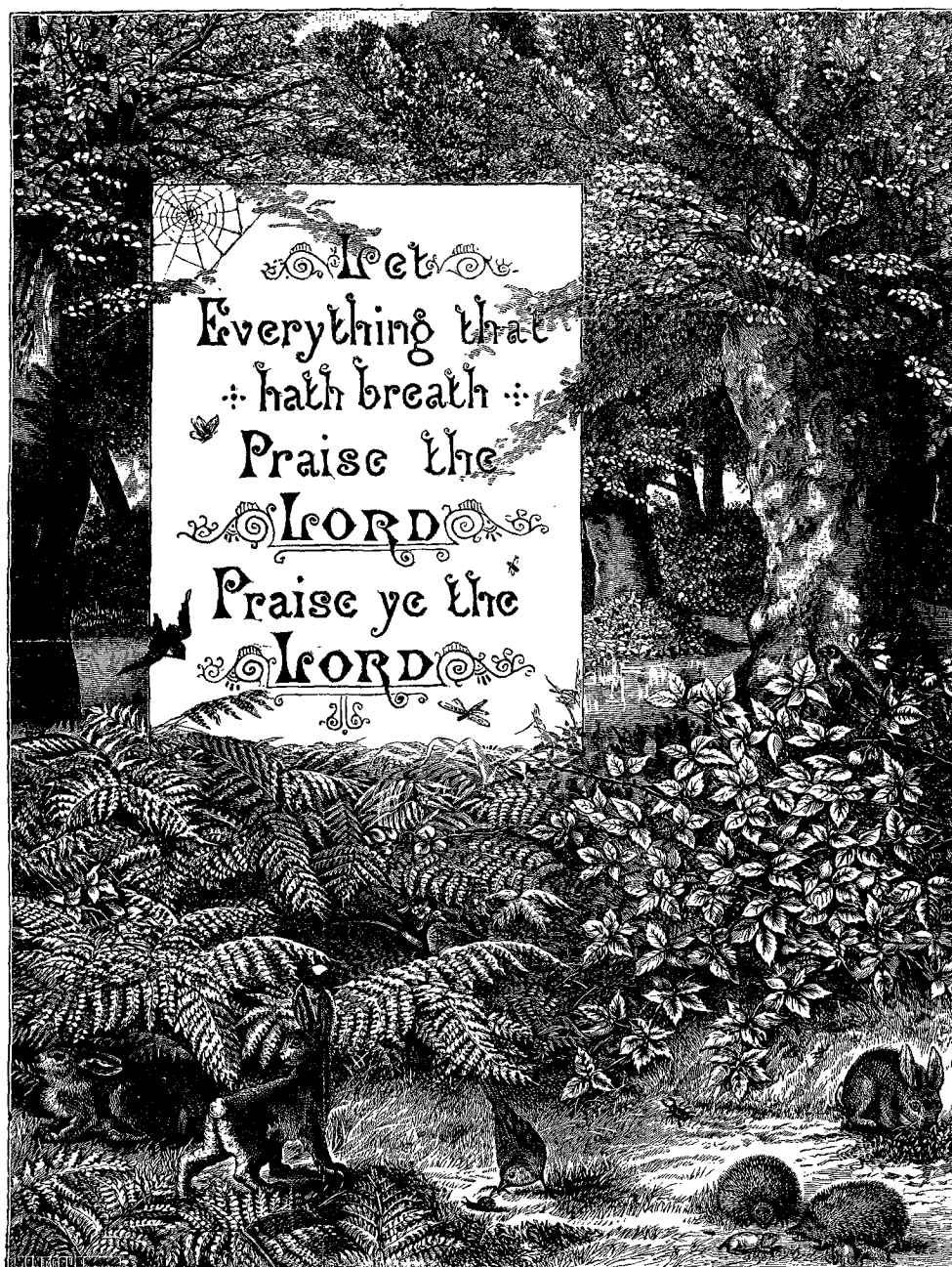


The Advent And Sabbath **REVIEW HERALD**

Vol. 79

BATTLE CREEK, MICH., TUESDAY, AUGUST 19, 1902

No. 33



"PRAISE, my soul, the King of heaven;
To his feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Who like thee his praise shall sing?
Praise him! Praise him!
Glorious in his faithfulness.

"Angels, help us to adore him,
Ye behold him face to face!
Sun and moon, bow down before him!
Dwellers all in time and space,
Praise him! Praise him!
Praise with us the God of grace!"

Publishers' Page

Conducted by the Department of Circulation
of the Review and Herald Pub-
lishing Company.

Household Necessities

Books That Should Be in Every Home

MORE important to the family than many commodities usually held as indispensable are "Home Hand-Book," "Man, the Masterpiece," and "Ladies' Guide." These three volumes embody all the information essential in the proper care of the human body, and the home treatment of all the principal diseases to which men and women are subject. A thorough study of these health books will bring a great blessing into the homes of our people, and will qualify them for effective service in the homes of others.

In all communities men and women are struggling in the mist and fog of error. They need the principles of life. They will gladly purchase the books containing these principles, could we only properly reveal them in a simple exhibit of these books. Let all who do not have them order them at once, and receive for themselves the benefits of their teaching, and then go forth into their own neighborhoods with these publications that are "the entering wedge to the message" at this time.

Home Hand-book

This is a wonderful book. It is a strictly up-to-date work on medical science, and incorporates the results of the large experience of the author, Dr. J. H. Kellogg, during twenty-five years' practice in the Battle Creek Sanitarium, where thousands of chronic invalids of all classes have been cured.

It outlines the best methods of curing disease and preserving the health, and adapts the remedies and the treatment prescribed to the circumstances usually found in the majority of homes. The treatments of over six hundred diseases are given, and an index of symptoms enables one to discover easily the nature of his disease, a feature possessed by no other book of its kind. It is worth many times its price to any family. The world appreciates it, and our people should. The *Farm and Fireside* says: "Here is a complete medical library in one volume, written for the people by one who has had abundant opportunity for observation and practice, and who has gathered and condensed into this work the latest investigations of our leading medical scientists. The whole book is exceedingly well written; and although we have seen numerous works of this kind, the one in hand is worth all the rest put together. It should be in every household in the land."

It contains 1,690 large pages, 500 engravings, and 26 full-page colored plates, besides a paper manikin; and is substantially bound in five styles, ranging in price from \$4.50 to \$9, postpaid.

Man, the Masterpiece

"Man, the Masterpiece, or Plain Truths Plainly Told about Boyhood, Youth, and Manhood," is a volume that should be read by every youth and man. This book is "the masterpiece" of Dr.

Kellogg's works. No works on subjects pertaining to boyhood, youth, and manhood approach it in real merit.

We quote from those who occupy positions that especially qualify them to judge of the value of a book of this kind. Dr. C. F. Wilbur, superintendent of the institute for the feeble-minded, Kalamazoo, Mich., says: "Man, the Masterpiece," is a very valuable addition to a kind of literature that is much needed for the proper education of young men and women. Too little attention is paid by parents to placing in the way of children as they are growing up to manhood and womanhood, many facts and truths which have an important influence in their proper development, and too little effort is made to acquaint them with right living and the ways and means of avoiding the dangerous habits of youth. Dr. Kellogg has spent his life in a constant effort to cultivate the true principles of correct living, and I sincerely recommend this latest work as a most excellent book for the perusal of young people especially, who desire to live right and do right."

Prof. J. Estabrook, A. M., D. D., late president of the Michigan State Normal School, says: "Pardon my long delay to acknowledge the receipt of your book, 'Man, the Masterpiece.' Since the close of the term I have had leisure for a careful examination. I regard it as one of the most valuable and most needed books that has come to my notice. You have treated the most delicate subjects in the most clear and delicate manner. The book ought to be in every house, and read and carefully studied by every parent and teacher. You strike at the very root of the greatest social and moral evils of the age. Multitudes will rise up, and call you blessed for the light you have thrown upon subjects of which the masses know but very little. I hope you will be abundantly rewarded for your earnest, faithful, and most valuable work."

The book contains 600 octavo pages, with 30 full-page colored plates, and a dissected plate of the human body, showing the position of each important organ, and its relation to all other organs.

Bound in five substantial bindings. Prices range from \$3 to \$5.50, postpaid.

Ladies' Guide

In Health and Disease

This book is a blessing to womankind. The chapters devoted to "The Little Girl," "The Young Lady," "The Wife," and "The Mother," are alone worth many times the price of the book, and are of sufficient importance to justify the assertion that no family should be without it. It is practical and reliable, and gives the very latest scientific investigations of the subjects treated. All directions are so simple, and the means to be employed in prescribed treatments so readily accessible, that in the majority of cases treatment can be successfully taken in the home without the aid of a physician. Many of the leading women in the country have freely expressed their appreciation of this book.

Mary A. Livermore says: "Very much of the feebleness and unwise methods of women, both as regards themselves and their daughters, is the result of ignorance. This work of Dr. Kellogg's supplies the information which will tend to enlighten them. Thorough, scientific, practical, and clear in conception and

utterance, I do not hesitate to recommend it as admirably suited to the remedy of the evils it exposes. Its author is a philanthropist, a physician, a reformer, a man of high moral character; and it is a matter for thankfulness that he has prepared this work."

Addie Goodrich, a prominent W. C. T. U. worker, and one who knows the needs of women in this age, says: "For years I have wished that such a work might come before the public, contributed by one fully cognizant of the subject. I can but feel that the great Physician has led you to this work, and that it will prove a precious benefactor to the women of to-day. Ignorance is the mother of much suffering. God grant the many hours spent by the author in its preparation may bring sunshine into many lives and homes."

Thousands of ladies who have purchased this book and followed its teachings have testified of benefits received from it. Over 60,000 volumes have been sold, and many thousands more should be sold as early as possible.

The book is fully illustrated, and substantially bound in five styles, ranging in price from \$3 to \$5.50, postpaid.

A thorough study of these health books will bring a great blessing into the homes of our people, and will qualify them for effective service in the homes of others.

Make all orders to the State Tract Societies.

The Art of Massage,

Its Physiological Effects and Therapeutic Applications

By Dr. J. H. Kellogg, M. D. A complete and systematic treatise on massage, especially one adapted for students of the art, has long been needed.

Concise directions are given for more than forty manipulations. Fifty pages are devoted to the several procedures of massage, which are considered under seven heads; namely, Touch, Stroking, Friction, Kneading, Vibration, Percussion, and Joint Movements. Under these several different heads, more than forty different forms of manipulations are described, care being taken to eliminate all procedures which are of no real practical value.

Every procedure illustrated by half-tone engravings from original photographs. Forty-five plates; one hundred and thirty-nine cuts; ten beautiful, colored anatomical plates.

Half leather binding, postpaid....\$3 00
Cloth binding, postpaid..... 2 25

Healthful Living

A COMPILATION of many important facts selected from thousands of printed pages which have appeared in various forms from Mrs. White's pen within the last thirty years, and a large amount of manuscript never before printed.

The purpose of this volume is to present in a clear and condensed form the revealed teachings pertaining to health and health reform.

It is neatly bound in cloth, 5x7 inches, and contains 336 pages. Price, postpaid, 50 cts.

IN ALL INSTANCES ORDER OF YOUR STATE TRACT SOCIETY OR OF THE REVIEW AND HERALD PUBLISHING CO., BATTLE CREEK, MICH.

The Advent REVIEW And Sabbath HERALD

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

VOL. 79.

BATTLE CREEK, MICH., TUESDAY, AUGUST 19, 1902.

No. 33.

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

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

Terms: In Advance

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

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

REVIEW AND HERALD, Battle Creek, Mich.
(ENTERED AT THE POST OFFICE AT BATTLE CREEK)

Editorial

In like Manner

WHILE Jesus was in the very act of blessing his disciples, "he was parted from them, and carried up into heaven." "And a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Both the fact that Jesus will come again and the manner of his coming are here declared. "This same Jesus . . . shall . . . come." And the manner of his coming will be like the manner of his going. He "shall so come in like manner." A cloud received him when he went away, and at his second coming "they shall see the Son of man coming in the clouds of heaven." No silent, secret coming will fulfill the promise of the men "in white apparel." "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." The prophecies concerning both the time and the manner of Christ's second coming are so explicit that no one need be in a state of uncertainty concerning this greatest of all events. When he comes, the faithful ones will say, "We have waited for him." To such waiting ones his coming will not be a surprise.

Fellowship with God

THE purpose of the gospel is to restore that fellowship with God which was interrupted by sin. "Your iniquities have separated between you and your God." "At that time ye were without Christ, being aliens from the common-

wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Christ's life manifested in the flesh is the bond of union which unites us again with him and his Father. "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." Since "God is light," those who claim fellowship with him should walk in the light. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Walking in the light is the experience of that fellowship which means cleansing from sin. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood [life] of Jesus Christ his Son cleanseth us from all sin." All that the Lord is, and all that he has, he wishes to share with us, but the essential basis of this communion is that we shall share with him in his character. He desires to have all things in common with us, but we must be willing to have all things in common with him. What a blessed privilege is this! To such a partnership we are all invited.

The Power of the Cross

THE cross means a crucified Christ. The power of the cross is the power to lay down life and to take it again. The resurrection appeals more strongly to our senses as being the greater display of the divine power, but this is only our human estimate based upon outward appearances. In the divine estimate it was all in the one display of the power of a Saviour's love, who gave himself for us. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God." The power of the cross conquers the devil. "That through death he might destroy him that had the power of death, that is, the devil." The power of the cross gives victory over death and the grave. "I am the first

and the last, and the Living One; and I became dead, and behold, I am alive forevermore, and I have the keys of death and of hades." The power of the cross brings the reconciliation between man and God. "That he might reconcile both unto God in one body by the cross, having slain the enmity thereby." The power of the cross is a safe thing in which to make our boast. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world." The power of the cross is the power of the indwelling Christ. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Without the power of the cross there is no hope for us in the fight with sin; but with it there is every ground of confidence of complete victory.

"Down at the cross, where my Saviour died,
Down where for cleansing from sin, I cried,
There to my heart was the blood applied;
Glory to his name."

Heavenly Things First

THE true believer has been delivered from the power of darkness, and translated into the kingdom of God's dear Son. While he is still in the world, he is not of the world. He has set his affections on things above. The evidence to the unbelievers that this is a real experience is found in the attitude which the Christian takes toward the things of this world. The men of the world, "whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things," naturally devote their energies to acquiring as much of this world as possible. Having no resources or possessions in God, refusing the gift of all things in Christ, and so not believing that all things are theirs, the men of the world use time and strength and ability in the effort to acquire by their own work as much as possible of what they have refused to accept as a gift. The Christian learns to look at things in their true relation, and to estimate righteousness, the perfection of character, as of more value than mere material possessions. He has accepted as his guide to eternal prosperity the words of the Master: "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For

after all these things do the Gentiles seek; for your Heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; all these things shall be added unto you." The Christian is to seek the necessities of life, not as things material, which are in themselves to be the objects of his seeking, but as the secondary and incidental blessings which constitute a part of the unspeakable gift. The earth, restored and renewed, will be gained by seeking first the heavenly possessions: heaven and earth will both be lost by seeking first the earthly possessions. This will be demonstrated in this generation. Are you a Christian? Have you given up all things in order to receive all things? Bear your testimony to the world.

Spiritual Financiering

"LIKEWISE reckon ye also yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11, 12.

Paul was a ready reckoner; but the subjects of his reckoning went beyond those matters which ordinarily engage the attention of men here. His financiering takes in the present and the future. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom 8:18. And again: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:17, 18.

In the scripture first quoted, he exhorts us to indulge in the same reckoning; that is, to be "dead" and "alive"—dead unto sin, but alive unto God. How intimately both the duties and the privileges of the believer are bound up together with Christ Jesus, his Lord. Sin is the corrupt thing that belongs to the sinner's estate of death. We are dead to sin by renouncing and turning away from it. We are alive unto God by casting off the works of darkness, and putting on the armor of light. "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Rom. 13:12-14. Such, as explained by the apostle, is the theory of the Christian's real condition. The Christian is one who, like his Master, is already dead to all sin, and alive only toward God. He has ceased, in other words, to have anything further to do with sin. With God he has everything further to do. This has resulted, as a matter of course, from the close union, or, as it were, incor-

poration, which his faith has effected between him and Jesus Christ.

In theory, the believer has just as little to do with sin as has Jesus in heaven. This explains how the apostle can elsewhere employ such amazing language about mortal man as this: "Risen with Christ" (Col. 3:1), sitting with him in "heavenly places" (Eph. 2:6), "for ye are dead, and your life is hid with Christ in God." Col. 3:3. The aim is to make the Christian life such in fact, and not only such in conception.

In moral training of character, there is no better way of attaining an ideal than to be persuaded that it is the true ideal for us. Let us suppose a man claiming to be dead to all sin; yet in a given instance an evil idea masters him. Between these two conditions—deadness to sin, and being overpowered by sin—is there not an incongruity which is not simply painful but intolerable? These conditions cannot possibly exist together. A contradiction in fact, between his theoretical position and his actual conduct, is not a condition of affairs in which he can rest. Either his ideal must be abandoned, or an effort must be made to shape his behavior in compliance with it. But to abandon the ideal would be to abandon Christ. The conclusion becomes irresistible. Let not this wrong desire lord it any longer over you in this fashion, if, indeed, you are a man dead to all sin. As the apostle enjoins in verse 12: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." As death hath no more dominion over Christ (verse 9), so sin should have no more dominion over us. "Let not sin therefore reign." Nevertheless we may be alive to God. This thought should help our peace, aid our caution, and draw us to the means of grace provided for us by faith in Christ.

C. H. Spurgeon, in his "Sermon Notes," relates the following anecdote, which, on account of the striking lesson it contains, we take the liberty here to transcribe:—

"In the fourth century, when the Christian faith was preached in its power in Egypt, a young brother sought out the great Macarius. 'Father,' said he, 'what is the meaning of being dead and buried with Christ?'

"'My son,' answered Macarius, 'you remember our dear brother who died and was buried not long ago? Go now to his grave, and tell him all the unkind things you ever heard of him, and that we are glad he is dead, and thankful to be rid of him; for he was such a worry to us, and caused so much discomfort in the church. Go, my son, say that, and hear what he will answer.'

"The young man was surprised, and doubted whether he really understood;

but Macarius only said, 'Do as I bid you, my son, and come and tell me what our departed brother says.' The young man did as he was commanded, and returned.

"'Well, what did our brother say?' asked Macarius.

"'Say, father!' he exclaimed. 'How could he say anything? He is dead.'

"'Go again, my son, and repeat every kind and flattering thing you ever heard of him; tell him how we miss him; how great a saint he was; what noble work he did; how the whole church depended upon him; and come again and tell me what he says.'

"The young man began to see the lesson Macarius would teach him. He went again to the grave, and addressed many flattering things to the dead man, and then returned to Macarius.

"'He answers *nothing*, father; he is dead and buried.'

"'Now you know, my son,' said the old father, 'what it is to be dead with Christ. Praise and blame equally are nothing to him who is really dead and buried with Christ.'

"Sin may rebel, but it shall never reign, in a saint. It is like Daniel's beasts,—though their dominion is taken away, their lives are prolonged for a season and a time."—*Brooks*.

Men must not suffer a single sin to survive. If Saul had destroyed all the Amalekites, as he was commanded, no Amalekite would have lived to destroy him.

U. S.

Studies in the Gospel Message

THE subject of the Sabbath-school lesson for August 30 is, The Living Principle in History, and the portion of Scripture upon which it is based is Dan. 2:31-49.

That history which it is of any profit to study is more than a mere record of disconnected and unrelated facts. "History, when rightly written, is but a record of providence; and he who would read history rightly, must read it with his eye constantly fixed on the hand of God. Every change, every revolution in human affairs, is, in the mind of God, a movement to the consummation of the great work of redemption." "Whoever will read the history of the world and of the church of God, with his eye fixed on the providential agency which everywhere overrules the events of the one to the furtherance and well-being of the other, will see all history illuminated by a light, and animated by a spirit, of which the mere chronicler of events knows nothing. He will feel that history has a sacred philosophy, that he is standing in the council chamber of eternity, reading the annals of infinite Wisdom and Mercy, as blended and developed in the great work of human re-

demption. He will see in all history such a shaping of every event as finally to further the cause of truth."

And this orderly march of events is not controlled in an arbitrary way. It is true that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will," but the rise and fall of nations is not fixed simply by the calendar or by an arbitrary decree of the King of the nations. It is determined rather by the attitude of these nations toward the purpose of God to make known and to establish his kingdom in the earth.

The central figure in all history is the man Christ Jesus. In him we find the key to the correct interpretation of all history. Because of his wondrous self-sacrifice in identifying himself with humanity that he might win back a rebellious world to loyalty to the government of his Father, "wherefore God also hath highly exalted him and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This purpose of God in its relation to the nations, and his instruction to them in view of it, is clearly set forth in the second psalm:—
"Why do the nations rage,

And the peoples imagine a vain thing?
The kings of the earth set themselves,
And the rulers take counsel together,
Against the Lord, and against his
anointed, saying,
Let us break their bands asunder,
And cast away their cords from us.
He that sitteth in the heavens shall
laugh:

The Lord shall have them in derision.
Then shall he speak unto them in his
wrath,

And vex them in his sore displeasure.
Yet I have set my king
Upon my holy hill of Zion.

I will tell of the decree:

The Lord said unto me, Thou art my
son;

This day have I begotten thee.

Ask of me, and I will give thee the
nations for thine inheritance,

And the uttermost parts of the earth
for thy possession.

Thou shalt break them with a rod of
iron;

Thou shalt dash them in pieces like a
potter's vessel.

Now therefore be wise, O ye kings:

Be instructed, ye judges of the earth.

Serve the Lord with fear,

And rejoice with trembling.

Kiss the son, lest he be angry, and ye
perish in the way,

For his wrath will soon be kindled.

Blessed are all they that put their
trust in him."

Man was created to be the ruler of this world, not independent of God, but in loving allegiance to him. "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." But our first parents listened to the false accusations of Satan against God and his government, and attempted to make themselves like God by acting out the character of Satan. Of course this satanic plan failed, just as its author intended, and man lost his dominion. Since that time Satan has exercised the dominion which was first vested in man. "When Satan declared to Christ, The kingdom and the glory of the world are delivered unto me, and to whomsoever I will I give it, he stated what was true only in part, and he declared it to serve his own purpose of deception. Satan's dominion was that wrested from Adam, but Adam was the vicegerent of the Creator. His was not an independent rule. The earth is God's, and he has committed all things to his Son. Adam was to reign subject to Christ. When Adam betrayed his sovereignty into Satan's hands, Christ still remained the rightful King." Through the work of the Son of God in becoming the last Adam, the head of a new humanity, and in giving himself as the Redeemer of the world, the lost dominion will be recovered, and God's kingdom will again be established in the earth made new. The history of men and of nations can only be rightly understood when viewed in the light of this eternal purpose of God "which he purposed in Christ Jesus our Lord."

The essential element in the kingdom of God is righteousness, and this is what makes it permanent in its character. "The kingdom of God is . . . righteousness, and peace, and joy in the Holy Ghost." "A scepter of righteousness is the scepter of thy kingdom." This principle of righteousness is to be established in the hearts of those who choose to have the Lord reign over them, and when this gospel of the kingdom shall have been preached in all the world, so that each one has definitely accepted or rejected the Lord as his King, then the rebellious will be overthrown, and the kingdom of the world will become the kingdom of our Lord and of his Christ; and "he shall reign forever and ever."

In the dream of Nebuchadnezzar and its interpretation by Daniel the prophet we have a brief outline of the course of history from that day until the God of heaven should set up his everlasting kingdom. It was shown that there would be four world kingdoms, one after the other, each one of which would go down in its turn, but the fifth kingdom would not be destroyed, nor be left to other

people, but would "stand forever." The principle which is thus wrought out in this drama of the kingdoms is the fundamental truth of the gospel: "All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever." The littleness of man and the greatness of God; the weakness of man and the power of God; the shortness of man's span of life, "born but for one brief day," and the eternity of God's existence, —these are the lessons which men are to learn and apply in all the relations of life. Nations are given a place in history with a longer or shorter time upon the stage of action according as rulers and peoples relate themselves to these truths and the establishment of the kingdom of God in the earth. Those who believe in man, and seek to exalt themselves to the place which belongs to God in Christ, will be brought to desolation; those who believe in God, and exalt him in the person of his Son as King of kings and Lord of lords, will themselves become an integral part of that kingdom which "shall stand forever."

A Missionary Monk of the Dark Ages

AMONG the hymns that last because of the life wrought into them, none are fuller of the fervent evangelical spirit than those beginning, "Jesus, thou joy of loving hearts," and, "Jesus, the very thought of thee;" and they were written by a monk, Bernard of Clairvaux, amidst the heavy gloom of the Dark Ages. Bernard died in 1153.

As we sing these precious gifts of his to the Christian church, it is worth while remembering that the hymns were the expression and fruit of a missionary life. The monk of Clairvaux, while the papal world was all astir over crusading into the holy land with mace and battle-ax, turned his thoughts to the unevangelized masses of northern Europe. He was the organizer and director of missionary enterprises which planted schools in Britain, Germany, and the Scandinavian countries. Far beyond his age in his grasp of Christian doctrine, he undoubtedly sowed much seed that sprang up when later the Reformers were sent of God to break the power of darkness. It suggests a helpful thought to remember that it was a monk who sang,—

"Thy truth unchanged has ever stood;
Thou savest those that on thee call;
To them that seek thee, thou art good,
To them that find thee, all in all."

Even the Catholic priest or monk of our day is not beyond the reach of this truth that God has given us. We are to pass by none in our efforts and our

prayers. The monk Luther, who was toiling up the sacred stairs at Rome on his knees, was the same little monk that later shook the papal world,—the same, only taken possession of by the glorious truth of justification by faith, and made acquainted with the personal Saviour. It was this same truth that made Bernard the missionary monk.

He declared: "Christ is called not only righteous, but righteousness itself, our justifying righteousness. Let the soul, penitent for its sins, hungering and thirsting after righteousness, believe on him who justifies the ungodly through faith, and it shall have peace with God."

So, out of his own experience of thirst for the infilling righteousness, he cried,—

"We taste thee, O thou Living Bread,
And long to feast upon thee still;
We drink of thee, the Fountain-head,
And thirst our souls from thee to fill!"

The spirit of missionary service held the monk of Clairvaux close to a living Saviour. In no other way than the way of service can any of us keep warm and fervent our love for the personal Jesus, that hope of every contrite heart, the joy of all the meek. We can live truly only as we are in personal touch with sinners needing help, to be used of God as channels through which he may pour his saving grace.

It was from the heart of the missionary, soul-winning Bernard that these songs came, which will continue to cheer loving hearts until Jesus shall indeed chase the dark night of sin away, and shed o'er the world his holy light.

W. A. S.

A Liberal Platform

THE term "liberal" can never be used in its true sense apart from Christianity. Those who condemn the old-fashioned Christianity with its strict injunctions and prohibitions as being too narrow for this progressive age, show that their own minds are too narrow to perceive the truth. Christianity is the expression of the life of God, who is from eternity to eternity, and inhabits all space. The presence of God fills the universe, and his attributes are equally infinite. There can be no narrowness about that which he ordains. The motive power of all liberality is love, and God is love. The liberality of God to the world has been manifested by the gift of his only begotten Son, and with that gift, the greatest that heaven itself could afford, all other things have likewise been given us freely. Liberality could not go further than is revealed in the plan of redemption.

God has provided a platform for his people in the world,—that of "the commandments of God, and the faith of Jesus." Is this a narrow or illiberal platform? "Thy commandment," says the psalmist, "is exceeding broad." The

commandments of God cover every relation and condition of life, and apply not merely in this world, but in every part of God's creation. Allegiance to those commandments links the individual with the great heavenly family, which extends far beyond the confines of this poor world,—the great family which peoples worlds unfallen, and surrounds with shining hosts the throne of God. Such a relationship is broad indeed.

The platform of God's people to-day is broader than the world. Selfishness fills the world, and has made the minds of its people narrow and illiberal. Its inhabitants are wise in their own conceits. The god of this world has blinded their eyes, that they should not discern the breadth of God's words and ways, and the narrowness of their own human theories. The breadth of their platform will be the salvation of God's people in the day of the final overthrow and dissolution of earthly things. L. A. S.

Note and Comment

THE Roman Catholic university at Washington, D. C., has decided to establish "an institute of pedagogy in New York City, which will prepare, under Catholic conditions, those of the laity who wish to teach or supervise instruction in the public schools of that city."

We may infer from this that Rome deems the present time a favorable one, or foresees a favorable time in the near future, for attacking the institutions of republican government through the avenue of the public schools.

SOME idea of the many avenues by which hypnotism and allied practices are spreading among the masses of the people to-day, may be had from the following advertisement, which we find printed in an exchange:—

FREE BOOK ON HYPNOTISM.—Would you like to become a hypnotist, and be able to cast a magic spell over whom you will? You can learn this magic art in an incredibly short time, during your leisure hours. (Think of it!) When you are master of the grand science of hypnotism, your value to yourself and others will be immeasurably increased. It makes you *interesting, fascinating, convincing*, either in business or society. You can overcome domestic trouble with contentment and happiness. You can make stingy persons liberal. You can mold the minds of men and women, and control their very existence. You can dispel, as if by magic, your own ill luck, misfortune, and unhappiness, and that of others. You can strengthen your will power and intellect. You can control a subject hundreds of miles away. You can be the central magnet at any social gathering, and mystify and uproariously entertain your friends. You can hypnotize a dozen people at a time. You can make wealthy but obdurate

relatives to make you heir to what you deserve.

The price of this wonderful book is ten cents, which sum will more than pay for all the good, but comes infinitely short of measuring the harm, to be derived from its perusal.

THE following words are quoted from an address by the president of the American Federation of Catholic Societies, which recently convened in Chicago:—

Infidelity, agnosticism, or absolute indifference is already digging the grave of Protestantism in the United States. A most important mission of federation of the fraternal, social, and charitable Catholic societies is to secure the layman's part in helping to make this country Catholic.

The Catholic Church has not been backward in making her demands known in this country, but according to the president of this new federation the church has been a "timid, shrinking apologist" heretofore in comparison with what she intends to be hereafter. In the decline of the Protestant spirit she sees her opportunity.

SOME facts bearing on the question of the fate of the "holy land," in which, owing to the "Zionist" movement which aims to restore Palestine to the Jews, very many people are interested, are given in the *Chicago Record Herald* of August 13. The writer, Mr. William E. Curtis, states that no republic would be feasible there, owing to the hostility of the sultan to that form of government. A protectorate maintained by the powers of Europe might be possible, but there is nothing in the geographical importance or commercial value of the land to warrant any interest in that country on the part of the powers. There are about sixty thousand Jews now in Palestine, and the sum of one million dollars is sent yearly to that country by Jews in other lands for various purposes connected with the project of another Jewish Palestine, but much of this fund is expended to no purpose. It is interesting to note that, according to Rabbi Meyer, of San Francisco, who recently investigated conditions in Jerusalem, "nowhere in the world are there so many Jewish converts to Christianity as in the holy city itself. In Christ Church, which is maintained by the English Missionary Society, the assistant rector, the boy choir, and a large majority of the congregation are composed of those who were formerly orthodox Jews. The proselyting done by the various missionaries in Jerusalem" the rabbi says, "is bold and constant." He agrees that there is very little in these facts to encourage the Zionist project of a restoration of Jewish supremacy in that country.

L. A. S.

General Articles

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

The Joy of the Cross

God draws a cloud over each gleaming morn:

Would we ask why?

It is because all noblest things are born
In agony.

Only upon some cross of pain or woe

God's Son may lie;

Each soul redeemed from self and sin
must know

Its Calvary.

Yet we must crave for neither joy nor
grief,

God chooses best:

He only knows our sick soul's best relief,
And gives us rest.

For neither life, nor death, nor things
below,

Nor things above,

Shall ever sever us, that we should go
From his great love.

—Selected.

Words to Ministers

MRS. E. G. WHITE

In all departments of ministerial work there is need of greater earnestness. Time is passing, and the work that should be far advanced is almost at a standstill. God's servants are to be "not slothful in business; fervent in spirit; serving the Lord." The lamp of the soul is to be kept trimmed and burning. People need the truth, and by earnest, faithful effort it is to be communicated to them. Everything that can be done to save sinners should be done without delay. Souls are to be sought for, prayed for, labored for. Earnest appeals are to be made. Fervent prayers are to be offered. Our tame, spiritless petitions are to be changed into petitions of intense earnestness. God's Word declares, "The effectual, fervent prayer of a righteous man availeth much."

Wake up, my brethren, into spiritual activity. Daily reveal a determined purpose to be good and to do good. It is not enough to live merely a quiet, prayerful life. Meditation alone will not answer the need of the world. Vigilant waiting is to be combined with vigilant working. We are to be living, wide-awake, energetic Christians, filled with zeal to give to others the blessings of the truth.

Young ministers should not be encouraged to preach to the churches. This is not their work. They are to go forth without the camp, taking up the work in places where the truth has not yet been proclaimed. Let them go in the humility and meekness of Christ, obtaining strength from the source of all strength.

To every young man in the ministry, Paul's words to Timothy are spoken,

"Take heed unto thyself, and unto the doctrine." *Thyself* needs the first attention. First give yourself to the Lord for sanctification to his service. A godly example will tell more for the truth than the greatest eloquence unaccompanied by a well-ordered life. Trim the lamp of the soul, and replenish it with the oil of the Spirit. Seek from Christ that grace, that clearness of comprehension, which will enable you to do successful work. Learn from him what it means to labor for those for whom he gave his life. The most talented worker can do little unless Christ is formed within, the hope and strength of the life.

Let the young men who are preparing for service read and study the third chapter of Colossians, and the first chapter of Second Peter, and also the following scriptures:—

"The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need." "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

The Preparation for True Service

The heart must be brought into conformity to the will of God. As is the health of the heart, so is the religious experience and the fruit seen in the life. Unless the heart is cleansed from all defilement, evil will appear in the life. No one can in truth fulfill the requirements of God's law unless this law is written on his heart. He only who makes righteousness a part of his life is prepared rightly to estimate the truth. The truth is no truth to the one who merely makes a profession, who is not sanctified by its power, upon whose heart its image is not stamped. Such a one keeps the truth in the outer court. His love for Christ is superficial, exercising little controlling power over his reason.

Young men, deal faithfully with your own souls. Seek the Lord most earnestly for grace and strength. Study the words of the Saviour, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." Worldly

ambition, worldly plans, worldly principles, are not to be brought into the life of the Christian.

Christ said, "For their sakes I sanctify myself, that they also might be sanctified through the truth." "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." "Sanctify them through thy truth: thy word is truth."

Will you not remember that this prayer includes you? Will you not strive to answer it? Will you not give yourselves to the Lord? Willingness of heart and earnestness of purpose to carry out the principles of holiness will place you in such relation to God that you will give full proof of your ministry. You will see the fruit of your labor.

Give careful, prayerful thought to the preparation required in order to do true service for God. Then a decided reformation will be seen. In the place of drinking in iniquity, the heart will be filled to overflowing with the love of Christ. The whole being will be enlisted in God's service. The affections will be set on things above. A hearty response will be made to the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

The Minister Is to Be an Educator

O what a work there is before us! Ministers are not to spend their time laboring for those who have already accepted the truth. With Christ's love burning in their hearts, they are to go forth to win sinners to the Saviour. Beside all waters, God's messengers are to sow the seeds of truth. Place after place is to be visited; church after church is to be raised up. Those who take their stand for the truth are to be organized into churches, and then the minister is to pass on to other equally important fields.

Just as soon as a church is organized, let the minister set the members to work. They will need to be taught how to work. Let the minister devote more of his time to educating than to preaching. Let him teach the people how to extend the knowledge of the truth. While the new converts should be taught to ask counsel of those more experienced in the work, they should also be taught not to put ministers in the place of God. Ministers are not gods, but human beings, men compassed with infirmities. Christ is the One to whom all are to look for guidance. "The Word was made flesh, and dwelt among us, . . . full of grace and truth. . . . And of his fullness have all we received, and grace for grace." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

The power of the gospel is to come upon the companies raised up, fitting them for service. Some of the new converts will be so filled with the power of God that they will at once enter the work, imparting that which they have received. They will labor so diligently

that they will have neither time nor disposition to weaken the hands of their brethren by unkind criticism. Their one desire will be to carry the message of truth to the regions beyond.

God's servants are to make use of every resource for enlarging his kingdom. The apostle Paul declares that it is "good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth," that "supplications, prayers, intercessions, and giving of thanks, be made for all men." And James says, "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Every minister is pledged to unite with his brethren in giving the invitation, "Come; for all things are now ready." Each is to encourage the other in doing whole-hearted work. Earnest invitations will be given by a living church. Thirsty souls will be led to the water of life.

The apostles carried a weight of responsibility to enlarge their sphere of labor, to proclaim the truth in the regions beyond. From their example we learn that there are to be no idlers in the Lord's vineyard. His servants are constantly to enlarge the circle of their efforts. Constantly they are to do more, *never less*. The Lord's work is to widen and broaden until it encircles the world.

After making a missionary tour, Paul and Barnabas retraced their steps, visiting the churches they had raised up, and selecting men to unite with them in the work. Thus God's servants to-day are to labor, selecting and training worthy young men as co-laborers. God help us to sanctify ourselves, that others may be sanctified, enabled to do successful work in winning souls to Christ.

Longing for Christ's Appearing

It is to be feared that much of the longing for Christ's coming to bring a better state of things proceeds from an unworthy motive. We suffer from bodily ills, we are overpressed by work and care, disappointed in our plans, deceived by false friends, or appalled by war and calamities, and we sigh, and say, "O that the Lord would come, and put an end to all these things!" It needs no long reflection to enable us to see that such a desire is wholly selfish, and not prompted by the only motive that is worthy, namely, love for Christ.

The apostle Paul speaks of the crown of righteousness that is to be given not only to him, but "unto all them also that love His appearing." The perfect Christian will have such a knowledge of Christ that his presence alone will make happiness for him, no matter what his condition or surroundings. "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee," is the language of his soul. The presence of the Lord Jesus makes heaven for him on earth, and makes peace in the midst of tumult and tribulation. He experiences the powers, and tastes the joy, of the world to come; and being "abun-

dantly satisfied" with the fatness of God's house, it is evident that he cannot long for the Lord's coming, merely that he himself may be benefited.

Moreover, "none of us liveth to himself." Our concern is not to be our own salvation, but the salvation of others. We should certainly long for Christ's coming, that sin and strife and sorrow may cease, but this should be with reference to others, and not on our own account. So let us not be childishly impatient, but lovingly longing, when to his words, "Surely I come quickly," we respond, "Amen. Even so, come, Lord Jesus." — *Present Truth*.

Life Insurance

CLARENCE SANTEE

SHOULD A Seventh-day Adventist insure his life when his business leads him every day into dangerous places? This question was recently asked me by a brother who contemplated renewing a life insurance he had taken several years ago. There are many Seventh-day Adventists who are regularly paying out money for a life insurance. They feel that if they should die, in this way their families would be provided for. It is easy also to cite families who have lost the husband and father, and as a result have been reduced to close circumstances.

It is true that in some cases where a man has carried a life insurance, and died, his family has received quite a sum. These things can be pointed to as an outward evidence that this step is desirable. But what is the truth of the matter? Many do not know that God, who looks inward, and sees the end from the beginning, has spoken very positively of this. I will quote a few sentences:—

"I was shown that Sabbath-keeping Adventists should not engage in life insurance. This is a commerce with the world which God does not approve. Those who engage in this enterprise are uniting with the world, while God calls his people to come out from among them and to be separate. Said the angel, 'Christ has purchased you by the sacrifice of his life. What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God; and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.' . . .

"Life insurance is a worldly policy which leads our brethren who engage in it to depart from the simplicity and purity of the gospel. Every such departure weakens our faith, and lessens our spirituality. . . . As a people, we are in a special sense the Lord's. Christ has bought us. Angels that excel in strength surround us. Not a sparrow falls to the ground without the notice of our Heavenly Father. Even the hairs of our head are numbered. God has made provision for his people. He has a special care for them, and they should not distrust his providence by engaging in a policy with the world.

"God designs that we should preserve in simplicity and holiness our peculiarity as a people. Those who engage in this worldly policy invest means which belong to God, which he has intrusted to them to use in his cause, to advance his work. But few will realize any returns from life insurance, and without God's blessing even these will prove an injury instead of a benefit. Those whom God has made his stewards have no right to place in the enemy's ranks the means which he has intrusted to them to use in his cause.

"Satan is constantly presenting inducements to God's chosen people to attract their minds from the solemn work of preparation for the scenes just in the future. He is in every sense of the word a deceiver, a skillful charmer. He clothes his plans and snares with coverings of light borrowed from heaven. . . . Through this union with the world, faith becomes weakened, and means which should be invested in the cause of present truth are transferred to the enemy's ranks. Through these different channels Satan is skillfully draining the purses of God's people, and for it the displeasure of the Lord is upon them." — *Testimonies for the Church*, Vol. I, pages 549-551.

These statements are plain, and certainly, being from God, are consistent. We are a peculiar people. We believe that the Lord will sustain us, our wives, and our children, in the time that the famine and pestilence are causing a thousand to fall at our side, and ten thousand at our right hand. I say, We believe this. Do we? Sometimes it is good to come up against that which uncovers our own hearts. How easy to *think* that we have strength, courage, and faith, when by test we find it all falls in abject doubt and weakness. If we have faith to believe that God will keep us *then*, why not believe that he will care for us in the lesser troubles now? "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" Jer. 12:5.

The Testimony quoted says, "He has a special care for them." Speaking of his church as a vineyard, God says, "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." Isa. 27:3.

He has bought us with a price. We are not our own. I was acquainted with a brother who, being afraid that he might soon die, insured his life for quite a sum. He was told that there would be small dues to pay when some person who had insured, and thus become a member of the company, died, but that, as the company increased in numbers, the dues would be less, until he would carry his insurance with practically no cost. He paid the first dues of twenty dollars for a membership. Within fifteen months he had paid forty-five dollars. Still the dues came, and then, should he fail to pay the assessments, he would

forfeit, after a time, what he had already paid. He did not want to lose that which he had paid, so he paid again. He finally let go of the thing. He is still alive, but about fifty dollars was lost to himself and to the cause.

There are those who will read these lines who are living over some part of the experience of this brother. No matter in which part their present experience lies, the Lord warns them in regard to paying any more. We are told by the spirit of prophecy that "without God's blessing" the money received by the family after the husband's death, "will prove an injury instead of a blessing." The best inheritance *now*, above all times, that can be left to the wife and children is an example of implicit faith; for they will live in the time when insurances will all fail, when gold will be thrown, as useless, into the streets, when no man can in any way provide for another, but "the just shall live by faith." Heb. 10:38. It cannot be the faith of another. Habakkuk says, "The just shall live by *his* faith." Hab. 2:4.

Worldlings are going headlong into all these companies, unions, trusts, associations, etc., because of the fear they have of the outcome of the future. Right in this time the Lord thus exhorts those who are willing to listen: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; *neither fear ye their fear, nor be afraid.*" Isa. 8:12.

"In my Father's blessed keeping, I am happy, safe, and free;
While his eye is on the sparrow, I shall not forgotten be."

Pray Over It

THE late Dr. M. D. Hoge, of Richmond, Va., used to tell of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said: "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor, and try to get rid of them?"

"Yes, sir," replied the other, "I will do it."

They went aside, and the former said: "Before you begin telling what you think wrong in me, will you please bow down with me, and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer."

It was done, and when the prayer was over, the man who had sought the interview said: "Now proceed with what you have to complain of in me."

But the other replied: "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you I have been serving the devil myself, and I have need that you pray for me and forgive me the wrong I have done you."

Dr. Hoge has told the story very well, and here and there in almost every community is a man or woman who might profit by it.—*Religious Herald.*

A Narrow Place

O SOUL that's filled with discontent,
Shouldst thou lament
Because thy life in narrow bounds is pent?

The land was small where Jesus dwelt,
Yet he ne'er felt
That God with him had thus unwisely dealt.

But rather, in his narrow place,
He set his face
To do God's will—and there redeemed the race!

So, soul, learn this: thou hast a part
Just where thou art,
Which, if thou'lt do, will surely bless some heart;

And not so much where thou dost dwell
As whether well
Thy work thou dost, at last thy fate will tell.

—*The Rev. William P. Finney, in N. Y. Observer.*

The Lost Tribes of Israel

E. J. WAGGONER

THERE is a popular, almost universal, idea that at the time of the Babylonish captivity, ten of the twelve tribes were wholly lost, and that only two tribes could be mustered to return to the land of Palestine at the close of the seventy years. So deeply rooted is this notion, that almost everybody knows at once what is referred to whenever the expression, "The ten lost tribes," is used. How this idea came to prevail, we shall not now stop to inquire, but shall content ourselves with ascertaining what the Bible has to say upon the subject of the lost Israelites.

First, however, it may be well to note a common misconception concerning the terms "Judah" and "Israel." When the kingdom was divided, after the death of Solomon, the southern portion, consisting of the tribes of Judah and Benjamin, was known as the kingdom of Judah, with Jerusalem as its capital; while the northern portion, consisting of the remaining tribes, was known as the kingdom of Israel, with headquarters at Samaria. This northern kingdom was the first to be carried captive, and the tribes that composed it are the ones supposed to be lost.

The misconception is that the term "Jews" is limited to the people of the southern kingdom, namely, to the tribes of Judah and Benjamin, and that the term "Israelites" signifies only those tribes composing the northern kingdom, supposed to be lost. Going on in the line of this supposition, "the warm, un-governed imagination" of some speculative theologians has fancied that the people generally known as Jews are from the tribes of Judah and Benjamin alone, and that the Anglo-Saxon race, or more specifically, the people of Great Britain and America, are the Israelites, or, in other words, "the ten lost tribes" discovered.

It is easy to see how this theory originated. It originated in an utter failure

to comprehend the promises of the gospel. It was invented in order to bring in the Anglo-Saxon race as inheritors of the promises to Abraham, the fact having been lost sight of that those promises embraced the whole world, without respect to nationality, and that "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:34, 35. If men had believed that "an Israelite indeed" is one "in whom is no guile" (John 1:47), they would have seen the folly of the idea that no matter how wicked and unbelieving people may be, they must be Israelites simply because they are a part of a certain nation. But the idea of a national church and of a national religion is wonderfully fascinating, because it is so much more pleasant for people to suppose that they are to be saved in bulk, regardless of character, rather than through individual faith and righteousness.

A few texts of Scripture are sufficient to show that the terms "Jew" and "Israelite" are used interchangeably, each being applicable to the same person. For instance, in Esther 2:5 we read that "in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite." But in Rom. 11:1 we have the apostle Paul's statement, "I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin;" and the same apostle said, "I am a man which am a Jew of Tarsus." Acts 21:39. Here we have one man of the tribe of Benjamin, a Jew, and another man of the same tribe, an Israelite, and at the same time a Jew.

Again: Ahaz was one of the kings of Judah, and reigned in Jerusalem. See 2 Kings 16:1, 2; Isa. 1:1. He was a descendant of David, and one of the ancestors of Jesus according to the flesh. 2 Kings 16:2; Matt. 1:9. Yet in 2 Chron. 28:19, in an account of the invasion of "the south of Judah" by the Philistines, we are told that "the Lord brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the Lord."

When the apostle Paul had returned to Jerusalem from one of his missionary tours, "the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help." Acts 21:27, 28.

The reader can readily see the naturalness of this, when he remembers that all the twelve tribes were descended from one man, Jacob, or Israel. The term "Israel" is therefore applicable to any or all the tribes; while, because of the prominence of Judah, the term "Jew" came to be applied to any of the children of Israel, regardless of their tribe. In speaking of the covenants, God says that he will "make a new covenant with the house of Israel and with the house of Judah" (Heb. 8:8), in order to make it unmistakable that the new covenant is to be made with the entire, undivided people, just as the old covenant was.

Thus we see that the term "Jews" is rightly applied to the same people as is the term "Israelites;" but we must not forget that, strictly speaking, "he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29. The reckoning of the tribes has been lost among the people called Jews, but that makes no difference; they may be called Israelites just as properly as Jews; but neither term is in strict propriety applicable to any of them except to those who have real faith in Jesus Christ; and both terms are, in the strictly Scriptural sense, applicable to any who have such faith, though they be English, French, Greek, Turk, or Chinese.

(To be concluded)

The Business of Christianity

IF we are Christians at all, we have to make a business of our religion, to go about it as if we meant work. Ah! what a contrast there is between the languid way in which Christian men pursue what the Bible designates their "calling," and that in which men with far paltrier aims pursue theirs! And what a still sadder contrast there is between the way in which we Christians go about our daily business, and the way in which we go about our Christian life! Why, a man will take more pains to learn some ornamental art or some game than he will ever take to make himself a better Christian. The one is work. What is the other?—To a very large extent dawdling and make-believe. . . .

The Christian ideal is the greatest in the universe. There is no other system of thought that paints man as he is, so darkly; there is none that paints man as he is meant to be, in such radiant colors. The blacks upon the palette of Christianity are blacker, and the whites are whiter, and the golden is more radiant, than any other painter has ever mixed. And so just because the aim which lies before the least and lowest of us, possessing the most imperfect and rudimentary Christianity, is so transcendent and lofty, it is hard to keep it clear before our eyes, especially when all the shabby little necessities of daily life come in to clutter up the foreground, and hide the great distance. Men may live up at Darjeeling there on the heights for weeks, and never see the Himalayas towering opposite. The lower hills are clear; the peaks are wreathed in cloud. So the little aims, the nearer purposes, stand out distinct and obtrusive, and force themselves, as it were, upon our eyeballs, and the solemn white throne of the Eternal away across the marshy levels, is often hid, and it needs an effort for us to keep it clear before us.

One of the main reasons for much that is unsatisfactory in the spiritual condition of the average Christian of this day is precisely that he has not, burning ever before him there, the great aim to which

he ought to be tending. So he gets loose and diffused, and vague and uncertain. That is what Paul tells you when he proposes himself as an example: "I therefore so run, not as uncertainly." The man who knows where he is running makes a bee line for the goal. If he is not sure of his destination, of course he zigzags. "So fight I, not as one that beateth the air"—if I see my antagonist, I can hit him. If I do not see him clearly, I strike like a swordsman in the dark, at random, and my sword comes back unstained. If you want to make the harbor, keep the harbor lights always clear before you, or you will go yawning about, and washing here and there, in the trough of the wave, and the tempest will be your master. If you do not know where you are going, you will have to say, like the man in the old story, in the Old Book, "Thy servant went no whither."

You have to detach yourself from hindrances. You have to prosecute the Christian aim all through the common things of Christian life. If it were not possible to be pursuing the great aim of likeness to Jesus Christ, in the veriest secularities of the most insignificant and trivial occupations, then it would be no use talking about that being our aim. If we are not making ourselves more like Jesus Christ, by the way in which we handle our books, or our pen, or our loom, or our scalpel, or our kitchen utensils, then there is little chance of our ever making ourselves like Jesus Christ. For it is these trifles that make life, and to concentrate ourselves on the pursuit of the Christian aim is, in other words, to carry that Christian aim into every triviality of our daily lives.—*Alexander MacLaren, D. D.*

The King a Servant

THE King of kings is "that great Shepherd of the sheep." It is written by the prophet, concerning Bethlehem: "Out of thee shall come forth a Governor, which shall be Shepherd to my people Israel." The king is the one who feeds the people, and his authority is in proportion to his power to serve. It is not usually so in this world, but so it ought to be. Jesus said: "The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:25-28. In proof of this, Jesus, in immediate connection with his being lifted up upon the cross, "knowing that the Father had given all things into his hands, and that he was come from God, and went to God," and that he was Master and Lord, washed the feet of his disciples. John 13. Not only so, but he tells us that when he reigns supreme in the kingdom of glory, and all his faithful followers have been gathered to him, "He shall gird himself, and make them sit down to

meat, and will come forth and serve them." Luke 12:37. The King of kings a table waiter! There we have proof that the greatest king on earth is the one who does most for his fellow creatures.—*Selected.*

Walking Carefully

IT behooves us to walk carefully and to speak soberly when a soul is in trouble or is passing through one of the many crises of life. "It is said that among the high Alps, at certain seasons, the traveler is told to proceed very quietly; for on the steep slopes overhead, the snow hangs so evenly balanced that the report of a gun, or even the sound of a voice, may destroy the equilibrium, and bring down an immense avalanche that will overwhelm everything in ruin." Here and there,—we meet them almost every day,—are persons who are obliged to make decisions which will mean to them life or death. They stand at a fork in the road, hardly knowing which direction to take. At such a time a wrong word, or even a wrong look or sign, may decide them to take the wrong road. "A young lady who was deeply impressed with the truth, and was ready, under a conviction of sin, to ask, 'What must I do to be saved?' had all her solemn impressions dissipated by the unseemly jesting and laughter of a member of the church by her side, as she passed out of the sanctuary."—*Northwestern Christian Advocate.*

Do Good

Do not only take occasions of doing good when they are thrust upon you, but study how to do all the good you can, as those "that are zealous of good works." Zeal of good works will make you plot and contrive for them; consult and ask advice for them; it will make you glad when you meet with a hopeful opportunity; it will make you do it largely, and not sparingly and by the halves; it will make you do it speedily, without unwilling backwardness and delay; it will make you do it constantly to your life's end. It will make you labor in it as your trade, and not only consent that others do good at your charge. It will make you glad, when good is done, and not to grudge at what it cost you. In a word, it will make your neighbors to be as yourselves, and the pleasing of God to be above yourselves, and, therefore, to be as glad to do good as to receive it.—*Richard Baxter.*

TAKE joy home,
And make a place in thy great heart for her,
And give her time to grow, and cherish her;
Then will she come, and oft will sing to thee
When thou art working in the furrows;
Or weeding in the sacred hour of dawn.
It is a comely fashion to be glad;
Joy is the grace we say to God.

—*Jean Ingelow.*



Before It Is Too Late

If you've a gray-haired mother
In the old home far away,
Sit down and write the letter
You put off day by day.
Don't wait until her tired steps
Reach heaven's pearly gate,
But show her that you think of her
Before it is too late.

If you've a tender message,
Or a loving word to say,
Don't wait till you forget it,
But whisper it to-day.
Who knows what bitter memories
May haunt you if you wait—
So make your loved ones happy
Before it is too late.

We live but in the present,
The future is unknown—
To-morrow is a mystery,
To-day is all our own.
The chance that fortune lends to us
May vanish while we wait,
To spend your life's rich treasure
Before it is too late.

The tender words unspoken,
The letters never sent,
The long-forgotten messages,
The wealth of love unspent,—
For these some hearts are breaking,
For these some loved ones wait,
So show them that you care for them
Before it is too late.

—Ida Goldsmith Morris.

*The Mother's Responsibility **

As our minds to-day are called to this subject, and as none of the selections I had read were just suited to the occasion, I thought it best to jot down a few thoughts for meditation. Truly, no subject is more important to woman than the one under consideration. In us lies the destiny of future generations.

I think, perhaps, some may say, "Not in us, alone." But wait, dear sister; ours is a mighty realm. We have more power than we use. Let us lay aside our ambition to rise to renown, and simply carry out the design of our Creator; and should time last sufficiently long, more would be accomplished by our home influence than we could accomplish by arbitrary force.

There are women who have no home duties to perform. I can find no objection to their public work; for I believe they are called of God to just such places. But a mother's mission is in her home. It is there her influence is felt and disbursed for the benefit of humanity.

I would not deny her the privilege of mingling with those around her. Nay, that is one of her duties. She must ever be on the alert to secure knowledge from any legitimate source. This may

be found in a social call, a lecture, an entertainment, a visit to places of interest, a call on the poor and needy, or in a ramble among the scenes of nature. The source of knowledge is vast. It remains for us to find it under the guiding hand of Him who hath given us our families to instruct.

When I have stopped to ponder over these things, my responsibility seems greater than I can bear; and indeed it is, were it not for the divine help promised me. When I read, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," I feel able to perform my mission, knowing that my strength lies in One fully competent.

A thought comes to me now that seems important: "Giveth . . . liberally, and upbraideth not." Do we do this by our children? I have heard mothers say, when their children came to them with questions, "O, go away! I've no time to bother with you now." O mothers! their little minds are asking wisdom. Is there anything more important? If we can give the information, let us do so; for they may never ask us again, or, what is still worse, they may go to some one else, thus depriving us of our privilege. But if we are unable to satisfy their inquiring minds, then our duty is plain. It is a great embarrassment to be obliged to confess our ignorance before our children. We must ever be learning, ever be striving to fill our minds with wisdom, simplified, suitable for young minds to grasp.

Then, we have a duty to perform to our husbands. Do not think that they are under greater obligation to please us than we are to please them. True, the husband is the head of the household; but woman should be its heart.

It is our privilege to make home so attractive and ourselves so pleasing that our husbands, when they come from labor, may find a "haven of rest."

"Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls,
Filled with shrines the heart hath builded."

Do not think I would exonerate the husband from all blame. No, indeed! But to-day we are studying womanhood in the home. My dear sisters, this subject is unexhaustible. Already I have taken too much of your time. I will close by giving a few lines from the pen of A. A. Willets, D. D.:—

"The light of a happy home is not only brightest radiance that cheers the darkness of man's earthly condition, but it is the guiding star of his good

destiny; and that sweet spirit who presides at the altar of home, making it a holy and happy spot, is the richest earthly prize man can find and win.

"The modesty of woman's nature and the unobtrusiveness of her home sphere cause us too often to overlook the almost omnipotent power of her influence, in this hallowed relationship, over the character and destiny of mankind; yet in this quiet and retired realm, where she sways the scepter of her gentleness and love, human characters are formed, human generations molded, and the destiny of the whole world affected.

"To her tender care God commits the generations of mankind in infancy, when their natures are pliable and most susceptible to permanent impressions, and to her gentle hand is intrusted the mighty task of molding their characters and shaping their destiny.

"God seems, by the order of his providence, to say, 'I cannot commit so delicate and important a task to man. He must be out upon the rough sea of life, struggling for sustenance. He is too much absorbed by that work, and becomes too rough and too impatient by his very exposure, for so gentle an office. Woman shall be fitted for it. And so infinite wisdom and infinite love pillowed the head of infancy upon woman's breast, where it may feel and hear a heart full of tenderness, patience, and inexhaustible love. And thus the mother, by the gentleness of her nature and the sacredness of her office, holds the key of man's soul, and by her nameless and numberless ministries of love shapes his character.'"

Can we, my dear friends, conceive of anything higher or more noble in this life?

Good Security

"MISTER, do you lend money here?" asked an earnest young voice at the office door.

The lawyer turned away from his desk, confronted a clear-eyed, poorly dressed lad of twelve years, and studied him keenly for a minute. "Sometimes we do—on good security," he said.

The little fellow explained that he had a chance "to buy out a boy that's cryin' papers." He had half the money required, but he needed to borrow the other fifteen cents.

"What security can you offer?" asked the lawyer.

The boy's brown hand sought his pocket, and drew out a paper, carefully folded in a bit of calico. It was a cheaply printed pledge against the use of intoxicating liquor and tobacco.

As respectfully as if it had been the deed to a farm, the lawyer examined it, accepted it, and handed over the required sum.

A friend who had watched the transaction with silent amusement, laughed as the young borrower departed.

"You think that I knew nothing about him," smiled the lawyer. "I know that he came manfully, in what he supposed to be a business way, and tried to negotiate a loan, instead of begging the

*A paper read before a mothers' meeting by Mrs. J. A. Reavis, at Laingsburg, Mich.

money. I know that he has been under good influences, or he would not have signed that pledge; and that he does not hold it lightly, or he would not have cared for it so carefully. I agree, with him that the one who keeps himself from such things has a character to offer as a security."—*Christian Observer*.

The Physical Development of Children

ALL means of physical development for young children should for the most part take the form of play and games arranged in such a way as to favor a good position of the body and correct breathing—no chest-cramping movements. Children take naturally to games; the greater part of their lives is spent in this way; through them they develop. The more abandon a child puts in a game, the more good it is doing him. When a child tires easily and loses interest in running and games, wishes to sit still and keep quiet, you may conclude there is something wrong. For the ordinary healthy child who naturally takes to games and outdoor play, the gymnasium is not necessary, but the pale, thin, flat-chested child is the one who needs an interest kindled in him for games and exercises, and encouragement in outdoor sports. Parents can do a great deal in this way for their children.

It is a mistake to muffle a child up in a bundle of garments, and keep him indoors because the temperature is a few degrees below freezing. A child's circulation is generally considerably better than an adult's; and if a child is constantly catching cold, it is usually through overfeeding and poor blood, or through breathing over and over the impure air of a room. Have the clothing distributed evenly over the body. How many times does one see little tots muffled up to the ears, and a numerous ripple of skirts, but with thin stockings and shoes to protect the lower part of their bodies. Children need freedom of movement, and they invent numerous games themselves, which tend to their development, and form a constant outlet for stored-up energy. This should not be repressed, but rather encouraged.

It is as well, however, to guide this wonderful energy of children into the right channels. If a child thinks he is being watched, he will not do anything at all; but without any apparent watching, by a few suggestions here and there and occasionally entering into the "fun," parents can guide and greatly help the physical development of their children.

Children take quickly to running and jumping movements, which increase the amount of oxygen, renewing the blood and building up tissue. All exercise should be taken where the air is pure, and the less clothing needed the better. The healthy child will progress more quickly in his studies than the sickly one; his brain is better nourished, and will also be more controllable. There is little fear of children overdoing; when they become tired, they will rest without being told to do so. The effect

of games is general; in any exercise given for more special effect, the more of abandon and the play spirit introduced, without detracting from the exercise, the greater the benefit derived from it.

Even for the child who is naturally strong and inherits a strong constitution, it is as well to give some guidance to his sports and means of physical development. As soon as school begins, the child often acquires bad habits of sitting and standing,—round shoulders, drooping head, or curvature of the spine. If these are not corrected, they develop into serious deformities, which may take years to overcome in later life. It is well to examine children occasionally at this age. Let them stand in an upright position, arms at sides and heels together. Notice if there is any difference in the height of the shoulders or hips. If there is, this should be attended to at once; as the sooner a curvature of the spine is attended to, the quicker and better the results. The thin, weakly child should have constant attention given to his physical development. With the right means taken, there is no reason why all weakness should not be overcome; the flat, contracted chest raised and broadened, the thin neck rounded, the drooping head held erect, and health, strength, and beauty of form be attained.—*Cecil Buscall*.

Sensitiveness or Selfishness?

LONG ago some one suggested an important truth in remarking that sensitiveness was only one form of aggressive self-love—or words to that effect. Yet we often hear people refer to their own "sensitive natures" as if they were speaking of a great virtue.

There is, of course, a sensitiveness which means a refined appreciation of the beautiful things in life. To be stirred by the charms of nature, to respond to the vibrations of sunlight, and winds, and songs of birds, to feel the intensity of the full moon's rays, to hear the wonderful message of the Silence, and to be conscious of the companionship of Space—this—this is to be "sensitive" in the best sense.

But the majority of people who use that word attach an entirely different meaning to it. The very weakest and silliest forms of self-conceit and selfishness are called "sensitiveness," as well as the most wearing and ignoble phase of jealousy.

I have seen a young woman who was all life and mirth and sociability, transformed into a sullen, silent monument of "sensitiveness" by the advent of other young women into her circle—others who were kind, agreeable, and companionable, but for whom she felt a selfish and jealous resentment because they interfered with her supremacy.

She did not for one instant acknowledge the unpleasant truth to herself. She believed she was really giving the right of way to others, and proving her own "sensitiveness" by keeping in the background. On the contrary, she made herself painfully conspicuous by her altered

demeanor and her silence, and destroyed the comfort of all who came near her.

I have seen a "sensitive" husband render home unbearable because his wife enjoyed the visit of a relative or a school-girl companion. And I have seen a wife equally "sensitive" because her husband was courteous to other women or to his own family.

No husband who is thoughtless or negligent of his wife's feelings and happiness, and no tactless, indifferent wife, need quote these remarks to justify unkind conduct. There are men and women who forget that love between husband and wife should be like the flame in some holy temple, which is never allowed to go out. There are men who bestow all their courtesy on the outside world, and women who bestow all their affection on their relatives, leaving the husband lonely and neglected. It is natural that the partners of such men and women should be really "sensitive" to their sorrows; but the fact remains that most of the sensitiveness we hear about comes from self-love, selfishness, jealousy, and a tendency to petty tyranny.

It is amazing and amusing to think of the number of people in the world who are miracles of selfishness, yet who really believe themselves to possess most unselfish natures. Unselfishness does not consist in merely doing one's duty in a material way toward a loved one; it consists in being reasonable, considerate, and unselfish as well.

I have seen a mother work like a servant for her children, and deny herself physical comforts to give them luxuries, yet at the same time mar their pleasure and humiliate their pride by her jealousy of their friends, and the continual obtrusiveness of what she called "sensitive nature." This is not the unselfishness which makes home life beautiful. It is the sensitiveness that means self-love.—*Ella Wheeler Wilcox*.

Our Needs Commending Us

DR. BARNARDO, of London, the great philanthropist, tells of a little boy coming to him on a bitter cold day in the midst of winter. His clothes were ragged, and what he had were scanty at the best. He applied for admission to one of the "homes." "Have you any friends to speak for you?" said Dr. Barnardo. "No, I ain't got no friends," said the child, "but if these 'ere clothes won't speak for me, nothin' else will." It is in some such spirit that we should come before God. Our needs, our very sins, speak for us, or would speak if we were but conscious of them. When we see ourselves in all our abject want, and then remember who God is, we shall begin to realize how unnecessary is the supposed mediation of any priest. After all, it is our needs rather than our deeds, our wants rather than our virtues, that appeal to the heart of God and God in Christ. That is a true prayer which says, in the language of Charlotte Elliott's hymn, "Just as I am, poor, wretched, blind."—*Selected*.

THE WORLD-WIDE FIELD

Productions of Fiji

J. E. FULTON

ALL the ordinary productions of the tropical climes flourish in the Fiji Group. Among the larger trees are the well-known cocoanut, the breadfruit, and the ivi-nut tree; several varieties of palm; and a species of pine called *dakua*, much the same as the *kauri* of New Zealand. There are a number of varieties of bananas, several varieties of the breadfruit, and perhaps three or

a great abundance of wild roots in the mountains, which are used in times of scarcity. We have often heard the natives remark that the wild yams were planted by the Lord.

The climate is such that almost all kinds of vegetation common to the tropics are encouraged. Rains are common, especially along the mountain ranges, and these showers are driven by the winds over the valleys, upon which they discharge their refreshing

tribute. Some of the mountains are four or five thousand feet high. Here the climate is much cooler. Some of the government officials have summer residences in the mountains. Unlike Hawaii, the very summits are covered with a dense growth of trees and shrubs. Numerous streams and rivulets have their rise in these mountains, and winding down through the ravines like threads of silver between the banks of foliage, finally mingle their crystal with the deep-green sea.

Once, these forests were filled with shouts from cruel warriors, and the air polluted with the smoke of human sacrifices. Now, many have turned from darkness to light, and instead of the

cry of the savage is heard the song of praise to God.

An Interesting Baptism

E. H. GATES

ON my arrival at Singapore after my visit to Sumatra and the Malay Peninsula, I received a letter from Brother J. N. Anderson, from Hongkong, China, telling me that a young man, a soldier in the British army who had learned the truth of Brother LaRue, had been transferred to Singapore, and asking me to look him up. I at once went to Fort Canning, and without difficulty found him. He had for some time desired baptism; but as Brother Anderson had not arrived from America at the time of his leaving Hongkong, he had not had the privilege.

Being a total stranger to me, I invited him to my boarding house, in order to become better acquainted with him. I soon became satisfied that he was an earnest Christian, and told him that I saw nothing in the way of his being buried with Christ.

March 9 Brother Munson, the young man, and myself took a carriage, and drove out into the country a few miles to a quiet place on the beach. After preparing to enter the water, we sat down under a cocoanut tree and read from the Bible, and talked with the brother of the important step he was taking, after which Elder Munson offered a fervent prayer for God's blessing on what we were about to do. Then I led the brother down into the water, and buried him beneath the waves of the China Sea.

No person was present to witness the scene except one Malay, who happened to be near; but I am sure that God's angels were near with their gentle presence. The blessing we received was worth more than all the wealth of Asia.

On one side of us, and at but a little distance, was the British fort where this brother had for several years trained for service as a soldier of the queen, while on the other side, a mile or two away, was the large United States man-of-war "Brooklyn," which had just come into port. But we enjoyed the peace which comes from doing the will of God.

Cooranbong, Australia.

Educational Work in the German Union Conference

L. R. CONRADI

FOR the development of a field nothing is of more importance than the education of faithful, energetic, devoted, and successful workers. To-day there is really a greater lack of true workers than there is of means. From all sides comes the Macedonian cry for laborers to come over and "help us," and none can be provided. The better one understands the language and customs of the people among whom he labors, the more successful will be his ministry. All other things being equal, a native will have far greater advantages than a person from abroad could have. It requires months and even years for one of another nationality to become acquainted with the situation, the language, and the customs of the people; and, in general, our brethren from America are unable to get along as cheaply as could a native worker.

From the very beginning of our work in the German Union Conference, we felt the urgent necessity of training native talent. Sixteen years ago we had in this large field, with its nearly two hundred and sixty million inhabitants, only one ordained minister, and one or two other laborers. In the very beginning, Sister White urged us to do our utmost to educate workers here. We took hold of every available element, and tried to develop what we could get. Every year we had institutes of



A FIJIAN FRUIT DEALER

four of the cocoanut. The value of the annual product of these two trees is very great; they furnish the natives food, and from them is obtained materials for their habitations.

Besides the ordinary preparations of the breadfruit, the natives scrape off the rind, pack it in earthen jars, or bury it in pits, where it ferments, and forms a mass similar in appearance to cheese. This is called *mandrai*, a word used to designate bread. Another kind of *mandrai* is made out of bananas in much the same manner. The natives say that this bread will keep for years. We would not doubt their word upon this point. Who ever heard of a bad egg spoiling?

Of edible roots there is a great number. The ones best known are the taro, yam, *kawai*, and sweet potato. There is

from four to eight 'weeks' duration, in connection with our efforts in the cities; and thus a number of workers were educated. But with the increase of our work, and the development of a larger constituency, there seemed to be a growing sentiment in favor of a school which should be permanently and favorably located. If the United States, with seventy-five millions, should have church schools in almost every church, and a dozen academies and colleges, certainly our needs in a field three times as large should be three times greater.

Our brethren in this field began to subscribe money for the enterprise, and two years and a half ago we opened

the first new enterprise we entered upon. This factory not only turns out good health foods, but it also furnishes work to a number of the students. We are glad to report that our health-food business is constantly growing. As evidence of this fact we may mention that the products of our factory are sent not simply to various parts of Germany, but to Russia, Denmark, Egypt, and even Jerusalem.

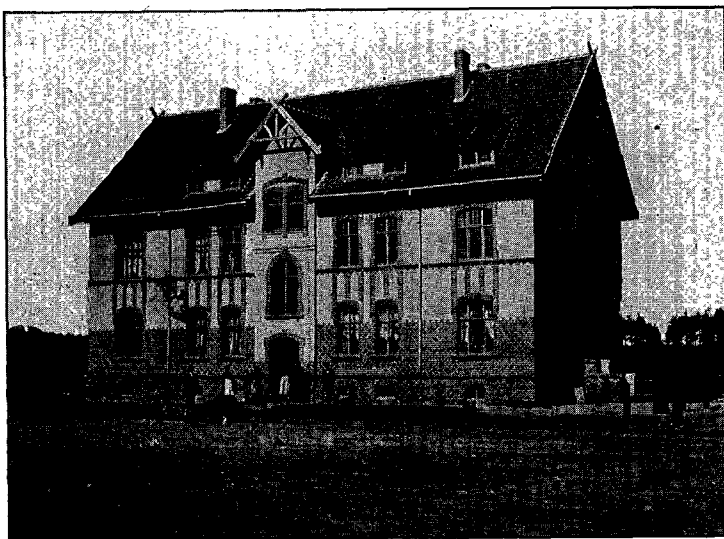
As we had only a common farmhouse for the accommodation of our students in the beginning, some of them had to sleep under the tiles of the roof, with the snow drifting through in the dead of winter. But they cheerfully endured this, as they were eager to

obtain an education. However, as soon as possible, we provided temporary barracks for them. Within a year the attendance increased to twenty-five. Later on, we plan to use these barracks for workshops. These quarters are very inconvenient, as there is simply room enough for the beds and

the press favorably mentions what is taking place here, being especially careful to notice the improvements we are making from time to time.

Owing to the fact that we are not near any town or village, it has been found necessary to provide a dwelling for the accommodation of our teachers, and the physician, and the manager; so last winter a brick building was supplied at a cost of six thousand dollars. This brings in a good rental, and at the same time makes it possible for these brethren to be near the patients and students.

At the European General Conference held in Friedensau last year, all our brethren expressed themselves in favor of the erection of a much-needed dormitory for the students; and as the proceeds from "Christ's Object Lessons" sold by the German people in America and Europe had been kindly voted to help us in our school enterprise, last winter the board decided to proceed with the erection of such a building in the early spring, which should accommodate from forty to fifty students, and cost about twelve thousand dollars. The illustration will give a good idea of the partially finished dormitory, which is so arranged that other additions can easily be made as soon as the means at our disposal warrant such a step. For the present, the commodious dining room will be used as a school and recitation room. The sanitarium, the dwelling, and the dormitory were absolutely needed, and they are occupied as rapidly as finished. Especially now, during the institute and conference, when there are so many people on the ground, are we pleased that the dormitory is under roof, and will furnish sleeping quarters for so large a number of our brethren. These plain yet neat and comfortable buildings, together with our present school building, our



DWELLING FOR PHYSICIANS AND NURSES

our industrial school at Friedensau. In accordance with the instruction given through the spirit of prophecy, this school was established in the country, being located in the midst of a large forest, a mile from any other settlement. Six miles distant is Burg, a city of twenty-five thousand inhabitants, our nearest trading place. This town may be reached by a narrow-gauge road a mile and a half south of us, or by another narrow-gauge road three miles to the north. It is on the main line between Berlin and Magdeburg. Berlin, together with its suburbs, with a population of three million, is eighty miles north of Friedensau, while Magdeburg, a city of two hundred and thirty thousand inhabitants, is about sixteen miles south of us.

The farm contains ninety acres of land, all of which is under cultivation. In addition to the original farm buildings, there was a modest flour mill, run by a small stream that generates from nine to twelve horse-power throughout the year. The farm, with all the live stock, was purchased for twelve thousand five hundred dollars, and we have since planted a large orchard and a garden, which supplies us with good food, and furnishes the proper kind of employment for our students.

As there was quite a demand for a health-food factory, the erection of that, at a cost of ten thousand dollars, was

trunks, while the students must hang up their clothes over the beds the best way they can. Such conditions are certainly not the most favorable for the education of workers who are to go forth as representatives of the third angel's message.

The year following we erected our sanitarium at a cost of thirteen thousand dollars. It was ready for occupancy in July, 1901. This not only affords a place where the sick and suffering may receive scientific treatment through the employment of the simple agencies of nature, but it has also proved a valuable adjunct in the training of workers. Eighteen nurses and medical missionaries have availed themselves of the opportunities offered, and some of these have been able to receive state diplomas as regularly recognized nurses. Although the sanitarium is now but one year old, yet it is already exerting a growing and helpful influence in this field. At present the institution is full, every room being taken, and we believe that the outlook for the future is encouraging and hopeful.

The possession of Friedensau also made it possible for us to hold our first annual camp meeting in Friedensau, and all our brethren were enthusiastic over the results that accompanied the effort, and were highly pleased with the place itself. Crowds of people from the surrounding country visit the grounds, and



STUDENTS' DORMITORY

barracks, mill, farm, nut-food factory, etc., represent a total investment of fifty-five thousand dollars, nineteen thousand dollars of which has already been raised by our brethren in the German field. They have also subscribed one thousand dollars on the material fund for "Christ's Object Lessons."

Perhaps we might say a few words about that book and what we are attempting to do with it. Unfortunately,

the plates for the publication of the German edition in Europe, did not arrive until near Christmas time last winter, and so the best season for selling the work was in the past before we were able to get it into the hands of our people. Our brethren here do not have that liberty to sell such a book that our brethren in the United States have. Government licenses are needed, and to secure these requires an outlay of from three to fifteen dollars. A canvasser must be twenty-five years old, and be able to produce police certificates showing that his behavior for the last three or four years has been good. Our canvassers can freely sell "Christ's Object Lessons," and quite a number of them have taken the matter in hand, and are gladly and freely giving some of their time to the work; and our people in general have shown a willingness to do what they can. We are not discouraged on account of the difficulties in our way. Since January 1 two thousand copies have been disposed of, and we hope that during the camp meeting which we are just beginning, we can make a general rally for the fall campaign, and be able to dispose of ten thousand copies of the work in the near future. Our publishing house has decided to bear the expense that may be incurred in packing and shipping, so that whatever the book brings in, will flow into the school fund without any discount whatever.

In taking a general view of the work in this field up to the present time, it will be observed that our people in Germany have not only (with comparatively little help from without) planted these various institutions, but they have developed a large missionary field outside of the borders of Germany proper, in Holland, Russia, Austria-Hungary, and the Balkan States. From all these countries they have received young people to educate, and have raised several thousand dollars toward an educational fund for the help of needy students; and at the present time we are planning to provide workers for the German and Dutch colonies in Africa, Asia, and Australasia, as well as to send thither some of our means. Many of our students are poor, but they are intelligent. Those coming from Russia must pay as much as ten dollars a year for their passports, in addition to heavy traveling expenses en route to the school. Sometimes we have been obliged not only to carry the student after his arrival, but also to pay his car fare to the school. The industrial plan has enabled us to give the student enough to do to at least keep him in school; but that plan had to be developed, and the proper facilities had to be supplied. At present there are forty students in attendance from all parts of the German Union Conference territory, and some have had to be refused because of lack of room.

Instead of helping these poorer countries, Germany might have used this money to build up its own institutions;

but we believe that God blesses the liberal giver, and we have confidence that our American brethren, when they learn the true situation, will do their utmost to see that at least ten thousand copies of "Christ's Object Lessons" in the German are sold in their territory, and thus ten thousand dollars be furnished the school here. We have counted on that from the very beginning, planning to raise another ten thousand dollars on this side of the water. Shall we be disappointed? The other day we were made glad by receiving the first installment of two thousand five hundred dollars from America, which, with the proceeds of the books sold here, will meet the first payment on the new building. But dare we hope for three other installments as large as this?

The money we desire is not to pay a debt, but it is to assist in providing suitable buildings and facilities for the school. We know of no school in America, or anywhere else, that was begun in any more humble quarters than was the Friedensau institution, and we question if any of our sister institutions has a greater field to provide for, or has turned out a larger proportion of workers than has Friedensau, even though its facilities be meager. We say this in the fear of God. Some of our leading brethren from America, who have visited the institution, and looked over its books, can substantiate the facts we have just presented. God has so blessed the work in the German field that within the past sixteen years four thousand souls have been gathered into the truth, while, to-day, about one thousand a year are being added to our membership. About sixty missionary workers have been developed here, besides two hundred canvassers and nearly a score of nurses.

Our workers in the German Union Conference greatly rejoiced when they learned that at the last General Conference it was decided by the brethren in America to come to the aid of the Friedensau school, by disposing of a number of "Christ's Object Lessons," and to-day they are ready to join hands in carrying forward this good work, and, amid greater difficulties and more sacrifices, sell an equal number of this book; and they are confident that their American brethren will not disappoint them. As the cry is, Forward and onward, they, too, will put their shoulder to the wheel, and the blessing of the Lord will be theirs as they give themselves more fully to service.

Hamburg, Germany.

If the one hundred and seventy-five million copies of the Scriptures published by the British and Foreign Bible Society during the last century were collected into one stupendous pyramid, these books would rise higher than the top of the cross of St. Paul's Cathedral, with a base of one hundred feet in length and twenty-seven feet wide, around which fifty missionaries could scarcely clasp hands.

General Mission Notes

"THE one calling not overcrowded is the missionary's."

"INTEREST in missions is only interest in Christ. Let the man be afraid who feels no interest in missions, that his supposed interest in Christ is unreal and vain."

THE American Tract Society, at its seventy-fifth annual meeting recently held, was able to report additions to its list of publications not only in English, but in German, Spanish, Polish, Italian, Dutch, Bohemian, Chinese, Dakota, Greek, and Zulu. It receives appeals for its literature from all parts of the world.


THE country of Ecuador, which has for decades been closed against Protestantism, is now a country where religious liberty is enjoyed. Notwithstanding the fact that the Catholic faith largely predominates, the colporteur and missionary work and the sale of Bibles are going forward. As yet no worker has gone into this field to carry the third angel's message.

HINDU women are the most unpromising enemies of the Christian missions. Though they are the slaves of their husbands in many things, yet they are the guardians of the household gods, and determine the religion of the family. Many a convert in India has been forced back to his old religion by his wife and his mother, his grandmother and his mother-in-law.


THE heathen religions teach that prayer, to be acceptable, must be accompanied with a gift. The Buddhist never goes to the temple without an offering, which is generally made before the prayers are repeated. If he receives that for which he asks, he makes a thank offering besides. How many thank offerings are we owing to-day? This is a lesson which the heathen may teach us.

IN India all burdens are carried on men's heads and backs. At intervals along their roads large stones are set, called "rest stones," for the sole purpose of furnishing a rest for these burdens. With this explanation, one may easily understand the beauty of a metaphor used recently by a native Hindu Christian who said, "Christ is all my hope, Christ is my rest stone."

DIFFICULTIES continually occur in Moslem countries which hinder the circulation of the Bible. One of the Bible agents writes that the Turkish authorities in the Mosul district had seized his books and money, and that licenses for colporteurs were being withheld in and around Bagdad, also that at Bushire, on the Persian Gulf, the authorities had refused to allow cases of the Scriptures to enter Persia.



THE FIELD WORK



Come, Lord Jesus

HASTEN, Lord, the promised hour;
Come in glory, come in power;
Still thy foes are unsubdued;
Nature sighs to be renewed.

Time has nearly reached its sum;
All things wait for thee to come;
Jesus, whom all worlds adore,
Come, and reign for evermore.

—Josiah Conder.

Lesser Antilles, West Indies

ANTIGUA.—Our second quarterly meeting is now past. It was of special help and strength to the believers in Antigua. Six persons were baptized and received into full membership. Another baptism will take place next month. The Lord has gone before us all the way in our work in this field, and we praise him for daily evidences of his love and goodness. Work is begun on the church property just secured, and we expect by the end of the year to have completed a neat place of worship, free of debt. Because of extra work, we are holding only six services during the week. We hope to have strength to attend to these. We are well, and of good courage in the message.

D. E. WELLMAN.

India

CALCUTTA.—I enjoy my work here very much. There is no better place in the world to live and work for souls. The opportunities are without number. A few days ago I went to Wellington Square to distribute some copies of the *Oriental Watchman* among the English-speaking natives who congregate there every evening. Hands were stretched out from all directions to obtain a copy, and I soon had none left, so I comforted the people by telling them that I would come again, and bring a larger supply. Then as there were a large number gathered about, I had opportunity to tell them something of the gospel of the kingdom, to which they listened, many of them, I suppose, for the first time. There is a large field here among those who speak English.

L. J. BURGESS.

Argentina

BUENOS AYRES.—We are doing what we can to get the book work started. Most of our prospective canvassers are still in school, so we have only a small force at present, but we are making a beginning. I recently spent a week canvassing with a brother in the province of Santa Fé. Our route lay among Italian colonists who had settled in that region only last year, so they felt rather poor. But the Lord gave us a fair degree of success.

The outlook for the work in this field was never more encouraging, notwithstanding the failure of crops, and consequent hard times. Our school has the largest attendance it has ever had, and

more are expected soon. There are at least eight young people in the school who are preparing to enter the work. Most of these, if not all, will canvass. The medical work is also being blessed of the Lord.

As we are now right in the time of wheat sowing, we have proposed to the brethren that they put in a crop for the Lord, to help in starting a medical institution in this field. About one hundred and thirty acres of wheat and flax have been promised toward this.

Dr. Habenicht has the Spanish language sufficiently to be able to take his examinations.

N. Z. TOWN.

Missouri

ST. LOUIS.—Brethren H. Gellert, A. A. Meyer, and H. Meyer, and I are laboring in St. Louis, having pitched our tent about July 7 on the corner of Illinois Avenue and Miami Street. The attendance was very small, but the Lord added his blessing, and each evening a few more are added to our company of hearers. The attendance is regular. Some are becoming troubled over the matter of Sabbath observance. We have already presented this subject quite fully, the interest is increasing, and the number who attend is larger than before. We are in a thickly settled German part of the city. Pray for us, that the cause of the Lord may triumph and souls be saved.

F. H. WESTPHAL.

Indiana

INDIANAPOLIS.—It was my privilege, August 1 and 2, to hold three meetings in our church at Indianapolis. It seemed much like being at home again, to meet old friends in the place where I had labored so much in the past. I thought of many services when sinners had heeded the invitation to accept Jesus as their Saviour. Why not make another call? was the question in my mind on the Sabbath day. Perhaps there are persons here who wish to identify themselves with the blessed Son. Other hearts were filled with the same theme, and a mother came and told me that some children just entering their teens wished to confess Jesus that day. I had known these children when they were infants carried to that church in their baby carriages, and it did seem a lovely service for me to receive their confession in behalf of my Saviour on the Sabbath day.

The occasion afforded an excellent opportunity to speak about bringing up the children in the nurture and admonition of the Lord. If the fathers and mothers in Israel would heed the admonition given to the ancient people concerning the children, most glorious things would soon be accomplished. On that occasion three children made a hearty and intelligent confession of Jesus as their personal Saviour, and arrangements were made for Elder Hankins to baptize them the next day. Also one mother, who had previously been

baptized, came forward with her daughter, and united with the church.

In every place where the ministers work, it should be with them a leading part to teach sinners how to be saved. No other labor is so blessed as this, except it be that of feeding the lambs, and teaching them to drink at the living fountain. The fountain of life is free, and abundant in its flow. Prevail upon the thirsty souls to come and receive the satisfying portion. Whosoever will may come. Tell the people so; for they want to know it, and the Redeemer wants them to know it.

WM. COVERT.

Colombia, South America

ST. ANDREWS.—We have nothing discouraging to write of the work here. The school numbers about fifty, with the promise of more soon. Many who have been bitterly opposed are giving in little by little, and are sending their children to our school.

We have been studying the field here, and think there is an excellent opportunity for the medical missionary work to be started. Since Dr. Eccles's death, two Jamaican doctors have come, but not to stay. They say they are not missionaries, but have come to make money; and judging from their prices, they are doing it. The people are beginning to realize the difference, and long for a doctor to come "from the States." Many used to come from Providence and Corn Island, and even from Bonacca and Caymans, to see the doctor. There is no reason why this would not be an excellent opportunity, if a doctor were to come to this field soon, as these other doctors expect to leave about the holidays. I have been out and given treatments myself some; but my other work keeps me busy. This is a hard field, but we enjoy the work, and long to see these ignorant souls brought to a saving knowledge of the truth we love so dearly.

MRS. S. P. SMITH.

Porto Rico

MAYAGUEZ.—Our school is growing. We have thirty-four enrolled, and others are seeking admission. The room, which is about fifteen by fifteen feet, is well filled now, and because of lack of space and proper seats it is difficult to keep order; yet we can see some change for the better. Many of these children never read from the Bible before, and when I offered the first prayer, which was in English, I could hardly hear myself speak; but now many times you could hear a pin drop, and many little heads are bowed. These children are all Roman Catholics, and come from some of the best families in Porto Rico. I trust that through them the hearts of the parents will be reached.

There are two other towns where homes are now open to us. I am anxious for other workers to come. We opened our first Sabbath school last Sabbath, with just five present. There is so much to do, and so little time in which to do it! May the Lord lay the burden for this field upon some.

MRS. A. M. FISCHER.

Missionary Funds

BRETHREN and sisters, what are you doing to support the missionaries in the wide field? Are you making offerings

from week to week, that the treasury may be kept filled with funds? The Lord keeps us in this world that his cause may be advanced. A thousand million of our fellow creatures are in heathen darkness, and a large per cent of the other third of the human family are unconverted. We who have been given the light of present truth are required to give it to others. It is too precious to be withheld. Could we but know how very desirous our Saviour is to have us hasten the message of love and mercy to the perishing world, I feel sure there would be an exceeding great increase in our offerings.

Our Mission Board is compelled to say "No" to many calls from anxious ones who wish to hear the precious story, because no one is ready to go, and because the funds are short. Brethren, is it not possible for us to keep a constant flow running into the treasury? A strong and steadily flowing stream is what is needed. It would be easier to do the work this way than to allow an unsteady and uneven state of affairs to prevail.

If the brethren who are in charge of the work could know that missionaries would be properly supported, they could in a short time place our workers in every country upon earth. Can any one think of a thing more to be desired than this? Do we wish to see sinners saved more than we crave gold? Do we long to have the night of sin come to an end? Are not our hearts yearning for the better land? Then let us see to it that the last message of mercy is rapidly carried to the whole world. Has not the time come when there should be delay no longer?

WM. COVERT.

An Encouraging Opening

LAST summer one of the leading business men of Wichita, Kan., took his invalid wife to several of the Colorado health resorts, but she gradually grew worse. Finally some one suggested the Boulder Sanitarium to him. He went there, and in a few weeks his wife received wonderful benefit, and they came home charmed with the Christian spirit that they had seen manifested in that institution. This gentleman immediately decided that such an institution should be located in Wichita. As a result of his efforts, arrangements were made for Dr. Kellogg to give a lecture there several months ago, and then two nurses were sent to Wichita from our Nebraska Sanitarium. They readily secured the co-operation of the best people in the city, and the sanitarium sentiment continued to grow. Recently our Kansas brethren leased a building for the purpose of fitting it up for treatment rooms, and the Chamber of Commerce signified their willingness to assist in raising means to purchase necessary equipments and appliances. Arrangements were made for me to come and give a talk in the Congregational church, on The Battle Creek Idea. In this audience were not only some of the leading business men of the place, but the president of the Chamber of Commerce. At the conclusion of my talk, the gentleman who had been to Boulder gave one of the most stirring and enthusiastic speeches in favor of our work and principles that I ever listened to. Then the president arose, and said that he wished to indorse all that had been

said, and that he would do all he could to forward this enterprise. A committee of leading business men was appointed, and they will start out with a subscription paper for the purpose of raising money.

That which seemed to appeal the strongest to those men, as well as to the editor of one of the daily papers, was the Christian spirit and missionary side of our work. God is certainly pouring out his Spirit on *all* flesh, and some are responding to it. When we see God move in such a marked manner upon the hearts of those who have not had such opportunities to see his providences in the work as most of us have enjoyed, it should be the handwriting on the wall to us, that unless we speedily gird on our armor, God will call on others to do our work, and finally to wear our crown.

DAVID PAULSON.

Nashville as the Center of Our Work in the South

DESIRING that all our people outside of our own peculiar field should be intelligent in reference to it in every important respect, I have thought it duty to call the attention of the readers of the REVIEW to the reasons why Nashville has been chosen as the city above all others in the South, for the center of our work there. Here our Southern publishing house has been located. Here other institutions no doubt will be founded, not in any sense to interfere with those already established elsewhere, but as sister institutions to help do the same kind of work in this great, central city.

In establishing our work in any country, some center must of necessity be chosen. Due consideration must be given to the subject, as much depends upon the proper solution of this question. It can hardly be denied that more or less prestige attaches to the cause, in the eyes of many, because of the importance of the city from which our literature is issued. For example, London in Great Britain, Christiania in the Scandinavian countries, Melbourne in Australia, and Oakland on the Pacific slope are all most reputable centers from which to issue our literature to the peoples inhabiting the surrounding countries.

Educational centers present many advantages which should be considered in the establishment of a center for our work in any country. Our work is educational. And it is very important that our publishing houses be established in close connection with such centers. In the nature of things, our work is designed especially to seek out the promising young people who are seeking to improve their minds. To such we should especially address ourselves, and seek earnestly to interest them. Such as these are the hope of our cause for future laborers. We cannot make too earnest an effort to reach them.

Nashville, Tenn., is perhaps the greatest educational center in the South. It is stated on what seems to be good authority that there are over a dozen large colored schools in this city, among which is the great Fiske University, an institution of national if not world-wide reputation. Its famous jubilee singers who traveled largely over the world are everywhere remembered. The large number of institutions of learning for the white population, the famous Vanderbilt University, are well known to any person of

intelligence in the South. Many of the different denominations are represented by literary institutions in this great educational center.

There is one feature of special interest to our people in connection with this point that we should never forget: it relates to the color question. God has committed to us the most solemn message ever given to man. This warning message is to every people, nation, and tongue in all the world. White, black, copper-colored, brown, and yellow men all have souls to save, and souls to be lost. The message must go to all the world. The world is to be enlightened with its glory just before Christ is revealed in the clouds of heaven. Hence this message must be preached to white and black in the South. It is well known that in some localities in the South there is a greater degree of prejudice and bitterness between the races than in others. In a few places some of our laborers have been ordered out of the community. It must be evident to any fair-minded person that the best interests of the cause will be subserved by our confining our labors quite largely, at first, to those localities where less prejudice exists, and the least opposition has to be met. Why? — Because where great bitterness prevails, various evil reports will be scattered, so injuring our reputation among those who know us not that many will become too prejudiced to listen to us. Whereas, where the people are more intelligent and less prejudice prevails, where many colored schools have long been established, their influence for good is well recognized, and they are not only tolerated, but highly respected. Because their elevating tendency and beneficial influence have broken down prejudice, no trouble over this question exists. This is largely true in Nashville. I have never learned of any race riots or mobs in Nashville. Possibly some troubles may have occurred in the past, but I have never heard of any. Noble, benevolent people in the North and in the South gave largely of their means to establish these elevating institutions before we could occupy this important field. Their work and ours are of the same character, — to make men and women more useful and noble in this life, and prepare them for a higher life in eternity. As a people we should highly honor those noble souls not of our faith for their philanthropic work, and earnestly seek to imitate their example. This is one of the great reasons why God has selected Nashville for the center of our work in the South.

I firmly believe that, on the whole, Nashville presents the best conditions for the successful fostering of our cause of any Southern city. Atlanta is a noble city, beautiful for situation, and is a center of great interest. Our work was partially established there, yet I doubt if all the conditions there are as favorable as in Nashville. The Sunday laws of Georgia are the most unfavorable of any State in the union, and I think the color question is more pronounced than in Nashville. The latter is really more central. We must endeavor to make our influence felt in both these cities in the immediate future, as well as in many other of the great cities of the South.

Another question relating to the choice of Nashville is that it is a very important political center. It is the capital of the great State of Tennessee, where the laws

are made, and the political influences center. Do any ask, What has this to do with the matter?—Very much. Where our publishing work is established, and other institutions are founded, we must make our influence felt in all parts of the city. We must let the people know of the nature and importance of our work, of its noble and elevating character. Our benevolent operations must reach out. Our missionary enterprises must be felt everywhere. Able, Southern-born laborers, rather than Northern men, who are less acceptable to many Southern people, should be employed to speak the truths of the message to the best classes of Southern people under the most favorable circumstances. Southern physicians, whether men or women, could also do great good. By these and other agencies our work will be generally known in Nashville, and through leading men there it will be known in all parts of the State. If these opinions are favorable to our work, and they probably will be if our work is properly represented, it will be a great help to us in many ways. It will tend to prevent persecution for Sunday work. There are many noble men who would frown down the spirit of persecution if the nature of our work was known. Our friends will not forget how noble men in high position, like the Honorable Mr. Porter, came where our brethren were being persecuted, and offered to defend them free of charge, because they hated such evidences of malice. The work of our publishing house and sanitarium in Nashville is a matter of no mean importance.

This article would not be complete without extracts from recent Testimonies bearing directly on this subject. Under the heading of "Nashville as a Center," Sister White says: "Many asked the question, Why did J. E. White and his associates select Nashville as a center for work? I answer, Because the Lord in his wisdom directed them to this place. It is his purpose that light shall shine forth from the memorials established for him in and near Nashville. There is no place in the South better suited than Nashville for the carrying forward of the publishing work. It is the best place in which to do the work that has been started there. There is not in Nashville the bitter opposition to the work for the uplifting of the colored race that exists in many other cities of the South. Much work is being done there to uplift the colored people; and the sentiment in favor of these efforts will be a security to our people in their work.

"There are in Nashville large educational institutions for the colored people, in which most excellent work has been done and is being done for them. The teachers and students in these institutions are to hear the message of present truth. It is for this reason that God has directed that different institutions be established in Nashville. . . .

"It was in accordance with God's purpose that the publishing work was started in Nashville. In his providence he has brought together in this place a company of workers who are to act their respective parts in the publishing house, standing as representatives of Christianity. This institution is to give character to our work in the South. It will be instrumental in establishing the faith of many in Bible truth."

The extracts just quoted are certainly clear and emphatic, and must settle the minds of all who have faith in the Testimonies. Much more might be added.

Believing in the wisdom of the selection of Nashville for the location of our publishing house, the writer will venture to urge our people everywhere in America to help the weak, struggling cause here in putting the publishing house, now greatly crippled for lack of means, in a condition of efficiency to do the important work the spirit of prophecy says it was created to do.

GEO. I. BUTLER.

Mission Notes

RECENT letters from the workers in Matabeleland report all well at the mission, and the work prospering.

ON Brother Graf's last two trips through Brazil he had the privilege of baptizing thirty-six persons.

BROTHER W. G. KNEELAND reports the church at Princess Town, Trinidad, slowly increasing in membership. Three have recently been added.

BROTHER HUTCHINS has been holding meetings with the company at Port Limon, Central America, for a month. There is a company of about thirty at that place, and others are interested.

THE two companies of Sabbath keepers in Natal have donated over seventy dollars toward furnishing literature for the Boer camps.

ELDER and Mrs. C. H. Parker, of Tasmania, who formerly labored in Fiji, have been asked to connect with the work in the Fijian Islands again, and were expected to reach there June 24.

BROTHER B. G. WILKINSON, writing of a visit to Belgium recently, says: "It is wonderfully surprising how many doors have been open in this field since we began work here last year. Many of our brethren remember that a few months ago our only worker in this field was taken away by death."

BROTHER G. W. REASER has recently made a visit to the mission at Matabeleland, South Africa, and promises a full report for the REVIEW soon. While there, he organized a church of twenty-nine members, baptizing twenty-one natives, only one having been baptized previously. The workers are well, and the work in the mission is prospering.

THE British consul at Tahiti has bought the Pitcairn people a cutter of fifteen tons. She sailed for their island June 1, with Brother G. F. Jones, of Tahiti, in command. After she has been there a few days, she will sail to Mangareva, in the Gambier Group. Brother and Sister Jones are to work for the native people there for a while, and will occasionally go to Pitcairn Island, and give the Pitcairn people some help. They have not had any help for about three years, and will appreciate this very much.

SISTER S. J. OLNEY writes from India: "One dear sister has begun the observance of the Sabbath, and has fully accepted every point of truth that has

been presented to her. Others are deeply interested; and although the enemy is striving to sow tares among the precious seed, we trust that it falls on good ground."

THE work is onward in the Fiji Islands. Brother J. E. Fulton writes of many calls for labor. Some are keeping the Sabbath who have never seen any of our laborers. Among these is a chief who holds a government position, which he is about to lose on account of the Sabbath. He writes that he has been preaching that the seventh day is the true Sabbath. He says that he is willing to lose all things earthly if the Lord will give him a place in his work. This chief was brought to a knowledge of the truth through reading our little Fijian paper *Rarama*.

BROTHER J. L. SHAW writes from Calcutta, India, that the school at Karmatar, which has already finished its first quarter, was a success financially. The greatest need now is for some one who has been trained for church-school work, so that they need not draw workers who have gone to the field to labor among the natives, for this purpose. The school has already entered upon its second quarter. Sisters Knight and Humphrey are having excellent success as self-supporting medical missionaries in Simla. They are both nursing, and have more than they can do.

THE work at the mission at Simultala, India, is progressing. During February and March the mission bungalow was reroofed, and a number of poor were given work in cutting down large timbers for doors and windows. Bible readings are conducted almost daily among the people who visit the mission. Recently a native who calls himself a Christian *Yogi* has come to the mission. He is reading the Word of God, and also "Great Controversy" and other books and papers which have been given him. He is an English, Bengali, and Hindi student, and was formerly a schoolmaster. Brother Barlow asks that he be remembered in the prayers of God's people.

BROTHER M. C. STURTEVANT writes from Bulawayo, South Central Africa, that he and his family are happy in their new field of labor, and hope soon to be able to do some work for the natives in their own tongue, as they are devoting their time now to the study of the native language, and under the blessing of God are making progress. He says they are pleased with the country, and believe they are where the Lord wants them. He writes that they planted a garden—radishes, lettuce, carrots, onions, parsnips, cabbage, and tomatoes—as soon as they reached the field; and when he wrote one month later, all were up, and the radishes were nearly large enough to use, although it is the dry season of the year, and they have to water the plants two or three times a week. Brother Sturtevant says: "I want to be found here when my Saviour comes, whether in the grave or caught up alive. O glorious thought! Would that the people at home might wake up, and stir out of themselves, get out in the work, and grow up in the Lord. Jesus would then soon come."

A Striking Instance of God's Love

SISTER GERTRUDE KERN, of Sparta, Wis., about Aug. 1, 1901, while following her occupation as nurse, became unable to work. After a thorough examination, two physicians pronounced her disease to be tuberculosis of the right lung. She tells her own story as follows:—

"I have been examined by ten leading physicians, each pronouncing my disease to be tuberculosis of the right lung. Having been reduced from one hundred and sixty to one hundred and fourteen pounds in a very short time, I went by advice to Riverside, Cal. I continued to grow weak. By counsel there I went to San Diego, March 17, 1902. After a few weeks my Riverside physician came to San Diego, and advised me to return at once to Riverside; as I was losing flesh rapidly.

"A day or so before my interview with this Riverside physician, Elder Howard had been leading my mind in the study of God's Word and the Testimonies of his Spirit as to God's willingness to heal me. And as my mind began to grasp healing power, I remembered that I had always worn glasses, not being able to do without them. A longing desire came to me to be made every whit whole. I told Elder Howard that I was sure God wanted to make me perfectly well, and asked that James 5:14, 15, might be carried out in my case on Sabbath, April 19, 1902. My eyes had been treated by two specialists, one of Milwaukee, the other of Chicago, both telling me I would always be obliged to wear glasses. They called my trouble 'mixed astigmatism.' But praise the Lord, I took the glasses off, believing that he was able and willing to make me perfectly whole. He did not disappoint me. As I was anointed and prayed for on the Sabbath, I felt the power of God renewing my lung, and my eyes did see perfectly. I have never put on glasses since. I can read perfectly, even very fine print, by lamplight, without the least pain. My lungs are sound. On Monday following my healing I walked five miles, without experiencing any fatigue or shortness of breath. I have gained six pounds in one week. His life is my life, his will my will, the glorifying of his name my glory."

This sister has continued to improve, and is now enjoying health, and is doing faithful work for her Master.

Last week, learning that her former Wisconsin physician was in California, she sought an interview. He made a thorough examination, and pronounced her perfectly whole. But one greater than he, the great Physician, had pronounced her thus on April 19, 1902. This man of the world marveled, saying, "I never saw anything like it. Will God do that for anybody else?"

Brethren, shall not we walk humbly with him, that he may reveal his love through us to the world?

A. J. HOWARD.

In addition to the ceaseless opposition of the Roman Church, in many countries the work of distributing the Bible is seriously hindered by the governments. In parts of the Austrian empire licenses for colporteurs are withheld. In Greece the government has placed a ban on the modern Greek Bible issued by the British and Foreign Bible So-

ciety. Leave is lacking for a colporteur to work in Montenegro. The French authorities prohibit the public sale of the Scriptures in Tunis, and they have not yet allowed the society to resume work in Cochinchina. The Turkish government forbids the issue of the four Gospels in Albanian in native character. The government of Persia has stopped all importations of the Scriptures in the native tongue. The public exercise of any other than the Roman Catholic religion is prohibited by the constitution of the republic of Peru.



Donors to the Relief of the Schools

The Total Cash received on the Relief of the Schools Fund up to Aug. 8, 1902, is \$45,509.94.

NAME	AMOUNT
S. & C. E. Van Pelt.....	\$ 5 00
Harvey Cassell.....	10 00
Firtz Guy.....	3 00
Donation.....	17 50
L. B. Lane.....	17 30
Helen Swinger.....	10 00
Katie Weibrecht.....	10
E. L. Pardon.....	50
W. D. Wilcox.....	2 50
A. S. Tenney.....	3 00
Wm. Groff.....	5 00
M. A. Milington.....	10 00
C. Kellar.....	1 00
Wm. Kerr.....	2 00
Friend (Berrien).....	2 00
H. B. Hamm.....	20 00
Mrs. B. D. Swartwood.....	50
Mrs. L. F. Keim.....	2 00
Lisbon Myers.....	1 25
Mrs. L. L. Peck, Alfred & R. C. King.	5 00
Graetting Society.....	5 00
Mt. Pleasant Society.....	25
Henry Oehler.....	2 00
Mina Shellburg.....	1 25
R. Russell.....	75
C. Carter.....	1 00
M. J. Sowles.....	25
Mrs. Nathan Andress.....	1 00
W. W. Leader.....	2 00
M. S. Burnham.....	2 00
Eugenia Breed.....	5 00
Sarah Braugh.....	2 00
Fritz Guy.....	6 20
Mrs. Marie Carston.....	1 00
Mrs. E. F. Atherton.....	5 00
N. B. Osborne.....	2 00
M. & F. McDevitt.....	25
Wichita church.....	4 00
Mrs. E. W. Taylor.....	1 00
Annia Suffcool.....	5 00
Hattie Fifield.....	1 00
Clara Pettit.....	1 00
A friend (Berrien).....	2 00
Florence Dufur.....	1 00
Mr. & Mrs. D. F. Hupp.....	6 70
D. H. Oberholtzer.....	100 00
Mr. & Mrs. Thomas Buckley.....	2 00
Nellie L. Davis.....	1 00
James R. Smith & mother.....	1 50
Earl Rowell.....	4 50
Mrs. J. L. Lorengen.....	5 00
Mrs. Ross C. Meade.....	25 00
A friend (Michigan).....	1 50
Mrs. E. Musgrave.....	5 00
Mrs. H. M. Benson.....	2 00
A. C. Allen.....	3 00
J. A. & S. E. Wilson.....	1 00
W. J. Heckman.....	2 00

In all our work for "Christ's Object Lessons" let us pray as if it all depended upon God, and then work as if it all depended upon us.

Be Sure to Read This

In the State of Minnesota lives a brother who makes his living by selling pianos. When the work of relieving the schools first began, he made up his mind to help, and to keep on helping till the schools were free from debt. He is not rich; but every time God blesses him with the sale of a piano, he makes a donation to the Relief Fund. He began this when the relief campaign first opened in 1900. He is at it still. The gifts, though small when considered separately, mount up to a large figure when added together.

Here are the figures from Feb. 18, 1901, to April 20, 1902:—

Feb. 18, 1901.....	\$ 10 00
April 4, ".....	10 00
April 24, ".....	7 00
July 31, ".....	5 00
Aug. 4, ".....	4 00
Aug. 11, ".....	8 50
Aug. 23, ".....	6 00
Oct. 15, ".....	8 50
Oct. 15, ".....	6 80
Oct. 29, ".....	5 00
Dec. 22, ".....	1 50
Feb. 2, 1902.....	4 00
Feb. 16, ".....	7 50
Feb. 20, ".....	7 00
Mar. 11, ".....	10 00
Mar. 23, ".....	5 00
April 20, ".....	10 00

\$115 80

A Blessed Experience

Not long ago one of our Michigan ministers and his wife rode twenty miles on their wheels to visit an isolated sister, who, with her family, had practically no opportunity for church privileges.

The minister and his wife talked to her in regard to the blessings attendant upon the work with "Christ's Object Lessons." She decided to go to work, and in the following letter she tells her experience:—

"DEAR BROTHER AND SISTER: You remember of going with me to take a book? Well, that lady bought one at the next prayer meeting [this sister holds prayer meetings with her neighbors, none of whom are in the truth]. She said that her husband read and re-read in it the next day, and liked it very much.

"At the next prayer meeting I sold another, and got one dollar toward it; the rest is good.

"Last week, when coming from Delton, I met a neighbor to whom I had sold a book a short time before you came. She is now living in Kalamazoo. She said it was a fine book, and she didn't see how any one could read it without being benefited. One of her neighbors borrowed it to read to her sick mother. My friend felt sure she could sell her one. So I let her take a book, telling her she would receive a blessing in so doing. She seemed to grasp a new idea, and willingly took hold in faith. I feel sure that all the Lord requires of me is to watch for opportunities, and be willing and ready to improve them. He knows that I cannot leave my home to canvass. He knows, too, that I have not time and memory to commit a lengthy canvass to memory. I just show the book, tell them that it is a grand, good book, and the Lord does all the rest. I know that

the angels are present, as Sister White says, to give others confidence in my statements, and impress them to buy.

"I enjoy this work. Every successful effort gives me deeper, stronger faith in God; for I know I could not sell one book if he did not do the work. And what a joy it is to think that the King of heaven stoops to use so worthless an instrument as I am. Remember me in your prayers."

This is, indeed, the recital of a "blessed experience." This sister has sold twenty-five copies of "Christ's Object Lessons."

A Brave Sister

IN western Washington lives a sister who felt that God was calling upon her to do something for the relief of Walla Walla College. She had a little babe which had never been out of her arms for any length of time. She left it, however, and went twenty miles from home to secure suitable territory. Although it was a great sacrifice for this young mother to leave her child, she determined to trust the Lord, and remain in the field until the work was done. In about three days she returned home grateful for the precious experiences both of sacrifice and work which she had gained.

Selling "Christ's Object Lessons" by Telephone

At the Relief of the Schools office we have record of sales of between one and two hundred copies of "Christ's Object Lessons" which have been made "over the telephone." Many of our brethren who were engaged in business have taken this way of selling books to men and firms with whom they are doing business, and have been remarkably successful. Possibly some one who reads this has a telephone over which he has never sold a copy of "Christ's Object Lessons." Maybe he would like to see how nicely it works.

"The Gentiles Shall Come to Thy Light"

A SISTER in a Western State, having a large family, left them alone for two days in order that she might go to territory assigned her, and sell "Christ's Object Lessons."

During her canvass she found a woman not of our faith who was so anxious to assist in the good work that she took a book, and used it to secure orders from her friends. Thus we see that the Lord can use those who are not of our faith to further his cause. The plan of relieving the schools by the sale of "Christ's Object Lessons" is light from heaven, and the promise is, "The Gentiles shall come to thy light."

THE laborers in Kimberley, South Africa, write of interesting experiences while canvassing for "Christ's Object Lessons." As one of the canvassers was about to show this book to an intelligent colored man, he began preaching the Sabbath to the canvasser. This man had been keeping the Sabbath for some time, and did not know that our brother was a Sabbath keeper. Later they met a Kaffir who was thirsting for a deeper knowledge of the Word of God. He

had almost read himself into the truth. He ordered a copy of "Bible Readings," and was so anxious to get the book before leaving for Mafeking, that he paid for a telegram.

The Children Sell "Christ's Object Lessons"

THE Seattle (Wash.) church school was closed for a week in order to give the children an opportunity to engage in selling "Christ's Object Lessons." Many of even the youngest children sold at least one book apiece, while the older ones did remarkably well. The word is that even the children should have a part in this work, and thus it is being fulfilled.

"Why Should the Work Cease?"

It takes persevering effort to accomplish great things. Mammoth enterprises are undertaken by shrewd men of the world. Large systems of railways are undertaken, the making of long tunnels and bridges, and the erection of huge buildings, etc., which require great outlay of means, time, energy, and arduous labor. But the results, they think, are fully remunerative for the effort.

When engaged in rebuilding Jerusalem, and the enemies of that enterprise sought to cause the work to cease, they came to Nehemiah and entreated him to come out onto the plain, and hold a council with them. Here is his reply: "And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" Four times they sent the request to come, and four times these words, or their equivalent, were returned unto them. Nehemiah realized that he had a great work, and he was sharp enough to see that should he leave it, it would cease. The time to talk was past. The plans were all matured, and the thing to do was to do the work.

Our work with "Christ's Object Lessons" is a great work. It is small if all will go at it and do it, but it will take much earnest, faithful work to complete our task. Many have begun well, but, Shall we finish well? is the question. Why should the work cease? Do you have unsold books in the house? Have you paid for them? If you have, this is far better than to have them in your possession, unpaid and unsold. Each book is as good as \$1.25 in cash idle in your hands. We earnestly urge all to be quick in selling the books. Do not let these books lie idle. "Why should the work cease?"—*New York Indicator*.

BROTHER W. L. KILLEN, of North Carolina, has been greatly blessed in selling "Christ's Object Lessons." He has demonstrated that he can sell books faster for the cash than by taking orders. A number of our brethren and sisters have tried this plan, and have found that it works well.

ELDER J. J. GRAF, of Minnesota, took two hundred and eighty copies of "Christ's Object Lessons" as his quota. He writes that he has already put out a much larger number than that, and he likes the work so well that he expects to keep at it a while longer.

Current Mention

—The charters of more than 35,000 corporations doing business in Illinois were recently canceled because of failure to comply with the law of 1901.

—A harvester trust, to be known as the International Harvester Company, with an authorized capital of \$120,000,000, was incorporated at Trenton, N. J., August 12.

—It is expected that President Roosevelt will convene the Senate in extra session after the November elections, in order to dispose of the Cuban reciprocity treaty before the regular session of Congress.

—There is trouble between Emperor William and his oldest son, the crown prince, it is reported, the latter having fallen in love with an American girl whom he met in England, and declared that he would renounce the throne if necessary to marry her.

—A recent dinner and ovation given by Prussian soldiers to a Prussian lieutenant who had been sentenced to prison for killing a person in a duel, but was pardoned by Emperor William, shows how dueling is glorified in the Prussian army.

—The steamship "Mariposa" arrived recently at San Francisco from Tahiti, having made the trip across the Pacific with oil as fuel, to the use of which her boilers had been adapted. The officers report that the experiment was a complete success in every way.

—Members of the Chicago council special tax committee appeared before the board of review, August 11, and made the statement that eight railroads dodge taxation on real estate in that city worth \$50,000,000, by fraudulently listing it as "trackage."

—A good deal of fighting, in which the insurgents have the advantage, is attending the progress of the revolution in Venezuela. The important town of Barcelona has fallen into their hands, and considerable damage to the United States consulate and other consulates there was done by the revolutionists. The United States has dispatched a gunboat to the scene of the fighting.

—The "Soo" power canal, which has been in process of construction the past four years at Sault Ste. Marie, Mich., was opened August 11. It opens into Lake Superior, whose waters it receives at the rate of 30,000 cubic feet per second. It is two and a third miles long, 220 feet broad, and deep enough to float the largest lake steamships. Its current operates turbine wheels of 40,000 horsepower capacity. The cost of construction was \$5,000,000.

—A British trade commission has been investigating trade conditions and prospects in South Africa, and in their report say: "Our revelations will come as a surprise to the British public. The situation here is far more serious than any one imagines. There are fine openings in South Africa for energetic and up-to-date manufacturers, but trade is hampered by trusts and combines which threaten to cripple the development of the country."

—Four murders of more than usual prominence, two being of police officers, are agitating the police department of Chicago.

—The Treasury Department at Washington is confronted with the problem of finding currency to move 3,000,000,000 bushels of corn and wheat this fall.

—The profits of the northwestern railway combine, of which J. J. Hill is president, will, the latter says, be \$150,000,000 for the year beginning July 1.

—Oliver Wendell Holmes, son of the poet, has been appointed by President Roosevelt to the United States Supreme Court, taking the place of Justice Gray, who retires on account of ill health.

—At a final session of the British Colonial Conference in London, August 11, a resolution was passed for adopting the metric system of weights and measures throughout the empire.

—The estimated wheat crop of the year in the United States is 633,000,000 bushels. The yield of corn is estimated at 2,500,000,000 bushels. Oats, barley, rye, and potatoes also promise large crops.

—In Brittany, the most Catholic section of France, the government agents have experienced much difficulty in closing the religious schools, the priests openly inciting their followers to armed resistance.

—Cholera is reported to be raging at Kharbin, Manchuria, the average daily mortality being about 150. Many of the Chinese drop down dead in the streets and other public places. All who are able to flee are leaving the town.

—There is much distress among the families of the striking miners at Shenandoah, Pa. The funds contributed by the miners' union amount to only \$1.50 a week for each married man, and seventy-five cents a week for single men.

—An Austrian journal, the *Arbeiter Zeitung* declares the recent assassination of officials in Russia to be the work of a vast secret revolutionary society, which embraces the whole of the empire, and numbers 12,000 members, who are drawn from every class of society. The society has ample funds, is well organized, and every member of it has sworn to give his life, if required, for the cause.

—Bishop O'Gorman, of South Dakota, arrived in New York, August 12, after a three months' tour abroad, bringing with him a present from Pope Leo to President Roosevelt, and also a letter from the secretary of state for the pope addressed to Secretary of State Hay. What the import of the letter from the pope's secretary of state is, he does not say.

—The coronation of King Edward VII took place without any disturbing incident on the appointed date, August 9. The king appeared to be in fairly good health, and seemed not to feel the strain of the imposing coronation ceremonies. The crowds in the streets of London were very enthusiastic, and there is great satisfaction throughout the empire over the successful outcome of the event. It is worth mentioning that King Edward's coronation overthrows a prediction of the soothsayers to which many people had given credence.

—Plans for a deep waterway from Lake Michigan to the Mississippi are under consideration by army engineers.

—Premier Combes, of France, says he has obtained possession of official reports of a royalist plot to overthrow the government.

—The revolution and misgovernment in Hayti and San Domingo have led to serious talk of the annexation of the island to the United States.

—The legal restriction against high buildings has been removed in Paris, and the erection of "sky scrapers" is anticipated in the French capital.

—The Cleveland, Ohio, board of health have begun a war against dirty bank notes in that city, claiming that smallpox and other contagious diseases are spread by the circulation of such germ-infected currency.

—An epidemic of typhoid fever which now prevails in Chicago, was supposed to be due to the use of impure water until the health department made an investigation, and found that it is mainly due to bad vegetables and infected milk.

—A dispatch from Rome states that the action of the Philippine friars in selling their lands to syndicates of laymen is disapproved at the Vatican. The lands are considered to be church property, inalienable without the consent of Rome.

—A riot occurred at a coal mine in Duryea, Pa., August 14, resulting in the wounding of two men and the shutting down of the mine. In the Shenandoah district the strikers have made life unsafe for nonunion miners, and even women and children are threatened with personal harm.

—The statement comes from Washington that while the United States government regards the proposed Cuban loan of \$35,000,000 as a violation of Cuba's agreement with the United States, the latter will not interfere with the effort of Cuba to negotiate the loan.

—The automobile is acquiring a considerable reputation as an instrument of slaughter. The latest and perhaps most sensational occurrence in this line was the killing of Mr. Charles Fair, of San Francisco, son of the millionaire, in an automobile wreck near Paris, France. His wife was with him, and was also killed. The machine was going at the rate of a mile a minute, when a tire burst, and the automobile swerved sideways, dashed up an embankment, turned a somersault, and crashed into a tree, Mr. Fair and his wife being buried beneath the wreck.

—A telegram from Pierre, S. D., gives particulars of the organization of a farmers' trust, to be known as the Farmers' National Co-operative Exchange Company. The trust has filed articles of incorporation, with a capital of \$50,000,000. The purposes of the trust, the dispatch says, "are to buy, sell, and deal in grain, provisions, live stock, and all kinds of produce, on commission and otherwise, and for that purpose build and equip grain elevators, warehouses, cold storage plants, stockyards, and whatever may be necessary to carry on the business of the corporation. One fourth of the capital stock will be

used for building the elevators, yards, branch offices, etc., and another fourth will be made a cash fund for the purpose of dealing in cash, grain, and provisions on the board of trade. The remaining half of the capital stock will be left virtually with the farmers in various banks where the money has been raised, to enable them to carry their crops for a more favorable market."

—Pope Leo having kept silent while the French government was closing the religious schools in France, the *Gaulois* says it is because the pope fears the abolition of the concordat with France, which is described as an agreement "resembling a marriage contract between the church and the state."

—The long-considered project of laying a Pacific Ocean cable seems now to have a fair prospect of early realization, President Roosevelt having authorized Attorney-General Knox to close a contract with the Pacific Commercial Cable Company for the laying of a cable from San Francisco to China by way of Honolulu, Guam, and Manila. It is expected the work will be pushed forward rapidly.



List of Missionary Acre Pledges

John Olderbak, \$1.
Mrs. Ellen Hullett, \$2.
W. Penland, \$5.
Nora Verplank, \$2.50.
Mr. & Mrs. J. B. Verplank, \$5.
Ralph Cushman, 2 sacks of potatoes.
Ada & R. D. Cushman, \$3.
Helen Cushman, eggs laid in April.
Bert Cray, 1/2 acre of buckwheat and 1/4 and 1 acre of corn.
D. Eaton, \$2.
O. A. Roderick, \$2.
Mrs. F. M. Briggs, \$5.
Clarence Currier, \$5.
O. J. Olson, 1 acre of wheat.
Wm. E. Crandall, proceeds of 1 acre of wheat and 1 acre of corn.
P. A. Anderson, proceeds of 1 acre of wheat.
Mrs. Anna L. King, proceeds of 1 acre of wheat.
Charles Springer, 1 acre of wheat.
W. W. Hanson, 1 acre of wheat.
F. M. Conklin, 1 acre of wheat.
Adelia Seehler, \$1.
Tillie Houck, \$2.
N. C. Kier, \$10.
Emery Ulrich, 1 acre of flax.
C. S. Terrvilliger, 1 acre of wheat.
C. O. Overton, \$2.50.
John J. Bye, \$10.
Ida M. Lindsay, \$5.
Mrs. A. Hopper, \$1.
Ira S. Jones, \$1.
H. G. Miller, \$2.
Mr. & Mrs. J. W. Vedder, \$5.
Mrs. E. P. Warner, \$2.
H. E. Warner, \$5.
Mrs. F. M. Conklin, \$5.
Mabel Hammond, \$1.50.
Mrs. Mary A. Wadsworth, long row of lettuce.
Bertha Wadsworth, long row of lettuce.
Ethel Wadsworth, 3 tomato plants.
Mr. Wadsworth, 3 tomato plants.
Thomas H. Gansett, proceeds of half of garden.
Mrs. Lula H. Gansett, 5 days' sewing.
T. J. Frost, 4 stands of bees.
J. A. & Lydia B. Sweeney, eggs laid on Sabbath during June and July.
Matilda Leach, \$2.
Carrie E. Leach, proceeds 1 lamb.
Nellie B. Leach, proceeds of 1 lamb.
A. J. Denman, proceeds of 1 acre of wheat.

NOTICES AND APPOINTMENTS

Kansas, Attention!

THE annual meeting of the Kansas Conference Association will be held on the camp ground in Junction City, Kan., at 9:30 A. M., Wednesday, Oct. 1, 1902, for the purpose of electing the trustees for the ensuing year, and transacting such other business as may come before the meeting in harmony with the articles and by-laws of the association. All accredited members of the denomination are voters in this meeting.

C. McREYNOLDS,
President Kansas Conference Association.

Illinois, Notice!

THE thirty-first session of the Illinois Conference of Seventh-day Adventists will be held at Springfield, Ill., August 28 to September 7, for the election of officers, and the transaction of any business that may come before that body.

ALLEN MOON,
President.

Northern New York Camp Meeting

A GENERAL meeting, or local camp meeting, for northern New York will be held at Brush-ton, Franklin Co., Aug. 25-31. We hope to see a general attendance of the Sabbath keepers in this part of the State at this meeting. Elders Whitney and De Vinney are engaged in tent work here now, and will be present at the meeting. Professor Griggs and the writer also expect to attend. Important instruction will be given, and we hope that all who can will come.

G. B. THOMPSON.

Notice!

THE fifth annual meeting of the Benevolent Association of Seventh-day Adventists of Maine will be held at Waterville, Me., Aug. 28, 1902, at 5 P. M., for the purpose of electing officers, and transacting such other business as may properly come before the meeting.

E. C. TAYLOR, Clerk.

Maine Conference

THE thirty-sixth annual session of the Maine Conference will be held in connection with the annual camp meeting at Waterville, Me., August 21 to September 1. Tickets will be on sale at the principal stations in Maine. One and three-fourth cents a mile will be charged each way.

P. F. BICKNELL,
President.

Course in Hygienic Cookery

THERE is an opportunity just now for three young men or women to receive a three months' special course in hygienic cookery. Those who are interested should apply at once by letter to Hygienic Café, 54 Farrar St., Detroit, Mich.

Kansas, Notice!

THE time of our State conference and camp meeting is drawing on. Conference will open at 4 P. M., September 23, and the camp meeting will begin Friday, the 26th. It is very important that two or three things be noticed and borne in mind. If you want a tent, send your order to N. B. Emerson, 821 W. Fifth St., Topeka, Kan. Tents will be furnished at the usual price. Reduced rates will be secured over the roads, a definite statement of which will be published later. Every church and company in the conference should see to it that some representatives are present from their place at the beginning of the conference, since, according to the action of the conference at its last session last summer, no delegates will be elected, but each member in good standing will be responsible to act as a delegate. It is necessary that this matter receive attention.

The conference will open at the appointed date promptly, and those who are present will proceed at once to transact business. I trust that the business of the conference will not be left to a mere handful. We are expecting a larger camp meeting in Kansas this year than we have had for several years, and we hear from all parts of the State that the people are planning to come. Let all plan, definitely, to come at the beginning of the meeting, and remain until the close.

C. McREYNOLDS.

Michigan Camp Meeting

WE believe that God will be pleased to meet with us at the coming camp meeting, and grant his blessing in a special manner. It seems that we have come to a time in the history of the message when we must have more than an ordinary blessing. We are very near the close of probation. All things are now ready for the closing scenes of our world's history, except God's people, and the command to them is, "Get ready, get ready."

Now, dear brethren, let us come up to this annual feast praying that God will pour out a special blessing through the meeting. May we endeavor to be brethren, and help one another in getting settled in our camp, leaving all frivolous talk and actions behind. We hope all our assistants at the dining tent will labor to set a Christlike example before those with whom they come in contact. We want our table at the dining tent to be an example. We trust many will come together in small companies for fervent prayer, and that each person will feel the need of earnest, silent devotion. We trust that all will remember to pray that God will grant wisdom to his servants in the administration of affairs that have been placed in their hands. Let all be a daily example while upon the camp ground of Christianity, in keeping our camp neat and tidy, and in taking special care to help those coming on the ground to feel that they are welcome.

I want to urge all to be careful in their diet, and to endeavor to live as nearly as possible as they do at home.

When public worship is called, let us not feel that it is a proper time to be loitering about the grounds, but let us attend the meetings or secret devotion, asking the Lord to direct in the services being held. The executive committee will endeavor to do everything that can be done for the comfort of the camp, and in order to have the blessing of God we must unite in prayer, and labor to the same end. It will take all who attend the meeting to make it a grand success. We shall have able help from the general workers, and we trust that they will be remembered at the throne of grace, that they may be able, as under-shepherds, to feed the people with the bread of life.

We hope that all will send for their tents in time for them to be pitched prior to the meeting. Send to R. E. Taylor, 271 Champion St., Battle Creek, Mich. We have new flies for our tents this year. The price will be \$2.50 for 12 x 16 foot tents, and \$3 for 14 x 22 foot tents.

The General Passenger Association has granted us special rates to this meeting, giving us one fare for the round trip, good to return as late as September 12. If any agents fail to receive their instructions, as they sometimes do, we ask our brethren and sisters to pay full fare to the meeting, taking a receipt for the same of the agent, and then we shall have no trouble in getting them a return free. We trust all the agents in the State will receive this notice in time. The camp ground is about one-half mile from Alma, in a meadow close to the Toledo & Ann Arbor, and Pere Marquette Railways.

We are glad that we have instructions in regard to holding our business meeting separate from our camp meeting, so that our business will be out of the way, that nothing may hinder all from uniting in the spiritual meeting from the first, and we expect that the message will be given to the people in harmony with the testimony of God's Spirit.

Let me urge again that all attend the meeting.

J. D. GOWELL.

Camp Meetings for 1902

PACIFIC UNION CONFERENCE

Washington, Olympia,	Sept.	4-14
California, Fresno,	Oct.	
Montana, Helena,	Aug. 29 to Sept.	7
British Columbia,	Sept.	11-21

NORTHERN UNION CONFERENCE

Minnesota, St. Peter,	Sept.	9-14
Minnesota, Long Prairie,	Sept.	23-28

CENTRAL UNION CONFERENCE

Iowa, Ames,	Aug. 28 to Sept.	7
Kansas, Junction City (State meeting),	Sept. 23 to Oct.	6
Missouri, Boonville,	Aug.	13-25
Nebraska, Lincoln,	Sept.	3-14

SOUTHWESTERN UNION CONFERENCE

Oklahoma, Dover,	Aug. 21 to Sept.	1
------------------	------------------	---

LAKE UNION CONFERENCE

Wisconsin, Grand Rapids,	Aug.	14-25
Illinois, Springfield,	Aug. 28 to Sept.	7
Michigan, Alma,	Aug. 20 to Sept.	7
Indiana, Franklin,	Sept.	10-21

SOUTHERN UNION CONFERENCE

Tennessee, Erin,	Sept.	4-
Tennessee, Cleveland,	Sept.	12-22
Georgia, Alpharetta,	Aug.	15-25

ATLANTIC UNION CONFERENCE

Vermont, Barre,	Aug.	20-31
Maine, Waterville,	Aug. 21 to Sept.	1
West Virginia, Parkersburg,	Sept.	11-21
New York, Brushton,	Aug.	25-31

The presidents of the various conferences are requested to send us information regarding any meetings not mentioned in the preceding table, so that we may be able to give a complete list. Please inform us at once of any corrections or additions that should be made to this report.

Business Notices

BRIEF business notices will be published in this department, subject to the discretion of the publishers. A charge of one dollar for one insertion of six lines or less, and of twenty cents for every line over six, will be made, though in the case of the poor who wish employment, the charge may be remitted. Persons unknown to the managers of the publishing house must furnish good references.

WANTED.—A good, reliable man, married or single. Must be a Sabbath keeper and first-class milker. Address T. H. Flokenberg, 563 Jefferson St., Portland, Ore.

WANTED.—On a small fruit farm, a good, strong man. Good wages, by the month or year. Must live health reform. Address J. C. Bauer, 901 W. Seventeenth St., Santa Anna, Cal.

WANTED.—A trusty boy 12 or 15 years old, to do chores and help on farm. Wages by the year, or will give home to right boy. Can go to school in winter. References given and required. Address C. H. Alger, Sparta, Wis.

WANTED.—At once, a cylinder pressman for book, periodical, and half-tone work. Steady employment. State experience, also wages expected. Address South Lancaster Printing Co., South Lancaster, Mass.

WANTED.—A consecrated Adventist with a missionary spirit (no other need apply), who has a few hundred dollars, as a partner in a good, paying business. Church and church-school privileges. Pleasant location. Address C. W. Stone & Co., Franklin, Ky.

FOR SALE.—Green Mountain farm of about 90 acres; house, 2 barns, good water, wood for fuel, small sugar bush, apple orchard. About 1½ miles from S. D. A. church, from Jamaica Depot, 4 from Bondville. Address C. N. Pike, Jamaica, Vt.

FOR SALE.—Cheap, on easy terms, 150 acres. Best-producing farm in Berrien County; 5 miles from Berrien Springs. Address G. S. Lewis, Berrien Springs, Mich.

FOR SALE.—Sixteen hundred dollars buys 40-acre fruit farm; 3 miles from Berrien Springs; good buildings. Address Geo. L. Fauwk, Niles, Mich.

Publications Wanted

N. B.—Attention has been repeatedly called to the necessity of having papers properly wrapped. Do not roll or wrap too small. Cover papers well, so that they will be clean when received. Some have paid double the postage necessary, while others have forwarded literature by express when it would have been cheaper to send it by mail, at four ounces for one cent.

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

Mamie A. P. Yeaton, Apopka, Fla., *Signs, Instructor, Little Friend*.

Wm. F. Mayers, 420 Lakeview Ave., San Antonio, Tex., *Signs, Youth's Instructor, Little Friend, Life Boat*, etc.

Miss Cornelia Templeton, 600 Walker St., Birmingham, Ala., *REVIEW, Signs, Instructor, health literature*.

Lathrop Drew, South Pultney, N. Y., desires names of people in the South, white or colored, with whom he can do missionary work by sending publications and writing letters.

Address

THE address of J. H. Rogers is now Tyn-dall, S. D.

Obituaries

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

KELLEY.—Died in Pomona, Cal., July 30, 1902, of consumption of the bowels, Della Kelley, in her thirty-third year. She leaves a husband and two small children. She fell asleep in Jesus with a bright hope of soon meeting her loved ones again. Words of comfort were spoken from a text of her own choice, Rev. 14:13, by the writer.

J. W. ADAMS.

BRIGGS.—Died at Los Angeles, Cal., July 27, 1902, of heart failure, Frances M. Briggs, aged 48 years, 1 month, 21 days. Sister Briggs was born in Iowa, and after marriage moved to North Dakota, where she accepted the third angel's message. She there buried her husband, and about ten years ago came to California, settling at Riverside. Four children survive her. Words of comfort were spoken by the writer.

J. W. ADAMS.

POTTER.—Died at her home in Spokane, Wash., Aug. 6, 1902, Lydia A. Potter, aged 52 years, 4 months, and 4 days. Sister Potter suffered much during the last ten years with a complication of diseases, and for the last year and a half she was confined to her bed. She was an exemplary Christian, and firmly believed in the doctrine of a soon-coming Saviour. She leaves a husband, and seven grown children. A short funeral service was held at the residence, words of comfort being offered by the writer, from 1 Thess. 4:13.

T. Z. ANDREWS.

ROBERTSON.—Alta May Robertson, wife of J. H. Robertson, fell asleep at the home of her mother, in Beverly, Tex., July 27, 1902. She was born in Barton County, Mo., Jan. 22, 1870, and was raised in the truth. La grippe, resulting in quick consumption and heart failure, caused her death. She was a member of the Seventh-day Adventist church of Phoenix, Ariz., and was deeply devoted to her church and her family. She leaves five children, from six to thirteen years of age. We hope to meet her in the land beyond.

FATHER AND CHILDREN.

WINN.—Died at her home near Wathena, Kan., March 19, 1902, Mrs. Alice M. Winn, aged 43 years, 11 months, and 14 days. She accepted the truth of the gospel a number of years ago, and died in hope of the first resurrection. Comforting words were spoken by the writer.

C. A. BEESON.

MILLARD.—Died at Muir, Mich., June 27, 1902, after an illness of more than six months, Sister Amelia Millard, in the sixty-ninth year of her age. For many years she has been a firm believer in the teachings of the Adventists. Words of comfort were spoken from Revelation 22, by Elder Sims (Disciple).

M. S. WORDEN.

JAMESON.—Died at his home in Hutchinson, Kan., July 3, 1902, Harry Jameson, aged 14 years. His death resulted from lockjaw caused by stepping on a nail. A father, mother, and a number of brothers and sisters mourn their loss. Words of comfort were spoken by the writer in the Seventh-day Adventist church at Hutchinson, Kan., July 5, 1902.

C. A. BEESON.

SMYTH.—Died at her home in Jackson, Mich., July 21, 1902, of cancer, Sister Jane Smyth, aged 57 years. Sister Smyth was a great sufferer, but through it all she manifested a quiet, gentle, and patient spirit, revealing a life fully surrendered to God. She leaves a husband and one daughter. The funeral service was conducted by the writer. The remains were taken to Marshall for burial.

R. E. HARTER.

SPENCER.—Fell asleep in Jesus, July 30, 1902, Sister Welthy Spencer, wife of Brother E. Spencer, aged 49 years. For some years she had been a faithful believer in Christ's soon coming. She was a devout Christian woman, kind, and loved by all; she fell asleep with the hope of being awakened with the sleeping righteous. A husband and eight children are left to mourn. Services were conducted by the Methodist minister; text, Job 14:14.

C. R. SPENCER.

HARE.—Died at Battle Creek, Mich., July 24, 1902, of cancer, David Hare, aged 47 years, 5 months, and 24 days. He was a man of good habits, and was highly respected by all who knew him. Previously to his sickness, he had his mind directed to the Saviour and to the truth for our time; and since, he fully gave his heart to the Lord, and became converted and resigned to his will. The funeral was held in the Presbyterian church at Avoka, St. Clair Co., Mich., with a large attendance. He leaves four brothers and five sisters to mourn their loss. Words of comfort were given by the writer, using Rev. 21:4.

I. D. VAN HORN.

MILLS.—Died at his home in Milton Junction, Wis., July 30, 1902, after a lingering sickness from heart disease, Joseph Shepard Mills, aged 74 years, 10 months, 4 days. He was formerly a member of the Seventh-day Baptist Church, but later accepted the truth of the third angel's message, and became a member of the Seventh-day Adventist church at Milton Junction, Wis. He died in hope of the first resurrection. Funeral services were conducted at the Seventh-day Baptist church in Milton Junction, Wis., August 2, comforting words being spoken by the writer, from John 11:36.

F. STEBBES.

BURGER.—Died July 14, 1902, in South Omaha, Neb., at the home of his son, Brother Wm. Burger, aged 78 years, 11 months, 26 days. He was born in Franklin County, Pa. From infancy he was connected with the Seventh-day Baptist denomination, his ancestors being Christian Jews. About six years ago, under the labors of Elder Nettleton, he, and his wife, who died January 7, came fully into the light of the third angel's message. In the absence of a minister of his chosen faith, words of comfort were spoken by the Christian minister. Together this aged couple await the glad morning of the resurrection, when the Life-giver shall come to call them home.

MRS. E. M. PEEBLES.

PINE.—Brother Isaac Pine, a member of the little church in Lodi, Cal., died of old age and rheumatic difficulties, July 13, 1902, aged 81 years, 6 months, 7 days. Funeral service was conducted at Lodi, by the writer, July 14.

J. N. LOUGHBOROUGH.

BURCH.—Died at her home in Cerro Gordo, Ill., July 23, 1902, after an illness of over a year, Mrs. E. E. Burch, aged 79 years. The deceased accepted the truths held by Seventh-day Adventists in Cerro Gordo, under the labors of Elders W. A. Colcord and Charles Bliss, about twenty-seven years ago. She ever remained a faithful member of the church. The funeral was held July 25 in the Methodist church, Rev. Porter officiating.

JOHN M. NICKY.

HAWKINS.—Died near Lamson, Minn., Aug. 2, 1902, of pulmonary tuberculosis, Alice Clara Hawkins, in her forty-fifth year. Sister Alice was baptized and united with the Hutchinson church at the age of twenty, since which time she has lived a consistent Christian life. Her last illness dates from October last. She bore her sufferings with the greatest patience and Christian fortitude. Funeral services were conducted by Rev. J. G. Crozier (Methodist) at Hutchinson.

E. P. HAWKINS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 26, 1902.

EAST	8	12	2	10	14	4	30
Chicago.....	pm 10.00	am 10.30	pm 9.00	pm 5.50	pm 11.30		
Michigan City.....	am 11.50	am 12.00	am 12.00	am 12.00	am 12.00		
Niles.....	am 11.50	am 12.00	am 12.00	am 12.00	am 12.00		
Kalamazoo.....	pm 12.00	pm 12.00	pm 12.00	pm 12.00	pm 12.00		
Battle Creek.....	pm 12.00	pm 12.00	pm 12.00	pm 12.00	pm 12.00		
Marshall.....	pm 12.00	pm 12.00	pm 12.00	pm 12.00	pm 12.00		
Albion.....	pm 12.00	pm 12.00	pm 12.00	pm 12.00	pm 12.00		
Jackson.....	pm 12.00	pm 12.00	pm 12.00	pm 12.00	pm 12.00		
Ann Arbor.....	pm 12.00	pm 12.00	pm 12.00	pm 12.00	pm 12.00		
Detroit.....	pm 12.00	pm 12.00	pm 12.00	pm 12.00	pm 12.00		
Falls View.....	pm 12.00	pm 12.00	pm 12.00	pm 12.00	pm 12.00		
Susp. Bridge.....	pm 12.00	pm 12.00	pm 12.00	pm 12.00	pm 12.00		
Niagara Falls.....	pm 12.00	pm 12.00	pm 12.00	pm 12.00	pm 12.00		
Buffalo.....	pm 12.00	pm 12.00	pm 12.00	pm 12.00	pm 12.00		
Rochester.....	pm 12.00	pm 12.00	pm 12.00	pm 12.00	pm 12.00		
Albany.....	pm 12.00	pm 12.00	pm 12.00	pm 12.00	pm 12.00		
New York.....	pm 12.00	pm 12.00	pm 12.00	pm 12.00	pm 12.00		
Springfield.....	pm 12.00	pm 12.00	pm 12.00	pm 12.00	pm 12.00		
Boston.....	pm 12.00	pm 12.00	pm 12.00	pm 12.00	pm 12.00		

*Daily. †Daily except Sunday. ‡Stops on signal. §Stops to let off passengers.

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, General Pass. & Ticket Agent, Chicago.

R. N. R. WHEELER, Ticket Agent, Battle Creek.

GRAND TRUNK R'Y SYSTEM.

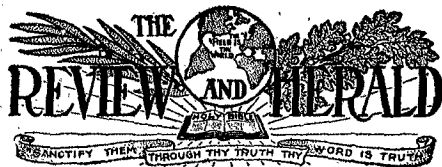
EAST	8	4	6	2	10	78
Chicago.....	am 11.05	pm 3.00	pm 8.15		am 7.35	
Valparaiso.....	am 12.45	pm 4.55	pm 10.25		am 10.05	
South Bend.....	am 12.45	pm 4.55	pm 10.25		am 10.05	
Battle Creek.....	am 12.45	pm 4.55	pm 10.25	am 7.00	am 10.05	am 7.50
Lansing.....	am 12.45	pm 4.55	pm 10.25	am 7.00	am 10.05	am 7.50
Durant.....	am 12.45	pm 4.55	pm 10.25	am 7.00	am 10.05	am 7.50
Saginaw.....	am 12.45	pm 4.55	pm 10.25	am 7.00	am 10.05	am 7.50
Bay City.....	am 12.45	pm 4.55	pm 10.25	am 7.00	am 10.05	am 7.50
Flint.....	am 12.45	pm 4.55	pm 10.25	am 7.00	am 10.05	am 7.50
Port Huron.....	am 12.45	pm 4.55	pm 10.25	am 7.00	am 10.05	am 7.50
London.....	am 12.45	pm 4.55	pm 10.25	am 7.00	am 10.05	am 7.50
Hamilton.....	am 12.45	pm 4.55	pm 10.25	am 7.00	am 10.05	am 7.50
Suspension Bridge.....	am 12.45	pm 4.55	pm 10.25	am 7.00	am 10.05	am 7.50
Buffalo.....	am 12.45	pm 4.55	pm 10.25	am 7.00	am 10.05	am 7.50
Philadelphia.....	am 12.45	pm 4.55	pm 10.25	am 7.00	am 10.05	am 7.50
New York.....	am 12.45	pm 4.55	pm 10.25	am 7.00	am 10.05	am 7.50
Toronto.....	am 12.45	pm 4.55	pm 10.25	am 7.00	am 10.05	am 7.50
Montreal.....	am 12.45	pm 4.55	pm 10.25	am 7.00	am 10.05	am 7.50
Boston.....	am 12.45	pm 4.55	pm 10.25	am 7.00	am 10.05	am 7.50
Portland.....	am 12.45	pm 4.55	pm 10.25	am 7.00	am 10.05	am 7.50

Nos. 2-4-6-Daily
Nos. 10-12-Daily except Sunday

G. W. VAUX,
A. G. P. & T. A., Chicago.

Nos. 3-5-7-Daily
Nos. 9-11-78-Daily except Sunday

W. C. CUNLIFFE,
Agent, Battle Creek.



BATTLE CREEK, MICH., AUGUST 19, 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.

SOME important truths are stated in this issue on the subject of life insurance. Read them.

SOME valuable suggestions were given in last week's issue by Dr. S. P. S. Edwards on the subject of preserving health at camp meeting. This is an important and timely subject, and if this information is kept in mind and put into practice at our camp meetings, many will save themselves much trouble, and much will be gained toward the success of the meetings.

THERE will be a special number of the Swedish and of the Danish-Norwegian paper issued about the middle of September. Each of these papers will be a double number (thirty-two pages) with a nice cover printed in colors. The contents of these papers will be the very best that can be produced. Great effort is being put forth to have these issues the very best in every respect.

As far as possible a copy of these papers should be put in the home of every Swedish and Norwegian family in the United States.

The prices will be as follows:—

1 to 49 copies, 5 cents a copy.

50 to 499 copies, 3 cents a copy.

500 or more copies, 2½ cents a copy.

Let all the churches having any Swedish or Norwegian population within their reach, at once arrange for a supply of these extra papers, and for the placing of the same in the homes of the people.

Order of the State Tract Societies.

Sunday-Law Prosecutions

THE town of Everett, in the highly civilized State of Massachusetts, is the scene of the latest prosecution of a seventh-day observer for refusing to keep Sunday. Brother Wayne T. Gibson was summoned on August 4 to appear in court to answer the charge of having done secular work on Sunday; namely, painting his barn. The hearing of the case was set for Thursday, the 14th.

This case affords another illustration of the value (?) of Sunday-law exemption clauses. There is a plain exemption for seventh-day observers in the Massachusetts law. It reads:—

SECTION 13.—Whoever conscientiously believes that the seventh-day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, shall not be liable to the penalties of this chapter for performing secular business, travel, or labor on the Lord's day, if he disturbs no other person.

Upon what plea, if any, this plain provision of the statute was set aside in Brother Gibson's case we cannot think, unless it was that the swish of his paint brush was causing a disturbance. This may have been, for zealous Sunday observers with an unkindly feeling toward those keeping the seventh day have been known to be "disturbed" by things of no greater magnitude than this.

Once before, in 1894, Brother Gibson was arrested for the like offense, was tried, and sentenced to pay fifty dollars' fine. He appealed the case, but no decision was reached, and the fine was not collected. We have not learned the outcome in the present case.

Another recent case is that of E. N. and G. W. Vaughan, brothers, in Salisbury, N. C. They were arrested for selling melons and ice cream on Sunday, tried before the mayor, and fined ten dollars, which they paid. Not only was this unjust from the standpoint of the rights of conscience, but from that of the State law as well, which says nothing about the sale of such articles of food on Sunday, or the sale of anything except intoxicating liquor.

A Day at Berrien Springs

ONE cannot but rejoice at seeing the progress that is being made in the development of what is undoubtedly destined to become the center of a great educational movement. Several substantial buildings are already erected; others are in the course of construction.

I was pleased to see such a large number of earnest, Christian young people diligently preparing themselves to help forward the great educational movement among our people. I was deeply impressed with the spirit of genuine enthusiasm that seemed to pervade the entire company. Professor Sutherland said that every church school should be a center for missionary activity in the community where it is located, so he suggested to the teachers that they order clubs of *The Life Boat* for the school children to sell and distribute in each neighborhood. This suggestion met with a hearty response, and over four thousand were subscribed for to be used in this manner, the idea of the teachers being that the experience which the children would gain in disposing of such an easy-selling publication as *The Life Boat* would give them an experience which they could afterward use in handling *The Signs of the Times* and the smaller denominational works.

God's providences are evidently lead-

ing out in the educational movement that has been so recently begun at Berrien Springs. It is too much to expect that some mistakes will not be made in the organization of this work, but nevertheless there can be no doubt that there is a glorious future for our brethren to experience as they are building up this educational work in this charming and secluded spot.

DAVID PAULSON.

A Great Opportunity

THE August number of *The Life Boat* is one especially adapted for introducing the great temperance message God has given us, to the attention of leading temperance workers in other churches, the W. C. T. U., and church pastors of all denominations. A copy of this issue having fallen into the hands of the pastor of the Peoples' Congregational church, Chicago, he sent for Brother Paulson to speak to his congregation Sunday evening, saying that he wanted his people to know more of that kind of truth. This suggests the query, Are there not many other clergymen everywhere, who, if the subject were brought to their attention, would be of a similar mind?

If the leading brethren in each of our fifteen hundred churches in this country would take copies of this August *Life Boat*, and call on every pastor in their community, might not a work be done which would lead to results of inestimable magnitude? It would introduce for the first time thousands of ministers to our work, in an easy and unobjectionable way, and doubtless a very large number of them would speak on the subject to their congregations.

Brother Paulson writes us that if any of our people do not feel free or able to do this, if they will send him the names and addresses of all the pastors in their community, and a two-cent stamp for each, he will write each one a personal letter, and send with it a copy of this number of *The Life Boat*, opening up correspondence with them with a view to enlisting their interest in our principles. But we believe there are willing workers in our churches everywhere who will appreciate the value of this opportunity to get in touch themselves with the pastors, temperance workers, and other people of influence in their community. We believe they will see in it an opportunity for themselves personally, as workers in the cause of present truth.

Copies of *The Life Boat* may be obtained by sending to 28 Thirty-third Place, Chicago.

IMPORTANT CORRECTION.—In Sister White's article, page 7, third column, next to the last paragraph, the third sentence should read, "Let the minister devote more of his time to educating than to preaching."