

# The Advent HOLY BIBLE REVIEW AND HERALD And Sabbath

WORLD IS THE FIELD  
OF THE WORLD

H. M. Aldrich  
346 Champion St.

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

VOL. 78, No. 21.

BATTLE CREEK, MICH., TUESDAY, MAY 21, 1901.

WHOLE No., 2429.

## The Review and Herald

Established 1850.

ISSUED EACH TUESDAY BY THE

Seventh-day Adventist Publishing Association

BATTLE CREEK, MICHIGAN

### 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]

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### IN THE HEART OF THE WOODS

Such beautiful things in the heart of the woods!  
Flowers and ferns and the soft green moss;  
Such love of the birds in the solitudes,  
Where the swift wings glance and the tree-tops  
toss;  
Spaces of silence, swept with song,  
Which nobody hears but the God above;  
Spaces where myriad creatures throng,  
Sunning themselves in His guarding love.

Such safety and peace in the heart of the woods,  
Far from the city's dust and din,  
Where passion nor hate of man intrudes,  
Nor fashion nor folly has entered in,  
Deeper than hunter's trail hath gone,  
Glimmers the tarn where the wild deer drink;  
And fearless and free comes the gentle fawn,  
To peep at herself o'er the grassy brink.

Such pledge of love in the heart of the woods!  
For the Maker of all things keeps the least,  
And over the tiny floweret broods,  
With care that for ages has never ceased.  
If He cares for this, will He not for thee—  
Thee, wherever thou art to-day?  
Child of an infinite Father, see—  
And safe in such gentlest keeping stay.

—Margaret E. Sangster.

### THE NEED OF A SPIRITUAL AWAKENING

MRS. E. G. WHITE

THE words of the apostle Paul to Timothy, "Take heed unto thyself, and to the doctrine," may be addressed to every member of the Church of God. We are not half awake. The enemy is watching for an opportunity to take God's standard from the hands of His people, and place there his own standard; but they discern it not. The call comes, "What meanest thou, O sleeper? arise, call upon thy God." It is high time for us to awake out of sleep, to cast off the armor of Satan, and call upon Him who never slumbers nor sleeps. The Lord desires men and women to break their connection with the enemy, and link up with Christ. The mistakes of the past have been enough. Through them minds have been confused, precious opportunities have been neg-

lected, and time, which is of more value than gold, has been wasted. We need now strong evidence that the Lord is with us of a truth. We need to consecrate ourselves and all we have to the service of God.

In every church there is need of a spiritual awakening; for many who profess to be Christ's servants are obeying the dictates of a natural heart. They do not the works of God. They have not a saving faith in Him whom the Father hath sent. Oh, if they could only understand that by their waywardness, their inconsistency, their half-hearted service, they are denying their Redeemer and putting Him to open shame!

There are many who do not possess that faith in Christ which would constitute them lights in the world. They are satisfied to stand on a low level. To them the Saviour says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Important events are about to take place. While the world is asking in scorn, "Where is the promise of His coming?" the signs are rapidly fulfilling. While men are crying, "Peace and safety," sudden destruction is coming. The Spirit of God is being withdrawn from the earth, and calamity is following calamity by land and by sea. Tempests and earthquakes, fires and floods, are heard of on every hand. Only in God can security be found.

Those whom God has made the depositaries of sacred truth are to stand in a pure atmosphere. Few of those who profess to be the people of God are wearing Christ's yoke and lifting His burdens. Few are regarded by the heavenly intelligences as laborers together with God. Many who claim to be Christians have very shadowy ideas of what the name "Christian" comprehends.

The kingdom of Christ will come; but who are laboring to that end? If those who know the Lord's prayer would try to take in its meaning and realize its depth and breadth, the Church would be what God desires it to be—the light of the world. Men would have less desire for form and ceremony; for they would seek to plant in the heart those principles that sanctify the character.

Only when the Church is composed of pure, unselfish members, can it fulfill God's purpose. Too much hasty work is done in adding names to the church roll. Serious defects are seen in the characters of some who join the church. Those who admit them say, We will first get them into the church, and then reform them. But this is a mistake. The very first work to be done is the work of reform. Pray with them, talk with them, but do not allow them to unite with God's people in church relationship until they give decided evidence that the Spirit of God is working on their hearts.

Many of those whose names are registered on the church books are not Christians. They have not a genuine experience. If they were copying their Pattern, they would pray more and quarrel less. They would strive to be laborers together with God. Their sincere faith in Christ would lead to entire dependence on Him and perfect co-operation with Him.

Christ is followed by the earnest, the true, the faithful, the meek, and the pure, while angels clothed with the panoply of heaven stand by to guard and enlighten them, for they are heaven-bound. But there are those who are often heard talking doubt and unbelief, and dwelling upon the terrible struggles they have had with infidel feelings. They talk of the discouraging features of their experience. This affects their faith and courage. At times they seem to enjoy talking over the arguments of the infidel, thus strengthening their unbelief.

What is the reason of this darkness, this doubt and unbelief?—These men are not right with God, and they are not dealing honestly and truly with their own souls. They have neglected to cultivate personal piety. They have not separated themselves from selfishness and sin. They have failed to study Christ's life of self-denial and self-sacrifice. They have failed to imitate His purity and devotion. The sin which so easily besets them has been strengthened by cultivation. By their own negligence they have separated themselves from the company of the divine Leader, and He is a day's journey in advance of them. For their associates they have chosen the indolent, the backsliding, the unbelieving, the unthankful, the unholy; and evil angels are their attendants. What wonder is it that such are in darkness? What wonder is it that they are filled with doubt?

Such persons do not possess a religion that is pure and undefiled. Their religion is a religion of circumstances, a religion which the refining fires will wholly consume. If those around them are strong in faith and courage, if no influence is brought to bear against them, they are, to all appearance, strong in the faith. But let adversity come upon the cause, let the work drag heavily, and these souls lose faith, and hinder instead of helping. When apostasy and rebellion come, their voices are not raised in encouragement, saying, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His."

This class should cultivate love for God and for secret prayer. The promise is sure, "If any man will do His will, he shall know of the doctrine." It will not be received with doubt and hesitancy. The heart will be filled with an assurance that will put to flight all doubt and questioning.

The light that is shining upon us with ever-increasing brightness keeps us under obligation to use every power in God's service. We are to grow in grace and in the knowledge of Jesus Christ, seeking to find out how we can best glorify God in the use of our endowments.

It is the duty of every Christian to vindicate the honor of God by winning souls to Christ. But where are the missionaries to answer the

calls that come from all parts of the world? Only those who place themselves in Christ's school, only those who are willing to lift His cross, can be successful missionaries. Men who can be depended on in the church, who understand its wants, who strive to keep its members true to God; men who pray and keep themselves pure from the defilement of sin, hating even the garment spotted by the flesh; men who do not leave God out of their reckoning,—these are the men whom God can use.

### BUSINESS

*The King's Messenger*

Does the Holy Spirit desire us to engage in the active business life, or the rather to withdraw into solitude, separation, quietude, away from the noise and clattering of the machinery of worldly strife?

This is the question that is pressing upon many anxious, earnest hearts that desire and design to follow. What are we to do in relation to business? Is it possible to engage in the business of to-day, and be filled with the Holy Ghost, and love God with all the heart and our neighbor as ourselves? What is to be done?

The Holy Ghost is the God of business, the God of affairs. He has to do with creation, and with all the works of God. He comes into the heart, and molds the life, not to make it inert, inactive, and lazy, but to augment its powers and increase its activity, adaptability, and usefulness. He comes in to be made unto us wisdom, to cause us to be diligent in business, and to work together with Him in the work of the age. He comes into our heart to make it not only His temple, His armory, His arsenal, but His manufactory as well; His abiding, accounting, and developing place of abode.

The God of business desires the man or woman of business to enter into a co-partnership with Him; so we may be workers together. He delights to make business men and women; so the more intimate we are with Him, the more adapted we are to do business for and with Him for the benefit of our fellow men. He will eliminate selfishness from business,—we will do business not to get rich, not to accumulate wealth, not to secure honor nor achieve success; but our eye will be single, and we will do business in, for, and with Him for others of our own and of distant lands. We will gather to scatter, we will use to bless.

We have no right to hide the talent in a napkin, and bury it in the earth. We are to use and increase its usefulness for the glory of God in the good of men. A Holy Ghost business life is a most blessed and desirable life, giving active play to all your faculties, bringing out the latent powers, developing, strengthening, and enlightening us, and bringing us into sweetening relationships to God and man, making our own lives sublime by the constant contact, the needed friction, and the continual testing.

Business men for God! for God is for business men. Cast all your care on Him. He careth for you. Do business without care, or anxiety, or worry, so we may do business for God. He needs, wants, desires, unsordid, unselfish business people that He may use, prosper, bless, so that He may lift business life out of the plane in which it has fallen, to a higher, holier, heartier position, and make a business life in keeping with the occupation of the Son of God, whose life was summed up in the sentence, "He went about doing good."

THE knowledge we get from what others say, may be good; but that which we get from what God and our own experience tell us, is the best we can have. S. O. JAMES.

### ALWAYS IN A HURRY

I know a little maiden who is always in a hurry;  
She races through her breakfast to be in time for school,  
She scribbles at her desk in a hasty sort of flurry,  
And comes home in a breathless whirl that fills the vestibule.

She hurries through her studying, she hurries through her sewing,  
Like an engine at high pressure, as if leisure were a crime;  
She's always in a scramble, no matter where she's going;  
And yet—would you believe it?—she never is in time.

It seems a contradiction until you know the reason;  
But I'm sure you'll think it simple, as I do, when I state  
That she never has been known to begin a thing in season,  
And she's always in a hurry because she starts too late.

—Priscilla Leonard, in *the Churchman*.

### A REPRESENTATIVE COMPANY

A. SMITH  
(Grandville, Mich.)

"AND I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." This same company is finally seen standing on Mount Zion in heaven, and it is said of them that they were redeemed from among men, and that they follow the Lamb (Christ) whithersoever He goeth. Rev. 14: 1-5. They are to visit all the worlds, and view the works of God. See "Early Writings," page 33.

Our world is the only place in the universe where sin has entered. The inhabitants of the other worlds have heard of, but have never experienced, the terrible consequence of sin. Jesus will go with this redeemed people to those worlds, that their inhabitants may see with their own eyes a company of those whom He has redeemed.

Every class and condition of men, women, and children must be represented. It will evidently take one hundred and forty-four thousand different experiences to embrace all human conditions in this world of sin. There will have been experiences of excruciating suffering from disease, and examples of as robust health as mortal man can possess. There will be examples of opulence and wealth, of weakness and dire poverty. There will be representatives of the noble and respectable as viewed by man, and of the lowest and most depraved. They will be gathered from every nation and color and condition, and of all languages,—a company redeemed by the blood of the Lamb, and beautiful in their robes of righteousness and crowns of glory, which only the royal sons and daughters of heaven's King can wear.

You may not know just now why you are having so many trials that your life seems little more than a failure; but Jesus may be giving you an experience that He is giving to no other, that you may have something to tell in other worlds about the discouragements and difficulties over which Christ has given you the victory.

Arise in the strength of Israel's God, and assert your prerogative as a son or daughter of the heavenly King. Do not bow down your head and murmur; but rise above ill feelings and discouragements, and triumph in Christ. The Lord will want no person in that company who cannot tell of victories won. The command is, "Lift up your heads; for your redemption draweth nigh."

If you do not fill the place that God wishes you to in that company, remember that He will not give you a place of your own choosing, but will have to reject you entirely, and delay His coming till He can find some one who will be

willing to take your place. Do not throw away your crown, or surrender your place in the ranks of that chosen people. They are to sing a song before the throne of God that no others in heaven can sing. It will be a song of victory. See Rev. 14: 1-3; 15: 2-4. Will you join in that anthem of redemption?

### "KNOCKING, WAITING, O HOW FAIR!"

MRS. A. W. HEALD  
(Windham, N. H.)

"BEHOLD, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The Saviour here represents himself as waiting for admission to the inmost heart, seeking an entrance, that He may bring to us a divine blessing. How attentive we should be, that we may hear when God speaks to us! If discord, strife, or self-love are permitted to reign in the heart, we shall fail to recognize the "still small voice."

God speaks to us in various ways, but mostly through the written Word. When we read the Scriptures with a receptive mind, some passage will often arrest the attention, causing us to pause, reread, and ponder. In this way the Holy Spirit teaches us a lesson of present duty, comfort, or blessing.

Again: God speaks to us by His providential dealings. Through affliction and adversity, He would soften the hard heart, and humble the proud, leading us to look above and beyond these earthly scenes if we would secure true happiness. A prosperous life and unnumbered blessings should awaken in us a sense of deepest gratitude to the Author and Giver of all good.

God speaks to us also through the wonderful works of nature. Happy is he who has the seeing eye, and the hearing ear, to learn of the loving Father through His great creative power. There are constant lessons for us, if we will but observe them. He who gives purity to the lily springing from the blackest soil, can cleanse the heart from every stain of sin, making it a fit temple for the indwelling of the Holy Spirit.

How eagerly we should open every avenue of our being to the divine Guest, who pleads in all these ways. May God help us to hear His voice, and to open the door, that He may come in and sup with us, and we with Him!

### ATTRACTING POWER OF THE HOLY SPIRIT

B. E. TEFFT  
(Davenport, Iowa)

THE Father and Son are in perfect union. The Father, Son, and Holy Spirit are in perfect union. In the plan of salvation it has been ordained that this union should not be complete without the human agent—the union of Spirit with flesh.

The Son is subject to the Father, the Holy Spirit to the Son, and thus to the Father, and likewise the human agent, in being subject to the Holy Spirit, is subject to the Father and Son. If the Son should cease to be subject to the Father, or the Holy Spirit to the Father or the Son, the union would be broken, and the power derived from the Father would be lost. While this condition will never exist, a condition no less disastrous to man often exists.

When the human agent ceases to be *subject* to the Holy Spirit, and tries to *subject* the Spirit to himself, the perfect grade of control is changed, the union is broken, and the power lost to the man. By refusing to be controlled by the Spirit, he places himself outside of that union in which is all power. Satan is constantly seeking, by every stratagem and artifice known to his experience, cunning, and power, to break

this union; for he knows that so long as man is *in the union*, and thus connected with "all power," his efforts against him are useless.

The mind of God is revealed through the Spirit by "the Word," and thus disobedience to the Word destroys the union. But when man from the heart obeys the Word, it is his privilege to pray for the Holy Spirit, and to believe that he receives the Spirit. Physically, he may seem to be the same man he was before, but he now has a power that he did not have before,—the power to *do something* for the Lord.

Here is a magnet and a piece of iron. Bring the iron in contact with the magnet. The iron does not look any different from what it was before; it weighs no more, nor is it in any physical or chemical sense changed; and yet it has a new power; namely, that of attracting other pieces of iron. So the human agent, brought under control and in vital contact with the Holy Spirit, will have the power of attracting other souls to Christ.

#### CHAPTER AND VERSE

L. D. HOUSE  
(Hokah, Minn.)

It is well known that the Bible was not divided into chapters and verses, with the exception of the Psalms, until a few centuries ago; but the reason for dividing it is probably not so well known.

The first attempt at dividing the Scriptures was by the Jews, at an early date. Later, they were divided by the Christians. We are indebted to Cardinal Hugo for the first concordance, and the present numbering of the chapters, which he completed about the middle of the thirteenth century. The division of the Old Testament into verses was made at a later date by a Jewish rabbi, named Isaac Nathan. Robert Stephens, a printer who died at Genoa in 1559, is said to have divided the New Testament into verses. The following on this subject is quoted from Kitto's "History of the Bible:"—

"The carrying on of this work [Bible Commentary] gave him [Hugo] the occasion of inventing the first 'Concordance' that was made of the Scriptures,—that is, of the vulgar Latin Bible,—for, conceiving that such an index of all the words and phrases in the Bible would be of great use for the attaining of a better understanding of it, he projected a scheme for the making of such an index, and forthwith set a great number of the monks of his order, on the collecting of the words under their proper classes in every letter in the alphabet, in order to this design; and, by the help of so many hands, he soon brought it to what he intended. This work was afterward much improved. . . . But the whole intention of the work being for the finding of any word or passage in the Scriptures, to make it answer this purpose, the cardinal found it necessary, in the first place, to divide the book into sections, and the sections into other divisions, that by these he might better make the references, and more exactly point out in the index where any word or passage might be found in the text; and these sections are the chapters into which the Bible has ever since been divided.

"For on the publishing of this concordance, the usefulness of it being immediately discerned, all were desirous to have it; and, for the sake of the use of it, they all divided their Bibles as Hugo had done; for the references in the 'Concordance' being made by these chapters and the subdivisions of them, unless their Bibles were so divided, too, the Concordance would be of no use to them."

"THE teaching of the Word is, 'Whatsoever He saith to you, *do it*.' But the devil's version reads, 'Whatsoever He saith to you, *delay it*.'"

#### LIFE'S EVENTIDE

DEAR old grandmother, sitting alone,  
In the gathering gloom of the dying day,  
Lays down her Bible, the while her thoughts  
Go roving over the past away.  
Oh, back they fly to the olden time,  
When the morning of life was bright and fair,  
And the gay young heart for the present lived,  
Nor gave to the future a thought of care.

"'Twas a merry morning that dawned for me,  
And God was good, and my life was glad,"  
Dear grandmother thinks; "and 'twas all for the best

When shadows at noontide made me sad."  
Then quickly creep to the aged eyes  
The tears that are born of memories drear,  
As grandmother thinks of the missing ones,  
Now lying asleep in the churchyard near.

There have been long hours of grief and pain,  
But others have followed with sunshine filled;  
And many a murmur of discontent  
The remembrance of blessings has quickly stilled.  
"Ah, yes," thinks grandmother, "life itself  
Is an April day of changeable skies;  
One moment we laugh with the sunbeams gay,  
The next there are tears in our weary eyes.

"But the gracious Lord, with His tender love,  
Has brought me safe to the eventide;  
And I fear not night with its chill and gloom,  
For I know He is standing my life beside,  
Standing with arms outstretched and true,  
While I wait His time for the sleep of rest;  
And presently, when the day is o'er,  
I shall lie forever on Jesus' breast."  
—Mary D. Brine.

#### THE TWINS' DARK BIRTHDAY

It was the morning of the twins' tenth birthday, May 19, 1780, and they were sitting together on the door-stone, finishing their breakfast of porridge and milk, into which a spoonful of molasses had been stirred in honor of this anniversary.

"Grandsir" was dozing in the chimney corner in the large kitchen behind them; their mother sat close to the eastern window, spinning thread for Paul's coat; Keturah, the maid, was in the pantry, skimming the milk; Oliver, the man, was in the field, plowing; and their father was in the army, fighting bravely and hopefully.

The children had straw-colored hair of the same shade, and blue eyes, and when they stood up against the kitchen door to be measured, one mark always served for both of them; but here the resemblance ended, for Patience was strong and rosy, while Paul was weak and pale.

"It rained a little this morning," said Paul, tasting his porridge with his pewter spoon, "and it thundered before I was awake."

"How did you know it when you were asleep?" asked Patience, showing the dimples in both cheeks.

"I felt it," answered Paul. "What made us sleep so late this morning, do you suppose?"

"It must be early," replied Patience, glancing up at the cloudy sky. "The sun hasn't risen yet, and the clock must be wrong," turning to look at the tall clock in the corner of the kitchen, whose hands pointed to a quarter of nine.

Suddenly there was an exclamation from the pantry, and the sound of breaking earthenware.

"I thought the grandsir had set himself afire again," cried Keturah, running to the old man's chair, "I smelt fire so strong; and I turned and dropped the milk-dish."

"There is a strange, smoky smell, and grandsir is unusually drowsy this morning. I wish we could have a good heavy shower, to clear the atmosphere; for I want to finish Paul's coat to-day, and I can scarcely see to sew now. Just run out, and turn the linen on the grass, children; I want it to be nice and white; for when it is bleached, I shall make it into shirts for your father, though the war may be over and he at home before that time, please God."

Leaving their wooden bowls on the door-stone, the children ran across the damp grass.

"It is all smutty and dirty," cried Patience, lifting up one end of the long piece of linen.

"So it is," replied Paul, bending over it. "It looks as if some one had brushed down the chimney back, and then shaken the brush over the linen. Keturah will have to wash it."

"Keturah! Keturah! Come and look, Keturah!" they called.

Keturah came and looked at the soiled linen, then she rubbed it in her fingers and smelled of it, and then she looked straight up into the clouds.

"It rained down," she declared; "there's been woods afire, and the rain was full of burnt leaves. That must be why the sun has been so red for two or three days, and why he shows himself so little to-day."

Running to the barrel of rain water at the end of the house, she dipped her large, red hand into the water.

"Just the same," she muttered, smelling of it. "Curious! curious!"

"What makes the birds twitter so?" asked Patience. "See! they are all flying to the woods, and singing, just as they do at night. And hear how the roosters are crowing!"

"Perhaps they think it will rain," returned Keturah, glancing at the clouds, with a startled face. "The clouds are breaking away, but it doesn't get any lighter. I wonder what your marm thinks *now*."

"How green the grass looks!" exclaimed Paul.

"Green!" repeated Patience; "why, it's as blue as blue can be."

"As blue as indigo," added Keturah, perplexed.

"What crooked eyes you both have!" cried Paul. "O mother, how does the grass look to you?" he asked as the mother came to the door with a grave face.

"A most beautiful green," she answered. "I never saw anything more lovely; but in the corners it has a bluish appearance; it is very strange when there is so little light. But run down the lane, children, and see what ails the sheep; they are bleating as if they were in trouble."

"Take hold of my hand if you want to," invited Paul; and, afraid, they knew not why, they clasped hands and ran toward the meadow bars.

"The hens are going to roost," said Paul, as they passed the henhouse. "They never went to roost in the morning before."

"Hurry!" cried Patience. "The cows are lowing as if they wanted to be milked."

At the bars they found an impatient group; the cows were trying to jump over the stone wall, and the sheep were huddled together, bleating piteously.

"Perhaps they got frightened by bears," suggested Patience.

"Then I'll open the bars," said Paul, beginning to draw aside the heavy rails. "Stand back, Patty."

Patience had scarcely time to obey his caution before the cows rushed past her, closely followed by the frightened sheep.

"I'll leave the bars open," decided Paul, "because it tires me to put them up, and Oliver is coming this way with the oxen. I wonder if he thinks it is dinner time? Nobody blew the horn for him."

"They are going right straight into their pen," announced Patience, looking after the hurrying sheep, "and the cows have gone into their shed. And oh, how dark it grows! *Let us run!*"

At the door they found their mother watching for them; and when they entered the kitchen, they saw Keturah lighting a candle at the fire-place.

"When I couldn't see to read the almanac in the forenoon, in a room with two windows, I thought it was proper time to light a candle," she observed, as she straightened herself.

"And now I'll have my supper and go to bed," the great-grandfather said, sleepily, rubbing his eyes with his trembling fingers.

"But it is only the forenoon, grandsir," exclaimed Patience, standing at his side and shouting into his ear, "and we are to have Indian dumplings boiled in the pot for dinner. We only light the candle because a thunder-shower is coming up, and that makes the sky so dark," she added, looking into her mother's face for confirmation to her words.

"I do not know what it is, child," answered the mother, "but God will take care of us, whatever it is."

"A dark day?" inquired the great-grandfather, with his hand up to his ear. "I remember all about—that—that—hap—pened in—the year—seven—teen—hundred—and—sixteen. We did not—know—what it was,—dark—dark—all day. Never—knew—what it was. Never knew—what it was," he repeated, sinking back in his chair and closing his eyes.

"What's that?" asked Paul, as several small objects were apparently thrown in at the door.

"'Tis the day of judgment of ungodly men come at last," howled Keturah, dropping down on the hearth-rug, and covering her face with her apron.

"Only some poor little sparrows," said the mother, picking them up from the floor.

"Poor little things!" echoed Patience, receiving them in her pinafore. "Three are dead," she said, touching them tenderly; "but these two have their hearts beating. Oh, how fast they do beat!"

"It is a bad omen for birds to come in the house. They never come to do nobody no good. Oh, lawk! we shall all be swallowed up," groaned Keturah.

"Not by the birds," smiled the mother. "Lay the dead ones in the grass, Paul, and put the others in a warm, quiet place where they can revive. They were attracted by the light."

Dropping the dead birds on the grass near the door-stone, Paul gave a hasty glance around; all out-of-doors was quiet and dark and solemn, the lights that were beginning to gleam here and there in the neighboring farmhouses appearing strangest of all.

"We are all bewitched together," declared Oliver, entering the kitchen behind Paul, and closing the door as if something frightful were following him. "I don't know whether I'm in this world or the next, and may the Lord have mercy on my poor soul."

"Sit down and rest, Oliver," said the mother, motioning him to the settee in the chimney corner. "The sun will shine brightly to-morrow, I trust. This darkness is caused by a peculiar state of the atmosphere."

"A very peculiar state of the atmosphere, marm," repeated Oliver, wiping the cold perspiration from his face. "Most days, in the morning the shadders fall to the west, and in the afternoons they fall to the east; but to-day the shadders fell every way, and that's what scared me first, to have natur' turn agin me so. And then the mist riz straight up out of the springs, and spread in a big red cloud, and then another lot of mist riz right up under that and made a green cloud, and then another white cloud came out of them same springs, and they all sailed off together, one on top the other, to the west, and finally got mixed up with the dark clouds."

"Very strange and beautiful," commented the mother, unrolling the cloth of her own weaving upon the table, and proceeding to cut out Paul's coat with her sharp shears.

"Strange enough, as you may say, marm," continued Oliver, his uneasiness lessening in the importance of the wonderful story he had to tell. "And Eben Strong, he came along on horse-back, and he said a mountain has grown up be-

twixt us and the sun, and we shall always live in the dark. And Seth Rider told him he thought the British has smashed us all up, and this is the sign of it. And some folks do say," lowering his voice, "that General Washington is dead."

(Concluded next week.)

### AN AWFUL QUESTION

LEPHIA M. BRYANT

IN the Aberdeen *Herald* of Jan. 3, 1901, is an article bearing the title, "An Awful Question." That article contains no words of hope for its anxious readers, and as it treats on a subject of great importance, one which will be discussed until the end comes, I will quote the opening paragraphs:—

"What would be the commercial effect of the certain knowledge that the world was coming to an end in fifty years?"

"Well, the first effect would be rather social and moral than commercial, though, of course, it would react very strongly on the business world. Those who in the ordinary course of affairs would be dead before fifty years had passed, would be the least affected, and younger people would probably become as resigned to the universal death as they are now to the equally certain individual death."

It is indeed "an awful question," and the bravest would shrink from being an eyewitness to the sufferings of humanity during the last few years of the world's history, but for the promises of God. You and I may not be eyewitnesses of the terrible plagues that shall fall upon men because of their transgressions, but some one must be. That time will come. It is nearer than many like to believe, and the little one in your arms may have the glorious privilege of rejoicing when Jesus comes.

God wishes to prepare a people who shall be able to stand in defense of His word. He has mercifully withheld the knowledge of the day and the hour when he shall say, "It is done," just as He has withheld the knowledge of the day and hour of death. He is giving His children an opportunity to accept or reject His mercy. Jesus paid for every human being, and God is waiting until all who will, shall have accepted that redemption, and willingly keep His commandments.

The mere supposition that the end of the world may occur at the expiration of fifty years, should have the effect of causing immediate action on the part of those engaged in commercial pursuits. Storekeepers should give food and clothing to the needy, and enjoy the fruits of their benevolence; although they need not go out of business. Christ says, "Occupy till I come." Work while it is yet day! Neither is it necessary that there be "religious frenzy," as is implied further along in the article from which the preceding quotation is taken. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isaiah's confidence should be ours.

Satan, knowing that time is short, will put forth every effort to keep men in ignorance of what God wishes them to do at this time. He has so blinded them that they do not search the Bible to see how near to the end of the world we are. Time is short. It is true we do not know the day nor the hour when Christ shall return, but when He does return, the dead who believe in Him shall rise first, and they that remain, who are waiting for Him, shall together meet their Lord in the air, and be saved from the terrible fate of those who have chosen darkness and death, instead of accepting salvation at the hands of Jesus.

When He comes, it will be too late for men to repent! When He comes, man must meet his punishment or his reward, according to his works. That is just what the Bible says will happen at the end of the world. There will be

no middle, or debatable, ground to stand on then, no haggling over creeds. All will be "for" or "against" God and His commandments.

"O joy! O delight! should we go without dying, No sickness; no sadness, no dread, and no crying, Caught up through the clouds with our Lord into glory,

When Jesus receives His own."

Whether the end comes fifty years, ten years, or one year hence, there would still be those who would not accept Christ as their Redeemer. Though He is "not willing that any should perish," Satan will so blind them that they will choose death rather than believe God's word, which says that a beautiful new earth shall be the dwelling place of the saved when this shall be no more.

It is not yet too late to believe; and it would not be "religious frenzy" either; but only the same calm trust that filled the hearts of Abraham and Isaiah, of Paul and John. Has not Satan caused you enough anguish and soul-torture already? Submit to God's will, and be with those who shall rejoice to see the victory of Jesus in that day.

God will give those who trust Him, power to stand if they but use the light they have to enlighten others. He will give them strength to sing as only those can sing who go through the closing scenes, which are even now passing like a panorama before us, bringing us rapidly to the end.

The end, the contemplation of which fills many hearts with anguish unspeakable, is only the beginning for those who take God at His word. The last few years will be appalling only to those who continue to reject the truth of the Bible.

Do you doubt the dispatches from Africa or Turkey, the Philippines or any other foreign country?—No! But the Bible, that wonderful, inspired Book,—the word of God, which teaches us how to live and how to die, as no other book can,—that grand Book, which gives the history of the world from the beginning to the end,—is not regarded as a reliable source from which to obtain information on this most absorbing question, How near is the end?

Why do so many who have once been Christians doubt that Word now? "There shall come in the last days scoffers, walking after their own lusts." 2 Peter 3:3. Has any one ever said to you, "Oh, nonsense! The end of the world?—what nonsense! Everything is just as it has always been, just as it always will be"? Has any one said anything like that to you lately? And how did you reply?

Satan will say those very words to as many as he can from now on till the end comes. If he can get Christians to give up their faith, he is quite sure to be able to keep business men too busy to go to the only source where truthful information on this subject can be obtained. Satan would much rather you and I should remain in ignorance of what the Bible says concerning the end of the world and the signs preceding it.

Any newspaper you may pick up contains one or more articles on this vital question. Those who have slept so long are waking up. Even those who make no religious profession whatever realize that the end is near, and are forced, by the existing condition of things, to acknowledge it. But in the articles I have lately read on this subject, there has been no reference to God, who "gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." That is as Satan would have it. He keeps many who write under such a spirit of subjection that even though they hope Jesus will come soon, they dare not express it. What a difference it would make if those who believe the Third Angel's Message would tell it just a little oftener than Satan tells his dark messages! Oh, what a difference it would make in the ranks entering the gates of the beautiful city! When Jesus comes, it will be too

late to drop the scales Satan has placed on so many eyes. Cast them aside now, that God may show you the wondrous things in His law. Trust His word before everything else, and all will be well.

God will speak to the hearts of parents presently; and though some turn a deaf ear to His pleading voice, many will obey, and teach their little ones that it is more important to serve God than it is to study Greek and Latin, algebra and geometry; that it is more beautiful to give a drink of water and a slice of bread to the needy, than it is to execute the latest waltz.

Satan has made parents believe that a fashionable life is necessary for the development of character, in their children; and the result is something pitiable—youth unhappy save when engaged in the whirl of balls and theaters, their young hearts burning and unsatisfied!

Parents, what have you done with the beautiful ones God lent you to train for Him? Will you answer when He comes: "I'm sorry, Lord, but I let Satan have them. It was the fashion not to believe the Bible, and I didn't think you meant, 'Train up a child in the way he should go: and when he is old, he will not depart from it.' I tried to follow in some things, but I let my children go where they pleased?"

Nothing pleases Satan quite so much as to keep parents so engrossed with worldly matters that they overlook the responsibility of training their children. Children need parents now as never before—good parents—not good father or mother, but good, earnest, God-fearing parents who shall help each other train their little ones for the blessed Saviour. One-sided homes are not pleasing to the Lord. In every home that would please God, the hearts of the parents should be turned to the children, and the hearts of the children should be turned to the parents.

Fifty years is not a long time; and the signs that show the end near are so rapidly fulfilling that it may come much sooner. Many of those dear to us may be eyewitnesses of the most glorious sight it is possible to behold—the second coming of Christ. "Every eye shall see Him, and they also which pierced Him."

Turn to God's word, you who are troubled and in doubt concerning the crisis that all must soon meet. There, and there only, will you find strength for the closing scenes of earth's history, whether it comes fifty years or one year hence. Now is the time to obey God. Be with those who are "looking for and hastening unto the coming of the day of God," who, "according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3.

If I can not do great things for thee, Lord,  
Accept this mite that I give.  
It may be the crumb of comfort  
That shall help some soul to live;  
It may contain drink for the thirsty  
That shall cause some one to say,  
"I repent, I believe in the word of God."  
O, let me be glad that day,  
When earth and its works shall perish,  
And the heavens shall roll away;  
When Christ shall appear with His angels,  
O, let me be glad that day!

"JOINING the church is one thing, but joining the Lord Jesus is quite another thing; and only those who have done the second have any clear right to do the first. . . . When you wed your heart and hand to Jesus, you become a sharer in His kingdom and crown, a joint heir with Christ! The joint heir has the promise of the Father's love, of the indwelling of the Spirit, of the peace of God, of pleasures for evermore, and of the society of all the just made perfect throughout eternity! 'Where I am, there shall ye be also,'"

## THE KINGDOM OF JESUS

P. M. HOWE  
(Chatham, Ontario)

IN these last days, when the closing history of the nations is being rapidly made, all eyes are turned to the various kingdoms, monarchies, and republics, watching every movement with intense interest. We read in the book of Revelation that just before the end, all who dwell upon the earth will wonder, except those whose names are recorded in the book of life of the Lamb slain from the foundation of the world, when they see certain developments that result from the concerted action of all the nations.

The whole world has been, and is even yet, looking for deliverance from trouble between the nations of this earth; but alas for their hopes! For a short time, they wonder, then they go down to destruction in the mighty wreck, and only those are saved who have secured a name and citizenship in a better kingdom, eternal in the heavens.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

This Michael, whom Daniel prophesies of as a deliverer, is the Jesus that Pilate called the king of the Jews. The same Michael said; "My kingdom is not of this world." Although here in this world, He was the same Prince and King that had created the earth, which men had parceled out in kingdoms.

We have read of great kings and kingdoms, but no king was ever so great, so good, or so kind as Jesus; and no part of this world has been made so beautiful as to compare with the beauty of the kingdom of Jesus.

We read of the beauty of Jerusalem of old; of Babylon with its two-leaved gates of brass, and its mighty walls, its palaces, and its hanging gardens, one of the wonders of the world; but of the Jerusalem above, the mother of us all, the writer of the Apocalypse says: "And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."

The glory that the prophet saw was grand beyond the power of human language to describe,—walls, great and high, all of jasper, with foundations marvelous in beauty of color; gates of pearls, with the name of one of the twelve tribes upon each gate; the streets of gold, as clear as crystal.

Nearly eighteen hundred years ago, the King of that country and kingdom came here to look after this world, which was lost; and although He was its Creator and King, and had come to save it, the world rejected Him, refusing to have Him for a king. He at last told those who received Him, and thus became the sons of God, that He would go and prepare a place for them in His Father's house, where there are many mansions, and then would come again to receive them unto himself, that where He is, they may be also.

He has gone. He went many years ago. Will He come again?—Oh, yes; He is coming soon, to destroy all the nations of this wicked, rebellious world, and to take to their own home the strangers and pilgrims who wander here.

The lakes, seas, and oceans of this world, with all their fine harbors, are not to be compared to the sea of glass, where the one hundred and forty-four thousand will stand, having the harps of God, and singing the song of Moses and of the Lamb.

We read of the wisdom and knowledge, the literary attainments of earthly rulers; but what ruler was ever so wise as Jesus, in whom God

has hid all the treasures of wisdom? What king is there so wonderful in knowledge that he knows all the stars by number and by name? Ps. 147:4. In Jesus only is hid such wisdom. All the wisdom of man is foolishness with Him; for by the power of His word He upholds all the worlds. "Ask of me," says the psalmist, singing of Jesus, "and I shall give thee, the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Then will the kings and kingdoms of the world remain?—No; even now they are weak and crumbling to dust, ready to pass away. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." As we read about great men, and their attainments in literary knowledge and science "so-called," though they be peasants, princes, or kings, let us not fail to study Jesus, the lowly one, in whom is the fountain of all wisdom. He is our King in whatever country we may be dwelling. The fear of Him is the beginning of wisdom. He established the school of the prophets of old, and would found many more all over the earth if men would only learn of Him. His kingly rule is not to be confined to a little place like America, England, or Sweden; for He made the world itself. His name is Wonderful, Counselor, Saviour, Prince, Priest, and King.

It is good to learn about this earth and its great kingdoms; but we seek "a city which hath foundations, whose builder and maker is God." Let us make haste to have our names "written there," so that when all these earthly kingdoms are dissolved, we may be translated with the faithful of the ages, who, like their King, have had no real abiding place in this earth, but have laid up their treasures above, where Christ, their King, sits upon the right hand of the throne of the Majesty on high.

## WHY SHOULD WE DRESS PLAINLY?

MRS. M. E. HANES  
(Battle Creek, Mich.)

THE Bible commands us to dress plainly. 1 Peter 3:3, 4; 1 Tim. 2:9, 10; Isa. 3:16-24. If God did not care how His people dressed, He would never have mentioned anything in regard to it.

In ancient times women in general were proud of their hair, and spent much time and money for hair dressing. Are not our minds too much absorbed with fashionable hair dressing and the wearing of ornaments? Are not these things just as displeasing to God to-day, when practiced by a people professing to live lives preparatory to translation?

But, says one, "I am not proud, I never think of my dress." Dear sister, the Lord requires us to think, or He would not mention these things in the Book He has given as a guide for His children.

Why should we adorn the temple of God with cast-off clothing, first worn by the lower animals, and take pride in so doing? No one follows the fashionable world because he loves Jesus so much; but in so doing we rob God of time and money. Our devotion to God demands plain dress. 1 John 2:15, 16; Col. 3:17. Love to our neighbor requires it. James 1:27; 2:1, 2; Phil. 2:4; 4:9. Who of us are willing to buy for our destitute neighbor as good raiment as we buy for our personal adornment? Who buys a set of diamonds for her hired servant?

The outside should manifest the work wrought within. Rom. 12:1, 2; 2 Cor. 5:17; 1 Corinthians 13. When the heart is changed, the desire for display gone, and the meek and quiet spirit has taken possession of the soul, then the outside should be a rebuke to the pride and vanity of this world.

"SET your affection on things above."



"The Lord giveth the word: the women that publish the tidings are a great host." Ps. 68:11, R. V.  
 "Make a chain: for the land is full of bloody crimes, and the city is full of violence." Eze. 7:23

Do not forget the 12 M. hour of prayer for one another, our work, and for those for whom special requests are made

If we bravely resolve to do our part,  
 And bear our griefs with a patient heart  
 And free from all repining,  
 We shall be led to a higher way,  
 To a better work than we do to-day,  
 And find love's sunlight shining;  
 For truth of spirit and strength of soul  
 Will make the darkest cloud unroll,  
 And show its silver lining.

—Helen Keith.

### SOW BESIDE ALL WATERS

MRS. S. N. HASKELL

THE following letter, which has been received from a sister, we trust will inspire many others with the same spirit breathed in it:—

Dear Sister: If you know of any sister who has not the privilege of taking the REVIEW, yet would enjoy it, I would be pleased to send her mine from week to week for the next few months, also the *Life Boat*. If she will send her address, she is welcome to the papers, which ought not to lie idle.

In many homes the REVIEW, *Signs, Instructor*, and other papers are taken, and after being read are simply thrown aside, and often become so soiled as to be unfit to give to others. This ought not to be. These papers contain precious truth, and all around us are souls hungering and thirsting for this very light which we could send to them if we would. Every paper containing precious truth should be treated as precious, not thrown around carelessly, but preserved. There is no one who cannot secure the address of those who do not know the truth: it may be the address of an entire stranger, or it may be one received from a stranger, but if we send the papers and pray earnestly, the Lord will bless them, and in the kingdom of God we shall see fruit of our effort.

No amount of wealth would I take in exchange for the joy I expect to experience in the kingdom of God in seeing fruit of this kind of missionary work,—papers that I have sent to entire strangers, to addresses taken from directories and secured in various ways. I know of only a few who have accepted the truth as a result of this work, but I know that the many papers I have sent out with prayer and faith will bear fruit in the kingdom. Let us improve this opportunity.

If from love to God and His work, the papers containing the precious truth, after having been read, are mailed to some one who knows not the way of life, God will bless the efforts put forth. If you have never done any of this work, begin at once. If you have done it in the past and have become negligent, renew your zeal. Let us go to work in earnest and sow beside all waters. The Lord has promised a blessing upon those that do this. Isa. 32:20.

"NEVER scold, or permit scolding in your house. Never give your child a passionate blow, unless you want him to learn to fight and quarrel. As parents you stand in the place of God to your children, and you are to be on guard."

### EXTRACTS FROM CORRESPONDENCE

As to our reading circle, we are getting along very well with our studies. We have our meetings on Sabbath after the Sabbath-school.

I am still trusting God to open up ways of usefulness for me. I ask Him to give me the Spirit of Christ in every detail of every-day life.

I believe we should be faithful in paying our tithe, however it may be used. When it goes out of our hands, the responsibility goes with it, and if it is not economically used for the giving of the message, God will take care of that.

I wish to express my appreciation of our good paper, the REVIEW AND HERALD. I am especially interested in the Woman's Gospel Work department, and while reading the many requests for prayer, I have wondered if there are not those who have had blessed experiences, a brief narration of which would be a blessing to others. There are many sisters who are deprived of social meetings, and these would be benefited in this way. A praise service is often as beneficial as one full of petitions.

If the dear sisters who have so much to bear from members of their own family that it seems as if they can bear it no longer, will, at the time the abuse is being heaped upon them, look to Jesus, and remember that in His severest trial, He could say, "Father forgive them; for they know not what they do," the love of such a Saviour, without which we are nothing, will make the trials seem much lighter. I know this from experience, and I thank God for it.

Two little ones have come to brighten our home, but at present six are warmed and fed, and call us papa and mama. For fifteen months at a time our family has not been less than fourteen, three of the number being homeless women, seventy or eighty years of age. God always provides help when He sends the helpless. He knows all about it, and always does all things well. He has given strength to one pair of faithful hands to furnish supplies to this great family, and while not one dollar of pecuniary aid has ever been asked for, or received beyond some half-worn clothing, yet God has signally blessed us, and we have always had plenty. I truly believe we have just as much to-day as if we had shut ourselves up to our own family. It is God who does all, and I believe that if we put ourselves in harmony with His will, we may expect great things of Him. I pray for seeing eyes and listening ears, that I may read God's message of love in the faces of fallen humanity as well as in bird, leaf, and flower.

I have been again to see the poor lepers. We had a good meeting yesterday. For the past few weeks I had been sending them REVIEWS and tracts through the post-office, so I felt free to talk with them about the truths these contained. There are only four Protestants here, and two of them are nearly blind from the effects of the disease. The English woman of whom I spoke before, reads to them. They were all able to come to a large, airy room on the third floor, where we had a good talk about the soon coming of Christ. Then I sang two hymns, read slowly the fourteenth chapter of John, dwelling especially on the first three verses, after which we had a season of prayer. I believe that two of the four Protestants are Christians, and one of the others, a young man, is under conviction. I could not understand the speech of the other, as he is an Icelander, but I noticed his poor disfigured face light up as I talked to him of Jesus' love. Dear sisters, I can not describe to you my feelings as I sat there and talked with those persons. I felt the presence of Jesus by my side, and talked to them with great freedom.

I have been wishing to write for a long time, but I hardly know how to state my needs—they are so many. I fear I am slipping back, and sometimes I am perfectly frightened at my lack of zeal for souls. I ask the dear sisters to pray for me. I am the only Adventist in this town, so far as I know, and I fear that I am yielding little by little, and almost unconsciously, to the influences of those about me. I know I need more faith, more love for my husband and neighbors, and a great sense of their danger, and more willingness to work and pray for them.

### REQUESTS FOR PRAYER

"PLEASE remember at the throne of grace my husband and son, who are unconverted."

An aged sister requests prayer for her wayward, drunken son. He is her youngest, and she is filled with grief at his course.

"I would especially ask that my brother be remembered in your prayers. He is addicted to the tobacco habit, and desires to give it up, but seems unable to do so."

"Please pray for my husband, who is a Universalist. Also pray for a son and three sons-in-law, who are not in the truth; and for me, that I may live the truth before them."

"I ask an interest in your prayers, as I am isolated, and my husband is in a backslidden condition. I can not complain as long as I have my Bible, the privilege of prayer, and the good REVIEW to read."

"I especially ask the prayers of the sisters for my husband and children. My husband is a backslider. I also ask prayer that I may be able to bring my little ones up in the way they should go."

"I request prayer that the Lord will heal me, so I may be able to attend to my household duties. I am not well, as I overworked in my younger days, and ate improper food."

"I make special request for prayer for my children, who are out of Christ, for a cousin who has not yet seen the light of the Third Angel's Message, and for a missionary and his wife who have recently returned from China."

"I ask the dear sisters to pray with me for my two sons and their wives, who seem to have no desire to become Christians. My soul is burdened about them. Will you remember them at your appointed hour of prayer?"

A brother who is fifty miles from others of like faith, and who is strongly opposed in his adherence to truth by his wife and relatives, requests prayer for himself and family, that he may do his duty, and that soon he and his loved ones may be united in Christian fellowship.

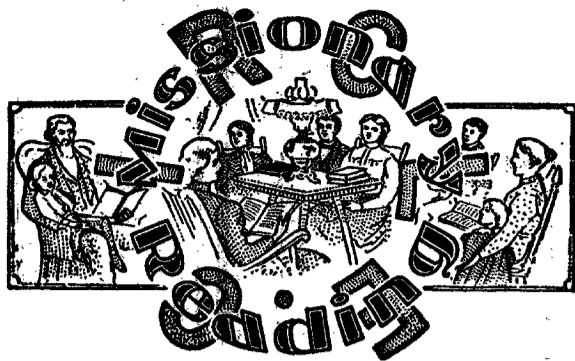
"Please pray that my husband may be converted, and accept the truth. Pray also for my father, sister, and brothers, who keep the Sabbath, but are not converted; and also that a sister who keeps the Sabbath, but is in poor health, may be restored, or be resigned to the will of God."

"I have a rupture that troubles me very much, and I request earnest prayer that I may be cured. I have great faith in prayer. I am trusting the Lord, and leaning on Him. I see His hand plainly in many things, and believe I can be healed if my case is brought before the people of prayer."

"I ask an interest in your prayers in behalf of my daughter, who is afflicted with fits. She is not a Christian. Pray that she may be converted and healed, and live to train her babe for a home in the kingdom of God. Also pray for my husband, who is not a believer in the soon coming of Christ."

A sister requests prayer for herself and her family, who are quite young in the truth. Her oldest stepson is a Methodist minister. He is very bitter against the truth, and is making an effort to keep the other children from obeying it. She says her three boys make no profession, and she asks prayer that all may be converted, and led to accept the truth, which she and her husband have learned to love.

"As I read from time to time the requests for prayer, I, too, am emboldened to send in a request; for I believe the united prayer of God's children is heard, and that not one honest prayer is turned away, but will be answered in God's own time. I have a son, who is a good boy, and thinks he is walking in the right way, but he is indulging in a criticising spirit, which is destroying his usefulness in the cause of God. I ask prayer that his eyes may be opened, and that he may be led to consecrate his life to the Master's service."



"What silences we keep, year after year,  
With those who are most near to us and dear!  
We live beside each other day by day,  
And speak of myriad things, but seldom say  
The full, sweet word that lies just in our reach—  
Beneath the commonplace of common speech."

#### A REVIEW

##### Some of the Wonderful Truths of the Book of Revelation

S. N. H.

THE book of Revelation is the complement to the book of Daniel. It covers the period from the time Rome was in its glory, to the end of earth's history, and reaches over into the new heavens and the new earth. It presents the history of the people of God, their trials and prosperity and final triumph. Many of them, like John, were regarded the offscouring of the world, cast out from citizenship, banished to lonely and desolate places of the earth; yet the eye of God was upon them, and like a great magnet that draws from the dust all particles of steel, so the Lord's eye runs through the earth and separates the precious from the vile.

The book of Revelation is the fulfillment of the Saviour's words to Peter, "If I will that he tarry till I come, what is that to thee?" In his Gospel, and especially in the book of Revelation, John still lives, and in twenty-two chapters he is especially speaking to the remnant Church. *He is a latter-day prophet.* Five times does the angel Gabriel make direct reference to this book, as to no other one book in the Bible. Its title and object are specifically stated in the first verse of the first chapter. A blessing is pronounced on those who *hear, read, and do* the things written in it. Verse 3; 22:7. John was not to seal the prophecy of this book. Chap. 22:10. If any man adds to the words in Revelation, God will add to him the plagues written in the book. Verse 18. If any man takes from them, God will take away his part out of the book of life. Verse 19. We are told how, or in what particular manner, God speaks through His prophets; namely, God gave the Revelation to Christ, and Christ sent His angel to deliver it to the prophet.

*It is the book of Revelations.* It reveals Christ in His relation to His ministers and churches. Chap. 1:13, 20; 2:1. It reveals Him as the leading power in the vegetable and animal kingdom. Chap. 5:5. It reveals Him as God sees Him in the midst of His throne, when a prayer from a broken and contrite heart comes to the heart of God. Chap. 5:6. It reveals His personal appearance in the courts above. Chap. 1:13, 14. It reveals Him as He will come in the clouds of heaven. Chap. 1:7. It contains the only reliable ecclesiastical history from the days of Christ to the end. Chapters 2 and 3. The sixth chapter again goes over the history of the Church, giving its relation to the powers of earth. The signs in the heavens are given with a distinctness that is found in no other part of the Bible. Chap. 6:12-14. This book reveals Him as the beginning of creation, and the ending of revelation. Chap. 3:14; 1:5, 8, 11, 17; 2:8; 21:6; 22:13. It shows how God regards every martyr. Chap. 6:9, 10. It records the birth

of Christ, and the experience of the Church with that government which, of all earthly nations, most fully represents Satan in its different phases. Chap. 12; 13:1-10.

It describes those who receive the seal of God under the sixth seal, their experience in this life, and their position in glory. Chap. 7; 14:1-5. It gives the breaking up of Rome, showing the results of every government that rejects great light. Chapter 8. In a few words it gives the fall of modern Persia, the rise and work of Mohammedanism, with the most exact dates of any prophecy in the Bible. Chapter 9. The history of the great Advent movement, and the nature of the message proclaimed, are clearly given. The book of Daniel is seen in the hand of the angel, representing the message going by land and sea, proclaiming that prophetic time is no more. Chapter 10; Dan. 8:14-19; 12:4, 8-10; Rev. 14:6. The United States is brought to view as a power with lamblike pretensions, but in the end, a persecuting power in union with the Beast. Chap. 13:11-17. The last solemn warning to every nation under heaven—a warning against worshiping the Beast and his Image—is represented as being given just before Christ takes His seat upon the great white cloud. Chap. 14:6-14.

The unmingled wrath falling upon those who do not give heed to that warning is distinctly described, also the end of the judgment of God on the earth. Chapter 16. The angel explains why such terrible judgments of God fall upon the powers of earth. Chap. 17:1-7. The Beast is explained to be the great city that reigneth over the nations of the earth. Chap. 17:18. The final conflict is described in verses 11-16. The manner in which the loud cry of the loud cry is given to the world is found in Chap. 18:1-6. Rev. 18:7-24 gives a description of the judgment of the great whore. The second coming of Christ and the attitude of the world at that time are dwelt upon in Chap. 19:11-19. God's regard for His people is spoken of in Chap. 19:1-10. The two leading governments of earth are seen going into the lake of fire, in Chap. 19:20, 21.

In Rev. 20:1-5 there is a vivid description of the binding of Satan and the judgment of the wicked during the thousand years. A record of the second resurrection and the gathering of the wicked around the city, and their final end, is found in verses 6-15. The prophet was then given a view of the heavens and the earth after the curse was removed. Chap. 21:1. He saw the city promised to Abraham (Heb. 11:10, 14-16), promised by Christ (John 14:1-3), prepared for them that love Him." God has those heaven. Chap. 21:2; Zech. 14:4, 5. He heard the announcement, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God." Chap. 21:3; Eze. 37:26-28. Tears, sorrow, and crying are then forgotten; for all things are made new. Chap. 21:4-8.

Then one of the seven angels who had the vials of God's wrath gave the prophet a clear, distinct view of the heavenly city as the bride. It was the outworking of the plan of salvation that had been in progress for six thousand years. The end of sin and sinners was outside the city of God. Chap. 21:8-27. The twenty-second chapter gives a view of the river of life, which proceeds from the throne of God at the head of the broad place,—the original garden of Eden,—the tree of life on either side of the river. Chap. 22:1, 2. The leaves are for the healing of the nations, which will enable those who eat of them to grow to the stature they would have attained had sin not entered the world. Mal. 4:2. If we would enter that city, and have a part in the glories of the future, this book cannot be ignored; for it was given for the purpose of enlightening, encouraging, warning,

in the midst of trials and temptations, through which we must pass if we would enter the reward of the righteous at the end of the race.

The last book in the Bible is *truly a Revelation*. It clears up the subjects that have been mentioned but not clearly defined in other books. It gathers up all the threads that seemed by the casual reader to be loose in many of the other books, and weaves them into a beautiful web, which sparkles with precious promises and divine consolation, and the whole is made glorious by the beauties of the new earth and the city of God. So overcome was the beloved disciple as he viewed the reward of the righteous, that he fell down to worship the angel. Chap. 19:10; 22:8.

Oh, the glory of the future! who can tell it? Language fails; for it has never "entered into the heart of man, the things which God hath prepared for them that love Him." God has those things all in mind, and holds them out before a fallen race. Christ came close to this beloved disciple, and the closing words are not spoken through an angel, but by Jesus Christ. As He closes with a promise of a speedy return, John responds, "Even so, come, Lord Jesus." A heavenly benediction is then pronounced upon the reader of this book. Thus closes this wonderful prophecy.

#### BEREAN LIBRARY STUDY

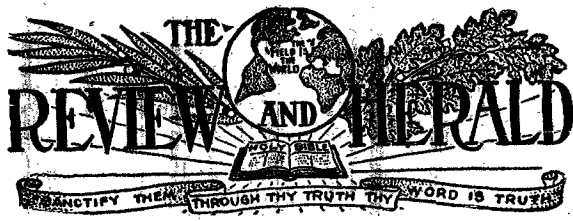
##### Review of the Book of Revelation

##### DAILY READING FOR MAY 26 TO JUNE 1

Sunday,	Revelation, chapters	1-4.
Monday,	" "	5-9.
Tuesday,	" "	10-13.
Wednesday,	" "	14-18.
Thursday,	" "	19-22.
Friday,	article for Review of the Revelation, this page.	

##### QUESTIONS

1. What is the book of Revelation?
2. What period of time does it cover?
3. How have many of the people of God been viewed? How has God regarded them?
4. In what way is this book a fulfillment of Christ's words in John 21:22?
5. What is the substance of the first verse in the book?
6. Upon whom is the blessing pronounced in verse 3?
7. What does the angel say will befall him who adds to or takes from this book?
8. In how many ways is Christ revealed in this book? What are they?
9. What is the difference between the history in the second and third chapters and that in the sixth chapter?
10. How does God regard the martyrs?
11. What nation in its different phases most fully represents Satan?
12. Describe the prophecy of the tenth chapter.
13. What special warning do we have in chapter fourteen?
14. What is the image-beast?
15. What is brought to view in chapter seven?
16. Give the order of the judgment as brought to view in the fourteenth and twentieth chapters.
17. What is to be the final end of sin and sinners?
18. What lesson do we learn from the eighth and ninth chapters?
19. How many miles square is the city of God?
20. Where is the garden of Eden finally found?
21. Whence proceeds the river of life?
22. How many times does the angel especially refer to this particular book?
23. How did John feel when Christ said He was coming quickly?
24. *Can you say the same?*



BATTLE CREEK, MICH., MAY 21, 1901.

URIAH SMITH

EDITOR

**"FINISHED"**

"It is finished." These words our Lord uttered with a loud voice, as He gave up His life on the cross, having finished the work which God had given Him to accomplish on the earth. That law which man, in his selfish depravity, had transgressed and clothed with dishonor, Christ had, according to the prophecy (Isa. 42:21), magnified and made honorable, and placed man in such relation to it that he might be prepared to stand before its claims in the great day, and be judged accordingly. James 2:12. These words are to be heard again. The Lord, when His intercessory work is done, will declare from the throne of His glory, "It is done." The first was heard in the long ago, when He opened the path of life to the millions of our race, who were doomed to suffering and death. What grace has begun, glory will finish. The Lord will leave no incomplete work. The second cry, as a complement to the first, will be heard in due time, and His servants will enter into His glory.

**WORKS WRONG!**

REV. I. C. SMART, of the Congregational Church in Pittsfield, Mass., takes the Christian Endeavor Society to task as being despotic in its character and workings. He says that much is sometimes made of the interdenominational character of the society. Then he explains what that is: it is a few out of individual churches, who assume to govern the affairs of the whole denomination. He describes them as "little oligarchies, new papacies, all the more despotic, as they wave no scepters, make no laws, and disclaim all authority," yet almost inevitably the managers of such a society exercise almost despotic authority. "Almost inevitably such an organization tends to self-consciousness, and self-consciousness in a religious body means a new sect." Thus the whole trend of influence in the world and in the Church is toward centralization of authority—tyranny in the State, and ecclesiastical despotism in the Church. The fight on religious liberty is an ever-present issue. To treat it with indifference is to be overcome by it. Eternal vigilance is the price of all kinds of liberty. Without this, even in the best of denominations, ere they are aware the spirit and incipient practical workings of the papacy will be found creeping in.

**"THE YANKEE PERIL"**

IN the latest number of a New York paper, we are told that what is called "The Yankee Peril," still continues to disturb Europe. And what is this "Yankee Peril"? The answer will be found in the following statement: "Almost the whole press of Europe from the Balkans to Sweden and Scotland, is printing articles betraying alarm over the industrial and financial menace of the United States."

That is it. The United States with its active business methods, and the enterprise, vim, and push of its people, is making its impression upon the world; and the people of other lands are becoming alarmed. Alarmed at what?—Why, alarmed lest the people of this land, with their inventive genius, improved methods, and greater activity, should be able to supply the world's markets cheaper than they can do it, and so supersede their business, and take away their trade, and leave them

in an unfortunate plight indeed. So they regard the United States an industrial and financial menace to them, and their papers are full of notes of alarm. The first and most natural remedy for this state of things on their part, would be for them to rouse themselves to "keep up with the procession," adopt the same methods by which this people seem to be threatening to surpass them, revive their own inventive genius, quicken their activity, and so be able to supply the world's need as quickly and cheaply as it can be done from this side of the water. But this they seem disinclined to do, or incapable of doing. And what is the next remedy?—To boycott this nation, lay a tariff on our productions, and so cut off our trade. This, many statesmen and economic writers of Europe are now strenuously urging upon the people. This would mean more financial friction, and add to the distress of nations with perplexity characteristic of the last days. The figures that are given us tell their own story, and reveal the tremendous movements that are swinging over the earth with the resistlessness of the tides:—

"The exports from the United States continue to increase, and by the end of the fiscal year, promise to reach the unprecedented sum of one and one-half billion dollars in value. For the twelve months ending with February, the figures were \$1,490,194,985. The excess of exports over imports shows an even greater increase, being \$492,234,904 for the eight months ending with February, against \$304,219,807 in the same months of the preceding year. It is estimated that the exports for eight months of 1901 will reach \$1,015,185,374, against \$522,960,380 for imports. In other words, the American people will sell to foreigners nearly thrice as much as they will buy. These huge figures on the credit side, more than anything else, have given us an influence in the affairs of the outside world, but we are in danger of having the whole world for our secret foe, a distinction that England has had for many years, and seemingly enjoyed."

All this indicates that now is a most favorable time to engage more extensively in our book work, and in the promulgation of the gospel, which we are set to promote.

**HOW NATURE BOOMS AMERICA**

THE resources of the United States, as a nation, have been the gratification and the boast of Americans for years. They pride themselves on being a self-contained nation; that is, that there is no article necessary for life, for defense, or progress in everything that constitutes national greatness in the way of "life, liberty, and the pursuit of happiness," that is not produced abundantly in our own land and by our own labors. No other nation can therefore boycott or embarrass us. We can carry on our own affairs, in supreme independence, without being dependent upon any other people for supplies or resources. Our hills are stored with gold and silver and precious stones, with copper and lead, granite, marble, and iron. Subterranean lakes pour forth rivers of oil, which is fast becoming the fuel of the twentieth century for manufactory and transportation purposes. The art of the iron and steel manufacturing has so increased that we lead the world in these important branches of national defenses, prestige, and power. The easy and sweeping triumphs in the late Spanish war are attributed to the proficiency this nation has reached in the iron and steel industries, as exhibited in marvelous engines, invulnerable iron and steel-clad fighting machines, with guns unsurpassed in weight of metal and accuracy of aim. This places all opposing powers largely at our mercy.

It is easy to enumerate the kinds of resources upon which we may draw; but do we begin to realize the extent of the provision placed in our possession? New quantities are coming to light continually. A writer in the May *Success* speaks as follows of the inexhaustible quantities of oil

which have just been discovered in California:—

"The discovery of oil in apparently inexhaustible quantities in California and Texas, within the last year, emphasizes America's first place among the peoples of the earth in treasures. Oil is to be the fuel of the furnaces of the twentieth century, and, with oil to burn in our ships, we can steam the seas with light bunkers, and without having to stop every few days for fuel. A navy steaming on oil, with no coaling stations to protect, should be twice as effective as one guarding coaling stations. But not before have we had oil for such a purpose. Charles Sumner Young, writing to *Success* about the California oil fields, in the Kern River district, says the oil sands are four hundred feet deep throughout ten thousand acres; and from every acre there will come 200,000 barrels of oil, a gross output of 2,000,000,000 barrels of oil, which, at fifty cents a barrel, will be worth, crude, \$1,000,000,000. This dwarfs in importance the yield of gold and silver of the Comstock Lode. Mr. Young does not hesitate to say that California oil is worth more than all the gold and silver she has produced or ever will mine. The oil discoveries in the Beaumont district of Texas do not promise so much, but a geyser spouting nineteen thousand barrels a day, was recently utilized. The district is an extensive one, and the oil sands are estimated to be from five to fifteen feet in depth. Oil in smaller quantities has been found elsewhere."

What vast possibilities and probabilities does this open up in regard to the future progress and movements of this nation as it fills out the prophetic outline of its influence and career as the closing power of Rev. 13: 11-16.

**A TROUBLESOME OUTLOOK**

PRESIDENT HADLEY, of Yale, is said to be a practical, level-headed man of affairs. But he deplors the lack of public conscience in this country, and declares that this must be raised to a higher plane, or our present system of government cannot endure. The ominous words quoted from him call for a public conscience which will induce us to accept, in behalf of the community, restrictions independently of how we shall be personally affected thereby in our individual interests; that is, all must be willing to surrender some things for the general good. Unless we can have this, he says, "we shall have an emperor in Washington within twenty-five years."

This would intimate momentous changes, which such a man as Professor Hadley would not forecast without most urgent and well-settled convictions. He reasons that "the great majority of the American people individually practice a high standard of honor and morality; but when it comes to politics and public business, they are notoriously dishonest, and are growing worse. Competition used to prevent a man from practicing extortion upon his neighbor, even if he wanted to; and in politics we once had at least a rough form of justice. But to-day, with our industries organized in trusts, and imperialistic fever in politics, the general development of the principle of trusts will become appalling unless we cultivate a higher standard of morality than ever before."

But will this be done? Has it ever been done under similar circumstances? Friend optimist, put your finger on this as one of those signs which are giving rise to "distress of nations, with perplexity," and causing men's hearts to fail them for fear, and for looking after those things which are coming on the earth. The Lord is at hand. Luke 21: 25, 26.

A man once asked an Eastern king if he could tell him how to avoid temptation. The king told the man to take a vessel brimful of oil, and to carry it through the streets of the city without spilling one drop. "If one drop is spilt," said the king, "your head shall be cut off." He then ordered two executioners with drawn swords to walk behind the man and to carry out his orders. There happened to be a fair going on in the town, and the



streets were crowded with people. However, the man was very careful, and he returned to the king without having spilled one drop of the oil. Then the king asked: "Did you see any one while you were walking through the streets?" "No," said the man; "I was thinking only of the oil; I noticed nothing else." "Then," said the king, "you have learned how to avoid temptation. Fix your mind as firmly on God as you fixed it on the vessel of oil. You will not then be tempted to sin."

### WHAT THE LORD HAS WROUGHT

MORE than one year has passed since I placed before the readers of the REVIEW the difficulties and distresses that had come to the cause of God in Scandinavia by the financial crisis experienced at Christiania, Norway, which compelled our mission publishing house there to suspend payment. At the same time I also made mention of the manner in which our church there and all our people in that country had related themselves to the situation; namely, by humbling of soul, confession of sin, and a new consecration to the Lord and His work. In doing so we all experienced a great blessing, and received the assurance that the Lord would interpose in behalf of His own cause, and work a deliverance, so that God's precious cause and His holy name should not suffer the reproach and disgrace that the failure of a missionary institution would bring.

The portions of Scripture that offered us special encouragement and ground for faith were 2 Chron. 20: 12-15, 20-22; Jer. 7: 2, 3; 14: 7-9; 30: 10, 11; Eze. 20: 22; Ps. 66: 10-20; 85: 1-13. Acting on this instruction and claiming these promises brought light to our souls in the midst of darkness and perplexity, and we felt to praise God for the deliverance that we saw by faith.

But after this the outlook became less hopeful, and for a time matters took such a shape that the saving of the institution seemed an impossibility, and to all appearances the faith and hope for deliverance that had given us so much joy and comfort were to be frustrated. Those were trying days; for it seemed as if the very foundation of our faith and confidence in God and His word was to be taken from us.

But the Lord did not mean it so. It was only a trying of the faith; for in His own good time the Lord wrought most gloriously. Yes, just at the time when the general outlook seemed the darkest, and salvation the farthest off, it was nearest at hand. This had often been the experience of God's people in the past. The Spirit of God moved on the hearts of His people, and in a council of the leading brethren at Battle Creek it was decided to raise the funds necessary to meet the whole indebtedness, and to send the creditors a proposition to pay the same in six semiannual payments. When this good news came to us, we could not do otherwise than praise God with a loud voice; for it was the Lord's doings, and was wonderful in our eyes. When we brought the proposition to the attorney who had the matter in hand, his face lighted up with smiles, and he assured us that the creditors would gladly accept the proposition.

Looking back over the year's experience, the hand and care of the Lord are indeed manifest in every turn of events that has taken place. When we were harassed by tedious delays, which kept us in uncertain suspense,—even this was all of the Lord, His hand holding matters in abeyance till arrangements could be made for the saving of the name and cause of God from reproach. Had the creditors made their decisions as promptly as we naturally desired, the final result might have been very different from what it is. The mercy of God is also manifested in the remarkable kindness and leniency shown by the creditors. They have all manifested a most wonderful confidence in our integrity and sincerity, believing that we would do our utmost to save the denomination from disgrace and the creditors from loss. And when the proposition to pay the whole, as already

mentioned, was made, one of the creditors was heard to say: "This is just what I expected. I knew they would do the right thing."

Another interesting feature is that no mention whatever has been made in the public press of the failure of our publishing house. Other failures have been mentioned and freely written up, but not a word has appeared in reference to our difficulty.

I learn, too, that many have understood that our institution was closed, and our work stopped, but such is not the case. We have continued to occupy the premises, and have gone on with our work unmolested all this time; and the casual observer would see no difference from former days, only in the amount of work done. All this is but an evidence of the care and mercy of God over His own work. Would that all His people and all connected with any and all of our institutions could appreciate the sacredness of the place, and that every moment they are most closely watched by unseen intelligences. It would surely lead us to walk more softly and to be more careful of our words and our conduct in the presence of the Holy One.

The affairs of the publishing house are now so far adjusted that the propositions made to our creditors have been accepted, and the first installment has been paid. It now remains for us to meet these installments as they become due; and in doing this the honor of God's name is vindicated, and the cause saved from the reproach and disgrace that the enemy of truth and righteousness was desirous to bring upon it. For this deliverance we praise and magnify the name of the Lord.

With reference to the Skodsborg Sanitarium in Denmark, we are glad to say that the providences of God are just as manifest there, as they have been in connection with the Christiania publishing house. Beginning without sufficient capital, and without experience in managing such a work, at the same time desiring to place the institution and the work on a footing that could and would do the noble cause justice, required more funds than we commanded, and was a greater task than we were prepared to carry, and consequently we have been brought into straitened and trying circumstances. Many times we have been, as it were, on the verge of failure, but in every extremity the Lord has opened a way of escape, and His special blessing has been over the work in a marked manner. During the year 1900 the work of the institution has been blessed above our highest expectations. The house has been filled with a good class of guests, and the results of the work have been most satisfactory. The influence for good going forth from the institution can be fully revealed only in the day of the Lord. We have already seen much, but much more will yet appear, for which we feel thankful and give God the glory.

While the experience has been severely trying, especially to Dr. Ottosen, still the lessons learned and the experience gained will be of inestimable value to us all in further prosecution of the work. May the blessing of the Lord rest upon those who have come to our rescue in times of need. While we praise God for deliverance in the past, we are not as yet beyond the need of further assistance. The work being started without capital, it is absolutely necessary that the needed funds be raised, so that the work may continue to prosper.

I am much rejoiced over the utterances of faith and courage expressed by many of our people. Has not the time come for us to rise as one man, not only to meet and pay the obligations resting on the Christiania publishing house, establish the Skodsborg Sanitarium on a good basis, and raise the debts on our schools, but to lift the encumbrances from all our institutions, and thus roll away the reproach from God's precious cause, and raise the signal for deliverance all along the line? But can that be done, some one will ask? We answer, Yes, with all confidence. This is the time for a faith, courage, and spirit such as Caleb possessed when he said: "If the Lord delight in us, then He will bring us into this land, and give it us;

a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not." Num. 14: 8, 9. Let us not tempt God by limiting His power to work in our behalf, nor by doubting His presence with us (see Ps. 78: 41, 42, 22), but with all our soul consecrate ourselves and all that we are and have to God and His service; for "there is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in His excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33: 26, 27. "Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them."

O. A. OLSEN.

### SOUND ADVICE TO BOYS—AND TO ALL

IN New York City, May 9, Mr. Charles M. Schwab, a remarkably successful business man, spoke to the graduating class of a trade school. The chairman introduced him "as a man who had fought battles and won victories in the struggle of life, and therefore was well qualified to give boys advice founded on practical experience." Then Mr. Schwab gave the following sound advice, which is good for all people:—

"I will speak to you just as if you had come to my office asking for advice. And the first thing I will say to you is, Come alone. Don't come with somebody's backing. Learn to rely upon yourself. That is the first lesson. If you come indorsed by somebody of influence, it always will leave room for others to say that whatever position you may get you got by influence, and not because of your individual merit. No true success is built on influence. You must win your positions for yourself.

"Then here is another thing that is essential: you must do what you are employed to do a little better than anybody else does it. Everybody is expected to do his duty, but the boy who does his duty, and a little more than his duty, is the boy who is going to succeed in this world. You must take an interest in what you are doing, and it must be a genuine interest."

Here Mr. Schwab told a story, which everybody understood referred to himself. Afterward he told another story, which it was equally well understood referred to H. C. Frick. The stories follow:—

"There were ten boys employed by a concern once, and one night the manager said to his subordinate: 'Tell the boys they are to stay a little longer to-night—tell them that they are to stay until six o'clock. Don't tell them why. Just tell them that and watch them.' So this was done, and when six o'clock came, there was just one boy who was wholly interested in his work, and was not watching the clock to see what time it was. That boy was the one the manager wanted, and he was taken into the office, and as he continued to manifest the same interest in his work, he was promoted until at last he got quite a responsible place.

"Then there was another boy. He began carrying water, and he did it so much better than any other boy, seeing to it always that the men had good water, cool water, and plenty of it, that he attracted attention to himself. He was taken into the office, where he became in time superintendent, and then general manager, and he is now the man that is at the head of the great Carnegie company, with thousands of men under him. As a boy he did more than the ordinary run of boys did, and so attracted attention, and that was the secret of his first step upward.

"I was in a bank down-town the other day when a newsboy came in and sold the banker a paper. After he had gone out, the banker said to me: 'For two years now that boy has been coming in here at the time I told him to come—two o'clock. He does not come before two nor after two; but at two precisely. He has sold me a paper every week day in that way when I have been here, with-

out a break. He sells it for just one cent—its price. He neither asks more nor seems to expect more. It is a cold commercial transaction. Now, a boy that will attend to business in that way has got business in him. He does not know it yet; but I am going to put him in my bank, and you will see that he will be heard from.

"Another thing, boys, and that is, Get an early start. The boy in business who starts with a manual school education at seventeen or eighteen will get a start that the boy who goes through college will never catch up with, other things being equal. That does not apply to the professions, of course; only to business. Out of forty men I know who are great leaders in the business world only two are college graduates."

**In the Question Chair**

[Designed for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here may be answered by mail.]

(Continued from REVIEW of Nov. 2, 1897.)

**799—THE LEAST IN THE KINGDOM**

Will you please explain the last two clauses of Matt. 11:11? Who is meant by the words "least in the kingdom of heaven"? The text reads as follows: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."

N. N. M., *Felix, Ga.*

Ans.—These are words of Christ concerning John the Baptist, and they follow words that set forth the exalted position of John, as quoted above. No one born of women before the days of John the Baptist, had arisen in the world greater than John the Baptist. In what respect was John great? It was not in wonder-working power; for the testimony concerning him is that "he did no miracle." John 10:41. Jesus told the disciples of John, when they came to inquire of Him if He was the one that was to come, what wonderful things were then appearing in the world. He said: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." But these were wonderful works wrought through Christ, not by John the Baptist.

But there were points of greatness about John the Baptist that made it true of him that no one born of women had ever before risen who was greater than he. The first was his singleness of purpose in carrying out the work to which God had appointed him. No man had such a field for ambition open before him: the world was on tip-toe for some great event. Any man of piety and power might easily have gathered all the Jewish people about him, as their Messiah. Yet, amid all this, how blameless is the course of John; how simple-minded; how totally absent of self-regard and all visions of ambition, all pretensions to holiness or personal dignity. To testify of Christ was all his aim, and nothing could drive him from that.

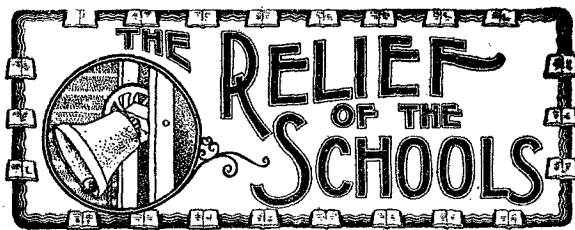
Another point in his character was his boldness in rebuking vice. By the fearless testimony of Christian men almost all the improvements in society and opinions are accomplished.

Third: John is pointed out in prophecy as the messenger of the Lord, and is recognized by Him as such: "Behold I send my messenger before thy face." In all these respects he was great. But how is it that he that is least in the kingdom of heaven is greater than John the Baptist? Applying it to ordinary Christians, it would be hard to tell. But applying it in the Scripture, according to the subject evidently involved in the narrative, it seems to be plain. Here is a comparison between two personages: one is John the Baptist, and the other is Christ. A reference to the Greek shows that the word rendered "least" in the kingdom of heaven, is in the comparative degree, and should be rendered "less," not "least." This must refer to some definite individual and at some definite time.

Who is it?—Our Lord himself. And what does He mean by "less in the kingdom of heaven" than John the Baptist? As the forerunner of Christ, John occupied a position of more prominence, for the time being, than our Lord himself. John was, for the time, the leading character in introducing the gospel among the people. But his own words in respect to Christ were: "He must increase, but I must decrease." Christ was greater than John. John spoke of Him as one "mightier than I," and one "whose shoes I am not worthy to bear." Matt. 3:11.

After expatiating on the greatness of John the Baptist, Christ said: "Notwithstanding he that is least in the kingdom of heaven," referring to himself, who was, for the time being, less than John the Baptist, "is greater than he."

With this view all statements are consistent with each other, and all naturally fall into their proper place; whereas, as applied to a comparison between ordinary Christians, it would hardly seem possible to bring the mind to consent to its truthfulness or its consistency, either here or hereafter. In a word, then, Christ referred to himself, who, though greater in reality than John the Baptist, was for the time being less than he in the kingdom of heaven as then manifested here on the earth.



**THE JUBILEE CHORUS**

DURING the past few weeks the money has been rolling into the Relief of the Schools treasury at an unprecedented rate; sometimes at the close of a day's work we have found that we had received over two hundred letters, almost every one of which contained a small or a large gift. We will print some of the names this week, and more will follow from week to week. These names are printed with the prayer that others may be provoked to good works, and may become imbued with the gift of giving.

P. T. MAGAN.

NAME	AMOUNT	NAME	AMOUNT
Agnes Stewart...	\$ 5 00	Mrs. J. Husted..	5 00
Mrs. O. C. Jones..	1 00	Mrs. E. L. Holser	5 00
B. H. Bodwell..	5 00	George & Emily	
A friend .....	20 00	Leighton .....	2 00
H. L. Hahn.....	25 00	Mr. and Mrs. L.	
Julius Korgan ..	5 00	Smith .....	2 00
Henry Gibbon ...	10 00	P. Cooper .....	1 00
N. Carahoo and		Lorenzo Squire ..	10 00
family .....	4 50	F. W. Hyser.....	10 00
Mary Craize.....	50	Mrs. A. M. Pearce	1 00
Mrs. E. A. Rose		L. F. Markham... 5 00	
(Scandinavian		H. J. Paul..... 2 00	
fund) .....	5 00	S. B. Steen..... 50	
G. H. Eymmer.... 5 00		Odessa Paul .... 10	
Wm. Marshall .. 50 00		Mary & Allen	
Martha J. Moore.. 6 00		Lornson .....	3 00
Jno. Heald .....	1 00	R. L. Simpson...100 00	
A friend (R. W.). 1 00		L. C. Coddington	
Brother Guerdan. 20 00		& wife .....	5 00
Brother Griese... 2 00		E. M. Ball..... 5 00	
S. Schwester .... 1 50		Mrs. D. E. Young 1 00	
Mankato (Minn.)		J. F. Carmon... 22 80	
church .....	4 16	W. H. Sander.... 25 00	
North Branch		A. Marshall .... 5 00	
(Minn.) church 3 00		M. A. Winchell.. 5 00	
Mt. Lake (Minn.)		M. A. Winchell	
church .....	6 00	(Scandinavian	
J. J. Graf..... 5 00		fund) .....	2 00
Sister Lemmon... 25		W. M. Nelson... 3 00	
Maud Thompson.. 10		C. D. Spencer... 10 00	
G. Wagner..... 5 00		H. & L. A. Bram-	
J. S. Wagner.... 2 00		hall .....	2 00
Etta L. Baker... 1 00		C. J. Clarke	
H. H. Stoly..... 50 00		(Scandinavian	
Joseph Irwin ... 20 00		fund) .....	1 93
Marie Barber ... 5 00		T. Williams .... 1 00	
Mrs. A. E. Gurney 1 00		Geo. H. & Ellen	
Mrs. J. E. Kieff.. 1 00		Burrie .....	50
Mary E. Foster.. 1 00		Miss O. A. Twist. 1 00	
A. R. Satterlee.. 1 00		Mrs. L. A. Cox.. 5 00	

E. F. Cochrane..	5 00	A. B. Coverstone	5 00
J. E. Pegg.....	1 00	H. F. Williamson	5 00
Matthew Baird ..	1 00	W. H. House....	1 25
D. Knickerbocker.	1 00	Mr. & Mrs. John	
D. Knickerbocker		Leland .....	1 00
(Scandinavian		E. Lamphear ...	2 00
fund) .....	1 00	C. C. Geer.....	10 00
Mrs. J. L. Garrett	1 00	E. Crawford ...	1 00
E. E. Nelson....	10 00	Mrs. E. De Cos-	
Mrs. Wm. Harri-		ter .....	1 00
son .....	1 00	Mr. & Mrs. G. A.	
M. A. Neale....	1 00	Samson (Scan-	
R. Wirt .....	1 00	dinavian fund)	10 00
Mrs. J. M. Samp-		Mr. & Mrs. J. A.	
son .....	2 50	Samson .....	10 00
Mrs. J. M. Samp-		John Woodburn..	1 00
son (Scandinavian		G. Steinborn ...	2 00
fund)....	1 00	J. W. Rambo....	1 00
Fred Shadel ....	5 00	A. E. Bamberger	1 00
Joseph & Jennie		Geo. W. Berry... 10 00	
Fisher .....	15 00	B. N. Berry....	10 00
Mrs. R. Marshall	1 00	Mrs. F. D. Hare	
Oscar N. & Ollie		(Scandinavian	
M. Conklin ....	2 00	fund) .....	5 00
Lester D. Gibbs..	5 00	Mrs. F. D. Hare	2 00
Mrs. L. D. Stone..	1 00	J. D. Bourdcau	
Mrs. E. Dwight..	1 00	& wife .....	5 00
Mrs. C. W. Cook	1 00	Mrs. E. M. Pres-	
Lucy Buchanan ..	2 00	cott .....	2 00
T. D. Brockett... 25 00		Mrs. J. Atwater.	1 00
Geo. Alcock ....	3 00	J. B. Williams..	1 00
Geo. Alcock (Scan-		John Davis .....	1 00
dinavian fund)	2 00	H. E. Artress....	1 00
Mrs. S. A. Wheel-		W. Blackburn ...	1 00
er .....	1 00	James Schee....	100 00
C. E. Starr & wife	2 00	Mrs. E. Kimball..	1 00
Mrs. Stoiber ...	25 00	T. S. Thweatt... 1 00	
J. M. Colburn... 1 00		W. O. Thomas... 10 00	
Mrs. M. Stanley.. 1 00		Peter Jensen ... 5 00	
C. Strecker .....	10 00	C. W. Lane..... 1 00	
Mrs. G. W. Tay-		J. D. Yendon.... 2 00	
lor .....	1 00	F. F. Hull..... 1 00	
B. C. Chandler		Nancy Utley ... 1 00	
(Scandinavian		Mrs. M. Bays... 1 00	
fund) .....	1 25	Walter McLeod.. 1 00	
B. C. Chandler.. 1 25		L. S. Bristol.... 1 00	
Francis Curtis ..	10 00	Mrs. J. E. Jones	1 00
Mrs. H. Ferric.. 5 00		Sumner Leavitt.. 3 00	
Mrs. M. A. Book 1 00		M. Dygert .....	1 00
Mrs. C. Lornson.. 5 00		R. J. Hall..... 5 00	
Mrs. M. Lornson.. 5 00		Mrs. L. J. Van	
Mrs. A. Lornson.. 5 00		Doren (Scan-	
Mrs. R. Fisher... 5 00		dinavian fund.. 3 00	
Jas. A. Watson... 1 00		J. V. Van Doren	1 00
Mrs. H. Young.. 1 00		Mrs. L. Van Dor-	
S. Osborne .....	1 00	en .....	1 00
Mrs. L. E. Fay.. 1 00		Millie Guernsey.. 50	
A. Barron..... 1 00		O. J. Hinckley... 1 50	
T. A. & M. R.		Mrs. D. Cochran.. 5 00	
Owen .....	4 00	Mrs. N. Davis	
Wm. F. Near.... 5 00		(Scandinavian	
Mrs. A. Henrick-		fund) .....	2 00
son .....	5 00	E. Christiansen.. 5 00	
Mrs. E. Hammal. 5 00		Mrs. J. H. Seager	10 00
N. H. Keizer.... 5 00		Adell Hurd .... 1 00	
S. H. Van Voor-		Ed. Jones .....	2 00
his & wife:.... 1 00		Chas. Ackley ... 2 00	
M. A. Robinson.. 1 00		J. G. Bain..... 2 00	
Mrs. R. Weather-		Mrs. M. Moore.. 5 00	
by .....	1 00	D. V. Eastman... 1 00	



**THE WORK IN NORTH CAROLINA**

BROTHER and Sister D. T. Shireman write from Hildebran, N. C.:—  
 "THE school work seems to be our work at the present time. Our whole hearts are in it, and we are willing to do all we can to help the young among us. This brings heavy responsibilities upon us in the closing years of our life. We have spent more than forty-three years in doing what we could to help our fellow men near our home in the different places in which we have lived. We see so much to be done here, and have so little with which to do, that it makes us heartsick; but we do feel thankful to God, and to the kind friends who have given help in our time of need, and also to the General Conference, for their liberality to us. We believe the Lord will bless them for their thoughtful consideration. We need the prayers and counsel of all who are interested in our work here in North Carolina. We shall be glad to hear from our old friends at any time, and any favor sent us to help build up this work will be carefully used."

### NOTES FROM THE ANGLO-CHINESE ACADEMY OF HONOLULU

HERE are the answers to a written examination on the second chapter of Daniel, by a day-scholar, fifteen years of age. The answers are sufficiently intelligible without the questions. This boy has attended our school parts of two years. We found him in a little shanty of one or two rooms, situated below the level of the street, in close proximity to a duck-pond, which afforded his father a means of livelihood. He has never been a boarding-pupil, and his only instruction has been in the regular day session of the school. He has now gone back to China with his parents, and his examination was written shortly before he left. He expects to return in a few months, and again enter the school. He has shown an interest in the school aside from himself, having been instrumental in bringing other boys into it. All his school work has been of excellent quality, and he was able to take charge of his father's store in the latter's absence (his father having exchanged his poultry business for that of a grocery). Now for the examination, which I give in his own words:—

"1. Nebuchadnezzar one night was thinking if a new kingdom will be raised after his, after going to bed.

"2. Next morning he felt very sorry that he has forgotten what he been seen last night.

"3. The cause of his feeling is because he had dreamed a dream that he has forgotten all about it, so wonderful.

"4. He called the sorcerers, the magicians, and astrologers to help him.

"5. Daniel helped him.

"6. The God of heaven helped; He know the dream and interpretation.

"7. Nebuchadnezzar had dreamed a dream a great image, the head was gold, the arm, breast was silver, the belly and thigh was brass, the legs was iron, and toes was made part of iron and a part of clay, and stone cut without hands.

"8. The head of gold represented the kingdom of Babylon, the silver represented second kingdom, the brass represented the third kingdom, the iron represented the fourth kingdom, this kingdom was strong as iron; the fourth kingdom shall be divided into ten different kingdom, because the clay and iron wouldn't stick together.

"9. The stone that cut without hands represented God.

"10. Nebuchadnezzar said unto Daniel, Your God is a God of gods."

In a physiology examination this question was asked: "Do you want to belong to the family of tobacco-users? Why?"

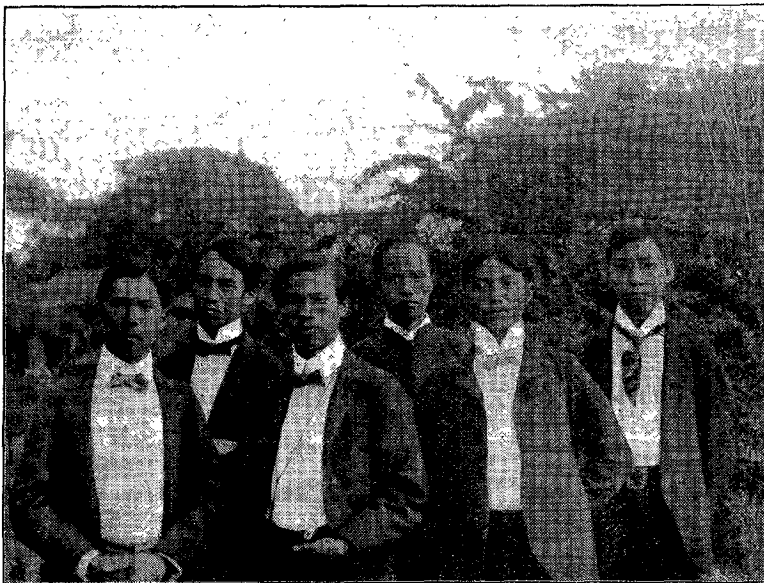
The following answers were given: 1. "No!! because it poison my body and weaken my mind." 2. "I think no one likes to belong to the family of tobacco-users, because if use, it weakens the mind, and besides that it is very poisonous." 3. "I do not wishes to belong to the family of the tobacco, because it is harmful thing. If I learn to use tobacco, my father will scold me; because my family has no one got into the habit of using tobacco since I was born." 4. "No, sir; because it is very bad for me. Suppose I use of it, the poison will kill me; so I don't want belong its family." 5. "Hoping I will not do so; because the physiology say so." 6. "I do not want to belong to the class of tobacco-users because it bring moral, mental, and physical ruins; because most users of this weed are selfish and mean, they do not care for others, but about themselves; by poisoning the air and spitting everywhere; because I tried to smoke, and it made me sick; I tried to chew it, and it gave me great nausea, and make me vomit so much that my bile was drawn out. If God will help me, I will never use tobacco, alcohol, or anything of that kind."

Only one of this class of six boys has formed the habit of cigarette-smoking (the only form of tobacco-using we have yet met among the boys in our school), and that is the one who gave answer No. 2. This fact is quite clearly indicated in his impersonal, evasive answer.

Nor long ago our advanced physiology class had a written review on digestion. Of the six papers handed in, I laid aside the two best, and from the remaining four, selected answers, each one complete in itself, to all the questions put. Following

are the questions, with the answers in the pupil's own language:—

"1. What is meant by digestion? *Ans.*—The digestion means to dissolve the various food substances, and prepare for absorption into the blood. 2. Where is the process of digestion carried on? *Ans.*—Process of digestion carried on along the alimentary canal and connected with the various glands and different organs of the body. 3. Name all the digestive organs, and tell where each is located. *Ans.*—Mouth, tongue, and teeth contained in mouth; esophagus, which from mouth to the stomach about nine inches long; stomach, which is situated on left side, it is somewhat like pear in shape, and it capable keep one or two quarts of foods in it; small intestines, which is about twenty feet in length, fold in the under of the stomach; colon, which is about five feet in length. It is from right side to the left, and it is much larger of the small intestines; the pancreas is left upon the stomach; the absorption is in anywhere, until the digestive fluid digested done; the liver is in right side, and it is a large organ cover the stomach. 4. Into what five general parts is the digestive apparatus divided? *Ans.*—Mouth, stomach, liver (the characteristic confusion of l and r), pancreas, intestines. 5. Name the digestive fluids, and tell where each is produced. *Ans.*—Salivary glands, producing saliva; peptic glands, producing gastric juice; the small intestinal, producing intestinal juice; the liver, producing the bile. 6. Name the five digestible food elements. *Ans.*—Starch, albumen, sugar, salt, oil. 7. Tell what food element each fluid digests. *Ans.*—Starch digest by saliva; albumen digested by gastric juice; fats digested by the bile; cane-sugar digested by intestinal juice. Every one of the fluids digest salt. Pancreatic juice digests starch and albumen. The intestinal digests cane-sugar, starch, albumen, and



fats. 8. Name the ten digestive processes: *Ans.*—There are ten digestive processes: mastication, salivary digestion, deglutition, gastric digestion, biliary digestion, pancreatic digestion, intestinal digestion, peristaltic action, absorption, and liver digestion. 9. What is the nature of gastric juice? Of bile? Of what use is each besides the work of digestion? *Ans.*—The gastric juice prevent the food from fermentation. The nature of its juice is acid. Bile prevents decay of food substances in the bowels, aids absorption, and stimulates peristaltic action. 10. Tell all you can about the work of the liver. *Ans.*—The liver is a store to keep the food elements in a small box and give it away little by little when the body needs to use. The liver can digest the sugar and also poison and alcoholic drinks, and tobacco, narcotics. 11. Tell some things in the apparatus and work of digestion that show God's wisdom and kindness. *Ans.*—We should thank the God all the time because He made our body so wonderful, and give to our life all the power of action."

The above is a picture of this physiology class.

W. E. HOWELL.

### TEXAS

GALVESTON.—Before the Galveston flood, we had about twenty-five members in our church here. Since then some have moved away, and we have had no meetings. I have been hunting up all our brethren and sisters whom I can find, and have made arrangements to have meetings again.

Five years before we accepted the truth, Mrs. Clark and I were members of the Student Volunteer movement started by Moody. The way never opened for us to go to a foreign field, but we have done what we could in our own land. The people here are easily reached, and I feel sure that a city mission would be the means of helping many to find and accept Jesus as their Saviour. Money is needed to secure the services of an experienced practical mission worker and to get the mission started. Those who wish to aid in this work should send their contributions to C. N. Woodward, secretary and treasurer of the Texas Tract Society, Box 581, Dallas, Tex., and I will send them a receipt for all money received, and will report concerning the work to those interested.

J. B. CLARK.

### SCOTLAND

JACK'S LAND, NEWARLHILL,  
VIA MOTHERWELL.

DEAR FRIENDS IN AMERICA: Good news from this field! We want you to rejoice with us.

One good brother, who was left alone in Longriggend when we came to this place, has, by his faithfulness and gentleness, been the means of leading his wife and their nearest neighbor to the truth. The neighbor kept her first Sabbath this week.

A good brother and his wife two miles from here, who have been in the truth only two or three months, have decided to devote all their time to the work of spreading the message. They prize the REVIEW very much. The Spirit of Prophecy, health reform, tithing, and many things that seem a cross to some persons, these dear souls accept with thankfulness.

To-day a young man who has been studying a short time was at our home a few hours. He had read an article on the Sabbath in the *Present Truth*, and instead of rejecting the truth he had already heard, he hailed the Sabbath truth with joy; and his wife, who had never made a profession of religion, fully decided to be on the Lord's side. He is making an effort to stop using tobacco, to which he has been a slave since he was ten years old. Will you unite with us in praying that the Lord may help him, or rather, that he may take hold of the help God has already provided for him? Another young man has already accepted the health reform, and loves it. Pray for him and for his wife also. He is an artist.

We have a very peculiar Sabbath-school organization. We call it the Newarllhill Sabbath-school, but we meet at the homes of the scattered ones once each month. Each division meets and studies the lesson every Sabbath. At the monthly meeting a report in regard to each of these separate companies is given, stating the attendance, collection, etc., together with the report of the monthly general meeting. There are twenty-four members. All the brethren and sisters love one another; for we are all too much occupied in overcoming our own failings, and in presenting the truth to friends and neighbors,\* to get time for fault-finding.

We are all very much moved by the articles in the REVIEW on the canvassing work. We have told the Lord that we are here, and will go and canvass as soon as these dear ones who are now interested are fully established in the faith. We believe that the end is near. The articles on the Plagues have stirred us very much. If any of our dear friends in America want to help us, they can do so by sending us their REVIEWS, containing the articles on the Plagues.

This is indeed a *needy field*. Consecrated workers are needed. If we had a million dollars, I do not believe the Lord would be as well pleased with the gift as with one man or woman to work for Him, and of course, with Him. Pray with us for God to send forth reapers to Scotland.

R. M. AND MARY LAMIE.

\*Our brethren everywhere will do well to note this sentence, and the profitable lesson that can be drawn from it.—Ed.

### MISSIONARY BOX

I WISH to tell you how I have used the papers, magazines, etc., that have come to me as the result of my request in the REVIEW.

At first I had a goodly number,—more than I could use in my little wayside box,—so I folded all extra ones, and a brother, a farmer, who drives to Mobile, which is about twenty miles distant, took them with him, and gave them away. He says that some reach their hand out long before they get to him, and others cross the street to meet him, and ask for more of those papers, declaring that they are good, if they are old.

But I must tell about my box. While many papers that are taken from it are looked over and at least partly read,—and I pray that they may do good,—

some papers, of course, are destroyed, and some efforts made to injure the box. I still keep as good an assortment in it as I can, and quite a good many look the papers over, and take one. I can only leave the result with God. Pray for us here in the South, for it is a needy field. We can use all the papers we can get, and shall be very thankful for them.

MRS. S. M. KENNEDY.



— There is a new insurrection in Santo Domingo.

— Wilmington, N. C., had a \$150,000 fire the 11th inst.

— Smallpox is raging among the Indians of South Dakota.

— The Epworth League celebrated its twelfth anniversary last week.

— The Presbyterian General Assembly is in session at Philadelphia, Pa.

— The German army on the Russian frontier is to be "heavily increased."

— There are in Japan 2,364 banks, with a total capitalization of \$253,000,000.

— Grand Duke Michael, of Russia, is desirous of visiting the United States at an early date.

— A strike for more wages has been proclaimed by the Seamen's Union, of Amsterdam, Holland.

— Villages in western Pennsylvania and West Virginia were recently injured by cloud-bursts.

— About 1,600 employees of the Reading Iron Company's tube mill, Reading, Pa., are on a strike.

— It is reported that J. Pierpont Morgan is negotiating for the purchase of the Beaver Line of Steamships.

— A conspiracy is on foot in China to depose the present emperor, and replace him by the son of Prince Tuan.

— M. Henri de Verninac, vice-president of the French Senate, died the 12th inst. He was born May 18, 1841.

— The Filipino insurgents recently attacked Paglilbao, in Tayabas, "a province which was thought to be clear of rebels."

— Barcelona, Spain, is the scene of serious anarchist and socialist riots, several persons having been killed and many injured.

— The German Reichstag has just granted 220 million marks "for the construction of a railway in German East Africa."

— All of the large locomotive factories (except the Baldwin Works, of Philadelphia) have combined. Capitalization, \$50,000,000.

— Dispatches from South Africa state that General De Wet has resumed operations, and crossed into the Transvaal with 2,000 men.

— A consolidation of several leather companies of Pittsburg and Allegheny, Pa., has been effected. Capitalization of the new company, \$11,000,000.

— The first Federal Parliament of the Commonwealth of Australia was formally opened at Melbourne, the 9th inst., by the Duke of Cornwall and York.

— The Hamburg-American steamship company has obtained control of the Atlas Steamship Line, whose ships ply between New York and Jamaica, Hayti, and Central America.

— The *Independence Belge*, of Brussels, Belgium, recently published "affidavits signed by Count Ferdinand Esterhazy admitting the authorship of the Dreyfus bordereau."

— While recently addressing the Iron and Steel Institute in London, England, Andrew Carnegie declared that "unless American methods are adopted, Great Britain will lose all its trade in the steel industry."

— President O'Connell, of the International Association of Machinists, has issued an order for a strike which will "involve over 500,000 men." The demand of the machinists is "a nine-hour day with ten-hours' pay."

— Detroit, Mich., had an \$800,000 fire the 12th inst.

— The German Reichstag has adjourned until November 26.

— The British Liberal party is hopelessly divided by factional quarrels.

— The British House of Commons has fixed King Edward's civil list at \$2,350,000.

— The cost-value of the various buildings now being constructed in Chicago, is \$6,000,000.

— The attorney-general of the United States has ordered the closing of all gambling houses in Montana.

— The Waltham company has refused to go into the proposed watch trust, and the trust scheme has been abandoned.

— Rumors of the sale of the Red Star line, and the Atlantic Transport line, to J. P. Morgan, are as yet unconfirmed.

— A detachment of the Twenty-first U. S. Infantry defeated 150 Filipinos on the 10th inst., near Lubcan, capturing many supplies.

— Because of its many reflections upon King Edward, the *Irish People*, a weekly published in Dublin, was recently seized by the police.

— The sessions of the Joint High Commission appointed by this country and Canada, to consider the Alaska boundary dispute, will be resumed in July.

— The French Chamber of Deputies has "voted to post the French revolutionary declaration of the rights of man, in army barracks and other official places."

— Mrs. Lyman J. Gage, wife of the Secretary of the United States treasury, died at Washington, D. C., the 17th inst. She was ill about six weeks, with *la grippe*.

— Mrs. McKinley is in San Francisco, seriously ill. As soon as she recovers sufficiently to be able to travel, the President will return at once with her to Washington.

— The legislature of Hawaii has sent a memorial to President McKinley "requesting the removal of Governor Dole, on the ground that he has obstructed legislation."

— Dispatches from China state that "the American troops have evacuated the districts in Peking under their control, with the exception of the Forbidden City, Germans and British taking their place."

— On the 11th inst. Lord Kitchener reported "the killing, since May 5, of 28 Boers, the capture of 130, and the surrender of 183; 230 wagons, 1,500 horses, and large quantities of grain and stock."

— The United States board of naval officers appointed to investigate the subject of wireless telegraphy has recommended the use of the same in the navy, instead of the use of carrier pigeons as at present.

— Queen Wilhelmina, of Holland, refuses to pay the many large bills run up by her recently acquired spendthrift husband. Because of this, the holders of his notes have offered them for sale in the Amsterdam market.

— The Italian parliament is considering the advisability of printing a new issue of postage stamps bearing the inscription: "Not to be delivered on Sunday," similar to those issued by Belgium some time ago.

— Foreign dispatches state that two thousand merchants in Peking, China, have "petitioned for the retention of American troops in that city," since the American methods of preserving order are "highly praised."

— The Porto Rican exhibit sent to the Pan-American Exposition has been "seized by the Buffalo customs authorities on the exposition grounds, pending an investigation, the goods having entered the country without inspection at any customhouse."

— Owing to the fierce struggle for control of Northern Pacific railway stock, the Wall Street stock market suffered, the 9th inst., "one of the worst short panics known in its history." Many small investors were financially wrecked; but none of the great capitalists will acknowledge the loss of a single cent.

— Dr. Thomas Fillebrown, of Harvard University, after exploring the "interesting field" of "hypnotic suggestion in dentistry," recently advised the Central Dental Association of New Jersey to make use of the same in their practice. Commenting upon this, the *Springfield Republican* well says, "To be actually hypnotized is good for no human mind."

— Last year Egypt exported 65,000 tons of sugar, 55,300 tons coming to America.

— China desires thirty years' time in which to pay the large indemnity demanded by the Powers.

— C. M. Schwab, president of the great steel trust, will give Pittsburg, Pa., a manual training school.

— The policy of government ownership of telephone lines in Porto Rico will be continued by the United States.

— The cadets at West Point are in rebellion against the commandant, Colonel Mills. They demand his removal.

— S. R. Callaway has resigned the presidency of the New York Central railway, and will become head of the locomotive trust.

— The thirty-fifth annual encampment of the Illinois G. A. R. opened at Peoria the 15th inst., 4,000 veterans being in attendance.

— Professor Coe, of the Northwestern University (Evanston, Ill.) hypnotized several members of his class in psychology, the 18th inst.

— There is money and profit in even an ordinary apple orchard, if it is well taken care of. Trim the trees, and plow the soil, to let the air in.

— The United States battle-ship "Ohio" was launched at San Francisco, Cal., the 18th inst., President McKinley being present at the ceremony.

— The street railway strikers of Albany, N. Y., are causing much trouble to the local authorities, having resorted to violence and the use of firearms.

— Two additional battle-ships and four cruisers have been sent to re-enforce the Russian fleet in Chinese waters, "in anticipation of serious trouble."



#### ARE YOU PREPARING FOR IT?

PREPARING for what?—For the general day of prayer and consecration to God, and the collection to be taken July 6 for the aid of the Christiania publishing house. We trust all are planning for that very important day. The national day of independence will be celebrated the Fourth. Shall we not celebrate our independence from sin on the following Sabbath? God is upon the giving hand, and His mercies were never greater than they are to-day. Prosperity has dawned over our land. The nations of earth are comparatively quiet as far as war is concerned at the present time. Those wars which have raged during the last two or three years are subsiding, and in this time of peace and prosperity we should take hold and lift with all our might and power to free our institutions from the embarrassment of debt.

Our denominational institutions are not by any means in bankruptcy,—far from it. These institutions are needed to carry on our work, and with them out of debt, the work of the last message could be advanced as never before; and now let us do in times of prosperity what will have to be done in times of adversity if we do not take hold of the work now. We are thankful for what is being done, and for the spirit of liberality that has come in among our people. Who will help, and help now? We trust all are beginning to plan and lay aside something to help in the collection of July 6. Eleven thousand dollars must be sent on soon to aid our Christiania publishing house. Who will help raise this amount? Pray over the matter, and decide in favor of the contribution for the cause of God.

Last week we mentioned the desirability of offerings being made to help in the distribution of literature at the Confederate Reunion to be held at Memphis, Tenn., the last of this month. Have you sent on your mite as we requested last week? Address either H. M. Mitchell, Battle Creek, Mich., or I. A. Ford, 243 S. Boulevard, Atlanta, Ga. If you have not sent, please send immediately. The Review and Herald Office has made a liberal contribution of reading-matter. The Pacific Press will do the same, and we trust that decided action will be taken. At this Reunion thousands will assemble, and every one present should receive reading-matter on the grandest truth that ever dawned on mortals in this the sixth-day evening of time. The King's business demands haste.

S. H. LANE.

CEDAR LAKE INDUSTRIAL ACADEMY

THE time is drawing near when the young people of our churches in Michigan should be laying plans to attend school this fall.

The Conference Committee have directed that the principal of the school visit as many of the churches as possible during the summer season.

At the present time especially, I desire the names of those who are planning to attend a school away from home this fall.

J. G. LAMSON, Principal.

CANVASSING OUTFIT FOR GOOD HEALTH

For city workers. For ministers. For canvassers for all kinds of health and religious literature. For every church-member. For every boy and girl who is willing to work.

WISCONSIN, ATTENTION!

THE thirty-first annual session of the Wisconsin Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Grand Rapids, Wis., June 12-23.

W. S. SHREVE, Pres.

THE twenty-ninth annual session of the Wisconsin Tract Society of Seventh-day Adventists will be held in connection with the Wisconsin Conference and camp-meeting in Grand Rapids, Wis., June 12-23.

W. S. SHREVE, Pres.

THE WORK IN THE SOUTH

NASHVILLE, TENN., May 14, 1901.

DEAR BROTHERS: The Lord has bidden us to send forth an appeal to all our people in behalf of the Southern work. He has promised that He will by this means impress hearts.

In a recent Testimony, Sister White says: "It is represented to me that the barren places in the Lord's vineyard are as a reflection cast upon Him.

The Lord is calling upon us to come up to His help, and to roll away this reproach. Volunteer workers are already on the grounds, working on a missionary basis.

"No one who believes in present truth can afford longer to neglect this work. It must be done. It will be done. The only question is, 'Who shall do it?'"

The following tells what must be done, what has been begun, and what we hope, by the grace of God, to accomplish in the near future.

This call has now come to you who read these lines. What answer will you return to the Lord? May you each respond just as liberally and as promptly as possible.

Yours for service, SOUTHERN PUBLISHING ASSOCIATION.

Southern Publishing Association

The importance of this branch of the work for this field, and the necessity of its being located in this field, are set forth in the following words from Sister White:

"In Nashville there should be established as soon as possible a printing plant, a sanitarium, and a school out of the city.

"The publishing at Nashville will have to be done in a way to meet the needs of the very people for whom you are laboring.

"Cheap, simple books must be issued, and a fund must be raised by donations so that small books may be given away where needed.

"The South is a world of its own, and publishing should be done in that field. Without proper books to put into the hands of the people, talking and preaching will lose their hold on the mind.

"Our people should take hold to raise a fund to establish and equip the office at Nashville, just as they did for the office at Oakland, Cal., and as they have done for so many of our other institutions in the North."

The Situation

Seeing the crying need of just such work as is outlined above, certain of the officers of the Southern Missionary Society, in December, purchased property, and made a beginning.

At the recent General Conference, that portion of the field heretofore known as District 2, was organized as the Southern Union Conference. The Nashville publishing plant was also recognized as the regular publishing house for this field.

The Review and Herald branch house at Atlanta is being turned over to the Nashville house, and will be removed to this place as soon as proper room for it can be provided.

The Gospel Herald was also accepted as the pioneer paper for this field, and it will be made a weekly as soon as conditions will warrant.

But already every inch of available space in the present building is occupied, and so crowded that

work is being done at great disadvantage. A large cylinder press has been secured for the work, but it cannot be shipped to us until room is provided.

In a recent letter of instruction we are told regarding this very work, "You must move by faith, work by faith, and plan by faith."

On the strength of such instruction, some of the workers have personally advanced six hundred dollars to begin the work. Lumber will be bought and the frame started at once.

This publishing work is now being incorporated, as our other houses have been, under the name of the "Southern Publishing Association."

This publishing house is the enterprise in greatest need of immediate assistance. It should be at once placed on a solid working basis.

The Industrial School

The testimonies are full of instruction regarding the education of the colored people of the South. Recently we were definitely told that an industrial school for this people must be started in the country, within reach of Nashville.

This contemplates the purchase of a tract of several hundred acres. A favorable locality can be secured where land can be purchased at a low price.

The committee is ready to undertake this work as soon as we hear from you in response to this appeal. The Southern Publishing Association will be trustee for this fund.

The Nashville Sanitarium

The importance of the introduction of the truth through the influence of the health work as represented by sanitariums is stated by Sister White as follows: "Very little can be done in the cities of the South until sanitariums are established there.

A building for a sanitarium for the colored has been hired. An offer has been made to purchase this building. Will you aid in purchasing and equipping this institution?

Just as this circular is going to press, a letter from Sister White states that in response to her appeal at the recent meeting at College View, Neb., a fund of \$900 in cash and pledges was raised to aid in carrying forward the enterprises mentioned in these circulars.

CASH COUPON

Southern Publishing Association, 1025 Jefferson St., Nashville, Tenn.

Inclosed find \$....., my donation to the publishing work in the South.

Name.....

Post office..... State.....

PLEDGE COUPON

Southern Publishing Association, 1025 Jefferson St., Nashville, Tenn.

In.....months from date I will give \$.....to the publishing work in the South.

Name.....

Post-office..... State.....

## INDUSTRIAL SCHOOL COUPON

Southern Publishing Association,

1025 Jefferson St., Nashville, Tenn.

Inclosed find \$.....as my donation to the Colored Industrial School to be located near Nashville, Tenn.

Name.....

Post-office..... State.....

## SANITARIUM COUPON

Southern Publishing Association,

1025 Jefferson St., Nashville, Tenn.

Inclosed find \$.....as my donation for purchasing and equipping the Nashville Sanitarium.

Name.....

Post-office..... State.....

**THE CHRISTIANIA PUBLISHING HOUSE AND THE DECISION MADE REGARDING IT BY THE GENERAL CONFERENCE**

SINCE October, 1899, when the sad news reached us that our publishing house at Christiania had suspended payments, and that a large amount of money was required to settle with its creditors, it has been a trying time for all the Scandinavian brethren who had the cause of God at heart. Not only was it painful for our brethren in the old country, but we in this country suffered as well. When Elder O. A. Olsen asked for fifty thousand dollars, our hearts sank within us, and, like Jehoshaphat, the king of Judah, we "feared," and set our hearts to seek God. 2 Chronicles 20. The king also expressed our sentiments when he said: "Neither know we what to do; but our eyes are upon thee." Our creditors themselves were almost the only ones who spoke encouraging words to us. These business men (nearly all presidents of banks) treated us very kindly. As Elder Olsen expressed it, "They talked to us as fathers to their children."

While the sad reports kept coming, and the darkness kept on increasing, we still hoped in the Lord. The language of our hearts was, "Lord, thou art mighty to save! Nothing is impossible with thee. Spare thy people, O Lord, and give not thine heritage to reproach." While we waited on the Lord, His word was precious to us: "Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord." Ps. 27: 14. "I waited patiently for the Lord; and He inclined unto me, and heard my cry." Ps. 40: 1. While during the financial depression hundreds of business houses and banks went into bankruptcy, and while religious institutions were spoken of in the daily papers in a way that brought reproach to their owners, yet not a line appeared concerning our house.

The time came when the Lord spoke, and His words were good. They melted our hearts, and brought tears of gratitude from our eyes. "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." Ps. 119: 103. "Do not my words do good to him that walketh uprightly?" Micah 2: 7. When, according to the message sent us from God, our propositions of payment in full were presented to our lawyer, he said, "This is unheard of in history." And others said, "That is just what we expected the Adventists would do, because they are Christians;" and when one of our creditors who had a mortgage on the property, and therefore felt sure of getting what was coming to him anyway, refused to wait the length of time that the propositions called for, our advocate himself had such faith in our offer that he personally secured forty thousand kroner, or about eleven thousand dollars.

The offer which has been accepted was to pay the whole amount in seven semiannual payments of eleven thousand dollars each. The first of these payments has been made, and the next becomes due the first of July, this year. In order to meet this, the following recommendation was passed by the General Conference recently held at Battle Creek, Mich.:—

We recommend that June 1 [since changed to July 6] be a day of prayer for our work in Scandinavia, and that a special donation be taken on that day for our Christiania publishing house.—*General Conference Bulletin*, page 414.

Now if all our brethren and sisters in this country, about sixty-five thousand in number, would take hold of this matter as the Lord would be pleased to have

them, they could raise not only the eleven thousand dollars which must be sent by the fifteenth of June, but the whole sum, as it would only average about one dollar for each; and while many could not give that much, others might give much more.

It has been stated by many that the last General Conference was a missionary conference, and every one present can doubtless testify to the truthfulness thereof; and now let us all show by our works that the Spirit of Christ has come into our hearts, and that His love rules us. We have disappointed our Heavenly Father many times, but let us do so no more.

"Our publishing house in Norway is in peril, and in the name of the Lord I appeal to our people in its behalf. All to whose hearts the cause of present truth is dear are called upon to help at this crisis.

"Those who love and serve God should feel the deepest interest in all that concerns the glory of His name. Who could see an institution where the truth has been magnified, where the Lord has so often revealed His presence, where instruction has been given by the messengers of God, where the truth has been sent forth in publications that have accomplished great good,—who could bear to see such an institution pass into the hands of worldlings, to be used for common, worldly purposes? God would certainly be dishonored if this institution were allowed to fall into decay for want of the money He has intrusted to His stewards. Should this take place, men would say that it was because the Lord was not able to prevent it.

"These things mean much to our brethren and sisters in Scandinavia. They will be sorely tried if their facilities are cut off. Let us make an effort to prevent them from falling into depression and discouragement. Let there be a consecrated, united effort to lift the publishing house out of the difficulty into which it has fallen."

"All heaven takes an interest, not only in the lands that are nigh and that need our help, but in the lands that are afar off. The heavenly beings are watching and waiting for human agencies to be deeply moved by the needs of their fellow workmen who are in perplexity and trial, in sorrow and distress. . . .

"Every facility we have in Europe for the advancement of the work is needed; every institution should stand in a healthy, flourishing condition before an ungodly world. Let not the angels of God who are ministering to those that bear responsibilities see God's workers disheartened. Already the difficulties have increased by our delay, so that the work of restoration will now require greater labor and expense. In the name of the Lord we ask His people who have means to prove themselves faithful stewards. Repair the machinery so essential to carry forward the work of God that His people shall not become discouraged, and His work be left to languish. . . .

"The cause of God in Europe is not to become a stone of stumbling or a rock of offense to unbelievers. The institutions there are not to be closed, or given into the hands of worldlings. Let the Lord's servants in Europe make every effort in their power to recover what has been lost, and the Lord will work with them. And I call upon our people in America to co-operate with their brethren in Europe. If all will act their part in His great plan, God's purpose will be accomplished. The difficulty will soon be in the past, no more to harass the cause of God."—"Testimony for the Church," Vol. VI, pages 454, 455, 459-461.

Amen! Let all the people say Amen! When the sum mentioned is paid, the property will be owned,

free of debt, by the people of God, and by His blessing it may bring more money than it has cost, if it is thought best to sell it, as it is in the heart of the city—the capital of Norway. Remember the day, Sabbath, July 6. L. JOHNSON.

## HOW TO SPEND THE SUMMER

ARE YOU a teacher or a high school graduate desiring to teach? If so the thought has been suggested as to the best manner in which to spend the vacation weeks. Teachers are, as a class, ambitious and anxious to keep abreast of the times. Those teachers who know the truth of the message for to-day are doubly in earnest about their work, for the souls of children are in their keeping. The Christian teacher should have the truths of nature and of the Bible so woven into his being that they are his very life. A new impetus has been given to the educational work of the denomination by the action of the late General Conference. Among the recommendations offered by the Educational Committee appointed by the Conference are the following:—

"We urge upon our people the importance of establishing church schools."

"We recommend our Conference laborers not to consider their work for churches complete until church schools are organized wherever consistent."

"We recommend that our brethren everywhere study diligently the principles of Christian education, and step out by faith as new light shall be given, and put the principles learned into practical use."

"We call upon Seventh-day Adventist teachers who have been successful in secular schools, to consecrate their talents and experience to the cause of the Third Angel's Message, to study the principles given this people upon the subject of Christian education, and to hold themselves in readiness to fill places in our school work as the providence of God opens the way."

This last recommendation is an appeal to you. There are about two thousand churches in the United States which should give heed to the first recommendations quoted. There are now not more than one tenth the number of teachers needed to open the required number of schools in our own country, aside from those needed in foreign lands.

Christian schools can not be conducted according to the methods of the secular schools, therefore even the successful teachers of the public schools need a training in the methods of Christian education. Such training will give you new life and vigor; it will electrify you; for Christian education is life, it is soul life. All the truth you have learned in the past will be of use to you, but God desires you to know how to use that knowledge to glorify Him, and to prepare subjects for His kingdom.

Teachers are born, not made; and if you have been given the talent of teaching, consider carefully the advisability of using that talent now, lest it be lost.

The summer school, beginning July 2, and conducted by Battle Creek College, is for the training of teachers. It will give you a term of practical work in the principles and methods of Christian school work. Read again the article in the REVIEW of May 7. Send for further information. Advise your friends who are of proper age and have acquired an education to become teachers, to investigate this subject. Send their names, and literature will be mailed to them. A number of young men are needed to become strong workers in industrial schools. A personal interest in these matters will be appreciated, and will receive prompt attention. Address E. A. Sutherland.

## A SPLENDID OPPORTUNITY

READ and see if this does not mean you!

Are you aware that the Sanitarium Medical Missionary Training School has a correspondence department connected with it, and weekly sends out lessons to those whose duties keep them at home? This is the third year this course has been carried on, and scores are availing themselves of it. Studies on eleven subjects are given, missionary work and the care and treatment of the sick being prominent.

The tuition fee is three dollars, which barely covers the cost of sending out the lessons, and correcting and returning the copies sent in by the students. The books required for this work are furnished at actual cost-price. We shall organize a new class in July, which will continue one year, and shall be glad to hear from all those interested. A descriptive circular giving full particulars, also testimonials from those who are taking the course, will be sent free on application.

Address Cor. Dept. Sanitarium Training School.

Profits Accruing  
from the sale of  
this book go  
to the General  
Conference  
Association

—TO THE—  
**CHILDREN**

Write to your Tract  
Society for one of  
our three-color work  
circulars giving a  
full description of  
"Easy Steps in the  
Bible Story."

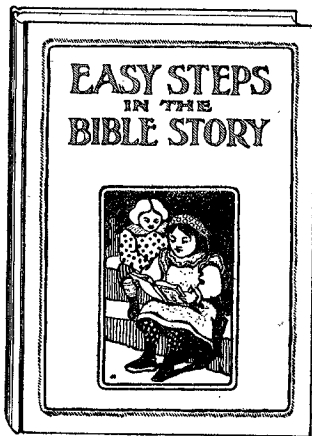
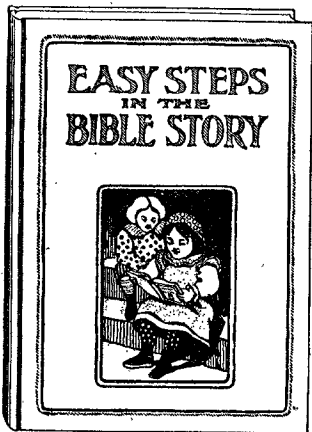
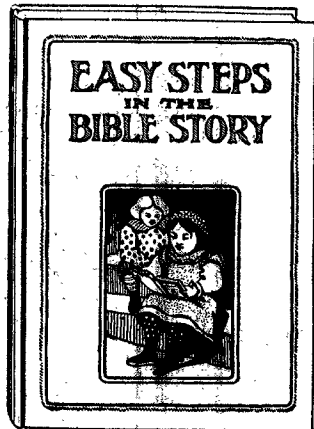
Ask your parents to purchase you a copy of —

**Easy Steps in the Bible Story**

By Adelaide Bee Cooper, Editor *Youth's Instructor*,  
Introduction by Elder Stephen N. Haskell.

It is the only book we have that gives a connected account of the early Bible Stories from creation to the giving of the law on Sinai.

The early Bible Stories never lose their beauty, freshness, and charm. They bring new inspiration to those advanced in years, and are read with pleasure and eager delight by youth and children. The principles revealed in the lives of the early Bible characters will, if instilled into the minds of the young, make an indelible impression for good that neither time nor later associations can erase.



Mothers, read them to your children!

In this book the author retains the beauty, simplicity, and sweet expression

of the Bible narrative, and gives a clear, vivid description of the six days of creation, and a complete record of all subsequent events found in the Scriptures to the giving of the law on Mount Sinai.

Children, you should read "Easy Steps," and you can do the very best kind of missionary work by loaning and selling this book to your playmates and friends.

The illustrations in this volume are practical. They have been prepared with the special purpose of aiding the children in gaining a correct and intelligent idea of the Bible story — not simply to please the eye.

**What Our Ministers Say of "Easy Steps in the Bible Story."**

The morning my copy of "Easy Steps" came, beginning with the title page, I read every line on the book before laying it down. I found it to be just what its name implies. — "Easy Steps in the Bible Story." My little boy, not quite five years old, can not read a word, yet he can give a connected account of almost the whole story by the simple, expressive illustrations. I hope thousands of children will be provided with this book, and will get the instruction and pleasure from it that our little boy has.

ELDER A. G. DANIELLS,  
President General Conference.

That best of all Bible books for children — "Easy Steps in the Bible Story" — gains the unqualified approval of the children themselves. They are glad to read it more than once.

ELDER A. T. JONES.

God would have the story of the creation; of the flood; of his servants, Abraham, Isaac, and Jacob; of Joseph and Moses; and the deliverance of the children of Israel — of his wonderful dealings with mankind — repeated in the language of the people. This is what "Easy Steps" does. It gives the story of what God says, and what he has done in his dealings with the children of men.

ELDER STEPHEN N. HASKELL.

My copy of "Easy Steps" at hand. My wife read it to our little girl, three and one-half years old, and she is completely carried away with it. I brought home some other books of a like description, and my wife and little girl think "Easy Steps" the most interesting of all. It is a veritable jewel in text, and gem in art.

When the little girl was asleep, I sold the book; and when she awoke, I had to put her off by telling her I would find it for her. I made haste to procure another copy.

ELDER E. S. WIGHT.



The book contains 160 pages, table of contents, and list of illustrations. Our artist has prepared 150 beautiful pen-drawings, illustrating the text of the book. It also contains many full-page illustrations. Beautiful cover design. Two styles of binding.

PRICE IN CLOTH, 50 CENTS.

PRICE IN PAPER, 25 CENTS.

The price brings the book within the reach of all. The children can act as agents for this book. For territory, address —

Your Tract Society; the Review and Herald Pub. Co., Battle Creek, Mich.;  
or the Pacific Press Pub. Co., Oakland, Cal.

**Living Fountains  
or  
Broken Cisterns**

An Educational Problem for Protestants  
BY  
PROF. E. A. SUTHERLAND

Is a work on education, which has a field entirely of its own.

One of the greatest problems that confronts Seventh-day Adventists is the correct education of the children and youth. "Living Fountains or Broken Cisterns" shows the dangers of following the old, or pagan, system of education, and also the necessity of adopting a system of education which will lead the children to Christ. It contains not only theory, but gives valuable and practical aid in accomplishing this much-desired end.

Best Presentation of Educational Reform.

REVIEW AND HERALD: I have recently had an opportunity to look carefully through the new volume by Professor Sutherland, "Living Fountains or Broken Cisterns." It is an excellent work, and the best presentation of educational reform in the truest sense, which I have seen. I wish it might be in every family. It should be carefully studied as a text-book by parents, and by all who have to do with children.

Yours very truly,  
J. H. KELLOGG.

"Living Fountains or Broken Cisterns" contains 380 pages, printed from new type, substantially bound in cloth.

PRICE, \$1.25

Address all orders to your Tract Society, or to the Review and Herald Pub. Co., Battle Creek, Mich., or the Pacific Press Pub. Co., Oakland, Cal.

**CHICAGO & GRAND TRUNK R'Y.**

Taking Effect Dec. 16, 1900.

Trains arrive and leave Battle Creek.

**West-Bound.**

No. 9, Mail and Express, to Chicago	12.15 P. M.
No. 1, Chicago Express, to Chicago	8.30 A. M.
No. 3, Lehigh Valley Express, to Chicago	8.50 P. M.
No. 5, International Express	2.17 A. M.
No. 75, Mixed, to South Bend	8.30 A. M.
Nos. 9 and 75, daily, except Sunday.	
Nos. 1, 3, and 5, daily.	

**East-Bound.**

No. 8, Mail and Express, East and Detroit	8.45 P. M.
No. 4, Lehigh Express, East and Canada	8.22 P. M.
No. 6, Atlantic Express, East and Detroit	2.10 A. M.
No. 2, Express, East and Detroit	6.50 A. M.
No. 74, Mixed (starts from Nichols yard)	7.15 A. M.
Nos. 8 and 74, daily, except Sunday.	
Nos. 4, 6, and 2, daily.	

W. C. CUNLIFFE, Agent,  
BATTLE CREEK.

**MICHIGAN CENTRAL**

"The Niagara Falls Route."

Corrected Nov. 25, 1901.

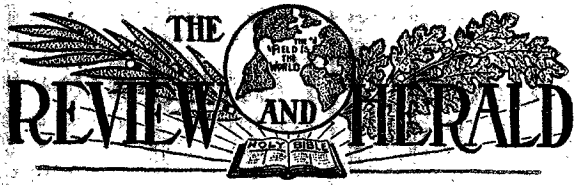
EAST	8	12	6	10	14	20	36
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Jackson Ac'm't'n.	*Atlantic Express.
Chicago	pm 9.37		am 6.45	am 10.39	pm 8.00		pm 11.50
Michigan City	11.25		8.49	pm 12.08	4.40		am 2.30
Niles	am 12.40		10.15	1.00	5.37		am 2.30
Kalamazoo	2.10	am 7.30	pm 12.10	2.02	6.52	pm 6.00	4.10
Battle Creek	3.00	8.10	1.00	2.42	7.28	6.49	5.05
Marshall		8.38	1.30	3.09	7.51	7.10	5.30
Albion	4.00	9.00	1.50	3.39	8.11	7.30	5.52
Jackson	4.40	10.08	2.35	4.05	8.50	8.15	6.40
Ann Arbor	5.55	11.10	3.47	4.58	9.43		7.45
Detroit	7.15	pm 12.25	5.30	6.00	10.45		9.15
Falls View					am 5.02		pm 4.19
Susp. Bridge					5.17		4.33
Niagara Falls					5.30		4.40
Buffalo				am 12.20	6.14		5.30
Rochester				3.19	10.00		8.40
Syracuse				6.15	pm 12.15		10.45
Albany				9.05	4.50	am 2.50	
New York				pm 1.00	8.45		7.00
Springfield				12.10	8.15		7.40
Boston				3.00	9.00		10.34

WEST	7	17-21	3	8	23	13	37
	*Night Express.	*N.Y. Bos. & Chl. Sp.	†Mail & Express.	*News Express.	*West'n Express.	†Kalam. Accom.	*Pacific Express.
Boston			pm 2.00		am 3.30		pm 6.00
New York			4.00		5.00		am 12.10
Syracuse			11.30		am 2.00		pm 12.25
Rochester			am 1.20		4.05		pm 2.25
Buffalo			2.20		5.20		pm 3.50
Niagara Falls					6.02		4.32
Falls View					6.34		5.05
Detroit	pm 8.20	8.25	am 7.15		pm 12.40	pm 4.35	11.25
Ann Arbor	9.43	8.25	8.40		1.38	5.45	am 12.30
Jackson	11.15	10.20	11.05	am 3.30	2.40	7.30	1.35
Battle Creek	am 12.40	11.34	pm 12.25	4.35	3.50	9.08	3.00
Kalamazoo	1.40	pm 12.10	1.20	5.15	4.28	10.00	3.35
Niles	3.15	1.22	9.25		6.05		5.05
Michigan City	4.25	2.20	4.45		7.05		6.01
Chicago	6.30	4.00	6.40		8.55		7.50

\*Daily, †Daily except Sunday.  
Trains on Battle Creek Division depart at 4.45 a. m. and 4.10 p. m., and arrive at 12.40 p. m. and 6.15 p. m. daily except Sunday.

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



BATTLE CREEK, MICH., MAY 21, 1901.

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Editorial Notes

We ask the indulgence of contributors this week for the non-appearance of some of their matter. A portion of "Special Notices" and the last page has been crowded over. We are sorry for this, but it cannot always be prevented. As the last form of the paper is closed up Sunday noon, notices, to be sure of insertion, should be received not later than the preceding Thursday.

The presence of smallpox in Battle Creek, last month, caused the board of health to deem it advisable to close the Tabernacle to public services, for two weeks. No meetings were therefore held May 4 and 11. Services were resumed last Sabbath, May 18. Elder W. W. Prescott spoke in the forenoon on the Cross of Christ, its all-pervading influence and wondrous power. At 3 p. m. Elder G. A. Irwin spoke on God's individual notice of His people, and the plan He has for each one in life, which only the individual himself can hinder. Lot hindered the plan of God in his case; Ruth and Elisha helped it along in their cases. Shall we be co-workers with God, or hinder Him? We should be happy to speak more at length concerning both these excellent discourses. But as they were both reported, it may be possible, a little later, to lay them in full before the readers of the REVIEW.

THIS WEEK'S SUPPLEMENT TO REVIEW

SUCH was the pressure upon our columns this week that we have tried to relieve the situation a little by issuing a Supplement, to take in some of the more pressing matter. Notwithstanding this, we still have matter enough on hand to fill another Supplement just as large. But we think it can be worked in, in season not to materially inconvenience any one.

MOVING OUT

SINCE last week's paper went to press, Elder A. T. Jones has left for the West, to attend the Pacific Coast camp-meetings.

For the European field there sailed from New York last Wednesday, May 15, Elder and Mrs. O. A. Olsen, Miss Evelyn Nelson, Dr. E. J. Waggoner, Dr. J. C. Ottosen, Dr. P. A. De Forest, the Misses Jessie Ryland, Sarah Parker, Katharine Bradley, Hattie Sargent, Johanne Jensen; and for India, L. J. Burgess.

Also the following will sail this week, for the West Indies: Elder A. J. Haysmer, Elder and Mrs. L. A. Spring, Elder and Mrs. W. G. Kneeland, Elder and Mrs. W. A. Sweaney, Elder and Mrs. F. I. Richardson, Brother E. V. Orrell and wife, and Mrs. M. H. Honeywell; and for Central America, Brother H. A. Owen and wife. And ere this paper reaches its subscribers, Elder and Mrs. G. A. Irwin, and their son, Prof. C. W. Irwin and wife, will be on their way to Australia. The reader doubtless noticed from last week's REVIEW that Sister E. G. White and company had departed for California.

AN Appeal in behalf of the Southern work has just been sent out from the office in Nashville, which we wish might go to every Sabbath-keeper in the land. Every reader of the REVIEW will receive a copy of this appeal, and we trust that not one will put it aside as unworthy of immediate and earnest attention. Read it, brethren, pray over it, and then respond as the Lord shall lead.

THE QUESTION CHAIR

WE seek to come in contact again with the readers of the REVIEW through the medium of the Question Chair, a department in which the readers and the editors may more familiarly confer together on questions of Scripture which are of mutual interest. There has seemed to be no lack of questions in the past for this department, and from responses received concerning it, we have reason to believe that it has been thought profitable. Queries often arise on a passage concerning which a suggestion, or the statement of a fact, may be of great help to the understanding of the scripture in question.

We trust those seeking the aid of this department will do it with a sincere and honest desire for profit to their own souls, not for the purpose of seeing how much they can puzzle the one who attempts to answer, nor to see if they cannot bring different authorities into conflict. To all honest attempts to seek for help and benefit, it will be the pleasure of the editorial staff to render what assistance we are able; and we feel assured that, if entered into with the right spirit and the right motive, the department can be made one of real interest and profit. The

readers of the REVIEW are requested to grant an interest in their prayers to all writers for the columns of the paper in any department, that all that is said may contribute to the spiritual edification and comfort of the reader.

THE religious press of the land actually devotes more space and attention to politics and patriotism than to the religion of Jesus Christ. For instance, the leading Episcopal weekly of the country devotes nearly one page of editorials in a recent issue, to the giving of advice to the government about its international relations, and to the planning of a method of defense against the possible inroads of European nations.

THERE ARE FOUR TUESDAYS

in June, 1901; and we find, by examining our REVIEW mailing list, that subscriptions will expire on every Tuesday of the month. Here are the names of four subscribers (taken at random from the list) whose subscriptions expire on the 4th, 11th, 18th, and 25th of June, respectively:—

JRowings	4th
CainSharp	11th
SamMedley	18th
CRKite	25th

If your subscription to the REVIEW expires in June, 1901, you will find a renewal blank inclosed in this REVIEW. While renewing your own subscription, will you not also send us a two-months' subscription for that friend of yours?

REVIEW AND HERALD.

SEVEN THOUSAND DOLLARS

has been received for the Relief of the Schools fund since the coupon was first printed in the REVIEW. It is with deep and heartfelt joy that we acknowledge these kind gifts from our brethren and sisters of the faith. God in His goodness has inclined His ear to hearken to the frail human voices which have pleaded for the relief of our schools. Angels of God have touched and tendered human hearts, and men and women through the heaven-born ministration of giving have become the earthly agents of the heavenly angels, assisting them in their work.

Slowly but surely these great debts are being wiped out. The tide of debt, which for so long kept swelling, is being turned. The fight is a fierce one. It is yet far from won, but progress is being made. Amen and amen.

As yet only about one fourth of the REVIEW readers have responded, and so we print the coupon again with the prayer that some who read may be endued with the gift of giving.

Get post-office money order or bank draft; fill out the coupon; cut it out; then inclose the money and the coupon in an envelope, and send it all to P. T. Magan, Battle Creek, Mich. Act now, for this coupon notice will not appear again.

....., May ....., 1901.

P. T. Magan,  
Battle Creek, Mich.

Dear Brother:

Inclosed please find ..... Dollars for the RELIEF OF THE SCHOOLS.

(Signed) .....

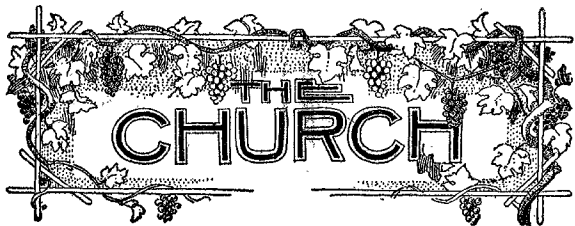


# SUPPLEMENT TO REVIEW and HERALD

VOL. 78.

MAY 21, 1901.

No. 21.



## CALLING OUT OF THE LAST CHURCH

"REMEMBER therefore how thou hast received and heard, and hold fast, and répent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:3.

These words were addressed to the Sardis Church. That Church is followed by another, called the "Philadelphia" Church, of whom it is said, They have "kept the word of my patience." They have held fast to that which their predecessors let go. To this Philadelphia Church the Lord says: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Verse 11. To them He also declares, "I have set before thee an open door, and no man can shut it." Verse 8.

It appears from these words that, at the time here designated, the Sardis Church had heard the glorious announcement of Christ's coming "at the door," and that they had professedly received it, but had now come to a crisis where they were about to reject that precious truth, and that they tried to hedge up the way of those who held fast to the message, and that they sought to close the door before those who would advance with the light. This obliged the believers to separate from their former brethren. These persecuted ones, "coming out," and boldly declaring the truths their former associates tried to suppress, are denominated the "Philadelphia" Church—the church of brotherly love.

The course here delineated was the exact experience of those engaged in the great second Advent movement in the year 1844, and resulted in a separation of the Adventists from the nominal churches. Such a separation on the part of those who resolved to follow the path of truth seems to be in harmony with God's plan for the furtherance of His cause in the earth, as shown in the following quotation: "As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation. Again and again the history of Christ's withdrawal from Judea has been repeated. When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious leaders would not tolerate the light, and those that bore it were forced to seek another class, who were longing for the truth. In our day few of the professed followers of the Reformers are actuated by their spirit. Few are listening for the voice of God, and ready to accept truth in whatever guise it may be presented. Often those who follow in the steps of the Reformers are forced to turn away from the churches they love, in order to declare the plain teaching of the word of God. And many times those who are seeking for light are by the same teaching obliged to leave the church of their fathers, that they may render obedience."—*"Desire of Ages," chap. 23, par 4.*

Relative to this "separation" for the sake of

truth, we quote the following: "In the Reformation the Lord sent His gospel anew, and with power, to all people. . . . Multitudes received the gospel, and walked in the light as it was then revealed. But as that was the first step out of darkness, there were other steps to be taken, to reach the fullness of the gospel: there was advance light in which to walk. . . .

"Many of those who had come out of darkness, and had taken the first steps into the light of the gospel, stopped there, became satisfied with that. . . . They grew proud of what they had, exalted themselves upon what they had, and became exclusive. Then, as the gospel must go on, as the light must increase more and more unto the perfect day, it followed that all those who would walk in the advancing light, all who would receive more truth—the fuller gospel—were excluded from the company of those who were self-satisfied, and were obliged to go forward as had the others at the first."—*A. T. Jones, in Review of Feb. 20, 1900.*

This "coming out," and establishing new sects, as new points of truth were received, continued until the Lord sent a message to His people—a message on which all might have united if they would. It was the great Advent proclamation—the announcement, "The hour of His judgment is come." It was the first call to the marriage supper of the Lamb. This message was to be declared "at supper time,"—at the close of the gospel day,—to them that were bidden." Luke 14:17.

As the gospel message was first declared to the Jews,—those who had the Scriptures, and professed faith in God,—and continued with them until they rejected it (Acts 13:46), so the first great call at the close of the gospel day was to go to them who had been bidden,—to the professed churches of God. But when they rejected and opposed this great truth, the Lord, by a second call (Luke 14:21),—the Second Angel's Message of Rev. 14:8,—separated a people to go forth to the end with the advancing light of His truth.

Those who proclaimed the Second Angel's Message stated plainly that those who were clinging to the mere opinions of men in place of the plain statements of God's word, were following thus far in the steps of the mother church of Rome, and were in danger of placing themselves where the day of the Lord would finally overtake them like "a thief in the night." Of this the nominal churches were told. In the setting aside of the word of the Lord in order to establish their own opinions and creeds, they were like the papal church, which took "the Bible as explained by tradition, by customs, sayings, and practices of the Fathers, popes, and cardinals, which was a direct departure from the Protestant rule of taking "the Bible, and the Bible alone, as the standard of faith."

Concerning this second message, and Advent experience in that call for separation, we quote from Elder J. V. Himes, one of the prominent laborers in that message. Speaking of William Miller, he said: "His labors had been incessant, and effectual in awakening professors of religion to the true hope of God's people, and the necessary preparation for the advent of the Lord; as also the awakening of all classes of the unconverted to a sense of their lost condition, and the duty of immediate repentance and conversion to God, as a preparation to meet the Bridegroom in peace at His coming. These were the great objects of his labors. He made no attempt to convert men to a sect or party in religion. Hence he labored among all parties and sects, without interfering with their organization or discipline, believing that the members of the different communions could retain their

standing and at the same time prepare for the advent of their King, and labor for the salvation of men in these relations until the consummation of their hope.

"When we were persuaded of the truth of the advent at hand, and embraced the doctrine publicly [in 1840], we entertained the same views, and pursued the same course among the different sects where we were called, in the providence of God, to labor. We told the ministers and churches that it was no part of our business to break them up, or to divide and distract them. We had one distinct object, and that was to give the 'cry,' the warning of the judgment 'at the door,' and persuade our fellow men to get ready for the event. Most of the ministers and churches that opened their doors to us and our brethren who were proclaiming the Advent doctrine, co-operated with us until the last year. The ministry and membership who availed themselves of our labors, but had not sincerely embraced the doctrine, saw that they must either go with the doctrine, and preach and maintain it, or in the crisis which was right upon them, they would have difficulty with the decided and determined believers. They therefore decided against the doctrine, and determined, some by one policy and some by another, to suppress the subject. This placed our brethren and sisters among them in a most trying position. Most of them loved their churches, and could not think of leaving. But when they were ridiculed, oppressed, and in various ways cut off from their former privileges and enjoyments, and when the 'meat in due season' was withheld from them, and the siren song of 'Peace and safety' was sounded in their ears from Sabbath to Sabbath, they were soon weaned from their party predilections, and arose in the majesty of their strength, shook off the yoke, and raised the cry, 'Come out of her, my people.'—*Letter of J. V. Himes, Aug. 29, 1844.*

Another engaged in the movement said of the opposition from the churches: "The orthodox churches used every means to prevent the belief in Christ's soon coming from spreading. No liberty was granted in their meetings to those who dared mention a hope of the soon coming of Christ. Professed lovers of Jesus scornfully rejected the tidings that He whom they claimed as their best friend was soon to visit them. They were excited and angered against those who proclaimed the news of His coming, and who rejoiced that they should speedily behold Him in glory."—*Mrs. E. G. White, in "Testimonies for the Church," Vol. 1, page 54.*

In giving the Second Angel's Message, Elder Himes said: "Though we may not be all agreed as to what constitutes Babylon, we are agreed in the instant and final separation from all who oppose the doctrine of the coming and kingdom of God at hand. We believe it to be a case of life and death. It is death to remain connected with those bodies that speak lightly of or oppose the coming of the Lord. It is life to come out from human tradition, and stand upon the word of God, and look daily for the appearing of the Lord. We therefore now say to all who are in any way entangled in the yoke of bondage, 'Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.'"—*Letter of Aug. 29, 1844.*

About the same time Brother William Miller said: "It is most unnatural and unaccountable that the Christian churches should exclude this doctrine, and their members for this blessed hope. . . . What do they exclude for? I heard of some being excluded for 'hymning' second advent melodies; others for insanity, when all the insanity proved against them was that they were watching for Christ. O God! 'forgive them: for they know not what they do.'"

How the Lord used the opposition to develop a separate people is further described by Brother Himes. He compared it to the course of Paul at Ephesus: "But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated

the disciples, disputing daily in the school of one Tyrannus.' It was not until 'divers were hardened' and 'spake evil of that way [the Lord's coming], before the multitude, that our brethren were moved to come out and separate from the churches. They could not endure the 'evil speaking' of the 'evil servants.' And the churches that could pursue the course of oppression and 'evil speaking' toward those who were looking for the 'blessed hope,' were to them none other than the daughters of the mystic Babylon. They so proclaimed them, and came into the liberty of the gospel."—*Letter of Aug. 29, 1844.*

J. N. LOUGHBOROUGH.

### CAMP-MEETINGS FOR 1901

#### EASTERN UNION CONFERENCE

Pennsylvania, Erie,	June	6-16
Maritime Provinces,	June	6-12
Atlantic,	June	13-23
Quebec,	June	13-23
New England, Springfield, Mass.,	June	20-30

#### SOUTHERN UNION CONFERENCE

Greysville, Tenn. (educational institute),	June	5-26
Cumberland,	June	28-
Louisiana, Crowley,	July	12-
Mississippi,	July	26-
Georgia,	Aug.	9-
North Carolina,	Aug.	23-
Tennessee River,	Sept.	9-
Alabama,	Sept.	20-
Florida,	Nov.	1-

#### LAKE UNION CONFERENCE

Wisconsin, Grand Rapids,	June	12-23
Michigan, Alpena,	June	13-23
Ontario,	June	20-30
Illinois, Kankakee,	Aug. 24 to Sept.	1

#### NORTHWESTERN UNION CONFERENCE

Iowa, Des Moines,	May 30 to June	9
Minnesota, Anoka,	June	4-12
Dakota, Sioux Falls, S. D.,	June	18-24

#### SOUTHWESTERN UNION CONFERENCE

Arkansas, Rogers,	July	18-29
Kansas, Burlington,	July 25 to Aug.	5
Missouri,	Aug.	1-12
Texas,	Aug.	8-19
Oklahoma,	Aug.	15-25
Colorado,	Aug. 28 to Sept.	9

#### PACIFIC UNION CONFERENCE

Upper Columbia, Waitsburg, near Walla Walla, Wash.,	May	16-26
North Pacific, Sunnyside, near Portland, Ore.,	May 23 to June	2
California, Oakland,	June	4-16

#### EUROPEAN UNION CONFERENCE

Norway,	May 23 to June	2
Denmark,	June	6-16
Sweden, Orebro,	June	20-30
Switzerland,	July	4-14
Germany, Friedensburg,	July	18-28
British, London,	Aug.	2-12

The presidents of the Union Conferences are requested to forward to the office of the General Conference the location of the various meetings as soon as determined.

GENERAL CONFERENCE COMMITTEE.

### MINNESOTA, ATTENTION!

THE annual session of the Minnesota Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Anoka, June 4-12. It is hoped that there will be a full delegation at the first meeting, which will convene at 9 A. M., June 4.

C. W. FLAIZ.

### DIRECTORY OF UNION CONFERENCE ORGANIZATIONS

EASTERN UNION CONFERENCE: *President*, H. W. Cottrell; *Secretary and Treasurer*, D. B. Parmelee; *Auditor*, G. W. Palmer. *Executive Committee*: H. W. Cottrell, J. E. Jayne, O. O. Farnsworth, H. C. Basney, A. E. Place, G. B. Thompson, R. A. Underwood, S. A. Farnsworth, R. D. Hottel, J. W. Watt, S. M. Cobb, Frederick Griggs, E. E. Miles, and C. C. Nicola.

SOUTHERN UNION CONFERENCE: *President*, R. M. Kilgore; *Secretary and Treasurer*, I. A. Ford. *Executive Committee*: R. M. Kilgore, Smith Sharp, Irving Keck, W. J. Stone, S. M. Jacobs, J. E. White, A. F. Harrison, S. B. Horton, J. O. Johnston, O. M. Hayward, I. A. Ford.

LAKE UNION CONFERENCE: *President*, A. G. Dan-

iells; *Secretary and Treasurer*, W. H. Edwards; *Canvassing Agent*, E. P. Boggs; *Training-School*, P. T. Magan; *Publishing Work*, I. H. Evans; *Sanitarium Work*, J. H. Kellogg; *German Work*, C. J. Hermann; *Scandinavian Work*, H. R. Johnson; *Auditor*, W. H. Edwards.

NORTHWESTERN UNION CONFERENCE: *President*, C. W. Flaiz; *Secretary*, John Walker; *Treasurer*, J. Sutherland; *Auditor*, M. W. Newton. *Executive Committee*: C. W. Flaiz, L. A. Hoopes, W. T. Millman, N. P. Nelson, the president of the Minnesota Conference, and two members yet to be selected.

SOUTHWESTERN UNION CONFERENCE: *President*, C. McReynolds; *Vice-President*, H. Shultz; *Secretary*, R. W. Parmele; *Treasurer*, B. R. Nordyke; *Auditor*, C. T. Caviness. *Executive Committee*: C. McReynolds, J. M. Rees, J. W. Westphal, G. F. Watson, A. E. Field, E. T. Russell, C. C. Lewis, B. R. Nordyke, W. H. Riley, the president of the Oklahoma Conference, and the general canvassing agent.

PACIFIC UNION CONFERENCE: *President*, W. T. Knox. *Executive Committee*: W. T. Knox, Clarence Santee, H. W. Decker, G. W. Reaser, W. B. White, W. A. Alway, E. L. Stewart, W. R. Simmons, and H. H. Hall.

EUROPEAN UNION CONFERENCE: *President*, O. A. Olsen; *Secretary*, H. F. Schuberth; *Treasurer*, W. T. Bartlett. *Executive Committee*: O. A. Olsen, W. W. Prescott, L. R. Conradi, O. A. Johnson, and P. A. Hansen.

AUSTRALASIAN UNION CONFERENCE: *President*, G. A. Irwin; *Vice-President*, E. W. Farnsworth; *Secretary and Treasurer*, Edith Graham. *Executive Committee*: G. A. Irwin, E. W. Farnsworth, W. A. Colcord, G. B. Starr, J. H. Woods, W. L. H. Baker, Geo. Teasdale, W. D. Salisbury, and E. R. Caro.

### PUBLICATIONS WANTED

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

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

Mrs. Carl Magoon, Elgin, Ill.

Giles E. Vincent, Sanford, Fla.

Mrs. C. O. Summerall, Oak Hill, Fla.

Mary S. Branson, Salem, Ill. Send regularly.

Mattie Simmons, Fort Christmas, Orange Co., Fla.

Lillie B. Martin, Economy, Ind., health literature.

Mary S. Branson, Salem, Ill., publications regularly.

Mrs. F. A. Burgos, 528 Whitehead St., Key West, Fla., Spanish and English.

F. L. Boynton, Oakdale, Neb., REVIEW, Signs, Sentinel, Life Boat, tracts.

Mrs. Ruth A. Scott, Winona, Trimble Co., Ky., REVIEW, Signs, Sentinel, etc.

### IOWA CONFERENCE

THE thirty-eighth annual meeting of the Iowa Conference of Seventh-day Adventists will be held in connection with the State camp-meeting at Des Moines, Iowa, May 30 to June 9, preceded by a three-days' workers' meeting. The first session of the Conference will be called Friday, at 9:15, A. M., the 31st inst, at which time all the delegates are requested to be present, that the business of the Conference, as far as it is practicable, may be attended to in the early part of the meeting, that all may derive the greatest benefit from the spiritual advantages of this camp-meeting.

Governor's Square is a beautiful park, three blocks east from the Capitol building, and five blocks from the Iowa Sanitarium and the Health Food Bakery, and is reached by the Capitol and Fair-ground street cars. Good accommodations have been tendered us by the city, and well-watered pasture secured for horses.

We hope our people will plan to come early, and remain till the close of the meeting. The General Conference have made liberal provision for us in the hope of meeting our people generally from every part of the State.

The usual one-and-one-third rate, on the certificate plan, is furnished us by the Western Passenger Association.

E. E. GARDNER,  
Vice-pres. Iowa Conf.

### ANNOUNCEMENT

THE twenty-third annual Conference and camp-meeting of the Pennsylvania Conference will convene at Erie, Pa., June 6-16, 1901. The opening service will be held on the evening of June 6.

We look for a good attendance from our own Conference, and we invite any of our brethren living in the western part of New York and in the eastern part of Ohio, who may desire to join us, to come and enjoy the blessings of the meeting with the brethren in the Pennsylvania Conference.

Those desiring to rent tents should write to W. M. Lee, Williamsport, Pa., Box 614, to secure the same at once.

The camp is to be located on good grounds only one block from the Union depot, in the central part of the city of Erie. Passengers should bring all their baggage checks direct to the camp-ground, and leave them at the book tent. If this is done, we can secure the transfer of baggage from the depot to the camp, and the return to the depot, for twenty cents. The usual provision for the comfort of the campers will be provided.

Excursion rates of two cents a mile have been secured to the camp-meeting, authorized by the Trunk Line Association, including all the railroads in Pennsylvania only. The Central Passenger Association grants the same favor, representing the railroads in Pennsylvania west of Pittsburg, Oil City, Kinzua, Salamanca, Buffalo, and in eastern Ohio. All persons in Pennsylvania who wish to secure excursion rates on railroads under the jurisdiction of the Trunk Line Association, can do so by applying to W. M. Lee, Williamsport, Pa., for card orders. By presenting the card order to the ticket agent, a round-trip ticket may be secured to Erie at the rate of two cents a mile. All those coming from points in the Central Passenger Association will purchase tickets on the certificate plan, paying full fare to Erie, and securing a certificate by means of which a return ticket can be purchased at the rate of one-third regular fare. Applications for card orders should be sent at once to W. M. Lee.

This will be a grand meeting, and all our people need to avail themselves of the opportunities and blessings it will afford. We expect good help to be sent by the General Conference Committee, and no pains will be spared to do all that can be done to help the children and youth during the meeting. Let all come early, prepared to remain to the end of the meeting.

R. A. UNDERWOOD, Conf. Pres.

### PENNSYLVANIA CAMP-MEETING

THE Pennsylvania camp-meeting has been located in Erie, Pa., this year. We have secured a pleasant place in the central part of the city, bounded by Fifteenth and Sixteenth streets, and Sassafras and Myrtle streets.

Those coming from places east or southeast of Erie, will come on the Pennsylvania Railroad, and arrive at the Union depot, which is on Fifteenth street, between Sassafras and Peach streets, and in sight of the camp-ground. The Erie & Pittsburg and Lake Shore trains all stop at this station. The P. B. & L. E. station is on Twelfth street near Sassafras street. Walk west to Sassafras, then three squares south to the grounds. Those coming on the Nickle Plate R. R., from Cleveland, Buffalo, or intermediate places, will arrive at the Nineteenth and Holland street station; walk to Eighteenth street take car going west to Sixteenth and State streets; or, if preferred, walk four squares to Sassafras street and two squares north to Sixteenth street. Bring all baggage checks to the writer, on the camp-ground, as arrangements have been made to have baggage delivered at reduced rates.

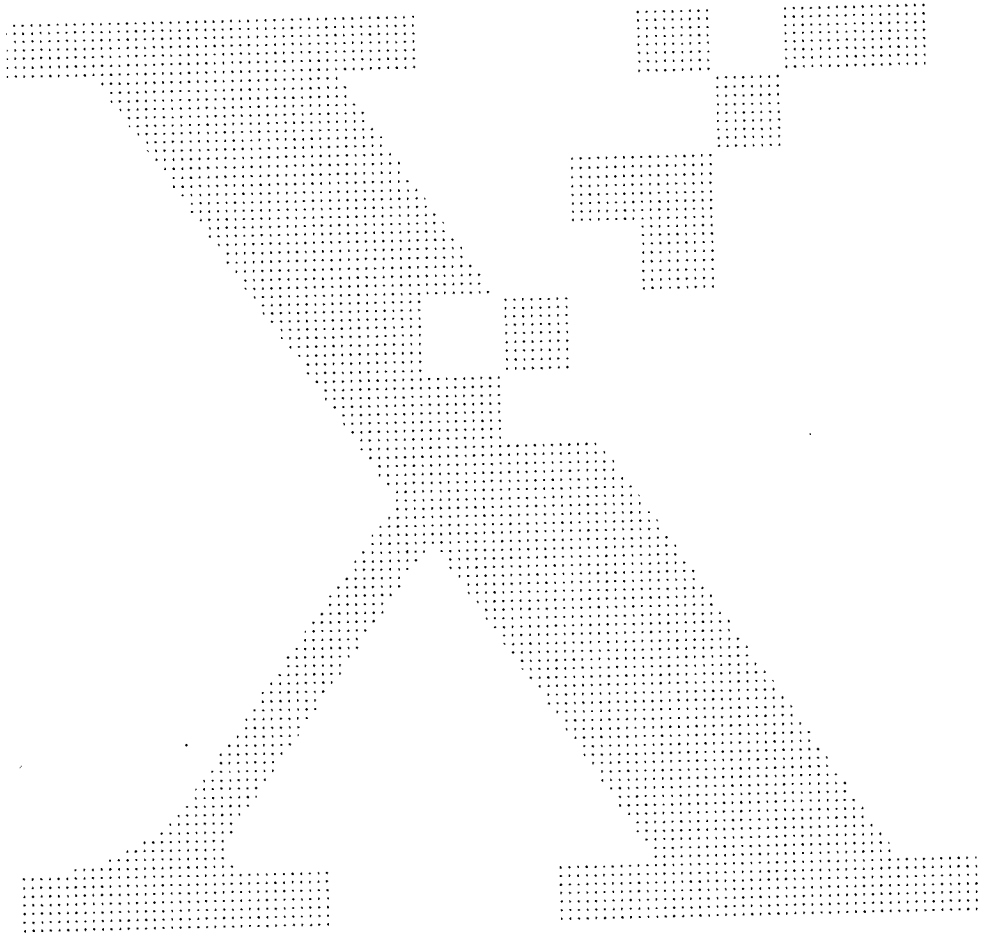
MORRIS LUKENS.

### BUSINESS NOTICES

WANTED.—Adventist sister, needing home, to do light housework in family of three. Address S. G. Cunningham, Tyner, W. Va.

FOR SALE.—A lot, with good house and barn, in Janesville, Wis.; or will trade for Battle Creek, Mich., property, or farm land. Address W. J. Garlock, Sanitarium, Battle Creek, Mich.

WANTED.—By single woman, poor, and in ill-health, light work to enable her to go to a sanitarium. Can do extensive line of work. Write for particulars and references to Lillie B. Martin, Economy, Ind.



# SUPPLEMENT TO REVIEW and HERALD

Matt. 9:37, 38: "Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

BATTLE CREEK, MICH., TUESDAY, MAY 21, 1901.

## A WORD TO CANVASSERS.

*Synopsis of an Address by Elder A. G. Daniells in Battle Creek College Chapel.*

I AM very much pleased to have the privilege of saying a few words regarding the canvassing work. This phase of our work is especially ordained of God for the world-wide proclamation of his last message to men.

Canvassing for our literature affords an opportunity for hundreds to effectually make this truth known to the world. It is a means by which the following words of the psalmist are being fulfilled: "The Lord gave the word: great was the company of those that published it." Ps. 68: 11.

The privilege of being one of that great company that is publishing the word can be appreciated only as we understand the meaning of all that is involved. "Faith," says Paul, "cometh by hearing, and hearing by the word of God." But "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

## A CALL FOR CANVASSERS.

There are thousands of honest, sincere people in the world who do not believe the third angel's message, simply because they have not heard it; and the reason they have not heard it is because they who know it have not told it to them. The Lord's command to his people is: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain. Let all the inhabitants of the land tremble, for the day of the Lord cometh, it is nigh at hand." Joel 2: 1.

That is the great event that is about to transpire, and in view of it the Lord says, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain." Why? For what purpose?—That all the inhabitants of the earth may tremble. Not with

terror, not with a fear that would lead them to flee from the presence of God, but with that fear that is the beginning of wisdom; that fear that will lead an individual to believe God, obey his word, depart from evil, and dedicate his life to the service of his Redeemer.

## DELAY NO LONGER.

We must blow the trumpet and sound the alarm, and we must do this work with whole-heartedness, and do it now. The day of the Lord cometh, and it is nigh at hand. We have reached the time when there shall be *delay no longer*. In the tenth chapter of Revelation we have a most impressive presentation of our time and work.

A mighty angel is brought to view. He has in his hand a little book open. Placing his right foot upon the sea and his left foot upon the earth, he raises his hand to heaven, and swears by him that liveth forever and ever "that there should be time no longer." The word here translated "time" may be properly translated "delay." That is the idea in the original, and it is so expressed in the margin of the Revised Version.

The message of this angel is the advent message. It is a proclamation of Christ's coming and of the end of the world. The angel swears by the Lord who lives forever that this event shall be delayed no longer. On God's part it might have come centuries ago. Man's unbelief and rebellion have caused delay for ages. But a time is set beyond which this greatest of all events can be delayed no longer. And that time is thus clearly stated: "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished."

## THE BEGINNING OF THE SEVENTH TRUMPET.

The seventh angel brought to view here is the seventh of the seven trumpet angels of chapter 8. The sounding of this angel is clearly presented in chapter 11: 15-19. The sixth trumpet ceased to sound in 1840. The seventh trumpet was to sound "quickly."

The beginning of its sounding was to be marked by the opening of the judgment in the sanctuary above. That was in 1844. The seventh trumpet is to continue to sound until the earth shall have been renewed, and given to Abraham and his seed for an everlasting possession. That carries us beyond the thousand years between the coming of Christ and the resurrection and destruction of the wicked. Thus we see that the sounding of the seventh angel extends over a period of more than a thousand years.

The seventh trumpet began to sound in 1844. It has been sounding fifty-seven years. That is only the beginning of that long period of more than one thousand years.

#### THE MYSTERY OF GOD.

Now the Scripture says that in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished. What is the mystery of God? (Voices: God manifest in the flesh. Christ in you the hope of glory). Yes, it is Christ in you the hope of glory. But what is the general term by which we express it? (Voice: The Gospel.) That is right. Then it is the gospel that is to be finished in the beginning of the sounding of the seventh angel. We are already in that time, the closing work is in progress, and the solemn oath of the angel is that *there shall be delay no longer*.

#### GOD CALLS ON US THIS DAY.

Dear friends, do we not all rejoice that that time has come? Do we not all desire to place ourselves where God can work through us, so that the end will be no longer delayed? Do we not long to have God's last message go to the uttermost parts of the earth, arousing the world and leading the people to tremble and prepare for the coming of Jesus? — Of course we do. We want it. We desire it. It is our privilege to take our stand for that here and now. But we must all personally place ourselves where the Lord can use us. It must be an individual work. I can not make a consecration for you. The consecration I make of myself to God may help you, but it will not be for you. It will not take the place of the consecration you must make, and so it is with everyone. God calls upon us this morning to make a full surrender, a full consecration, so that he can come and take complete control of us, and guide us, and use us where he will, and as he will, to carry forward his work. If every Seventh-day Adventist in the world would place himself so completely under the Lord's full control that God could do with him what

he desires, it would not be long before this message would be sounded with great power through the earth. The light would lighten the whole earth, and Jesus would close his work.

#### THE HIGH OFFICE OF THE CANVASSER.

Among those who are to have an active part in bearing this light to the world are our canvassers and colporteurs; — those who take our publications to the people and place them in their hands for study. It is of their work that I am to talk this morning, and I want to give you some facts that ought certainly to encourage all of us regarding this line of work. I do not know, and I do not pretend to say, just what line of work God calls you to do; whether it is the preaching of the word, or canvassing. I don't care anything about that. God makes the choice. He assigns our work to us, and what we want is to know what the Lord has for us personally to do. The one whom God chooses for the ministry must go to that work. Those whom the Lord has especially fitted and chosen for Bible work must do that, and those whom God has blessed with capabilities for the canvassing work must go to that work, and they must believe that it is ordained of God, and that they are God's messengers. There is no difference in the character of the work. There is a difference in the way of doing it, but the character of the work is the same, and I believe that canvassers who go into the field should go with a full sense of the dignity of the work to which God has called them.

#### THE CANVASSING FIELD A SCHOOL OF EDUCATION.

I think that in many cases the Lord calls individuals into the canvassing work to fit them for a different line of work. I have in mind a case that illustrates this. Two or three years ago when I was at Avondale school near the close of the term, I was talking with different students about their summer's work. One young man had a burden to go out with a tent as tent master, with the idea of learning to preach. He had spent all his life in an office, and had circumscribed ideas of gospel work. It seemed to some of us that he ought to get out in the country, and come in contact with people in different conditions and circumstances, and learn what the world was like. We encouraged him to go canvassing. He said he had no ability nor burden for that. He was sure he would be a failure. We tried to get him to see the reasons why we wanted him to do that kind of work. Finally he said to us, "Well, I will go, but I am sure I will make a failure, and I want you to take the responsibility of my failure." He went out, but contrary to

his prediction, he made a real success. By the time the vacation closed, he returned to school with enough money above all expenses to pay his way through school the following year.

A year later it seemed to all the brethren that this young man ought to connect with a tent. He was granted a license, and spent the summer in tent work. When the winter came, instead of going back to school he was called to one of the colonies, where we had organized a new conference, to take charge of the work as State agent. He continued there one year, and then was called to Raratonga to take charge of the Raratonga Mission field. He is now at Raratonga in charge of that field. God has blessed that young man since the day he surrendered, and said he would go into the canvassing field and do his level best. Nothing has occurred that has stopped him in his growth and development. Now, I say again that sometimes the Lord calls a young man or woman into the canvassing field to fit him or her for a different line of work, and whether it is for a short time or for life it is our privilege to know that it is God's work, that he has ordained it, and that we are his messengers.

#### DOUBLING OUR TALENTS.

E. P. Boggs: Here is just one sentence I would like to have read.

A. G. Daniells: "By diligence in canvassing, by faithfully presenting to the people the cross of Calvary, the canvasser doubles his powers of usefulness." Testimony No. 34, p. 339. Isn't that good? "By diligence in canvassing, by faithfully presenting to the people the cross of Calvary, the canvasser doubles his powers of usefulness." We all want to do that. We want to double our powers of usefulness. God tells us that faithful canvassing work will do that.

#### REVIVAL OF THE CANVASSING WORK.

Here are a few statements regarding canvassing that I know you will be pleased to hear. They are in this new Testimony No. 34. I will say that a great deal of light has come through the Spirit of Prophecy during the last year or two on the question of canvassing, that teaches us that this work must be revived among our people, and I want to tell you, dear young friends, that I believe we are now standing on the verge of a great revival of the canvassing and missionary spirit. I believe that our canvassing work is going to come up to the place of dignity and importance that it should occupy, and that hundreds and hundreds of men and women in a short time will be called to this work, and will be carrying the books to

the people who sit in darkness. I am sure of that. I am glad we have the privilege of beginning this revival right here in this school, and I pray that the students who are here will join us and be among the very first to take hold of this work, and to help create this revival.

#### THE WORK FOR THIS TIME.

Here is a statement: "God has ordained the canvassing work as a means of presenting before the people the light in our books, and canvassers should be impressed with the importance of bringing before the world as fast as possible the books necessary for their spiritual education and enlightenment. This is the very work the Lord would have his people do at this time." No. 34, p. 313. Do you get the full import of this statement? First, God has ordained the canvassing work as a means of presenting before the people the light contained in our books. Now what is the light contained in our books? It is the light of the third angel's message, is it not?—Yes. And God has ordained the canvassing work as a means of conveying that light to the people who are in darkness. This is the very work the Lord would have his people do at this time.

On page 24 of Testimony No. 34 we are told, "It is the essence of all right faith to do the right thing at the right time." The essence of *right faith* is to do the right thing at the right time. Then, dear friends, let us pray that God will give us the right faith, in order that we may do the right thing at the right time. What is the right thing to do at this time? The canvassing work is "the very work the Lord would have his people do at this time." This shows us that as ministers, and teachers, and students, and people everywhere, we must give our attention to this great work. We must take hold of it with a will, with a determination, with an intelligence, that will cause this work to go forward as God has ordained it shall.

#### GOD'S ESTIMATE OF THE CANVASSING WORK.

Again, "The canvassing work, properly conducted, is missionary work of the highest order, and it is as good and successful a method as can be employed for placing before the people the important truths for this time." p. 313. The canvassing work is a missionary work of the highest order. This is God's estimate of the canvassing work, and we are not to discount it a particle. It is missionary work of the highest order, and it is as good and successful a method as can be employed for placing before the people the important truths for this time.

## THE IMPORTANCE OF OUR LITERATURE.

Let me read another statement: "I have been instructed that even where the people hear the message from the living preacher, the canvasser should carry on his work in co-operation with the ministry, for though the minister may faithfully present the message, the people are not able to retain it all. The printed page is, therefore, essential, not only in awakening them to the importance of the truth for this time, but in rooting and grounding them in the truth, and establishing them against deceptive error. Papers and books are the Lord's means of keeping the message for this time continually before the people. In enlightening and confirming souls in the truth, the publications will do a far greater work than can be accomplished by the ministry of the word alone. The silent messengers that are placed in the homes of the people through the work of the canvasser, will strengthen the gospel minister in every way; for the Holy Spirit will impress minds as they read the books just as he impresses the minds of those who listen to the preaching of the word. The same ministry of angels attends the books that attends the work of the ministry." p. 315. Thus the canvasser who joins the minister in the field, is a yoke-fellow. He is a co-laborer with the minister. Both are co-laborers with each other, and with the angels, and with the Holy Spirit. They are all bound up together.

Our ministers should encourage our young people to work for the distribution of our literature. Our students and our young men and women everywhere should take hold of this work, and go all over the country selling our books, papers, tracts, and pamphlets to the people.

## A WORK OF DISPATCH.

If we were fully aroused, and our hearts consecrated to this work, we could soon warn the world. Think of this great district,—the Lake Union Conference, —Michigan, Wisconsin, Illinois, Indiana, Ohio, and Ontario. Here are nearly 20,000 Seventh-day Adventists. If we would take up this work in earnest, we could warn every man, woman, and child in this Union Conference in a short time. It could be done if our people would only work. If our young men and women would only take up this work, carry tracts with them, and take their Bibles, they could soon go over this conference, and leave something for the people to read that would give them a knowledge of the truth.

## ESPECIALLY FOR CANVASSERS.

Here is another statement: "There are many who because of prejudice will never know the truth unless it is brought to their homes. The canvasser must find these souls and minister to them. There is a line of work in house-to-house labor that he can accomplish more successfully than others. He can become acquainted with the people, and understand their true necessities; he can pray with them, and point them to the Lamb of God that taketh away the sins of the world. Thus the way will be opened for the special message for this time to find access to their hearts." "Let the canvasser remember he has an opportunity to sow beside all waters." p. 314. These are blessed words. "I would like to talk about them, but I can not now because our time is limited."

## THE WORLD IS ASLEEP.

I will read another statement: "The time has come when a large work should be done by the canvasser. The world is asleep, and as watchmen they are to ring the warning bell to wake the sleepers to their danger. From the light given me I know that where there is one canvasser in the field there should be one hundred." p. 315. Mark that statement, and think of what it means. Where there is one canvasser in the field there should be one hundred. That is increasing our canvassing staff one hundredfold, isn't it? See what it would mean. Increase the staff of workers a hundredfold, and you will improve the spirit of the canvassing work a thousandfold. If you could get this staff of workers together, they would study the field and the work, and would communicate a spirit that would bring a great revival in this work.

## EACH MUST ACT A PART.

Every young man and woman in our ranks ought to be directly connected with some line of work in this cause, unless there is some very good reason for returning home for private work. I do not know what your calling is. I do not know how you are situated, but it does seem to me you ought here and now to learn of God whether he would have you enter this line of work. Are you called home? Is there something that you must do on the farm or in the home? Does God call you there? If so, go. But if he does not call you there, if you can possibly leave your home for the summer, and engage in this work, will you not lay your plans here to do that? Will you not go out into the field, and give your whole vacation to this work? Now we want, not only to induce

young men and women to take hold of this work, but we want to see it so organized that they will have the prayers and hearty support of all our ministers and teachers and our people who are engaged in the work.

#### THE CANVASSER NOT A PEDDLER.

The canvassing work must be raised to its proper place among other lines of work. We must not look upon the canvasser as a book hawker or a peddler. We must look upon the canvassing work as standing on a level with any other branch of the ministry, and the canvasser as walking alongside with the minister, the nurse, the physician, the teacher. That is where he is working, and he must have the prayers, and the co-operation, and the warm, hearty sympathy of all connected with the work just the same as any other gospel worker.

#### FROM A MISSIONARY STANDPOINT.

Here is another statement: "Since canvassing for our literature is a missionary work, it should be conducted from a missionary standpoint." p. 317. This is the only true standpoint from which to work, and it will give us greater success than any other method can possibly bring to us. It is not merely to get enough money to put us through school another term, or to provide us a living. We want to get money for these purposes, of course, but we must not make that the chief motive. It will not do. The preacher who goes out to get a living, and simply puts in his time to get \$10 a week, is a failure, and has no business in the ministry. The canvasser who goes out simply to get a living will, in the end, make a failure. He may get his living the same as the minister may get his living for a number of years, but in the end the life work will be a failure. We must go out with the missionary spirit, go out to give the light we have, and to save the people. With that motive prompting us, we are going to have success in selling our books. We are going to have success in doubling our power of usefulness, and we are going to lay up treasure in the kingdom of heaven, so that at last, even if we continue in this work as long as we live here, we shall have all our life work transferred to the kingdom of heaven.

#### NOT BELITTLING TO THE MINISTRY.

Now I will read another statement: "Let none think that it belittles the minister of the gospel to engage in canvassing as a means of carrying truth to the people." p. 321. "There are some who are adapted to the work of the colporteur, and who can accomplish more in this line than by preaching."

p. 323. If one can accomplish more in the canvassing work than by endeavoring to preach, how wise, how sensible for him to accept it, and say, I am a co-laborer with God.

#### THE CANVASSING WORK A PART OF THE MEDICAL MISSIONARY WORK AND OF THE MINISTRY.

Then again, "Genuine medical missionary work is bound up with the ministry, and the canvassing work is to be a part both of the medical missionary work and of the ministry." p. 323. I want you to get that statement. See what it means. I will read it again. "Genuine medical missionary work is to be bound up with the ministry." Then every minister ought to be prepared to do genuine medical missionary work. "And the canvassing work is to be a part both of the medical missionary work and the ministry." What a broad sweep this gives to the canvassing work. I hope the day will come when our canvassers will have good instruction in medical missionary lines, so that when they go out, they will have a broader field than heretofore.

But I will not detain you longer. We long to see a revival of the canvassing work in this country. In this conference, the Lake Union Conference, including the States I have referred to, we intend to revive this work. We intend to talk it and labor for it until we see this work broaden out to its utmost capacity. We have several hundred churches. It has been suggested that we get every one of the churches in the Lake Union Conference to contribute at least one canvasser to our staff. (Voices: Amen.)

E. A. Sutherland: If that should be done in some of the States in this district, there would be 100 canvassers where there is now one.

A. G. Daniells: You have heard that statement. Would we not then be walking in the light God has given us? When we walk in the light, will we not have the blessing of God?

When we follow out the teaching of God, there is light all along our path. There is blessing and there is prosperity. I do not know where you live or what you may be called to do, but I truly hope you will consecrate your lives to God's work. (Voices: Amen.) Make up your mind that you are going to do your part, and then as we form companies to go into the States, join those companies, and under your company leaders go out and prosper in this work during the vacation, and come back to school next fall rejoicing in the blessings you have had during the summer. I believe if you go out and work this way, you will have something to rejoice in when the summer is over.



### WHICH ARE YOU?

THERE are two kinds of people on earth to-day;  
Just two kinds of people; no more, I say.  
Not the sinner and saint; for 'tis well understood,  
The good are half bad, and the bad are half good.

Not the rich and the poor; for to count a man's wealth,  
You must first know the state of his conscience and health;  
Not the humble and proud; for in life's little span,  
Who puts on vain airs is not counted a man:

Not the happy and sad; for the swift-flying years  
Bring each man his laughter and each man his tears.  
No; the two kinds of people on earth that I mean  
Are the people who lift and the people who lean.

Wherever you go, you will find the world's masses  
Are always divided into just these two classes;  
And oddly enough, you will find, too, I ween,  
There is only one lifter to twenty who lean.

In which class are you? Are you easing the load  
Of overtaxed lifters who toil down the road?  
Or are you a leaner, who lets others bear  
His portion of labor, and worry, and care?

— Selected.

### EASTERN UNION CONFERENCE.

It is with much pleasure that the writer embraces this opportunity to speak to the 2,250 families who take the *Review and Herald* in the Eastern Union Conference, and I only regret that the number is not much larger; indeed, I wish that our most excellent church paper might find its way every week into every home where there is one of our people, in our entire district, and I feel like calling upon all to work most earnestly to this desired end. Here is a grand work for all ministers, church elders, and librarians, and I would suggest that a systematic canvass be inaugurated at once, and wherever it is found that any are not able to subscribe, a meeting of the more fortunate ones be called, and plans devised that will place the paper in the remaining homes for a year, or for a short period at least; better make it a year, but 75 cents pays for the paper six months, and 50 cents for four months. Give employment to any who are able to earn a subscription; donate the paper to all who can not pay in money or work. God will greatly bless you in this effort, I am sure.

I am glad to say that prospects are bright for increasing the circulation of our publications in the Eastern Union Conference,—periodicals, tracts, pamphlets, books. I mention all these because I want every lover of truth to be a worker for the salvation of souls, and I want all, both field missionaries and

neighborhood missionaries, to know that I am equally interested in their work. Are not the hearts of our people crying out for a revival of the old-time missionary spirit? Once we were more earnest in the work; and the sale of "Christ's Object Lessons" in recent months has demonstrated that our lay members can successfully work for God. Every member in every family in every church, even to the children, is the word of the testimony concerning this one publication, and if all can sell this one, why may they not also sell others?

Here is another testimony: "The Lord God of heaven would have the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth." This is exactly what is needed to carry on still farther the work with "Object Lessons," and to do what should be done with our other publications. This is our hope for the future of the canvassing work; for when the entire church is gaining a constant and continued experience in the work at home, the Lord will qualify some of their numbers to enter the field work. Already several of our conferences are working to the end of securing one or more canvassers from each church, and they hope to succeed.

We were fortunate in getting our Union Conference organized some days before the close of the General Conference, thus giving us time to meet together to talk over our plans of work.

Elder Underwood, speaking for Pennsylvania, said: "It seems to me that we in Pennsylvania could get one canvasser from every church,—that is not an exaggerated number,—and we should then have seventy-five agents in the State, and we could do three times as much as we are doing." Elder Underwood also spoke encouragingly of the work with "Christ's Object Lessons," the use of tracts by the canvassers and the churches, also the *Signs of the Times*, and concluded by saying, "Our ministering brethren are in full sympathy with the canvassing work, and they feel that it is not belittling them to canvass. Several have taken hold to sell 'Christ's Object Lessons,' and they do not feel that it is letting themselves down to sell books."

The Atlantic Conference was represented by Elder Place, who spoke particularly of the 3,000,000 people in Greater New York, and of the use that is being made of the *Signs* and *Good Health* to get access to the people, and to prepare the way for books to follow. Elder Basney opened the way for correspondence with people in Maine, and it is hoped that a number will enter the field, and that a State agent will be

employed at the time of their State meeting in June.

Elder Watt spoke for Vermont as follows: "I have been feeling quite encouraged over the canvassing work the last few months. We have five or six agents in the field. We have given our State agent liberty to go anywhere he likes, and find material to work in as agents. We have appointed a short institute, and we are going to do all we can to encourage others to enter the work."

Elder Burrill and W. S. Cleveland spoke for New York, showing that they are finding that the work for the relief of the schools is developing regular canvassers; that they propose to hold canvassers' institutes, and to follow the Saviour's plan of sending out their workers, two and two.

Elder Farnsworth, speaking for New England, brought out the fact that this conference is making an effort to enlist one or more canvassers from each church, and that they have a canvassers' home and training-school where the workers will be educated on the normal plan, combining study and work, all returning every Friday night for the purpose of holding experience meetings together and of receiving added instruction. In this way they hope to develop a good corps of canvassers this summer.

Elder Cobb's remarks showed that West Virginia has a similar plan in mind, and that they intend to organize for success on a larger scale in his conference, new canvassers being enlisted, and ministers, all, including the president, taking a hand at selling books.

Elder O. O. Farnsworth spoke for the ten churches of the Chesapeake Conference, from each of which they hope to get at least one canvasser. Health works, religious works, and the *Signs* are all being used in that conference, equal prominence being given to each.

Through Elders Williams and Hottel we obtained a view of the situation in the Quebec and Virginia Conferences, and it is hoped that the work will be revived in these conferences, as elsewhere. No one was in the meeting to speak for our mission fields, but we also have these in mind.

Several State meetings are being held this spring, at all of which the brethren assured us that the canvassing work would be made prominent, and the months of June, August, and September will be fully taken up with camp meetings, some of which will be attended by brother S. N. Curtiss and some by the writer, urgent and cordial invitations having been extended to us to do so, and I wish to say that we desire

to form the personal acquaintance, so far as possible, of all who are interested in the circulation of any of our publications in any way,—ministers, canvassers, Bible workers, colporteurs, home workers, one and all; and we hope that this will leave no one out.

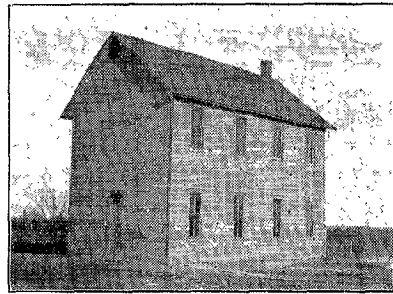
E. E. MILES,

*Publishing Agent, E. U. Conf.*

### THE SPRINGDALE, ARK., CHURCH SCHOOL.

"WHEREVER there is a settled church, a small building should be erected. Let a schoolhouse be prepared for the locality, and let teachers of good ability work in instructing the students."

In accord with this instruction, the church in Springdale, Ark., decided last spring to erect a schoolhouse in which the children could be educated for the Lord's service. The Springdale church has a membership of about one hundred, and they felt confident that a church school at this place could be established upon a self-supporting basis.



The citizens of the place donated liberally to the fund for the building, some giving as high as \$25 and \$30, and a prominent real-estate dealer secured a donation of about two acres of land on which to erect the house. Our people contributed liberally, and now we have a good building 24 x 36 feet, two stories high, free from debt.

Nearly six months of a successful and satisfactory term of school, under the management of Prof. D. E. Huffman, are in the past. The enrollment has reached 57. The brethren are now planning for a more successful term the coming year. A company has been organized to open up and put into operation a broom factory, thus giving employment to those who have limited means and who are anxious to become efficient workers for the Lord. A number of families have moved in to take advantage of the school privileges here offered.

Springdale is located in what is called the "fruit belt" of Arkansas, in Washington County, about forty

miles north of the Boston mountains. It is a town of about 2,500. The temperance element of the town is in the majority, and there is not a saloon in the place.

Our school has already become a source of strength to our small conference, and we have realized that the blessing of the Lord has attended all our efforts. It is indeed a "happy beginning." It is designed to teach in the school the principles of all branches of the work; especially will the importance of placing our publications before the people be taught, using such books as "Desire of Ages," "Great Controversy," "Patriarchs and Prophets," "Prophecies of Jesus," "Daniel and Revelation," "Bible Readings," and many other good books, which the Lord has placed in our hands. It is designed to hold a canvassers' institute at the close of the school, in which proper training will be given to those who desire to enter this branch of the work.

With the Lord's approval on every move, we expect the school work there to advance. To him be all the praise.

C. W. HARDESTY,  
*Sec. of School Board.*

#### CANVASSING WORK FOR NEWFOUNDLAND.

KNOWING that readers of the SUPPLEMENT will be glad to know our plans for the coming season's canvassing, I take pleasure in giving them, as far as I am able.

After much deliberation and prayer, this plan seems the most promising. Secure two small boats of about thirty tons each. These will be of sufficient capacity for two persons to care for themselves conveniently, and carry all their literature and equipments for a summer's work, besides room for anything that they might wish to take in exchange for books, such as fish and a small amount of garden produce which they can sell in St. Johns for cash.

One of these boats we would use on the eastern and northern shores, and the other on the southern and western shores. By this means of labor all railway and steamship fares can be saved, which will much more than pay for the use of the boats. In addition to this, the canvasser can board himself for about half what he would have to pay. And also, the canvasser will not have to wait for steamers, thus losing two or three days.

We intend to work our boats something after the plan of the colporteur wagons,—to leave literature with every family that will receive it and read it. It will be necessary to get these boats started as early

as possible in the month of May, as our season is short, and all diligencè must be used in getting the light of truth before the people. The prospect for the coming season is hopeful, and we know from last year's experience that the Lord will not fail any who will put their trust in him.

Of our larger books we want to take orders for "Coming King," "Heralds of the Morning," and works especially treating on the coming of the Lord, as this is a subject that all our people on the island should be studying this present year. This will prepare the way for the third angel's message in full.

We are planning now to have on hand a supply of small literature, such as tracts, pamphlets, and papers, also small books as helps, such as the people will readily buy; and with the blessing of God we believe that our faithful canvassers will do well. We know that there is no work more blessed of God, or which gives more promise of eternal reward than the canvassing work.

If our tract societies in the east which have had a large supply of literature on their shelves for a long time, would barrel it up, and send it to us at St. John's, Newfoundland, prepaying the freight, we would use it to good advantage, and be exceedingly thankful for it.

Let it be remembered that the canvassing work here can not be carried on, as in the States, the year round. There are only about six months in summer and fall that the people can be reached, and this only by means of a boat in most cases, so the canvasser has to earn enough in six months to support his family for the whole year. Pray for the work in this needy field. Any offering, large or small, that may be made to this work send to me at Brigus, C. B., Newfoundland, by post-office money order or registered letter, and it will be greatly appreciated and carefully expended.

H. J. FARMAN.

*Brigus, Newfoundland.*

#### THIRTY IN DAKOTA.

WE are just in receipt of a letter from Brother S. A. Hill, State agent in Dakota, in which he gives the following interesting items concerning the canvassing school in that conference:—

"Our school is progressing well, and there is a good interest. I think we will add a few more names to our list of canvassers this year, as there are about thirty in attendance at the school at the present time."

We shall be glad to hear from other conferences who are now conducting institutes.

## CHURCH ELDERS AND THE CANVASSING WORK.

For several years various branches of the Lord's work have been languishing and dying; not because there was not abundance of work to do, but from the fact that there was a dearth of workers and means to carry it forward. But of no other branch is this statement more particularly true than that of the evangelistic canvassing. This line of work, to a great extent, has been neglected in all parts of the field, particularly in the east and north central States, where is found the most dense population of this country.

In visiting our churches, we frequently have occasion to ask, "What has become of the young people who should be seen in the audience; whose voices should be heard in songs of praise, and whose interests should be connected with the missionary operations of the church?" To this query the reply is too often made, "They are engaged in this branch of business, or in that trade, or in this or that profession." What is the cause of this indifference? and who will take the responsibility upon themselves to render an account at the judgment bar of God, not only of the loss of these young people, but for the fruit they might have borne, as the result of their labors, in the kingdom of God, had they been trained to work for the Master?

Missionary operations must and should begin in the home, around the family fireside; and from there should be carried to the missionary meeting, and from the missionary meeting into the church. This would make a live, active church, and the church is the school in which God is training individuals to go forth as workers into the various branches of labor which are established for the enlightenment of the world in regard to the time in which we are living. All hearts should be aglow and sparkling with the light of truth for this time, and when a call from the conference is made for workers in the various departments of conference labor, scores would respond to the call.

But to-day the order of things is reversed, and to secure one laborer it requires scores of calls and appeals to cause individuals to cut loose from their homes and pleasant surroundings, and the pleasures of this life, and leave them all to engage in the Master's work, but God is calling for consecrated men and women who will dedicate their services to the circulation of the printed page.

"God has ordained the canvassing work as a means of presenting before the people the light contained in our books, and canvassers should be impressed with the importance of bringing before the world as fast as possible the books necessary for their spiritual educa-

tion and enlightenment. *This is the work that the Lord would have his people do at this time.*" Will we do it? Will his people do the work, or will they, like Jonah of old, take a ship to Tarsish?

We are told that where there is one canvasser in the field there should be one hundred. This means that God is impressing upon the hearts and minds of individuals a duty and a responsibility, and these individuals are not responding to the call, and if they do respond, it is to go in an opposite direction from that in which the Lord has called them. May God help us one and all, to whom is extended the invitation to labor in his vineyard, to do that gladly, that when we come to the great judgment bar, the blood of souls, whom we might have been the means of enlightening in regard to the truth, but do not, and who are lost, will not be found upon our garments.

Time is short. The signs that foretell the Saviour's second coming are thickening around us day by day. The wars and rumors of wars, the gathering and marshaling of land and naval forces in the East indicate where we are in this world's history. Then a glance at the political and social condition of the world is another reminder of the fulfillment of prophecy. At the present time, prosperity, such as has not been experienced in this country for years, is abounding on every hand. The iron and steel works, woolen mills and factories, coal, iron, and copper mines, and, in fact, every line of industry, are crowded with work to their utmost capacity.

During the last few years farmers have enjoyed bountiful harvests, and their products have netted them large profits, paid off their mortgages, and placed them in possession of handsome bank accounts. Now is our opportunity, while the farmers, mechanics, and laboring people have abundance of means, with which to purchase our books, papers, and tracts, to scatter them as the leaves of autumn.

*If every family will take up the tract work with their neighbors and friends, circulating such leaflets as "Coming of the Lord," "The Way, the Truth, and the Life," "Reign of Righteousness," "Open Letter and Answers to the Open Letters," "Hypnotism: What Is it?" "Seven Last Plagues,"* to revive the missionary spirit in the home and awaken an interest and demand, and make necessary the weekly missionary meeting, it will give the members a new experience that will be to their souls like refreshing showers in a desert land. With each member of the family doing missionary work, and an active missionary meeting each week, our churches will revive, and our young people become missionaries.

Let the leader of the missionary society plan and arrange for each member to engage in the sale of some of our small books, such as "Looking unto Jesus," "Steps to Christ," "Easy Steps in the Bible Story," "Best Stories from the Best Book," and thus every member of the church will be employed, and will be actively acquiring an experience that will give him a training and education to engage in the sale of our larger books, such as "Great Controversy," "Patriarchs and Prophets," "Daniel and Revelation," "Desire of Ages," also the health books, "Home Hand-Book," "Ladies' Guide," "Man the Masterpiece," and others on health topics, that should be in the homes of the people throughout this country.

Every church should select one or more of their number to engage in evangelistic canvassing. From the foregoing quotation from the Spirit of Prophecy, it will be seen that this is the work the Lord would have his people do at this time, and if we fail to do the work the Lord calls for, we shall certainly fail of the reward of the faithful. May God put it into the hearts of our church elders and leading brethren to take hold, and to set before their church members the importance of the evangelistic canvassing work, and to encourage suitable persons to engage in this work. They should send the names of such persons to their district or State agent. Thus our churches will become working churches, and a working church is a live church, and a live, active church will be a blessing to thousands and a beacon light to the community in which it is located.

E. P. BOGGS,  
District Agent L. U. C.

#### REVIVE THE OLD-TIME MISSIONARY WORK.

In the early days of the message, the work of sending out our papers and tracts, and writing letters to each one receiving them, was an important factor in bringing the light of truth before many people. This has also been the means of opening the way for many of our missionaries in foreign lands to enter and establish churches. This was also true in the home field.

It has been God's plan since the introduction of sin into the world to enlist his people in the work of saving their fellow-creatures. He intended every member of the church to have a part in the work, for God gives to "every man according to his several ability," and "to every man his work," "commanding all to watch." These words have been especially given to

those looking for the coming of the Lord. See Matt. 25 : 15; Mark 13 : 34, 37.

When I first received the message, one of the first things taught the believers was to organize tract and missionary societies, and to get everyone to work scattering literature and corresponding with their friends. In this way the churches were kept alive, and those who could not go out into the field to work, could work from their homes. Many times the interest they awakened was so great that a minister had to be called to their assistance. This often resulted in raising up new churches. Why should this plan of work be neglected?

For the encouragement of those who are obliged to remain at home, but who may become a blessing to others by this kind of work, I will give a few extracts from letters received in missionary correspondence.

I received your letter this morning, and I am very much obliged to you for your kind offer, and would like to have more papers any time you please to send them. My thoughts are very deep on the Sabbath question, because I know that we are not keeping the Lord's day. I have "Steps to Christ," and have read it through; also the "Desire of Ages," which I take great pleasure in because it is so plain. My education is not good, but I can understand the meaning of it.

I received your letter, and was glad to know that I had found such a friend. I received the *Signs*, and a little tract about the Bible Sabbath, and was very thankful to you for sending them. You spoke about "Steps to Christ." Yes, I have it, and it is a precious little book. I would be glad to get a letter or paper from you at any time. I hope God will spread your gospel around the whole world, because I believe you are keeping God's commandments, which is more than we are doing.

I received your letter, and was glad to hear from you. I have the books "Desire of Ages" and "Christ Our Saviour." They are something grand to read. I read them often to my husband, who can not read, and they are the only company we have. I have loaned the books to some people who give them a grand name. I would be glad to get more of the papers.

From the above extracts it will be seen how much our reading is appreciated, and also the work of the home missionary. Why should this work ever be allowed to fall in the background, especially the work of sending out reading-matter, and correspondence? By this means the worker may gain much valuable experience and many souls may be garnered into the church of Christ. It has often been asked, How can the work of the canvasser be followed up? It seems to me that the question is answered in the home cor-

respondence and missionary work. This will give the readers of our books a chance to ask questions on any points about which they wish more information, and also make the home workers industrious students and intelligent teachers, which all should be. Why not revive this good work?

MRS. H. J. FARNUM.

**EARNEST WORKERS.**

THE Nebraska Canvassers' Institute at College View opened March 8 and closed March 24. All were present from the first, and applied themselves to the work before them in a way that was most commendable. There was manifest a spirit of consecration and deep devotion to the work of missionary canvassing. Union and harmony prevailed throughout the entire institute in a remarkable degree. This is as it should be. Christ is the center, and as we press close to him, we will come close to each other.

The canvassers go to their fields of labor full of faith and courage in Him who goes with them as the chief worker.

The Bible instruction was furnished by Elders Nelson, Hill, and Thompson. Subjects were presented which would be of most value to us as pioneer workers. At the close of the Bible study, thirty minutes were devoted to a social service, as was also Sabbath evening of each week. It was a feast to the soul to hear these faithful workers relate their experiences in scattering the printed page "as the leaves of autumn." They seemed to have caught the spirit of the seventy, who returned with joy, saying, "Lord, even the devils are subject unto us through thy name."

Classes met daily for the study of "Desire of Ages," "Patriarchs and Prophets," "Great Controversy," "Daniel and Revelation," "Heralds of the Morning," "Coming King," and "Christ's Object Lessons." Early in the institute an hour was devoted to the consideration of the canvassers' attitude toward "Christ's Object Lessons," and after an earnest address by Elder Nelson, the canvassers unanimously voted that they would receive no commission on these books sold by them during 1901. Yet all desire a part in the good work to which this book is devoted, hence will carry it as a help.

The importance of giving more attention to the circulation of our publications on health was presented, and while none felt impressed to engage in the sale of these books exclusively, yet all are planning to use them as helps.

The advisability of experienced workers' handling

the larger books was appreciated, and it is gratifying to see so many taking up the sales of books long lying unread upon the shelves. Seven canvassers now go forth with "Desire of Ages," and the same number for "Daniel and Revelation." Four will work for "Great Controversy," two for "Patriarchs and Prophets," one for "Coming King," and nine for "Heralds of the Morning." This however, is not the entire force of canvassers, there being three now at work in Wyoming, and others who will take up the work in the near future.

Brethren, as you pray the Lord of the harvest to send forth laborers into his harvest, also pray for those who have already gone forth, that they may be kept in the hour of trial and temptation, as well as in that of success and victory.

O. E. CUMMINGS,

District Agent N. W. U. C.

**BOOK SALES IN AUSTRALASIA.**

THIS statistical table, and the items following, pertain to the canvassing work in Australasia during the six years ending Dec. 31, 1900:—

	Value of health books sold.	Value of religious books.	Total value of books sold.
1895 .....	\$18,327.75	\$25,041.00	\$43,368.75
1896 .....	17,717.75	23,415.00	41,132.75
1897 .....	26,100.50	11,576.25	37,676.75
1898 .....	27,091.00	21,505.75	48,596.75
1899 .....	44,975.50	20,380.25	65,355.75
1900 .....	53,885.75	27,950.00	81,835.75
Total	\$188,098.25	\$129,868.25	\$317,966.50

ITEMS.

1. The population of Australasia is about 4,500,000.
2. The number of Seventh-day Adventists is about 2,000.
3. The number of canvassing agents has varied from 20 to 70.
4. The sale of large subscription books has amounted to a little over ninety per cent of all the books sold.
5. The number of religious books sold has more than equaled the number of health books; but the high prices of the health books has made their value greater than the value of the religious books. This fact applies particularly to the last three years in the above table when Home Hand-Book has been selling so freely.
6. The health and religious books have been pushed by the tract societies with equal energy and with gratifying results. If one large religious book follows another quickly in the same territory, the first is likely to injure the sale of the second. We have

found it advantageous to follow a religious book with a health book, thus lessening that difficulty. We see many advantages in running both lines together under one management.

7. The highest record made in this country during the past six years was by a lady canvassing for "Ladies' Guide." Her sales for *one month* amounted to \$1,120. The highest record for *one week* was made by a brother canvassing for "Home Hand-Book." His sales amounted to \$345.

8. For over fifteen years these large subscription books have been pushed in Australasia, and the last year was the best thus far. The times are hard, the droughts are severe, and the population is widely scattered, and yet the work goes on. As long as the agents can keep the droughts and hard times out of their own hearts, they get on very well.

9. A good harvest is sure to follow such seed-sowing. In one of our colonies during the past year fully twenty good souls have decided to obey the truth as a direct result of work by our agents and their books.

E. R. PALMER,

*General Agent.*

#### A MINISTER'S GOOD EXAMPLE.

A LITTLE of my experience here with our literature may be of interest. For the past six months I have used a club of fifty *Signs*, and have had subscribers for nearly all of them. Through using the *Signs* I have found some who became interested, and embraced the truth. In many instances our literature opens the way to the homes of the people for Bible work. The mayor and a number of the lawyers and justices here take the *Sentinel*. I am using a club of ten among them, which they pay for at the rate of ten cents a month. Nearly all keep up their subscriptions, and often I hear a word from them in praise of the *Sentinel*.

I believe if our laborers in cities would use a club of *Sentinels*, and take from one to three months' subscriptions among business men and lawyers, much good would be accomplished. Most of them readily subscribe. Since coming here last June, I have disposed of about \$100 worth of books and tracts, at wholesale. I am now taking orders for "Christ's Object Lessons" in connection with my other work. That book creates a good impression wherever it is shown. A short time ago I had an interesting experience. I have always dreaded to canvass my near neighbors, and ask them to subscribe for a book or paper; but finally decided to try it here. All of them,

except one, subscribed for "Christ's Object Lessons," and within two hours I secured five orders.

I keep a reading-rack in the depot supplied with papers, and it is well patronized. We endeavor to follow up with personal labor the interest created by our books and papers. We enjoy the work here very much, and praise the Lord for his goodness and for a part in this grand work.

M. C. GUILD.

*Alpena, Mich.*

#### HOW SHALL I SPEND VACATION?

As vacation approaches, the question arises in the minds of teachers and students, How shall I spend my vacation? When considering this question, let each earnestly inquire, "How can I *best* spend that period of time?" In what way can I be of most service to God and to my fellow-men?

The capital of most teachers and students consists of time rather than money, and it is as sinful to squander time as it is to squander money. As strict an account must be given of our moments as of our means. All our people should plan to spend their time to the honor of the Lord, and the furthering of the third angel's message in the earth.

Those who go home, and spend their entire vacation visiting relatives and friends and having a so-called "good time," are never so well fitted and prepared to take up school work as those who find their highest enjoyment in enlightening others by carrying the printed page from house to house. No line of missionary work presents more opportunities for doing good than does that of canvassing. Just as much as we seek to help others are we blessed ourselves. Many workers think God has called them to the work merely to enlighten others, forgetting that the Lord is by this means training and developing his servants for greater responsibilities and broader fields of usefulness.

One of the most important lessons to be learned is that of dependence upon God, and nowhere will this lesson be so quickly learned as in the canvassing field. The canvasser has no human friend to whom he can take his troubles and difficulties, and this drives him nearer the Lord. The promise, "Lo, I am with you alway," becomes precious to him. He remembers the Lord has said, "The eternal God is thy refuge, and underneath are the everlasting arms."

At the general meeting of conference presidents and leading brethren held in Battle Creek, Mich., last October, it was recommended "that our colleges

and academies everywhere, being beneficiaries of the gift and labor of Sister White, of our conferences, and lay members, do put forth their utmost efforts to secure and train a large corps of canvassers to sell the book 'Christ's Object Lessons;' these canvassers to go out from the schools as soon as they have sufficient training to do the work; and we further recommend that the presidents, professors, and teachers of our schools, during their summer vacation, canvass with the students for this book."

Substantially, the same recommendation was passed by the last General Conference. Our conferences and lay members have done nobly in selling this book, yet very much remains to be done, and now during vacation is the opportunity for the presidents, professors, teachers, and students to take hold of this work, and as they engage in it, heart and soul, our whole people will be inspired and encouraged to redouble their efforts another season.

May the Lord move upon the heart of everyone to engage in this work.

O. E. CUMMINGS,  
*General Agent, District, N. W. U. C.*

#### MINISTERS CAN SELL BOOKS.

THE following, received from one of our Southern ministers, shows conclusively that our ministers can dispose of a large number of books while engaged in their regular work:—

One year ago I came to Columbus, Miss. Since then, except when holding meetings or engaged in some other work that occupied my time, I have been selling our books, principally "Steps to Christ" and "Gospel Primer." Up to the present time I have delivered 298 "Steps to Christ," 391 "Gospel Primers," 3 "Desire of Ages," 2 "Healthful Living," and have orders now for 39 "Steps to Christ," 45 "Gospel Primers," and 38 "Christ's Object Lessons." I have worked eight days with "Object Lessons," taking "Steps to Christ" and "Gospel Primer" with me. In this time I took orders for 37 "Object Lessons," 37 "Steps to Christ," and 42 "Gospel Primers."

The Lord has truly blessed my efforts to get these good books before the people. I have been surprised at the way people have taken "Steps to Christ." They seem, many of them, to be captivated with the book as it is described to them. Young and old, rich and poor, have seemed carried away with its teachings. I think one thing that affects the people is that they are impressed that its teachings are a living reality to the one describing it. I verily believe this is as it should be. I do not want to canvass in any other way. I expect to continue with "Object Lessons" indefinitely, taking the other books with me, and if possible leave something at every house. In

several cases I have sold all three of these books; in others two. In 48 calls, I sold 71 books to 38 families.

In nearly every house I left a tract. In a number of cases I took up the tract when I made my delivery. I have spent but little time visiting with the people. I consider a good canvass for either "Steps to Christ" or "Object Lessons" as good visiting as I can do. I have prayed with them in a few instances.

H. W. PIERCE.

#### GRAND RALLY IN VERMONT.

(*Extract from Personal Letter.*)

OUR institute was good. Eleven persons were present who expect to canvass. I have attended a great many special meetings among this people, but I do not think that I ever attended one where the presence of the Holy Spirit was felt and appreciated more than at this little institute. Two of our brethren who were in attendance had a marked experience, and feel that the Lord has given them a direct call to the canvassing work. One of these is an elder of a church; the other a man about forty or forty-five years of age. When the Lord lays the burden of canvassing upon men, and they answer the call, if they remain humble, so that God can use them, something will be done.

I feel to thank God that the canvassing work in Vermont is reviving. Two years ago when I came to this conference, there was nothing doing in the book line, and it has taken quite a hard pull to get it started again, but we shall continue to work and pray, and hope that the Lord will still lay the burden upon those whom he can use.

J. W. WATT,  
*Pres. of Vermont Conf.*

#### A GOOD WORD FOR "GOSPEL PRIMER."

"GOSPEL PRIMER" has had a wide sale. The following words of commendation from the pen of Brother Herman Rose should encourage many others to engage in the sale of this most excellent book:—

I am canvassing for the "Gospel Primer," at the present time. It is a book that can not be outsold, as it sells on sight. It often takes the last twenty-five cents out of a poor man's pocket. People hail me on the road to buy the book. An old gray-haired man told me that it was the best book for the least money he had ever read.

"As God blesses the minister and the evangelist in their earnest efforts to place the truth before the people, so he will bless the faithful canvasser."



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**FROM A YOUNG CANVASSER.**

I REACHED my place of labor on Sunday, and began my work Monday morning. At first I met with some hard trials, but remembered that it was God's work and that he was able to lead me through. I know that the Lord has work for me to do. By the middle of the week I began to feel as if there was no one but myself in this part of the country. I thought if I could only have Brother Phillips or the State agent to work with me, it would not be so lonesome; but I said we are all working together, only in different parts of the vineyard; we are working for the same master. I am of good courage to press on, and with the help of the Lord I can do the work. Pray for the work in this section of the field. F. E. LANE.

[During the first week this canvasser labored, he worked 57 hours, took 23 orders, valued at \$60, and sold \$3.70 worth of helps. He is working for "Great Controversy." He is a young man, and has had no previous experience. Surely this proves that our large books can be sold, not only by our old and experienced workers, but by all who go forth with the Spirit of the Master, and for the purpose of saving souls in the kingdom of God.—ED.]

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**IN THE CITY OF INDIANAPOLIS.**

My sales on "Bible Readings," "Desire of Ages," "Object Lessons," "Daniel and Revelation," "Patriarchs and Prophets," "Controversy," "Steps to Christ," "Early Writings," "Glorious Appearing," "Gospel Primer," from January 22 to March 26, eight hours a day, five days a week, have amounted to \$330.45. During this time I have given away over two hundred papers, and twenty-five thousand pages of tracts, and had a hundred gospel conversations, in all kinds of weather, surroundings, and experiences, and among all denominations, including English and German Roman Catholics.

These few lines will explain what I have been doing since coming into the field. Some days no sales, and from that to \$19.75 a day and everything delivered, paid up to date. Only one book returned because of damaged condition, two orders postponed, everyone good. No losses. This is my personal work and experience. H. S. BROWNEY.

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"UNCHARITABLE thoughts and unkind deeds will cause the wings of the soul to trail in the dust."

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**CANVASED THREE TIMES, BUT STILL GOOD TERRITORY.**

I CAME to Harrison, Boone County, Arkansas, Sept. 13, 1900, and began canvassing for "Bible Readings for the Home Circle." This territory had been canvassed three times before I came, but the Lord has greatly blessed the work here as well as in other parts of the State. We had good territory in which to locate one hundred canvassers this fall, but we had only a very few workers. All have done well. If anyone wants a good field in which to canvass, come to Arkansas. The people are kind-hearted, and nearly all of them take an interest in good reading. Anyone desiring to come here to work, will find our State agent, C. W. Hardesty, always ready to locate them in good territory.

I feel to praise God for his blessings to me. I have worked 348 hours, and taken 361 orders, amounting to \$981.75; and have also sold \$38 worth of helps. I begin delivering to-morrow, and hope that the blessing of God will continue to be with me. Jesus has promised to be with us always, even to the end. Thank the Lord for his presence here.

G. PHILLIPS.

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**SEVENTY "CHRIST'S OBJECT LESSONS" AND AT LEAST ONE REGULAR CANVASSER.**

IN a recent communication received at this office from Brother W. A. Ebert, Dundee, Ind., we take the liberty to quote the following:—

I realize that the canvassing work has been running at a very low ebb in our conference, as well as in many others, but I pray that the work now started will cause a general awakening among our people, and that many of them will engage in selling the books containing the third angel's message. I have put my shoulder to the wheel, and trust that the Lord will give me strength to aid in this branch of the work.

Up to the present time I have sold seventy copies of "Christ's Object Lessons" in connection with my other lines of work, and only five of them were sold to our own brethren. It is a pleasure to work with this book. Just as soon as this special canvass for "Christ's Object Lessons" is completed, I think that it is intended that the Frankton church will start at least one regular canvasser in the field."

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"A GREAT and good work may be done by evangelistic canvassing."

CANVASSING REPORT FOR MONTH ENDING APRIL 30, 1901.

STATE.	No. Can.	No. Rep't-ing.	Days.	Hours.	Orders Taken.	Value.	Helps.	Total Value.	BOOKS DELIVERED.	
									No. of Books.	Value.
<b>E. U. C.</b>										
Atlantic.....										
<sup>1</sup> Maine.....	2	2		84	56	194 95	28 25	223 20		
<sup>1</sup> New England..	9	9		529	399	847 95	10 00	857 95		241 00
<sup>1</sup> Pennsylvania..	14	14	408	2,159	1,273	1,877 70	771 20	2,648 90		1,325 20
Quebec.....										
Virginia.....										
<sup>2</sup> Vermont.....	5	5	76	507	330	352 15	12 00	364 15	3	2 75
West Virginia..										
<sup>3</sup> New York.....	5	5		173	92	99 75	21 45	121 20	31	49 91
<b>S. U. C.</b>										
<sup>2</sup> Alabama.....	12	3	49	220	86	88 00	15 95	103 95		56 05
Cumberland...	4	2	4	45	22	23 25	2 75	26		1 90
Florida.....										
<sup>2</sup> Georgia.....	5	3	20	153	12	31 25	36 00	67 25		42 10
<sup>2</sup> Louisiana.....	4	1	12	86	40	50 30		50 30	112	94 60
<sup>2</sup> Mississippi.....	3	2	32	272	95	143 50	37 00	180 50		48 25
<sup>2</sup> N. Carolina.....	13	4	89	775	201	201 50	86 55	288 05		447 85
S. Carolina.....										
<sup>2</sup> Tenn. River...	4	3	37		149	161 50	33 15	194 65		16 75
<b>L. U. C.</b>										
Indiana.....										
Illinois.....										
Michigan.....										
Ohio.....										
<sup>4</sup> Wisconsin.....	6	6		355	81	107 25	31 09	138 34		
<sup>2</sup> Ontario.....	7	6		448	398	298 56	30 83	329 39	372	346 00
<b>N. W. U. C.</b>										
Dakotas.....										
Iowa.....										
Manitoba.....										
Minnesota.....										
<sup>8</sup> Nebraska.....	16	16			797	1,130 35	432 52	1,562 87		326 50
<b>S. W. U. C.</b>										
Arkansas.....										
Oklahoma and Indian Ter....	18	17		774	355	909 50	114 60	1,024 10	64	59 42
Kansas.....	9	9		676	265	184 45		184 45	277	209 00
<sup>3</sup> Missouri.....	19	19		854	209	863 75	83 25	947 00		
Texas.....										
Colorado.....										
<b>A. U. C. P. U. C.</b>										
California.....										
North Pacific..										
Upper Col'bia..										
Montana.....										
Australia.....	59	59			2,497	11,055 00		11,055 00		
<b>G. E. C.</b>										
Norway.....										
<sup>6</sup> Finland.....	14	14			2,371	1,585 98		1,585 98		367 07
Great Britain..										
Denmark.....										
<sup>6</sup> Germany.....	50	49	1,779	11,407	350	291 58	3,595 71	3,887 29		
<sup>7</sup> Cent. Eur.....	8	8		1,611	1,198	683 44		683 44		
<b>Misc.</b>										
Jamaica.....										
Bahama.....										
Brazil.....										
<b>Summary.</b>										
E. U. C.....	35	35	484	3,452	2,150	3,372 50	842 90	4,215 40	34	1,618 86
S. U. C.....	45	18	243	1,551	605	699.30	211 40	910 70	112	707 50
L. U. C.....	13	12		803	479	405 81	61 92	467 73	372	346 00
N. W. U. C.....	16	16			797	1,130 35	432 52	1,562 87		326 50
S. W. U. C.....	46	45		2,304	829	1,957 70	197 85	2,155 55	341	268 42
P. U. C.....										
A. U. C.....	59	59			2,497	11,055 00		11,055 00		
G. E. C.....	72	71	1,779	13,018	3,919	2,561 00	3,595 71	6,156 71		367 07
Miscel.....										
<b>Totals.....</b>	<b>286</b>	<b>256</b>	<b>2,506</b>	<b>21,128</b>	<b>21,276</b>	<b>21,181 66</b>	<b>5,342 30</b>	<b>26,523 96</b>	<b>859</b>	<b>3,634 35</b>

<sup>1</sup>Three months. <sup>2</sup>Feb. and March. <sup>3</sup>Feb. <sup>4</sup>Since last report. <sup>5</sup>Jan., Feb., and March. <sup>6</sup>Jan. and Feb. <sup>7</sup>Dec. and Jan. <sup>8</sup>Two months.

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**GENERAL FIELD AGENTS.**

EASTERN UNION CONFERENCE, E. E. Miles, South Lancaster, Mass.

Southern Union Conference, A. F. Harrison, Graysville, Tenn.

Lake Union Conference, E. P. Boggs, Battle Creek, Mich.

Northwestern Union Conference, O. E. Cummings, College View, Neb.

Southwestern Union Conference, G. Phillips, 18 W. Fifth St., Kansas City, Mo.

Pacific Union Conference, S. C. Osborne, 1059 Castro St., Oakland, Cal.

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**EXPLANATION OF ABBREVIATIONS.**

THE following will explain the abbreviations which are on the schedule page of the SUPPLEMENT:—

- E. U. C. . . . . Eastern Union Conference.  
 S. U. C. . . . . Southern Union Conference.  
 L. U. C. . . . . Lake Union Conference.  
 N. W. U. C. . . . Northwestern Union Conference  
 S. W. U. C. . . . Southwestern Union Conference.  
 P. U. C. . . . . Pacific Union Conference.  
 A. U. C. . . . . Australasian Union Conference.  
 G. E. C. . . . . General European Conference.

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**REAL MISSIONARY WORK, BY A FATHER  
 IN ISRAEL.**

For eighteen years my field of labor has been in Missouri. Recently I have been actively engaged in distributing literature that pertains to the closing message. I have visited seventy-five families, and distributed 5,540 pages of *Reviews*, *Youth's Instructors*, *Signs*, *Good Healths*, and a few tracts. At nearly every visit I give Bible instruction, and have taken twelve orders for the *Youth's Instructor* and one order for the *Review*.

It was my privilege to spend the week of prayer with the Keenville church, which I helped to organize in 1874. My visits and work have been a season of enjoyment to me, as I have met so many who are hungering and thirsting after the truths that relate to the closing message.

A. J. SCOTT.

Just as quick as you put the commercial stamp on the canvassing work, you kill it. It needs the missionary idea, the soul-saving idea, the truth-of-God idea to make it a success.—O. A. Olsen, in a *Speech at Canvassers' Convention*.

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**A GOOD RECORD OF A RESIDENT CANVASSER.**

ONE year ago I located in this place with the object of canvassing this county. I kept boarders all winter, but in the spring I started in to canvass, and the Lord has greatly blessed me.

"Great Controversy" and "Coming King" are the books I have used. I have also used "Gospel Primer" as a help, and have sold between five and six hundred of them. Before Christmas, I sold "Best Stories" with good success, one day, in five hours, selling twenty copies; another day, in three hours, selling ten copies.

Quite a number are deeply interested in our truths. One man and his wife are "almost persuaded," and wish me to come and hold Bible readings with them every Sunday. They had left their church because they were not satisfied with it, and were seeking for light when I came. They purchased "Great Controversy" and "Coming King," and say they are the most wonderful books they ever read. They are positive that the Lord sent me here, because I came at just the right time.

The canvassing work is dear to me. If there is one work above another, I think it is the canvassing work. It is such a good way to reach hearts. One lady with whom I stayed all night, when she found out I kept the seventh day, asked me a great many questions, and we sat up late that night, holding a Bible reading. Wherever I go, I find some hungry souls.

We have meetings in our house every Sabbath. However, we have no organ to help make our services more interesting, and if some of our people have an organ they would like to donate for missionary work, we would appreciate it very much. Probably someone may have an old melodeon not in use, which would be gladly accepted.

We meet with many trials and perplexities, but I have learned to cast them upon my blessed Master, and he bears them all for me. I am of good courage. May God bless the work and workers everywhere. Pray for the work here.

MRS. A. E. BRESINGER.

*Southern Pines, N. C.*

OUR first-page article this month is excellent. At a glance it may seem to be long, but considering the gems of truth contained in it, we can well afford to devote that much space, and every reader can well afford to expend the time in giving it a careful reading. Reflect, pray, act.