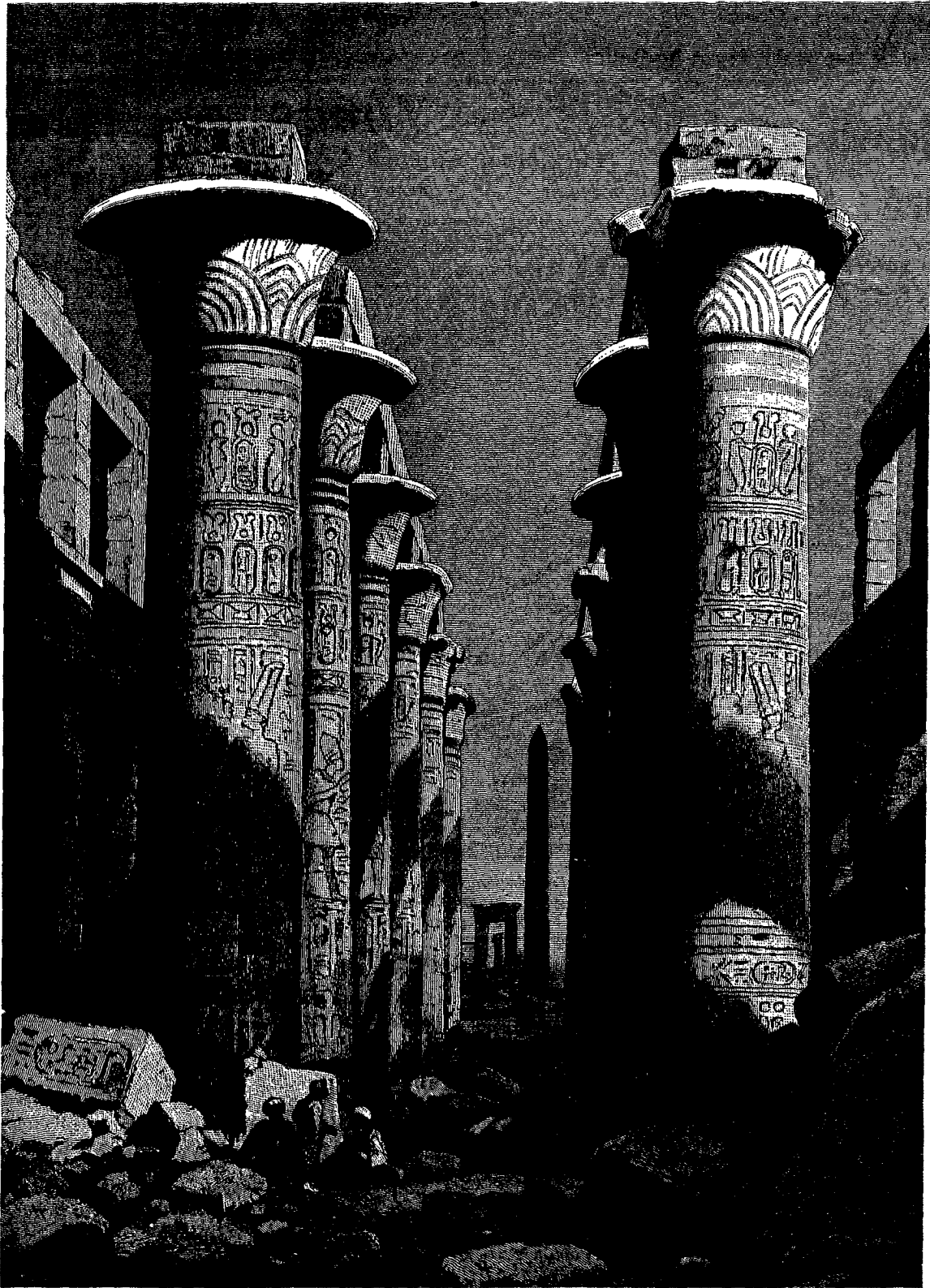


The Advent
HOLY BIBLE
REVIEWS
AND Sabbath
IS THE FIELD
OF THE WORLD
HERALD

Vol. 79

BATTLE CREEK, MICH., TUESDAY, JUNE 10, 1902

No. 23



THE AVENUE OF COLUMNS, TEMPLE OF EL-KARNAK, EGYPT

"A Visit to Egypt," Page 14.

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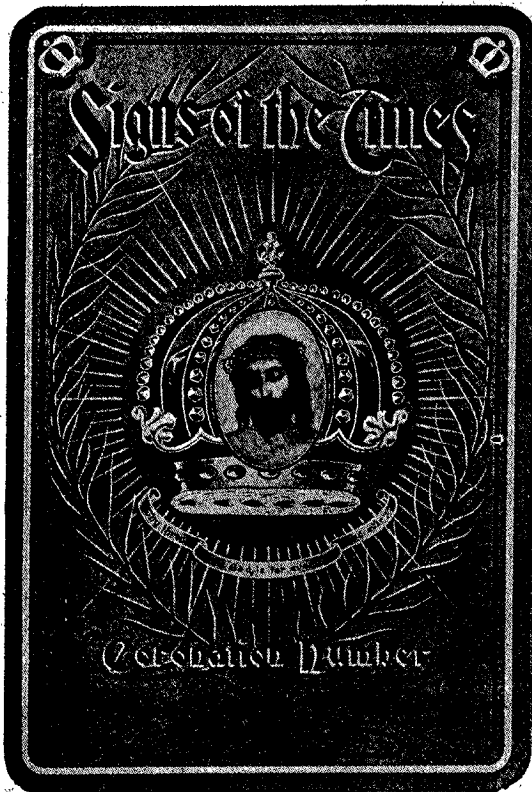


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The Advent And Sabbath REVIEW AND HERALD

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Vol. 79.

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No. 23.

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Editorial

Sin

THE most terrible thing in the world is sin, and the most terrible feature of this most terrible thing is its deceitfulness. There is constant danger of being "hardened through the deceitfulness of sin." It is only a variation of the same old story which is told to-day: "Ye shall not surely die: for God doth know that in the day ye eat thereof, . . . ye shall be as God." But disobedience to God did not impart the divine attributes. On the contrary, instead of becoming as God, they became as the tempter himself, and the slaves of sin. And to-day there are many who, through the deceitfulness of sin, profess to be as God, but really reveal the attributes of Satan. "By their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." It was to those who professed much religion but possessed little that Jesus said, "Ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Such is the deceitfulness of sin.

Death

SIN carries with itself and in itself its own result. "Sin, when it is finished, bringeth forth death." Sinning is dying. To choose to sin is to choose to die. "He that sinneth against me wrongeth his own soul: all they that hate me love death." If there had been no sin, there would have been no death in either the vegetable or the animal kingdom. The dead branches which in

this wonderful spring season are not clothed with living green, and the dead leaves which cover the ground in the autumn, are testifying to the result of sin, just as much as the funeral processions and the cities of the dead. Those are really dead who are "dead in trespasses and sins." Of the church in Sardis it was said, "I know thy works, that thou hast a name that thou livest, and art dead." "She that liveth in pleasure is dead while she liveth." This is a living death indeed! To have all the appearance of life, and yet to be dead! What a terrible disappointment to some when they awaken to the fact that, although they professed to have life, they really did not have it. Life was manifested in them for a time, but they did not "lay hold on the life which is life indeed." "He that hath the Son hath life; and he that hath not the Son of God hath not life." "He that believeth on the Son hath everlasting life." "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Salvation

WHAT a blessed thing it is that there is a remedy for sin and its consequences!

"Salvation! O, the joyful sound!

'Tis pleasure to our ears;

A sovereign balm for every wound,

A cordial for our fears."

The gospel is the good news of the gift of Jesus as the means of salvation from sin and death. "He shall save his people from their sins." "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" But all this wonderful provision is in vain unless we actually accept it. Because of the terrible deceitfulness of sin, many refuse the offer of salvation. They make light of it, and go their ways, "one to his farm, another to his merchandise." They tread under foot the Son of God, and do despite to the Spirit of grace. What wondrous love it is which renews the offer of salvation even after it has long been refused. Again and again the voice is heard saying, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live:

turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." "How shall we escape, if we neglect so great salvation?"

Immortality

THERE is only one life, and that is the life of God. He is the eternal God, and his life is eternal life. In the gift of Jesus that eternal life has been freely given to all, but is received only by believing. When this life has been refused until there is no hope that it will ever be received, the fixed choice results in the withdrawal of the offered life, and then comes eternal death. "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy." "Because I have called, and ye have refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you." But every one who chooses eternal life may have it freely, and "when he is tried, he shall receive the crown of life." At the coming of the Lord all those who have made the unchangeable choice of life will have that choice sealed upon them by the change to immortality. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Thus is mortality swallowed up of life. Sin, death; salvation, immortality—how can we hesitate in the choice which we make? "Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord."

"How many are deceiving themselves with regard to their true condition simply because of their religious knowledge!"

A Lesson from the Life of Esau

THE New Testament speaks of Esau in this manner: "Looking diligently lest any man fail of the grace of God; . . . lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected." The Old Testament account of the matter runs after this tenor: Jacob had prepared a savory vegetarian stew of bread and lentils. Esau just at that time came in from a hunting trip, faint and hungry, and asked Jacob to give him some of that same red pottage which he had prepared. Therefore was his name called Edom. Jacob, ever ready to take advantage of the situation, and drive a sharp bargain, said, "Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright." The whole record of this transaction and the circumstances attending the birth of the children is found in Gen. 25: 21-34.

Esau stands forth as the type of those who, in all the ages, are ready to exchange for some sensuous and supposed benefit, some apparent advantage and gratification, all the blessings and spiritual privileges held up to the eye of faith, and thus within the reach of all who will believe. "What profit," exclaimed Esau, "shall this birthright do to me? Behold I am at the point to die." So he barter away for a little good which is at hand and in sight, great future good, and possibilities which his faith could not grasp. Paul speaks of "the deceitfulness of sin" (Heb. 3: 13); and all these examples are written for our instruction upon whom the ends of the world are come. Who would pay such a price for a little mess of pottage? Who would be so foolish as to make such a bargain? But men have always done so, and are doing the same thing to-day. "Wherefore do ye spend money," says the Lord, "for that which is not bread? and your labor for that which satisfieth not?" Isa. 55: 2. But this is always the way of sin. Esau sold for a morsel of food his birthright. Eve forfeited the world's dominion for a taste of the forbidden fruit. Balaam sold himself for a promise which was never fulfilled, but instead came death on the battlefield among the foes of God. Achan sold his birthright for a dress that he never put on, and a few pieces of coin hid beneath the sod of his tent. Judas sold his Lord for thirty pieces of silver, which he never spent, but shortly threw down in horror,

at the feet of the high priests, on the temple floor. The prodigal bartered his inheritance for a banquet, which began with revelry, and ended with feeding on husks with the swine. Ahab sold his birthright for a vineyard, on the threshold of which the prophet of the Lord met him, and denounced against him the judgment that the dogs should lick his blood in the same place where they had licked up the blood of Naboth, whom Ahab destroyed by perjury and murder. 1 Kings 21: 1-19.

Of Esau the record says: "Thus Esau despised his birthright." Gen. 25: 34. The Lord uses language with strict accuracy. But there is venom in that word "despised." Aristotle says that human actions, though done under compulsion or ignorance, are to be considered voluntary when the person is free to realize what he has done, and can repudiate it if he chooses. The climax of Esau's guilt was not in the moment of his necessity. When he recovered his strength, he ought to have realized what he had done, and repudiated the disgraceful bargain; but he showed no godly sorrow for what he had done. Had he done this, we might have pitied him for his folly; but he despised his birthright at other times when he was not at the point of death. He was utterly careless and indifferent. He thought he might recover the birthright by further solicitation from his father, or if not in that way, by violence against his brother, which he was contemplating.

But what did Esau intend to sell, and Jacob to buy? The answer is that, in patriarchal times, the birthright involved a controlling influence in the family, and especially succession to those spiritual blessings, which, through Abraham, were to flow out to all the world, by which all nations were to be blessed. These we may readily believe Esau discredited and despised. And for the appeasing of the lowest kind of an appetite, temporarily supplied, he was ready to barter away such unspeakable blessings. This is why he is denominated a "profane person" in Heb. 12: 16. Esau, after his birthright was sold, did eat and drink, and rose up, and went his way, confirming his indifference. After he had recovered, he might have realized and repudiated the nature of his presumptuous sale, extracted from him in his dire extremity. For more than forty years, Esau had space for repentance, but he despised his opportunity, and let the time go by unimproved. Paul says that "when he would have inherited the blessing, he was rejected." And the record in Genesis shows that it was the blessing, selfishly considered as a personal loss, that he regretted, and for which he lifted up his voice in strong crying and tears. But there was no godly sorrow to show that he did not despise his birthright.

The great lesson that the case of Esau

impresses upon us, is the danger of sacrificing a future and higher blessing, which is to be secured by faith, for a present and lower gratification, under the plea of expediency or necessity. In the light of the eternal world, when the real condition of things flashes upon us, how small and insignificant will the little messes of pottage for which we have bartered away eternal riches, appear to us. For in that day the wealth of the whole world will disappear as vanity, in comparison with the worth of the soul. "Look not at the things which are seen, but at the things which are not seen." 2 Cor. 4: 18. U. S.

An Opportunity for an Investment

IN the issue of the REVIEW for May 27 there appeared "An Appeal for the Southern Work," which was introduced by a brief note from Brother Geo. I. Butler. We desire to call attention again to this matter, and to remind those who are interested in that needy field that there is pressing need of some immediate help. We will quote a few paragraphs from the appeal already mentioned:—

We thank the Lord that he has aroused some of the brethren to establish and sustain the publishing house in Nashville. The establishment of this institution is an advance movement, and will accomplish much good. This institution will still need to be sustained by gifts and offerings, just as the publishing houses in Battle Creek and Oakland were sustained when they were first established. . . .

Words have come to me from the One highest in authority. My Instructor asked, "In establishing the work in the Southern field, will you do less than you have done in more favorable places,—less than you have done in Michigan and on the Pacific Coast?" I responded, "No, Lord." Then the word came: "You have no time to lose in establishing the work in the Southern field. Many are saying in their hearts, 'My Lord delayeth his coming.'"

God desires his people to do far more for the establishment of his church, far more for the maintenance of the cause of truth. . . . Nothing so refreshes the spirit as giving gladly and willingly of the blessings God has so freely given us. . . .

My brethren, what are you going to do in regard to the Southern field? With earnest effort, you are to strive to establish memorials for God throughout the Southern States. A great work is before us in the South. . . .

I am instructed to call upon my brethren in the different conferences of America to take a greater interest in the Southern work than you have taken. . . . The Lord has blessed you with means to help carry forward his work, and he now calls upon you to be faithful in your stewardship by helping advance the work in this long-neglected portion of the vineyard. Let the churches arise as one, and work earnestly, as those who are walking in the full light of truth for these last days. In the name of the Lord, I call upon my brethren

ren to do something to strengthen the publishing interests, and to help establish other lines of work in the South, and to do it *now*. . . . Brethren and sisters, *now* is the time to make haste to do something. Will you *now* give of your means to advance the work in the South?

Surely a call like this would not come just at this time unless the Lord had the means intrusted to his people with which to meet this urgent appeal. It must be that there are those who will read these lines who have money which the Lord wishes them to invest in his work in the South, and that this can be done without working injury to any other interest of his work in other fields. We can only present the call to his people, and leave it with them. We are confident that some will respond, and that they will be blessed in so doing.

All donations should be sent to the Southern Publishing Association, 1025 Jefferson St., Nashville, Tenn. Brother Butler is now the president of this association.

In One of the World's Great Gateways

I RECENTLY had the privilege of spending a Sabbath in New York City, and caught a glimpse of the interesting work going forward in that quarter.

It was not many years ago that, in passing out through the great gateway of the West to other lands, our workers going abroad had to regret the fact that practically nothing was being done in this city, which, in itself, is a little world of divers races and tongues and peoples. In those days there was a church in Brooklyn, and a ship missionary in the New York docks. Aside from this, we thought of the great city as one of the unentered fields.

Now it is a pleasing thing to find several churches in the city itself,—three, I believe,—and other companies in the surrounding cities which go to make up Greater New York.

The oldest and largest company in the city, I think, now meet in a hall at 125th Street, but hope soon to secure a church building of their own. They desire a direct connection with the mission fields beyond, and have taken upon themselves the support of a native teacher in Nyassaland.

The newest company is the growing church being gathered out by the Bible mission workers associated with Elders Haskell and Warren, whose meetings are held in the Metropolitan Lyceum on Fifty-ninth Street. This hall is under the complete control of the mission. In addition to the facilities for the ordinary public meetings, I found an upper gallery, in the rear, furnished with a gas stove, well adapted for the cooking school and for lectures on foods. Still above this, in small though not inconvenient quarters, is the mission

printing office, which produces the announcements and small literature needed.

The mission home and training school occupies a flat on Fifty-seventh Street. On the same street is the Carnegie Lyceum where Elder Franke has conducted Sunday evening lectures through the winter and spring. On Sixty-second Street there is a mission for the poorer people, among whom the little hall is located. It is impossible to get the ear of a vast community like New York, but the various enterprises on foot have been surely planting the leaven of truth in the great mass of people. One of the workers writes, in a letter just received:—

We expect to push our meetings in the Metropolitan Lyceum with more vigor now, as the large churches are closing for the summer. Then we are pushing our health school and children's meetings on Fifty-ninth Street, and our cooking school on Sixty-second Street. There will be three tents, and perhaps four, running in Greater New York this season. Our Bible workers and nurses are working from house to house steadily. A canvassers' school will soon open in the Bronx, in charge of an expert trainer. This is a part of our plan of campaign for the summer.

The doings of the meat trust have set people in New York to talking about vegetarianism. The papers were continually writing about it. Brother Carl Rasmussen has a vegetarian restaurant in Brooklyn, near the bridge, and has had no little free advertising. Reporters from the leading papers sampled his dishes, and wrote up long and favorable notices. Vegetarian restaurants in New York City itself would without doubt secure a large patronage, and be splendid factors in teaching the people the better way of living.

The Scandinavian and German interests are actively represented in Greater New York. Altogether, it is most encouraging to survey this populous field. The workers seem but a little band, but we think of Nineveh and its one messenger of warning, and of other proofs that God can save with few as well as with many.

It is according to the present spirit of the work that the conferences should be reaching out to set the leaven of truth working in unentered countries and in the great cities at home. Let a few witnesses at least be standing for the truth in all parts of the field, ready to respond when God calls for all the people to rise and bear the final testimony. The waste and neglected places are to receive attention, and when the witness is borne through every district, at home and abroad, the Lord will come. W. A. S.

"THE believer lives not as other men live, but as Christ lives. The Spirit of truth is the Spirit of life, connecting each believer with his risen Lord and with all other believers."

Studies in the Gospel Message

THE subject of the Sabbath-school lesson for June 21, the twelfth in the present series, is Building the House of David.

The Lord's promises to David were, "I will build thee an house," and "thine house . . . shall be established forever." The fulfillment of these promises involved the gift of the "only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It meant that the Lord pledged that his Son should be "born of the seed of David according to the flesh," and that he would retain his human nature forever. All this will plainly appear from a study of the scriptures which deal with this subject.

The real house is not the building in which the people live, but the people themselves. The Lord said to Noah, "Come thou and all thy house into the ark." When the jailor inquired the way of salvation, Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." In both these instances it is clear that "thy house" meant the family of which the person addressed was the head. A house or family is builded and continued when children are born into the family. Thus when Boaz took Ruth to be his wife, the elders of the city said, "The Lord make the woman that is come into thine house like Rachael and like Leah, which two did build the house of Israel." To build a house or family so that it would be established forever would evidently be to give to that house or family one who would remain as head of the house forever, and whose children would live as long as he did. This is exactly what the Lord has done for David's house. Isaiah prophesied of this when he said, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, *The everlasting Father*, The Prince of Peace. Of the increase of his government and peace *there shall be no end*, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth *even forever*." When this prophecy was fulfilled, the angel said, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." This was he whose birth was foretold to Mary in these words: "Thou shalt . . . bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David." David's son is also "the Son of the Highest," and is therefore David's Lord, even as David

the prophet declared, "The Lord said unto my Lord."

The gospel is the good news that the Son of God has become the Son of man, the last Adam, the head of a new humanity, having been born of the seed of David according to the flesh. And so the Son of God was born of the flesh in order that we might be born of the Spirit, and those who are thus "born again" become members of that house which the Lord is building; "whose house are we."

The promise to Abraham was, "In thy seed shall all the families of the earth be blessed," and the promise to David was none the less broad, as is shown by the interpretation given by the Holy Spirit to a prophecy whose real meaning might otherwise have been overlooked. At the time of the first conference at Jerusalem, the apostle James, after hearing the statements of the different brethren, said, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." From this it is clear that the material with which the house, or tabernacle, of David is to be built will be gathered out of "every nation, and kindred, and tongue, and people," and the means by which this will be accomplished will be the preaching of "the everlasting gospel."

It is well to remember that "except the Lord build the house, they labor in vain that build it." This same truth is put in another form in these words: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life."

The Head of the house or family of David is the one "of whom the whole family in heaven and earth is named," "the head of all principality and power," "the head of the body, the church." The building of the house is the building of his body, the church. To accomplish this he has given special gifts. "When he ascended on high, he . . . gave gifts unto men. . . . And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body

of Christ: till we all attain . . . unto a full-grown man . . . that we may be no longer children . . . but . . . may grow up in all things into him, which is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body, unto the building up of itself in love." The work of preaching the everlasting gospel in these last days so as to build up the house of David cannot be done except through the gifts which were imparted for "the building up of the body of Christ."

In the light of the scriptures which we have read, it is plain that the Lord's promise that he would establish the house of David forever must be the assurance that the gift of his Son to the flesh would never be withdrawn. In this fact is the certainty of our eternal salvation. We are the body of Christ. So long as he remains in the body, so long is humanity the temple of the Holy Ghost, and we are saved by his life. Should he withdraw himself from the flesh, then he is separated from us, and the gospel is no longer "Christ in you, the hope of glory." But there can be no other gospel than that of the revelation of Christ in the flesh. "He that hath the Son hath the life."

And so we may each one adopt the words of the psalmist: "I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee."

One More Offering for Christiania

SABBATH, July 5, has been appointed by the officers of the Mission Board as the day for taking the next annual offering in behalf of the Christiania Publishing House. This will be just one year since the last offering was taken for this institution.

In making the call for another offering for Christiania, it is due to all our brethren and sisters that a full, clear statement be made regarding our experiences in dealing with the calamity that came to our publishing house in Norway.

It will be remembered that in the month of October, 1900, a council, composed of a large number of our ministers from all parts of the United States, was held in Battle Creek. After giving the condition of the Christiania Publishing House very thorough consideration,

it was decided by this council that we ought, as a people, to pay the bankers and other business men of Christiania the money, \$66,000, for which our publishing house was liable. A proposal was sent to the creditors that if, from that date, they would waive their claim to any further interest, we would pay them the \$66,000 in six semiannual installments of \$11,000 each. The creditors accepted this proposal, and our first payment was made early in the year 1901.

The decision of the brethren in council to pay these creditors was heartily approved by our people in all parts of the world, and by the General Conference, which convened a few months later. As soon as it was known that the creditors were to receive every dollar of what they had intrusted to us, money began to come in from various sources. Quite a substantial amount was received in connection with the Christmas offering of 1900. The first separate, special call for Christiania was made one year ago, and the offering was taken the first Sabbath of July. We regret the necessity of our having to pay so much money without the prospect of either advancing the cause or securing anything in return. The season of the year when the contributions were to be made did not seem favorable. All the expenses incident to the production of crops had been met, but no harvests, to speak of, had been gathered. Under all the circumstances, no one ventured to predict a large offering. It was thought that five or six thousand dollars would be about all we could reasonably expect. But the response of our people to that call shows how greatly we were mistaken. To our joy, more than eighteen thousand dollars has come to the Mission Board in response to the call for the July offering. This is far beyond the fondest expectation of any of our brethren.

We are pleased to inform our people that since the decision was made, a year and a half ago, to pay the \$66,000 to the Christiania creditors, we have raised for this purpose contributions amounting to \$35,000. This leaves but \$31,000 more to be raised.

When the decision was made to pay the \$66,000, the task looked almost beyond the possibility of accomplishment. It appeared to many that it would take a heroic struggle for a long time to raise this money; but to the praise of our blessed Lord, more than half the total amount has come to our hands within eighteen months, without undue anxiety, and without making a very pressing appeal to the people. The call for the July offering was clear and definite, but moderate. Nothing has been said in public or through our papers regarding this matter since, and yet the money has been constantly coming. Because of this we have many times praised

the Lord with grateful hearts, and we cannot at this time express the gratitude we feel for the help he has so graciously given us.

Since meeting the European brethren in the London Conference, we have effected arrangements for the future management of the Christiania Publishing House, which I believe will be heartily approved by our brethren in America, who are contributing liberally toward the payment of what is due the Christiania creditors. At the present time the General Conference Association holds the deeds of the Christiania Publishing House property. It has for many years been regarded as the property of the General Conference Association; and because of this the association has been considered the real managers of the institution. During the last year it has seemed to the members of the Mission Board that this property ought to be held by our brethren in Europe, who are near enough to understand how to manage it. Our brethren in Battle Creek are so little acquainted with the condition in Christiania that they do not feel capable of giving advice, even when they are urged to do so by the brethren in Christiania. We have therefore submitted a proposition to the European brethren for the transfer of this property, and our proposition has been accepted, the following recommendation having been passed by the European General Conference, convened in London, May 15-25:—

We recommend the transfer of the shares and deeds of the Christiania Publishing House from the General Conference Association to the European General Conference, or any other party it may designate, on the following conditions submitted by the Mission Board:—

First, That the Mission Board pays the following amounts:—

- (a) Kr. 200,304.81, as per original agreement.
- (b) \$3,000 standing on the books of the Mission Board as a debit against the Christiania Publishing House.
- (c) \$857.46, appropriated for the payment of insurance, taxes, rates, etc., during the past year.
- (d) \$8,609.80, advanced by the General Conference Association just before the Christiania Publishing House failed; amounting in all to about \$66,549.56.

Second, That the European General Conference assumes the following responsibilities:—

- (a) The management of the business affairs of the Christiania Publishing House.
- (b) The payment of the mortgage, amounting to Kr. 62,000.
- (c) The payment of the deposits listed at Kr. 25,086.22.
- (d) The settlement with the creditors not mentioned in the original statement submitted by A. C. Christiansen to the Mission Board under date of April 16, 1901.

It is a great relief to the officers of the Mission Board and to the trustees of the

General Conference Association to have the affairs of the Christiania Publishing House settled on the terms expressed in this resolution. Hereafter our brethren in Europe, who are well acquainted with all the conditions surrounding the publishing house, will manage its affairs, thus relieving our brethren in America from unnecessary anxiety and perplexity. And it will be a far greater relief when the last dollar of the indebtedness for which the Mission Board has become responsible has been paid to the Christiania creditors. When this is done, we shall be more free to give our attention and our energies to practical missionary work, which will result in the advancement of this blessed cause.

In view of the present situation, the officers of the Mission Board feel emboldened to ask our brethren in America for a large July offering. We want to appeal for \$30,000. As already stated, we have \$31,000 yet to raise, but we have decided to ask our people to raise an even \$30,000 with the promise that we will pay the remaining \$1,000 from missionary funds. We are aware that it seems like a large request, but we feel encouraged from our past experience to make such an appeal. Last year the offering reached \$18,000, without a very special effort, and at a time when we were just entering upon the payment of the large sum. We have now raised more than one half of the amount required. We are on, so to speak, the home stretch. Times are prosperous. The money must in some way be raised inside of eighteen months. It does seem to us that if a heroic effort is made in behalf of the July offering, we shall succeed in raising \$30,000, and thus dispose of this unpleasant task. It will be a great relief to the Mission Board if we shall never again have to ask for an offering for this purpose. Therefore we appeal to the presidents of union and State conferences, to our ministers, church officers, and to all the people, to put forth earnest efforts to make this offering the last for this specific purpose.

Much more might be said on this point, but I shall leave the presentation of other features of the question to other brethren who may feel impressed to write. I truly believe that we shall have the hearty co-operation of our people at this time.

A. G. DANIELLS.

Note and Comment

ONE of the evidences given by Jesus to John's disciples when they came to inquire whether he were indeed the Messiah, was that "the poor have the gospel preached to them." This fact testified to the divine character of Christ's work and claims. But judged by the same rule, what must we conclude with reference to the work and claims of such

of his professed representatives as are described in the following paragraph clipped from an Eastern paper:—

One of the most fashionable and wealthy churches in Washington, D. C., is St. John's Episcopal church. Two of its pews, owned by an estate, were sold at auction in a well-known auction room the other day for \$2,750 and \$1,600 respectively. A large and stylish crowd attended the sale, and the number of fine carriages in the street made it seem as if a fashionable reception was in progress. The Washington newspapers even had "write-ups" of the event.

ARE Protestants in the United States inclining toward a belief in the Roman Catholic dogma of purgatory? The *Catholic Mirror* believes there is evidence warranting an affirmative answer to this query, and mentions a circumstance of recent occurrence which strongly points to this conclusion. "Catholic writers have often noticed," says the *Mirror*, "the tendency of Protestant minds to a belief in such a future state as Catholic faith holds purgatory to be. The most advanced thinkers in the Anglican church now regard purgatory as an article of belief in the ritualistic communion, and prayers for the souls of the departed are one of the features of the High Church development in England." The *Mirror* finds that the Protestant tendency toward the acceptance of purgatory is not quite as marked in this country as in England, yet is here, and then the *Mirror* cites this incident:—

At Brooklyn, last week, Rev. Dr. Newell Dwight Hillis, a noted divine of a denomination which has never manifested any "Roman" tendencies, prayed, without arousing comment, for the survivors and victims of the St. Pierre catastrophe. Special prayers were also offered for one of the young men of the church who is thought to have lost his life at St. Pierre.

"What means this praying for the dead?" the *Mirror* asks. Its conclusion is: "It is not for their material welfare, not for their bodies. Then it must be for their souls, and implies a belief in purgatory.

"Dr. Hillis must appreciate this."

A belief in purgatory rests on the conclusion that a merciful God will not consign all sinners alike to an eternity of suffering in hell; hence those whose offenses are comparatively light will be granted probation after death, and their welfare can continue to be a proper object of the prayers of the living. But this conclusion rests, in turn, upon the dogma that man is by nature immortal, and must therefore, if he dies in sin, be eternally tormented in hell unless some provision is made for his ultimate deliverance, and translation to the abode of the saved. Thus the dogma of natural immortality is responsible for the dogma of purgatory, and for the tendency among Protestants to join with Roman Catholics on this point. Adherence to the Protestant rule of making the Bible the sole foundation of religious belief would have prevented the first step in this wrong direction, for the dogma of natural immortality is as unscriptural as was the devil's first lie to mankind, "Ye shall not surely die."

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.

"Emmanuel"

SWEET, sacred name, that, like a spell,
Rests round this heart — Emmanuel!
Watchword of peace, and sign of love,
Twixt man below and God above;
Best blessing of redemption thus
To be assured of — "God with us!"

"God with us," in our hour of need;
"God with us," his own blood to plead;
"God with us," as our guide and stay,
To hear, to answer, when we pray;
And make us feel what joy 'tis thus
To be assured of, "God with us!"

Let hell combine and men oppose;
Though Satan with his host of foes,
Heights, principalities, and powers,
Seek to despoil this hope of ours,
They cannot, dare not, harm, while thus
We are assured of, "God with us."

Lord, draw us near, that we may be
Forever walking close with thee;
That we may live as in thy sight,
And love thee as our chief delight,
And, taught by faith, may ever thus
Retain thee as the "God with us."

— Dr. Monsell.

The Promise of the Spirit

MRS. E. G. WHITE

JUST before leaving the disciples, Christ gave them the promise, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

Had men been consulted in regard to their choice of the blessing to be bestowed, they would have asked for some inferior good. But the Lord took the matter into his own hands, and promised his Spirit,— a blessing which, when received, satisfies every need.

Christ had an infinite variety of subjects from which to choose in his teaching, but the one upon which he dwelt most largely was the endowment of his Holy Spirit. What great things he predicted for the church because of this endowment! Yet what subject is less dwelt upon to-day? what promise less fulfilled? Prophecies are dwelt upon, doctrines are expounded, but the promise of the Spirit, the fulfillment of which is necessary for the success of God's work, is incidentally touched upon, and that is all. Other blessings and privileges have been set before the church, but the thought entertained regarding the promise of the Spirit is that it is not for the church now, that at some time in the future the church will receive this gift. But this promise belongs to us now as surely as it belonged to the disciples.

God's people seem to be incapable of comprehending and appropriating this

promise. They seem to think that only the scantiest showers of grace are to fall on the thirsty soul. They act as if they must rely on their own efforts for the assurance of the Spirit, because they have received Christ by faith. The little strength for the work of over-coming of Christ means more than the forgiveness of sin; it means that sin is taken away, and that the vacuum is filled with the Spirit. It means that the mind is divinely illumined, that the heart is emptied of self, and filled with the presence of Christ. When this work is done for church members, the church will be a living, working church. We are to seek most earnestly to be of one mind, of one purpose. The baptism of the Holy Spirit, and nothing less, can bring us to this place. Let us by self-renunciation prepare our hearts to receive the Holy Spirit that a great work may be done for us, so that we can say, not, "See what I am doing," but, "Behold the goodness and love of God!"

A Spirit-Filled Church

After Christ's ascension, the disciples were gathered together in one place to make humble supplication to God. And after ten days of heart searching and self-examination, the way was prepared for the Holy Spirit to enter the cleansed, consecrated soul temples. Every heart was filled with the Spirit, as though God desired to show his people that it was his prerogative to bless them with the choicest of heaven's blessings. What was the result?— Thousands were converted in a day. The sword of the Spirit flashed right and left. Newly edged with power, it pierced even to the dividing asunder of soul and spirit, and of the joints and marrow. The idolatry that had been mingled with the worship of the people was overthrown. New territory was added to the kingdom of God. Places that had been barren and desolate sounded forth his praises. Believers, reconverted, born again, were a living power for God. A new song was put in their mouths, even praise to the Most High. Controlled by the Spirit, they saw Christ in their brethren. One interest prevailed. One subject of emulation swallowed up all others,— to be like Christ, to do the works of Christ. The earnest zeal felt was expressed by loving helpfulness, by kindly words and unselfish deeds. All strove to see who would do the most for the enlargement of Christ's kingdom. "The multitude of them that believed were of one heart and of one soul."

How Do You Treat Christ's Representative?

The necessity of the Holy Spirit's working should be realized by all. Unless this Spirit is accepted and cherished as the representative of Christ, whose work it is to renew and sanctify the entire being, the momentous truths that have been intrusted to human beings will lose their power on the mind. It is not enough for us to have a knowledge of the truth. We are to walk and work in love, conforming our will to the will of God. Of those who do this, the Lord declares, "I will put my laws into their mind, and write them in their hearts." God is the mighty, all-powerful agency in this work of transformation. By his Holy Spirit he writes his law in the heart.

Thus divine relationship is renewed between God and man. "I will be to them a God," he says, "and they shall be to me a people." There is no attribute of my nature that I will not freely give in order that man may reveal my image. "When we allow God to work his will in us, we shall harbor no sin. In the refining furnace all dross will be consumed.

When the Holy Spirit came down on the day of Pentecost, it was like a rushing, mighty wind. It was given in no stinted measure; for it filled all the place where the disciples were sitting. So will it be given to us when our hearts are prepared to receive it.

Let every church member kneel before God, and pray earnestly for the impartation of the Spirit. Cry, "Lord, increase my faith. Make me to understand thy word; for the entrance of thy word giveth light. Refresh me by thy presence. Fill my heart with thy Spirit that I may love my brethren as Christ loves me."

In the twelve disciples the leaven of truth was hidden by the Great Teacher. These disciples were to be the instruments in God's hands for revealing truth to the world. Divine power was given them; for a risen Saviour breathed on them, saying, "Receive ye the Holy Ghost." Imbued with this Spirit, they went forth to witness for the truth. And so God desires his servants to go forth to-day with the message he has given them. But till they receive the Holy Spirit, they cannot bear this message with power. Till they receive the Spirit, they cannot realize what God can do through them.

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The mighty power of the Holy Spirit works an entire transformation in the character of the human agent, making him a new creature in Christ Jesus. When a man is filled with the Spirit, the more severely he is tested and tried, the more clearly he proves that he is a representative of Christ. The peace that dwells in the soul is seen on the countenance. The words and actions express the love of the Saviour. There is no striving for the highest place. Self is renounced. The name of Jesus is written on all that is said and done. We may talk of the blessings of the Holy Spirit, but unless we prepare ourselves for its reception, of what avail are our works? Are we striving with all our power to attain to the stature of men and women in Christ? Are we seeking for his fullness, ever pressing toward the mark set before us,—the perfection of his character? When the Lord's people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, "It is finished."

The Life I Seek

Not in some cloistered cell
Dost thou, Lord, bid me dwell,
My love to show;
But mid the busy marts
Where men with burdened hearts
Do come and go.

Some tempted soul to cheer
When breath of ill is near
And foes annoy;
The sinning to restrain,
To ease the throb of pain,
Be such my joy.

Lord, make me quick to see
Each task awaiting me,
And quick to do;
O, grant me strength, I pray,
With lowly love each day,
And purpose true,

To go as Jesus went,
Spending and being spent,
Myself forgot;
Supplying human needs
By loving words and deeds.
O, happy lot!

— R. M. Offord.

Self-Government Means Self-Support *

(Concluded)

You see, then, that self-government, reorganization from the General Conference back to the individual, means self-support for every individual Seventh-day Adventist in the world, at whatever he is engaged, whether it be preaching, nursing, printing, farming, blacksmithing, or what not. And all these are equally Christian and honest and gospel occupations. Each Christian who works in a blacksmith shop is doing gospel work as certainly as am I who stand in the pulpit and preach—if that is his calling, and this is mine. And while he is a blacksmith, that is his place to preach.

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

But you know that it has been almost an epidemic among Seventh-day Adventists that a man who is a farmer, a blacksmith, or a carpenter, must sell out, and go away from where he is, so that he can work "in the cause." The man who is not working in the cause when he is shoveling the plane, swinging a hammer, or guiding the plow, cannot be a worker in the cause when he sells out, and leaves that occupation to be a worker "in the cause." The man who is not a worker in the cause in the occupation where he is now engaged, cannot be a worker "in the cause" to quit that altogether, and go out to preach. *The cause* is simply the development of Christian character, where each one of us is. That is all that the cause is. And Christian character is developed only by earnest consecration and honest occupation in whatsoever we may be called *just now* to do.

Just think of this: Jesus Christ came into this world, and lived here until he was crucified out of it. And the time he worked at a trade was nearly six times as long as the time he spent in preaching. He spent eighteen years at a trade, working right along; while he preached in the gospel ministry only about three and one-half years. And he was a worker in the cause, and just as much the Saviour of the world, when he was sawing, planing, and hammering as when he was preaching the sermon on the mount. He never thought it necessary to sell out, so that he could work "in the cause." It is true that his work in the cause outgrew the shop, and even the work at that trade, as such; but it was still only the cause in which he worked. And thus he demonstrated that Christian work at a trade is as certainly working in the cause of God as is any other kind of work.

Now you see that this same principle goes into our schools. That is one of the divine principles that God gave as the foundation of our school system from the day he announced it to Seventh-day Adventists forty years ago. That is why he wants the trades in the schools. That is why he wants not only the students to learn the trades, but the teachers to learn the trades, so that the young people shall go forth from our schools independent of this whole world and everything in it, able, with their two bare hands, to make their way in this world, and to make the world their opportunity for success. That is what it is for. And that is right.

The man who in this world is made a new creature, who is clothed with the power of God, imbued with the divine principle of work, and the divine energy and consecration to put every faculty of his being into what comes to his hand to do, to make it the best that can be made on the earth, is not dependent on anybody for occupation. Why, he can make it for himself. If he wants work, and nobody calls him, he will make it for himself. If he wants a conference, so he can be president of it, he will make one; for he can do it. He asks no odds of anybody or anything

in this world; he finds his resources in God.

You said at the beginning of this study to-night that self-government is found only in God, that God is all in all to the man. And you stated that self-government means self-support. Then every man who finds self-government in God, finds also his resources in God. And I know that there are resources in God to supply all the demands that ever can come to any soul in this wide world, and in any place on the earth.

Now let us wake up, and be men, Christian men, and teach this to our youth, have our schools inculcate it, and teach it to our people everywhere. Then every Seventh-day Adventist will be independent of everything and everybody on the earth; for he will find his resources only in God. God will be his motive power. If he wants to make something, and a machine is needed to make it, he will make the machine in order to make the thing that has to be made by the machine. He has it in him, because God is in him; his resources are in God. Inventiveness, development, thought,—all these belong to the people who belong to God. Please, brethren, do not think this extravagance. This is the truth.

Another thing goes with this; that is, when you and I as ministers lead the people that way, when we educate the people that way, we shall have a people so apt, so thorough, and so qualified in whatsoever they ought to put their hand to, that the Sabbath, instead of being a detriment, will be an advertisement of their faithfulness, and will be a recommendation to men who want faithful work done. I know, so do you know, people to-day who are independent of everybody in this world so far as Sabbath keeping is concerned. Their work goes right on; and they work in places where, if the Sabbath ever could interfere, it would interfere there. But no question is ever asked about that. Why?—Because their work is so valuable, so well done, it is such Christian work, that men in this world who want faithful work done, want that kind of people. And the more of them they can find, the more glad they are that they are in the world.

You and I are to lift up Christianity—I mean Seventh-day Adventist Christianity. You and I as ministers are to lift up Seventh-day Adventist Christianity to where it will be a credit to this whole world; so that the world will honor the faithfulness, the honorable dealing, the inventiveness, and the adaptability of Seventh-day Adventists everywhere, and will be glad to have their services, Sabbath or no Sabbath. We are never to rest until Seventh-day Adventists are only that kind of people.

And I say again, it all depends upon you and me. It depends upon the ministry here. Think! there are Seventh-day Adventist sanitariums, that is, Christian sanitariums; there are Christian publishing houses; there are Christian colleges; there are conferences. There are all these Seventh-day Adventist organizations in the world. But now what would all these be worth without the

gospel? What could they do for the world without the ministry of the gospel? But suppose there was not an item of it. Suppose there was not a Seventh-day Adventist conference on this earth, nor college, nor sanitarium, nor publishing house,—only one solitary individual in possession of the gospel of the third angel's message. As certainly as he is a minister of the gospel, the gospel I am talking of to-night, as certainly as that one minister of the gospel were here, in him you would have all the sanitariums, and all the publishing houses, and all the colleges, and all the conferences there are or ever shall be on the earth. Yes, sir; as certainly as that man preaches the gospel which is the gospel, so certainly all these things will come. They are all in the gospel which he preaches. Then which stands first? Where is the key of Christianity? Where is the key of the third angel's message? Where is the key of the Seventh-day Adventist cause? In institutions?—No; in the ministry of the gospel.

Then it follows inevitably that every one of us ministers of the gospel who are set apart to preach the gospel, shall preach such a gospel, and never be content for a moment not to preach such a gospel, as has in it the direct creation of conferences, publishing houses, sanitariums, and colleges. Any man who goes forth to preach the gospel from this time forward, dare not go forth to preach it unless that is the gospel that he preaches; unless there is in the gospel that he preaches the power to create all these things; and everywhere he goes, as far as the circumstances demand, these things shall be created; the gospel which he preaches, when received by the people, will save their souls; they will be converted, they will be clothed with the power of God, they will be imbued with the wisdom of God, they will be taught by the Holy Spirit, the knowledge of God will be in them, and they will be wise to devise and plan and invent for right things, whether in workmanship or in thought; and they will be ever building up characters, the identical character of Jesus Christ himself. They will be students and educators. Every family will be a school, and every collection of families where there is a church will establish a church school; and beyond the church school there will be the intermediate school; and from that the youth will go to the college, and then out into the great wide school of the work of the third angel's message under God. So that every step of the way from the first sermon that the minister preaches, it will be education straight forward until we step into the glorious kingdom of God.

And publishing also; that will be in it. They will be interested in studying the literature which is the literature of the gospel. They will have no time for any literature but the literature of the gospel. Then studying the literature of the gospel, as certainly as it is the literature of the gospel, their lives will be wrapped up, their hearts will be enlisted,

in making it the literature of other people's lives. That spreads the literature. But it must be printed. Then that brings the publishing house and the press. And I need not give further details. You see where it runs. But the ministry is the key to the whole of it.

Then isn't it as plain as A B C that you and I, as ministers of the gospel, the preachers of the gospel, are the key of the Christianity and the cause of God in the earth, and that whichever way that key turns, that cause is certain to go?

Well then, brethren, which way shall that key turn from this time forward? Come along, brethren, let us find the power of God as never found before on the earth by mankind. Let us find the gospel in a depth of meaning that never touched men since the apostles stood on the earth. Preaching such a gospel, working in the manifestation of the power of such a gospel,—O, then the ministry will be elevated! God will witness to it, and he himself will elevate it. And he has certified that "men shall call you the Ministers of our God." Then souls will be brought in by the scores and the hundreds, not by the one, two, three, in a year. Then the cause, from beginning to end, from center to circumference, will be self-supporting, and more. Then will be fulfilled the promises that have never yet been fulfilled, that have never had a chance to be fulfilled: "Thou shalt lend unto many nations, but thou shalt not borrow." "And the Lord shall make thee the head, and not the tail." The time has come for that. That time is here. And it is high time to awake out of sleep. But O, the gospel, the gospel, the power of God!—that is the thing which must accomplish it all—literally, literally, God "manifest in the flesh." God so in you and me, so possessing you and me, that the motions of our hands, the thoughts of our minds, shall be but the expression of the will of God, by his Spirit,—that is God manifest in the flesh, and that is what we are here for. That is our profession. O, let us rise by the power and grace of God to the height of that grand profession to which he has called you and me as ministers of the gospel.

Perfect Trust

Be still, dear child, and know that I am God.

This is the message from our loving Lord:

Be still, and ever learn to trust in me, And there shall be eternal victory.

Be still, when conflicts are within;
Be still, when tempests rage without;
The still, small voice will lead thee all the way,
And bring thee to enjoy eternal day.

God's Purpose for His People

EDITH E. ADAMS

God's purpose in calling Abraham out from among the nations was that he might make him a missionary to the heathen, and the father of a race of missionaries who should preach the gospel of the kingdom in all the world as

a witness to all nations. The promise made to him at the time of his call was that in him and in his seed should "all families of the earth be blessed." Abraham himself built an altar, and proclaimed the name of the Lord wherever he went in his journeyings; and these altars remained as reminders of his teachings, and witnesses to his God.

But Abraham's descendants failed to realize their calling and voluntarily to fulfill their commission. Yet from among them God chose those whom he could use in the accomplishment of his purpose and the fulfillment of his promise.

The earliest and one of the most striking instances of this, we find in the history of Joseph. A true child of Abraham, pure in heart and life, an Israelite in whom was no guile, he was sent into Egypt that the light of the knowledge of the glory of God might shine over that dark and idolatrous land. Through a series of events overruled by God for that purpose, he was brought to the notice of Pharaoh, king of Egypt, under circumstances that made manifest the superiority of the God that he worshiped over all the gods of Egypt. Thus the attention of all Egypt was called to the true God, who does whatsoever he pleases in the earth, overruling all events to work out his own will.

During the years of famine, "all countries came into Egypt . . . for to buy corn, for the famine was sore in all lands." And as they came, they would doubtless learn the reason why "there was corn in Egypt," and thus be led to trust in Israel's God, and carry the knowledge of him back to the lands from which they had come. So through this one child of Abraham in captivity in Egypt, all the nations of earth received light and blessing.

Passing by the history of the deliverance of Israel from Egypt, through which God made himself known to the nations, we come to the case of another captive—a little maid that the Syrians had taken out of the land of Israel. Only a child, but a child of Abraham nevertheless, the promise applied to her, and she also was made a blessing to the nation to which she was sent. Through her simple presentation of the gospel,—the good news of the power of Israel's God to heal all diseases,—her leprous master was made whole, and testified that "there is no God in all the earth, but in Israel," and that he would "henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord." Being "captain of the host of the king of Syria, . . . a great man with his master, and honorable," the king had taken great interest in his case, and the whole nation doubtless learned the result of his journey to the land of Israel. Thus again through a single captive of the seed of Abraham, a whole nation was blessed with light, which some joyfully received.

Still more striking is the case of Daniel. When, because of Israel's utter failure to fulfill the object for which the Lord had separated them from the

nations, God suffered them to be scattered among the heathen, there were still among them some faithful children of Abraham, whom the Lord could use in the fulfillment of the promise. When examined by the king of Babylon, Daniel, and his three companions, servants of God like himself, were found in all matters of wisdom and understanding "ten times better than all the magicians and astrologers that were in all his realm." Then came the interpretation of the king's dream by Daniel, which called forth from Nebuchadnezzar the following testimony: "Of a truth your God is the God of gods, and the Lord of kings, and a revealer of secrets."

And at last, taught by his own experience of the power and grace of God, Nebuchadnezzar sent unto "all people, nations, and languages, that dwell in all the earth," a record of God's dealings with him, in which he "praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation." Thus grandly was the gospel of the everlasting kingdom preached in all the world for a witness to all nations, by this once-heathen king. Through the faithfulness of one or two of the children of Abraham, all the nations of earth were again blessed according to the promise.

What encouragement there is in this promise and the history of its fulfillment for every child of God; for "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "The promise is unto you, and to your children," for "ye are the children . . . of the covenant which God made with your fathers, saying . . . And in thy seed shall all the families of the earth be blessed."

What the special blessing of the covenant is we are told in the verse following the one just quoted, which says that God sent his Son to "bless you, in turning away every one of you from his iniquities." So wherever there is a true child of Abraham, God will use him, though it may be, as in the cases noted, only through the unconscious influence of the faithful performance of his duty, to turn people from their iniquities, and make himself known to them. "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place."

Freedom

J. S. WASHBURN

"WHOSOEVER committeth sin is the servant of sin." John 8:34. Jesus here states a truth which every man has proved to his sorrow. Sin is a cruel taskmaster, a merciless slave driver, who pays no wages but pain, sorrow, shame, and at the last, death.

In ourselves there is no escape, no remedy. "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." Prov. 5:22.

Haman built a gallows fifty cubits high, on which to hang Mordecai. But God delivered just Mordecai, and the

very rope prepared for him took proud, cruel Haman and brought him to the painful, shameful death he had planned for another.

Thus with remorseless literalness was the wicked taken, destroyed by the cord of his own sin; and not less surely will every unrepentant man find himself some day held in bonds, dying in agony and shame because of his own sin. Do you think you will escape? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." "Be sure your sin will find you out." You cannot hide it so deep but it will hunt you to your death. For, listen! sin is within you, a part of yourself. You cannot run away, you cannot escape from it. While you live, it will abide with you, poisoning and destroying you.

You cannot cover yourself with falsehood, with denials. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13. Others may be deceived, but God knows, and you cannot forget. Resisting the Spirit for a time, the sting may seem to be gone, but when in trouble or danger, when you are least able to endure it, then it will face you, taunt you, mock you, crush you, like the hissing, venomous serpent it is, this self-same sin you thought forgotten by yourself and all others.

O helpless, wretched one! is there deliverance from this loathsome, clinging serpent with its death-poison fang?—Yes, thank God. Christ *can, will* deliver. He who can raise the dead can utterly forgive sin, but there is one condition. "What can that be?"—Simply this, *confession*.

Confession and forgiveness are married. God hath joined them together. No man can put them asunder. Read Prov. 28:13 again, also Ps. 32:3-5. While David concealed his sin, he knew only a terrible unrest that was consuming his very life. He confessed his sin, and then found peace and rest. "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgression unto the Lord; and thou forgavest the iniquity of my sin."

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

All sin is against God; therefore all sin must be confessed to him. But we are also to confess our faults to those whom we have wronged; and then, thank God, we are as free as if we had not sinned.

The blessed proclamation of "liberty to the captives, and the opening of the prison to them that are bound," is an actual experience. "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped." Psalm 7. We are free. There is no condemnation. Sin has no dominion over us. Christ is our Master, and his rule means liberty, life, and peace.

Thank God for the "glorious liberty of the children of God." Even while still in this body, there is liberty from sin and sinning. Peace with God, perfect love which casts out all fear, now gives us boldness and power with God and with men. And then when he comes and changes this body of humiliation, and fashions it like unto the body of his glory, he gives us the actual, literal freedom of the universe. O, shake off the bands! go free in the Lord.

"God's almighty arms are round me,
Peace, peace is mine;
Judgment scenes need not confound me,
Peace, peace is mine.
Jesus came himself and sought me,
Sold to death, he found and bought me,
Then my blessed freedom taught me,
Peace, peace is mine."

The Perfect Measure

EVERY kind of plant and animal has its own limits of growth. Its size is a help in judging of an unfamiliar species. The botanist will tell us to what height a given herb or tree will reach; the zoölogist can tell us the measure of an animal. Variations there may be, but within comparatively narrow bounds. The limits of man's bodily stature are fixed quite definitely. The limits of the attainments of the minds of mortals are recognized. The great dignity, the unique blessing of mankind, is the standard set for the true growth of all alike, because it alone is unlimited—"the measure of the stature of the fullness of Christ."—*Christian Endeavor World*.

What Constitutes Heathenism?

THERE is more to this than appears on the surface. We are not aware how often we proclaim ourselves heathen. Consider this very apparent distinction between the heathen and the worshiper of the true God:—The heathen is not content without a god that he can see; while the Christian trusts the God who dwelleth in the light which no man can approach unto, whom no man hath seen, neither can see. 1 Tim. 6:16. In short, the heathen cannot trust his god out of sight, while the Christian has as much confidence in his God when he cannot see him as when he can. Now no one would ever complain if he could see all that he desired ready to hand. It is when we cannot see how we are to get on, that we begin to murmur or grow anxious. Yea, it is often a murmur, in that the desponding one says, "God has forsaken me." Because he cannot see God, he thinks that he does not exist. We doubt God, because we cannot see him. We cannot endure that he should work behind a veil. Thus we proclaim ourselves heathen. People may think that it is not a very great thing to believe in God, but really to believe in God is everything. Real belief in God means freedom from all worry, because God tells us to cast all our care on him.—*Present Truth*.



It Must Be Settled Right
 HOWEVER the battle is ended,
 Though proudly the victor comes
 With fluttering flags and prancing nags
 And echoing roll of drums,
 Still truth proclaims this motto:
 In letters of living light,
 No question is ever settled
 Until it is settled right.

Though the heel of the strong oppressor
 May grind the weak in the dust,
 And the voices of fame with one acclaim
 May call him great and just,
 Let those who applaud take warning,
 And keep this motto in sight:
 No question is ever settled
 Until it is settled right.

Let those who have failed take courage,
 Though the enemy seem to have won,
 Though his ranks are strong; if he be in
 the wrong,
 The battle is not yet done;
 For sure as the morning follows
 The darkest hour of the night,
 No question is ever settled
 Until it is settled right.

— Ella Wheeler

Without Spot or Wrinkle

MRS. E. G. WHITE

ORDER is heaven's first law, and the Lord desires his people to give in their homes a representation of the order and harmony that pervade the heavenly courts. Truth never places her delicate feet in a path of uncleanness or impurity. Truth does not make men and women coarse or rough or untidy. It raises all who accept it to a high level. Under Christ's influence, a work of constant refinement goes on.

Special direction was given to the armies of Israel that everything in and around their tents should be clean and orderly, lest the angel of the Lord, passing through the encampment, should see their uncleanness. Would the Lord be particular to notice these things?—He would; for the fact is stated, lest in seeing their uncleanness, he could not go forward with their armies to battle.

He who was so particular that the children of Israel should cherish habits of cleanliness, will not sanction any impurity in the homes of his people to-day. God looks with disfavor on uncleanness of any kind. How can we invite him into our homes unless all is neat and clean and pure?

Believers should be taught that even though they may be poor, they need not be uncleanly or untidy in their persons or in their homes. Help must be given in this line to those who seem to have no sense of the meaning and importance of cleanliness. They are to be taught that those who are to represent the high and

holy God must keep their souls pure and clean, and that this purity must extend to their dress, and to everything in the home, so that the ministering angels will have evidence that the truth has wrought a change in the life, purifying the soul and refining the tastes. Those who, after receiving the truth, make no change in word or deportment, in dress or surroundings, are living to themselves, not to Christ. They have not been created anew in Christ Jesus, unto purification and holiness.

Some are very untidy in person. They need to be guided by the Holy Spirit to prepare for a pure and holy heaven. God declared that when the children of Israel came to the mount to hear the proclamation of the law, they were to come with clean bodies and clean clothes. To-day his people are to honor him by habits of scrupulous neatness and purity.

Christians will be judged by the fruit they bear. The true child of God will be neat and clean. While we are to guard against needless adornment and display, we are in no case to be careless and indifferent in regard to outward appearance. All about our persons and our homes is to be neat and attractive. The youth are to be taught the importance of presenting an appearance above criticism, an appearance that honors God and the truth.

The mother's dress should be simple, but neat and tasty. The mother who wears torn, untidy clothes, who thinks any dress good enough for home wear, no matter how soiled or dilapidated it may be, gives her children an example that encourages them in untidiness. And more than this, she loses her influence over them. They cannot help seeing the difference between her appearance and the appearance of those who dress neatly; and their respect for her is weakened. Mothers, make yourselves attractive, not by wearing elaborately trimmed garments, but by wearing those that are neat and well fitting. Let your appearance teach a lesson of neatness. You cannot afford to lose the respect of your children.

From their infancy, children should be taught lessons of purity. Mothers cannot too early begin to fill the minds of their children with pure, holy thoughts. And one way of doing this is to keep everything about them clean and pure. Mothers, if you desire your children's thoughts to be pure, let their surroundings be pure. Let their sleeping rooms be scrupulously neat and clean. Teach them to care for their clothing. Each child should have a place of his own for his clothes. Few parents are so poor that they cannot afford to pro-

vide for this purpose a large box, which may be fitted with shelves and tastefully covered.

To teach children habits of order will take some time each day; but this time is not lost. In the future, the mother will be more than repaid for her efforts in this direction.

See that the children have a daily bath, followed by friction till their bodies are aglow. Tell them that God does not like to see his children with unclean bodies and ragged garments. Then go further, and speak of inward purity. Let it be your constant effort to uplift and ennoble your children.

We are living in the last days. Soon Christ is coming for his people, to take them to the mansions he is preparing for them. But nothing that defiles can enter those mansions. Heaven is pure and holy, and those who pass through the gates of the city of God must here be clothed with inward and outward purity. They must be without "spot or wrinkle, or any such thing." The charge to us is, "Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, . . . and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Practical Hydrotherapy

Lesson XVI—Hydrotherapy in Hot Weather

J. H. KELLOGG, M. D.

COLD is a universal antidote for heat, as heat is for cold. We use water to put out fire, and fire to warm water. There are no disorders or morbid conditions which so readily respond to the use of water, and which are so radically and readily benefited by hydropathic applications as those especially incident to hot weather. The public generally have found this out, and hence it is the custom in many countries, particularly in England and Scandinavia, and even in lands where the use of water is not so well understood, for those who can do so to leave their business, and make a trip to the seaside to get the benefit of the hydrotherapy of the sea.

We must remember, however, that what is good for one person is not always good for another, and perhaps as many are injured as are benefited by sea bathing. Very frequently people are made sick at the seashore because they overdo. They spend hours in the surf, and when they come out, they are completely exhausted. If one is unaccustomed to sea bathing, the bath at first should not be longer than two or three minutes; the next time it may be a little longer, and may be gradually lengthened, until one can safely stay in it ten or fifteen minutes. If the water is rather cold, one should not remain in it more than five or ten minutes; if it is very cold, not more than three or four seconds,—just long enough to get the impression of cold upon the skin. If one exercises vigorously by

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swimming hard, he can stay in longer. Fleishy people can remain in the water longer than thin people, and adults longer than the very young. The benefit to be derived from sea bathing is due, first of all, to the low temperature of the water, the temperature of sea water seldom being above 70° or 75°. Water at that temperature very rapidly extracts heat from the body, so that if a person remains in water at that temperature a very great length of time, he loses considerable heat. So large an amount of heat might be carried off in this manner that one would suffer from shock, and the next day he might feel a great depression as the result. Fresh water is usually warmer than salt water; and in soft water, reaction occurs more quickly than in salt water, so that one may remain in it a little longer.

Cold has the marvelous property of increasing vital work of all kinds. When cold water is applied to the skin, impulses are sent inward that awaken every organ of the body. Let us see what takes place: When a person dashes into cold water, the first thing he does is to draw a deep breath; the lungs swell out, a deep inspiration is taken, and the heart begins to pound away with wonderfully increased vigor and strength. This deep breathing is purely involuntary, just as is the jerking of the leg when the bottom of the foot is titillated; it is one of the organic functions carried on by the bodily forces entirely independent of the will.

This deep breathing increases lung activity, thus bringing in more oxygen; it increases heart activity, so that the blood is circulated with greater force; hence we have more blood and purer blood carried into every tissue of the body. The result is a stirring up of the bodily forces, and a distribution throughout the system of a larger amount of highly vitalized and oxygenated blood. Thus we see that the blood-making powers of the body are increased by sea bathing or by the application of cold.

When a hot wave comes, every one is subject to its depressing influence. The babies suffer most, but adults often suffer greatly. Sometimes the mortality is enormous. But cold water comes in as an antidote for these bad effects. One cannot cool the atmosphere, but he can get into a tub of cold water, and sit down; he can get into a cool medium.

The Neutral Bath

One of the ways by which we can antagonize hot weather is by the neutral bath, which is a full bath at a temperature of from 92° to 95°; one can live in that kind of bath indefinitely. In cold weather a little warmer water may be used than in summer.

The neutral bath is good for children as well as adults. If a warm bath is taken in summer, the bather may be overheated; and if a cold bath is taken, it will cause a reaction, and one will be hotter than before; but the neutral bath (92° to 96°) produces no reaction, so one can take it at night, go to bed, and be comfortable. The neutral bath lowers the temperature, and at the same time

is not exhausting; it dilutes the blood, and aids absorption; it increases the action of the kidneys, and soaks the skin full of water.

Suppose the baby is restless and wakeful. Put him into a neutral bath; make a sort of hammock of a sheet by pinning the corners or tying them down below the tub, and then place the baby on the sheet, and let it sink into the tub. One of my little girls showed me this method of preparing the bath for the baby, and I think it is very practical and original. If the temperature is 94°, the baby may stay in this bath a week, being taken out occasionally.

The neutral bath is also good for old people and invalids. Any man or woman, no matter how hot the weather is, can take the neutral bath with advantage, and not fear overheating.

Sunstroke and Overheating

Suppose one has been overheated, or has had an attack of sunstroke; what is to be done? Water is the life saver, the best means in the world of saving people from the effects of sunstroke or overheating.

When sunstroke is about to occur, there is an elevation of temperature, the skin is dry, and the man stops sweating, so that there is no evaporation. But perspiration, the evaporation of which is constantly cooling us off, carries away the heat of the body so rapidly that the temperature does not ordinarily rise above 100° (98½° in the mouth, or 100° in the interior of the body). This is the temperature at which the vital processes are naturally carried on; and if the temperature rises above that, there is usually disease. At a temperature of 107°, death occurs quickly; at 110°, very quickly. If we apply cold water to the skin, it will have a tendency to drive the blood into the body, and to lessen the cooling off; but if at the same time we rub the surface vigorously, this brings the blood into the skin, and keeps it there, thus encouraging the cooling off; so, together with the cold water, there should be vigorous rubbing. The application of hot water would elevate the temperature still more, and cold water is dangerous, because the tendency is to drive the blood inward; but the cold bath, accompanied by vigorous rubbing, will save life, after sunstroke, in the majority of cases.

Sunstroke is a very dangerous accident, and without proper treatment, is likely to prove fatal; but with a cold-water pour from a height of five or six feet, the water being about 60° or colder (ice water if you can get it), and with two or three people rubbing the patient vigorously, we may expect a cure in almost every case. Especial pains should be taken to wet the head and the back of the neck, and to keep these parts cool.

Stomach Disorders

Hydrotherapy is the best remedy for the stomach and bowel disorders so prevalent in the summer. Cold applications to the abdominal surface are almost a panacea for excessive activity of the bowels. The reason is that the blood

vessels of the congested parts are made to contract. A hot enema should be given for cleansing the bowels and stimulating the circulation. A cold compress to the abdomen, changed every hour or two, affords great relief. If there is pain, a fomentation should be applied for fifteen minutes, followed by the cold compress, to be changed every ten or fifteen minutes; it must be allowed to warm up, and then be changed. This keeps a current of vitalizing blood flowing through the part. By the cold application there is a contraction; and then as the blood warms up, there is a reaction and a crowding out of the blood. When the cold compress is applied again, there is another contraction; then as the compress becomes warm, reaction again takes place, and another crowding out of the blood; at each time fresh blood comes in, and the white corpuscles are enabled successfully to combat the parasites and to carry them off.

The Morning Bath

Some people complain that the cold morning bath is disagreeable in hot weather, that their skin becomes overheated. In such cases apply a hot sponge bath or shower bath, at from 110° to 120°, or as hot as the patient can bear it, for fifteen or twenty seconds. This is to be followed by a cooling off; after the cold water a douche of hot water should follow,—a short douche, while one can count ten, perhaps, of hot water, or water at 110°,—and then one will be cooled off for all day. One has only to stay in the hot water long enough to make an impression of heat upon the surface; this notifies the body that hot water is coming, and the body prepares for it by diminishing heat production and lowering all the activities which increase heat; the vessels of the skin are dilated, the blood is more rapidly cooled, and all the bodily functions are carried on at a little lower tide, the heat elimination being increased at the same time, so that, if there is a tendency to febrile action, it may be checked by this means.

If one is exhausted by a hard day's work, what is the best thing to give relief and to secure a comfortable night?—A hot bath, at a temperature of from 104° to 110°, at bedtime, quickly cooled to 92°. Lie in this neutral bath till you feel sleepy, then rouse yourself and get into bed, and you will have a comfortable night's rest. A hot bath refreshes the system, stimulates the elimination of fatigue poisons, relieves irritation, and secures a comfortable condition for sleep.

"LITTLE by little, sure and slow,
We fashion our future of bliss or woe,
As the days are passing away."

God will heal his children when they know
The vanity of idle wish and empty show;
That his strict laws of life are love and truth,
And simplicity's the fount of endless youth.

—William Allen Wood.

THE WORLD-WIDE FIELD

A Visit to Egypt

L. R. CONRADI

ON the morning of November 29, Brethren Krum and Jerspesson and I went by train from Jerusalem to Jaffa to counsel with Brother Hörner about the mission there. I was glad to find the sea so quiet that I could leave that afternoon for Port Said, Egypt. Elder Krum had to remain a few days to catch the boat for the north, and then it became so stormy that the vessel had to leave for Beirut, before it could finish taking on cargo, and return to Jaffa again. It requires but one night to go from Jaffa to Port Said.

As we entered the canal at Port Said, the quarantine officers came out, and all the dirty clothes and blankets in the baggage had first to undergo a process of disinfection, but the superficial manner in which this was conducted is shown by the fact that only one of my two blankets was taken. Naturally, we had to pay a fee for the disinfection. As we entered Port Said, we could see that things were managed by an altogether different government. As our readers may know, Egypt is now an English protectorate. Although there is a force of but twelve thousand soldiers here, yet they are able to rule this country with its twenty millions of people. The English lord is the real ruler, and not the Egyptian khedive. They have a fine harbor at Port Said, and the city is well kept. Here I again found well-dressed policemen, and any one may read the daily news, there being freedom of the press.

The train leaving Port Said in the evening followed up the canal to Ismailia, a distance of fifty miles on the narrow gauge road, and then one here takes the broad gauge to Cairo, ninety-three miles distant, traversing a part of the Goshen of the Bible.

On my arrival in Cairo, I was glad to meet Brethren Passebois and Awada and our two Armenian brethren. I was at once conducted to the health home, where we carry on a vegetarian restaurant, which is situated in the center of the city, only a few minutes' walk from the post office. In the basement is the depository of

the British and Foreign Bible Society. Presbyterian mission for eleven years, We have the second story. At the earnest solicitation of some German merchants residing in the city, who promised speedily to secure sufficient boarders to keep the institution going, Brother Passebois opened this vegetarian home,

and I was glad to see fifteen young men from all parts of the German empire, enjoying our well-supplied and richly spread table. Three of these room in the house, and so the mission prospers financially. This work really opened the way for us to have a good place for Bible readings right in the very heart of the city.

Cairo has a population of about six hundred thousand, among whom are thirty-five thousand Europeans. For the most part, the population is made up of Egypto-Arabians (townspeople), Fellah settlers, Berbers, Copts, Turks, and Jews, as well as a sprinkling of negroes, and Northern Africans, Bedouins, Syrians, Persians, Indians, and other Oriental peoples. Cairo is by far the largest city in all Africa. It has some nice streets and buildings. One of its peculiarities is its bazaars, located in narrow lanes, and generally shaded by an awning to keep out the sun. These shops are about six feet wide, and open toward the street. Some of the artisans do most skillful work with the most primitive tools. I noticed that the turners, for instance, can use their feet and toes as nimbly as they can use their hands and fingers.

While in Cairo, we had meetings almost every night, speaking in English, which was translated into Armenian by one brother, and into Arabic by another. Twelve Armenian Sabbath keepers, and Elder Awada and his wife (Copts), who had been working for the American



ASSEMBLED FOR BAPTISM

tram (as there were thirty of us), and went to the River Nile, where we had secured one of the small sailboats that ply to and fro on the river, to be used as dressing rooms in connection with the preparations preceding the service. It was a beautiful day, and I baptized twelve. One aged brother who had kept the Sabbath, and paid his tithe faithfully for two years, but was not able to leave off the disgusting tobacco habit, wept bitterly as he saw them, one by one, going down into the watery grave, while he himself was left behind. And, the solemn ceremony being over, he stepped up to me, and said that, by the help of the Lord, he would gain the victory over the filthy weed, and a few weeks later Brother Passebois baptized him also. We organized a church in Cairo, with Brother Passebois as elder.

While at Cairo, we went out one day to visit the pyramids, those mighty sepulchers of the ancient kings. I also paid a visit to the mosque Gami'a el-Azhar, which was converted into a university in A. D. 988. The sanctuary, with its nine aisles, now forms the upper hall of instruction, and has one hundred and forty marble columns, and covers an area of thirty-six thousand square yards. The subsidiary buildings are divided into separate chambers for the use of the natives from a particular country or province of Egypt. Most of the students are natives of Egypt. At the last census, the mosque was accommodating 6,923 students. Before the English occupied the country, there were sometimes as many as 7,700 students in attendance. The pupils sit crosslegged on the ground, in little groups around their teachers. A great part of their task is to learn the Koran by heart; and while thus engaged, they continually swing their bodies to and fro,—a most peculiar sight,—and as they do this, they repeat certain portions of the Koran. Most of these students go forth as fanatic missionaries to Africa and Asia.

As the home of Elder Awada was at Luxor, four hundred and eighteen miles south of Cairo, he was anxious that we should go there to see the country, and visit several interested persons. The railroad kindly granted us half-fare permits, a concession which we had not enjoyed since we left the United States. All the way, one could see the entire width of Egypt, composed of only the Nile Valley, from twelve to thirty-one miles wide, flanked on either side with high hills, beyond which stretches the sandy desert, and from which the fine sand continually drifts into the valley, even penetrating the closed apartments of the cars. All along the road we could see the people, busy irrigating the country, a basket filled with water being swung on a rope between two laborers. The density of the population of the Nile Valley is indeed wonderful. If one takes only the arable area into account, it has a population of seven hundred and fifty per square mile, a density unequaled by any other country.

Leaving Cairo at night, we reached Assiut very early in the morning. This

city, with a population of forty-two thousand, is the capital of Upper Egypt. It is also the chief station of the American Presbyterians, who have quite a school here. We next went to El 'Matia, a small village in which Elder Awada's

window. When we opened the window, a gentleman told us to hurry out, and stop there. But upon offering objections, we learned to our astonishment that our baggage had been taken from the train already, so we had to follow.

Farshut is a town of about fifteen thousand inhabitants, and the postmaster told us that there was not even one physician in the whole place. He took us to his house, and not until morning were we able to retire, he asked so many questions, and was so deeply interested. Before retiring, we sought the Lord together, and in his prayer he promised to give himself fully to the Lord's service. Although we had supper and breakfast in the house, and were lodged there, and met the gentleman of the house, his children, and his servants, yet one person we did not see — his wife. Even in a Christian family like this, the women are secluded

I could see testified to sun worship. The temple of Der el-Bahri, called Zoserzoru, or The Most Splendid of All, by the Egyptians, especially attracted my attention. From the picture, the reader may obtain some idea of the greatness of this temple, which is erected in the rocks, giving it a wonderful background. It occupies three terraces, one above the other. Some of the chambers have been wonderfully preserved. It is only a few years since the structure has been fully unearthed from the sands with which it was buried. Here I saw an altar dedicated to the sun, in an excellent state of preservation. Everywhere on the walls one may see pictures referring to sun worship. In the Ramesseum lie the remains of the colossus of Rameses II, the highest statue in Egypt, the total height of which was fifty-seven feet, with an aggregate weight of over two million pounds. We did not have sufficient time to visit the tombs of the kings and queens in the mountains near by. On our way back, we passed the two colossi of Memnon, each about sixty feet in height. They were formerly adorned with crowns. The size of these statues may be better conceived if we state that the middle finger on each one is about four and one-half feet long.

We also visited Karnak, a little to the north of Luxor. Before one reaches these wonderful temples, he must pass a large avenue of sphinxes. The ruins



EGYPTIAN VILLAGE WOMEN

brother lived. At this place we saw something of Egyptian village life. One thing peculiar is the large pigeon houses in which huge flocks of pigeons are kept, simply for the sake of their droppings, which is the only manure used in the fields, as the dung of the cattle is dried and used as fuel. But inasmuch as the pigeons consume really more than they produce, they are a loss rather than a gain to their owners.

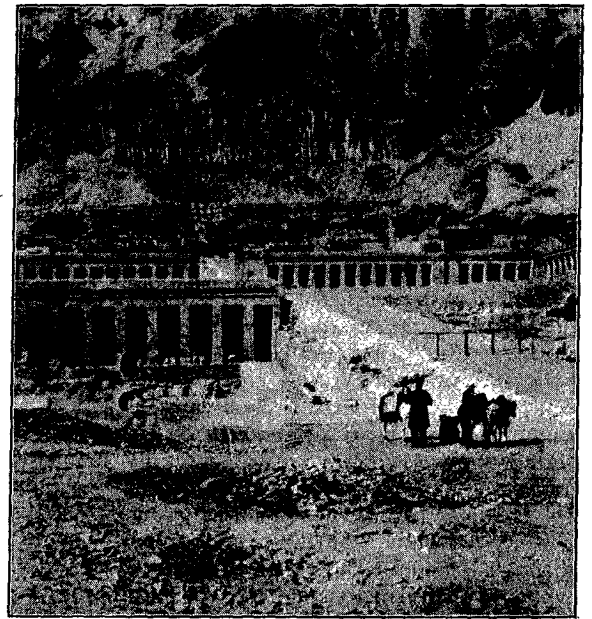
It being Sunday morning, a number of friends soon called to greet the strangers, and they began to inquire with reference to our belief. Here we went to a Coptic church, quite a large building, the only furniture being mats placed on the floor, on which we all had to squat down. As we were obliged to rise to greet every stranger as he entered, the process became somewhat like a gymnastic exercise. One other peculiarity I noticed was that there was not a female visible in the church. About a fourth of the place was fenced off for the women, from behind which they could peep out through small holes. We talked a while to those assembled, but their service was rather formal in its nature. They partook of the Lord's supper. One gentleman came quite a ways to meet us, and we had a long and interesting conversation with him.

In order to catch the fast train in the evening, we put our things on a camel, some of the brethren also riding on the animal, while we preferred to return to Assiut on foot. Elder Awada had told us that there was a postmaster a hundred miles south, at Farshut, who was anxious to see us; but as our time was limited, we hardly saw our way clear to stop there. Being tired, as we had had but little sleep the night before, we reached Farshut before we were aware of it, and were awakened by hearing some one knocking at the car

from the men. The only way to reach them is for the missionary's wife to accompany him. The Orient surely presents a great field for the labors of the Bible woman.

Next day we proceeded to Luxor, so noted for the ancient temples lying on both sides of the Nile,—Luxor and Karnak being on the right side and Thebes on the left. When we reached Luxor, we found the town and the station with flags and banners flying, and decorated in the finest style. The khedive had paid a visit to Khartum in the Sudan, and was expected back the next day on a steamer stopping at Luxor. As we were anxious to see some of the ruins of these noted temples, especially of Thebes, we arranged to go across the Nile that night. As Elder Awada had been pastor of the church at Thebes, across the Nile, came over in the evening to see us. Being well acquainted with the country, they secured a boat which took us across the river by moonlight.

Thebes, the city of the dead, contains a number of temples, some of which date as far back as the time of Moses. They are most wonderful buildings, some of them being five hundred feet long and one hundred and fifty feet wide, all covered with hieroglyphics, and drawings picturing the life of the people of that time. One peculiar thing I noticed everywhere was that on nearly every pillar or column was a picture of the sun. In fact, all the pic-



THE TEMPLE OF DER EL-BAHRI

of these splendid temples at Karnak are immense. Excavations are still being carried on, and new treasures are being constantly unearthed. Here I saw, engraved in stone, the history of the Bible. The triumphal monument of Sheshonk I, the Shishak of the Bible, commemorates the victory won by Shishak over Rehoboam, son of Solomon, king of Judah. "The large form of Ammon, wearing the double crown, appears to the left, grasping in his right hand the sword of victory, and in his left cords binding five rows of captives taken in Palestine." The Bible passages referred to are

1 Kings 14: 25, 26; 2 Chron. 12: 2, 4, 9. One may here find single halls of sufficient size to inclose some of our largest churches.

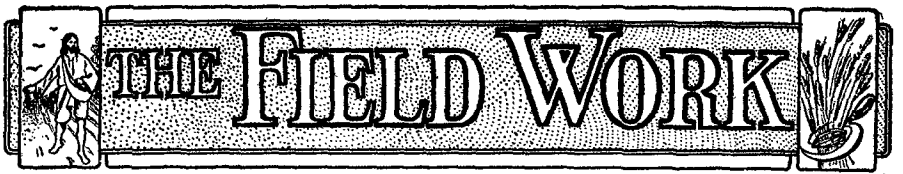
But we will not stop too long on these wonderful ruins of Thebes, with its hundred gates of old. Its splendor is gone. And we are glad that the temples of the idolatrous worship of the sun, as mighty as they were, are now but a heap of ruins. But brighter than all their former glory, is the Sun of Righteousness, who is again to enlighten darkened Egypt with the bright rays of the everlasting gospel.

As we had to leave that night for Cairo, we missed the arrival of the khedive, but we saw not only thousands assembled here from different portions of Egypt, but quite a number of Sudanese carrying on their wild dances.

Upon our return to Cairo, Elder Awada was ordained to the ministry. He is our first minister in the Arabic, and we hope the Lord may bless his labors to the salvation of many souls.

From Cairo we were accompanied by Brother Passebois to Alexandria, crossing the rich delta of the Nile. Alexandria is a beautiful city of about three hundred thousand inhabitants. It contains a large number of Italians. Its founder was Alexander the Great. Two faithful Armenian brethren have come from Constantinople to labor here. We had several Bible studies at their home, and celebrated the Lord's supper.

The evening of the 24th I sailed from Alexandria on the Austrian Lloyd steamer "Bohemia." But as the plague was still raging in Egypt, I had to undergo a careful examination at the hands of the physician before leaving. The following evening we came in sight of Crete, where Paul stopped on his journey to Rome, and the next day we saw the mountains of Greece and the Ionian Isles. There are millions in these countries without a laborer, and they need to be warned. As we entered the Adriatic, the weather became more stormy. And after three days and a half on the journey, the climate suddenly changed from the hot sun of Egypt to the icy air of the Alps. Arriving at Triest, we were all carefully examined by the doctor, and each was obliged to tell him where he was going. Twenty-four hours on the cars took me through the southern portion of Austria, where the German language is quite largely used. Whole provinces there, with a million or more of inhabitants, have not yet seen one of our ministers. Reaching Vienna, the police were still on the lookout for me, being notified by telegram that a man was coming from Egypt, and after they saw that I was well, they let me pass quietly by. I was glad indeed to reach home, after an absence of three and one-half months, having traveled thousands of miles by land and sea, in three different continents. Surely the Lord is good, and to be praised for his protecting care in granting us the privilege of carrying the gospel of the soon-coming Saviour, to the ends of the world.



Nebraska

WE are all busy in this conference, and are having a precious experience. At our State meeting held at College View, April 15-17, plans were laid for an immediate advance in selling "Christ's Object Lessons."

Learning that ten thousand books remained to be sold by this conference, we unanimously decided that we would sell them before we began our tent work. The workers were divided among the seven districts in the conference, and all went to work with a will. Every church that has had the matter presented to them, have taken their quota of books, and more than half of the entire ten thousand books which we had to dispose of have now been ordered, and most of them are in the hands of the churches. The money is beginning to come in, and we expect that this good work will continue until every book is sold, which we hope to see accomplished by the first of July.

One brother writes, "I had remarkable success in selling the six copies of 'Christ's Object Lessons.' Those who bought are among the leading men of this State." This brother, his wife, and her sister have already sold twenty-four books.

The wife of Governor Savage ordered a copy. She said it was an excellent book, and thought she would want three or four copies.

Space will not permit us to relate the success that has rewarded our efforts, or the many interesting experiences which come to those engaged in the work. Never has anything so stirred all our people and set them to work as has this movement to sell "Christ's Object Lessons."

Over one hundred students of Union College spent part of one week in the work, and sold, on an average, about two and one half books each. Special permission was obtained from the authorities of Lincoln for the students to engage in this work without securing the customary license. This illustrates the wonderful way in which the Lord is going before us in this work.

We expect soon to be able to join with our sister conferences in singing the jubilee song of freedom from the debt which has been so long crippling our college.

GEO. M. BROWN.

Our Training School (Colored) at Huntsville, Ala.

It has been my privilege this spring to pay two visits to Huntsville, Ala.,—the first, from March 28 to April 3; the second, from April 25-28. These were seasons of interest and profit to the cause in this place, where our largest colored school is located. Doubtless it is well known to many of our people that about six years ago a farm of three hundred and sixty acres was purchased within four miles of the flourishing city of Huntsville, Ala., at a cost of eighteen dollars an acre, or \$6,480 in all, for the purpose of establishing upon it a training school for our colored believers, to

fit promising young colored people of both sexes to labor successfully for their own people in the cause we all love. This farm, with its old Southern mansion, once a place of great interest to the surrounding country, where such celebrities as President Jackson had paid visits, in the vicissitudes of the last forty years had greatly run down. So has many a famous Southern homestead since the blight of war so reduced its owner's means that no other result was possible. The farm is a place of great natural beauty, with its gigantic oak trees surrounding and overshadowing what remains of the old mansion. There could not well be a more suitable location for such a school. Just about far enough away from the thriving city to escape its evil influences and pleasures, here in quiet retirement amid the beauties of nature, the pupils can learn of God and his works, attain mental discipline and instruction, have the benefit of physical labor, and learn the processes of nature's growth, and thus be well fitted for life and its duties.

The property was sadly run down when it came into our hands. It is said that scarce a rod of fence sufficient to restrain stock was left on the place. Much of the land was grown up to brush and small trees. There was little if any fruit on the place. The buildings were sadly out of repair. Indeed, it was much like starting anew in many ways. Brother S. M. Jacobs, one of Iowa's most respected members, was chosen to take charge. He and his devoted wife, with the children's help, have labored there hard and faithfully to bring order out of chaos and improve the place, and put the buildings in repair. The place is now all under fence, or largely so, the brush cleared off and grubbed out, until the place has become an object lesson to city and surrounding country. Fruit trees—peaches, pears, plums, etc.—are now growing luxuriantly, and large crops of produce fill the commodious barn erected on the place. Fine stock graze on the green herbage, and everything wears the appearance of thrift and comfort. The farm has more than doubled in value in the last six years. Last year the produce and sales paid all the living expenses, and about four hundred dollars over; this year the same, with about seven hundred dollars excess. This result has been most gratifying. It simply speaks of the energy and good sense and economy of its management. Very many visitors come to look over the premises to learn of the processes employed to bring about these results. The land was run down so that it was difficult to raise a paying crop. But by deep plowing, etc., the soil has been brought up till it now produces bountifully.

Another feature is very gratifying; that is, the change of feeling of the whole community in regard to our work there. It can easily be understood that the advent into a typical Southern locality of Seventh-day Adventists, with their unpopular doctrines, handicapped also with a negro school to develop, would not be apt to strike the ordinary Southern white

man as a very desirable acquisition. Evidences of this feeling were from time to time apparent. But honesty, kindness, friendliness, industry, improvement, and an accommodating spirit, courtesy to all, will gradually win their way to the confidence of the community. And after six years it is evident to the most casual observer that Brother Jacobs and the institution have the good will and confidence of the best people of the community. The business men ever show him the most entire confidence and esteem. Leading men often drive out to the farm, and accept the hospitality of those present. The result is most encouraging to all concerned.

For some time past the training school has numbered about fifty, under the charge of Elder B. E. Nicola as principal, with several teachers as assistants. Already several have gone forth from the school as teachers, Bible workers, etc. Others will do so within a few weeks, when this year's school shall close.

The care, responsibility, and watchfulness required in properly looking after so large a family of young colored people for six years, had worn heavily upon Brother and Sister Jacobs. Her health especially has been greatly affected by it. Her friends have been anxious lest her valuable life should be forfeited unless she is soon relieved. She has done a faithful, noble work, and has the esteem of all who are acquainted with her ardent labors. Brother Jacobs himself has felt for months that he was in danger of a serious breakdown if he continued much longer to bear the burden. He handed in his resignation last January, and begged to be relieved. But it was so difficult to find the proper persons to succeed them as superintendent and matron, that their request was not granted at that time. The school board, of which I was chairman, at our meeting about March 1 were forced to confront the issue of making a change in the management. The names of many had been considered; but the positions were difficult to fill, requiring certain gifts not very plentiful. The board, of which two members were colored,—Elder Sheafe and Brother Brandon, the latter living near the training school,—carefully considered all questions relating to the policy, management, and discipline of the school, and its past work. There had been some feeling with our colored brethren in the past because they were not made better acquainted with the management of the school, which, of course, was not to be wondered at under the circumstances. Several days were profitably spent in a careful study of all the facts accessible. We earnestly desired that our colored brethren on the board should be made perfectly familiar with all our aims and plans, that all suspicions might be allayed, and a clear understanding of all matters reached. This result was secured, satisfaction was expressed, and the statement was made that they were better prepared to recommend the school among their people, and induce the young people among them to patronize it. These remarks were highly appreciated by our white brethren present.

After several days of careful study of the situation, the resignation of Brother and Sister Jacobs was accepted. The final conclusion of the board was to call Brother C. H. Rogers to the position of superintendent, and his sister, Mrs. Estella R. Graham, to that of matron.

These were well known to several of the council present as earnest, devoted believers, persons of experience in the Lord's work, though of no experience in the kind of work to which they were called. As both were absent, it took two or three weeks to bring them together to our training school. It was my privilege to be present with them at Huntsville, April 25-28, and to introduce them to their new calling. They were very pleasantly and heartily received, and entered upon their duties as I left the place. I had the privilege of speaking to the school, which I found in good condition, everything having passed off very pleasantly since our previous visit.

Brother and Sister Jacobs did everything possible to make the entrance of the new superintendent and matron upon their work pleasant. They have since gone to Graysville, Tenn., where their son will have an opportunity to enjoy the benefit of our excellent school. There were many pleasant circumstances connected with their departure. The students very plainly manifested their high regard for them when they left. As I was to take the train at 2 A. M. on my way to Atlanta, Brother and Sister Jacobs, who were going across the country to Graysville with a horse and buggy, started early to take me four miles to the station. Not desiring to awaken all the students at that early hour, they endeavored to keep the time of our departure (about 1 A. M.) from being known. As we were quietly getting ready to go off as privately as possible, all at once the bell began to ring, and most of the students came out to bid us good-by. This sudden surprise quite touched the hearts of Brother and Sister Jacobs, and all the rest of us as well. As we drove away, the sweet sound of that beautiful hymn, "God Be with You till We Meet Again," rang out on the night air. Many of our colored pupils have sweet, melodious voices, and know how to use them. Our emotions were deeply touched, and we could but say, God bless our colored training school. May it prosper, and do a vast amount of good. Its prosperity lies very near my heart. It needs the means and the prayers of all our people to make it what it should be.

GEO. I. BUTLER.

Michigan

MENOMINEE.—Since our State meeting we have been making a special effort to sell "Christ's Object Lessons" in this city; but we have had to contend with many difficulties. The foreign population being largely Catholic has made it rather difficult to sell books. The mild winter in the Upper Peninsula made less demand for labor, which caused a shortage on timber at the mills in this city. This resulted in closing down some of the mills, throwing many out of employment. Business was affected generally, the book work not excepted. But we hope that this embarrassment will be partly relieved by street work in the near future. We could not get the sufficient amount of help from the churches under my charge, for several reasons: the church at Wilson being French and Belgian, and in a French-Catholic neighborhood, but little could be done. The Stephenson church was so situated that the members could not take hold of the work as they would like to have done, some working out by the month, others

putting in their crops. A few, however, are doing what they can for the sale of the book, and all seem willing to do all they can.

We are not discouraged, the Lord has been helping us in the work. All together have sold seventy books, and to the Lord be all the praise. The Lord moved upon three men here in the city to take twenty-six books. They are sending them to their friends and relatives. One of the three men also ordered a club of the *Signs of the Times*, which amounted to three dollars and a half. The total amount paid by these three men is thirty-six dollars. We have faith to believe that by the help of the Lord we will sell our quota.

We have organized a Sabbath school in this city, with fifteen members. A few have begun to observe the Sabbath of the fourth commandment. Others are interested. We believe that, by the help of the Lord, a company will be brought out here to hold up the light of the third angel's message. Please remember the work and workers at the throne of grace. M. W. LEWIS.

A Personal Experience

I HAVE just made a forty-mile trip, having gone into the country to visit some isolated Sabbath keepers. I walked much of the way, and in nearly every house I entered, I found some of our books. Many questions were asked concerning the doctrines they teach. This opened the way to present the truth more fully. One woman said that her minister said that he did not know anything about those prophetic periods or the time of the judgment; "but," she added, "I have found by reading Elder Smith's works on the prophecies, that we are already in the judgment, and that it is now going on in the courts of heaven."

To persons of experience the house-to-house work affords an opportunity for the accomplishment of much good, and by this means the knowledge of the truth may be disseminated much more effectively than by sermonizing. As for myself, it would be a blessed work if I had the means to defray my current expenses. I am of good courage, and am able to walk from five to eight miles a day, and give several talks to those interested.

WASHINGTON MORSE.

Peterborough, Ontario.

Report from New York City

THE work in this city, as in other portions of the world, is onward. The Scandinavians have united their interests in obtaining a church building. This has been a source of great blessing to them. They now have the first meeting house owned by our people in Greater New York. There is a good interest among them, and several are expecting baptism at no distant date.

The providence of God in an especial manner has been over the German interest. Meetings have been held in the city proper, and a few have accepted the Sabbath. Among them is one sister who has been an active laborer in the cause of Christ. In Brooklyn a meeting house has been secured for a small sum, and the interest there is increasing. Several have been baptized. Arrangements are being made to hold a tent meeting this coming season. With nearly one half as many Germans as there are inhabit-

ants in the State of Michigan, we have one minister and a single helper.

Elder Warren has labored in Brooklyn among the English, thus carrying on the work begun by the missionary efforts of our brethren and sisters in that place. A goodly number have been baptized, and still there is a good interest. There is also an interest among the colored people, as meetings are being held with them. Dr. Bryant, Brother George King, and several workers have taken a house together, and thus formed a center for the Brooklyn work.

The meetings held in Carnegie Lyceum by Elder Franke have been of unusual interest. From the beginning the attendance has been good. On several occasions some had to go away because they could not obtain seats. It is a popular hall, and the religious interest is good. The Lord has blessed Brother Franke's labors. He has reached a class of hearers that would not have been reached by any other means.

The meetings at the Metropolitan Lyceum on Fifty-ninth Street have continued through the winter. The congregations Sunday evenings have been principally those not of our faith. Several have been baptized, and during the last few months about twenty-five have decided to keep the Sabbath, and a large number are now on the point of deciding. There have been two baptisms during the last two weeks, and we expect another soon. This is a result of the house-to-house work and the Sunday night meetings.

The mission on Sixty-second Street, where the use of rooms has been given us, has been blessed of God. A number have accepted the truth, and several have been baptized.

Our mission work has been largely educational. There are nineteen in our family at present. The majority of these are beginners, having never been connected with the cause in any special way. A few of the workers are experienced in Bible work and nursing. These are from different parts of the country,—one from Florida, and others from the West. We have held two cooking classes; one was held in the early part of the winter, and the other has just closed. The attendance was good, and quite a number not of our faith became interested. The *New York Tribune* frequently sent a reporter, and published favorable reports.

These classes have been held in the lyceum on Fifty-ninth Street. A school giving instruction in the principles of hygiene has been held among the Scandinavians by our Scandinavian nurse, and we expect soon to open a school of health in the Metropolitan Lyceum. An experienced teacher in this department of the work has come from the West. The nurses we have with us have more than they can do. We have calls for cottage meetings on the health question until we are tired of saying we cannot attend them. Truly God has gone before us in the health work.

Dr. Geisel's stay with us was a great help in every respect, especially in the health and temperance work. We are anxiously looking for her return. It being necessary for her to leave in the midst of the cooking class, Mrs. Haskell, in addition to her other responsibilities, gave the lectures, and Sister Jones, from the South Lancaster Sanitarium, taught the cooking classes.

God has prospered us financially since

coming to this city. It would require too much space to give particulars. The expense of the lyceum during the cold weather was about thirty-five dollars a week, including the printing of notices of health and religious work; but we could not have held Sabbath and Sunday night meetings, cooking classes, and general gatherings without the control of it seven days in the week. The total expense of the lyceum from the beginning to March 31 has been \$486.47. This has been wholly met by voluntary offerings for that purpose alone. The conference workers who were with us from January 1 to March 31 received \$744.16. This does not include Brethren Warren and Utchman, my wife and myself. The tithe of those organized into a church since we came here, together with donations and the profits on book sales, has paid these workers. Our house-rent, when we first came here, was sixty dollars a month; and as our family increased, we were obliged to hire extra rooms until it ran up to one hundred and fifteen dollars a month. All of this has been met. Many items might be mentioned to show God's care over his work here, for all of which we praise his name.

S. N. HASKELL.

The Chesapeake Conference

THE third annual session of the Chesapeake Conference of Seventh-day Adventists was held in Eareckson's Hall, Baltimore, Md., May 9-19, 1902. Each of the ten churches in the conference was represented by delegates. One new church (Cambridge, Md.), which was organized April 12, 1902, and which has a membership of sixteen, was added to the conference.

Elder S. N. Haskell, Professor Griggs, and Elders J. S. Washburn and L. C. Sheafe (the last two have just come to our conference to assist in the work in Washington, D. C.) were the laborers from outside the Chesapeake Conference who attended our meeting. Services were held twice a day for the public, and the attendance was excellent.

During the year fourteen laborers were in the field, eight of whom remained during the entire year. The work accomplished by these laborers is as follows: Days of labor, 3,252; Sermons delivered, 1,271; Bible readings held, 1,255; other meetings, 574; visits made, 7,118; pages of literature distributed, 90,407; periodicals distributed, 21,707; Subscriptions for periodicals taken, 3,219. Ninety persons were baptized and added to the different churches. Two church schools were conducted. Six entirely new fields were entered with the truth, and four of them were more or less fruitful.

Financially, the conference has prospered, yet our force of laborers being more than at any time since the organization of the conference, we run behind a little during the year. The amount of tithe received was, \$5,477.40; first-day offering, \$550.43; Haskell Home, \$127.08; annual offering, \$368.28; Scandinavian field, \$195.16; relief of schools, \$1,000.25; Skodsborg Sanatorium, \$134.97. The blessing of the Lord was with us, and we were able to settle with our laborers at the end of each month.

We thank God for his guiding hand in our work; and it was resolved that we do all we can to get our literature into the homes of the people, and encourage competent canvassers and col-

porteurs to enter and remain in the work; that we encourage proper persons to engage in work with the *Signs of the Times*, taking subscriptions for the paper, and delivering the same by hand each week; and that all the resolutions passed by this conference since its organization be published in neat and durable form.

A new constitution was formed for the conference, in harmony with the plans of the General Conference.

The following named officers were elected: President, O. O. Farnsworth; Secretary and Treasurer, Chas. D. Zirkle; Executive Committee, O. O. Farnsworth, Dr. J. H. Neall, F. M. Bradford, Charles Judefind, Harry S. Weaver; Secretary of the Missionary Department, Mrs. Myra Davis Zirkle; Secretary of Sabbath School Department, Miss Helen V. Price.

Credentials were granted to O. O. Farnsworth, V. H. Lucas, J. F. Jones, F. W. Mace; ministerial licenses were given to F. H. Seeney, Chas. D. Zirkle; and missionary licenses to Mrs. M. A. Baker and Miss L. M. Slocum.

Much valuable instruction was given during the conference, and the delegates returned to their respective churches cheered and strengthened for their work in the church and in their homes.

Four tent efforts will be in operation as soon as the weather is favorable to begin such efforts. Two tents will be conducted in Washington, D. C.,—one by Elder Washburn and one by Elder Sheafe. Elder V. H. Lucas will pitch a tent in Cambridge, Md., and Elder Jones in Oxford, Md.

The office of the Chesapeake Conference for the coming year will be at 903 Woodley St., Baltimore, Md.

O. O. FARNSWORTH, *President*.

CHAS. D. ZIRKLE, *Secretary*.

Canada

It is often remarked that Canada, as a mission field, has been neglected, and a brief survey confirms this.

The Quebec Conference was organized nearly thirty years ago, and at the present time there are six organized churches and four companies, with a total membership of two hundred and fifty. The annual tithe is one thousand dollars, and the entire corps of workers in the conference is two,—two ordained ministers. A lamentable record for a conference thirty years old!

It is gratifying to all the people to know, however, that this order of things is being changed, and that there shall be delay no longer in giving the message. Help is forthcoming, and coming to stay. The Lord is reviving the missionary spirit among the churches, and the question is now being heard, "Lord, what wilt thou have me to do?" The answer to each one is, "Go ye also into the vineyard, and whatsoever is right I will give you."

Newfoundland has only one minister and one Bible worker. Medical help is on the way, however, and it is hoped that another minister will soon be procured. I have not reached the island yet, therefore cannot speak very intelligently of the work there.

Ontario is being blessed with more laborers in the different departments of the work, and the outlook in that conference is encouraging. The churches are sending out missionary workers,

and this is as it should be in every conference. "The church of Christ on earth was organized for missionary purposes, and the Lord desires to see the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth."—*"Testimonies for the Church," Vol. VI, page 29.*

The Maritime Provinces will soon be organized into a conference to be known as the Maritime Conference. There are rich fields for faithful workers in these provinces, and the laborers here are pleased to learn that the corps of workers is being augmented. There are a few canvassers in the field, and others are preparing to go. "There is no higher work than evangelistic canvassing; for it involves the performance of the highest moral duties." This being true, we should all have a part in it.

The Canadian Union Conference embraces Ontario, Quebec, the Maritime Provinces, and Newfoundland. Taking all in all, the climate is good, the people are clever, and there are great opportunities for missionary work. Since January there have been eighteen laborers assigned to the Canadian Union Conference, and yet there is room for God-fearing men and women who will bring their hearts, membership, and interests with them, and come to stay until the Lord calls them elsewhere. Most of the laborers just referred to are now in the field, and others will arrive by the first of June. It is understood that these laborers will transfer their membership to the conference in which they are located, and thus give evidence that they have come to stay.

It is only through the liberality of some of our sister conferences and the Mission Board in supporting some of these workers that we are able to secure the help of so many at one time, but we expect to become stronger year by year, and press on to victory. We desire another Bible worker and a minister and his wife,—providing they can be supported by their home conference for a year,—who are willing to work hard, and have no other motive but the salvation of souls. The message is onward, and the workers are all of good courage.

W. H. THURSTON.

Rhodesia, South Africa

BULUWAYO.—We are here at the wagons, on the edge of Buluwayo. Day is breaking, and I rise early, so that I may write home. We are all well, and of the best courage, happy in our Father, who has brought us safely o'er all our long journey. We arrived here April 14. Brother Anderson and Lena Mead met us at the depot. They took us to the wagons, loaded with grain and produce from the farm. We camped all night, and to-day will sell the stuff, and get ready to travel to the farm to-morrow. We could not be more contented and happy in the Lord than we are this lovely morning, so glad we are here. And truly, we could not have had a more pleasant trip—no storm, no roughness, no sickness, only for a few days on the sea. From the first, it was a most pleasant trip. Brother Anderson says to tell you that they are all well, and glad we are here. They seem as happy as can be, and report the very best progress in every branch of the work in this field.

M. C. STURDEVANT.

Japan

TOKIO.—I spent the last Sabbath and Sunday of April in Wakamatsu, where Brother Kuniya has been laboring recently. On Sunday I baptized the four believers that form the little company there. We had a pleasant and profitable time. They are earnest and faithful. They have waited a long time for an opportunity to be baptized, and were happy in the sense of duty performed. Others are interested. There is much to do, and few laborers. But the work is the Lord's, and we labor on in faith and hope.

F. W. FIELD.

Antigua

ST. JOHN.—The Lord is giving us a few souls for our labor, and we are glad, and praise him for his unspeakable grace in Jesus Christ that saves the hungry souls that are bound in sin. We hope that several will soon begin to observe the Sabbath. Among those who have identified themselves with us is a clerk in one of the business houses,—a white man,—and the head gardener of the botanical gardens. Both will lose their places. The first will go into business for himself on a small scale, and the latter will do private gardening and bookkeeping, at which he is an expert. Many others are interested, and we hope at every step to win souls for Christ. We are nearly as strong and healthy as ever, and have great reason for thankfulness.

D. E. WELLMAN.

Bermuda

HAMILTON.—We have rented a nice new hall, about three miles out of town around the harbor, but not more than one and one-half miles across it. I have begun Sunday evening meetings. The hall is about forty feet long and twenty-three feet wide. We had some chairs, and bought three dozen more at our own expense. We had our first public meeting last Sunday, and about twenty-five attended it, besides some of our own people. I have not felt well for two weeks, and part of the time have been unable properly to attend to my own work. Last Sunday I was sick, and feared that I should not be able to meet the appointment. But I took the matter to the Lord, and then rode on my bicycle around the harbor to the hall. The Lord sustained me, blessing me with freedom; and after the meeting I accomplished the journey, feeling as well as I had ever felt. O, the Lord is God! Truly, all praise belongs to him. The Lord has a great work in Bermuda, and although it is a hard fight, the truth will go, and a people will be prepared to meet Jesus when he comes.

M. ENOCH.

West Indies

BASSETTERRE, ST. KITTS.—About a week ago I went over to Antigua for two days. In returning I took deck passage on one of the Quebec line boats. I sat down to read "The Story of Daniel the Prophet," but had hardly begun when the chief engineer came by, and stopping, asked me about the book. I gave him the title, and he became interested, and began asking questions about the prophecies. As we were going over the points in Daniel, others of the officers and passengers joined us. Seeing this, the chief engineer invited me to come down to his room with those who were

interested. Not one remained behind, and when we had settled ourselves, I took them through many of the prophecies and other points of Scripture truth, they asking questions meanwhile. Our voyage lasted five and one-half hours, and almost this entire time was spent in the conversation. Of course, all were not really interested, but one or two of the number followed me through the entire study, and were anxious to learn more. I promised them some reading matter for their return voyage. I am sure God has among them some faithful ones.

Our work in Basseterre is now doing nicely. The attendance at our Sabbath school and at our Sunday evening service has doubled. The members of the church are doing missionary work among the people.

STERRIE A. WELLMAN.

Bay Islands, Central America

UTILA.—We are now using our new building, although it is not yet finished. The placing in of the windows, and the painting will finish the work. We have not sufficient means to do this just now. It will take about one hundred sols to complete the building. Seventy-one students are enrolled in our school, and they are all interested in their studies. We have two Bible classes, and are instructing them concerning the second coming of Christ. All seem to believe that it is near. Some have manifested their desire to keep the commandments. The Sabbath school is better attended than in the past, also the Wednesday evening prayer meeting. The children always have a verse from the Bible. We are of the very best courage.

L. O. CORWIN.

General Notes

A CHURCH of fourteen members was recently organized at Farmington, N. M.

BROTHER R. R. KENNEDY reports from Wheelersburg, Ohio, that five persons were baptized at that place, May 18, and three others are awaiting this ordinance.

THE company at Kokomo, Ind., have recently received eight additions to their number, as the result of a two weeks' course of meetings held by Brother A. L. Miller.

BROTHER E. HILLIARD, of Minnesota, who is now laboring in Tasmania, in a recent letter to his Minnesota brethren says: "A fruit grower who lives a few miles from Launceston has furnished us with the finest of fruit for over two years and after purchasing of him from time to time, he was handed some of our literature. He became deeply interested, and a few days ago I rode out to his place on my bicycle, remaining with the family overnight. I held a Bible reading with them on the change of the Sabbath, the second coming of Christ, and the signs of the times. All of the family living at home accepted the truth, and the next Sabbath we organized a family Sabbath school. A Church-of-England minister living near him had previously accepted the truth, and so we arranged for them to meet together. This minister is quite wealthy, and expects to visit America in May. He wants to become acquainted with our people there, and learn more of our work and institutions."



Donors to the Relief of the Schools

The Total Cash received on the Relief of the Schools Fund up to May 24, is \$43,205.39.

NAME	AMOUNT
Mrs. C. A. Hinterleiter	1 00
R. Switzer	5 00
M. E. Woodworth	10 00
Louisa Sims	2 00
Mrs. G. Goddard	25
M. G. Vaughn	1 00
F. O. Hightown	1 10
O. D. Fackler	5 00
C. Hanson	1 00
M. Christiansen	50
O. P. Nelson	3 50
Mrs. M. C. Glendenning	1 00
M. A. Ellis	1 00
A. Chatman	2 00
Wm. Orris	5 00
S. Batterson	2 00
W. L. & M. L. Bird	5 00
Mrs. S. Johnston	50
C. H. Wolcott	1 00
H. Rust	5 00
S. C. Batsford	1 00
J. I. Taylor	2 50
R. Palmer	5 00
Mrs. Southworth	1 00
L. E. Simmonds	5 00
E. A. Stockton	1 00
M. Belden	50
F. Bowley	2 00
L. Kienhoff	2 00
Ida Knurtis	1 00
W. B. Knowls	2 00
F. O. Raymond	5 00
Brother Zebold	1 00
C. Holtes	5 65
C. Johnson	5 00
Mrs. M. A. Thayer	2 00
Mrs. B. F. Barefoot	1 50
R. D. Whitney	1 00
Mrs. W. Hill	1 00
Mrs. C. L. Davis	2 00
Mrs. N. Hayward	1 00
I. Sultz	1 00
M. A. Hanson	2 50
Mrs. A. C. Beard	1 00
Mrs. H. J. Jocelyn	2 00
D. & B. Hackett	2 00
J. H. Laury	10 00
Mrs. E. J. Poppelwell	45
E. R. Hamlin	50
Mrs. C. Morton	50
J. Gronemeier	25
C. Gronemeier	50
R. A. Brooks	1 00
W. Wallace	2 50
F. Cunningham	1 00
H. F. Brown	15
Mrs. M. A. Taylor	1 00
W. O. Erb	3 00
Mary Huntley	1 00
Grace Huntley	25
Ethel Huntley	25
Luella Reed	2 50
A. M. Johnson	2 00
Mrs. C. S. Davis	60
S. C. Saxby	2 00
I. Sanborn	2 00
Mrs. A. Fetter	1 00
J. & J. Tibbett	5 00
E. L. Merry	1 00
Mrs. E. Brown	1 10
S. S. Bingham	1 50
R. Patton	3 00
R. & I. Patton	2 00
P. P. Gaede	5 00
Wm. Covert	12 50
Mrs. E. J. West	1 00
D. K. Royer	2 00
L. Young	50
Mrs. E. Knapp	25
A. E. Johansen	1 00
Elizabeth Franks	5 00
Mrs. Martha Lake	1 25
M. G. Gorham	5 00
W. R. Kirk	5 00

C. Hoffman	2 00
D. & L. Pickering	2 00
Joseph Pickering	50
Mrs. G. P. Hull	50
Mr. & Mrs. T. Griffin	5 00
J. H. Acker	5 00
Nellie P. Honeywell	1 00
Mrs. E. M. Drown	3 00
J. Bigne	50
Mrs. P. McNamara	5 00
A friend (Colorado)	3 00
J. E. Guyton	2 00
Mrs. L. M. Guy	1 00
J. B. Johnston	2 00
Mrs. J. Freeze	2 00
Mrs. D. E. Young	2 00
E. Swap	2 00
A. L. Cottrell	1 00
Anna Fryer	1 00
P. J. Buller	3 00
Ida Fulk	1 00
A friend	2 12
F. Martin and mother	2 00
P. Leibold	1 00
Mrs. M. L. Andreassen	1 00
Thomas Baker	1 00
Mrs. Capt. Thomson	2 00
J. G. Lamson	1 00
Mrs. B. A. King	7 50
Mrs. Cooper	1 00
Minnie Baxton	1 47
G. G. Green	25 00
Mrs. L. B. Godfrey	2 00
Martha Young	5 00
J. E. Pegg	5 00
Mrs. P. Jessup	1 00
Mrs. L. G. Hidda	2 00
Mrs. D. M. Guy	1 00
F. M. Corbaley	5 00
I. S. Hanon	50
J. T. Wakeham	5 00
May Wakeham	5 00
Mrs. S. Hamlin	2 00
J. N. Loughborough	20 00
A. Rhoads & wife	20 00
Mrs. Builleimeir	5 00
D. Hildreth	1 00
Mrs. J. L. Bean	2 00
Mrs. Beatty & family	2 50
A friend	3 90
M. H. Minier	10 00
Mrs. E. M. Yale	5 00
Lilly M. Avery	2 00
Mrs. Goodison	35
A brother	7 13
Mrs. W. Wright	5 00
Mr. & Mrs. McKinnon	2 50
M. Redenaun	1 00
Mary E. Foster	1 00
Mrs. M. P. Burr	50
Mrs. S. Jones	25
Gustave Morrell	5 50
J. J. Nichols	2 00
J. B. Vandewark	2 00
Mr. & Mrs. J. O. Beard	5 00
Brother Speed (Iowa)	10 00
Mrs. E. T. Burch	1 00
O. S. Hadley	10 00
M. F. Harlan	1 00
Mrs. E. Smith	50
O. M. Slocum	2 00
Mr. & Mrs. R. W. Armstrong	1 00
Pheobe L. Moore	50
Jennie Shaw	1 00
Mrs. Sabrina & Myrtle Burleson	1 50
Mrs. J. C. Trenhohn	4 00
Mrs. M. H. Graves	1 00
Mrs. C. D. Wolf	50
M. E. Claffin	3 00
Wm. Fisher	2 25
C. Dodge & V. McBride	2 00
L. M. Phelps	3 00
P. D. Porter	5 00
Mrs. M. Ellsworth	5 00
Ruby Rosco	50
Mr. & Mrs. C. F. Dockham	2 00
A. Kalstrom	15 00
Mrs. N. D. Ingram	1 00
Mrs. J. C. Evans	5 00
D. S. Sutton	50
Mrs. E. J. Stillman	1 00
J. A. Faust	1 00
Mrs. E. L. Wallace	1 00
Wm. Higgins	2 00
Mr. & Mrs. E. E. Gardner	21 00
Floyd & Earl Gardner	5 25
C. Hale	2 00
Alice C. Bush	2 00

Selling "Christ's Object Lessons"

I HAVE never had anything so sweet as this work; and I feel that it is the salvation of the denomination.

I did not take much interest in this work at first, not until we had a meeting at Bethel. Then I thought I would try it, and see what I could do. I want to say right here that I am a poor sales-man. My boys at home have always said to me, "Father, if you buy a horse, you will surely have him until he dies." And so I had not much hope of making a success in selling the book, but I thought I would try.

When I got home, I called the brethren of the Antigo church together while this thing was fresh in my mind, to see what they would say. After presenting the plan, one brother began to argue that the taxes were so high this year that we could not do much. He said that he had canvassed three weeks for "Christ's Object Lessons," and had sold only one book. That kind of talk discouraged the brethren. I decided to try this work myself. The first man I met kept me waiting until after three o'clock in the afternoon. Then I thought that it was so near night that I might just as well go home, and start out again the next morning. But I did not think it right to surrender this way, so I went to work, and by five o'clock I had twenty-two orders. I hurried from one place to another as rapidly as I could. I took orders so fast that I feared I would not leave much of an impression on the minds of the people with regard to the value of the book. And when I got home, I thought it all over, and decided that when I delivered the orders, I would stay with the people until they knew something about the book. While delivering twenty-two book orders, I sold eighteen more. This work is better than preaching.

I wish to say a word with regard to the influence of the book since the people have had it; for that is the most interesting part of the work. I took my time when delivering. I sat down and talked about the book, and what it contains. I wanted to make an impression that would lead the people to read it. Some perhaps will not; I do not know. But since that time many have come to me and asked questions with regard to the message that we are carrying to the world. Some of these are men with whom I have long desired to have a talk. I seemed unable to approach them; they were too big for me. But I thank the Lord that the book is bigger than they are. They have come and asked questions with regard to their soul's salvation. One man especially, whom I had attempted several times to approach, but failed, has talked with me regarding this great work. I never thought that he could weep, but he did weep, and I wept too.

Another thing that I must mention is the excellent effect this work has upon those who engage in it. It seems to put new blood in our veins, and it gives a new inspiration. I will relate one experience in my home church. I said to a sister, "Had you not better take your books along and try to sell them?" She said, "I can't sell a book; do not bother me with that thing." "Well," I said, "I am afraid that if you yield to such feelings, that spirit will lead to something

* Experience related by Elder C. J. Herrman, at the Lake Union Conference, at Chicago.

worse, and you may lose your soul." But we said good-by for that day. Early the next morning she took her four books. I was somewhat afraid she might not sell them, and I made up my mind that if she did not, I would help her. But in half an hour she came back after four more. She said, "I feel so glad! I could not sleep last night, because I had treated the matter so indifferently. But now," she continued, "I feel so glad I started. I praise the Lord. This is a good work."

I could relate many instances like this. I have sixteen churches in my district that I am laboring with, and most of them are successful in selling the book. The work is going, and it will not stop until it is crowned with victory.

Help the Relief Fund

THE work being done with "Christ's Object Lessons" is a good beginning to the work the Lord desires to see carried forward by his people, because it calls for sacrifices and gifts, and old and young can engage. The Lord's plan has opened the way for all to do something. This is a work that is to be a blessing to all who engage in it. The more you do of this work, the less weary and the less perplexed you will be. As you go forth to sell the book the Lord has declared should be sold, you will realize that to you is spoken the benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you."

E. G. WHITE.

"Christ's Object Lessons" in the German Language

OUR German brethren and sisters throughout the country will be glad to know that the Review and Herald is now hard at work on another edition of five thousand copies of the German "Christ's Object Lessons." Last autumn an edition of five thousand copies was published, but this has been entirely exhausted.

WHEN the canvasser does his work in the right way, he does not "burn the territory" over, but he cultivates it, so that it brings forth more fruit.

MILWAUKEE can sing the song of jubilee, having sold its full quota of "Christ's Object Lessons," numbering five hundred and sixty books, and individual members have guaranteed the sale of fifty copies more.

SISTER IRISH, of Jacksonville, Ore., writes that their M. E. minister has purchased one of the books, and given a written testimonial that "the chapter on the prodigal son is worth the full price of the work."

IN Everett and Mt. Vernon, Wash., excellent work is being done. One sister at Mt. Vernon went twelve miles from home to canvass, and sold twelve books. Another went a distance of twenty miles in order to find territory. Others are doing the same. One lady, not of the faith, asked one of these sisters to permit her to take some orders among her friends, as she wanted to assist in so worthy a cause.

Current Mention

—The Rev. John Henry Barrows, president of Oberlin College, died June 3, of pneumonia.

—A fire at Rockaway Beach, Long Island, June 1, destroyed seven hotels and a number of dancing halls. Four lives were lost.

—The May fire loss in the United States amounts to \$13,197,700, and for the expired portion of the present year, to \$72,272,100.

—According to figures furnished by the operators and miners concerned in the anthracite coal strike in Pennsylvania, the loss for the first three weeks of the strike amounts to \$14,850,000.

—Fifty persons committed suicide in Chicago during the month of May, says the *Chicago Tribune*, which paper adds the statement that this is the greatest recorded number of suicides for one month.

—Adherents of the "New Thought," or "Mental Science" teaching, have purchased a large tract of land on the Hudson River, some distance above New York City, where they will establish a school for the dissemination of their doctrines.

—A cloud-burst near the city of Joliet, Ill., June 3, caused a damaging flood in neighboring creeks, and cut off Joliet from communication with outside districts, inundating its streets, paralyzing business, and causing three deaths by drowning.

—The Boer war in South Africa, after continuing nearly two years and eight months, was officially ended May 31, by the agreement of the Boer representatives to accept the terms offered them by Great Britain. The news caused great rejoicing in England.

—The announcement comes from Berlin that the German gun maker, Krupp, has invented a projectile which will penetrate through the heaviest armor he can produce. Emperor William, the report says, has ordered him to manufacture these projectiles exclusively for the German navy.

—A committee of German chemists in Berlin have submitted a report to the German government on the question of the effect of borax on the human system. After an investigation covering two years' time, during which tests were made upon four men, the chemists report that the presence of borax in the human body, even in minute quantities, is unquestionably injurious. A single dose, they assert, remains in the system eight days.

—A large district in Alaska was shaken by an earthquake last April, says a report brought by travelers from that country, and simultaneously with this disturbance a mountain in southeastern Alaska, which was not known to have any crater, burst into eruption, sending out clouds of ashes and a stream of mud, mixed with bowlders. Passengers arriving at Seattle from Alaska report that the Redoubt Volcano near Cook Inlet is active, sending out fire and smoke, the latter forming dense black clouds, which obscure that entire region.

—Bold bank robberies, some of them committed in open daylight and in full view of the citizens, are reported from several towns in South Dakota.

—A dispatch from Panama reports that Ecuador is facing revolt. The revolutionary movement is led by General Alfro, a former president of the republic.

—Wireless telegraphy is to be employed in establishing communication between the Klondike gold fields and the outposts of civilization in the higher latitudes of North America.

—A report from Turkey which comes by way of London states that the Turkish government is in a worse financial situation than it has faced in many years, and that the sultan, in order to avert bankruptcy, may defy Europe by confiscating revenues already ceded by Turkey to foreign creditors, amounting to about \$15,000,000 yearly; in which event it is believed Europe would unite to bring the sultan to terms.

—So far the year 1902 has broken the record of the past decade for immigrants landing at New York City. January and February showed a large increase on the figures for the same months last year. March showed 23,000 more than March, 1901, and during the first two weeks of April there entered 40,000 souls, as against 28,000 in the same fortnight a year ago. For the rest of April the proportions are as large, if not larger, and May bids fair to outdo April.

—The *London Globe* (England) reports that "Dr. Bunge, a Russian medical man, proposes to establish a sanatorium for consumptives in the polar regions. He has observed that the members of exploration parties returning from the polar regions are always in perfect health, owing to the purity of the air and complete absence of all harmful microbes. In the polar regions bronchitis, laryngitis, influenza, and other contagious diseases are unknown."

—As showing the risk of disaster that would be incurred to a canal constructed over the proposed Nicaragua route, one authority states that "there are not less than twenty-five volcanoes, at fairly equal distances, on the line of crustal weakness which is occupied by Lakes Nicaragua and Managua, most of which have been active within a very moderate period of time, while some are active to-day. Yet it is proposed that the United States government shall spend \$200,000,000 in building a canal, with an elaborate system of locks, through the heart of that volcanic region."

A Long Struggle Closed

THE following is a summary of the terms of peace between Great Britain and the Boers in South Africa:—

The burgher forces in the field to lay down their arms and hand over all guns, rifles, and ammunition of war in their possession or under their control, desist from further resistance, and acknowledge King Edward VII as their lawful sovereign.

All burghers outside the limits of the Transvaal and Orange River Colony, and all burgher prisoners of war at present outside South Africa, on duly declaring their acceptance of the position of subjects of his Majesty, to be brought back to their homes as soon as means

of transport can be provided, and means of subsistence assured.

The burghers so returning not to be deprived of their personal liberty or property.

No proceeding, civil or criminal, to be taken against any burghers surrendering, or so returning, for any acts in connection with the prosecution of the war.

The Dutch language to be taught in public schools of the Transvaal and Orange River Colony where the parents desire it, and to be allowed in the courts of law for the better and more effectual administration of justice.

Possession of rifles to be allowed in the Transvaal and Orange River Colony to persons requiring them for their protection, on taking out a license.

The military administration of the Transvaal and Orange River Colony to be succeeded at the earliest possible date by a civil government, and, so soon as circumstances permit, representative institutions, leading up to self-government, to be introduced.

The question of granting the franchise to natives not to be decided until after the introduction of self-government.

No special tax to be imposed on landed property in the Transvaal or Orange River Colony to defray the expenses of the war.

A grant of £3,000,000 (\$15,000,000) to be made by the British government for the purpose of restocking the Boer farms, and providing for the support of those left destitute by the war until they can again renew their normal occupations. All notes and receipts duly issued in return for valuable considerations, to be regarded as evidence of the war losses sustained by those to whom they were first given. Loans to be made by his Majesty's government without interest for two years, and afterward bearing interest at three per cent, to individuals not foreigners nor rebels.

The treatment of Cape Colony and Natal rebels to be determined by the colonial courts in accordance with the laws of the colonies, and British subjects from other countries who have joined with the Boers in the war to be tried by the laws of that part of the empire to which they belong.

The rank and file of the Cape Colony and Natal burghers who have been in arms against Great Britain, to be required to sign a document before the resident magistrate of the district in which they surrender, acknowledging themselves to be guilty of high treason, and to be punished therefor by disfranchisement for life.

All Cape Colony rebels who have held official positions under the British government, to be tried for high treason before the regular courts of the country, or such special courts as may be afterward constituted, and to be punished according to the court's discretion; provided that in no case shall the punishment consist of the death penalty.

Natal rebels to be dealt with according to the law of that colony.

Thus the Boers have parted with their independence, and their territory has been absorbed into the British empire. Aside from extinguishing the nationality of the conquered people, Great Britain has dealt generously with them, and it is to be hoped a policy of good will will be adopted on both sides, with a view to the speediest possible effacement of the scars of war.



List of Missionary Acre Pledges

NAME	NATURE OF PLEDGE
Samuel Clark, \$1.	
Henry Frase, \$1.	
Ira Collins, 50 cts. a month.	
G. V. Gorham, 50 cts. a month.	
Ned Collins, wages on last day of each month for 6 mo.	
Willie Dexter, 5 cts. each week.	
Mr. & Mrs. S. F. Willis, 50 cts.	
D. F. Frost and family, \$2.	
C. R. Eggleston, \$1 each quarter from pension, beginning June 15, 1902.	
Cecil Warner, ½ of eggs for 1 month.	
Mrs. J. G. Lamson, 50 cts.	
Jessie E. Tapert, 50 cts.	
J. G. Lamson, \$5.	
A. M. Davis, ½ proceeds of ½ acre of pop corn.	
Edith Curtis, 5 cts. a week.	
Mrs. C. Bagnall and children, sale of onions on small plot of land.	
Nina McCurdy, \$1.	
Vowyla Aiken, \$1.	
Florence Carrier, 50 cts.	
Nina Nelson, 50 cts.	
A. Muhn, proceeds of piece of ground.	
H. R. Muhn, 5 cts. a week for a certain length of time.	
E. J. Wood, 5 cts. a week.	
Mrs. S. Phippery, \$1.	
Geo. R. Avery, proceeds of 1 sq. rd. of garden ground.	
Iwing Hall, 50 cts.	
Rhoda Strong & father, an old hen & long row of onions, 2 acres of wheat.	
L. A. Robinson, \$1.	
W. H. Parker, corn, wheat, eggs, hens, & chickens.	
Daniel G. Walker, proceeds of ½ acre of land.	
J. P. Arnbrecht & family, proceeds of 1 acre of corn.	
Alfred C. Allen, ten per cent of wages for 3 months.	
Mrs. Altha Babcock, proceeds of a small garden.	
Gustave Morel, 1 acre of corn.	
Mrs. Gustave Morel, proceeds from 11 chicks.	
C. F. Stewart & children, one calf, and eggs laid on Sabbath.	
Frank Mosebar, proceeds from ½ acre of broom corn.	
R. L. Ward, proceeds from ½ acre of oats.	
Frank Stem & wife, proceeds from ½ acre of cotton.	
Lena Bollman & family, proceeds from ½ acre of stock peas.	
Ora M. Barber, 1 month's wages.	
Jessie O. Barber, \$10 of interest on a note.	
Mrs. Mary E. Boaz, eggs on one day in the week for 2 months.	
Viola Boaz, 3 rows of navy beans.	
Edna Boaz, 1 row of potatoes.	
Melvin Boaz, proceeds of one day's labor.	
A. S. Morley, ½ acre of wheat.	
Adam Rae & wife, proceeds of 1,000 horse-radish plants.	
Roy Rae, ½ row of potatoes.	
T. S. McDonald, M. D., \$5.	
Mrs. Carl Christiansen, \$5.	
Carl Christiansen, \$5.	
Wm. C. Rahn & wife, \$5	
Christina Harvey, \$1.	
Mrs. H. O. Waldron, \$2.	
O. H. Saunders, \$70.	
Mrs. Fred Stuckey, \$3.	
Mr. & Mrs. Geo. Green, half proceeds of ½ acre of melons and ½ acre of pop corn.	
Clifford Green, 1 brood of chickens.	
N. A. Maddox, proceeds of 1 row of potatoes.	
Rex Strom, 1 brood of chickens.	
E. L. Paulding, bees and their honey.	
Wm. Reefman, ¼ of crop of oats from 3 ½ acres.	
John DeYoung, 1 acre of oats.	
William Huggins, ½ acre of beans.	
Sam Medler & family, proceeds from ½ acre of beans, chickens from one sitting, and ¼ acre of potatoes.	

William & J. C. & J. A. McReynolds, 1 acre of wheat.

John Aiken, 1 acre of wheat.

Reuben Ford, 1 acre of wheat.

Melvin Stone, 50 cts.

Lida B. Kennedy, \$1.50.

Jennie, Jessie & Fred Cooper, 1 day's work,

proceeds of selling blueing & sunbonnets.

Clara Lobaugh, 1 patch of beans.

Samuel McGee, 1 dollar's worth of canned fruit.

Annina Jensen, \$3, proceeds of a week's work.

Mrs. Iverson, \$1.

Ola, Roy & Laurence Powell, 50 cts.

Mrs. John Powell, \$1.

Pearl Jenkins, something.

Mrs. E. B. McMillan, 25 cts.

Nellie Kite, 1 row of potatoes.

Delia Lund, something.

C. R. Kite, 1 row of potatoes in lot.

D. Jacobsen, 1 day's work.

Mrs. O. Oneson, something.

Addie M. Hackworth, \$1.

Iva Angell, first week's salary for teaching.

Mary Thompson, ½ dozen chickens.

Myrtle Barry, \$2.50.

Carrie Peterson, \$1.

Floy Pierce Kern, 2 weeks' work in May,

1902.

Iva L. Leech, something.

Grace Mitchell, something.

Katy Mourer, 2 days' work at sewing.

Lillie Anderson, \$1.

Mrs. Leona Burman, proceeds of 1 month's

work.

Annie Irene Isaac, something.

Hannah Laubach, something.

Gertrude Wohl, something.

Mrs. Walter Jones, 10 cts. per week from the

middle of April.

D. F. & Mary J. Ordway, \$5.

Miss Lula Koenig, 2 dozen chickens.

James Pegram, \$2.

Dewey Kinzer, 1 day's work.

Delta Hedrick, \$1.

A. C. Galloway, 25 cts.

G. O. Norwood, \$1.50.

Mrs. G. E. Norwood, eggs each Sabbath in

June.

Laura Hornbeck, 50 cts.

A friend, 25 cts.

J. M. Kinzer, potatoes and chickens.

Frank Rowe, 1 day's work.

NOTICES AND APPOINTMENTS

Address

The address of Elder H. C. Goodrich is changed from Bonacca, Spanish Honduras, to Belize, British Honduras, Box 105.

Publications Wanted

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

B. F. Noble, 167 Thomas St., Seattle, Wash.

E. C. Miller, Elkton, Mo., REVIEW, *Signs, Sentinel*.

E. L. Pickney and A. Songer, Lock Box 467, Jonesboro, Ark.

D. F. Barzee, Lehigh, I. T., tracts or periodicals suitable for children.

Chas. F. Parmele, Hiawatha, Kan., papers and tracts on second advent and Sabbath.

Mrs. Cora B. Findlay, Carson Indian School, Carson City, Nev., temperance and purity literature.

Mrs. H. F. Stevens, Twin Brooks, S. D., REVIEW, *Instructor, Little Friend*; tracts on Sabbath, such as, "Who Changed the Sabbath?" "Which Day Do You Keep, and Why?" "Seven Reasons for Sunday Keeping;" tracts on state of the dead, future reward and punishment.

Papers sent to Tom C. Hege, should be addressed to Greenville, S. C., hereafter, instead of to Spartanburg, S. C.

Business Notices

WANTED.—Twenty reliable Seventh-day Adventists to take nurses' course. Address Colfax Springs Sanitarium, or W. D. Kinney, M. D., Colfax, Iowa.

WANTED.—A man to work on farm for four or five months, beginning about June 15. Wages, \$26 a month. Address E. L. Nesmith, Watertown, S. D.

WANTED.—Ten good working men on farm and in woods; wages, \$1.50 a day and free house to either married or single men. Address D. Whitmarsh, Vanderbilt, Mich.

FOR SALE.—One house and lot at Keene, Tex.; house 16 x 32 ft., with three rooms downstairs, two upstairs; well 85 ft. deep; some outbuildings; 40 trees bearing peaches, pears, apples; 1/4 acres of land; one block from school grounds; price, \$350. Address E. E. Woodruff, Graysville, Tenn.

WANTED.—An Adventist family, unable to pay rent, to occupy house, free of rent, also to have half acre for garden, and what fruit — apples, cherries, grapes — they wish to use. Three miles from S. D. A. church; 40 rods from district school. For further information, address Peter H. Nunamaker, Arbela, Mich.

Obituaries

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

REYNOLDS.—Died at her home in Denver, Mich., April 22, 1902, Charity Reynolds, aged 79 years. She leaves six children to mourn. She was a consistent member of the Denver church, and died in the faith, looking forward to the first resurrection. Words of comfort were spoken from Job 5: 26.

J. D. GOWELL.

COALSTON.—Died at her home at Evansville, Ind., May 24, 1902, Sister Cordelia Coalston, wife of Lester Coalston, aged 37 years, 10 months, 20 days. She united with the Methodist Church when eighteen years old, and later with the Seventh-day Adventist Church, of which she was a faithful member fourteen years. She leaves her husband and two adopted children. Words of comfort were spoken by the writer, from Mark 14: 8.

S. S. DAVIS.

HARPHAM.—Died at the home of her son, Randolph Harpham, at Ithaca, Mich., Mrs. Mary Harpham. Sister Harpham was born April 1, 1827. She was converted under the labors of Elder I. D. Van Horn in 1864. She was one of the charter members of the Seventh-day Adventist church at Ithaca. By request her favorite text, Ps. 23: 4, was taken as a basis of the funeral discourse, which was given at the Seventh-day Adventist church in Ithaca.

O. F. BUTCHER.

MORRISON.—Sister Charity Morrison died at her home on Piety Hill, Nevada City, Cal., April 3, 1902, about 82 years of age. She was a native of Ohio, but has resided the greater part of her life in Nevada City. She was a consistent member of the Methodist Church for many years, until about twenty-one years ago. Having heard the last warning message, she accepted it, and became an active member of the Seventh-day Adventist Church. Ever rejoicing in the Lord and in the hope of his soon coming, she quietly fell asleep.

T. R. ANGOVE.

OUTHOUSE.—Died at Liverton, Nova Scotia, May 5, 1902, Sister Ena Outhouse, eldest daughter of Brother and Sister Byron Outhouse, aged 17 years, 8 months. Ena had been brought up in the Adventist faith, and about two years ago she confessed her Saviour, and was baptized by Rev. E. H. Howe (Baptist), but did not join that church, choosing rather to go with her parents. Funeral services were conducted by Elder E. C. Ford (Disciple), who spoke words of comfort from John 14: 1-3, also from 1 Corinthians 15, 1 Thessalonians 4, and Rev. 21: 1-4. We believe she will have a part in the first resurrection. AMOS E. OUTHOUSE.

ELLISON.—Died at Noblesville, Ind., May 4, 1902, Chas. Ellison, aged 69 years. He was converted, baptized, and joined the Seventh-day Adventist church at Noblesville in 1885. He was zealous in the faith of the church up to the time of his death. Funeral services were conducted by the writer.

ARTHUR W. BARTLETT.

NEESE.—Died near Middletown, Ind., May 26, 1902, Mary Bushong Neese, aged 77 years. She united with the Seventh-day Adventist church at Mechanicsburg, Ind., in 1887, afterward transferring her membership to the Middletown church, in which she lived a devoted Christian life up to the time of her death. Funeral services were conducted by the writer.

ARTHUR W. BARTLETT.

SORENSEN.—Died in Chicago, Feb. 15, 1902, of pneumonia, Christian Sorenson, aged fifty-four years. Brother Sorenson was for many years a member of our North Side church, and he died trusting in the "blessed hope." Funeral services were conducted by the pastor at the Joyce M. E. church. Three daughters survive. May the God of the fatherless be their God and protector.

L. D. SANTEE.

BABCOCK.—Azariah Babcock was born in Harrison County, W. Va., June 23, 1831. When about eighteen years of age, he accepted Christ as his personal Saviour, and united with the Seventh-day Baptists at Jackson Center, Ohio. In 1877 he attended a series of meetings held by the Seventh-day Adventists, and fully accepting the new faith, united with them, and was faithful until the end. He departed this life May 27, 1902, aged 70 years, 11 months, 4 days. His wife and three children are left to mourn.

E. J. VAN HORN.

FISHER.—W. E. Fisher, elder of the Trinidad church, fell asleep in Jesus, May 20, 1902. He was born in Ray County, Mo., Oct. 11, 1854. Brother Fisher moved to Trinidad, Colo., from his native State twenty-four years ago, where he accepted the truths of the third angel's message twelve years later. Through humble efforts he has been the means of accomplishing much good in the service of the Master. He leaves a wife and seven children to mourn his death. Words of comfort were spoken from Isa. 57: 1, 2, by the writer.

C. H. BATES.

BENSON.—Died at Providence, R. I., May 9, 1902, of Bright's disease, Elizabeth, wife of John B. Benson, aged 62 years. She was born in England, and at the age of eleven came to America, where she resided till the time of her death. At an early age she joined the Episcopal Church, and remained an active member till a series of tent meetings, conducted by Elder J. B. Goodrich and others, was held at Providence, when she accepted the views held by Seventh-day Adventists. The Providence church loses in Sister Benson a devoted member. Without a struggle, she fell asleep in Jesus to await the resurrection morn; remarks were made by the writer, from Rev. 14: 13.

C. H. EDWARDS.

HICKSON.—Died at her home in Sioux Falls, S. D., May 24, 1902, Sister Anna M. Hickson, aged 51 years and 6 months. She was born in Boston, Mass., Nov. 24, 1850. Formerly she was a member of the Episcopal Church. Seven years ago while receiving treatment at the Battle Creek Sanitarium, she accepted the truths of the advent message, uniting with the church there. Failing health caused her to go to the Iowa Sanitarium a few months ago, but the nature of her affliction baffled the skill of physicians and nurses, and she survived only about thirty hours after reaching home. Her mind was clear and her faith firm to the end. Funeral services were conducted by the writer.

N. W. ALLEE.

WILDMAN.—Lucy Araminta Bliss was born near Princeville, Ill., March 2, 1862, and was married to Rodney L. Wildman, March 29, 1884. She was a faithful member of the Seventh-day Adventist Church, having been converted when young. Brother Wildman came to Oregon in March, thinking the change would be of benefit to his wife, who had been

in poor health for some time. But she caught cold which developed into pneumonia, causing her death, May 18, 1902, at Chitwood. Her aged parents, of Princeville, Ill., two brothers, five sisters, her husband, and two children, mourn their loss. They look forward to the near future, when the Life giver will appear, and the saints of God be united. Words of consolation were spoken by the writer from Ps. 116: 15.

D. J. CHITWOOD.

CARROLL.—Died at Traverse City, Mich., May 13, 1902, Fred N. Carroll, aged 29 years, 4 months. Brother Carroll was drowned while getting logs out of a pond. He resigned a lucrative position on the C. R. I. & P. R. R. in 1890 to unite with the Seventh-day Adventist Church. He was subsequently employed by the Review and Herald, Modern Medicine Co., and Battle Creek Sanitarium for a number of years. At the time of his death he was engaged in business at Traverse City. His foreman, who attended the funeral services, which were held at Dana, Ind., though disbelieving his faith, testified that Brother Carroll had lived consistently as a Christian Seventh-day Adventist as long as he had known him. We laid him in the tomb with the bright hope of meeting him in the first resurrection; remarks were made by the writer.

ARTHUR W. BARTLETT.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 3, 1901.

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

* Daily. † Daily except Sunday. Trains on Battle Creek Division depart at 7.45 a. m. and 4.00 p. m., and arrive at 12.40 p. m. and 6.10 p. m. Daily except Sunday.

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

GRAND TRUNK RY SYSTEM.

Table with columns for EAST and WEST routes, listing stations like Chicago, Toronto, Montreal, and times for various services.

Nos. 2-4-6-Daily Nos. 10-76-Daily ex't Sunday G. W. VAUX, A. G. P. & T. A., Chicago.

Nos. 3-5-7-Daily Nos. 9-11-75-Daily ex't Sunday W. C. CUNLIFFE, Agent, Battle Creek.



BATTLE CREEK, MICH., JUNE 10, 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.

ANY subscribers to the REVIEW who desire a copy of the index to Volume 78, covering the year 1901, can have the same on application.

REMEMBER that the Summer Assembly at Berrien Springs, Mich., begins its session on Thursday, June 12. A large attendance is assured.

A SIXTEEN-PAGE monthly paper, the *Bible Training School*, has been issued by the workers in the mission in New York City. The price is twenty-five cents per year. Address *Bible Training School*, 400 W. 57th St., New York City.

BROTHER W. E. CORNELL and family have returned to Battle Creek, after a stay of over three years in England. Brother Cornell was present during a part of the European General Conference, and reports an interesting meeting.

"AFRICA" — dark, degraded, despoiled, yet with tremendous opportunities and possibilities for good as well as for evil — forms the subject of many fascinating descriptions and stirring appeals in the June number of the *Missionary Review of the World*.

THE June issue of the *Life Boat* is an exceedingly valuable number, and ought to have a wide circulation. It is an "anti-cigarette number," and deals vigorously with this great evil. Price, 1½ cents per copy. Address *The Life Boat*, 28 Thirty-third Place, Chicago.

WHAT appears to be an important discovery in relation to the problem of preparing starchy foods for easy assimilation by the human system, has been made by Dr. A. P. Anderson, of Columbia University. It consists of a process of dry cooking, by which the starch granules are broken up and brought into a condition to be easily acted upon by the digestive juices. "Instead of adding water," he says, "I am able to effect the complete swelling of the starch granule by means of dry heat. This I do by subjecting the starch granule, grain, or starchy mass to a rapid heat in a saturated atmosphere." Cereals treated in this way ex-

pand in volume from four to sixteen times, and become white, porous, and bread-like; and in this condition they can be kept indefinitely without spoiling. When eaten, they dissolve readily in the mouth, requiring but little if any mastication.

A LETTER received from Brother B. E. Nicola, principal of the Oakwood Industrial School at Huntsville, Ala., states that a careful investigation has been made to discover the party guilty of burning their barn, and that it has resulted in establishing very conclusively that it was done by one of their own students whose conduct had made it necessary to place him under discipline. This criminal retaliation against proper discipline is very much to be regretted. The offender will pay the legal penalty for his crime.

It appears that the pope is exerting himself to turn to the utmost account the "mission" of Governor Taft to the Vatican, in the direction of securing the establishment of permanent diplomatic relations between the United States government and the Vatican. The pope cares little about the disposition of the friars and their property in the Philippines, in comparison with the point of securing recognition from a government whose fundamental principles are a protest against the whole papal system, and which has done much to emancipate humanity from papal dominion. This is the tremendous stake for which the pope is playing, and he is very willing that Governor Taft and the United States should be engrossed with the Philippine side show while he weaves more closely about them the net of papal diplomacy, until he will make it appear that the recognition he seeks is the only consistent course remaining open to this government.

A Letter from St. Vincent

WHILE reading the reports of the recent volcanic eruptions in the West Indies, many have doubtless thought of our workers who are located near these scenes of disaster. The following letter has been received from Brother E. Van Deusen, and we think it will be of interest to all:—

KINGSTOWN, ST. VINCENT, W. I.,

May 20, 1902.

DEAR BROTHERS: The condition here is indeed serious. Sixteen hundred persons suffered death by the crater-burst, and one thousand were rendered homeless. About one hundred and sixty persons sustained serious injuries from the heat and the falling stones.

The crater is continually ejecting lava. Sunday at 8:20 P. M. an eruption occurred, the volume of steam being larger than on any previous occasion. It lasted about an hour. Yesterday a small steamer started on a coast trip around the island, but on account of heat and smoke could not pass on the windward side of the crater. A man who went to investigate the situation, returned last evening. He says that the whole coun-

try is changed. The land next to the sea seemed to be lifted up, and where it once sloped gradually to the sea, it now presents a high perpendicular front. Where once were deep gulches leading from the higher land to the sea, there is now a plain. The whole country around the crater is ruined. That part of the island was the most productive. Where were fields, herds, and peasants' hamlets, there is now a lava bed. Indeed, the whole island is ruined. Relief is being sent from other islands. Prices have already advanced, and food is high.

You may ask what I am going to do. Well, I do not feel like leaving just yet. What awaits St. Vincent I know not. I fully believe that this is a visitation from God. The wickedness of St. Vincent is appalling. It is a hard place in which to labor, but there are some here who are obeying God's word, and we believe that others will do so. To leave now would seem not the thing to do.

Yours in the blessed hope,

E. VAN DEUSEN.

A Year of Disasters

THE following quotation from the *Chicago Tribune* of recent date shows how the minds of observing men are being impressed with the extraordinary and ominous nature of the times we have now reached:—

"One woe doth tread upon another's heel, so fast they follow." Public interest in the recent disasters among the West Indian Islands has hardly begun to abate before reports come of others, which, but for the exceptional magnitude of the former, would be regarded as unusual in their fatality. The cyclone which struck the little town of Goliad, Tex., on Sunday, not only nearly destroyed the place, but left in its wake ninety dead and over one hundred injured—an unusual cyclone record for a single locality. The mine explosion at Coalcreek, Tenn., is the worst of the year, not one of the one hundred and fifty men employed in the mine escaping. Simultaneously with these events comes the news of a terrible hurricane which swept over the Province of Scinde, in British India, carrying away houses, bridges, and embankments, and washing away miles of railroad tracks. The few words "many lives were lost," are significant.

The prophets who predicted that 1902 would be a year of disasters were correct. . . . Nature has not been so busy with her forces of devastation for many years past as she has been during the first five months of the present year. Volcanic eruptions and earthquakes have destroyed 48,450 lives, storms 704, tornadoes 416, cyclones 220, floods 333, avalanches 228, tidal waves 103, snow-slides 39, and waterspouts 12, a total of 50,505 lives destroyed by nature's elemental disturbances. If to this were added the lives lost by agencies over which man has more or less control, such as fires, mine disasters, explosions, railroad accidents, and vessel wrecks, it would be increased to over 60,000, and this takes no account of individual lives lost in this country, which would bring the grand total up to about 100,000 lives lost in the short period of five months.

In the presence of these great natural convulsions man is powerless, and probably always will be.