting our baggage from the ship to the train. At ten o'clock we left Liverpool by special train for London, a distance of two hundred miles. We made but two brief stops, and reached Euston Station, London, at two o'clock. Here we were met by Dr. Waggoner, Professor and Mrs. Salisbury, Brother Bacon, and Brother Joyce. They had secured rooms for our entire company, and in a short time we were all on our way in two large omnibuses to Holloway. Before evening we were all nicely settled, and were receiving calls from our friends. Those of our party who sailed by the "St. Louis" reached Southampton twenty-four hours later than the "Oceanic" arrived at Liverpool. They reached London, Thursday, at noon.

The next morning Brother Conradi and several others arrived from the Continent. At half-past ten we met in the office of the British Conference to plan for the councils to be held during the week preceding the opening of the European General Conference. It was decided to meet each day at 9 A. M. to study the various divisions of the British and European fields. We shall devote one day to each principal division. This will give the American delegates an opportunity to become somewhat ac-

quainted with these fields before the conference opens, and this will make the proceedings of the conference more intelligible and interesting to them. Our canvassers have decided to join us daily in this study.

It is an unspeakable privilege for us to meet the workers on this side of the ocean, and to unite with them in planning for the more rapid advancement of the third angel's message among the millions for whom they are laboring. The warm, hearty reception we all received, was indeed pleasant. Last evening a praise meeting was held in Duncombe Hall, North London. Our English brethren took this opportunity to express their deep gratitude to God for bringing us in safety to them, and to assure us that we are all truly welcome, and that they desire to co-operate with us in every possible way to make our visit and our labors both pleasant and profitable. At the same time we who have come from the various States in America across the great deep gave God the praise and gratitude of our hearts for his constant presence with us in all our travels. We cannot help but believe that the good hand of our God has been with us. The different members of our company came from the various States, sailed by two different vessels, and all landed in London without a single mishap. Not one was injured, not a single piece of baggage was lost, and no one experienced any sickness, to speak of. We fully believe that in all this the Lord has given us a token of his high approval of this step we have taken to help our brethren in these populous and needy fields. As far as I can see, all who have come are glad in their hearts that they are here. They were surprised to see what a beautiful country England is. Journeying from both Liverpool and Southampton, we came through large cities, bright-green fields, and beautiful groves. Every one expressed delight with the appearance of the country. Over and over again they would express the greatest of satisfaction at being permitted to come to England. We sincerely hope that they will all continue in the work, and meet with abundant success.

The members of the European General Conference who are here are making thorough plans for the conference session, which is to open the 15th. We hope to have this meeting thoroughly reported, either through the REVIEW or in a *European General Conference Bulletin*. The delegates from America believe that all our people in America should read these reports. One of the delegates stated in last night's meeting that the two days spent in England had given him clearer ideas of this field and its needs than he had gained during the last ten years by hearing and reading reports. This will be a more important meeting

than any ever held by Seventh-day Adventists outside of the United States. Our brethren are coming with well-prepared reports, and with the most earnest calls for help that have ever been made to this people. From what we have already heard, we are impressed with the fact that the Lord is now opening all the doors of the world for us to enter with this message. We are assured by our brethren who have been here the longest that never in the history of our work in Europe has the way been so entirely open for us as at present. The situation is remarkable. It is wonderfully encouraging, and I am profoundly confident that the time has come for this people to arise and give this message with power to all the world, that the consummation of all things may speedily take place. A. G. DANIELLS.

THE experiment of promoting temperance by prohibition in Iowa, which has been in progress for many years, and has been a storm center in the great battle waged by temperance people against the forces of rum in this country, seems now to have reached its termination in a victory for the enemies of temperance reform. This unhappy result is due to a decision just rendered by the Iowa supreme court, holding that shipments of liquor into the State of Iowa from other States is sanctioned by the rules of interstate commerce. Of course, if liquor can be freely shipped into the State from without, a law prohibiting its manufacture within the State boundaries amounts to nothing as a preventive measure against its use. Concerning this decision a dispatch from the Iowa capital says:—

The supreme court to-day [May 15] rendered an opinion which practically nullifies the prohibition law in the sixty counties in which it is in force in this State. Decision is in the case of Pat Hanaphy, agent of the Dallas City Transportation Company, who took orders for the shipment of liquor to certain parties in this State. It was held by the lower court that this was a violation of the prohibition law. The case was appealed to the supreme court, and the decision rendered in the case to-day opens up the whole question again. In the decision of the supreme court the following language is used: "These holdings, it is needless to observe, render the power of the State to prohibit the traffic in liquors to large extent nugatory, and leave the agents of nonresident dealers to ply their trade with resident violators of the law without effective hindrance, but we have only to declare the law as we find it. It is proper to add that all these cases under the authority of which this appeal is disposed of have been decided by a divided court."

The cause of temperance does not appear to be gaining ground, but rather the reverse, which is not strange in a world that is sinking ever deeper into the iniquities that were to mark the last days of its career. The hope of temperance, like every other hope pertaining to a righteous cause, is centered now in the second coming of Christ.

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.

Heavenward!

F. E. BELDEN

LIFE is a ripple on Time's deep sea
Between the dim shores of Eternity;
A wave of darkness or crest of light,
A smile of love, or a scowl of night.

Humanity's ocean is dark and wide,
With a dreadful ebb from the heaven
side,
And the ripples are few to'ard the
golden shore;
Let us flow that way till the night is
o'er;

For unlike the moon-moved ocean tides,
Each human wavelet its course decides,
In the calm of night or the surge of day,
On the moaning beach or the sea's high-
way.

And many another we move to go
In the right or wrong way of our flow
As we touch and pass and fall and rise
On our voyage to death or to life's fair
skies.

But the lifting power is from above,
The power of God, the power of love.
Let us yield to the gentle, upward swell,
And resist the downward draw to hell;

For humanity's ocean is dark and wide,
With a dreadful ebb from the heaven
side,
And the ripples are few to'ard the Eden
shore;
We will flow that way; soon the voyage
is o'er.

* * * *

Have I touched thy life with a holy
thought?

Touch thou another, forgetting not
The wondrous power to mortals giv'n
To help each other enter heav'n.

A Warning to the Workers in God's Cause

MRS. E. G. WHITE

THE Lord reveals the power of his word to-day as he did to ancient Israel; but how difficult it is for the truth that is not in harmony with men's ideas to make a favorable impression on the mind. If the workers who have seen God's dealing with his people during the rise and progress of the cause will strengthen the faith of the people of God by reviewing past blessings and mercies, they themselves will be blessed, and their work will prove a blessing to those who have not had the experience they have had. As they recount the sacrifices made by those who led out in the work, and tell of the power God manifested to keep his work free from error and extravagance, they will have a molding influence for good.

Those who enter the work at the present time know comparatively little of the self-denial and self-sacrifice of those upon whom the Lord laid the burden of his work at its beginning. The

experience of the past should be told them again and again; for they are to carry forward the work with the same humility and self-sacrifice that characterized the true workers in the past. A stern conflict is going on between the Prince of life and the prince of darkness—a conflict that calls for constant vigilance on the part of Christ's soldiers. There must be no sleepy watchmen on the walls of Zion.

God's workers must allow him to choose his own instruments for the work he is doing. If for any cause men refuse to accept the ways of the Lord, if they resist the light sent from heaven, they will at last be found among the workers of iniquity. And when men, after serving on the side of Christ, take a position against him, they exert an influence as much more dangerous than those who have never professed to serve Christ as their light has been greater. The only hope for such ones is to seek the Lord with humility of heart, that they may see the error they have made. Then let them honestly and frankly confess their sin. They have the sure word of God that if they do this, they will find pardon. But if they refuse to acknowledge their mistake, if they refuse to seek pardon, their sin will witness against them in the day of judgment.

Those who have laid stumbling-blocks before the feet of the inexperienced, clouding with doubt the minds of those who have not a personal knowledge of the Lord's dealing with his people in the past, can undo their work only by making their confession as broad as their influence for wrong has been, reaching all to whom, by their resistance of the Holy Spirit, they have brought uncertainty and confusion.

The Only Safe Way

Our God is a jealous God. He will not be trifled with. Those who make straight paths for their feet must confess their sins. Then God's wisdom will overrule their mistakes for their own good and for the good of his people. He will give them the heavenly anointing, and they will see that his hand is leading his people in the right way. They will see how dangerous was the path upon which they entered when they allowed Satan to control them.

It was very humiliating for Saul to learn that all the time he had thought he was doing God service, he had been persecuting Christ, using his power against the truth. The Saviour revealed himself to Saul, and the Pharisee was filled with abhorrence of himself and his work. He was made physically blind by the glory of him whom in the past he had blasphemed, but it was that he might have spiritual sight. During the days and nights of his blindness, he had time for reflection, and he no longer saw himself righteous but sinful, his thoughts, words, and actions, condemned by the law. The thought of his zeal in persecuting God's people filled him with bitter remorse. Hopeless and helpless, he cast himself on Jesus as the only one who could pardon him, and clothe him with righteousness.

My brethren, some of you have been doing as Saul did,—despising the messages God has sent for the salvation of his people. You have used your capabilities to make God's work of none effect. You need to repent and be forgiven. Unless you have this experience, you cannot be saved.

It was a hard struggle for Paul—heretofore able to say of himself, as far as outward acts were concerned, as "touching the righteousness which is in the law, blameless"—to see himself a transgressor, all his supposed goodness swept away. It was a hard struggle for him to give up his supposed righteousness, and cast himself for salvation on the One he had despised. But he yielded to the convictions of the Spirit. The far-reaching claims of the law of God took hold of his life, reaching to the thoughts and emotions of his sin-corrupted heart. With eyes anointed by the grace of God, he saw the mistakes of his life. From a proud Pharisee, who thought himself justified by his good works, he was changed to a humble suppliant for mercy. The tongue, once so ready to blaspheme the name of Christ, became eloquent in sounding the praises of him who had called him out of darkness into his marvelous light.

Writing later of this, Paul says, "I was alive without the law once: but when the commandment came, sin revived, and I died." O that the same power that converted Paul might go forth to-day to soften and subdue hearts! Then wrongs would not be varnished over, but open-hearted confessions would be heard.

No way has been provided by which men can pass lightly over their errors. The only safe way is to send sins beforehand to judgment by coming to Christ with the humility and simplicity of a little child. Men must confess their sins, else they will be left in hardness of heart. Light rejected becomes to the rejecter darkness blacker than the darkness of midnight.

Beware of Prejudice and Unbelief

In the past some have followed a course of action that has been displeasing to God. They have viewed matters in a distorted light. That which might be to them joy and peace in the Holy Ghost appears inconsistent, and they put on the armor of Satan to war against the work of God. The testimony of the Spirit of God is no more to them than the word of men, because in their blindness they cannot distinguish between truth and error.

The messengers God has seen fit to send have not been infallible. They have been weak, erring human beings; but the Lord wrought through them as they gave themselves up to his service. The word spoken was adapted to the necessities of God's people; the evidence of truth was clearly and distinctly presented. The reason the word did not have the desired effect on the hearers was not that there was a lack of evidence; for link after link was produced until the chain was complete; but the minds of the hearers were filled

with prejudice. They were not willing to accept evidence, and tried to make the Bible sustain their ideas, instead of changing their ideas to meet the Bible.

The Jews watched Christ, hoping to catch from his lips some word at which they might take offense. Is not this done to-day? Men refuse to give up their own ideas. They are not humble enough to acknowledge the divine origin of that which is not in harmony with their opinions.

The Lord knows the honest in heart. He hears their prayers, and sends them divine light. The Holy Spirit sends the truth home with power to the hearts of all who are not hardened by unbelief. Christ rejoiced when the evidence rejected by the men who thought themselves wise, was accepted by those who in comparison might be called babes in knowledge. He who feels secure in his own wisdom must become as a little child, else he will never wear the crown of eternal life. He must be willing to learn the lessons Christ has for him to learn, willing to say with John the Baptist, "He must increase, but I must decrease."

What words can I trace to arouse my ministering brethren to a sense of the responsibility resting on them? How fearful their position if, while professing to be watchmen on the walls of Zion, they lay stumbling-blocks in the way of their less experienced brethren, leading them to question the precious messages God sends! Christ promised success to his disciples if they would place themselves under the bright beams of the Sun of Righteousness. They were not authorized to preach a single discourse except under the influence of the Holy Spirit. They had strict orders to tarry in Jerusalem until they were endued with power from on high. Do the workers to-day regard the possession of the Holy Spirit essential to the success of their work? We have had sermonizing and theorizing until the churches are ready to die. The Holy Spirit must come upon God's people. Then the truth will go forth with mighty power.

"Thou art, O God, the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from
thee.
Where'er we turn, thy glories shine,
And all things fair and bright are
thine."

Night

I LAY me down to sleep,
But my heart waketh:
Mine eyes would vigil keep
Till the dawn breaketh;
If but thy presence blest,
O Lord, revealeth
The vision manifest
Which day concealeth.
The uplifting silence thrills
In waves supernal,
Enfolds me, and unveils
God's love eternal.

—C. M., in *The Living Church*.

Self-Government Means Self-Support*

(Continued)

THEN another thing: Those who compose the conference committees have an obligation to God, and to those sacrificing souls, to guard that sacred means against such encroachments as that. You and I, as certainly as we are conference committeemen, are obliged, under God, to guard the doubly sacred funds of the Lord's treasury against this kind of practice and work that will drift along and spend time with no sufficient returns, and perhaps none at all, for the means taken out. You and I are responsible to God and to the people that that thing shall not be done. We must administer the things of our trust in a more godly, substantial, and manly way than that.

Then when this is done, as certainly as the key turns that way, the cause will go that way. And the key has turned the other way so much at least, that, practically, the cause stands committed to that other way of things. I can confidently appeal to every conference committee in this house; for each one knows that the key has been turned that other way so much and so long, that, practically, the tide has become set that way.

This evil is not alone in the ministry. In the ministry the example has been set. If a man can get into the ministry, can be ordained, and have his credentials, and his name on the pay roll, then, although only two, three, four, five, or six people, or even none at all, are brought in in a whole year's work, that is expected to pass all right; the wages must go on just the same. Then that same example has been followed in the institutions. Many, almost the majority, of those who become connected with our institutions—a printing house or a sanitarium—think that that is all that is needed. They have their position, they think that it must be theirs forever, merely because they are "Sabbath keepers," and so they drift along with no thought as to whether or not their work is profitable to the institution. The management are kept at their wits' end year in and year out to keep that institution from running behind all the time. An institution of two or three hundred operatives perhaps, and yet it be a problem and a constant study to the management and the board to keep from losing money!

Can there be any *problem* about it? When an institution has all the work it can do year in and year out, and two hundred and fifty or three hundred operatives, and it barely clears itself of expenses, is it not as plain as A B C that the work of many of those operatives is not paying for their wages, that their work does not bring into the institution what their wages take out,—whether it be a printing house or a sanitarium?

And it does not stop with employees. I have met it—I do not say where,

possibly I do not need to say where; for I know personally that it is found in more than one place. Physicians in charge of an institution, responsible for its work and the building up of its practice, ask for an increase of wages, ask boards for money to keep that institution out of debt, when the only possible way that the board has to get money is to borrow it. Asking the board to borrow money to increase their wages!

Now how long can it go that way before that institution will be self-supporting, think you? How long can that kind of management be kept up before there will be an income to that institution? There is no problem in that at all. That simply says that that physician was not putting into his work enough energy and thought to gather practice, and make his own way; not enough to make his work pay his way, and pay his own wages.

To more than one of these I said, and to all, preachers, physicians, printers, and all others, I still say, Suppose you were not in the institution at all. You are supposed to carry on your chosen work somewhere in the world. Suppose you were not in this institution. Then what would you do for wages? Would you ask the board to borrow money from Seventh-day Adventists to pay you wages, and support you? If not, why not? One of these thought that perhaps he would not. Then I said, "Why do you do it now? Brother, there is nothing at all to hinder you from having more wages, all the wages you want. Just simply go to work, and make it. Make all the wages you want, and you have it. But I will not borrow any money, nor ask anybody for money, to pay you wages."

So I say that there is in our presence, as committees and boards generally, enough evidence to show that the key of the ministry has been turned to the wrong side long enough to make that entirely too largely a practice among Seventh-day Adventists. So that it is actually a principle seriously to be considered in this work of reorganization.

And there is a better way, thank the Lord. And that way is the way of the gospel: simply preach the gospel, which is the power of God; and get this people in possession of the power of God and the wisdom of God and the knowledge of God that will make a man of a man, and give him power to make his way in this world wherever he strikes the earth, with nothing but his two bare hands to begin with. I will put it that way if you want it: I say truly that all that any Christian anywhere in this world needs to make his way is to be somewhere, and have the use of his faculties and his two bare hands. That is so; for it is written, "All power is given unto me in heaven and in earth. . . . And, lo, I am with you alway, even unto the end of the world." And what is He? Is he not the Head of every Christian? And what is the office of the head anywhere? Is it not to do the thinking, to do the planning, to be the guide? And if

* From a talk by Elder A. T. Jones, at the recent session of the Lake Union Conference.

Christ your Head is not that, then what is he to you?

Well, then, brethren, we are agreed, are we not, that you and I, that the ministry of the gospel in the third angel's message, shall work upon that basis solely, that each minister's work shall bring into the cause of God more than his wages and expenses can possibly take out? Now is that settled? Come along, let us all say, Yes. [Voices: "Amen."]

Now do not misunderstand. I do not mean, I do not suggest at all, that any one of us is to start out in our preaching to bring in money; or that we are to have our minds on money. That is not it,—souls are what we are after—souls alone. We will work for souls, to bring souls to God, souls to Jesus Christ, souls to the gospel. And what is the gospel?—The power of God. Then we will preach the gospel, that he who receives it may be clothed with the power of God, and thus be able to do what he never was able to do before: it matters not what kind of person he may be who receives the gospel.

Let us put it to the extreme; because it is not extreme at all. Suppose that each one of us individually goes out from this conference to preach the gospel the season through, the coming season; and by that true gospel, the power of God, we bring to Christ twenty, thirty, forty, fifty, of the poorest of the poor people, who never knew a thing of Christianity, and never could make a clear living in the world, but were simply a drag on the community, to be supported by gifts from people round about in the neighborhood. Suppose that is the only kind of people we gather to the gospel in this season's work. As certainly as that is so, as certainly as you and I preach to those folks the gospel, the true gospel, the power of God, and they receive it, then next year each of those people, every soul of them, with Christ his Head, will be able to make his way in the world in spite of everything on the earth. And you and I are to be ashamed of ourselves if we preach any other gospel, or any less gospel, than precisely that—the power of God. And that people, taken from the poorest of the poor, and clothed with the power of God, which is the gospel itself; imbued with the wisdom of God and the knowledge of God; with the Spirit of God to guide them,—in a word, with Christ truly their Head,—will be able to make themselves prosperous; they will clearly make their way in the world; and they will bring a profitable, an honest tithe into the treasury for the gospel ministry. That is so.

So I say it is not money we are to work for. Our minds are not to be upon that at all. Our minds are to be upon souls, and the righteousness of God upon those souls, and they imbued with the divine character. Then with every minister doing that, how will things stand? How will the treasury stand?—It will be full. And each season's work as the years go round, will be of that same sort. Then see what

will come: Our ministry will be of that sort that will bring to the treasury funds for the spread of the gospel to the world—each year bringing, for that year, more to the treasury than we take out. Then isn't it as plain as A B C that there will be a constantly accumulating fund in the treasury beyond whatever can be taken out by those who are the laborers in the conference? Isn't that so? Then what shall be done with that accumulating fund?—It is to be used for missionary work, to spread the gospel abroad, to carry the gospel to the ends of the earth.

As certainly as the ministry takes that stand, and works steadily on that basis, so certainly the people who are influenced by that ministry will, each one of them, at whatsoever he works, be not only self-supporting, but will produce a clear profit in his work. There will be a constantly accumulating fund beyond what he consumes in his daily life. And what shall he do with that? Suppose he is a farmer,—a gospel farmer, I mean; a man clothed with the power of God, and having the wisdom of God to devise, and the Spirit of God to show him how and what to do. His work brings in more than his living consumes. What shall be done with that excess? Isn't it just as certainly true that that excess shall go to spread the gospel to all the world, *and not into a bank*, nor out at interest, as that the excess of the work of the minister himself shall be to spread the gospel, and not to put money into a bank or out at interest?

Then when that thing spreads from the ministry through all the ranks of Seventh-day Adventists everywhere, what will be the result? Will they be in debt?—No; not one of them. Each one producing more than he consumes, each one having an excess to devote to the cause of God,—that so everywhere, with every one all over the world, in all the ranks, then the day *will have come* when that glorious Scripture will be a living fact: "Thou shalt lend unto many nations, but thou shalt not borrow."

I will say, too, right now, brethren, that that time has come. The time has come for that promise of God to be fulfilled upon his people, and in his people, before the world: that his people shall lend to many nations, and shall not borrow. But you know that it has not been that way. It has been the other way; and yet you see the secret of how that promise is to be fulfilled. And I do not say that that time is going to come. I say truly that that time has come. It has come to every soul who will accept this gospel in its sincerity, and will act upon that gospel that we are now studying. It will be so with each minister, and each individual member of the church. You can see plainly enough that that is the way it will work. Let each employee in our conferences, in our publishing houses, in our sanitariums, each student in our colleges, each individual on the farm or in the shop, put his soul into his work, concentrate all his Christian mind upon the

task that is under his hand, to do it in a way the most nearly perfect and the most speedy way possible to be perfect. Can there then be any possibility of any conference, or any institution, or any individual running behind or barely paying expenses?—Why, no. Each will have a surplus with which to spread abroad the truth to the world. It is as plain as A B C.

O! the Scripture tells about wicked men being "inventors of evil things." You know that that is so to-day. It was so when Paul wrote. It is so to-day. Men of the world, the wicked of the world, are doing it now in Chicago, actually sitting down to hard, close thinking to invent some new way of doing iniquity, to invent some new trick in evil. That is the truth. Well, then, isn't it high time that Christians, every soul of us, became so devoted to the righteousness of God, to the glory of God, in the success of the cause of God on earth, that we shall concentrate every energy of mind, body, soul, and spirit to inventing how best to do right things? What grander thing can we devote ourselves to? What grander project can there ever be to occupy the faculties of man than to put the utmost attention of his whole being upon how best to do right things? O, come along! let us be Christians.

There is another mischievous thing that has come in, to which I must call your attention, by this wrong process of drifting, and the ministry content to receive their pay from the treasury, and committees content to have it so, with only two or three, or four or five, souls in return, or perhaps none at all. It comes to this: Here is a worker who goes through a whole year. He reports perhaps three who accepted the truth. And you know that there are many on the lists who have made reports for a year, of not even that many. Every committee knows that that is so. Now this one is "a worker," and he goes right on, and his pay goes right on. His next year's work may bring in two or three more. Presently here is simply an everyday Christian in the church, who, by his Christian influence and intelligence, brings two or three people into the truth. Instantly he is recommended to the conference for a license, and to be taken on the list as a worker. *And why not?* When licensed and accredited workers, who are drawing wages all the time, do so little, and still are retained and paid as "workers"? Why is not any one a worker, and worthy of license, and to be on the list, who does as much? And so it has actually come to pass that whosoever brings to the truth one or two or three souls in a year, is expected to be counted a worker, to be taken upon the list, and counted in the pay roll. And these are "the workers." And what are all the other members?

That distinction has actually grown up. These who bring the few to the truth are "the workers." And we get these all together, and we have "a workers'" meeting. And what are the

other people, all those who are not on the list?—O! they do not expect to be expected to be specially active in doing missionary work, and bringing souls to the truth, because they do "not see how they can leave home and become workers." You see that it runs inevitably to that: the great body of the people have ceased to be workers, have ceased to be the gospel workers that they must be to be Christians; and "the workers" become a special class.

Every Seventh-day Adventist in the world ought to be able to bring to the truth one, two, or three souls every year of his life.

True, there are many who say: "In this community where we live, the people have all heard the truth, and have decided against it, so that there is no chance to bring any to the truth." Well, you are not obliged to stay there. Get up and move to a place where the people have not heard the truth. Settle down where they will be glad to have somebody in the community who can speak to them the truth, and they will listen to it, and they will come to the truth. That is what individuals are for who are not of the ordained ministry. That is why I say that every Seventh-day Adventist in the world—I mean Christian men and women of course, who can go here and there, and do as their own judgment dictates—should bring to the truth every year one or two or three souls. They are not obliged to stay where they are, in communities that have been warned. There are thousands of communities on the earth that are hungering and thirsting for such persons to come and live there, and be shining lights. And yet if all would truly be shining lights, they would find that the communities where they now are, have not decided against the truth nearly so much as is thought. Maybe they have heard the truth, and had no chance to see it. Give them a chance to see it shining in good deeds in the lives of all who profess it, and it will make a great difference in their attitude toward the truth.

(To be concluded)

TAKE life all through, its adversity as well as its prosperity, its sickness as well as its health, its loss of its rights as well as its enjoyment of them, and we shall find that no natural sweetness of temper, much less any acquired philosophical equanimity, is equal to the support of a uniform habit of kindness. Nevertheless, with the help of grace, the habit of saying kind words is very quickly formed, and when once formed, it is not speedily lost. Sharpness, bitterness, sarcasm, acute observation, divination of motives,—all these things disappear when a man is earnestly conforming himself to the image of Christ Jesus. The very attempt to be like our dearest Lord is already a wellspring of sweetness within us, flowing with an easy grace over all who come within our reach and carrying blessing to each needy soul.—F. W. Faber.

Awake, O Earth!

WORTHIE H. HOLDEN

AWAKE, O Earth, in ecstasy
With the return of spring!
Break forth in joyous melody,
Let loud hosannas ring!

Thy verdant banners swift unfurl
To greet the balmy days
When eager blooms their folds uncurl,
And songsters tune their praise.

The fragrance is thy incense sweet,
The songs a chorus grand,
Thy verdure is a garment meet,
Fresh from thy Maker's hand.

For spring's return is earnest blest
Of that eternal day
When lives and hopes which now must
rest
Shall wake to bloom for aye.

The Three Things Connected

S. N. HASKELL

THE Scriptures associate in a marked manner the keeping of the commandments of God, with the preservation and the restoration of man's physical health. This is clearly stated in the law of Moses: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Ex. 15:26. "And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Ex. 23:25.

The first promise above mentioned was made when the Israelites, having crossed the sea, drank of the bitter waters of Marah. The second promise was after the giving of the law. In the twenty-eighth chapter of Deuteronomy, Moses again speaks upon this matter, but makes the subject of health more prominent by saying, "If thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee." Verse 15.

Among the curses mentioned are many distinct diseases, including consumption, fever, inflammations, blindness, insanity, diseases entailed upon their descendants; and this list closes with these remarkable words: "Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed." Verse 61. This includes every disease that comes upon man. Disease, which came because of the transgression of God's law, has fastened itself upon all classes of people, the rich and the poor, the high and the low; hence the results of sin are to be found everywhere.

In the prophecies concerning Christ there are many precious promises of health, among which are the following: "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction." Ps. 103:2, 3.

"Blessed is he that considereth the sick: the Lord will deliver him in the day of evil [margin]. . . . The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." Ps. 41:1-3. That wonderful chapter, the fifty-third of Isaiah, abounds in promises concerning Christ's bearing man's sicknesses. See the Jewish version.

Christ himself spent a larger share of his time with the sick than with any other class of people. The world was sunk low, both morally and physically, because the commandments of God had been broken. Christ came as the great restorer of soul and body; and when questioned by the Pharisees concerning his right to forgive sins, he uttered these most wonderful words: "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house." Matt. 9:4-6. God so intimately associated the physical with the spiritual that the physical becomes an object lesson of the spiritual. Through the physical Christ reached the spiritual.

As long as there is a soul to be saved in this world, so long there will be sickness, and the healing of the sick will be an object lesson of the saving of the soul. As long as there are sick people, there is evidence that men have broken God's commandments, and that they are still doing so. It is needless to tell a sick person that the law has been abolished, for his condition bears witness of its transgression. The blood of Christ had as much virtue to heal the body as the soul, because sickness is the result of the violation of God's law, and sin is the transgression of the law. The following are a few scriptures upon this point: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:17. "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:17-20.

Transgression of the law of God made it necessary for Christ to die. The breaking of that law brought every disease upon mankind. So the price paid for man's salvation was for his body as well as for his soul. Any physical habit that is injurious to health, is a sin against God, and nothing but Christ's blood can atone for that sin. Therefore obedience to physical law is as important as any other experience of faith. The relief of physical suffering is a work of great importance, and every one who believes in the atoning blood of Christ should be engaged in that work.

"LITTLE is much when God is in it,
Man's busiest day's not worth God's
minute!

Much is little everywhere,
If God the labor do not share.
So work with God, and nothing's lost;
Who works with him does best and
most:

Work on, work on."

The Calls

A. R. OGDEN

JESUS calls! The nation calls! Nations of earth are continually in need of recruits for their armies. So the government of God needs men to press the battle of the kingdom to the gates.

The nation calls, and there is a ready response from thousands who are willing to enlist in the nation's service, willing to go at the cost of life, forsaking all the comforts of home and friends, subject to the nation's orders and direction, making long marches, leaving home land for some distant isle or other land, to protect the supposed interests of the nation under which they serve.

I have thought, especially since leaving the United States and having seen the soldiers of some other nations as well as those of the United States, how much easier it seems to procure soldiers for the governments of earth than for the kingdom of God! Why is it so?

The Christian soldier goes to save life. The other goes to take life. The Christian goes as the friend of the people whom he meets, to love and to be loved by the majority of them, fighting with the sword of the Spirit, which is the Word of God. The worldly soldier goes as an enemy, to kill or to be killed, fighting with carnal weapons. I ask, Which goes with the brighter prospect, with the more promising future? Is it because of honor, wealth, or worldly fame?—Surely not, for these are naught as compared with the eternal crown of glory which the faithful in Christ are to receive. Is it because the worldly soldier has an easier time even in this world?—We can hardly think that this is the reason, even were it true. The worldly soldier leaves wife and child, father and mother, brother, sister, friends, and home, not to be his own master, but to be continually subject to his superiors. He makes long marches on foot, over dusty roads or through rain or snow, sometimes both by day and by night, through heat or cold. At night he has no comfortable bed upon which to rest; no fine hotel at which to dine. All these things are endured by hundreds and thousands for the flag under which they march. But how few are willing to go in the Lord's work to save a perishing world, and endure less of real hardships than is endured by the average soldier.

When bidden to the feast,—and the greatest feast to a child of God is to see people for whom Christ died accepting the gospel in all its fullness and beauty, it matters not in what land, for they are all precious in the sight of the Lord,—“they all with one consent began to make excuse.” Dear reader, what excuse are you making for not doing more to carry the message and to hasten the Master's coming? There are many now at home, working in the shop or on the farm, whom the Lord would be pleased to have out in the field, giving all their time and energy to the work of God. Will the excuse that you are making stand valid in the judgment? or

will the Lord, as in the parable, say, “None of those men which were bidden shall taste of my supper”? Luke 14: 18-24.

Some one may inquire, “What work can I do?” There are many ways of working. One that is always open is Christian canvassing, placing the literature in the homes of the people, thus leading them to search the Scriptures. One may say, “I do not like canvassing; it is too hard work; the books are so heavy to carry.” But I ask, Is it harder than what the worldly soldier has to bear? Are the books heavier to carry than was the cross?

Begin to do something, and do it now. Do not wait to do some great thing, but begin to perform faithfully the little things that are all about you. Many people are making the mistake of waiting until they can do some great thing for the Lord. Life consists of many small things rather than of a few great things.

The best place to begin what we sometimes call “foreign missionary work” is at home. The soldier, before he is sent to the front in the battle, receives training on the drilling ground. We are so glad that the word “foreign” is dropped from the records of Seventh-day Adventists. During the last six months since leaving our home in Kansas, we have traveled about fifteen thousand miles, and are now probably seven or eight thousand miles from home; but in all this we have scarcely felt that we were in a foreign land. It does not seem to be nearly so far as we look back, as it did to look this way. As one gets out and sees a little of the world, it grows smaller.

But what are we doing to hasten the good news of a soon-coming Saviour? How much have we sacrificed for Christ? How many hardships have we borne for the government of heaven? When we think of the hardships borne by the great missionaries of a hundred years ago, ours are not worthy of mention.

On the boat in which we came from England, there was a young man who stopped at the Falkland Islands, where there are but a few hundred people, shut off from the world, with mail communications but once a month. And this young man is bound by contract to remain for three years in the service of his country. Sometimes I think that the missionary complains more of his lot than the worldling does of his.

And what is it that constitutes the call? In the case just referred to, the government of England needed a man to go to these isolated islands, and the young man in question was willing to go, willing to endure the hardships. So the need in every crisis is that which constitutes the call. So the need to-day of earnest, active workers in all parts of the world is the call. Do not wait for some special feeling or demonstration. The Lord says, “Son, go work to-day in my vineyard.” Do you see the need? If you do, you certainly have the call.

Forewarned—Forearmed

THE memorable battle of Arbela, that resulted in the overthrow of the Persian kingdom, is one of the most remarkable of all history. The Persians under Darius numbered over one million, while the Macedonians under Alexander were only forty-seven thousand. The attack of the Macedonians seemed but madness, the odds were so heavy against them; but Alexander knew his strength, and the secret of this self-confidence lay in the fact that, on the eve of the engagement, there fell into his hands full and complete details of the plans of the approaching attack of Darius, and by this foreknowledge he was enabled so to place his army that the Persian forces were routed, and he gained the victory that made him monarch of the world.

There is no more unequal struggle in all history than that of the man who endeavors to cope with the devil without the help of Jesus Christ. But Christ knows all the wicked plans of the arch-enemy of souls, and these he has revealed to his children. “But ye, brethren, are not in darkness;” for God has been faithful in giving due warning of any judgments that were to come upon the world, that all who would might escape. Noah preached a coming flood for one hundred and twenty years; Lot was warned of the destruction of Sodom; and the Christians knew, years before, of the overthrow of Jerusalem, and so definite was the sign given of that event, that when the time came, every Christian within the walls of that doomed city knew it and escaped.

But merely because we are “the children of light,”—because we know these things theoretically,—that alone will not save us. Lot's wife knew of the destruction of Sodom, but that did not save her from being turned into a pillar of salt; and the Saviour, in speaking of what would take place in the end of the world, and the danger there would be of even the elect being deceived and turned out of the way, uses these significant words, “Remember Lot's wife.” What did she do?—Simply “looked back”—that is all, but that meant her destruction. She desired to escape the doom of the city, but while her body was on the plain, her heart was in Sodom. There is in this a lesson of especial importance for those who live in the last days, for “as it was in the days of Lot . . . even thus shall it be in the day when the Son of man is revealed.” Luke 17: 28-30. “Come out from among them,” are the Lord's words to his children, and “be ye separate.” There can be no compromise. Some of the Lord and a little of Sodom or Babylon will never save us.

The struggle is a fierce one; but with all the secret plans of Satan laid bare, for “we are not ignorant of his devices,” and with Jesus as our commander and leader, we are ten thousand times more sure of victory, in this conflict, than was Alexander the Great; and he who is faithful to the end, who overcomes, will reap a never-ending life in the kingdom of God.—*Present Truth.*



My Mother

SHE gave the best years of her life
With joy for me,
And robbed herself, with loving heart,
Unstintingly.

For me with willing hands she toiled
From day to day.
For me she prayed when headstrong
youth
Would have its way.

Her gentle arms, my cradle once,
Are weary now;
And Time has set the seal of care
Upon her brow.

And though no other eyes than mine
Their meaning trace,
I read my history in the lines
Of her dear face.

And, 'mid His gems, who showers gifts
As shining sands,
I count her days as pearls that fall
From his kind hands.

— M. L. Murdock, in *Christian Register*.

Which Side Do You Represent?

MRS. S. N. HASKELL

THE fourth chapter of Isaiah, although the shortest in the book, is a remarkable one. The first verse is introduced by a conjunction, showing that it is closely connected with the closing part of the preceding chapter. The last eleven verses of the third chapter speak of the departure of the daughters of Zion from the simplicity which God designs should characterize his people. All the fashions mentioned in these verses are prevailing fashions in some portions of the earth to-day. The nose jewels are regarded as highly by the Eastern beauty as the ear jewels by her Western sisters. After speaking of the departure of the daughters of Zion from the simplicity that God designs should characterize them, the prophet states that the gates of Zion "lament and mourn, and she being desolate shall sit upon the ground. And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name."

A woman in the Bible is taken as a symbol of the church. Jer. 6:2; 2 Cor. 11:2. The number "seven" denotes completeness, therefore seven women would denote a complete church. We must judge of the character of the church by the character of the women, as a corrupt woman is taken to represent an apostate church, and a chaste woman to represent the true church. These women say, "We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." No true, loyal wife will look to any one besides her husband for her support; therefore,

these women, while they take the name of the husband, look to others for their bread and raiment, and cannot represent the true, loyal bride of Christ. All apostate churches of Christendom claim to be married to the one man, Christ Jesus, and are called by his name—"Christians;" but to be called by his name does not make them true and loyal. On the other hand, from the reading of the verse we would understand that the loyal bride of Christ, the true representatives of his church in the earth, would not eat their own bread nor wear their own apparel; or, in other words, when they take the name of Christ, their diet and manner of living would change, also their outward adornment and apparel would change. There would be a marked difference in their diet and apparel after they had taken the name of Christ.

The question might arise, How do we know the will of Christ in these matters? We have the plain statement in his Word; the subject of diet is taught from Genesis to Revelation. One of the first instructions which the Lord gave man was in regard to his diet. Gen. 1:29. In the last chapters of the Bible we find a record that the saints should partake of the tree of life. From beginning to end, the Bible is full of instruction in regard to diet. On the other hand, we have plain instruction in regard to the apparel which the Lord would have his people wear. The Lord, in speaking of women, says: "Whose adorning let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Here we have the secret revealed. We are told that "after this manner in the old time the holy women also, who trusted in God, adorned themselves;" or in other words, they wore the apparel of their true husband, Christ Jesus. Only those who trust in God are able to do that.

Without a firm trust in God, we cannot wear the apparel the Lord would have us wear. The fashions in the world are constantly changing, but God would have his people ever dress in a plain and becoming manner. Their outward apparel as they go to and fro in the world, should be just as marked as their conversation and course of life. When one who is named a Christian is attired like the world around her, so that as she goes to and fro in the streets, no one would distinguish her from the worldly women with whom she comes in contact, there is something wrong. Such are wearing their own apparel, and not the apparel of the One whose name they have taken.

The apparel of Christ will mark a Christian woman from the women of the world just as distinctly as the character of Christ will mark a true Christian from a worldly person. When we take the name of Christ and wear the uniform of the world, we place ourselves at a disadvantage; in other words, we are clothed in the uniform of the enemy.

In every war the engaging armies have a distinctive uniform. The uniform means a great deal. In our late war one who attempted to serve in the American army with the Spanish uniform would have been banished immediately; so in the great warfare between truth and error. We cannot afford to weaken the side of our great Master by being clad in the uniform of the world, dressing like the world, eating and living like the world. The Lord would have us come up to the standard of his Word, and represent him in every place and at every time. In this fourth chapter of Isaiah the Lord beautifully describes the covering that he will draw over those that will come out from the world entirely. "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for above all the glory shall be a covering." Isa. 4:4, 5, margin. We cannot afford to be left out when that covering is spread over the people of God. Let us therefore look well to ourselves, and be sure that while we are called by the name of Christ, we do not "eat our own bread, and wear our own apparel."

Educating a Child

AN ancient physician, on being asked the time when a child's education should begin, replied, "Begin twenty years before it is born, by training the mother." The witty Frenchman said, "The way to civilize a man is to begin by civilizing his grandmother." But the question arises, whether it might not also be well to begin this system of education by training the *father* and the *grandfather* of the child, and then let the child be trained under their faithful care.

A child left to himself brings shame both to his father and to his mother. The way men go to ruin may be stated in a word, "All we like sheep have gone astray; we have turned every one to his own way." This is enough to ruin any one; for when a man has "his own way," it is usually the worst way he can have. Children inherit evil passions and dispositions. Born with unregulated impulses, they "go astray as soon as they are born, speaking lies;" and if they are to be useful here or happy hereafter, they need to be trained, brought up, educated, guided, and transformed by the renewing of their minds.

To secure successful training of chil-

dren there should be example, instruction, restraint, and prayer. Said the Lord of Abraham, "I know him, that he will command his . . . household after him." Eli advised his sons; Abraham commanded his; and the merits of the two methods were manifest in the outcome. In Abraham and his seed all the nations of the earth have been blessed, while the sons of Eli made themselves vile, and he restrained them not, until his family was blotted out beneath the curse of God. As parents, we are to train our children in the right way, and one of the surest methods of leading children in the right way is for parents to walk in that way themselves, and lead their families with them.—*The Common People.*

My Desire

Just to help others along the way,
Sending out love-thoughts every day,
Cheering the sad with a trusting
song,—
This be my life as I pass along.

Seeing the beautiful, hearing the true,
Thoughts of the good in all that I do;
Living the life that the Master taught,
So with his mind and Spirit fraught;

Letting all questioning turn to faith,
Listening only to what he saith;
Dying to self as I rise to him,
Heaven's light clearer, as earth's grows dim;

Taking the gifts his hand bestows,
Caring for nothing because he knows;
So may his sunshine light my way,
Brighter unto the "perfect day."

"Trusting and resting," keeping still,
Only desiring to do his will,—
This is the life to which I aspire,
This is the sum of my heart's desire.

—Mary A. Newman.

Practical Hydrotherapy

Lesson XV—Tonic Baths

LILLIAN ESHLEMAN, M. D.

PERFECT health depends upon perfect circulation in a sound organism. It is by means of the blood that nourishment is carried to each cell of the body; by it the tissues are constantly bathed, and the wastes and poisonous products that result from cell activity carried to their special channels for elimination. If the circulation is impeded in any organ or tissue, the blood becomes surcharged with waste products, and is no longer an efficient preserver of vital force. The health of the whole organism suffers from slow and sluggish blood movement.

The skin surface is the keyboard from which impressions are carried that influence the circulation of the blood in all organs of the body. The skin is an index to the health of the individual. A state of inactivity and disease of this organ is present in nearly every chronic malady. There are more than eleven thousand square feet of secreting surface in the perspiratory ducts alone, and their healthful activity is essential to physical well-being. Diseased conditions of the skin are common among civil-

ized races, because of the detrimental influence of clothing and the neglect of the daily bath. It is almost impossible to effect a cure in chronic disorders until the skin has been brought into a healthy condition. A dry, sallow, dingy skin indicates that the person is filled with the poisonous wastes from his own body; a dry, harsh skin bespeaks irritation of the sympathetic nervous system. A pale, anemic skin indicates impoverished blood; a relaxed, putty-like skin, a general loss of tone of the whole vital economy. A warm, pink, soft, pliable skin denotes health. These are but few of the ways in which the skin proclaims the physical ailments of its owner.

By proper applications made to the surface of the body, the sluggish vital processes may be aroused to healthful activity. The short cold bath taken immediately upon rising, before the body is cooled, is the best kind of tonic to improve nerve tone, purify the blood, promote activity of the kidneys, relieve constipation, headache, and lassitude, and "sharpen the appetite." The bath should be modified to meet the condition of the bather. For one in health the cold plunge bath is most excellent. Before the bath is entered, the body should be well warmed by friction, a short warm bath, or exercise. The head, face, and neck should then be wet in cold water for the purpose of contracting the blood vessels of the brain first. The bath—temperature from 48° to 68°—should be entered suddenly, the whole body except the head being submerged quickly. The plunge is not necessarily long; from two seconds to two minutes is sufficient. The bather should rub himself vigorously while in the bath, and emerging during the first reaction, enfold himself in a dry bath sheet, and continue the rubbing until dry and warm.

The first effect of such a bath is a sudden inrush of blood from the surface to the internal organs, causing momentarily an intense congestion in those parts, which recedes as reaction is established and the skin reddened. The heart and circulation are powerfully influenced; blood pressure is raised; the circulation of the brain is stimulated; the respiratory movements become deep and full, and produce vigorous fluxion of the blood and lymph through the brain, so that the mind, though previously clouded, becomes clear, and all the intellectual functions are facilitated. The sudden contact of cold water with the general surface likewise stimulates the action of the kidneys and the liver, and excites peristalsis; it causes contraction of all the abdominal viscera, and quickens all the vital functions by the profound nervous impressions made.

Such a vigorous cold bath should be avoided by persons suffering from an acute inflammatory condition of the internal organs, or from any disease which has greatly weakened the heart or kidneys. It should also be avoided in conditions of exhaustion from any cause.

For one who is less vigorous or unaccustomed to cold bathing, a systematic course of training should be practiced

until habits of health have supplanted the suppressed and perverted activities of the cells. Lighter tonic baths may be used at first, and made more vigorous as the strength of the patient improves.

Simply dry friction, administered briskly with a flesh brush or coarse towel, is the first step in training a very feeble skin to react. At a later day the coarse towel may be wrung quite dry from cold water, and a part at a time vigorously rubbed and dried; later more and colder water may be left in the towel, and a larger surface covered before drying. A third step may be taken by first entering a warm bath, and following it with a short cool spray, or pour from a dipper or pitcher.

A short hot spray—from 100° to 110°—for one minute, followed by a cold spray—from 80° to 60°—from fifteen seconds to one minute, is also a pleasant morning awakening.

The salt glow is a most efficient tonic measure for those not having special conveniences for bathing. Prepare a hot foot bath, temperature 110°, and moisten two pounds of medium fine salt in a basin or bowl. Spread a sheet upon the floor, and allow the patient to sit on a stool in the center of this, with his feet in the bath. Beginning at the feet, apply the salt with both hands, making rapid friction movements from the foot to the thigh, cover each part as finished; treat the arms likewise, then the chest and back. The salt may be removed by sponging with cool water, or the patient may enter a full bath, or may rub himself while an attendant administers a cool spray or pail pour. The skin will feel hard and almost as smooth as marble after the application, and the healthy glow of the skin betokens its power of inducing circulatory reaction. This is a tonic measure which is admirably suited to the weak as well as the strong. For one who is quite feeble a dash of hot water or a warm shower may be given before the final cold.

"THE son of toil will gain the spoil,
While delicacy lingers:
That man's unwise, whoe'er he be,
Who fears to soil his fingers."

BAD habits cannot be left off by degrees. There must be a square, clean cut. Webb, the noted pedestrian, who was remarkable for vigor of both body and mind, drank nothing but water. He was one day recommending his regimen to one of his friends who was fond of wine, and urged him with great earnestness to quit a course of luxury by which his health and intellect would be destroyed. The friend appeared convinced, and told him that he would conform to his counsel, and though he would not change his course of living at once, he would leave off strong drink by degrees. "By degrees!" said Webb, with indignation, "if you should unhappily fall into the fire, would you caution your servants to pull you out by degrees!"—Gray.

THE WORLD-WIDE FIELD

The "Fertile Island" and Its Neighbor

S. A. WELLMAN

ST. KITTS, or Liamuiga, "the fertile island," as it is said to have been called by the native Caribs, is a little spot of tropical vegetation rising out of the Caribbean Sea at 62° 40' west longitude and 17° 20' north latitude. Close by, at its eastern end, and separated from it by only two miles of shallow waters, lies another little islet of much the same natural formation and general appearance, Nevis. These two are so closely allied physically and historically, also politically, that in writing of the one it becomes a necessity to include the other.

St. Kitts is long and narrow; Nevis almost round. Both are volcanic in formation, having at the summits of their

St. Kitts is twenty-three miles long and five wide, running in a northwesterly and southeasterly direction. The main body is oval in shape, but toward the southeast tapers to a narrow isthmus, from half a mile to a mile in width, and finally at its extreme southeast end widening to two miles. Basseterre, the capital, lies on the southern side of the island, and its roadstead, for it has no harbor, properly speaking, is formed by an inlet about two miles in breadth and half a mile long, where the sea runs into the land.

Beyond Basseterre, southeastward, following the narrow neck, among the conical hills thickly studded with bush lies a salt pond two miles in circumference, from which at certain times of the year large quantities of pure salt are gathered. Beyond these low hills which

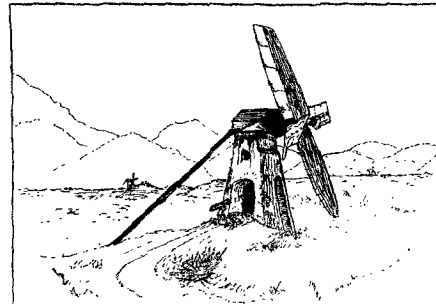
surround it is the Narrows, and beyond the Narrows, Nevis. This island, like St. Kitts, is cultivated far up the slopes of the mountains, which above are heavily wooded. The capital, Charlestown, is on the southwestern side, about

twelve miles from Basseterre. Both capitals are sleepy little places of no great size, lying on the shores of their respective islands, boasting of very few houses, properly so called, mostly the shanties of the poor laboring classes. In days past the richer part of the population lived in their manor houses on the plantations. Many of them, old and decaying, may be seen to-day studding the slopes of the mountains. Long ago their owners left these estates in the charge of others, and returned to England. Thus the places that in former years shone in colonial grandeur, are to-day decaying, and are but a shadow of their former selves.

On nearly all these estates can be seen what remains of the old wind cane mills, in all stages of decay; while here and there throughout both islands there is still one of these monuments of the good old times doing faithful service by the aid of Caribbean breezes. Most, however, are but stone towers molding slowly into ruins, the upper woodwork rotted away, and the long arms lying in decay at the foot of the tower. In their places stand to-day on the larger estates the steam mills, with their ungainly sheds, their stone chimneys, or worse,

iron ones, breaking the former beauty of this once prosperous land,—the marks of "progress," but the implements of doom.

Come with me for a ride around both of our little islands. Starting at Basseterre, we will go northward across St. Kitts, here passing a field of full-grown cane, there a field only just in early days, and again a field where the ground is



AN OLD-TIME CANE MILL

being prepared. On every side are seen evidences of decay in buildings long out of use, or, perhaps, by their side those of more modern pattern. Passing through the valley between the low hills of this isthmus, we come out upon the north shore, which skirts it closely about one hundred feet above the beach. To the northeast lies the broad Atlantic, and to the north in the dim distance lie the little islets of St. Martin's and St. Bart's or St. Bartholomew, whose mountain crests rise in hazy outline above the ocean's bosom. We pass quickly along the north shore through the little villages of Cayenne, Nickola Town, past cane fields and plantation houses, past hillsides rich in the verdure of the everlasting summer, to the town of Sandy Point, the former English capital of St. Kitts, when she shared the little colony with the French, whose capital was the present town of Basseterre. In this once prosperous village, sleeping in the neglected solitude of the forgotten past, are found many of the old fortifications which in former days did service against the ruthless French, who more than once turned from professed friendship to open murder and rapine. Brimstone Hill, on which is located the grand old fort and citadel of those days, must have been a veritable Gibraltar to them, standing alone as it does, a single, stately eminence rising almost perpendicularly on all sides from the gentle slope which predominates here. On every side one beholds the past revealed, at once interesting and mysterious.

For twelve years, work on the revision of the Fijian Bible has been in progress. The New Testament has been completed for some time, and an edition of five thousand five hundred copies was printed, and forwarded to Fiji, and sold out almost immediately. Two hundred copies more were sold in three days. Another edition of ten thousand is now being printed. Only fifty pages of the Old Testament still remain to be revised, and then the entire Scriptures will be completed.



MONKEY HILL AND THE ST. KITTS MOUNTAINS

cloud-crowned peaks, craters now inactive, but doubtless in former years the exit of the fire-laden atmosphere of the inner earth. The principal mountain in St. Kitts, Mount Misery, is forty-five hundred feet in height, and is but rarely seen, being cloud-capped the greater portion of the year. Nevis Peak, on Nevis, is thirty-five hundred feet in altitude, and it, perhaps more than Mount Misery, is continually enveloped in a cloudy covering. These two peaks are by no means the only ones, although the highest; for the very shores of these islets run up to the foot of hills and mountains, and in many parts the sea waves lash the base of the mountains themselves. Yet, in spite of this, halfway to their summits grow in great profusion and natural beauty fields of sugar cane. It was from this luxuriant tropical verdure that the Carib tribes gave to the island the cognomen "fertile." And this name applies here perhaps more than to any other tract of land among the West Indian Islands, unless it be Barbados. No other has such fertile fields and beautifully clothed hillsides, and none can compare with it in the combination of its cultivated and natural beauties.

In Memoriam

D. E. LINDSEY

HAVING read the late reports of the death of some of our faithful missionaries, and being especially touched by the appeal of our dear Sister Fischer, of Porto Rico, whose hospitable parents, Brother and Sister J. F. Jones, of Baltimore, Md., cared for my wife and me when we sought to proclaim the message in their mission field, I submit the following beautiful lines (author unknown) found in *The New Mirror*, New York, Oct. 21, 1843:—

On the Death of a Missionary

"How beautiful it is for man to die
Upon the walls of Zion! to be called,
Like a watch-worn and weary sentinel,
To put his armor off, and rest in hope.

"The sun was setting on Jerusalem,
The deep-blue sky had not a cloud,
and light
Was pouring on the dome of Omar's
Mosque,
Like molten silver: Everything was
fair;
And beauty hung upon the painted
fanés,
Like a grieved spirit, lingering ere he
gave

Her wing to air for heaven. The
crowds of men
Were in the busy streets, and nothing
looked

Like woe or suffering, save one small
train
Bearing the dead to burial. It passed
by,
And left no trace upon the busy
throng.

The sun was just as beautiful; the
shout

Of joyous revelry, and the low hum
Of stirring thousands rose as con-
stantly!

Life looked as winning; and the earth,
and sky,
And everything, seemed strangely bent
to make

A contrast to that comment upon life.
How wonderful it is that human pride
Can pass that touching moral as it
does,—

Pass it so frequently, in all the force
Of beautiful and simple eloquence,—
And learn no lesson! They bore on
the dead,

With the slow step of sorrow, troubled
not

By the rude multitude, save, here and
there

A look of vague inquiry, or a curse
Half-muttered by some haughty Turk
whose sleeve

Had touched the tassel of the Chris-
tian's pall.

And Israel, too, passed on—the tram-
pled Jew!

Israel,—who made Jerusalem a throne
For the wide world—passed on as
carelessly,

Giving no look of interest to tell
The shrouded dead was anything to
her.

O that they would be gathered as a
brood

Is gathered by a parent's sheltering
wings!

They laid him down with strangers;
for his home

Was with the setting sun, and they
who stood

And looked so steadfastly upon his
grave

Were not his kindred; but they found
him there,

And loved him for his ministry of
Christ.

He had died young. But there are
silver heads

Whose race of duty is less nobly run.
His heart was with Jerusalem; and

strong
As was a mother's love, and the sweet
ties

Religion makes so beautiful at home,
He flung them from him in his eager

race,
And sought the broken people of his
God,

To preach to them of Jesus. There
was one

Who was his friend and helper,—one
who went

And knelt beside him at the sepulcher
Where Jesus slept, to pray for Israel.

They had one spirit; and their hearts
were knit

With more than human love.
God called him home.

And he of whom I speak stood up
alone,

And in his broken-heartedness
wrought on

Until his Master called him.

"O, is it not a noble thing to die
As dies the Christian with his armor

on?
What is the hero's clarion, though its
blast

Ring with the mastery of a world, to
this?

What are the searching victories of
mine,

The lore of vanished ages? what are
all

The trumpetings of proud humanity,
To the short history of him who made

His sepulcher beside the King of
kings."

General Mission Notes

EVERY fifth female in India is a widow.

FROM a carefully prepared estimate of religious statistics we cull the following figures: "According to the estimate for the present year, there are in Europe 384,500,000 Christians, 6,600,000 Mohammedans, and 6,500,000 Jews. In all America there are 126,400,000 Christians; the Jews and heathen are not given. In Asia there are 12,600,000 Christians, 109,500,000 Mohammedans, 200,000 Jews, and 667,800,000 pagans. In Africa there are 4,400,000 Christians, 36,000,000 Moslems, 400,000 Jews, and 91,000,000 heathens. And in Oceanica there are 9,700,000 Christians, 247,700,000 Moslems, and 4,400,000 heathens. In the whole world there are 240,000,000 Catholics, 163,300,000 Protestants, and 98,300,000 Greeks, or a total of 501,600,000 Christians in a population of 1,544,509,000."

At Mengo, the capital of Uganda, there is a huge church made of reeds and thatch, capable of accommodating about four thousand people. It is often crowded with worshipers, and has been used for some time. The people built this cathedral themselves. It is now to

be replaced by a more permanent brick building. Classes in the school at the mission have been stopped, and all the members are helping to carry the clay for brickmaking, from the teachers in training, down to the little ones six or eight years old. The women are carrying firewood for burning the bricks, and the men, headed by the leading chiefs, have taken their turns in carrying the clay, the chiefs themselves setting a good example by carrying larger loads than most of their men. The seating capacity of the new building will be the same as that of the thatched one.

AFTER the devastations of Boxers and foreigners, China has now to suffer from a flood of appalling severity. The Yangtse River has overflowed its banks, and laid waste the valley. Ten million persons are reported to be without homes and without provision for the coming winter. Civil disorder is feared, and the floods have not yet subsided. From the *North China Herald* we learn some of the details of the labor of rescue. Immediately on hearing of the deluge, two Chinese banks advanced a sum of twenty thousand taels, and a special delegate was sent up the river to distribute relief. Other large sums came from Chinese sympathizers, and foreign houses of commerce also contributed. A foreign committee was formed to work in conjunction with the native committee, and it was hoped that a sum might be collected sufficiently large to enable some permanent work to be done, besides the actual relief of immediate distribution. The floods, however, have proved destructive beyond all expectation.—*The Independent*.

THE following incident shows the nobleness and dignity of some of the Chinese officials: The British and Foreign Bible Society had decided to make no claim on the Chinese authorities for the damage which they sustained during the recent outbreak in China. The British consul at Kiu-kiang had some correspondence with Ming Taoti, the ruling Chinese official of that city, concerning the matter. The latter wrote: "Wherever through last year's disturbances any missionary society has lost any documents and books, such loss, if really incurred through the destruction of the mission premises, ought naturally to be fairly estimated and paid for. In your letter you mention a Shanghai society which is unwilling to press for an indemnity, but is prepared to accept compensation if voluntarily offered. This attitude, which fully proves the good intentions of the society, and its desire to deal in a spirit of fairness and equity, commands my profound respect. . . .

I propose myself to offer the whole amount of their loss in this city as a subscription to the society, in evidence of my respect for them and my sincere regret for their losses." With the letter went a draft for four hundred dollars, the value of the books, etc., destroyed in that city.

THE FIELD WORK

India

THE message in India is onward. Notwithstanding the many drawbacks, the Lord is blessing the efforts of those who are sowing the seed. The circulation of our paper, *The Oriental Watchman*, is gradually on the increase. In the last eight months, three thousand yearly subscriptions have been taken for it by our workers, and a large number of books have been sold. At the present time five thousand copies of the *Oriental Watchman* are printed monthly. The reception of the paper in Burma has been quite phenomenal; Brethren Meyers and Watson, who are now there, registered two hundred yearly subscriptions in ten days, and took a large number of orders for "Christ's Object Lessons."

begun the observance of the Sabbath.

A doctor and his wife with whom my wife has been holding Bible readings, said, "Without doubt the seventh-day Sabbath is right. Why is it that people do not know it? Why don't you put all this truth in the daily paper, so that people can read it? Go to the viceroy and leading officials, and tell them what you have told us." We pray that this man may follow his convictions and obey God. He is a government physician, and it means resignation if he keeps the Sabbath. This is one of the great crosses with European and Eurasian people in this country; most of them are in government employ, and it means a loss of position if they keep the Sabbath. It is very different here from what it is in America.

baptism for some time, but did not broach the subject to us, as he feared that no one would be willing to administer baptism to a leper; but as we sought the Lord, we felt clear that it was right to baptize him, and on Sabbath evening quite a number met at his house. Elder Owen spoke a few words on the subject of baptism, and then this brother told us his experience—how he had led a wild, reckless life until stricken with leprosy. Shortly after that, he heard the truth, and gave his heart to God. Since that time he has suffered much, but his testimony is that, having found the Saviour, these years of suffering have been the happiest of his life. The expression of this brother's love for Christ found a response in the hearts of all present, and we left the house after baptism, thanking God for the truth and its power to change the heart.

J. L. SHAW.

West German Conference

THREE quarters are now in the past since the division of the German Conference into a West and an East German Conference and the establishment of a South German Mission Field. The West German Conference, including the provinces of Schleswig-Holstein, Hannover, Saxony, Westphalia, Hesse-Nassau, Rhenish-Prussia, and the grand duchies Oldenburg, Oberhessen, Mecklenburg-Schwerin, and Strelitz, and the duchies of Braunschweig, and the states of Thuringia, having an area of 76,000 English square miles, and a population of 22,597,023, began the first of July, 1901, with a membership of 896. Up to March 31 the increase in membership was 105, making the present membership 1,001. The tithe for the three quarters is 31,321.05 marks, or \$7,529.09; from this we gave a second tithe to the German Union Conference, and \$500 to the Oriental Mission for the opening of the work among the Abyssinians; besides this we expect to support a worker in Austria, where forty-six millions are waiting for the third angel's message. The Sabbath-school and first-day offerings, amounting to 4,352.32 marks, or \$1,046.23, also go to the German Union Conference.

Our working forces are six ordained ministers, two licentiate, and fifteen Bible workers. In the three quarters, forty canvassers sold 45,901.62 marks, or \$11,034.50, worth of literature. During this time eleven new places have been entered; of these the largest church has been raised up in Cassela, a city of one hundred thousand inhabitants in the center of our field. Here our worker experienced much opposition from the Catholics, who threatened him with a lawsuit on account of talking against the pope. On the other hand, in some places we meet much opposition from the Protestant state church and other denominations. One of them, for instance, was not ashamed to publish the following statement at one of their conferences: "We do not wish anybody anything bad, but we would be glad if they [referring to Seventh-day Adventists] would all die in one day." At different places the pastors tried to persuade the landlords not to let us have their halls and lodgings.

We could mention many instances where the Lord is wonderfully opening the way. One of our young brethren, being obliged to serve in the army, has full freedom to keep the Sabbath—a



AN INDIAN SNAKE CHARMER

Sisters Knight and Humphrey have been canvassing at Allahabad, in Central India, for "Ladies' Guide." To close up their work there, they have been holding a health school, which has awakened much interest in the health principles.

Sisters White and Kellogg are now working at Chandernagor, about thirty miles from Calcutta. Sister Kellogg is holding Bible readings with several English-speaking families, and a good interest is developing. We are glad to see something being done outside of Calcutta. Heretofore nearly all the work carried on outside of this place has been through our literature. As we think of the many cities scattered over this large field, we hope that the time is not far distant when the living worker shall carry the truth to these great centers.

In Calcutta the interest in the truth is growing. Although the missionaries have done much to prejudice the people against our work, yet there are honest souls seeking after light. A brother and a sister with whom we have been holding Bible readings for some time have just

When a man loses his position at home on account of the Sabbath, there are a variety of things that he can turn to, in most cases, for a support; but not so here. The people are educated to do one thing, and when that employment is taken away, they know not what to do. Every servant of the government receives a pension after a certain length of service, and if he resigns before the allotted time, little or no pension is allowed. Naturally, every one looks forward to the time when he will become a pensioner. When the truth comes to a man in this country, it means, in most cases, if obeyed, the loss of employment and pension, thus removing not only present but future support. The man in America who accepts the truth and gives his farm in one gift, makes a sacrifice but little, if any, greater than does the man in India who accepts the truth, forfeits his position, and a pension for which he has been working perhaps twenty or twenty-five years.

A few days ago we baptized a brother who has leprosy. He had been wanting

privilege never before granted us. We are all of good courage, and grateful to the Lord for his guidance and ever-present help.

H. F. SCHUBERTH, *President.*

Egypt

CAIRO.—We have met with many encouragements, and the Lord is answering the prayers of his people. One of our laborers has been working in Alexandria, and reports a good interest in that place. We have reason to believe that in a short time a church will be organized there. Alexandria resembles

the province, he went to Parana, the capital, and secured the necessary permission to practice there. He settled in the village of Crespo. The first fortnight the people came in wagon-loads to see the new doctor. He had no time to get settled, and scarcely time to eat. Sometimes there would be four or five double teams standing before his door, and these people spread his fame throughout the country. Not quite so many come now, but he is still doing a good work. Brother Brooking is with him, and this will enable the doctor to devote some time to the study of the language.

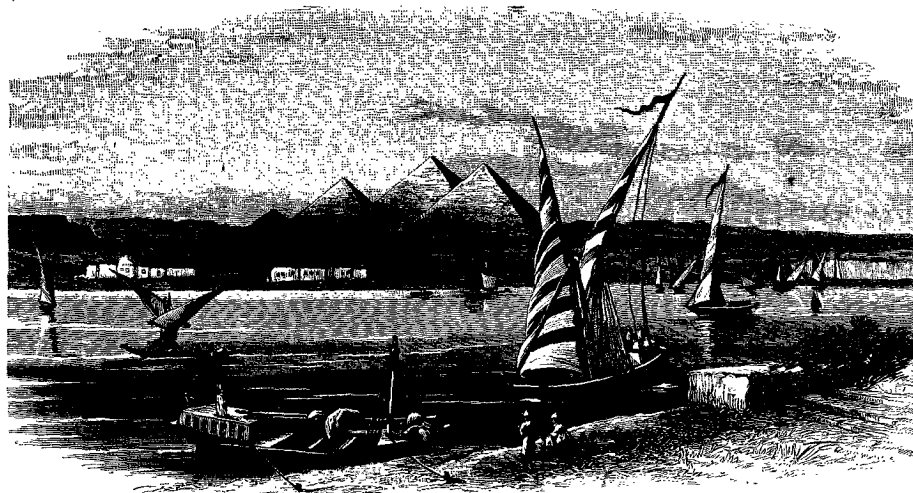
We have been altogether too slow in

more, were it not for the poverty of the people on account of droughts. I recently visited one brother who has to drive his animals six miles to water them.

Sister Westphal, in College View, is doing a good work in raising means and getting donations of bedding, etc., for our school. We are glad for any help. When we look into our bare schoolrooms, we wish that some of the brethren at home who have plenty and to spare could see them. I am sure they would want to help furnish them, if they only knew the lack. A brother has recently given us a farm of about sixty-four acres in Uruguay. There is a small house on the farm, and a pear orchard of about five hundred trees. We hope to be able to exchange it for a place in the city. If we could secure a lot for a depository and church in Buenos Ayres, it would be a real help to the work.

We had our week of prayer, March 8-15. I have not heard from all, but we have had good reports from some of the churches.

N. Z. TOWN.



ON THE NILE NEAR CAIRO

a European city, and affords excellent opportunities for work among the Italians and Greeks. Our native worker is now at Assuan. He reports a good interest, and asks especially for the prayers of the brethren and sisters, that he may have power to preach the message to those of his own tongue. He is the only worker that understands the Arabic language, but we hope that some others will soon join him in the work. We have just received a letter from a native evangelist, saying that after careful study of our views, he is convinced that they are right, and has decided to be among those who keep the commandments of God and the faith of Jesus Christ. He is doing what he can to let the light of truth shine to those around him.

In the church in Cairo, although the enemy is not asleep, we thank the Lord for the victory won, and that the power of the Holy Spirit has been manifested in many ways. We thank him also for the spirit of sacrifice. A Bulgarian man has accepted the truth. Brethren, pray for us and the work in Egypt, that the Lord may accomplish his purpose through us, and that souls may be brought into the kingdom.

LOUIS PASSEBOIS.

Argentina

BUENOS AYRES.—We cannot express our gratitude to God and to the Mission Board for sending us help to start the medical work in this field. At first we were undecided as to the best way for the doctor to begin work, as the laws are such that no doctor can practice here until he passes the examination, excepting in some country places.

Dr. Gregory recently went to Entre Rios. While there, he found much work to do. Crowds came to consult him. As there was no other doctor in that part of

starting the medical missionary work in this field. Not long ago Argentina passed a law requiring all foreign doctors who come here to pass an examination in each year's work studied by the students in the medical schools, instead of being allowed to take the general examination as formerly. The same thing is true of Paraguay. Up to last month, in Uruguay one could take a general examination; but they have now passed a law barring out completely in the fu-

South Central Africa

SOMOBULA FOREST.—Our work is progressing slowly. Our first boys are now away, working in Gwelo to earn money to buy Bibles, that they may go on with their school work, and also pay their hut tax, and purchase some clothes. When they left, they asked if I would send with them a letter to anyone who wanted to hire boys. I talked with them about the result if I should write the letter and one of them would do something wrong. They all promised that they would be good; so I gave them a letter, and they went away happy. They will be back in about three months.

At present we have eight young men about eighteen years of age. The average attendance is about twenty. There are six girls, the first whose parents have given their consent to have their daughters come to our school. We hope and



AFRICAN NATIVES

ture all foreign doctors and chemists. The foreign doctors now present will be permitted to practice, but no new ones will be allowed to take the examination and begin work.

Our school opened March 5. The last news we had from it, there were eighteen students enrolled, and more were expected. There would doubtless be many

pray that God will help us to lead these dear people to the Fountain of life. We do not have as much hope for the aged people as we do for the young. These live in fear of the old people, so cannot always do just as they would like to. By the help of the Lord, I hope to see the seed take root.

There are some of the best natives I

ever met, here. They show their kindness by bringing us a few early peanuts, a few ears of green corn, or a few eggs, and now and then a hen—seven in all, some of which are worth ten shillings each. It is something new in our experience to be the receivers of presents. These people are far more generous than the Matabeles. There is a large settlement about one hundred miles from here, and they want a teacher. I am trying to push my oldest boys as fast as possible, so that they can go there and begin the work, hoping for other help to continue it.

I expect to make a visit there soon and secure a good location for a station. We must not neglect this good opening among these people.

The Shuna is a much more generous people than the Macalinga people. Some of them come in every few days to see how we are getting along. These little acts of kindness do one good. They also come to me for advice about buying and selling. We hope, by the direction of the Spirit of God, to see a great work done here. Surely God has gone out before us, and it is time to awaken and bestir ourselves.

We have been quite free from fever thus far. All our native children have had the fever. To-day two are sick with it, one of whom is a young man from the Portuguese territory. We hope through him to send the gospel to that people. He is anxious to learn, and says that he wants to be ready to meet Jesus. He can speak English some, and the burden of his prayer is that the Lord will keep him from sinning. The other is a young man who had been home for a few days, and returned with the fever.

F. B. ARMITAGE.

Gwelo, B. C. A.

Trinidad

We are very busy now in tent work at Princess Town. Our attendance has been from thirty to two hundred, with good order and fair attention. Last year the tent was repeatedly stoned, and ropes were cut, but nothing of that kind has occurred this year, and two are already keeping the Sabbath, although nothing has been said publicly about it. We have sold about three dollars' worth of tracts and small books. Of course we meet some opposition, but we believe that a good work will be done in spite of difficulties. If we could only begin a church building here, it would do much to break the prejudice in the minds of the people as to our stability as a denomination. Many other missionaries have gone through the island and gathered a large following, and left them to go down, and having no building, we are always classed with those missionaries. Good results are being seen in many places from the work of the canvassers.

There are two places in the island where several Sabbath keepers are reported, with strong calls for help, but I cannot visit these places for some time. Brother Enoch is also very busy. The brethren at Port of Spain are doing nobly in raising money for a church. We are trying to get the buildings far enough along so that we can use them for the convention in June, and thus strengthen the work in those new places, and raise the means necessary to complete the buildings. We hope to hold

two missionary and Sabbath-school conventions in different parts of the island, to educate our people in better methods. We will make the sale of "Christ's Object Lessons" a prominent part of the work at the convention.

We are now at Princess Town with the tent, and have a fair hearing. There seems to be an interest among the East Indians.

W. G. KNEELAND.

Natal

DURBAN.—We have secured a school site of over thirty acres, near Maritzburg, which we will utilize for a central training school in Natal. It is elevated and healthful, being about one thousand feet above Maritzburg, and has a good climate, also cold spring water, with a fertile soil, where we can raise anything that can be grown in Natal. It is near a station on the main line of the railroad, also only a few hundred yards from a native location, where there are about sixty villages or kraals. It has a magnificent view and a good supply of timber. The school site was donated, and we purchased the rest of the land.

We fully believe that the Lord has secured this for us. A good lot was given to us in the city of Durban, which we will sell to secure funds to erect the building for the school.

G. W. REASER.

South Africa

CAPE TOWN.—While in Kimberley, I was able to distribute much literature in the refugee camps (Dutch). I found many who knew something of Seventh-day Adventists, and were glad to get our reading matter. I held Bible readings with some who read English, and might have done much more if I had had time. I came to Cape Town the first of February to attend the conference school which Elder Hyatt is conducting for ten weeks. We have enjoyed the Bible studies very much; have also had a large class in the study of health principles and simple treatments, as well as one in canvassing. We have finished studying "Christ's Object Lessons," and are now selling it a part of each day.

We have recently been going out on Saturday evenings in Cape Town to sell the *South African Sentinel* and the *Journal of Health*. We sometimes dispose of as many as eight hundred papers in a single evening. Our numbers are few, but our courage is good, and we are doing what we can. There are openings on every hand, especially for medical work, and we pray earnestly for laborers to help in this work.

AMELIA WEBSTER.

British Guiana

QUEENSTOWN, ESSEQUIBO.—I have much for which to be thankful. As I returned to my field of labor this year, I found the opposing stream of unbelief against the Sabbath of the Lord much abated. The people are reading the Bible with more attention and prayer than they ever did before.

At Danielstown our Portuguese friend who has accepted the truth, closes his shop on the Sabbath and attends worship. One of the schoolmasters in that village is also convinced, and is much interested. Many others are studying the truth. The one great difficulty is to

find a suitable place in which to worship.

In Queenstown the small company is growing. Eight persons were baptized recently, and three are waiting now to follow our Lord's example.

Leguan has the leading company on the Essequibo district. The people are poor. There is not much land for cultivation, and this is their chief means of a livelihood. The struggle is hard, but notwithstanding this, there is much cause for rejoicing. One candidate there awaits baptism. This field is beset with many inconveniences. But before the joy of seeing souls accept the truth all inconveniences sink into nothing.

W. T. DOWNER.

Jamaica

SAV-LA-MAR.—After three months of work in the tent here, we have taken it down, and have rented a hall in the same locality. We hold Sabbath meetings, also two preaching services each week. We have meetings at Smithfield, two miles from here, three evenings of the week. The people move slowly. We had expected to baptize a number ere this, but they are not yet quite ready. We still find others who believe, but they have not the courage to break away from the old chains that bind them. We praise the Lord that there are even a few who will not let business interests, family or church relations, hinder them from obeying. The Sabbath is the market day of the week, so to miss that day would be to deprive them almost entirely of selling or buying.

We shall not erect a church building here at the present time, as we are now trying to complete several new church buildings in this part of the island. When it is remembered that this is all hand labor, it will be seen that church buildings go up slowly.

We are glad to report that some "lively stones" are being built into the Lord's temple. Remember the work here in your prayers.

J. B. BECKNER,

A. G. PEART.

Spanish Honduras

TEGUCIGALPA.—Some of the best families in the capital are urging that we take their boys and girls into a boarding school and train them. The wife of the chief of the Industrial School for Engineers, of Honduras, is working for students for us, and every day reports a larger list. An educated, influential citizen is taking a deep interest in the principles of education which we advocate, and is also assisting in securing students among his friends. Still another gentleman, who is well-educated and of good standing here, offers to assist by giving us the free use of his steam sawmill in connection with the Santa Lucia mine. He also offers us the free use of his power, and room to put up a corn mill or a printing press, if we have one.

On my recent trip to the coast, at every village I found work to do. At the ancient capital, I found a group of interested listeners in the old cathedral built by the Spaniards more than four centuries ago. They had gathered to pay tribute to various saints, but both young and old collected around me, as I reasoned of the faith and righteousness of Christ.

My health has been excellent since starting for the coast. Although sick with fever the night before starting, I recovered so rapidly that I was able to walk from ten to thirty miles a day as my strength returned. The last day my little mule and I traveled fifty miles. Every day I found students who are awaiting a telegram that our school is open to receive them.

The Lord is impressing young people to put themselves under our instruction, that they may feel after the Lord, and we dare not delay. H. A. OWEN.

Turkey

Cilicia

OUR worker in Cilicia, Brother A. Buzugherian, of Hadjin, hearing that some were studying the truth at Osmaniye, — a town eighteen hours from Adana, — went there. He was cordially received by a man named David. Meetings were held, and many came to hear the message. Brother Buzugherian writes from Osmaniye, February 7:—

"I hope that you have received the postal card I sent you last week. Many eagerly listen to God's word. Some wicked persons tried to hinder the work by banishing me to Adana, but God worked just the reverse. At first I preached with fear, but now I preach freely. The effort against me brought the truth to the attention of many officers of the government."

The authorities were favorably disposed toward him, perceiving that he was falsely accused of being an agitator against the government. The result was that Brother David began to keep the Sabbath.

Kessab, Aleppo

While Brother Buzugherian was working at Osmaniye, he received a letter from Brother E. Ayzazian, our worker at Alexandretta, requesting him to call there, and with him visit some places in the province of Aleppo. So after spending a few days in Alexandretta, these brethren went to Antioch, where we had four brethren in the truth. Staying there only one day, they started for Kessab, an Armenian town, where Congregationalists have had many proselytes. Our message had gone there through tracts and by those who visit Alexandretta from time to time, and two persons had already accepted the truth. There was much excitement on the arrival of our brethren, and with threatenings two Armenian tax collectors commanded them to leave the town; but they were impressed by the Holy Spirit that they must remain, and preach the gospel. Two others accepted the truth, and the meetings were well attended. The Protestants at once sent word to the missionary of Aintab, Mr. Saunders. He came to Kessab, and at once held a meeting with the bishops of the Catholic and Armenian churches. They wrote a paper of accusation, Mr. Saunders signed it, and the local elder of the Protestant church carried it to the governor, who resides in a village near by. Our workers were arrested, and imprisoned in Ordon, the village of the governor; then they were sent to Jesser Shongher, where they were detained ten days, after which they were sent to Aleppo. There the police investigated the matter, and learning by telegram from Alexandretta and Hadjin that they were good men, let them go to their own places.

In Aleppo two men of influence have been especially interested. They desire to hear the truth, and have requested that our literature be sent to them.

This imprisonment has attracted much attention, and by it God again brought the message before the government. I am sure that the seeds sown by these brethren will be fruitful. Dear brethren, pray for our field. Z. G. BAHARIAN.

Workers Needed

"THE harvest truly is great, the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." We have doubtless all known that the work in the Southern States will soon be finished, that the opportunity of laboring for souls will one day be past, that the seaport towns which have become like Sodom and Gomorrah for wickedness will be swept away. Now is the time to work. North and South Carolina, with their three million or more inhabitants, were a few months ago organized into a conference. Our means are limited, our laborers are few, and much depends upon us. Are there not some among the readers of the REVIEW who are at liberty to go at the Master's call, who are willing to sacrifice ease, and come to this needy field as self-supporting missionaries, and sell our good books? We have been told that if there is one work more important than another, it is that of placing our literature in the hands of the people. Who will respond? The South now is enjoying a good degree of prosperity, and I know from experience that books can be sold. There is plenty of good territory in the mountains, or on the coast, city or country, and I will go right into the field, and help any one to get started who will join our ranks.

ED. C. ROGERS.

525 East Fisher St., Salisbury, N. C.

June Study of the Field

1. Tell something of the extent of the South American mission field. Why has South America been called the "Neglected Continent"?

2. Is this true of Seventh-day Adventists in their relation to it? Locate the countries that have been entered in this field. Why is the present the opportune time for work there?

3. What encouraging reports come from the island fields? Describe the Tonga, Society, and Cook Islands, telling something of the early missionary efforts in each.

4. What can you say of the work in India? Describe the Parsees. What line of work especially appeals to these people?

5. Locate the little country of Belgium. How does the density of its population compare with that of the United States? (Area of United States, 3,622,933 square miles; population, 78,000,000.) Describe the religious and moral condition of the country. What progress has the third angel's message made? How many laborers have we there?

6. From what new field does the urgent appeal come for immediate help? Why?

7. Do not fail to note the appeals for help, and the progress reported during the past month. Locate on the map the different fields mentioned.



Donors to the Relief of the Schools

The Total Cash received on the Relief of the Schools Fund up to May 17, is \$42,842.92.

NAME	AMOUNT
C. B. W.....	2 00
F. P. Ide.....	5 00
Mrs. M. A. Green.....	1 50
Mrs. E. Deming.....	1 00
Mrs. H. Hanson.....	1 00
J. L. Summerall.....	1 00
J. W. Beamis.....	5 00
Ann C. Guthrie.....	1 00
J. I. Snow.....	1 00
Mrs. D. Akin.....	50
M. Mossford.....	1 00
T. Norie.....	5 00
J. C. Rice.....	1 00
G. W. Sowler.....	1 00
Wm. Carty.....	2 00
L. O. West.....	25
Mrs. S. M. Wolverton.....	1 00
Albert Haisley.....	1 00
Mrs. C. Harris.....	50
W. H. Bunch.....	2 50
M. Shaffer.....	1 00
A friend (Lander).....	1 00
Mrs. A. K. Dilts.....	2 00
Mrs. C. S. Grant.....	1 00
Mr. & Mrs. W. B. White.....	2 00
Mrs. M. Kelsey.....	1 00
Mrs. M. Rice.....	5 00
Mrs. T. Barto.....	20 00
M. A. Townsend.....	1 00
Smith Sharp.....	5 00
C. D. Wolf.....	50
T. I. Robinson.....	1 00
G. C. Carey.....	5 00
Mrs. S. C. Mansfield.....	30
Mrs. D. Jorgenson.....	1 00
Mrs. R. A. Wheeler & sister.....	1 10
M. Cole.....	50
Florence Cole.....	25
Mrs. Helen Cole.....	25
Mr. & Mrs. A. M. & W. E. Baxter.....	5 00
A. Vollmer.....	2 00
Mrs. A. Ivers.....	1 00
Mrs. S. A. Santee.....	1 00
L. J. Shooley.....	1 00
Mrs. M. W. Cooley.....	1 00
A. M. Sutherland.....	2 00
Mrs. E. B. Taylor.....	2 50
Mrs. E. Floding.....	1 25
Mrs. A. Hopkins.....	3 40
A. E. Tenney.....	1 00
C. M. Kinney.....	50
Cortland (Neb.) church.....	7 00
L. D. Van Ranseller.....	4 00
Mrs. M. E. DeWitt.....	1 00
David DeWitt.....	1 00
J. W. Sauber.....	5 00
J. Shively.....	5 00
L. McDowell.....	2 00
Sarah Parrott.....	1 00
J. A. Clayton.....	10 00
Mr. & Mrs. N. Henise.....	1 32
J. J. Burton.....	1 00
A. L. Thrush.....	5 00
Lena Baker.....	2 00
G. Handburg.....	50
M. & F. Pippenger.....	1 00
Mrs. M. E. Stanton.....	8 00
S. F. Herring.....	1 00
F. Morse.....	1 00
L. A. Collin.....	2 00
Mrs. E. Miller.....	2 00
Mrs. A. Perry.....	1 00
A friend.....	25 00
Mrs. O. Stevens.....	2 00
A friend.....	2 00
M. Miller.....	1 00
A. W. Heald.....	10 00
Mrs. M. Cozer.....	1 00
Mrs. C. C. Feeks.....	1 00
C. Corliss.....	1 00
I. B. Stuyvant.....	1 00
G. W. & E. Anglebarger.....	25 00
Mrs. A. L. Woodard.....	75
L. Manfull.....	1 00
D. T. Larkin.....	1 00

Results of the Work

THROUGH the work for the relief of our schools a fourfold blessing will be realized,—a blessing to the schools, to the world, to the church, and to the workers.

While funds are gathered for the relief of the schools, the best reading matter is being placed in the hands of a large number of people, who, if this effort had not been made, would never have seen "Christ's Object Lessons." There are souls in desolate places who will be reached by this effort. The lessons drawn from the parables of our Saviour will be to very many as the leaves of the tree of life.

It is the Lord's design that "Christ's Object Lessons," with its precious instruction, shall unify the believers. The self-sacrificing efforts put forth by the members of our churches will prove a means of uniting them, that they may be sanctified, body, soul, and spirit, as vessels unto honor, prepared to receive the Holy Spirit. Those who seek to do God's will, investing every talent to the best advantage, will become wise in working for his kingdom. They will learn lessons of the greatest value, and they will feel the highest satisfaction of a rational mind. Peace and grace and power of intellect will be given them.

As they carry this book to those who need the instruction it contains, the workers will gain a precious experience. This work is a means of education. Those who will do their best as the Lord's helping hand to circulate "Christ's Object Lessons," will obtain an experience that will enable them to be successful laborers for God. Very many, through the training received in this work, will learn how to canvass for our larger books, which the people need so much.

All who engage in the work aright, cheerfully and hopefully, will find it a very great blessing. The Lord does not force any to engage in his work, but to those who place themselves decidedly on his side he will give a willing mind. He will bless all who work out the spirit which he works in. To such workers he will give favor and success. As field after field is entered, new methods and new plans will spring from new circumstances. New thoughts will come with the new workers who give themselves to the work. As they seek the Lord for help, he will communicate with them. They will receive plans devised by the Lord himself. Souls will be converted, and money will come in. The workers will find waste places of the Lord's vineyard lying close beside fields that have been worked. Every field shows new places to win. All that is done brings to light how much more still remains to be done.

As we work in connection with the Great Teacher, the mental faculties are developed. The conscience is under divine guidance. Christ takes the entire being under his control.

No one can be truly united with Christ, practicing his lessons, submitting to his yoke of restraint, without realizing that which he can never express in words. New, rich thoughts come to him. Light is given to the intellect, determination to the will, sensitiveness to the conscience, purity to the imagination. The heart becomes more tender, the thoughts more spiritual, the service more Christlike. In the life there is seen that

which no words can express,—true, faithful, loving devotion of heart, mind, soul, and strength to the work of the Master.

After we have, by sanctified energy and prayer, done all that we can do in the work for our schools, we shall see the glory of God. When the trial has been fully made, there will be a blessed result.

If it is made in a free, willing spirit, God will make the movement for the help of our schools a success. He will enable us to roll back the reproach that has come upon our educational institutions. If all will take hold of the work in the spirit of self-sacrifice for the sake of Christ and the truth, it will not be long before the jubilee song of freedom can be sung throughout our borders.

MRS. E. G. WHITE.

Work with "Christ's Object Lessons" in Montana

THE Lord is moving among his people here in reference to the sale of "Christ's Object Lessons," and all are of excellent courage in the work. Our State has been divided into eight districts, with a conference laborer at the head of each. Our full quota of books has been ordered, and our people now are engaged in their sale. Those who are taking hold of the work energetically are receiving the blessing of God in so doing. Success is crowning our efforts, and we hope that this work may be accomplished soon. Our quota was 2,160 books.

Some of our conference divisions have already finished their work, and have sent in the money; others will be done in a few weeks.

The Lord has wonderfully blessed us as we have engaged in this work. Many who thought they could do nothing have been successful, and the Lord has blessed them much as they have tried to sell their quota of books. Some of the weakest have been the first to accomplish the task. We feel that this work is of God, and are sure that the set time to favor Zion has come. It seems as if the Lord is especially moving upon the hearts of the people, not only in the church, but in the world, to assist just now. We are indeed glad that we may have a part in this great movement. We have all resolved to stick to it until victory crowns our efforts. Pray for the work in this field.

W. B. WHITE.

Victory or Defeat?

WHICH shall it be? The Lord himself has planned the campaign for the sale of "Christ's Object Lessons," and he has called *all* his soldiers to service. Is it too testing a truth to declare that all who fail to respond to this call (unless from physical disability) prove themselves untrue to God? Have we made a covenant with God by sacrifice? A certain young man thought he had done this, but when tested, he refused to sell all and follow Christ. I have seen a few persons who refuse to try to sell four books in order to assist this grand missionary enterprise.

Brethren, I see more and more in this work as the days go by. I see in it a solution of great problems. It is easy to see how the message may be given to

the world in this generation. It reveals God's method of reviving the missionary spirit in his people. It awakens the sleepers, and shows them how to shine. It reveals the sad truth that darkness covers the earth, and gross darkness the people. It also shows how the character of God will be seen in the "remnant," making them the light of the world. It brings us in contact with persons who are seeking light, and who desire to know the way of the Lord more perfectly. It shows us that in laying upon us the work of giving this last message, God requires no impossibility. It reveals selfishness, love of the world, and a lack of interest for our fellow men, which ought to lead to genuine repentance and a consecration for service far in advance of anything we have yet seen among this people.

Brethren, if there were hungry people in our neighborhood, and we should go from door to door with bread, would we not find them? Do we not find people who are hungry for the spiritual food in "Christ's Object Lessons"? Are they not glad that we called and supplied their need, and did it not bring a blessing to our own souls also, just as the Lord said it would? Shall we not continue the good work, then, bestowing and so receiving still greater blessings?

I. J. HANKINS.

The Dakotas at Work

Prof. P. T. Magan,
Berrien Springs, Mich.

DEAR BROTHER: Your favor at hand. We are in the campaign for selling "Christ's Object Lessons." I have just returned from a trip in the interests of this work. We will push our quota to its completion. We have set July 1 as the date for the completion of the work for our new Northern Union Conference. It is encouraging to see such a general rally to sell the books. Surely the Lord's hand is in this work. I sincerely trust that the song of jubilee will soon sound over all the land. I have heard of the vigorous efforts being put forth in the different union and State conferences, and am glad that we can be in the same company. Our conference laborers divided our quota among themselves, and have become personally responsible for the payment of the books. They are now out in the field selling, so we feel confident that the work will be speedily finished. I am glad for your good letter.

Yours truly, N. W. ALLEE.

Notes of Progress

THE church of Duluth, Minn., have ordered their full quota of "Christ's Object Lessons."

IN one week the Minneapolis (Minn.) church sold and took orders for one hundred and twenty-five copies of "Christ's Object Lessons."

A poor, afflicted sister, having only one arm, read "Christ's Object Lessons," and felt a burden resting upon her to sell the book. In about a week's time she sold eight copies.

SISTER L. B. SEARLE, whose esteemed husband died last summer, recently went to Minneapolis with her little girl, whom she took to the hospital there for a surgical operation. She found it neces-

sary to stay with her child for two days, caring for her in her sickness; and when she could leave the child during this time, she sold and delivered nine copies of "Christ's Object Lessons."

ELDER WILLIAM OSTRANDER, who has been long connected with the Michigan ministry, states that he sells, on an average, about ten copies of "Christ's Object Lessons" for each day's work.

ELDER J. O. PEAT, of Minnesota, has ordered one hundred and eighty-seven copies of "Christ's Object Lessons" shipped to Burtrum. This completes his quota of two hundred and forty-seven books.

At a general meeting held at West Fifty-ninth Street, New York City, to see how many copies of "Christ's Object Lessons" could be sold, the brethren and sisters subscribed for eleven hundred copies.

THE Review and Herald Publishing Company is finishing up an edition of 40,000 copies of "Christ's Object Lessons." Several of the mammoth power presses have been at work printing these books, and practically the entire bindery force has been at work binding them.

The Pacific Press Publishing Company has just finished an edition of 20,000 "Christ's Object Lessons," and is now at work on another 20,000 edition.

Printing so many books has been a tremendous strain on the Relief of the Schools Fund, but thus far we have been able to meet every bill promptly.

For many years we have been exhorting our people to sell our denominational books on commission. Lately we have asked the people to sell "Christ's Object Lessons" without any commission, and we have succeeded in enlisting thousands upon thousands of workers. We have always been told that the only way that books would be sold was through "regular canvassers." Lately, however, God has shown that he can do wonderful things through those who cannot be called regular canvassers. There is much food for thought in this matter. Love for the Master and for our schools has caused the people to sell scores of these books, when tempting offers and big commissions have proved of no avail. It is evident that the people love to work for the Lord more than they love to work for money.

OUR people in Nebraska are doing nobly in selling "Christ's Object Lessons." As far as we can learn, nearly every worker and most of our brethren and sisters in that State are hard at work selling the book. The workers have become personally responsible for their quotas, and in this have set an excellent Christian example.

A splendid organization for doing work has been perfected, and a fine system of reporting is also in operation. Elder Geo. Brown, acting president of the conference during the absence of Elder N. P. Nelson, is setting the battle in array all along the line. Five thousand copies of "Christ's Object Lessons" have already been ordered for this campaign, and most of them have been shipped to the brethren throughout the State.

Current Mention

— Tolstoi, the Russian novelist and reformer, is reported to be ill of typhoid fever.

— A tidal wave is reported to have swept over the harbor at Fort-de-France, Martinique, doing great damage to shipping. The St. Vincent volcano is becoming less active.

— The Rev. J. H. Barrows, president of Oberlin College and a leading figure at the Parliament of Religions held in connection with the Chicago World's Fair, is ill of pneumonia, and not expected to survive.

— The teamsters' union in Chicago effected a complete tie-up of meat delivery wagons in that city, May 27, because the meat packers refused to agree to the scale of wages demanded by the union. Several of the companies gave in, and agreed to the union terms.

— A resolution calling for an investigation by a committee of Congress into the matter of lynchings in the United States, has been introduced in Congress by Senator Gallinger, of New Hampshire. In presenting the resolution he cited the fact that 2,658 lynchings have been perpetrated in this country in the last ten years, and that these occurrences are not confined to any particular section or to one race among the inhabitants.

— Michigan is now a full-fledged registration State, as shown by the evidence presented in the last Michigan Report on Vital Statistics, a copy of which has been sent us. Any reader can secure a copy by addressing Fred M. Warner, Secretary of State, Lansing, Mich. The facts presented in regard to the movement of population, and the statistics of births and deaths, marriages and divorces, are of great importance.

— General Chaffee, commander of the American forces in the Philippines, has reviewed the verdict of the recent court-martial at Manila which exonerated Major Waller from blame for having perpetrated many atrocities on the island of Samar, contrary to the rules of "civilized warfare." General Chaffee condemns the verdict of the court-martial as being unwarranted by the evidence presented, a miscarriage of justice, and a stain upon the honor of the American government. But the significant thing about it all is that the court-martial should have sanctioned Major Waller's cruelties, and that he was likewise upheld by American statesmen on the floor of Congress.

— A noteworthy event among affairs at the national capital was the unveiling of a statue of the Count de Rochambeau, who commanded the French forces at Yorktown when Cornwallis surrendered that city with the British army under his command to Washington. The ceremony of the unveiling was a brilliant one, participated in by President Roosevelt, members of his cabinet, justices of the supreme court, and other eminent personages, including a French general, a French vice-admiral, the descendants of Count Rochambeau and Lafayette, and others of distinction in military, official, and literary life. The statue stands in Lafayette square, opposite the White House, and close to the statue of General Lafayette.

— The German Lutheran church at Dundee, Ill., has decided that its members must not be affiliated with labor organizations and secret societies.

— Reports from the peace conference of Boer leaders in South Africa are of an uncertain character, and afford no positive assurance that the war is ended, though it is believed that the majority of the Boer leaders are in favor of accepting England's terms.

— Evidence pointing strongly to the existence of an electric trust, arbitrarily regulating prices and controlling trade in the business of electrical supplies, has been gathered by the Chicago *Tribune*. The headquarters of the trust is in Chicago. It employs a detective to travel from city to city to discover violations of the trust rules on the part of dealers who are in the combine, which violations are punished by the assessment of heavy fines.

— The following language, used by Rabbi Emil Hirsch, of Chicago, in a recent sermon, indicates the extent to which some Jewish leaders have departed from the fundamental ideals of Jewish belief: "The sabbath of the Jews is dead. Let us bury it. God never ordained the Sabbath day. It is an institution of man. Only millionaires and peddlers can observe the Jewish sabbath in these days of activity. Sunday to all intents and purposes already has become our day of rest. The inspiration of the sabbath can be restored only by participating in the flood of life about us, and recognizing as our day of rest the day set apart by the nations in which we live."

— In England, as appears from the following news item, dated at London, May 24, the ancient custom of punishment by the use of the stocks still clings to the administration of government: "The strange sight was seen this week of the rector of a Lincolnshire parish sitting in the stocks. This reversion to the ancient form of punishment was not due to any offense committed by the clergyman, but to a local custom, dating centuries back, by which certain tolls can be obviated by undergoing this ordeal. Rather than pay, the rector of Corby, accompanied by the church warden and the chairman of the parish council, publicly put his feet into the stocks. Sir J. B. Stone, conservative member of Parliament for East Birmingham, and president of the National Records Association, afterward voluntarily underwent the same experience."

— The following cablegram concerning this government's relations with the papacy touching the Philippine question, comes from Rome, under date of May 27: "The latest news about the Taft mission to the pope concerning the friars of the Philippines has somewhat dampened the enthusiasm of the Vatican. It was hoped the mission would be the first step toward the establishment of some kind of diplomatic relations between Washington and the papacy, but it is now understood that the American government doesn't wish to give the mission such significance, although Governor Taft is charged to congratulate the pope on his jubilee. The pope is trying to make the utmost of the occasion before the world. He has prepared a reception with all the pomp of medieval gorgeousness. Bishop O'Gorman has gone to Naples to meet the mission, which is expected to arrive in Rome next Friday."



In the Field

IN visiting some of the churches in southeastern Kansas in the interests of the Missionary Acre Fund, I find them extremely anxious to listen to the word. They also make earnest efforts to get their friends and neighbors to attend the meetings, and at each place I have spoken not only to our own people, but to quite a number not of our faith. I present our missionary work, and the interest manifested is really wonderful. When I explain the work that is being done by our sanitariums and missions, and how our medical school is graduating doctors and nurses to fill our numerous sanitariums, and to go to foreign lands and work by the side of our ministers in those places where heathenism holds supreme sway, and aid the poor natives physically, socially, and spiritually, the congregations are moved to tears, and the next meeting marks an increase in the attendance. On several occasions when I presented the matter of gardening and farming to aid the good work, some not of our faith donated either money or produce; and as I bade them farewell, some said, "I have enjoyed your sermon very much; come again."

At Iola, Brother J. M. Jones, who is conducting a tailor shop in the city, with his family gave me a hearty welcome. They accepted the truth many years ago when I was laboring in Indiana. The church has a comfortable meeting house, and it was well filled each evening, as I visited them during the week. Nearly every one gave something toward the Missionary Acre Fund.

On Sabbath and First-day, May 3, 4, meetings were held at Thayer. The company have just erected a new meeting house. This place is the home of Elder D. H. Oberholtzer, formerly of Indiana, who first heard the message in the summer of 1870, during the first year of the labor of my brother and myself in Indiana. The meetings were well attended, and much interest was manifested. Elder Oberholtzer's home is truly an orphanage and a hospital. For the last six years, Brother and Sister Oberholtzer have had in their family from five to ten orphans. They would have taken more, but lacked room. They have found homes for some, and many of the older ones are now earning their own living. One is a graduated nurse, and is now doing efficient work for the Master. They now have five in their family. Two little boys and one little girl are from one family. Brother Oberholtzer found them just as the authorities of the county were going to take them to the county poor farm. When Brother and Sister Oberholtzer consented to take these fatherless children, for the mother was in such poor health that she could not support them, the officers gave their consent, and left the house. These children are happy, and have been taught to work; it is a beautiful sight to mark their industrious habits. When the Missionary Acre Fund was introduced, the members of the church took hold of the matter nobly, and the orphans pledged some fowls and the proceeds of an acre of castor beans. They watched the developments of the chickens and the

growth of the beans with a commendable degree of missionary interest. The children were encouraged to plant the beans, as they could do nearly all the work of production except the plowing of the ground.

May 5 and 6, in connection with Elder Oberholtzer, I visited the Moline church. Here we held meetings each afternoon and evening. At each meeting the congregation increased, and at the last, four ministers, all there were living in the town, were present. They became much interested in our missionary work. Nearly all our brethren and sisters gave something toward the Missionary Acre Fund, although there is not a farmer among them.

May 7 and 8 we held meetings at Elk City, both in the afternoons and evenings, which were well attended. Here the donations of fowls and gardens and the money pledges were liberal.

Sabbath, May 10, our meetings at the city of Independence were well attended. The members of this church are scattered for miles through the country, and some drove nearly twenty miles to attend the meetings. The services were held in the United Brethren's meeting house. We spoke all day on the missionary work. Some liberal donations were made, but more would have been given if we could have spent more time with them.

First-day, May 11, we held three meetings with the Cherry Vale church. They hold their services in a rented room. Our meetings were excellent. Elder Oberholtzer spoke in the forenoon, and I in the afternoon and evening. One person united with the church. The attendance in the evening was large. Here, as at other places, nearly every one pledged something for the acre fund. Even the children from five to ten years old either gave a few cents or pledged to do so.

We are encouraging all to aid the cause in all its branches. If all would constantly donate something, soon a stream of means would flow into the Lord's treasury which would enable the truth to be spread everywhere, and the whole earth be watered with the dews of God's grace.

S. H. LANE.

List of Missionary Acre Pledges

NAME	NATURE OF PLEDGE
F. M. Millican,	proceeds of small portion of land.
Mr. & Mrs. P. Atwood,	proceeds ½ acre cow peas.
Mrs. T. A. Cooper,	\$5.
Norma, Adele, & Harry Ackerman,	85 cts.
Jas. A. Watson,	profits of sale of <i>Good Health</i> .
Mrs. M. Y. Farriss,	\$1.
Mrs. C. Jacobson,	proceeds of 1 hive of bees.
P. W. Atkinson,	1 acre corn.
F. R. Martin,	½ acre of potatoes.
Mrs. Mary E. Jones,	proceeds of sweet corn.
Elvira A. Sevy,	\$3.
Alta Chesebro,	proceeds of sale of rag carpet.
I. H. Chesebro,	two bags of beans.
Ivah Greenwood,	cash received for 1 flock of chickens.
J. A. Reavis & family,	proceeds of ¾ acre of oats or beans.
J. W. Hofstra,	1 day's wages.
C. R. Lewis,	\$1.
Thomas McKee,	\$3.
Mrs. Flora Leadworth,	proceeds of a certain piece of land.
Lily Brown,	\$5.
Ernest C. Wright,	proceeds of calf.
Mrs. Pearl Wright,	\$5 and proceeds of certain number of eggs.
Mr. Uri Fletcher,	\$5.
Edna Ayars,	1 missionary hen.
B. F. & C. Ayars,	1 acre of oats.

Alex. Paton,	1 acre oats.
Ella C. Daniells,	one-tenth money earned during balance of 1902.
Lillie Bower,	hen and all the chickens she raises.
Bert J. Bower,	\$1.
T. J. Weese,	proceeds 1 day's work in harvest.
W. J. Bower,	proceeds 1 acre corn.
Ethel H. Bower,	\$1.
J. M. Weese,	1 acre corn.
Mr. & Mrs. I. C. Sultz,	proceeds of 1 day's canvassing.
Martha Weese,	proceeds eggs laid on Sabbath until Sept. 1.
Mr. & Mrs. J. W. Jared,	proceeds of 1 day's breaking sod.
Mrs. J. A. Pearson,	\$2.
Mary Hettick,	2 turkeys.
Mrs. Mary Steaphans,	\$1.
John Steaphans,	\$1.
Mrs. J. E. Richardson,	\$2.
R. Eaden,	\$5.
Pearl Frost,	\$1.50.
Susan Wagner,	\$8.
G. W. Washburn,	½ acre corn and ½ acre oats.
Sarah & Mertie Sutton,	chickens from 2 hens.
Lizzie Sutton,	\$2.50.
Noah T. Sutton,	\$2.50.
Phebe Sutton,	chickens from 2 hens.
E. J. Sutton,	1 acre flax.
Mrs. R. Edwards,	\$2.
Eva Thomas,	chickens from 1 hen.
Jessie, Frank, George, & Bertha Oberholtzer,	1 acre castor beans.
I. A. & Mary Crane,	5 acres of crop.
W. H. Haddon,	\$5.
Mrs. P. P. Wilcox,	money received from garden produce.
M. O. Douglass,	1 week's work.
Lina Hunt,	something.
Maggie Ogden,	\$2.50.
Geo. T. Nelson,	\$2.
Robertta Andrews,	\$4.
Cornelius D. Unruh,	½ acre flax.
A. R. Dye,	\$1.
Eli Ratliff,	\$2.
Frank Gay,	\$5.
Mrs. S. M. Cooper & children,	\$5.
Olive Jones,	\$5.
Geo. Warisk,	\$1.
K. B. King,	1 day's work.
Mrs. M. J. Campbell,	\$1.
Julius, Ray, Bertha, & Beulah Hill,	proceeds of garden and hens.
W. S. Campbell,	\$5.
Robert Ryan,	\$2.
Geo. H. Smith,	1 acre corn.
A. H. Owen,	\$2.
Pearl A. Field,	1 day's work.
C. C. Whitnack,	wages of best week's work this summer.
Albert Anderson,	\$2.
M. H. Serns,	wages of best week's work this summer.
Louis R. Hough,	1 day's work.
P. Potter,	5 days' canvassing for "H. H. Book."
Sophia Wallis,	25 cts.
O. V. Jones,	\$5.
E. K. Cassell,	\$15.
Frank J. Ogden,	\$5.
Otto J. Graf,	wages of best day's work this summer.
D. Ernest Welch,	wages best week's work this summer.
Mrs. B. E. Crawford,	\$5.
Gordon Andrews,	\$2.
W. D. Beard,	1 week's work.
E. L. Austin,	\$1.
Mrs. Emma Rollins,	1-10 of proceeds of crop.
Julia Yarrington,	\$3.
Minnie & Florence Cole,	proceeds of four rows of potatoes, and chickens from one sitting.
David, Laura, Alice & Joseph Pickering,	\$5 from sale of garden produce.
L. M. Witter,	proceeds of ¼ acre of beans.
A. Houghtaling,	proceeds of 1 day's work.
Mrs. Mary Houghtaling,	hens' eggs on Sunday for 3 mo.
L. H. Devoir and family,	proceeds of ½ acre potatoes.
Mrs. Carroll,	eggs laid on Sabbath for 2 mo.
Mrs. C. R. Eggleston,	5 cts. a week.
Mrs. W. R. Carr,	eggs laid on Sabbath for 2 mo.
Adolf Evers,	\$1.

NOTICES AND APPOINTMENTS

North Dakota Camp Meetings

For the convenience of the brethren of North Dakota, three camp meetings have been appointed,—Carrington, June 24-30; Arvilla, July 3-7; Minot, July 8-14. The organization of the North Dakota Conference will take place at the Carrington meeting. Each church in the State should be represented. The two meetings following are to accommodate the brethren living near each place. We expect these meetings to be profitable occasions. We need the benefits they will afford, and others need a knowledge of the message that we represent. A supply of literature, health foods, and other conveniences will be provided. N. W. ALLEE.

South Lancaster Academy Summer School

SOUTH LANCASTER ACADEMY will conduct a summer school for the training of teachers for church schools in the Atlantic Union Conference and in foreign fields. The school will begin July 2 and continue until August 19. The line of instruction will include work in the methods of all the common subjects, particularly with reference to making the Bible the basis of the work, and also in health and missionary work as the faculty of the New England Sanitarium will unite with the faculty of the academy in the work of this summer school. An announcement has been prepared, and will be sent on application to anyone desiring it. This announcement contains the terms, instruction with reference to course of study, etc.

There is a great need for teachers, and this school may be of much benefit to many who are now teaching in church and public schools, by giving them a further preparation for the work of the third angel's message.

FREDERICK GRIGGS.

Notice!

THE undersigned wish to state to the public that it is absolutely necessary that those who are planning to come to the Sanitarium, or the Medical Missionary College, should write in advance of coming, and make necessary arrangements. It is not sufficient simply to write giving notice of coming, but arrangements should actually be made with those in charge of the work. It has for several years been customary for those who had friends at the Sanitarium to write and notify their friends of their coming. Such a notice is not adequate, and the management of the institution desire to say that, after this date, they cannot receive any with the exception of those with whom they have previously corresponded. SANITARIUM.

A Coronation Number

THE *Signs of the Times* of June 11 will be a special number. It will take the event of the coronation of King Edward VII, probably a greater and more gorgeous event of the kind than the world has ever seen, and make it the occasion of presenting before the world another soon-coming coronation, the grandest the universe will ever see, the effect and blessings of which will extend throughout the ages of eternity.

This number of the *Signs* will have a beautiful front-page cover design of what the reign of Christ involves, with the motto, "Thy throne, O God, is forever and ever," a full-page combination picture of Edward VII and Queen Alexandra, the royal apartments and throne rooms of Buckingham Palace and Windsor Castle, Westminster Abbey, the Coronation Chair, crown jewels, a picture of the late queen; an illustrated original song and music, and other harmonious, illustrative features. The historical information will be worth the price of the paper, and the truth it will present will be beyond price.

It should be sold largely before the coronation of King Edward, June 26. Its retail price will be 5 cents a copy; 10 copies for 25 cents; and 25 copies or more, 2 cents a copy. Order early.

The Nurses' Training School

IN preparation for the new building later in the fall, the Sanitarium managers desire to start an unusually large class in the Sanitarium Missionary Nurses' Training School. This is also necessitated by the increasing demand for Sanitarium nurses in all parts of the United States and the world. A well-trained Sanitarium nurse always has abundant opportunity for self-supporting missionary work.

The requirements will be made quite exacting. Only persons in good health, and those who expect to devote their lives to medical missionary work, will be received. A preparatory class will be organized for the benefit of those who are not prepared to begin the regular nurses' class.

Some employment can be given, but it cannot be promised to all at first. Board and room will be furnished at the low price of \$1.75 a week. Tuition will be given free.

There is an increasing demand for medically trained workers. At least five hundred well-trained workers could be employed at once. In no direction is there a field of greater usefulness open for young men and women who love God and humanity, and who desire to devote their lives to noble service. The training given at the Battle Creek Sanitarium is unequalled. There is no other place in the world where young men and young women get so thorough a preparation for a grand and useful life service, and in a work where so much needs to be done.

Those interested in this matter should address, at once, the Training School Department, Battle Creek Sanitarium, Battle Creek, Mich.

Business Notices

WANTED.—An experienced hygienic cook. Give references and amount of experience. Address Hygienic Café, 276 Euclid Ave., Cleveland, Ohio.

WANTED.—A good home in a S. D. A. family for a little babe 14 months old. For further information address Review and Herald, Battle Creek, Mich.

WANTED.—A bright, active, earnest young man or woman as office assistant. Must be a stenographer and have some little knowledge of accounts. Rare opportunity for rapid advancement to right person. Address Jesse Arthur, Review and Herald, Battle Creek, Mich.

FARM FOR RENT.—Located nine miles southwest of Oklahoma City, O. T., containing 160 acres, 95 being in cultivation; frame house and barn; 40 acres in pasture with living water in it; good well of soft water at the door; land good for oats, corn, cotton, etc.; bearing orchard of apples and peaches. Will rent for \$180 cash, part in advance. Can give possession August 1. Address Box 83, Berrien Springs, Mich.

Obituaries

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

AYERS.—Catharine Sophia Whitmore was born in Geneva, N. Y., March 7, 1828. She was married to Lorenzo D. Ayers, a Seventh-day Baptist minister, in Lewiston, Ill., April 1, 1864. She was left a widow by the death of her husband in 1882. She was living with her sister in Battle Creek at the time of her death, May 4, 1902, her age being 74 years, 1 month, and 27 days. Soon after her marriage she was baptized and joined the Seventh-day Baptist Church. Later she accepted the Bible doctrine of the second coming of Christ, and united with the Seventh-day Adventists in Battle Creek, Mich., in 1887.

Faithful until death, she rests in hope of a part in the first resurrection. Funeral, May 6; remarks by the writer.

I. D. VAN HORN.

FLYTE.—Fell asleep in Jesus at her home in Deerfield, Wis., April 24, 1902, Sister Charlotte Flyte, aged 49 years, 1 day. For sixteen years she has been a devoted Christian and firm believer in the third angel's message. Of her it can be truly said, "Blessed are the dead which die in the Lord from henceforth."

MRS. R. EAGER.

BROWN.—Lena, wife of Brother O. R. Brown, died at Parkersburg, Iowa, May 4, 1902, aged 41 years, 10 months, 1 day. Sister Brown was a native of Denmark, having come to America in young womanhood. She has been a believer in the present truth for twenty-seven years, and rests in hope of the coming Saviour.

BERT FULLMER.

EALY.—Died near Tustin, Mich., May 4, 1902, of typhoid pneumonia and kidney trouble, Frank V. Ealy, aged 33 years, 8 months, and 28 days. Deceased has been a faithful member of the Seventh-day Adventist Church for nearly fifteen years. He leaves a wife and six small children. Funeral services were conducted by Elder Wilson (Presbyterian).

* * *

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 3, 1901.

	8	12	6	10	14	4	30
EAST	*Night Express	*Night Express	*Night Express	*Night Express	*Night Express	*Night Express	*Night Express
Chicago	pm 9.35	am 6.45	am 10.30	pm 3.30	pm 5.50	pm 11.30	pm 1.30
Albany	pm 11.25	am 8.45	am 12.08	pm 4.30	pm 7.00	pm 1.30	pm 3.30
Niles	am 12.40	am 10.15	am 1.00	pm 5.35	pm 7.15	pm 1.30	pm 3.30
Kalamazoo	am 1.10	am 10.45	am 1.30	pm 5.45	pm 7.25	pm 1.30	pm 3.30
Battle Creek	am 1.40	am 11.15	am 2.00	pm 6.15	pm 7.55	pm 1.30	pm 3.30
Marshall	am 2.10	am 11.45	am 2.30	pm 6.45	pm 8.25	pm 1.30	pm 3.30
Albion	am 2.40	am 12.15	am 3.00	pm 7.15	pm 8.55	pm 1.30	pm 3.30
Jackson	am 3.10	am 12.45	am 3.30	pm 7.45	pm 9.25	pm 1.30	pm 3.30
Ann Arbor	am 3.40	am 1.15	am 4.00	pm 8.15	pm 9.55	pm 1.30	pm 3.30
Detroit	am 4.10	am 1.45	am 4.30	pm 8.45	pm 10.25	pm 1.30	pm 3.30
Falls View	am 4.40	am 2.15	am 5.00	pm 9.15	pm 10.55	pm 1.30	pm 3.30
Suspension Bridge	am 5.10	am 2.45	am 5.30	pm 9.45	pm 11.25	pm 1.30	pm 3.30
Niagara Falls	am 5.40	am 3.15	am 6.00	pm 10.15	pm 11.55	pm 1.30	pm 3.30
Buffalo	am 6.10	am 3.45	am 6.30	pm 10.45	pm 12.25	pm 1.30	pm 3.30
Rochester	am 6.40	am 4.15	am 7.00	pm 11.15	pm 12.55	pm 1.30	pm 3.30
Syracuse	am 7.10	am 4.45	am 7.30	pm 11.45	pm 1.25	pm 1.30	pm 3.30
Albany	am 7.40	am 5.15	am 8.00	pm 12.15	pm 1.55	pm 1.30	pm 3.30
New York	am 8.10	am 5.45	am 8.30	pm 12.45	pm 2.25	pm 1.30	pm 3.30
Springfield	am 8.40	am 6.15	am 9.00	pm 1.15	pm 2.55	pm 1.30	pm 3.30
Boston	am 9.10	am 6.45	am 9.30	pm 1.45	pm 3.25	pm 1.30	pm 3.30
WEST	*Night Express	*Night Express	*Night Express	*Night Express	*Night Express	*Night Express	*Night Express
Boston	pm 11.30	pm 8.45	pm 1.15	pm 4.15	pm 6.00	pm 6.00	pm 6.00
New York	pm 12.00	pm 9.15	pm 1.45	pm 4.45	pm 6.30	pm 6.30	pm 6.30
Syracuse	pm 12.30	pm 9.45	pm 2.15	pm 5.15	pm 7.00	pm 7.00	pm 7.00
Rochester	pm 1.00	pm 10.15	pm 2.45	pm 5.45	pm 7.30	pm 7.30	pm 7.30
Buffalo	pm 1.30	pm 10.45	pm 3.15	pm 6.15	pm 8.00	pm 8.00	pm 8.00
Niagara Falls	pm 2.00	pm 11.15	pm 3.45	pm 6.45	pm 8.30	pm 8.30	pm 8.30
Suspension Bridge	pm 2.30	pm 11.45	pm 4.15	pm 7.15	pm 9.00	pm 9.00	pm 9.00
Falls View	pm 3.00	pm 12.15	pm 4.45	pm 7.45	pm 9.30	pm 9.30	pm 9.30
Detroit	pm 3.30	pm 12.45	pm 5.15	pm 8.15	pm 10.00	pm 10.00	pm 10.00
Ann Arbor	pm 4.00	pm 1.15	pm 5.45	pm 8.45	pm 10.30	pm 10.30	pm 10.30
Jackson	pm 4.30	pm 1.45	pm 6.15	pm 9.15	pm 11.00	pm 11.00	pm 11.00
Battle Creek	pm 5.00	pm 2.15	pm 6.45	pm 9.45	pm 11.30	pm 11.30	pm 11.30
Kalamazoo	pm 5.30	pm 2.45	pm 7.15	pm 10.15	pm 12.00	pm 12.00	pm 12.00
Niles	pm 6.00	pm 3.15	pm 7.45	pm 10.45	pm 12.30	pm 12.30	pm 12.30
Michigan City	pm 6.30	pm 3.45	pm 8.15	pm 11.15	pm 1.00	pm 1.00	pm 1.00
Chicago	pm 7.00	pm 4.15	pm 8.45	pm 11.45	pm 1.30	pm 1.30	pm 1.30

* 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. RUGLES, R. N. R. WHEELER,
General Pass. & Ticket Agent, Chicago, Ticket Agent, Battle Creek.

GRAND TRUNK R'Y SYSTEM.

EAST	8	4	6	2	10	70
Chicago	AM11.05	PM 3.05	PM 8.15		AM 7.35	
Vaiparaisa	PM12.40	PM 4.40	10.35		AM 10.05	
South Bend	2.08	6.15	11.62		11.35	AM 7.35
Battle Creek	4.14	8.15	AM 2.00	AM 7.00	PM2.00	PM 2.45
Lansing	5.30	9.28	3.28	8.30	5.25	
Durand	6.00	10.15	4.25	9.30	6.30	
Saginaw	5.19			11.05	8.10	
Bay City	8.45			11.40	8.45	
Detroit	8.00		7.30	11.50	9.20	
Flint		10.40	4.54	10.21	7.28	
Port Huron	9.40	AM12.30	7.30	PM12.50	9.30	
London	AM12.32	3.27	10.10			
Hamilton	2.10	5.24	PM12.25			
Suspension Bridge	3.40	6.05	1.55	8.50	AM 5.40	
Buffalo		8.20	3.05	10.00	6.15	
Philadelphia	PM 3.47	PM 7.20	AM 6.55	AM 3.56	PM 3.47	
New York	4.33	8.23	8.23	3.33	4.33	
Toronto		AM 7.40	PM 1.30	PM 7.40		
Montreal		PM 7.00		AM 7.30		
Boston		AM 8.15		PM 7.45		
Portland		8.06		6.30		
WEST	3	5	7	9	11	75
Portland	AM 8.15	PM 6.00	AM10.30			
Boston	11.30	7.30				
Montreal	PM10.30	AM 9.00				
Toronto	AM 7.40	1.00	PM 5.25		AM 8.30	
New York	PM 6.19	8.00	AM10.00			
Philadelphia	8.00					
Buffalo	AM 6.15	AM 8.00	PM 9.30			
Suspension Bridge	7.00	PM 2.00	11.15			
Hamilton	6.45					
London	10.05					
Port Huron	PM 12.00	9.00	AM 3.30	AM 6.50	PM 3.50	
Flint	PM 1.35	11.07	4.64		5.54	
Bay City					7.25	
Saginaw					8.00	
Detroit					9.00	
Lansing	AM11.50	10.00			4.10	
Durand	PM 2.02	AM12.05	5.22		8.30	
Saginaw	2.45	12.37	6.05	10.50	7.53	
Battle Creek	3.50	2.17	7.10	PM12.15	9.10	AM 7.35
South Bend	5.35	4.20	11.55	6.23		
Vaiparaisa	6.51	5.35	10.05	7.37		
Chicago	8.45	7.28	11.55	6.19		

Nos. 2-4-6-Daily
Nos. 10-16-Daily ex't Sunday

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



BATTLE CREEK, MICH., JUNE 3, 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.

If any of our readers are receiving two copies of the REVIEW as the result of merging the *Missionary Magazine* list with the REVIEW list, they are requested to notify us at once, and the matter will be properly adjusted.

In an announcement on the twenty-third page a call is made for those who desire to receive a training for the medical missionary work. There are hundreds who ought to respond. Perhaps you are one of them.

PARTICULARS have reached us from Brother B. E. Nicola, of repeated attempts to destroy the property of the Oakwood Industrial School at Huntsville, Ala., which culminated in the burning of their large barn on the night of Wednesday, May 21. The local paper says:—

The burning of the barn on the premises of the Oakwood school for the industrial education of negroes, on Wednesday evening, is one of the boldest incendiaries that has ever occurred in this county.

This is not the first attempt. At midnight on Tuesday last a burning ball of rags saturated with kerosene was thrown into the boys' dormitory, but was discovered and extinguished before any damage was effected. The citizens of the neighborhood, recognizing the good work of this school, are very indignant, and a reward of one hundred dollars is offered for the arrest and conviction of the guilty party. The dastardly wretch who perpetrated this crime should be run down, and punished to the full extent of the law; and all good citizens should assist in the detection of the criminal.

Our fellow workers at Huntsville may be assured that they have the hearty sympathy of all our people in this trying experience, and we earnestly hope that they may be delivered from further trouble.

Important Notice to Church-School Teachers

ARRANGEMENTS have been made with the Central Passenger Association whereby those who are bona fide church-school teachers can obtain annual clergy permits covering the lines controlled by the Central Passenger Association.

Generally speaking, the Central Passenger Association controls railways east

of Chicago, west of Buffalo, and north of the Ohio River. Church-school teachers desiring permits over these lines should apply to their local ticket agent for the Central Passenger Association for a clergy application blank, and then fill the blank out carefully, and have the local agent indorse it, and mail it, together with draft for one dollar, to F. C. Donald, at the office of the Central Passenger Association, Eighth Floor, Monadnock Building, Chicago, Ill., and their annual permit will be forwarded directly to them.

Those who desire permits on lines west of Chicago should apply to the undersigned, at Berrien Springs, Mich. I cannot obtain annual permits on lines west of Chicago, but I can obtain trip permits, which will be furnished without cost from my office to the applicant.

P. T. MAGAN.

WE have received proofs of the principal illustrations to be used in the Coronation Number of the *Signs of the Times*, particulars of which are given on page 23. The number will evidently be an attractive one, and will doubtless find a ready sale. Orders may be placed at once.

For All the Mission Fields

IT is not for Christiania alone that we are lifting when the midsummer offering of July 5 is taken up. That, in itself—the redemption of the publishing house and the splendid work to follow in Northern Europe—might well be sufficient to rally every soul to the rescue. But, in addition to this incentive, we may know that there is not a great mission field in the world but that will feel the stirring of fresh hope and courage if the word goes out that by one grand lift, all together, the Christiania matter has been completed. Every mission field will then know that all our mission resources will henceforward be released for the definite forward movement that is to add vast territories to our field of operation, and add many new tongues to the list of languages in which the truth is sounding. The day of quick moves and great things is come. "There is a world to be saved," and, thank God! we are to be the heralds of the good news.

Every one knows with what zest one can take hold of a light task that prepares the way for a greater work on which the heart is set. All the enthusiasm for the greater purpose drives the energies forward to make quick work of the preparatory task. By all our love for the cause of missions, by the constraining love of Jesus for the perishing millions for whom we have a message, we are to make short work of this Christiania obligation. God has fulfilled his promise of blessing in the matter. Many hands and loving hearts have made light work of lifting the major part of the burden. Now the whole task may be completed by one strong pull. This conviction forces itself upon brethren here at home. The same conviction is felt by our brethren now assembled in the European General Conference, in London. Surely the conviction is of God, and the Spirit of God must be preparing in the hearts of all the people such a response as will send a thrill of joy through all the needy mission fields abroad.

The envelopes for taking up the offering will be sent to all the churches about

the middle of June, so that all may be in readiness for the collection, July 5. Encourage all the children to have something to give. Let not one miss the blessing. This question of giving is not a depressing subject to talk about in these times. The truth is to be carried through every land within a few years. It is the one aim of all who understand God's truth. To go and to give are the ways in which we may show our faith and be a part of this work. The one called of God to give may do it as enthusiastically as the one called to go. Thank God for a cause in which we may not fear to invest all we have and are. For his dear sake let us do our duty.

W. A. SPICER,
Secretary Mission Board.

How Do You Regard the Tobacco Evil?

THREE billion cigarettes were smoked by the boys of this country last year; and thinking men, irrespective of religious belief, are becoming aroused over this question. The following is from a personal letter which I received from Prof. Jay W. Seaver, physical director in Yale College: "Tobacco has a demoralizing influence only, and our race cannot afford to undo the moral stamina that has been the choicest product of generations of struggle and high endeavor. I greatly fear that if we do not make smoking unpopular, it will not be many years before American women will be smoking. And why should they not, if there is a surplus of benefit to a man above the debit of harm from its use?"

It is far more difficult for these boys to give up the cigarette habit than it is for the habitual drunkard to give up liquor; so we will do our greatest work by training the boys away from this evil before they acquire the habit. We cannot regard with indifference the inroads of these dreadful evils, and at the same time accomplish the work that Providence intends us to do.

The desire to supply our people everywhere with literature which almost any boy or man will gladly read, has prompted us to issue the *June Life Boat* as a Special Anti-Cigarette and Tobacco Number. It contains a most helpful article from Lucy Page Gaston, who is giving all her time and energy in trying to save American boys from the tobacco evil. Dr. Kellogg's article will also be appreciated by thousands. Professor Ogg, superintendent of public instruction in Kokomo, Ind., tells how he and his associates practically swept the cigarette curse from the city schools. Professor Blanchard, the well-known president of Wheaton College, furnishes a stirring article for this number. Other writers outline the cause and cure of the tobacco habit. This number also contains an invitation for every tobacco user who sincerely desires to be delivered from his slavery to correspond with us. We will freely and cheerfully give such the benefits of our experience in dealing with many of these cases.

For the sake of the good that can be done thereby, we earnestly invite all our brethren to order immediately from twenty-five to one hundred copies of this number for the purpose of either selling or giving them to their neighbors, for they will appreciate them. Price, 1½ cents a copy, or 25 cents a year. Address *The Life Boat*, 28 Thirty-Third Place, Chicago.

DAVID PAULSON.