

# The Adventist Review and Sabbath Herald

HOLY BIBLE IS THE FIELD THE WORLD

Church Organ of the Seventh-day Adventists

Established A. D. 1850

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

VOL. 79, No. 4.

BATTLE CREEK, MICH., TUESDAY, JANUARY 28, 1902.

WHOLE No. 2465.

Devoted to Expositions of Prophecy  
and Practical Piety.

ISSUED EACH TUESDAY BY THE  
Seventh-day Adventist Publishing Association.

Terms, in Advance.

One Year.....	\$1.50	Four Months.....	\$ .50
Six Months.....	1.00	Three Months.....	.40
Three 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]

## General Articles.

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

### MY GUIDE.

MRS. L. D. AVERY-STUTTLE.

'Twas night; the gruesome shadows fell  
And shut from sight the glorious day,  
And rising tears I could not quell  
Hid from my sight the beaten way.

Far o'er the mountains, grim and drear,  
I heard the voices of the night,  
And prowling monsters lurking near  
Filled my desponding soul with fright.

Where is the way?" I loudly cried;  
When, up the mountain's dangerous side,  
I quickly turned my tear-dimmed eye,  
And saw a pathway steep and high.

Then at my side a Voice I heard;  
In tones of love it seemed to say:  
Fear not; this is thy pathway, child;  
Trust in my love; this is the way."

But brambles rose on either side,  
No bird songs warbled in my ear,  
And dangerous rocks and chasms wide  
Filled my distracted soul with fear.

This cannot be my path," I cried.  
This is thy path," the Voice replied.

Is this my tender Shepherd, He  
Who grieves me thus?—It cannot be!  
For ah, His love is far too deep  
To lead me such a pathway steep.  
I know His voice,—it is not this,—  
Thou surely leadest me amiss.  
See; yonder lies a broader path,—  
No thorns are there for tired feet,—  
And multitudes that highway choose,  
Where flowers bloom with blossoms sweet."

My child, this is the only way;  
I've passed the rugged path before;  
It leadeth straight to endless day,  
Where earth's perplexities are o'er.  
Dost thou not know my footprints, child?"  
He questioned in a voice so mild.

I looked; I could not say Him nay,—  
His bloody footprints marked the way.  
Enough! If I may place my feet  
In thy blest footprints, all is well;  
I'll count it but a joy most sweet,  
Nor fear the powers of earth or hell.  
Thou'lt shield me from these wild alarms,  
Safe in the covert of thine arms."

### THE IMPORTANCE OF PERSONAL EFFORT.

MRS. E. G. WHITE.

IN every land there are thousands of souls in darkness, without the knowledge of the truth, souls who have never heard the last message of mercy to a perishing world. They know not that the end of all things is at hand. "Peace and safety" is the cry that is sounded from the popular pulpits. And yet how many of God's professed people are at ease in Zion. The churches in general are weak and dependent. They think that some one must be with them every Sabbath to spread for them a gospel feast. They do not realize that they must individually appropriate to themselves the truth that has been unfolded to them, and communicate its light to those who know it not; and they are doing comparatively nothing, either in the home missions or in the "regions beyond." Can you, dear brethren and sisters, be doers of the word of God, while indifferent to the souls that are perishing around you? Can you listen to the truth Sabbath after Sabbath, and not impart its light to others?

The Church must not depend so fully as she has done in the past upon the ordained minister alone to carry the gospel to the world. God has given to every man his work. For many years He has been bidding His people, "Go work to-day in my vineyard." He calls upon men who understand the Scriptures to go into places where the message of truth has never penetrated, and there work, imparting to others what God has imparted to them. They can be as the salt, communicating saving properties to those with whom they come in contact.

The standard of truth may be raised by humble men and women; and the youth, and even the children, may be a blessing to others, by revealing what the truth has done for them. God will use the most feeble instruments if they are wholly submitted to Him. He can work through them to help souls to whom the minister could not obtain access. In the highways and byways the lost are to be sought. With your Bible in your hand, with your heart warm and glowing with the love of God, you may go out and tell others your experience; you may make known to them the truth that has impressed your heart, praying with faith that God will make your efforts successful in their salvation. Communicate light, and you will have more light to communicate. Thus you may become laborers together with God.

God desires that His children shall make use of all their powers; and in working to bless others, you may grow strong in the strength of Jesus. You may not be learned; you may not be thought capable of doing a great work for God; but there are things which you can do. You can let your light shine forth to others. Through the prophet Isaiah Christ has said, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring

the poor that are cast out to thy house? when thou seest the naked; that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. . . . And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Every one may have an understanding of the truth, and exert an influence for good. Then go to work, my brethren and sisters. Gain an experience by working for others. You may make mistakes; but this is not more than the most intelligent, and those in positions of trust, have done again and again. You will not always meet with success; but you can never know the result of humble, disinterested effort to help those who are in darkness. Through the agency of the Holy Spirit, you may win souls from error to truth, and in so doing your own souls will be filled with the love of God. Unaccustomed paths will open before you in your work of ministry. You will often have to step out of the beaten track, and, under the Holy Spirit's guidance, do special work for God; but if you make Him your dependence, He will give you wisdom and strength according to your need.

I pray that church-members may see the peril of departing from God's expressed commandment, and repent of their lifelong neglect of the service of Christ while professing to be His followers. If they would go forth as pilgrims and strangers, and make for themselves homes where there is work to be done, letting their light shine forth to those who are in darkness and error, they would then be able to say, "And of His fullness have all we received, and grace for grace." We shall receive fresh supplies of grace as we impart to others that which we already have.

The Holy Spirit will impress upon the mind that the religion of the Bible is a grand and precious reality. You need not only to assent to the truth, but to put it into practice. Let every ray of light that shines from the word be heeded as the eternal truth of God. Then as you place your will on the Lord's side, look around for some work to do for the Master. Set to work at whatever your hand finds to do; for it is in practicing truth, in blessing others, that you work out your own salvation. If God works in you to will and to do of His good pleasure, you will cultivate those traits of character that every heir of heaven must possess.

Many have a superficial experience because they do so much for themselves, and so little for Jesus. Intercourse with those who are in need of help, with the purpose of saving their souls, will lead us to pray for wisdom, and look to Jesus as our Helper. By unselfish labor for others, we shall establish ourselves in the faith far more firmly than by listening to so many

sermons. The Holy Spirit will be our helper, giving us arguments with which to meet opposition, and in all our work giving us steadfast faith and unshaken confidence. Thus we shall gain an experience of more value than gold, or silver, or precious stones.

The Lord would awaken His Church to her calling,—to follow in the footsteps of Christ, and present Him to the world, that the world may say of His disciples, They have been with Jesus, and have learned of Him. Then let each engage in this work in all humility of mind. "Inasmuch as ye have done it unto one of the least of these my brethren," said Christ, "ye have done it unto me." Shall we not, then, without delay, go without the camp, bearing the reproach for Christ's sake? In so doing, we shall share largely of the Holy Spirit's teaching and leading.

There must be no idlers in the work of God. He desires that His people shall engage in living missionary work, and thus be doers of His word. He desires that they shall labor in love for one another; that they shall pray most earnestly for themselves that they may be branches in the living Vine, daily drawing nourishment from it, and bearing rich clusters of precious fruit. "Herein is my Father glorified," He says, "that ye bear much fruit; so shall ye be my disciples."

### DO I BELIEVE IN CARD-PLAYING? IF NOT, WHY NOT?

#### What Harm is There in Card-Playing?

ELDER WM. P. PEARCE.

"1. THE harm of handling the tools of the gambler.

"2. Of learning the methods of using these tools.

"3. Of coming under the influence of the tendency toward the tricks and trickery that so commonly go with the use of these tools.

"4. Of entering even the outer circle of the kind of people who use such tools, and of coming under their influence, or of being drawn into the circles that are nearer and nearer the terrible vortex of ruin.

"5. Of becoming familiar with, and a party to, the lowering of the principle of the lot commonly called 'chance,' but really predestination (or providence), to the use of mere recreation.

"6. Of wasting precious time in prolonged play.

"7. Of disregarding the command to do whatever one does to the glory of God, in the name of the Lord Jesus.

"8. Lastly, even though it might do you no harm, there would be the harm it would do to others in any of these ways; and your daily petition, 'Lead us not into temptation,' makes it incumbent upon you not to lead any one into temptation nor to lead temptation to any one."

DO I BELIEVE IN CARD-PLAYING? IF NOT, WHY NOT?

"It is very wonderful to see persons of the best sense passing away a dozen hours together in shuffling and dividing a pack of cards, with no other conversation but what is made up of a few game phrases, and no other ideas but those of black or red spots ranged together in different figures. Would not a man laugh to hear any one of his species complaining that life is short?"—Addison.

I do not believe in card-playing, because it is—  
AN INVENTION FOR THE VILE PERSON AND THE FOOL.

The Encyclopedia Britannica says: "In the Chinese dictionary it is said that cards were invented in the reign of Seun-ho, 1120 A. D., for the amusement of his numerous concubines." (A concubine is a woman who lives with a man without being lawfully married to him.)

In Italy, says the American Encyclopedia, cards originally bore the name of *Naibi*, and they are still, in Spain and Portugal, called *Naipes*, signifying in the Eastern languages, "divination." It is also stated that cards were introduced into Europe by a physician, to amuse a king of France whose intellect was shattered. Certainly a very

fitting origin for so silly a method of killing time, and for the building up of resorts for the empty-headed, the vicious, and the idle. Remember, "Better is a . . . wise child than an old and foolish king" (Eccl. 4:13); and "forsake the foolish, and live; and go in the way of understanding." Prov. 9:6.

I do not believe in card-playing, because the—"GOOD INTENTION" IS A FOOLISH EXAGGERATION.

"It is only an innocent diversion," it is claimed. Not a day passes but in the parlor, or on the train, or aboard the steamer, in palace and hovel, in clubroom and gambling den, multitudes indulge in it. But instead of being an innocent game, it is as subtle as the serpent.

But let us inquire, What does it do for physical development? Is there any gymnastic exercise connected with it? What does it do for intellectual enlightenment? If there is any training at all, is it not to get the better of some one else? What does it do for the improvement of the morals? What person has it made purer, nobler, better? What does it do for one's spiritual culture? Whose faith does it strengthen, hope brighten, piety increase, or religious devotion benefit? Ah, the verdict of the good and loyal subjects of Jesus is that it is a snare, a decoy, a gilded temptation, of which we should pray, "Lead us not into temptation, but deliver us from [THIS] evil." Matt. 6:13. For—

"This is the curse of every evil deed,  
That, propagating still, it brings forth evil."

I do not believe in card-playing, because—  
ITS CONTINUATION IS A CRIMINAL EXTENSION.

The effects of card-playing are always detrimental, rather than beneficial.

*Effect One.*—"Foolish conversation." The philosopher Locke, having been introduced by Lord Shaftesbury to the Duke of Buckingham and Lord Halifax, these three noblemen, instead of conversing with this learned man, sat down to cards. Mr. Locke, after looking on for some time, pulled out his pocketbook, and began to write with great attention. One of the company observing this, took the liberty to ask what he was writing. "My lord," said Locke, "I am endeavoring, as far as possible, to profit by my present situation; for, having waited with impatience for the honor of being in the company of the greatest men of the age, I thought I could do no better than write down your conversation; and indeed, I have set down the substance of what you have said this last hour or two." Their foolish talking and playing was at once discontinued, and they entered into a more rational employment.

Bear this in mind, "Every idle word that men shall speak, they shall give account thereof in the day of Judgment." Matt. 12:36. But "let your conversation be as it becometh the gospel of Christ." Phil. 1:27.

*Effect Two.*—"Foolish waste of time." Proper recreation is improvement of time, but when recreation is converted into dissipation, as it is in card-playing, then silver minutes and golden hours are simply stolen, and he—

"Who murders time, crushes in the birth  
A power ethereal."

Milton said, "The misspents of every minute are a new record against us in heaven;" and others greater than Milton testify, "Time is short" (1 Cor. 7:29); "redeeming the time, because the days are evil" (Eph. 5:16); for "the time is at hand" (Rev. 1:3) when the coming Christ will sweep away the destroyers of time, which—

"is suicide,

Where more than blood is spilt;"

and the angel of God, with the right foot upon the sea, and the left foot upon the earth, shall cry, "Time no longer." Rev. 10:6.

*Effect Three.*—"Foolish waste of money." There is not a more fascinating game that pro-

motes a gambling spirit than card-playing whether it be a "booby" prize or a money consideration. Gambling is the passion to get something for nothing, and is akin to the desire to acquire property by theft rather than by labor. True, all card-players are not gamblers, but all are in the same category, as Heath places them:—

"Some play for gain, to pass time; others play  
For nothing; both play the fool, I say.  
Nor time, nor coin, I'll lose, or idly spend;  
Who gets by play, proves loser in the end."

Of many card-players the words of James are applicable, "Ye have lived in pleasure on the earth, and been wanton." To those who indulge in the card-playing principles of theft, God has said, "Thou shalt not steal" (Ex. 20:15), for "the love of money is the root of all evil." 1 Tim. 6:10. All lovers of the card and card circles, hear ye God's sentence: "I have no pleasure in you." Mal. 1:10.

I do not believe in card-playing, for—

DESTRUCTION IS ITS LEGITIMATE LIMITATION.

Every pleasure wields an influence that either cleanses or corrupts. Card-playing has broken many filial bonds, destroyed the happiness of many homes, assassinated purity, opened the prison door to the defaulter, erected the gallows and cursed not a few churches. "It has made many noble lives base, upright people dishonest, rich people poor, and poor people more impoverished. It is a game that seems as innocent as swinging a mallet on a croquet lawn, but is as dangerous as a revolver in the hands of a child, and as such it has a dark indictment against it in the court of heaven."

*Believe in Card-playing?*—Never, so long as the ungodly love it. It is a fascination that grows with the age, forming habits hard to break off. It is a picket line of a great and evil army, and as such those who indulge in it "are like the chaff which the wind driveth away. . . . The ungodly shall not stand in the Judgment. . . . The way of the ungodly shall perish." Ps. 1:4-6.

*Believe in Card-playing?*—Never! It has impeded the wheels of the gospel chariot. It has caused devout hearts to sigh, angels to grieve while devils have laughed.

I knew her well. Her girlhood was one of the happiest, her home one of the brightest, and her education one of the highest. She was wooed and won by a young man who held a government position. For a season everything went well. The piano sent forth its musical strains; a little babe added to the joy of the household. One night the husband was late in coming home. "Overwork," he said. The incident became frequent, and soon he was absent all night, then he was gone for good!

What was the sequel? He was a card-player. He had turned gambler. He staked and won. He staked again, and again won. Again, and again lost. The fever took hold of him. He became reckless. Fifties, hundreds, and thousands were gone. Bankruptcy faced him. His pure wife and his lovely mother rose up before him. He heard the steps of government officials after him, and guilty, he fled the State.

Years passed. The babe died, the wife's health failed, hope faded,—when one morning a letter came from Washington, D. C., informing her that if her husband returned to her, he should not be prosecuted, for she had suffered enough. "But where is he?" she cried. "I am broke hearted, broken in health, broken financially, and falling upon her knees, she prayed: "O God help me, help me!"

As soon as she was composed, the writer said "Mrs. G., shall I tell this to the youth?" "Yes, tell it," she said. "Tell them they cannot touch pitch and not be defiled; they cannot play cards without putting themselves in jeopardy, and if they are wise, they will never, never touch them."

OUR TRUE HELP.

C. H. BLISS.  
(Woodburn, Ill.)

"He hath sent me to heal the broken-hearted, to preach deliverance to the captives, . . . to set at liberty them that are bruised."

My sins like billows o'er me rolled,  
I sank in deep despair;  
I looked to human friends for aid,  
But found no help was there.

Then to the Lord I raised my voice,  
And offered up one prayer,  
"Show pity, Lord, O Lord, forgive."  
I found my help was there.

I heard a voice which spoke within,  
A voice so sweet and low,  
"I've pardoned all thy guilt and sin,  
Believe, and thou shalt know."

By faith I cast one upward glance,  
I saw the world above,  
I cried, "O Lord, I do believe,"—  
My soul was filled with love.

LIVING BIBLES.

PHILIP GIDDINGS.

WE have many paper Bibles printed in ink; what is needed is a larger edition imprinted by the Spirit in flesh.

The need of the world is not *ideal* but *real* Bibles,—not for the "love" which we spell *l-o-v-e*,—the letter starveth. The love we appreciate is not that "in word, neither in tongue; but in deed and in truth." "God so loved . . . that He gave." True love always acts.

Words are only promissory notes to pay their written value *in deed*, on the *first* opportunity. Neglecting so to do, we forfeit honesty. Such a note of the highest denomination of pious sentiments, of doctrine, or of creed, is of no value to the world until we cash it.

The story runs: A beggar once asked alms of a priest, and was refused even a penny. "Then give me a blessing," suggested the beggar. And the priest, readily raising his hand to bestow it, was prevented. "Stop!" said the beggar, "if your blessing is so cheap, I won't have it."

This is a practical world in which we live. The Bible that meets its wants must be practical. The world's advertisement to-day is, Wanted: A society of illustrated Bibles. In other words, a society not of Bible leaves, but of Bible lives.

Speaking of a missionary, a native once said: "There goes a Bible man. He *does* what the Bible *says*." Oh, could the world see men as Bibles walking!

Men may debate a *theory*, but not a *result*. Christians are designed to be the living solution of written problems. To speak Bible, and do something else, is irony—to make satire of the Bible.

It is but natural that the heathen should judge of Christianity by the fruits in those who profess it, and choose or refuse accordingly. What men fail to understand in creed, they will grasp in deed.

Among the passengers on my return from Haiti was a three-year-old Spanish child. Speaking to me in her language, she remarked something at which she expected me to laugh. Not understanding what she said, I did not. She was disappointed, and requested me to laugh,—"*Ree*," said she,—at once suiting the meaning of the word with the illustrative action of a grin. I laughed then.

We may not understand Spanish words, but we comprehend the action. After all, when we get to the root of the matter, we shall find that whether Spanish, Hebrew, or other languages, there is a reducible "common measure" to all; and that is the doing it. The most effectual teachers are illustrators.

A dishonest man will not be heard on the principles of honesty, nor a drunkard on sobriety, let him speak ever so wisely. "He cheweth the cud, but parteth not the hoof." He will not do.

The purpose of the Bible is that we be and do what it says. "In reading God's word he most profiteth not always, that is most ready in turning of the book, but he that is most turned into it, who is most inspired with the Holy Ghost, in his heart and life altered and changed into the thing he readeth; he that is daily less and less proud, less wrathful, less covetous, and less desirous of worldly and vain pleasures; he that daily, forsaking his old vicious life, increaseth in virtue more and more."

Has the object of the Bible been met in us? Are we being changed into what we read? Are we only turning the Bible? or are we being turned, by the Bible, into the Bible?

"Sanctify them through thy truth: thy word is truth."

Do not forget that your life may be the only Bible your neighbor ever reads. Your words, your actions, are ever spread before him as so many pages to be read. He is forever scanning you carefully, looking for a blot here, a blemish there, or some absolute mistake. You may think lightly of some inconsistent action; he does not, and is quick to take advantage of such to defend his own shortcomings. "The one argument I never could answer," said an infidel after conversion, "was the consistent life of my Christian mother."

GOD'S KINGDOM IN THIS WORLD.—NO. 3.

From the Rejection of Samuel to the End of the Babylonian Captivity.

ELDER A. T. ROBINSON.  
(Dunedin, New Zealand.)

"AND it came to pass, when Samuel was old, that he made his sons judges over Israel. . . . And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, BUT THEY HAVE REJECTED ME, THAT I SHOULD NOT REIGN OVER THEM. . . . Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them. And Samuel told all the words of the Lord unto the people that asked of him a king. . . . Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles." 1 Sam. 8: 1-20.

This was Israel's first formal rejection of their King. Instead of aspiring to the high and exalted position to which God had called them, they became groveling in their desires, and the highest ideal which they could fix their hearts upon was to be "like all the nations." As we have already seen, the Lord did not want them to be like other nations, but to be high, above all other nations.

The Lord did not, however, reject His people, even when they formally rejected Him as their king. He gave them a king, according to their heart's desire. He chose for them Saul, "a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people." 1 Sam. 9: 2. The Lord not only chose their king for them, but He placed His Holy Spirit upon Saul and converted him, changing him into another man. Although it was contrary to God's purpose that they should have a king, yet He promised to be with their king and to be with them, and still to accomplish His purpose, in establishing them a holy nation unto himself, on condition that they would obey Him and keep His commandments.

ISRAEL BECOMES THE DESPISED OF ALL NATIONS.

Instead of being high above, and shedding the light of God's kingdom upon, all other nations, in their aspirations to become like the others, they sank far below them, and became the hated and despised of every other nation.

In losing their position of world-wide influence, they lost their God-given opportunity of being His chosen "light to lighten the Gentiles." The Lord did all that He could do to reinstate them in the position to which He had called them. He sent message after message of reproof and warning, by the mouth of His prophets, entreating them to come back to their high calling of God. "But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, TILL THERE WAS NO REMEDY." 2 Chron. 36: 15, 16.

NEBUCHADNEZZAR, MY SERVANT.

When "there was no remedy"—no other remedy—for the people whom God had chosen to extend the knowledge of His truth to all the world, He sent them down to Babylon to spend seventy years in captivity. This was the Lord's only means of teaching them the lessons which they must learn, and which they refused to learn in their own land or in any other way. Jer. 25: 4-11.

He had also to choose a heathen man, place him upon the throne of universal earthly dominion,—a position of world-wide influence,—and accomplish through him the work which He could not accomplish through His chosen people. He placed Nebuchadnezzar in a position from which he could arrest and command the respect and fear of every other nation in the world. Dan. 2: 37, 38. He commanded all other nations, including the nation of Israel, to submit themselves to Nebuchadnezzar, and threatened to punish every nation which would not do so. Jer. 27: 6-8.

In order that Nebuchadnezzar, a heathen king, should extend the knowledge of the true God to all the world, he must first have the opportunity of knowing God for himself. Among the Hebrew captives taken to Babylon by Nebuchadnezzar were Daniel and his companions,—faithful young men whom the Lord could trust to do His work. These young men belonged to a nation which had lost its influence to arrest and command the attention of other nations, but the Lord used them to enlighten Nebuchadnezzar, whom He had placed in a position to extend this light to the world.

Every one who is familiar with the history of Babylon during the reigns of Nebuchadnezzar and Darius, knows that the providence of God caused those mighty kings, who bore sway over the whole earth, to publish royal proclamations to all peoples, nations, and languages, directing their attention to the true God.

THE LORD STILL REMEMBERED HIS PEOPLE.

When, as the only remedy left, the Lord sent His people into Babylonian captivity, He made them the promise that at the expiration of seventy years, He would visit them, and would cause them to return to their own land again. Jer. 29: 10.

The ten tribes had gone into captivity more than a hundred years before that time, but the kingdom of Judah, through whom this promise of the return was made, was carried captive by Nebuchadnezzar in the year B. C. 606. The seventy years therefore would expire in the year B. C. 536. God's great clock of time never errs. In the year B. C. 538 the Babylonian kingdom was overthrown by the united power of Darius the Median and Cyrus the Persian. Darius reigned two years, and in B. C. 536 was succeeded by Cyrus. Over a hundred years before Cyrus was born, the Lord had spoken of him as "His anointed"—His chosen servant, who was to perform His pleasure. Cyrus was a heathen, and



did not know the Lord, and in order for him to make known the true God, the light must be brought to him. In the last verse of the first chapter of Daniel, the record states that "Daniel continued even unto the first year of King Cyrus." Daniel's mission was not fulfilled until he had revealed the knowledge of his God to King Cyrus. The Lord had a special mission for Cyrus to perform, "even saying to Jerusalem, Thou shalt be built." The seventy years were about to expire. God's people were held in the strong grasp of the mightiest king who had ever sat upon the throne of empire. It was wholly in the interests of that monarch still to hold that people in slavery. But the Lord had said He would cause them to return to their own land at the end of the seventy years. "The Scripture cannot be broken." Cyrus must in some way be influenced in behalf of the return of God's people.

Two or three years before this time, Daniel had a vision of a long period of time, twenty-three hundred years, under the symbol of that number of days. Dan. 8:14. In his intense eagerness to understand when this long period of prophetic time began, he says, "I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolation of Jerusalem." Dan. 9:2. While Daniel found nothing in the book of Jeremiah concerning the twenty-three hundred years, he there found just the information needed at that time. In the light of these facts, the first two verses of the book of Ezra is a wonderful statement. They read as follows: "Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah." Then follows the remainder of that royal decree, providing for the complete restoration of the Jews to their own land.

How did the Lord stir up the spirit of Cyrus to make this proclamation, which was directly against all his own interests? How had he come to know that the Lord God of heaven had charged him to cause His people to return to Jerusalem? If we could read between the lines, we should doubtless see Daniel, the aged servant of God, conducting Bible studies with King Cyrus, and pointing out to him that the time was at hand for the work of God to be accomplished in the restoration of His people to their own land, and that he was the chosen servant of God who was to make provision for that work to be done. We might discern the unseen Watcher standing by the side of Daniel to impress the words upon the heart of the king, and to turn his mind in favor of the work to be accomplished.

(To be continued.)

#### NOTES ON THE BOOK OF GALATIANS. NO. 2.

WM. BRICKEY,  
(Kimball, Minn.)

"FOR if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." Gal. 3:18, 19. Sometimes we read in books and papers (not the Bible) that the seed has not yet come, and cannot come until all the children of Abraham are gathered home in the kingdom. The following text is sufficient answer to this position: "He saith not, And to seeds, as of many; but as of *one*, And to thy seed, which is Christ." Paul's whole argument is to show that

Christ is the seed. Gal. 3:16. "But when the fullness of the time was come, God sent forth His Son . . . to redeem them that were under the law." Chap. 4:4, 5.

But what was this law added to? Some say the "added" simply means "spoken." The translators say it was added: I believe it. And as Paul is talking about the covenant, I see nothing else to which it could be added. But the question is asked, In chapter 3:15 does not Paul say that nothing could be added to it?—No. Paul says, "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. . . . And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was [added] four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Chap. 3:15, 17. I have supplied the word "added" in verse 17, in brackets. I do not think I have wrested the scripture; for in verse 19 Paul says that it was added. Now if it had not been added to the covenant, it would need no argument to prove that it did not disannul, or take the place of, the promise in the covenant. Let us see if we can make this plain. But first let us inquire, What is the covenant?

Some say the promise was the covenant (the Bible does not say it). If the promise is the covenant, how would it do to read, "If ye will obey my voice indeed, and keep my promise"? Ex. 19:5. The people could not keep their own promise, much less the Lord's promise. To find what the covenant was let us go back to its origin. "This is my covenant, which ye shall keep, between me and you and thy seed after thee: Every man child among you shall be circumcised." Gen. 17:10. God's promise was a part of the covenant, but God says this is His covenant, that they should be circumcised. And when He renewed the covenant with Israel at Sinai, He said, "If ye will obey my voice indeed, and keep my covenant." Ex. 19:5. Who will say this is not the same thing?

Was the ceremonial law added to this? "Tell me, ye that desire to be under the law, do ye not hear the law? . . . For these are the two covenants." Gal. 4:21-24. This identifies the law with the covenants. "Whereupon neither the first testament [or covenant] was dedicated without blood. For when Moses had spoken every precept to all the people according to the law." Heb. 9:18, 19. This is positive proof that there was a law that governed the old covenant; and it was surely added at Sinai.

Once more I read: "He hath remembered His covenant forever, the word which He commanded to a thousand generations. Which covenant He made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." Ps. 105:8-10. Here we see plainly that God made this covenant with Abraham, and renewed it with Israel, adding the ceremonial law; and, altogether, Paul calls it the old covenant, and says that it had ordinances of divine service. Heb. 9:1. He does not make the fine distinction that some of our modern writers make. He does not speak of the *Abrahamic* covenant apart from the *old* covenant. He does not call the covenant with Abraham *the new covenant*, and one four hundred years later *the old*. But he speaks of the covenant with Abraham, with the blessings to the Gentiles, and the law added four hundred and thirty years after. Compare Ex. 19:5, 6, with 1 Peter 2:9, 10.

But why was this law added, and for how long?—It was added because of transgression. Now if transgression is sin, then it was added because of sin; not as a remedy, but to point forward to the real remedy—the Seed. It was to continue until the Seed should come. Gal. 3:19. It stood only in meats and drinks and divers washings and carnal ordinances, imposed on them until the times of reformation (Heb.

9:10), the fullness of the time. Gal. 4:4. The added law had certain curses attached to it. See Deut. 27:14-26. Christ redeemed them from those curses.

But the question is asked, Did not Christ redeem all believers from all law? With all my heart I believe that He did. But not in the same way that He redeemed them from this added law,—by taking it out of the way, nailing it to His cross. Gal. 2:14; Eph. 2:15. I have no objection to any one making a personal application of this scripture, and drawing all the consolation from it he can; but in the study of the Sacred Word, I have always thought it more safe to search for the exact meaning of the writer, and then, if from this one wishes to draw some lesson of personal comfort, there is no objection.

(Concluded next week.)

#### UNQUOTABLE HYMNS.

##### *The Christian.*

HAS any one noticed how few hymns are quoted in these days? One minister has said that about the entire body of Christian truth which his people were acquainted, was contained in the hymn book. The hymns they sang had fastened themselves on their minds. But there is a recent and large class of hymns which are scarcely ever quoted; indeed, they are hardly remembered; for there is little or nothing in them to remember or quote. Flighty jingles, vain repetitions, rattling choruses, and jumbled fugues may tickle the ear and please the crowd, but when one settles down to read them in cold, plain English, the interest felt in them vanishes, and they appear stale and stupid, flat and unprofitable.

To quote a hymn, a man must remember it, and if a man is to remember a hymn, there must be something in it to remember. Very many of the pieces sung to-day are not remembered, and for that let us be thankful! Persons can sing them as long as they can follow the jingle of the tune; but as for thoughts and ideas, there are very few to be retained.

And is it not true that ministers are forgetting how to read hymns? There are men whose reading of a hymn is as good as a sermon, and far better than some sermons. The earnest, heartfelt pathos which marks the reading of a hymn where divine truth mingles with solid thought and pure devotion, has often brought tears to the eyes of those that heard; but it was because there were tears in the hymn, and in the heart of the one that wrote it.

If we can get rid of the light and frivolous rhymes which very few remember, and which nobody thinks of quoting, and get hold of those deep, solid, devout, and devotional hymns, which the Church of God have loved to sing for generations, we shall find that such hymns will strike down into the hearts of men, and write within them truth which is more precious than gold. And if these hymns can be set to decent tunes,—tunes which breathe the pathos of Christian emotion and the reverence due to the Almighty,—tunes which are fitly joined to hymns of praise and worship, hymns which angels might gladly sing, and to which the Saviour himself might bend to listen,—the service of song may then come to be what it should be—the worship of God rather than the amusement of men.

There is nothing more shocking to a devout ear and a cultured taste than to hear a sacred hymn, like, "There is a fountain filled with blood," set to the music of some jiggish tune which reminds one of the thumbing of a banjo or the movements of a plantation dance. Such singing is not worship; it is profanation; and the thoughtless souls which delight in it need to be silent in the presence of the Lord, and pray for grace whereby they "may serve God acceptably with reverence and godly fear."

## THE FORWARD MOVEMENT

A Revival of the Study and Practical Application of the Physical Side of Spiritual Truth in its Relation to the Second Advent of Our Lord.

"PREPARE YE THE WAY OF THE LORD."

### WHAT SOME SAY ABOUT IT.

FROM Conference officials and those who are not Conference officials we have received words of encouragement with reference to the Forward Movement, some of which are printed below. We are glad to have the people speak to the people concerning this work for the people.

"I feel a deep interest in this movement, and shall be glad to do anything in my power to contribute to its success."

"We feel that this is a good work, a forward movement in the right direction, and we pledge our co-operation in behalf of this work."

"I will do what I can for its advancement."

"I shall be very glad to co-operate in any way in my power."

"I am in hearty accord with this plan, and will place a circular letter before the people as soon as the plan is developed. Anything that I can do to advance the work in this Conference, I will gladly do."

"I am much pleased that a movement of this kind has taken form, and trust that the blessings of the Lord will be with it in every particular. I am sure it will have the support of a large majority of Seventh-day Adventists."

"I wish to assure you that I am in hearty accord with the principles outlined, and will do all that I can to encourage our people to take hold of the thing earnestly."

"I may assure you that our interests are with you in this work, and we will endeavor to do all we can to make it a success."

"I feel an interest in this movement, and will do what I can to make it effectual."

"I am heartily in agreement with the plan outlined, and am ready to contribute anything within my ability to assist the enterprise."

"I shall be glad to be of any assistance possible in the Forward Movement."

"I appreciate the call, and will do what I can to help make the plan a success."

"It makes our hearts rejoice to see such a movement started from the center of the denomination. It is just such a work as we have been praying and longing to see started in this State. The needs here are very great, and we will gladly do all we can to help the good work along."

"I will promise you my hearty co-operation in carrying forward this good work."

"I hail with gladness every measure from the Lord that will hasten the coming of the day of the Lord. It was through the work of health reform twenty-seven years ago that I was led into the further light of this Advent message. I wish to assure you that I have no antagonism to the principles of health, as far as I understand them. Correct principles of divine truth originated with God, and He alone can direct in correct methods of the application of these principles in practical life. As far as I am able to discern, I will be very glad indeed to join in the movement to forward the real work of this message."

### TRUE HAPPINESS.

To be one with God, to be in absolute harmony with the power that works for good in all the universe, to be in accord with all the principles that govern our relations to the things and beings about us,—this is happiness. Sin and sorrow, death and disease, come through disobedience. Health, happiness, peace, and joy are the result of obedience. We suffer because we are at war with God; in other words, we are rebelling against divine order. Our suffering is not a punishment, an arbitrary infliction, it is simply a reaping of seed of our own sowing. Sorrow and pain are the warning sentinels by which God leads us back into the path of rectitude and wisdom. "Her ways are ways of pleasantness, and all her paths are peace." A will surrendered to God in the fullest sense will obey God's laws in all their relations to human life. Such a life must be a life divinely led, a divinely happy life, a healthy and joyous life. Knowing that God dwells within us, that we cannot for an instant escape from Him, ought we not to live as in His presence? In His presence is fullness of joy.

J. H. KELLOGG.

### THE ONE SOURCE OF LIFE.

ALL matter is divided into four kingdoms,—the mineral, the vegetable, the animal, and the spiritual.

In Gen. 1:11 the Lord speaks to the mineral kingdom, bidding it to bring forth the vegetable kingdom. After God had created the animal kingdom, and man, the highest type of the animal kingdom, He calls upon the vegetable kingdom to sustain the animal kingdom. Gen. 1:29. In Col. 1:13 the spiritual kingdom is mentioned. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son."

As the types of these four kingdoms we will use soil, wheat, man, and the Christian.

If we were to analyze the chemical elements in a sack of wheat and those in a sack of soil, we should find that the sack of wheat contains no element which cannot be found in the sack of soil. But the sack of wheat has life, has power, and is capable of doing things which the sack of soil, of itself, cannot do. The difference between the sack of earth and the sack of wheat is a difference of life, and of life only. This life is a power that is imparted to the soil, and represents a divine impartation of life in each and every grain of wheat.

No man yet has been able to make a single kernel of wheat out of the chemical elements. It is possible to construct out of chemical elements a chemical substance like the chemical substance of wheat, but no man has made or ever will make out of earth a kernel of wheat which will be capable of producing another kernel of wheat.

The life, the real essential thing in the kernel of wheat, is divine life, and cannot be explained apart from that miraculous manifestation of life.

A sack of wheat and a man contain the same chemical elements. There is nothing found in one which cannot be found in the other, generally speaking. But one has more power, and is capable of doing more than the other. Where does the man obtain this additional power? The answer is the same as in the preceding comparison. He gets it only by a divine impartation of life.

Physiologists tell us how a man can bake his wheat into bread; how it is partly dissolved by the saliva of the mouth, partly dissolved by the stomach juices, and how finally the process is completed by the intestinal juices. They tell us how some of it is absorbed by the blood, and some of it by the lymphatics. They tell us in what forms food, after it has been used, is carried away from the body by the kidneys, the skin, and the lungs. But just where the bread becomes brain and bone and muscle—in other words, where it ceases to be a part of the vegetable kingdom and becomes a part of the animal kingdom—no one has ever been able to explain, except by using the term "a chemico-vital change," which means nothing else than a direct addition of divine life to the wheat.

No man has ever yet been able or ever will be able to take food substances and build up a man out of these. The real essential man is a miraculous manifestation of divine power.

The sinner and the Christian weigh the same; they both have the same muscles, the same bones, the same anatomical and physical characteristics; but one can do what the other cannot do. One can overcome where the other is overcome. The only difference between these two is again a divine impartation of life. Christ said, "I am come that they might have life, and that they might have it more abundantly." John 10:10.

Soil plus the life of God equals wheat.

Wheat plus the life of God equals man.

Man plus the life of God equals a Christian.

In order to obtain wheat from soil, wheat must be placed in certain relations to soil; that is, it must be planted, given water and sunlight. But the giving of the life is none the less miraculous, none the less real, and none the less divine.

In order that man should be nourished from bread, a certain condition between the two must be present; that is, the bread must be eaten. Bread placed upon the skin would not nourish nor sustain life. But the real miracle in transforming wheat into man is none the less wonderful.

In order for a Christian to be made out of a sinner, certain conditions must be fulfilled,—the sinner must be willing, and must repent.

In each of these cases there is a direct translating power from above. It is a lifting force, and not a pushing force. Soil of itself cannot become wheat. Wheat of itself cannot become man. Man of himself cannot become a Christian. Wheat must lift up earth into the vegetable kingdom. Man must lift up wheat into the animal kingdom. Christ must lift up man into the spiritual kingdom.

This is diametrically opposed to the theory of evolution. Thus we have ever before our eyes, in the wheat fields and in the physiology of our own bodies, countless evidences that evolution is false as applied to life and morality.

Conversion and the new birth are as reasonable, as scientific, as explainable, as the existence of a kernel of wheat, or the digestion and appropriation of a breakfast. No one doubts the fact that a kernel of wheat put into the ground will grow and produce others. No one doubts that our food gives us strength and power. But many seem to doubt the power of the new birth, because, they say, it is supernatural,—they cannot see the reason for it. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made." Rom. 1:20.

God is a reasonable being. He made man a reasonable creature. He asks us to believe nothing without giving us abundant evidences of its truth. How few of us have seen in the flower, in the blade of grass, in all vegetation about us, the evidence that there is power from the same source of life to "translate us into the kingdom of His dear Son"! How many meals have we eaten and failed to see in the appropriation of the food the same power manifested which might be ours to lead a better life? How many times have we failed to see "the invisible things of Him" because we did not clearly see, or perhaps did not recognize at all, "the things that are made."

We read about the giving of the manna, and call it a wonderful manifestation of divine life,—a miracle,—and do not recognize that the same miracle is repeated for us daily. God worked no more marvelously in the widow's barrel of meal in the days of Elijah than He works now in your barrel of meal. The wine at the marriage feast of Cana had no more divinity in it than the wine in the grapes which we eat to-day. We have become so accustomed to looking at the exceptions that we forget the great multitudes of God's daily miracles.

We look upon the healing of Hezekiah's boil as remarkable, but every boil which has been healed before or since is just as distinctly a divine healing. In the miracles of Christ we recognize a wonderful divine power. This Christ, who is "the same yesterday, and to-day, and forever," is working just as wondrously in healing all our diseases.

The Christian character is a product of growth and development. "I am the vine, ye are the branches." "Ye must be born again." "Grow in grace." The Christian character requires a lifetime for its perfection. It is not the product of a few moments' flight of feeling. The thief on the cross perfected the Christian character in a very short time. It was an emergency case, like the turning of the water into wine at Cana. It requires a lifetime for us to do as much. The growth and development of an even Christian experience has just as much power in it as there was in the conversion of Paul, or in that of the thief on the cross.

"As the Father hath life in himself; so hath He given to the Son to have life in himself." John 5:26. "In Him we live, and move, and have our being." Acts 17:28. "With thee is the fountain of life." Ps. 36:9.

There is no better way to honor and serve our Heavenly Father than to recognize Him working in the life of the vegetable kingdom in all its various manifestations, in the wonderful phenomena of our physical lives, and thus have a tangible, logical basis for the reason of the hope that is within us.

W. B. HOLDEN.

### HOW THE TEMPLE WAS RESCUED.

God designed that man's body should be the dwelling-place of His Spirit. The body, the flesh, of every man is rightfully the temple of God. In the holiness of primitive man God was incarnate. He dwelt in the flesh. He was manifest in the highest form that earth knew, in earth's highest creature, man.

This indwelling of God in the flesh was the one essential thing. That lost, all was lost. And when man permitted Satan to enter, he by that very thing bade God depart. Sin cannot reign where the presence of the Infinite is cherished; but infinite Love will not stay where the enemy of all good is admitted on equal terms.

When man yielded to the temptations of the deceiver, sin became incarnate, or infleshed. Satan, through sin, took the place which belonged to God. The mind submitted to sin became carnal; and the will yielded to sin became enslaved.

This was the battle Satan won in the stronghold of this world. Winning it, he became "god of this world." "The spirit that now worketh in the children of disobedience."

The world must be won back in the very field where it was lost, in the temple of God in man. God must come again into the flesh to reign. Holiness must become incarnate. It was here that our Lord Jesus Christ won His victory. He took upon himself our nature, was "made of the seed of David according to the flesh," was partaker of flesh

and blood even as the children of men, was in all points tempted like as we are, and in sinful flesh He won and held every moment of His life the glorious victory. He was "God manifest in the flesh." He rescued the body of the flesh, the temple of God, from the power of sin.

The hope of every child of earth lies in this victory, and in no other. He must, in the strength of Christ's presence, in "the power of an endless life," which Christ alone can give, win and hold the same victory. He can do this—every soul can do this

—by accepting Jesus Christ. "And as many as received Him, to them gave He power [right, authority] to become the sons of God, even to them that believe on His name." John 1:12. This is the privilege of every soul, to receive the Son of the living God, to let Him reign in the flesh of each as He did in the flesh of Jesus of Nazareth.

O soul, accept Him, hold Him, by living faith! Be yourself the incarnation of our blessed Lord, not the incarnation of sin. Let Christ dwell in you, the hope of glory. M. C. WILCOX.

conception of the objective truth which the teacher is striving to impress. His ambition may be just as high, his power of concentration just as great, his method of preparation just as painstaking, as that of his more fortunate classmate, and there is sometimes a pathos in his surprise and perplexity at being so notably outdone, so emphatically impressed with a consciousness of inferiority, by this lucky comrade. If his mother could only know!

Do not encourage children to be selfish and rude in their demands, importuning your guests, and perpetually monopolizing your attention regardless of your duties to yourself and to others, but give them to understand that their questions will be heeded, and at the proper time rationally answered. If you do not know a given thing, acknowledge the fact frankly, but tell them as much as you can, and *help them to find out the rest*. In this era of widely diffused learning, cheap and good periodicals, and free libraries, one need not go far to secure information on almost any subject, and it will richly repay you to make the effort to supplement your own knowledge for the children's sake.

A prominent woman once told me that the one dread of her young motherhood had been that her children might outgrow her ability to teach them—that perhaps some day they would ask her something that she could not tell them anything about. The thought was so humiliating that she resolved never to let slip an opportunity for improving herself and enlightening them. She became their comrade, and by living in their world, and taking them into hers, she lost no whit of their respect or obedience. On the contrary, their babyhood's faith that "mother knew everything and was just right," was strengthened with the years, and they were ever ready to champion her cause and to defer to her judgment.

In the entire Bible there is no more encouraging command, no more beautiful promise, than "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." The mother is the child's first deity, and surely it is she who must respond not only to the needs of the body, but to the yearnings of the little heart, and the myriad questionings of the aspiring young mind.

#### PROVIDENCE AND POTATOES.

H. L. Hastings.

It is a blessed thing to trust in the good providence of God, but those who trust the most implicitly, also work the most faithfully. God giveth the increase; but Paul must not leave off planting nor Apollon watering on that account; they can do all this, and then have plenty left to trust in God for.

The man who trusts in God to do what the Lord has *told him to do himself*, will find that there is some misunderstanding about matters somewhere. Faith and works should ever go together, and he who does his best is quite as trustful as he who is less faithful over the few things committed to him.

It is related that the celebrated Welsh preacher Christmas Evans, was once discussing the potato question with his thrifty, diligent wife, and perhaps in a playful, but still in a characteristic way said to her: "Catherine, you never mind the potatoes; put your trust in Providence, and all will be well."

"I tell you what we'll do, Christmas," replied Catherine; "you go and sit down on the top of Moelly Gest, waiting for Providence, and I'll go and hoe the potatoes; and we shall see to which of us Providence will come first!"

Providence has a wonderful amount of interest in diligent, willing-hearted workers. Noah, Abraham, Moses, Gideon, David, Elisha, Daniel, Paul, Peter, Matthew, James, John, and other



#### THE BETTER VIEW.

If we talk of the good the world contains,  
And try our best to add to it,  
The evil will die of neglect by and by—  
'Tis the very best way to undo it.

We preach too much, and we dwell too long  
On sin and sorrow and trouble;  
We help them to live by the thoughts we give,  
Their spite and might to redouble.

For the earth is fair, and the people are kind,  
If once you look for their kindness;  
When the world seems sad and denizens bad,  
It's only your own soul's blindness.

And I say if we search for the good and pure,  
And give no thought to the evil,  
Our labors are worth far more to the earth  
Than when we are chasing the devil.

—Ella Wheeler Wilcox.

#### LITTLE PETITIONERS.

Eleanor Ingraham, in *American Mother*.

How few mothers realize the importance of intelligently answering a child's questions! It is a matter of surprise and regret to those who are interested in children and their mental and moral welfare, that very many of them learn so little of what is best worth knowing of the world around them from their mothers, and so much that is not worth knowing from other sources.

How many mothers—loving mothers—feel that childish questions and comment are "stuff and nonsense," unworthy of any one's attention; fit only to be silenced with, "Do keep still, and don't bother me," or a piece of cake, and a dismissal to play in the yard or street. How often the writer has heard the conversation of older persons (frequently more vapid than child's talk ever is) interrupted by incessant questions on subjects of universal interest, not one of which was answered intelligently or even civilly by the mother.

If it be permission to do something that is craved, how frequently the response is an impatient "No," without regard to the reasonableness of the request, simply because "no" dismisses the case, when "yes" might imply a moment's attention and thought. If it be a request for aid with school work, forgetfulness or ignorance of the subject often impels her to say, "The teacher ought to tell you, and not expect me to know;" a sad admission of her own deficiency, and a most unfortunate thwarting of the teacher's highest purpose.

If, as most often occurs, it is a matter of general knowledge that has aroused the child's curiosity, it is positively astonishing to note the utter disregard for truth and reason that many parents display. Partly through ignorance and partly through indifference, the most misleading

and outlandish answers are given—because, forsooth! the questioner is "only a child,"—only the most sacred charge that Heaven could have bestowed upon you,—only the most dependent of all beings, yearning for your sympathy, thirsting for the knowledge that you seem to him to have possessed from the beginning, and looking up to you with a fullness of trust and faith more sublime than he is yet able to conceive for Divinity itself.

"Mama, what are the stars made of?"

"Mercy! I don't know."

"Does anybody know?"

"No; God just put them up there for us to look at. Don't annoy me."

And thus the door to the most beautiful realm of God's great fairyland is slammed in the little one's face.

"Papa, what makes the locomotive go?"

"Steam, of course."

"But how?"

"Why, the engine inside does it."

"What makes the engine do it?"

"Steam, I told you. The man in there fixes it, and he'll turn it on you and burn you if you don't keep still."

In a very few words the scientific principle could have been clearly and simply given, and a train of thought and observation started that would have been infinitely more beneficial than the hopeless silence and discontent that follow such senseless threats.

If the child be timid or dull, he will gradually withdraw from the field of constant defeat, and wonder on idly for years at the mysteries around him, failing often, when later opportunities for enlightenment come, to take advantage of them. If, on the other hand, he be bold and inquisitive, it will not be long before he will discover the errors and deceptions of which he has been made the victim, and the lessening of his respect for his elders will be far greater than they realize. To give your child grounds for believing that "mama doesn't know anything," or worse, that "she does not tell the truth," is to thrust a gulf between yourself and him that years of toil and sacrifice cannot bridge.

Note the difference in the schoolroom between the child who has nothing but his text-book to depend upon for the preparation of his lesson, and the one who has a fund of general information at his command, gleaned in part, no doubt, from wisely directed supplementary reading, but more largely from intelligent conversation at home. This knowledge serves not merely as an addition to his recitation, but, in its acquisition, as a stimulus to his mental powers, which are thus the better trained for receiving and comprehending new ideas along any line. The former child, even when naturally industrious and thorough, misses point after point of the incidental allusions, and often fails in his



whom the Lord chose, honored, and blessed, were very busy, active men, and were, in most instances, called to the work of God when busily engaged in secular pursuits,—keeping sheep, thrashing wheat, plowing the fields, guiding the State, receiving taxes, catching fish, mending nets, and such like active and useful occupations. From the midst of these labors, they were called to deliver nations, lead armies, utter prophecies, and save men. The Lord of the vineyard, it is true, employed men who were standing idle in the market-place, but they were not idling there,—they came seeking work, but no man had hired them, and they took the first work that was offered, and did not stop to higgie about the wages.

The Lord seems to have a great liking for busy men. We should have to look long before we could find an elegant “gentleman of leisure” on the staff of the Captain of our salvation. Paul, to be sure, was an educated man, but he was also a tent-maker, and he was full of restless energy, persecuting the saints even to strange cities, when the Lord called him to his work.

Pray much, but work with all your might. “Trust in the Lord, and *do good*; so shalt thou dwell in the land, and verily *thou shalt be fed*.”

**SALT AS A CAUSE OF CANCER.**

DR. JAMES BRAITHWAITE, of England, is authority for the following statements regarding the free use of salt as a cause of cancer. These statements are condensed from an article by Dr. Braithwaite, published in the London *Lancet* of Dec. 7, 1901:—

“1. That excess of salt in the diet is one of four factors which originate the disease. This is the essential factor, but it is inoperative without at least one, and probably two, of the others. Excess of salt may arise from individual taste, or from much salt meat, or from too much ordinary meat, which of course involves much salt. The other factors are these:—

“2. An overnourished condition of body from more food, and especially more meat, than is required. This condition is rarely met with among outdoor manual workers.

“3. An impure condition of body, owing to non-use and non-oxidation of the food which has been taken. The amount may have been moderate or even small. The cells of the body in this condition are loaded with effete material. It obtains in old age in persons who lead indolent, easy, and indoor lives; and locally in organs the active functions of which have ceased.

“4. A fourth factor is some irritant or stimulant, such as friction from the stem of a pipe, or irritation from some micro-organism of which no one is actually specific, or ovarian stimulation in the case of the breast. Of these the first must always be present, and probably in some form the fourth, and also in all either the second or the third, but not both of them. These factors being in existence, the disease may be started in, perhaps, epithelial cell, or in a mass of cells which grow individually larger, and change the nature of their protoplasm; for a cancer cell will not stain with congo red, while an epithelial cell takes the stain deeply. The cell becomes a different being, with often more than one nucleus. It is itself the parasite, living and growing at the expense of the tissue around it, and contributing nothing to the common good.”

“Nothing can be clearer about cancer than the fact that its incidence is connected with diet; and if our various pieces of knowledge bearing upon diet are compared, it will be found that the only constantly present thing is salt. It does not matter what the rest of the food may be, salt must be present, and in excess, considering the patient’s occupation and mode of life. If salt is absent, cancer is absent. Savages, so far as is known, are exempt from cancer, and they the day.

get no salt. All domestic animals except the pig are subject to cancer, and salt is given to sheep, to cows, and to horses, but never to pigs.

“Sailors may live for weeks on salt junk and breathe a salt-laden atmosphere, but it does them no great harm because conditions 2 and 3 are absent; that is, they work hard in the open air. Their mortality from cancer is, however, very high; namely, 44.5 per 100,000, contrasting with that of miners (14.5) and iron workers (12.2). The mortality from cancer in London is extremely high in the whole of the district west of a line drawn from Newington Green through London Bridge to Sydenham. This embraces the parts inhabited by the wealthy, who take much meat, and of course, with it a corresponding amount of salt.”

**DON'T MAKE THE WRINKLES DEEPER.**

Is father’s eyesight growing dim,  
His form a little lower?  
Is mother’s hair a little gray,  
Her step a little slower?  
Is life’s hill growing hard to climb?  
Make not their pathway steeper,  
Smooth out the furrows on their brows—  
Oh, do not make them deeper!

There’s nothing makes a face so young  
As joy, youth’s fairest token;  
And nothing makes a face grow old  
Like hearts that have been broken.  
Much have thy parents borne for thee;  
Be now thy tender keeper,  
And let them lean upon thy love—  
Don’t make the wrinkles deeper.

—Selected.

“ALWAYS use your best voice at home; if you must speak sharply, let it be in public. A kind voice is as a lark’s song to both heart and home.”



**THE PHYSICIAN  
BY THE  
FIRESIDE.**

CONDUCTED BY **FREDERICK M. ROSSITER, M.D.**

All questions intended for this department should be addressed to Dr. F. M. Rossiter, 294 Van Buren St., Battle Creek, Mich.

**6.—CURE OF ECZEMA.**

CAN eczema be cured? If so, what is the remedy?  
J. W.

ANSWER.—This skin disease indicates a general lowering of the vital resistance, poisons in the blood, improper food, and poor elimination of waste matter from the body. When these conditions are removed, eczema, in the majority of cases, will disappear. Certain forms of eczema in old age are difficult to cure.

Eat pure, wholesome food, avoid meats and much fat, make a practice of drinking water freely between meals and at bedtime, keep the bowels active, avoid irritating garments, be out of doors as much as possible in the sunshine, bathe the skin frequently, and apply friction to the parts not affected; avoid rubbing the diseased areas.

To the diseased part apply hot and cold water daily, in the form of a hot and cold pour, using a dipper; or apply hot and cold compresses in alternation, twenty minutes at a treatment. If the eczema is quite general, a full bath at 95° for thirty minutes at night is very effective. After bathing apply an ointment containing the following: salicylic acid, twenty grains; ichthyol, sixty grains; oxide of zinc, sixty grains; vaseline, one ounce. This may be applied at bedtime or during the day.

**7.—TREATMENT OF DIARRHEA.**

What is the treatment for diarrhea of several months’ standing in one who is fifty-seven years old, and otherwise in good health?  
L. Y.

ANS.—In such cases rest is very necessary.

Keep off the feet for several days. Take a very hot enema two or three times a day; apply fomentations to the abdomen fifteen minutes three times a day, each time following with a towel wrung out of water at 55°, placed on the abdomen for thirty minutes, and covered with a dry flannel. Eat toasted bread or zwieback, or toasted wafers, eating slowly and chewing thoroughly. Avoid fruits, but one or two glasses of blackberry juice a day probably will be a benefit.

**8.—TREATMENT OF CATARRH.**

What is the treatment for catarrh of the nose and throat? I have a dropping into the throat, inflammation and burning.  
M. L. T.

ANS.—Catarrh is a local malady, but it indicates a general lowering of the vitality, with poor circulation. Catarrh attacks the parts that possess the least resistance. Hence the treatment must be such as to build up the general health, as well as to give attention to local measures. A change of climate will frequently effect a perfect cure.

Of all measures nothing is more effective than the morning plunge or cold-friction bath, followed with vigorous rubbing. This electrifies the entire system, improves the circulation, and relieves the congestion of the mucous membrane of the nose and throat. It should be taken every morning. Also take equal parts of borax, salt, and bicarbonate of soda; mix well, and put one teaspoonful in a cup of water, and use three times a day as a gargle and as a nasal wash. It may also be used in an atomizer. Follow this with a spray of camphor, menthol, and eucalyptus, twenty drops each, in four ounces of albolene. This may also be used in a nebulizer. A vaporizer containing menthol and eucalyptus, if used several times a day, is very helpful. Keep the feet warm, and avoid overdressing.

**9, 10.—INHALER PRESCRIPTION—TREATMENT OF HARD COUGH.**

Please give (1) a prescription for the inhaler, and (2) the treatment for a hard cough with bronchial irritation.  
G. H. M.

ANS.—1. Equal parts of camphor, menthol, and eucalyptus, with a few drops of the oil of cinnamon.

2. The cough will probably be relieved by inhaling the vapors of a pint of boiling water, in which has been placed a teaspoonful of the compound tincture of benzoin, or a teaspoonful of the oil of tar. For the bronchial tubes the nebulizer is of much greater service than the inhaler. Fomentations to the chest and between the shoulders frequently relieve a cough and the irritation. Also sip freely of hot water.

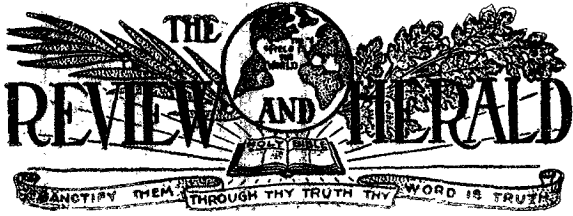
**11, 12, 13.—PEANUT BUTTER AND RHEUMATISM—USE OF MAPLE SUGAR—SUBSTITUTE FOR CANE SUGAR.**

1. Will peanut butter made from roasted peanuts cause rheumatism? 2. Is maple sugar wholesome? 3. What can we use to take the place of cane sugar?  
C. R. Y.

ANS.—1. Peanuts are highly nitrogenous, and any nitrogenous food, if used excessively, has a tendency to increase uric acid in the blood and tissues, and predisposes to rheumatism. Roasted peanut butter, if used at all, should be used with great moderation. When used in excess, it is a common cause of indigestion. Peanut butter made from boiled peanuts is much more wholesome. Those who eat peanut butter *ad libitum*, as they would sauce, are sure to suffer from indigestion sooner or later.

2. Maple sugar possesses all the properties of cane sugar. For household purposes it is not so serviceable as cane sugar. Cane sugar, when used in moderation and not combined with milk, does practically no harm in a healthy stomach.

3. Malt honey. This is made from grains, and is a delicious sweet, free from many of the disadvantages attributed to cane sugar.



BATTLE CREEK, MICH., JANUARY 28, 1902.

URIAH SMITH - - - - - EDITOR.  
L. A. SMITH  
A. J. BOURDEAU } - - - - - ASSISTANTS.

### THE DECISIVE SIGN.

THERE is a prophecy concerning what we call "the Eastern question" which points out that the Turk shall remove the seat of his government from Constantinople to Jerusalem, and then come to his end with none to help him. And this is in close connection with the standing up of Michael, or the beginning of the everlasting reign of our Lord Jesus Christ, who finally sets up His eternal kingdom for the saints of the Most High. Dan. 12:1; 11:45. Naturally the mind of the student of prophecy would fix itself upon this point, the expulsion of the Turk from Europe, as the immediate and decisive sign of the second coming of Christ in the clouds of heaven.

A correspondent from Hume, Mich., has been studying upon this point, and writes:—

"In Luke 21:20 we read that when the disciples should see Jerusalem compassed with armies, they were to consider it a sign for immediate flight from the city. Is it not possible that this may have a secondary and particular application to the people of God in the last days; namely, that the retirement of the Turk from Europe, and the establishment of his government at Jerusalem, will be a sign for the people of God to flee from the cities, and retire by themselves into secret places, waiting for the coming of the Lord? for when the scene shifts to Jerusalem, we understand that all nations will be gathered there to the battle of the great day. Then Jerusalem would be compassed with armies (plural), whereas now, when we speak of the military power of a nation, we say army (singular), as 'the army of Great Britain, the army of the United States,' etc. When Jerusalem was overthrown, it was compassed with one army,—the Roman army,—not armies; but the time will come in the future when it will be compassed with armies; and will not this be the decisive sign to us, of the end?"

ANSWER.—The events transpiring in the East are worthy of special attention, and their significance as signs should be marked; but it should be remembered that there is a Western question which is equally significant. Events are moving here, the currents of which are eddying around our own feet, which are just as significant and striking as signs as anything can be. Signs are multiplying on every hand. In our own country they are manifested in political, social, and religious movements, especially the latter. Backsliding and apostasy from some of the highest and noblest principles among men, are apparent in our land. The everlasting truth, incorporated in the Declaration of the Independence of the United States, that "governments derive their just powers from the consent of the governed," is repudiated by a growing party in our own country, and denounced as the "old Philadelphia lie." They would have it that governments derive all their powers directly from God, said powers to be interpreted and applied by His agents, *alias themselves*. Secondly, the Constitution of the United States, a document which has been described by a leading organ of public opinion in England as "the most sacred political document in the world," has been repudiated. It has been denied the privilege of "following the flag." The United States has shown itself willing to extend its jurisdiction over subject peoples, while at the same time it denies to them the civil and religious rights which the Constitution guarantees to all people. This is national apostasy, and this is to-day taking place right before our eyes. It ought to make the nerves of every intelligent man tremble with apprehension when he contemplates the inevitable results of such a course.

Ancient prophecy foretold it, modern prophecy repeats and applies it. It says, "When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power [which it is now doing], when she shall reach over the abyss to clasp hands with Spiritualism [which she is now doing], when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government [which she is now doing], and shall make provision for the propagation of papal falsehoods and delusions, *then* [which is *now*] we may know that the time has come for the marvelous working of Satan, and that the end is near. As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight never to return."—"*Testimony for the Church*," No. 32, page 207, quoted in "*The Marvel of Nations*," page 298.

So, critical and stirring as events in the East are, here are movements in our own land, which are now taking place, and which are distinctly specified as an indication by which we may know, when they do take place, that the cup of iniquity in our nation is full, that the limit of God's forbearance is reached, and mercy is about to take her flight, never to return.

So while keeping our eyes open on events in the East, let us not overlook movements nearer home. All things admonish us to be ready for the wave the crest of which is even now curling to break and burst upon our land and upon the world, and involve all in ruin. Here is the decisive sign. EDITOR.

*If all would put on the whole armor of God and fight manfully the battles of the Lord, victories would be gained that would cause the kingdom of darkness to tremble.—T. C., Vol. VI, page 41.*

### THE MISSION OF SEVENTH-DAY ADVENTISTS.

THE mission of Seventh-day Adventists in the world is to "contend for the faith which was once delivered unto the saints." That faith is "the faith of Jesus." It is the soul's "Amen!" to every word of God. That faith is needed in our world to-day.

"When the Son of man cometh," said Jesus, "shall He find faith on the earth?" Taking a general view of the religious world, it would seem that faith is to-day well-nigh extinct. There was a time when Protestantism stood for the word of God, as against the traditions and decrees of Rome. To-day we are constantly reminded by leaders in the Protestant ranks that the old Protestant position has been abandoned, and there are but few who still contend for implicit belief of God's written word. The word of God has been bound about with the limitations of the human mind, by men who profess to take that word as their rule of faith and practice, until so far as they are concerned, it is stripped of the qualities of omniscience and omnipotence, and made as human as are they themselves. Christianity, upon such a basis, is divested of all that is miraculous and superhuman, and hence of all power of salvation.

The repudiation of the Bible by Protestants is a fact not overlooked by Roman Catholics. The New York *Sun*, which in religion speaks from the Catholic standpoint, calls attention to a recent sermon in that city by the Rev. Dr. Lorimer on "the present condition of thought in Protestantism." We quote from the *Sun*:—

"The rock on which Protestantism was built was belief in the absolute authority of the Bible. Now criticism of the Bible, which reduces it practically to a book of purely human authorship, and with the consequent inevitable imperfections of human knowledge, has entered into foremost schools of Protestant theology, and proceeds without restraint. Thus the miraculous element of the Bible is made to disappear, and with it passes away the foundation

on which alone Christianity is based, for that, necessarily, is miraculous."

And, adds the *Sun*, "As Dr. Lorimer says, only the pope, only the Church of Rome, 'comes to the front as the champion of the Bible against the destructive critics.'"

Almost simultaneously with the penning of these words by the editor of the *Sun*, and in confirmation of them, a leading professor in Northwestern University, a Methodist institution, was giving utterance to the statement that "the dogma of the infallible Bible is the besetting sin and golden calf of the idolatrous worship of the churches," and declaring that theologians must now "throw aside the dogma of an infallible Bible as completely and frankly as Protestants have thrown aside the dogma of an infallible pope." The miracles of the Bible must, he said, be regarded as the product of "mere poetic fancy."

And here is another witness, who speaks almost simultaneously with this Methodist professor,—the editor of the *Independent* (New York City). Having been interrogated by the editor of the *Western Recorder* (Baptist), one of the few Protestant religious organs which still maintains the old Protestant attitude toward the Bible, as to whether "we are under obligation to believe whatever the Bible, fairly interpreted, teaches, and to do whatever the Bible, fairly interpreted, enjoins," the editor of the *Independent* replies: "To this we give the 'clear-cut' answer, 'No.'" And he continues:—

"For example, to our literary sense the Bible, fairly interpreted, declares in its first chapter that the world was made in six days of the usual sort with mornings and evenings. We are perfectly familiar with the evasions by which the *plain meaning* is explained away, but which never deceived such a scholar of good literary common sense as was Dr. Howard Crosby, who once told the present writer that he believed the world was made in six twenty-four-hour days because the Bible said so. *We have no doubt the writer of Genesis so meant his language to be understood*; and it was, in fact, generally so understood until the days of geology. *But we do not believe that the world was made, nor that Adam or Eve was made, in the way described realistically in Genesis.*" (Italics ours.)

Another "example" cited by this Protestant authority is the following:—

"The Bible, 'fairly interpreted,' seems to us to 'enjoin' women to keep silence in the churches. We can get no other fair interpretation out of Paul's language. To our mind it is clear that women now have a right to speak and teach, and that *the Holy Spirit, in the Church has reversed what the Holy Spirit said through Paul.* That is, if Dr. Eaton [editor of the *Western Recorder*] prefers, *we set up our own private judgment against Paul's inspiration*; but 'we think we have the Holy Spirit' with us." (Italics ours.)

Fairly interpreted, then (to sum up the position here taken), the Bible is misleading; it does not (in places) mean what it says; it is even not to be understood as the writers meant their language to be understood. And further, what the Holy Spirit said at one time it may have reversed at another time; and the inspiration of the Scripture writings is sometimes less reliable than one's own private judgment.

And if this be true, so far from being an infallible guide to the Christian in faith and conduct, the Bible is one of the most unreliable books in existence. And this is the doctrine upon which the Protestantism of to-day is largely based; for we have cited but one or two of many witnesses who have testified to the same point; nor have they a reputation for extravagant views upon this subject.

Is it any wonder, then, that years ago the time was ripe for a message from heaven calling men to repentance and a preparation for the coming of the Lord? or that to-day the time is ripe for the message, "Babylon is fallen, is fallen; come out of her, my people"? Is it any wonder that a people are being called out who will raise aloft the standard of faith in the word of God, and will establish a system of education different from that which instructs people in disbelief of the word of God? Without it, how is Protestantism to be preserved? for a fallible Bible affords no foundation for a system which protests against a fallible pope and a



fallible church council; and the foundation being gone, Protestantism itself is gone, in everything except the name, and only a clear field for the papacy remains.

But the foundation is not gone; it "standeth sure," and will remain unaffected by human efforts to discover flaws in its construction. And Protestantism remains, but its mantle has fallen upon Seventh-day Adventists. And as the light of Protestantism in other churches grows dim, Seventh-day Adventists must arise and shine. As the forces of nominal Protestantism fall back toward Rome, Seventh-day Adventists must make a movement forward. Others may join in the movement, but we must lead out. The word of God is to be exalted before the world; Jesus Christ, its author, is to be exalted; and a salvation is to be proclaimed which is altogether miraculous and above human powers of reason and comprehension. For this hour this people have come into the world. They must bridge over the black chasm of faithlessness between the world and God until the gospel work is done, and the time is reached when God shall arise in judgment to demonstrate that His word is indeed infallible.

L. A. S.

*God's people are to be channels for the outworking of the highest influence in the universe. From the anointed ones that stand in God's presence the fullness of divine light and love and power is imparted to His people, that they may impart to others light and joy and refreshing.—T. C., Vol. VI, page 12.*

**PRESUMPTUOUS DARING.**

FROM the statements brought out in the latest edition of "The Marvel of Nations," it appears that something has given the people of the American nation prestige in comparison with other people, which enables Americans to take the lead in great enterprises in engineering, or in those of an agricultural or financial nature, by which they give an object lesson to the world of what men possessed of the requisite skill and enterprise can do in these directions.

The matter of bridge building, in which Americans take the lead of all nations, and bear away the honors of the heaviest contracts, furnishes an incident in point; and one of the illustrations given in the book shows what is included in some of the engineering enterprises in question, and justifies the heading placed as a caption to these lines.

The illustration is on page 183, copied from *McClure's Magazine*, and represents the construction of a bridge across Niagara River just below the Falls, and shows what perilous undertakings men of this country will engage in to carry out some engineering enterprise, and to maintain their prestige as willing to encounter any obstacles that stand in the path of their progress. It represents the addition of another length to the longest arch-span of an iron bridge yet constructed in the world, and over the most dangerous chasm; namely, Niagara River.

The workmen on a narrow scaffolding suspended by wires, as the ponderous iron beams are swung up, perforated for the bolts that are to hold them in place, catch in metal buckets the rivets heated white hot, and by a dextrous movement insert them in their respective places, and then with heavy sledge hammers rivet those beams tightly in place, one after another, till the whole structure is completed. By the skill of the engineers it is all calculated nicely just what strain it can bear, and the weight it can sustain. The work of putting it together must require most rapid movements, steady hands, quiet nerves, and the faculty of maintaining an equilibrium on an uncertain footing, and in face of the most trying conditions; for the least false move would inevitably hurl the workmen to an unavoidable fate. Think how suddenly a quick and unexpected displacement of their frail footing, the least loss of self-possession, unsteadiness of nerve, or the failure of a steadily balanced brain, would plunge them into the torrent roaring and

surging at a dizzy distance right beneath their feet, which would be inevitable death.

How men under such conditions can maintain their coolness and equable temper, is more than some of us can imagine. We would certainly become "rattled," and fall a prey to our irrepressible and uncontrollable fears.

But to carry out a desirable enterprise the work has to be done; it can be done in no other way; and it is no wonder that the country that can furnish the men to carry through the work successfully, should be in demand everywhere where such enterprises are found to be desirable. It seems not only like presumptuous daring, but like flying in the face of providence to undertake to carry out such feats under such conditions. But the men who can do this must inevitably take the lead of all their fellows in enterprises of this kind.

It is this feature of the American character, we think, that tends to raise it in the world's work, and prepares it to fulfill its place in prophecy, and do its part toward hastening the great consummation.

EDITOR.

**SOMETHING FOR EVERYBODY.**

WE have reached the eleventh hour, and the call is repeated, "Go work to-day in my vineyard." There are times which seem especially opportune for a general forward movement, and at such times God's Spirit goes out through the earth, and calls His people to the work in hand. That Spirit is now working in a most striking manner among Seventh-day Adventists throughout the world, and thousands are being impressed with the importance of doing something in a definite way at once in behalf of the circulation of our literature. In nearly every Conference in the United States, a simultaneous movement has started in this direction, and the call is being sounded from every quarter, "Something for everybody!" "Come; for all things are now ready!"

The Spirit of God has said that where there is one canvasser, there should be one hundred. In each State at the present time there are from five to twenty canvassers; therefore there should be from five hundred to two thousand in each State. But this number would include practically the entire membership, therefore this statement can mean nothing less than that every Seventh-day Adventist, whether minister, Bible worker, regular canvasser, or lay member, should become an active agent for the circulation of our literature. This is the thought with which thousands are being impressed.

All things are prepared for such a movement as this. We have tracts, pamphlets, and books, varying in price from one cent to nine dollars or more, and within this range can be found something for every man, woman, and child in this denomination to sell, loan, or give away.

The eleventh-hour call is emphatically a call to service. The time is far spent. There is only a little while for work; and while the Spirit of God is moving and co-operating with us, let us arise and do something. Write to your tract society secretary, the president of your Conference, or to your State agent for information and for assistance. Also, dear brethren and sisters, we want you to repeat this call until it has been sounded in every ear throughout the world. God has said that the time has come for us to engage in the tract, periodical, and book work again, and press it forward as never before; and with His help and blessing we are responding to the call, and intend to scatter these precious pages of truth like "the leaves of autumn." Who will join us?

E. R. PALMER,

*Sec. Gen. Conf. Publishing Committee.*

*"Draw together, draw together." The solemn, sacred truth for this time is to unify the people of God. The desire for pre-eminence must die. One subject of emulation must swallow up all others,—who will most nearly resemble Christ in character? who will most entirely hide self in Jesus?—T. C., Vol. VI, page 42.*

**"CHRISTIAN SCIENCE:" ARE ITS DOCTRINES TRUTH OR ERROR?**

**Some of Mrs. Eddy's Teachings Examined in the Light of the Scriptures.**

MRS. EDDY teaches, and Christian Scientists believe, that Christ will never come personally, but that Christian Science itself is the second coming of Christ. Notice carefully the following extracts:—

"This coming [that is, the discovery of Christian Science] is as was promised by the Master, for its establishment as a permanent dispensation to remain forever among men." "Its discovery is the second coming of the gospel of 'peace on earth and good will to men.'" (Italics mine.) "This awakening is the coming of Christ, the appearing of truth, which casts out error and heals the sick,—this the salvation which cometh through the divine principle demonstrated by Jesus."—"Science and Health," pages 43, 126.

"The coming of the truth is the coming of Christ. We have no longer a personal Jesus. We are no longer seeking to be like the sinless Jew of eighteen hundred years ago." "Here let us apprehend the wise words of our teacher [Mrs. Eddy]. Christian Science is the second advent of Christ."—"The New Interpreter," page 110.

"The second coming of the Lord is a descent from the heavens within us into the body of humanity, of the same divine truth which was manifested in Jesus Christ. . . . The Christian Scientist believes that Christ is now here."—"Condensed Thoughts," pages 49, 50.

These statements clearly demonstrate that the discoverer of Christian Science, and her disciples, all believe the second advent of Christ is already an accomplished fact, and hence that none have a right to expect He will ever come again.

Let us now notice some of the Bible statements regarding Christ's coming, to see how well they will agree with these extracts. Here is Christ's own blessed promise: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3. When Christ comes, He comes after His own, and takes them above to the mansions He has prepared for them. There will be no poor in heaven. Every one will have a home which Jesus has provided for him.

Has Christian Science done all this for its votaries?—Hardly.

Again: "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11. This Jesus, who had been with them from the time of His resurrection till His ascension, was not a phantom, a ghost, a spirit without body or parts, but a real being of "flesh and bones," who ate of the fish and the honeycomb; who walked and sat and talked with His disciples, communing with them freely; who showed doubting Thomas the actual prints of the nails which had been driven through His hands and feet when nailed to the cross, and the scar made by the spear driven into His side. He ascended *bodily to heaven*, there to plead for us as our great High Priest till He should come again just as literally as they saw Him ascend to heaven. Those angels told those sorrowing disciples no falsehoods as they thus plainly testified of His sure return. Dear reader, how do these statements of the two heavenly messengers agree with these wretched claims of Christian Science? Which will you believe, the heavenly angels or Mrs. Eddy?

Again. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Rev. 1:7. Had all this occurred when Mrs. Eddy wrote "Science and Health," and

made her wonderful discovery? Have all nations wailed as they read her book? Very few of them know anything about her book. Yet it has already been before the world twenty-five years.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 16-18. And did this all happen in the Christian Science movement? Did Christ *himself* come with a shout? and did the trump of God sound, and all the dead arise from their graves? were all the living saints translated, thus to remain with their Lord, in the history of Mrs. Eddy's cult? If so, they have kept very still about it. It is well known from her own statements that they as a people fully believe nothing of the kind ever will happen. But, dear reader, these are the words of the blessed Book, which she claims to believe.

Again. "They shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24: 30, 31. This glorious doctrine of Christ's personal return to this earth in great glory to gather His faithful disciples, and put down rebellion and wickedness, is taught all through the Bible. Enoch, the seventh from Adam, foretold it, saying, "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14. Thus we see that away back before the flood, the holy men of God taught the coming of the Lord in glory. It has been taught by all the prophets and by Christ himself. There are few doctrines taught so prominently in the Bible. It is easy to prove that we must be living very near this event. The signs given in Holy Writ are either all fulfilled or fast fulfilling. The Word also clearly states that when that period is reached when His people should look for their Lord's return, false teachers will arise and deceive many by spiritualizing away the plain statements of the Sacred Scriptures, teaching that these events will come in some secret manner. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 24-28. That is, it shall be personally visible to all.

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6: 14-17. O that these sublime words concerning this greatest event of human history, might be burned into our hearts and minds till all these mouthings of error and mysticism, these foggy fables of Satan, these peace-and-safety cries which lull poor souls into spiritual stupor, were forever driven from us!

How can any person with any reverence for the Scriptures, and any regard for these plain statements of Christ and His apostles concerning His second coming, believe Mrs. Eddy's teachings that the second coming of Christ has taken place already, and is fulfilled in the coming of Christian Science? It is very plain that her teachings on this subject, like those of Spiritualism, Swedenborgianism, and various others afloat to-day, that Christ has come in some spiritual way, come from Christ's great adversary.

Just at the very time the warning message that Christ's coming is near is going forth to the world, just as Noah, the preacher of righteousness, warned

the antediluvian world of a coming flood, Satan sends forth a multitude of opposing teachers to give the peace-and-safety cry, to tell us Christ has already come in a host of spiritual mediums, or teachers of Christian Science, who take Mrs. Eddy's book as their Bible of authority. Our Saviour warned us plainly that just such things would come when the last days were reached. The last days have come. The signs of the end are fulfilling all around us. And lo, these teachers of error are crying, "The Lord has come already, the Lord is here." Their teaching such blasphemous falsehood thus becomes a mighty sign that the last days of time are fully reached, and our Lord is near, even at the doors.

GEO. I. BUTLER.

*In reforms, we would better come one step short of the mark than go one step beyond it; and if there is error at all, let it be on the side next to the people.*  
—T. C., Vol. III, page 21.

### 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.]

#### 852.—THE HANDWRITING OF ORDINANCES.

What is meant by this expression in Col. 2: 14? also the expressions in verses 15, 17, and 20 of same chapter? I have been asked by one not of our faith questions on this point, and would like assistance from you to make it plain.

A. C. S., Trent, Muskegon Co., Mich.

ANSWER.—The "handwriting of ordinances" was something written by hand. The body of the matter of which this handwriting was composed was "ordinances" or decrees, something ordained and taught. It was something which Christ in His appointed work was to blot out, and nail to His cross; and the reason it was to be taken out of the way was because it was "against us," and "contrary to us."

Verse 11. In Christ the disciples have the true circumcision, that of the heart, which is effected by "putting off the body of the sins of the flesh," even by the circumcision of Christ; that is, the circumcision which Christ requires. All this was most strikingly represented in their baptism, wherein they were symbolically (for literally they could not be) buried and raised with Christ. The time during which they remained under water was a kind of temporary death, after the image of the death of Christ. When they emerged from the water, they rose after the image of His resurrection, to a life of righteousness here and of glory hereafter. Alford says "took," in verse 14, should be "hath taken," and "His cross," "the cross." The translators fancied that the *subject* of the whole sentence was Christ, whereas it is God the Father. In verse 15 "having spoiled" should be "stripping off from himself," "divesting himself of;" that is, in the cross of Christ God puts off from himself the ministration of angels, by which the law was given, subjecting them all to Christ, whose triumph they grace, as we are said to do. 2 Cor. 2: 14. Therefore angels were no more to be regarded as mediators between God and man, nor the law which they ministered, as binding.

What the apostle referred to by the "handwriting" which was "against us" and "contrary to us," is intimated in the conclusion he draws in verse 16, as what resulted from His work of "blotting out" and "nailing to His cross." "Let no man therefore judge you [condemn you as a sinner] in meat, or in drink" (because you do not regard the distinctions established by the ceremonial laws in regard to these things, nor regard the regulations in respect to holidays to bestow more honor upon them) or "the new moon, or the [ceremonial] sabbath days [of which there were seven which belonged to the Jewish system]." See Leviticus 23. We as Christians are released from paying any regard to anything that was typical or shadowy, pointing forward to the "body" which "is of Christ," or the antitypical work of Christ.

To the Hebrews the same apostle speaks of the same things referred to in the epistle to the Colossians, and describes them in similar terms. He says, "The Holy Ghost [this signifying, that the way into the holiest of all [the way into the heavenly holy places] was not yet made manifest, while as the first tabernacle was yet standing [that is, while the earthly sanctuary still stood, and the Mosaic dispensation was still in force]: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation;"] that is, till the Seed, Christ, should come. "But when the fullness of the time was come [Gal. 4: 4], God sent forth His Son." We see by this that this scripture has no reference to the moral law, but pertained only to the carnal ordinances of meats and drinks, festival occasions, and ceremonial sabbaths, which belonged to the typical system,—a system given to the world as an object lesson to lead them to Christ. Gal. 3: 24.

EDITOR.

### Editorial Notes.

SIN is the devil's mortgage on the soul, which he is always seeking an opportunity to foreclose.

THE true Christian is never more ready to hear what the devil has to say than to listen to the word of Christ.

If you would realize real benefit from "ministry," practice that kind which consists in exchanging the mind of self for the mind of Christ.

THE pleasures of the world from which Christianity prohibits us are not half as great or as real as the sorrows of the world from which Christianity delivers us.

THE Christian pathway is a way "cast up" high above the paths of the world; and if you are in the pathway, you will feel that the fashions and follies of the world are a long way beneath you.

If you have found the "pearl of great price" you will not be able to hide the fact from your neighbors, nor the knowledge that the like treasure can be had where you obtained it by any and every earnest seeker.

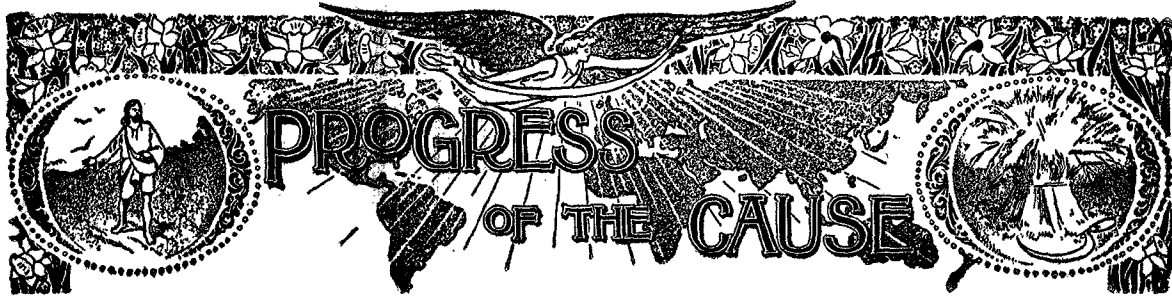
SOME people do not know the difference between having liberty, and being led by the devil with a sledge rope. Christian liberty is the *ability* to do right, the liberty of strength in the Lord. The liberty those who serve Satan is the *inability* to refrain from wrong doing,—a liberty which is but another name for weakness, and which leads to ever-increasing bondage.

THE Christian pathway is a narrow one, but the Christian platform is a very broad one,— "the commandments of God and the faith of Jesus." What foundation could be broader or more solid? However strait the way, the Christian's foot rests on solid and sure foundation; while the "broad way" of the world is full of holes, quicksands, and "slippery places."

"It seems," writes the London correspondent of the New York *Sun*, "according to reports cable here of the effect of the announcement of Prince Henry's visit on the American people, that now will the condescension of a crowned head win so much adulation as in a republic."

If this is so, it is only because popular ideals in this country are changing from a republican character to that of monarchy; and of this the evidence of late years have been many.

L. A. S.



### JAMAICA, WEST INDIES.

I HAVE found great pleasure in the work of the past year, which the dear Lord has given me to do as a servant among His remnant people. The first two months were spent with another laborer, Brother W. Jay Tanner, in visiting and putting the blessed truth before the people in a new field, where the building of a church is now being carried on.

I was removed from there to another place to superintend the work, as well as to do manual labor in the building of another church, which was raised up within three and a half months. From this place I was called to my present field of labor at Santa Cruz, where another church-building is being raised up, and its finishing is looked forward to with great joy.

As we could find time to do so, my wife and I visited the people, held Bible readings, and distributed tracts. An interest is aroused. Since we have been here, ten have begun to obey the truth, and one backslider has been reclaimed. I regret that I was kept indoors for two months through sickness. Since it has pleased the Lord to raise me up, I am stronger and better fitted for the Master's service. We expect soon to be removed from our present location to a new field. Remember us in your prayers.

FRANK HALL.

SANTA CRUZ.—If there was ever a time in the world's history when the people of God experienced what it is to be transformed by the renewing of their mind, that they might "prove what is that good, and acceptable, and perfect, will of God," it is now. The true child of God sees that the time is a grand and awful one; it is not a time to sleep on guard, neither to trifle on Satan's ground. The arch-enemy is now mustering all his forces for the last great battle, which is just ahead. He is at war with those that keep the commandments of God and have the faith of Jesus.

Several weeks ago a minister was asked to expose the doctrines of our faith in an Episcopal church, he having studied the writings of D. M. Canright. He preached in a spirit of strife, and of course the people imbibed the same spirit.

In his discourse he gave two challenges, offering fifty dollars to any who could prove that the seventh day Moses kept is the same that Adventists keep to-day, asserting that no one can prove that Paul ever kept the Sabbath. When he had finished, he having preached at two different places the same day, Elder Beckner, who was present at both services, asked to be allowed to speak, but was refused each time; however, he replied at our own meeting-house. During the week Elder Beckner preached, nearly every night we were stoned; one sister was hurt; but we were not dismayed.

The cry is, "These people are turning the world upside down!" but we trust we are the people who are turning the world right side up. As it was in the days of the apostles, so it is now: history repeats itself. Elder Beckner has been in the western part of the island, assisting Elder Tanner in a series of tent-meetings, where there has been great interest. May the blessing of God attend them.

We have started the building of our new church, which is thirty by twenty feet, with a vestry twelve by eleven feet. It has been raised, and would have been completed, but it is very difficult to prepare the timbers in the woods. However, we hope that the building will soon be ready for use. We have no money, but God is carrying us wonderfully, and all the brethren have one determination,—to go forward. The stones for the Spanish wall being near, the sisters turn out at night and carry them, determined that when the time comes for the masons to work, nothing shall be lacking. All are of good courage, and Satan's assault has only driven us to Christ, the solid Rock.

CHARLES HAY.

### FLORIDA.

I HAVE been laboring alone at Orlando, the county seat of Orange County, since the close of the tent-meeting, December 8. Ten persons have accepted the truths of the Third Angel's Message, and are

now observing the Sabbath. Others are becoming deeply interested. My courage is good in the Lord. I expect to remain here for some time. I can only hope and live for the salvation of the perishing. I ask an interest in the prayers of God's people.

CHAS. P. WHITFORD.

### NEBRASKA.

TEKAMAH.—I used to report quite often in the REVIEW AND HERALD, the dear old messenger of truth, which has been an almost constant visitor at our home for more than thirty years. It is growing better and better all the time. Since the advent of our State papers, I have neglected the REVIEW. But I feel moved to report to all our dear readers that I am of good courage, and have joined the Forward Movement,—forward march to the kingdom of God. I never enjoyed a week of prayer as I did the last; but I expect to enjoy a better one if I live to see another; for God's blessings will grow richer as we near the end.

It is time now for God's people to awake out of sleep, and make one grand rally all along the line, that the work may be done. Those who refuse now to heed the bugle call, form in line of battle, gird on the armor, and come up to the help of the Lord against the mighty, will sleep on and take their rest until awakened by the last trump.

The Lord has been very good to us. He has come into our meetings with power, and some have taken their stand for God. A church wherein the last message can be proclaimed is nearing completion at Tekamah, where a tent-meeting was held last summer; for this we are very thankful.

W. B. HILL.

### ILLINOIS.

BLOOMINGTON.—It was my privilege to spend the week of prayer with the Bloomington church, and I am glad that I can truthfully report that the Lord was pleased to come very near His people by His Spirit. All who participated in the meetings received showers of blessing. I am sure that if all who profess to believe the Third Angel's Message in Bloomington will live up to their God-given privileges, and show their appreciation of the blessings received during the week of prayer, better days are for the church in that city. Three meetings were held each day; the Lord gave power in the presentation of His word, and souls were stirred. The church was much revived.

I have not learned the exact amount of the annual offerings, but I am quite sure that they were liberal. One brother came to me after the discourse one night, and said that he was deeply impressed by some remarks which had been made during the preaching, that it was his duty to make an offering for his little boy who was four months old; he said he believed it the parents' duty to make offerings for the children until they become old enough to give for themselves. I am sure that his ideas in that matter are correct, and doubtless many parents would see their children in a far better condition spiritually, were they to adopt this brother's plan. The next night he came to the meeting with three envelopes,—each containing fifteen dollars,—one for himself, one for his wife, and the other for his little boy.

I received a great blessing during the week of prayer, for which I praise the Lord. May God bless the Bloomington church, and may all the members do what they can by the help of the Lord to get the light of present truth before the people; to this end I shall pray.

From December 30 to January 15 I spent in Battle Creek visiting my family, whom I had not seen before since the General Conference. Battle Creek is not by any means a paradise, as many imagine it before going there. I visited many discouraged souls during my sojourn in that place, and could have spent all my time while there in laboring with such. Many have drifted into Battle Creek as so much driftwood, and can give no good reason why they are there. These do not belong to the church in Battle Creek, and they fail to report to the church to which they belong; hence they pay no tithes,

either in Battle Creek or in their home church, and feel under no obligations to help keep up expenses. Yet they murmur and complain, feeling that they are slighted and misused. Oh may the dear Lord help all such to go to work to get the precious truth before those who are sitting in darkness! If they will only do this, it will prove a means of healing to their soul, and a balm to their conscience.

I preached once in the Sanitarium chapel. The Lord was present, and we had a blessed meeting. I also spoke once to the old people in the Old People's Home. The Spirit of God was present in a marked measure, and I shall not soon forget that meeting. It was good to be there, and hear the testimonies of the old veterans in Israel. God bless the old people!

I am now on my way back to my field of labor in Illinois. I praise God for the part He grants me in His work.

M. G. HUFFMAN.

### SOME RECENT EXPERIENCES.

FOR about six weeks I have been very busy in getting my worldly affairs in shape so that I could leave home to engage actively in the Master's great harvest field, also in writing articles for the paper, especially upon "Christian Science," so-called, and more recently in attending meetings at Graysville and Nashville, Tenn. At the latter place a session of the Southern Union Conference of nearly two weeks was held in connection with other important interests. The meetings at Nashville were the most important ever held in the Southern field. Many of us believe they mark a new era in the progress of the work in the South. For one, I am in most hearty accord with the judgment of the last General Conference relative to the establishment of the various Union Conferences throughout the United States and the whole world. This plan must result in relieving the pressure of questions and interests which for years past has rested so heavily upon the General Conference Committee. It will give the men connected with that most important supervisory committee a chance to do better work, take more time carefully to consider leading and important questions, and accomplish greater good for the cause we all love.

It seems to me that no field in the whole world stands more greatly in need of some such arrangement than this Southern field. Here are a complication of interests demanding constant and careful consideration. Questions growing out of the race relations which center in this field more fully than in any other; the full establishment and successful operation of our publishing interests now being located in this Union Conference; the strengthening of our schools for white and colored alike; the establishment of our health and health food departments; our canvassing work; and our general missionary work for all classes in this vast and needy field,—in fact, everything connected with this great and glorious message and work for the last days needs fostering and careful nursing, and the cultivation of every energy, every means at our command, for a general advance on all lines in this greatest and noblest of causes.

The consideration of these issues, and the carrying forward of the devotional and religious interests of the meeting made the twelve days allotted to the session about as busy as any I ever saw in my experience. From six in the morning till nine at night, yes, in some instances near midnight, meetings or committee work or something connected with the cause required constant attention. The time was all filled up till the appointed time expired the last Sunday night. Then all day Monday till eight at night was taken up in planning the work for the ensuing year. Our laborers from abroad were Mrs. E. G. White, W. C. White, and Elder A. G. Daniells, president of the General Conference. It had been fourteen years since I had met Sister White,—this dear servant of God to whose instructions we all owe so much. When I saw the worn and weary look caused by her faithful, earnest labors, my heart was greatly touched, and I could not restrain my tears. She expressed much satisfaction that I had been permitted to return once more to the work. She spoke only twice publicly to the congregation, and that with great difficulty and effort, with feeble voice compared to her old self. But her words were precious and instructive. At her special request several of us were called in to engage in prayer that the Lord would bless her and give her additional strength to do the work required at the meeting. The occasion was a precious one to all present. She prayed with much of her accustomed fervor at the close of the season. Our hearts were made glad by the Spirit's presence, and she seemed stronger.

Elder Daniells's discourses were most excellent for such an occasion. Those present were deeply interested in them. I knew him when a little lad in West Union, Iowa. I baptized him with my own hands at the age of twelve, and laid them upon his



head in the sacred ordination ceremonies; and he says I gave him the first encouragement to enter the ministry. I was prominent in his being sent to New Zealand at first. My personal friends, at least, can judge of the joy that came into my heart as I welcomed him back—a strong, earnest, faithful laborer in the blessed work of God. May he ever be so humble and true that his faithful labors may be of great value to the cause we love.

I was glad also to meet Brother W. C. White, with whom I had often been associated in labor, years long past. Both of us, as nearly as I could judge, were most glad to meet once more, mutually enlisted in the same blessed work.

Personally, I can but express pleasure at the very cordial way in which all present greeted the old pilgrim of other days. Especially the old laborers with whom I was best acquainted. In some cases tears of joy were shed at these greetings. At any rate my old heart was touched at the tenderness and cordiality of our meetings on this occasion. There was one feature of the meeting which has been quite hard for me to enjoy,—that is, my election to the presidency of the Southern Union Conference. I opposed it strongly as long as I could see any prospect of being successful in doing so. I came there as a delegate of the Florida State Conference, which fact made me the delegate by virtue of holding that office as a part of the new system of our organization. I had felt that all the powers at my command were needed in labors in that Conference. I could hardly get the consent of my mind to place myself in a position which would interfere with the efficiency of those labors. But the "powers that be" made such appeals to the Nominating Committee that they would present my name, and the Conference would elect me in spite of all protests; and because of certain vows I had made to God, I did not feel prepared to refuse the position, though it was much against my wishes that it was given me. This matter of office-holding has been the sad feature of my life. I have had my fill of offices, and would far prefer to go out in the open field to preach the message for this time, and bring souls to Christ. But my brethren seem to think otherwise. My poor wife has hardly gone to her rest before I find myself thrust into the office of president of the Florida Conference, and now into the presidency of the Southern Union Conference of nine large States, and by virtue of that fact into the General Conference Committee itself,—all within two months of my wife's death. I am glad I am not responsible for such sudden processes, against which I made constant protestations. However, I have tried to submit myself with as much grace as possible. I greatly fear I shall not make as successful an officer as Elder Kilgore, whom my election displaces. He was a worthy man, who sought to do his whole duty. I am verging on toward threescore and ten. I have said enough on this subject; but it is right for me to say I have never sought an official position in my life.

One very interesting feature in the meeting in Nashville I must not forget to mention. A large, roomy, publishing house (I regret I cannot give its exact dimensions) has been erected there within 1901, with materials, presses, etc., capable of doing a large work. And best of all, it has been done without running into debt. This has been accomplished through the energetic labors of Brethren White and Palmer and other helpers, and through the liberality of our brethren who have answered the appeals made for means, because of their faith in the Testimonies concerning the needs of this great Southern field. I wish to say to any friends I may have who feel inclined to cavil at this undertaking, that I think they are making a mistake that will prove an injury to their spiritual well-being if they do not cease to do so. I have been on the ground and carefully observed various things connected with the work. I have heard and read the Testimonies connected with this enterprise. I feel sure it will be a success in the end, and be a valuable auxiliary to the message. I expect to spend considerable time in the present year in close connection with this enterprise,—possibly shall be one of its board of management. I shall do my best to help in its counsel, and assist in upholding the hands of its managers in all that I can see to be right. It is an important enterprise, my brethren. This great Southern field requires an important work to be done in it. The publishing association is a most important factor in the work to be accomplished. It must not be hindered nor overdone. The best talent in this field must rally around this institution. It was my privilege, as the chairman of the executive committee of the Union Conference, to call for shares of stock to be taken in it, so that our people would feel that this was their own institution, and not that of any private individuals. Hundreds of dollars' worth of shares were subscribed for, but not as many as I should have been glad to

see. I feel already considerably identified with the Southern Publishing Association.

It was my privilege for eight or nine years of my last labors in the cause before I broke down, to be president of the Review and Herald Association, at Battle Creek. Perhaps I have a right to inquire if my administration was ever known to be venturesome, shaky, or unworthy the confidence of our people. My principles, brethren and sisters, have not changed a single iota in all these years. I firmly believe in a safe, careful policy, and not in running over head and ears into debt. A word to the wise is sufficient. I bespeak for this new enterprise the confidence of our people.

GEO. I. BUTLER.

### THE COMING CANVASSER.

FOR years we have known that the printed pages containing the Third Angel's Message should be scattered as freely as the leaves of autumn. Considerable work in canvassing was done a few years ago by those who were looking for the soon coming of the Lord. But difficulties have arisen. The idea is prevalent that the time for canvassing is past. There is a lack of courage and trust in God's promises.

We repeat the experience of the ten spies, who said that Israel could not take the land of Canaan. Because of unbelief the whole camp of Israel was turned back into the wilderness, and there those who started the exodus died. The children, whom they feared would be destroyed by the enemy, were the ones who in the end did the work that the fathers deemed impossible. We have for years been wandering in the same state of doubt and unbelief. When God has told us to arouse and do, we, too, have said that it was impossible. We are, however, again nearing Kadesh-barnea. The Lord has the second time told us to go up and possess the land.

To-day the children are catching the spirit which the fathers should have possessed years ago. The church schools are training them to do active missionary work. God said that if we would start these schools, the children would become missionaries and that through them a great work would be done. Our hearts rejoice as we hear of the canvassing done by little children.

Elder Thompson wrote as follows concerning the work done by one small church school in the State of New York: "One of our sisters has been teaching a church school in her home the past winter. The school was located on a farm a few miles from the city, and about a mile from any village. There was an attendance of from seven to ten pupils. Recently these students have been canvassing in this country place, and the following is the order of books which has just been received at our office:—

"'Best Stories,' cloth, 15 copies; board, 10 copies; paper, 18 copies; German, 2 copies; 'Ladies' Guide,' 4 copies; 'Coming King,' gilt, 10 copies; plain, 22 copies. The value of these would aggregate \$65.25."

A young lady teaching her first school writes:

"We have been taking a club of twenty-five *Signs of the Times*, and with the proceeds have papered and re-seated our schoolroom. After paying our tithe, we have \$1.25 with which to buy curtains."

"We are in a place where we can do some missionary work," writes another teacher. "To-day the girls of the school went about four miles and a half to sew for the poor. We have missionary meetings every two weeks, and have money enough to take a club of ten *Signs*."

One of the Conference papers thus describes the aggressive work of a church-school teacher: "She recently ordered a quantity of tracts on Christ's second coming, and started her pupils out to sell them. Their sales amounted to over a dollar and a half in three afternoons. There will be no trouble to find canvassers and workers for God when the children are properly educated from infancy."

"My children had the pleasure of sending one dollar to the Southern missionary work. This was the proceeds from the comfortable which they pieced last winter."

The educational secretary in one of the States in the Lake Union Conference writes: "One teacher has just learned by experience that his youngest pupils can sell the educational journal. The little people are becoming enthusiastic. Another teacher writes that his school has sold thirty dollars' worth of books and periodicals in less than four months, besides placing the REVIEW in every family in the church."

Another school gave Christmas offerings amounting to fifty-four dollars, the money having been earned by taking orders for the *Missionary Magazine*.

Any number of similar experiences might be given. We are living in the time when God's Spirit is being poured upon the children and youth. But

that Spirit is offered just as freely to those of mature years. I want to keep pace with the message. You have the same desire, I am sure.

An evangelistic canvassers' school will be held at Emmanuel Missionary College, Berrien Springs, Mich. Those who know that God has been calling them to do this work, and who are ready now to do it, but who desire a brief training, should correspond at once with Emmanuel Missionary College. E. A. SUTHERLAND.

### NEBRASKA SANITARIUM.

I HAVE been connected with this institution as Bible teacher and pastor for three months. I have learned by my experience here that our sanitariums are a broad missionary field. God has blessed both helpers and patients in our Bible study. The Lord has said to us, "Let it be understood by medical missionaries, that the better acquainted they become with God, and Jesus Christ whom He hath sent, the better acquainted they become with Bible history, the better qualified they will be to do His work. God would have us study the history of His dealing with men and nations in the past, that we may learn and obey His messages, that we may take heed to His warnings and counsels."

Our sanitariums should be what Joseph was to Egypt—a saviour. Our world is full of sin and suffering, and is sadly in need of help. We are told that there is nothing in this world that will reach the people like the medical missionary work. "This work will commend itself to the hearts of men whose whole life has been perverted."

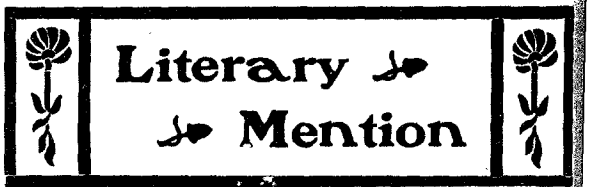
God is blessing in the Nebraska Sanitarium, and showing us tokens of favor—not because we are good, but because it is His cause, and we need His blessing in doing His work. A large number of patients are here. The bakery is taxed to its utmost to fill the many and large orders that are coming in. So, like Joseph, this institution is teaching the great principles of health reform. Many have found here not only relief from pain, but have learned a better way to live—learned that if they would enter into life, they must keep the commandments.

This sanitarium, though young in years, has sent out several medical missionaries, and there is a good class of strong young men and women preparing for the work.

A pleasant and we trust profitable entertainment was given on the night of December 28, in the College View church, in honor of the graduating class of medical missionaries. A large and interested congregation listened to an address by Professor Prescott, on the subject of "Love and Life." The Lord loved, and gave His life. When we love, we give our lives in loving service. Love "seeketh not her own, . . . beareth all things, . . . hopeth all things, endureth all things. Love never faileth." Jesus loved the world, and went about doing good and healing.

Dr. George gave a short history of the class and its work, and presented the diplomas. And so, by this occasion we were again taught the lesson that God blesses us in order that we may be made blessings. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

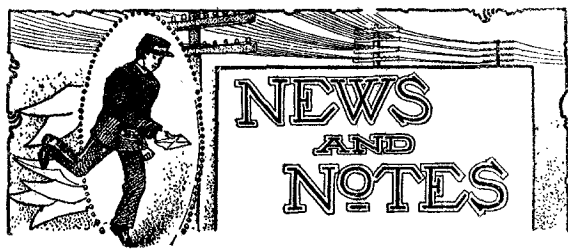
We recently enjoyed a short visit from Dr. Kellogg. He never before seemed so full of courage and hope. And why should we not all be strong and of good courage? The Lord will "arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come." DANIEL NETTLETON.



Our Seventh-day Baptist brethren have just begun the publication of a neat little monthly magazine "pleading for the restoration of the Sabbath according to the standard set by Christ, Lord of the Sabbath." Its name is *The Sabbath of Christ*. The first number, for January, 1902, lies before us. It is full of interesting reading-matter, and is a valiant defender of the true Bible Sabbath. Single subscriptions, 25 cents a year; in clubs, \$10 per 100. Address the American Sabbath Tract Society, Plainfield, N. J. The magazine is edited by Rev. A. H. Lewis, the venerable editor of *The Sabbath Recorder*, organ of the Seventh-day Baptists.

We know of no magazine that is more worthy of a place in every home than *The American Mother*, of Ann Arbor, Mich., edited by Mary Wood-Allen, M. D. The January issue, just received, is brimful of helpful articles and suggestions to mothers. It also contains a department "Of-Interest to Fathers," another entitled "In the Nursery," and others of equal interest. Ask the publishers for a sample copy.

DR. DAVID PAULSON informs us that the subscription list of the *Life Boat* has increased 2,500 in the last six weeks. The past two issues have been of 15,000 copies each. The February number will be especially devoted to a discussion of "What Can Be Done for the Children in the Large Cities?" No one will regret having invested twenty-five cents in a year's subscription. Send your order to 28 Thirty-third Place, Chicago, Ill.



Leading Events, Jan. 19-25.

—The Colima, a volcano in Mexico, again becomes active.

—The Boer commandant, Scheepers is executed by the British.

—Mobile, Ala., celebrates the 200th anniversary of its settlement.

—The Chicago *Inter Ocean* strongly favors the Nicaragua canal route.

—Another earthquake shock was felt at Chilpanzingo, Mexico, the 23d inst.

—It is reported that the Boers are about to make overtures of peace to the British.

—The Venezuelan insurgents are still active in their operations against Castro's government.

—Admiral and Mrs. Schley were received with great enthusiasm by Chicagoans the 25th inst.

—The government is asked to enact laws "providing for the control of wireless telegraphy in time of war."

—The 1901 census shows that the population of Canada is 5,369,666, or 536,425 more than it was ten years ago.

—The thirteenth annual convention of the United Mine Workers of America began the 20th inst., at Indianapolis, Ind.

—Japan invites the United States and other nations to take part in an exposition to be held at Osaka, Japan, in 1903.

—Eleven prisoners escape from the Federal prison at McNeil's, Wash., "by burrowing through a cement floor into the air pipes."

—It is stated that J. Pierpont Morgan has nearly completed arrangements with the Italian government for the purchase of the Borghese gallery for \$2,000,000.

—The New York *Independent* states that "the shipments of fruit from southern California during the present season will be about 20,000 cars, against 24,500 last season."

—Captain Bayly, a naval attaché to the British Embassy at Washington, will be recalled by his government because he has "exceeded the bounds of diplomacy in getting information."

—A Philadelphia firm ships 5,000 tons of farm machinery to Russia, the cargo being mostly reapers and binders. Another 5,000 tons of similar implements will soon be sent by the same firm.

—According to the *Union Signal*, "an Anti-Profanity League has been organized for the suppression of America's most popular sin, that of blasphemy. Rev. Roland D. Sawyer, of Hanson, Mass., is the general secretary."

—French officials also declare that France "took no part in the proposal for joint European action against the United States in the Spanish war," but give credit to the Czar for thwarting the movement. If all these denials are to be credited, it will turn out that none of the European Powers ever thought of interfering at all.

—Miss Stone, Mme. Tsilka, and the latter's child are reported to be well, though still captives.

—The Illinois Central Railway Company decide to supplant its telegraphic system with telephones.

—Marconi's engagement to Miss Josephine Holman is declared off, at the request of the latter.

—President Roosevelt favors Cuban reciprocity legislation, but is opposed by many congressmen.

—An earthquake shock was felt at St. Louis, Mo., and other cities in Missouri and southern Illinois.

—This country led the world last year in the production of gold, silver, iron, coal, and mineral oil.

—During the year 1901 there were 119 fatalities in the Swiss Alps, or double the number for 1900.

—Sam Jones takes Bishop Potter, of New York, to task for his easy attitude on the prohibition question.

—The treaty for the sale of the Danish West Indies was signed by Secretary Hay and Minister Brun, at Washington, the 24th inst.

Prof. E. J. James, of the Chicago University, is elected President of Northwestern University, Chicago.

—Archduchess Elizabeth, of Austria, renounces her rights to the throne, by marrying the man of her choice.

—Charles Drosky, a Chicago saloonkeeper, becomes converted at Willard Hall, and decides to seek other work.

—A gas explosion in a Lost Creek, Iowa, coal mine, killed twenty-one miners and injured many others, the 24th inst.

—Lord Kitchener confirms the death sentence passed upon the Boer commandant, Scheepers, who was captured last October.

—The United States House of Representatives votes a \$500,000 appropriation for a military post at Manila, Philippine Islands.

—Frank Rakowski, a private in the United States army who threatened President Roosevelt, is degraded and sent to prison for ten years.

—Secretary Hay assures Minister Wu Ting Fang that \$376,000 worth of silver bullion captured by American soldiers at Tientsin, China, will be returned.

—The first anniversary of the death of Queen Victoria and the accession of King Edward, was celebrated throughout England the 22d inst., with sorrow and with joy.

—A battle between three revolutionary gun-boats and the Colombian government war-ship "Lautaro," in Panama harbor, the 20th inst., resulted in the destruction of the latter. Many on board perished, including General Alban, governor of Panama.

—It is said that American subscriptions to the new German loan of \$75,000,000 "exceed those of any other foreign country." Prince Henry's visit to this country will tend to strengthen the friendship already existing between the two countries.

—The German Foreign Office issues a written statement "denying the assertion of Lord Cranborne concerning an attempted European coalition against the United States during the Spanish war," and declaring it to be "a scheme of the British to discount the effect of Prince Henry's visit."

—A Chicago dispatch of the 21st states that "trade unionism was denounced by Rev. Dr. A. Heiter, of Buffalo, at a mass meeting of the United German Catholic societies of Chicago, at the St. Francis church school hall," Sunday, the 20th inst. The 2,000 persons present also adopted "resolutions expressing a hope for the restoration of the temporal power of the pope, . . . and setting forth displeasure at the discouragement of the parochial school."

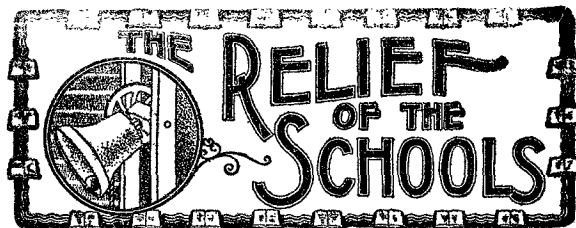
—A dispatch from Berlin, Germany, dated the 21st inst., gives the text of a written statement issued by the German Foreign Office, the first part of which reads as follows: "The Foreign Office declares with all positiveness that Germany, neither before the outbreak of the Spanish-American war nor during its course, proposed intervention to other Powers. Neither did Germany support such a proposition made by other Powers. It is true that in several instances suggestions were made to the German government from another source, in the sense of intervention. But the German government without exception maintained a negative attitude toward such suggestions, and made known its negative standpoint whenever occasion offered. It must further be remarked that it was not from an Austrian source that such suggestions reached the German government."

—The Central Labor Union, of Terre Haute, Ind., declares a boycott on the street railway system there, and upon the interurban line to Brazil. If non-union men are imported, there will doubtless be trouble.

—Emperor William, of Germany, executes a "clever stroke of politics" in sending Prince Henry, his official representative, to this country. Some British statesmen recently tried to offset this friendly visit by stating in Parliament that, at the beginning of this country's war with Spain, Austria was in favor of siding with Spain against the United States, whereas England refused to join the European Powers in a coalition against this country.

—A Vienna, Austria, dispatch of the 21st inst. states that "inquiries at the Austro-Hungarian Foreign Office confirm the essential points of the statement made by Lord Cranborne, the British Foreign Undersecretary, in the House of Commons yesterday. The dynastic relations of Austria with Spain, the Queen Regent being an Archduchess of Austria, led Austria, before the declaration of war . . . to begin a peace propaganda, which was carried on not only in England, but throughout Europe. France was ready to second the efforts of Austria. Germany and Russia maintained a passive attitude." Then Austria and France "made direct representations at Washington, but ceased their efforts after the declaration of war, from that time forth relying on the efforts of the pope, who was backed by the tacit approval of all the Powers." This country's State Department at Washington believes Lord Cranborne's statements to be true, but deems it "inexpedient to develop all the facts even now, lest animosities spring up without sufficient reason." It is evident that both Germany and England are anxious to be on friendly terms with the United States.

A. J. B.



The Total Cash received on the Relief of the Schools Fund up to date is \$35,516.37.

SHALL WE ALL WORK?

EVERY one of our people, I think everywhere, feels an earnest desire that our institutions shall be free from debt. Our school institutions are more deeply in debt than any of our other agents through which the gospel is proclaimed. It is seldom that schools are self-supporting unless supported by a general tax, as State schools are. Our educational institutions have never been endowed, and to put up buildings and maintain schools is expensive, and in building and equipping them in the past, debts have been incurred. These debts are not being increased at the present time, and our schools are almost without exception self-supporting.

The sale of "Christ's Object Lessons" is to aid in the liquidation of our school debts. Some are being sold, but not as many as we desire to see. Shall we let this present winter and the soon-coming spring pass by without making an earnest, determined effort to sweep these debts out of existence? —I trust not. Now is the time for every one to work. The holidays are in the past, people have settled down to business, the evenings are still long, and these books should be placed in thousands of homes, that they may be read before the rush of the spring comes, and thus the seed which may be sown in hearts may be germinating and bearing fruit before this year passes into eternity. Those of our people who are selling this book to their neighbors and friends are being blessed. A brother writing from the West says:—

"We are working with 'Christ's Object Lessons' in this State. It goes a little slow, but we sell some. I sold three and took six orders in three and one-half days, and sold one dollar's worth of helps. I must not forget to tell you that I find that 'Christ's Object Lessons' is doing a great work. I sold one book to a family about one year ago. I called on them the other day, and they told me that they believe the author to be correct. They desire to sell out, and move where there are Seventh-day Adventists. A lady bought a book about a year ago, and when calling upon her the other day, she bought 'Thoughts on Daniel and the Revelation.' She said, 'I want these good books that contain such

good, sound reading. We are reading "Christ's Object Lessons" in our Ladies' Aid Society, and are halfway through the book. It is the best book I ever read."

This brother is doing well, and is doing what all should do—in going over the ground the second time to find those who have become interested. Such work is true missionary work. Will not the readers of this article begin immediately to sell books, and thus open the way for visiting these people again in the future? The States of Michigan, Indiana, Illinois, and Wisconsin are determined immediately to make a greater effort than ever before. The State committees are awakening to this matter, and in a few weeks several thousand copies of "Christ's Object Lessons" will be placed in the homes of many families throughout the States mentioned. Will not our brethren and sisters in every State unite with us in this work? We hope such will be the case. Let our ministers and Bible workers everywhere lead out in this matter, go out with the people and sell these valuable books, and thus not only bring in money for the liquidation of our denominational school debts, but get the truths of the Bible into the hands of the people. Who will respond by going to work?

The States mentioned have decided to place their ministers in the different churches on Sabbath, February 9, after the same plan followed during the week of prayer, holding meetings Sabbath and First-day, and then Monday morning let the minister and the people go to work in the vicinity, and sell as many books as possible during that week, and keep at it until the immediate and adjacent territory is thoroughly canvassed. The librarian or one appointed for this work will order the books which are needed, from the State Tract Society, so that they may have the books on hand, and sell them as they go from door to door. If there be any local town ordinance prohibiting the direct sale of books, orders may be taken, and the books delivered in a few days. It might be well to announce on Sunday and Sunday evening at the services why you are making the effort. State that the money accruing from the sale of the book will be used to aid our educational institutions. This will appeal to the people. The book is undenominational in its make-up, and when displayed, and the object for which it is sold is properly presented to the people, scores and hundreds will look with favor upon the plan. The State committees mentioned are in favor of the plan, and many of them very enthusiastic over the work. We are speaking only for the States enumerated, and yet would it not be well for a similar plan to be followed throughout the field everywhere? Let us work together, and not allow another year to pass without seeing thousands of dollars brought in for the freedom of our schools throughout the country. Let us be enthusiastic in the work, and let our ministers everywhere lead the people, instead of telling them what to do.

S. H. LANE.



### Southwestern Union Conference.

THE first biennial session of the Southwestern Union Conference will be held April 15-30, 1902. The place is not yet decided upon, but it will be at some point in southern Kansas. We hope many will plan to attend. Elders Daniells and Prescott, and others, will be present to give instruction. A full week of Bible study will precede the Conference business session.

C. McREYNOLDS, Pres.

### Farmers' Institute.

THE Christian Farmers' Institute was advertised in the Emmanuel Missionary College Calendar to be held January 29 to February 2. It has been found necessary to postpone this institute, as plans have been laid to begin an active campaign on "Christ's Object Lessons" in the Lake Union District, February 7. This makes it necessary for those who are specially interested in the Christian Farmers' Institute to be out in the field at the time stated. The Farmers' Institute will therefore be held March 7-9, 1902.

Vital questions which Christian farmers must meet sooner or later are forcing themselves upon the attention of the world to-day. These questions deal with fundamental principles in farming. Will Seventh-day Adventist farmers be the head in this reform work, or will they be the tail? This is a question for you to decide. Those who are interested in the study of God's plan for tilling the soil, and who wish to participate in this institute, should write to the undersigned, at Berrien Springs, Mich.

E. A. SUTHERLAND.

### Convention Call.

MICHIGAN STATE ANTI-SALOON LEAGUE CONVENTION, FEB. 10, 11, 1902.

1. To consider the subject of local option for counties.
2. To consider the subject of prohibition amendment to State Constitution.

A number of counties in Michigan are expecting to vote on local option next April. Among these are Eaton, St. Joseph, Gratiot, Isabella, Newaygo, and possibly Livingston and Oakland. Some others have been organized for the fight, but will not put in their petitions till next year. If there were but one county in Michigan to vote on "Saloon, or no saloon," every temperance man and woman in Michigan should be interested in the fight. No matter whether you live in the county that is to vote or not, it is your fight. The liquor men stand together, and every county that tries to drive out the saloon has to fight the liquor traffic of the whole State of Michigan. The saloons in the Upper Peninsula will give money to fight prohibition in St. Joseph County, or any of the counties. But if we can enlist all the temperance people of the State of Michigan to help fight this battle against all the liquor men of the State, we shall have the men and the means to succeed.

1. How shall we help these counties?
2. How shall we secure tons of literature for distribution?
3. How shall we get the *State Issue* into every home in these counties?
4. How shall we secure the best speakers of the State to enlighten and arouse the people?
5. How shall we secure the means to carry on this fight? Shall we meet the enemy and defeat him? Or shall we acquiesce in his dwelling in our land and consuming our labor and breaking up our homes, and hindering the work of our churches?

At a recent liquor dealers' convention they put up the sign: "Down with the white-livered preachers!"

A wealthy liquor man boasted, "We have plenty of money to buy the politicians, and we will soon close all the churches."

The undersigned, believing that the saloon is a continual menace to the home, a constant corrupter of politics, a breeder of vice and crime, a debaucher of youth, and a hindrance to the Church, do hereby call upon the good citizens of Michigan to meet in a convention in the city of Lansing, Feb. 10 and 11, 1902, to plan for the promotion of temperance as indicated above.

We hereby urge the following organizations each to send at least one delegate, viz.:

- All Christian Churches.
- All Young People's Societies.
- All Woman's Christian Temperance Unions.
- All Good Templar Lodges.
- All Granges and Farmers' Clubs.
- All other societies interested in the objects of the convention.

Some of the best temperance speakers of the State and nation will be on the program.

We expect to secure railroad rates. Signed by the following individuals on their own personal responsibility, and not for any society in which they may be officers:—

NAMES.	ADDRESS.	REMARKS.
W. G. Hubbard	Lansing	State Supt. A. S. L.
Hon. John Robson	"	Chairman Adv. Board A. S. L.
J. W. Humphrey	"	Senator from 8th Dist.
J. L. Snyder	"	Pres. Mich. Agr'l College.
R. E. Macduff	Flint	Pastor Episcopal Ch.
Dan F. Bradley	Grand Rapids	Pastor Park Cong'l Ch.
Noah W. Cheever	Ann Arbor	Atty. and Ex. Cir. Judge.
J. H. Kellogg	Battle Creek	Supt. B. C. Sanitarium.
L. H. Ives	Mason	Pres. Farmers' Club.

And forty-one others from various parts of Michigan.  
Don't forget the date—Feb. 10 and 11, 1902.

### Michigan, Attention!

A CANVASSERS' institute will be held at Berrien Springs, February 18 to March 11. The food will be furnished at the college on the European plan. Board and room will not cost more than two dollars a week, and in most cases less. You can estimate the expense of attending by adding to the six dollars for three weeks' board (the greatest amount necessary) the railroad fare from your home to Berrien Springs.

It is hoped that all the churches in the State will take an interest in this institute, and send as many as possible to be educated as workers in the Master's vineyard. We are told by the Spirit of the Lord that "hundreds of young men should have been preparing to act a part in the work of scattering the seeds of truth beside all waters. . . . Our churches are called upon to take hold of this work with far greater earnestness than has yet been manifested. Every church should make special provision for the training of its missionaries, thus aiding the fulfillment of the great command, 'Go ye into all the world, and preach the gospel to every creature.' My brethren, we have erred and sinned in attempting too little."

My brethren, let us not err by attempting too little in these last days of this work.

S. E. WIGHT.

### Publications Wanted.

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

Mrs. M. J. Sturdevant, 243 S. Boulevard, Atlanta, Ga., papers for use in chain gang.

J. W. Buckland, Box 236, Great Bend, Kan., REVIEW, Signs, Instructor, Little Friend.

### Address.

UNTIL further notice the address of John F. Jones will be Oxford, Md.

### Business Notices.

WANTED.—A situation as miller by a man of experience, S. D. A.; near one of our schools preferred. Address G. S., care of G. W. Bailey, Ashby, Mass.

WANTED.—First-class man, or man and wife, to work on farm. Must be Adventist. Good home and good wages. Address Henry Vessey, Jamestown, N. D.

WANTED.—By Adventist brother, aged 32, to rent a farm in Michigan, with everything furnished to run it. References furnished. Address Edson E. Davis, Box 182, Reese, Mich.

WANTED.—The name and address of every S. D. A. church-member in your town who is not taking the REVIEW. Send postal to A. J. Bourdeau, Editorial Department, REVIEW AND HERALD.

FOR SALE.—One hundred and sixty acres of land in Montezuma Co., Colo. Owner wishes to get out of debt before the Lord comes. Address W. H. Goff, 737 Main St., Durango, Colo.

FOR SALE OR RENT.—My home and rug factory at Jackson, Mich. I have business elsewhere. Good chance for Sabbath-keepers. Address T. P. Butcher, Battle Creek, Mich., care Eureka Weavers' Supply Works.

WANTED.—Position by experienced stenographer. Average speed, 125-150 words per minute. Can operate either the Remington or Smith Premier machines with equal facility. Good references furnished if desired. Address Harold T. La Bonte, 1515 Burt St., Omaha, Neb.

FOOD AGENTS WANTED.—We desire to correspond with persons of ability and experience as canvassers and solicitors, and are prepared to furnish profitable employment to competent persons. References required. Address Sanitarium Food Co., Selling Dept., Battle Creek, Mich.

WANTED.—The name and address of a S. D. A. church-member who promises to carry one or more sample copies of the REVIEW to every S. D. A. in his or her town who is not a subscriber, and endeavor to induce each one to take the paper. Send postal card to A. J. Bourdeau, Editorial Department, REVIEW AND HERALD.

## Obituaries

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

KEEFER.—Died at Council Grove, Kan., Nov. 17, 1901. Sister Keefe, in the 69th year of her age. She was a loving wife and mother, and hers was a true, Christian life. We believe she sleeps in Jesus. \* \* \*

SHULTZ.—Orie Jane Shultz, daughter of Mr. and Mrs. J. H. Shultz, was born Jan. 28, 1900; died Jan. 13, 1902, of diphtheria, being 1 year, 11 months, 15 days old. Remarks were made by the writer, from Jer. 31:16.

T. J. HICKMAN.

McKENZIE.—Kenneth, only son of Mr. and Mrs. Kenneth McKenzie, born at Wichita, Kan., Oct. 29, 1889, died at the Ottumwa (Iowa) Hospital, Dec. 26, 1901, of appendicitis. We know he sleeps in Jesus. Words of comfort were spoken by Elder W. E. Fredrick to a large number of friends.

ELIZABETH L. NEAL.

MALLERNEE.—Baby Lawrence Verner, son of Mr. and Mrs. Vern Mallernee, was born in Battle Creek, Mich., Sept. 4, 1901, and died Jan. 1, 1902. The little bud of promise has faded, sweetly sleeping till the Life-giver shall come to gather up His jewels. Funeral at the home, 15 Glenwood Ave., and burial in Oak Hill Cemetery.

I. D. VAN HORN.

JONES.—L. M. Jones was born in Onondaga Co., N. Y., March 26, 1824, and died suddenly of heart-disease in Monterey, Allegan Co., Mich., Jan. 15, 1902. At the age of twenty-three he was converted and united with the M. E. Church of Baldwinsville, N. Y., and for a long time was a class leader in that church. In 1856 he accepted the doctrine of the soon coming of Christ and the Bible Sabbath, under the labors of Elder M. E. Cornell. He united with the Seventh-day Adventists, and remained a faithful member till the close of his life. The funeral was held January 17, in the Monterey church. The writer assisted by Elder M. S. Burnham, conducted the services. The chosen text was John 14:1-3.

I. D. VAN HORN.

NIELSEN.—Died at her home, near Poy Sippi, Wis., Dec. 12, 1901, my dear mother, Susanna Nielsen, aged 68 years, 2 months, 15 days. For a number of years mother had not enjoyed good health, but her death came suddenly and unexpectedly, she being wholly confined to her bed only four days, when she quietly fell asleep in Jesus. Mother accepted the truth about thirty years ago, and her quiet way did what she could to forward the message. Father and five children are left to mourn. We deeply feel our loss, but sorrow not as others who have no hope. Elder J. N. Anderson was expected, but failing to come the writer spoke from Rev. 14:13, and Brother H. J. Anderson spoke words of comfort in Danish. She was true Christian mother, and we laid her away to await the voice of the Life-giver.

N. P. NIELSEN.



BOOKOUT.—Died at Wheatland, Cal., Jan. 1, 1902, of dropsy of the heart, Brother W. N. Bookout, aged 70 years. He leaves a wife, two sons, and two daughters, who are comforted with the hope of meeting him again when the Life-giver comes. The funeral sermon was based upon 1 Chron. 29:15. ISAAC MORRISON.

WHITE.—Brother Casius White, of Jamaica, Vt., departed this life, Dec. 9, 1901. Brother White was born Aug. 18, 1844. In early life he accepted the Third Angel's Message, and remained faithful until death. He leaves a wife, two sons, a daughter, and many relatives to mourn their loss. Funeral discourse by the writer. J. W. WATT.

RASMUSSEN.—Died at Winside, Neb., Jan. 6, 1902, Fred Rasmussen, aged 53 years, 8 days. He accepted the Third Angel's Message in 1893, and united with the Grand Island (Neb.) church. He leaves a wife and six children, but we mourn not without hope; for of him it can be said, "Blessed are the dead which die in the Lord." MRS. MAY RASMUSSEN.

BERGER.—Grandma Berger, of South Omaha, Neb., died suddenly of pneumonia, Jan. 7, 1902, aged 76 years, 11 months, 20 days. She accepted the Adventist teaching under the labors of Elder Daniel Nettleton about six years ago. We believe she sleeps in Jesus. Words of comfort were spoken by the writer, from the text, "The righteous hath hope in his death." W. B. HILL.

HARDING.—Died at Oneco, Ill., Iantje Margaret Harding (née Collier), Dec. 30, 1901, aged 38 years. She was converted to present truth in the year 1881. A short time before she died, she said, "Don't weep for me; I am happy." She leaves a husband and two children to mourn their loss. Remarks by Rev. Blosser, at Orangeville, where we laid her to rest till the Life-giver shall come. S. H. LANE.

SMITH.—Fell asleep in Jesus at Lansing, Mich., July 5, 1901, our dear sister in Christ, A. E. Downer Smith, aged about 76 years. Sister Smith accepted present truth about seven years ago. Often in her last sickness she longed for rest, as for many months it was impossible for her to lie down. The funeral was held at Gunnisonville, Mich. The discourse was based upon 1 Thess. 4:13. L. G. MOORE.

KRAGER.—Died at Glenwood, Mich., Jan. 12, 1902, Mrs. Sarah Krager, wife of Julius S. Krager, and daughter of Samuel Cramer, aged 43 years, 11 months, 11 days. She was born in Lafayette Co., Pa., Jan. 31, 1858. She accepted Christ as her Saviour in 1880. Five years ago she received the message of Christ's second coming, in which she rejoiced until her death. She leaves a husband and five children. W. C. HEBNER.

MALLARD.—Died at Brattleboro, Vt., Jan. 11, 1902, Mrs. Ellen C. Mallard, aged 70 years. She was converted at the age of twelve, and united with the Baptist Church. Seventeen years ago she accepted the Third Angel's Message, and was faithful in all known duties until her death. She distributed a great deal of literature among her friends. She also aided the cause financially. She leaves one brother, Elder G. B. Wheeler, and two sisters. The funeral was conducted by the writer at her home in Brattleboro. J. W. WATT.

Death of Elder J. F. Hansen.

JOHN FRIEDRICK HANSEN was born in Denmark, Oct. 8, 1840, and died in Oakland, Cal., Jan. 6, 1902. In November, 1865, he accepted present truth, and began preaching with all the ardor of his soul. After the death of Brother Matteson, Brother Hansen was the oldest Scandinavian minister in our ranks. His evangelistic work has been abundant in Minnesota, Wisconsin, Nebraska, Iowa, Missouri, and in the Scandinavian countries. He labored also in Chicago, Ill., and Brooklyn, N. Y. In the death of Elder Hansen, many who will read this notice, lose their spiritual father in the faith. He leaves a wife and one granddaughter in Oakland, a grandson in the State of Washington, a brother in Denmark, and a sister in Minnesota. The funeral service was conducted in the Oakland church, January 8, Elder J. O. Corliss and the writer officiating. We have laid him away to rest in Mountain View cemetery until the Lord shall call forth those who have died in the faith, keeping His truth, to hear the everlasting covenant pronounced upon those who have honored Him by keeping His holy law. J. N. LOUGHBOROUGH.

Another Pioneer Fallen.

LUNT.—Noah Norton Lunt was born in Calais, Me., May 3, 1821, and died Wednesday, Jan. 8, 1902, in Oakland, Cal., at the age of 80 years, 8 months, and 5 days. He was first married to Rebekah E. Chamberlain, who lived but a short time after their marriage. He afterward married Sarah H. Chamberlain, the sister of his first wife, by whom he had six children, four girls and two boys. Of these only two remain,—the oldest daughter, the wife of C. H. Jones, of Oakland; and the youngest son, a resident of Los Angeles,—both of whom were present at the funeral. His second wife died in Battle Creek, Mich., in the summer of 1867. In 1869 he was married to Frances Howland, who survives him.

Brother Lunt received the Advent message under the preaching of William Miller, in Portland, Me., about the year 1840. Brother Lunt and J. N. Andrews,—author of "History of the Sabbath,"—when the latter was a mere boy, traveled together, distributing literature, and talking the Advent message, from 1840-44. The indignation was so great against them that they were arrested and put in prison for preaching the message.

Brother Lunt was probably almost the only survivor of the sixty in Portland, Me., who, in January, 1845, first heard Sister White relate her vision. He was also one of those present at the time of her third vision, when she

held the great eighteen-and-one-quarter-pound Bible open on her extended left arm for over half an hour, turning from place to place with her finger, pointing to texts of Scripture that she repeated, with her eyes looking upward and away from the book.

In the year 1846 Brother Lunt accepted the Sabbath truth, from the teachings of Elder Joseph Bates, about the same time that Elder James White and Sister E. G. White accepted the message from the same teacher. In the spring of 1864, when the writer organized the Seventh-day Adventist church in Portland, Me., Brother Lunt was elected and ordained as elder. He served in that capacity until about the year 1866, when he moved to Battle Creek, Mich. In that church he served as elder until about the year 1886, when he came to Oakland, Cal. Here he rendered efficient service as elder until about one year ago, when, on account of feebleness of health, he was relieved of that responsibility.

His life record has closed, but it has been one of earnest devotion, and unassuming, quiet faithfulness in serving the Master. The last Sabbath of his life was communion day with the Oakland church. The Lord impressed the mind of the pastor of the church—Elder Corliss—at the close of the service, to take the emblems to Brother Lunt. It was a happy communion season in that house. From that time a calm peace settled upon Brother Lunt. The last audible words he was heard to utter were, "Father, help." The peaceful look upon his countenance, even in death, yet spoke, and reminded the writer of the hymn concerning the dying Christian:—

"How sweet the hour of closing day,  
When all is peaceful and serene,  
And the broad sun's retiring ray  
Sheds mellow luster o'er the scene.

"Such is the Christian's parting hour;  
So peacefully he sinks to rest,  
When faith, endowed from Heaven with power,  
Sustains and cheers his languid breast.

"Mark but that radiance of his eye,  
That smile upon his wasted cheek;  
They tell us of his hope on high  
In language that no tongue can speak."

A large concourse of our people was present at the funeral service, which was conducted by Brother Corliss and the writer, in the Oakland church, the afternoon of Sabbath, January 11. On that beautiful sunny afternoon, we laid our brother away to rest in the Mountain View Cemetery, feeling that indeed it will be but a "little while" until Brother Lunt, his three daughters, and other relatives among whom he is sleeping, will hear the call to "AWAKE!" May the good Lord, and we ourselves by our earnest labors, "hasten" the day. J. N. LOUGHBOROUGH.

Aurora Butler Lockwood.

It becomes my painful duty to announce, to the old friends in the cause especially, the death, at Bowling Green, Fla., Jan. 17, 1902, of this my very dear sister according to the flesh. She had been home from the general meeting at Nashville, Tenn., only one and a half days when the forces of life were fully spent, and she peacefully closed her eyes in death. She had not been strong since last summer, when she had such a serious illness that it gave us all much anxiety. From this she regained but a small portion of the strength she had before. Still she was able to be about for several months. When it became my duty to attend her meeting, I thought, it will be well for her to go, and meet many old friends, especially Sister White, in whose family Aurora had lived in former years. Indeed, Sister White had written her to come, for she wished to see her. She greatly enjoyed the meeting. Her face beamed with cheerfulness and inward peace, and as I met her from time to time (as I was buried under business matters), and asked of her health and happiness, she said she was very happy, and felt even better than before she came. She continued to feel thus two days after the meeting. In coming home, the swinging motion of the train going rapidly around curves created a nausea, and from that time she suffered much, so that we greatly feared she would never reach home alive. I had to carry her in my arms out of the coach at Jacksonville, as she was too weak to walk. But she seemed soon after to improve a little, and we reached home with her still alive, but a great sufferer. The next day at evening she expired, like the last flickerings of the burned-out candle,—her life forces completely spent. Yesterday we laid her to rest under the oak trees, beside her friend of a lifetime, my dear companion, to await the call of the Life-giver. With her went the last shred of a home on earth for me. I am now at this writing alone in our humble residence, where we have been associated so long. There was something a little peculiar about the passing away of these two friends and sisters. It was almost exactly nine weeks from the very hour when my wife died, till the death process began with my sister. They were carried to the grave, funeral services held over them, and buried at precisely the same hour, just nine weeks apart. Will not they come forth at the same moment?

My sister was born in Waterbury, Vt., Nov. 23, 1827; was old enough to be a strong believer in the great '44 message; began to keep the Sabbath about 1850; was married to Ransom G. Lockwood, my wife's own brother, when about twenty-four years of age. By a terrible accident about three years later, his leg was cut off just below the knee, and he was otherwise lacerated, by a circular wood saw, which flew out of its place. He was an invalid for years, and his wife nursed him, cared for him, and bore in many ways a double burden through life. Moving West, they finally settled in Battle Creek, Mich., where the publishing office had been recently established.

She was head of the folding department for a long term of years, with from ten to forty people under her direction, a position requiring much care and some executive ability. She held this position till she became almost too old properly to bear its burdens. They moved to California later, assisting Sister White in caring for her home at Healdsburg in her absence, living also at the Health Retreat at St. Helena. Becoming too old for care-taking, they finally settled on a small place in the country, where her husband died four years ago last summer. I immediately wrote my dear sister an earnest invitation to come and live with me as long as life should last. She came at once, and was a great assistance in helping me to care for my poor companion till her death.

Her hope—the most precious thing in the world to her—was bright and clear to the last. When the last crisis began about 3 P. M., she had great difficulty in breathing; for the disease at last seemed to assume the form of pneumonia. She could barely speak in an audible whisper. She murmured, "My life record has been imperfect, but the blood of Christ—the blood of Christ!" I asked her, "Sister, is your faith and trust in God strong?" She replied, very quickly, "O, yes," in a way that showed she had no fears of the hereafter. She soon sank into a comatose state, breathing with difficulty till the end came peacefully, without pain. For months before, since her sickness in the summer, she would, say quietly, from time to time, "I shall not live long." Her small sum of means left was all given to the cause she loved. And so she sleeps in glorious hope. GEO. I. BUTLER.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 3, 1901.

Table with columns for EAST and WEST routes, listing stations like Chicago, Detroit, Buffalo, and arrival/departure times.

\*Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 7.45 a. m. and 4.00 p. m., and arrive at 12.40 p. m. and 6.30 p. m. daily except Sunday.

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

GRAND TRUNK R'Y SYSTEM.

Table with columns for EAST and WEST routes, listing stations like Chicago, Valparaiso, South Bend, and arrival/departure times.

Nos. 2-4-6-8 Daily. Nos. 8-5-7 Daily. Nos. 10-70 Daily except Sunday. Nos. 9-11-75 Daily except Sunday.

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



BATTLE CREEK, MICH., JANUARY 28, 1902.

Contents of This Number.

Poetry.

My Guide—Our True Help—The Better View—Don't Make the Wrinkles Deeper . . . . . 49, 51, 54, 55

General Articles.

The Importance of Personal Effort—Do I Believe in Card-playing? If not, Why not?—Living Bibles—God's Kingdom in this World, No. 3—Notes on the Book of Galatians, No. 2—Unquotable Hymns . . . . . 49-52

The Forward Movement.

What Some Say about It—True Happiness—The One Source of Life—How the Temple Was Rescued . . . . . 53

Home and Health.

Little Petitioners—Providence and Potatoes—Salt as a Cause of Cancer—The Physician by the Fireside . . . . . 54, 55

Editorial.

The Decisive Sign, Ed.—The Mission of Seventh-day Adventists, L. A. S.—Presumptuous Daring, Ed.—Something for Everybody, E. R. PALMER—"Christian Science": Are Its Doctrines Truth or Error? ELDER G. I. BUTLER—In the Question Chair, Ed.—Editorial Notes, L. A. S. . . . . 56-58

Progress of the Cause.

Jamaica, West Indies—Florida—Nebraska—Illinois—Some Recent Experiences—The Coming Canvasser—Nebraska Sanitarium . . . . . 59, 60

Literary Mention.

60

News and Notes.

Leading Events, Jan. 19-25, A. J. B. . . . . 61

The Relief of the Schools.

Shall We All Work? . . . . . 61

Special Notices.

62

Obituaries.

62, 63

THE remainder of Elder A. G. Daniells's report of the proceedings of the Southern Union Conference at Nashville, Tenn., arrived too late for insertion in this issue. It will appear next week.

THE Review Office managers have started a night school for the employees of this institution. Classes will be conducted in Bible, bookkeeping, English grammar, music, and other common branches. A number of competent instructors have been engaged to carry forward the work.

MORE Seventh-day Adventist missionaries have been sent out to foreign fields since the late General Conference than during any other period of equal length in the history of the denomination. But the call for consecrated workers is more urgent than ever before.

THOSE of our brethren who are passing through Chicago should not fail to spend an evening at the Life Boat Mission, 436 State St. This mission is crowded to the doors every night of the year. No one can attend even one meeting without having more faith in what God can do for sinful men.

A LETTER received from Dr. Laurretta Kress states that the work is onward at our Cooranbong (N. S. W., Australia) Health Retreat. Until Sister Kress went there, there had been no physician within twenty miles of the place. She says, "We are clearing expenses and paying off some debts." May the Lord abundantly bless the good work being carried on there.

THE Reformation was an appeal from the fallible to the infallible,—an appeal from a fallible priest, a fallible pope, a fallible church council, to the infallible word of God. There would have been no use nor reason in appealing from the fallible to the fallible; for that to which the appeal was made would have been no better as a foundation of faith than was that from which it was made. The whole trouble with the foundation of faith put forward by the papacy was that it was human and fallible. It was just as good a foundation as any other human and fallible foundation, and there was no point in

rejecting it unless something infallible were put in its place. And this the Reformers did; they put in the place of the fallible, human authority of pope and council, the infallible authority of divine revelation; and therefore the infallibility of the Bible was a doctrine absolutely essential to Protestantism, and is such to-day. But now, Protestants are rejecting this doctrine. They are declaring that the Bible is fallible, and that we must reject the idea of an infallible Bible "as completely and frankly as we have thrown aside the dogma of an infallible pope." Not only is this course being advocated, but the thing is being done. But in doing it, so-called Protestants are setting aside the very foundation of Protestantism, and Protestantism itself, as represented in the popular Protestant churches, is being thrown to the ground. This means much for the advancement of the papacy, and of this Rome is fully aware.

OUR Obituary department this week adds quite a number to the list of prominent members who have lately fallen from our ranks. In the REVIEW of December 3 appeared the obituary of Sister Butler, wife of Elder Geo. I. Butler. This week Elder Butler records the death of his sister, Aurora B. Lockwood, who had gone to Florida to assist in caring for his afflicted companion. The death of N. N. Lunt is also noted, an old pioneer in the cause, and that of Elder J. F. Hansen, a prominent laborer in the Danish-Norwegian branch of the work. But these persons have all gone down in bright hope. The language of Elder Butler expresses the comfort and consolation the surviving friends of these precious souls have to sustain them, in view of the rewards of the future, which are near and hastening greatly, and are sure in that day to all those who "love His appearing." "Blessed hope!"

February, 1902.

WHAT does the yellow address label on your paper indicate? If it shows that your subscription expires in February, 1902, the "Subscription Order" blank inclosed in last week's paper should be filled out by you *now*, and mailed to us at once.

REVIEW AND HERALD.

The Tabernacle Pulpit.

ELDER W. H. THURSTON, president of the Canadian Union Conference, spoke in the Tabernacle, Sabbath, January 25, taking for his text: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Heb. 10: 35-37. He was assisted by Brethren H. M. Mitchell and E. R. Palmer.

The speaker called the attention of his audience to our sister continent, South America, with its forty million people. The message was first carried to that country eight years ago. Brother Thurston spent seven years in Brazil. There have been eight outbreaks of mobs against our work there. One year ago there were in Brazil sixteen organized churches and ten companies. Our workers there have many difficulties to encounter; the ignorance and superstition of the priest-ridden people, slow means of travel, many rivers to cross, frequent persecutions, etc. Several thrilling experiences were related, all of which God used to advance His cause. Our churches in Brazil are all working churches. Instead of asking for our ministers to stay with them and preach to them, they urge them to go out into new fields, and even send some of their own members to other parts to preach the message.

The only two countries which the truth has not yet entered are Portugal and Spain. Workers are needed for those fields—workers who will go there expecting to stay until the Lord comes. It is no pleasure trip to go to a foreign field. Our pioneers are dying or getting old, and many young men and women are needed for foreign work. The angels are holding the four winds of strife; the nations are ready. Let us do our part to hasten Christ's appearing. But it should be remembered

that those who are not active in *home* missionary work would not be active nor helpful if sent to foreign field. The one who finds no missionary work at home, yet thinks he or she would make good missionary if sent to Africa or some other foreign land, is sadly mistaken. A. J. B.

No family of Seventh-day Adventists should be without Volume VI of the "Testimonies for the Church." It is a most helpful book in every respect and in arrangement of matter is certainly the best of the six volumes thus far issued. The author receives no profits from this book, the entire proceeds of its sales going to our Christiania publishing house.

Annual Stockholders' Meeting.

THE forty-second annual stockholders' meeting of the Seventh-day Adventist Publishing Association (eleventh under the new charter) will be held in the Tabernacle at Battle Creek, Mich., Tuesday, Feb. 11, 1902, at 10 A. M., local time, for the election of two directors for three years, and for the transaction of any other business that may properly come before the meeting.

I. H. EVANS,  
U. SMITH,  
S. H. LANE,  
G. W. AMADON,  
C. M. CHRISTIANSEN,  
C. D. RHODES,

Directors.

The Sale of "Christ's Object Lessons."

NASHVILLE, TENN., Dec. 27, 1901.

TO THE MINISTERS AND OTHER FRIENDS OF THE BERRIEN SPRINGS SCHOOL: There are times when things do not look as bright and cheerful as we could wish, because difficulties stand in the way of rapid advancement; but we hope, brethren and sisters, that you all will be encouraged to take a deep interest in the establishment of the school at Berrien Springs, and aid it by the sale of "Christ's Object Lessons," and in other ways. Let the sale of "Christ's Object Lessons" be taken hold of interestedly in our large cities and in the smaller settlements. Brethren, wake up! The good hand of the Lord has been with our people in the selection of a place for the school. This place corresponds to the representations given me as to where the school should be located. It is away from the cities, and there is an abundance of land for agricultural purposes, and room so that houses will not need to be built one close to another. There is plenty of ground where students may be educated in the cultivation of the soil. "Ye are God's husbandry, ye are God's building."

We would have all understand, when canvassing for "Christ's Object Lessons," that they are doing a work that is essential. The school building should now be in course of erection. The Lord will help each one who will pray and work, and work and pray. The light which I have tried to present before our people is that we must arouse ourselves from sleep, and feel an interest in the school that is to be built up at Berrien Springs. Do not let this matter of erecting suitable buildings fade away from your interest. It is for this purpose that the sale of "Christ's Object Lessons" should now be vigorously carried forward. Let our prompt action enable the interested ones to make successful the work of moving our school out of Battle Creek.

The land has been secured, and now the work of preparing suitable buildings is to be engaged in without delay. Let all plans be laid, and the most desirable place be selected. Let those who have been faithful workers take hold and do their best. Let not this work fail. Let the students take hold of this matter in earnest. Let not managers, teachers, or helpers swing back in their old customary ways of letting their influence negative the very plans the Lord has presented as the best for the physical, mental, and moral education of our youth.

The Lord calls for steps in advance. Because teachers may never have been trained in physical or manual labor, they are not easily persuaded regard to the very best methods to secure for the youth an all-round education; and even the very ones who have been the most reluctant to come into line in this matter, had they been given in their youth the physical, mental, and moral education combined might have saved themselves many attacks of illness, and their brain, bone, and muscle would at this time be in a more healthful condition because all the Lord's machinery would be proportionately taxed. The best instructors should be secured on spiritual lines, in agricultural employments, and also in the carpenter's trade, and in the printing business. The Lord would have these mechanical industries brought in and taught by competent men.

Whoever shall engage in the sale of "Christ's Object Lessons" should have the help and encouragement of their brethren. ELLEN G. WHITE

# 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, JANUARY 28, 1902.

## THE NATURE, IMPORTANCE, AND TRUE NOBILITY OF THE CANVASSING WORK.

HAVING written in the previous articles something concerning canvassing in earlier stages of the message, and what had been accomplished by it something over a decade ago, I will consider in this article canvassing itself, and what it is designed to accomplish. I shall speak of it as it is connected with our special work as an agency for advancing what we call "present truth," as a preparation for the coming of our Lord Jesus Christ, by those believing that grandest of all events to be near, even at the door.

What is canvassing? It is defined, To go about to solicit votes, orders, subscriptions, or the like; to traverse a district (or region) for inquiry or in the effort to obtain something; solicit the support of a constituency by personal, individual interview, as to canvass a territory for a subscription book."

This definition, of course, is general in its nature, and it includes more than our kind of canvassing; but canvassing among us relates to the circulation of literature to benefit our fellow men, and to save them from eternal ruin at last. It includes more than the sale of our literature. Properly understood, it includes such character, conduct, and demeanor in the living canvasser as will impress the one canvassed that there is something more than the love of money in the motive prompting the canvasser in his efforts to secure the sale of literature. In short, no one will make a true success in canvassing for Seventh-day Adventist literature unless so actuated by the Spirit of Christ that he will impress the one being canvassed that he is on a far higher plane than the ordinary canvasser who simply canvasses for the money there is in it. In short, the canvasser for our literature, before he can hope for genuine success in our work, must be a truly con-

verted man. The characteristics necessary for true success cannot be merely put on. There must be genuine heart work, brought about by the spirit of God, till the heart is changed by the love of Christ, our natural selfishness gives place to the love that was in Christ Jesus, and the canvasser is so imbued with the spirit of the Master that a good influence will be left upon the one canvassed wherever he goes. This blessed influence, pervading the canvasser, will greatly increase his proficiency, and make the people glad to meet him, and welcome him whenever he returns to them, and helps to develop openings for the special religious work that we hope will follow the canvassing work. Their success, then, is not merely the money success involved in the sale of our literature. The canvassing work is pioneer work on a self-supporting basis, ever keeping in mind the shedding abroad of light, precious light from God, for the present and eternal good of those receiving it. Canvassing in this sense, therefore, is just as really a part of true ministry in the cause of truth as that of him who stands in the desk, and speaks the words of life to an audience. Therefore, every canvasser should be and *must* be filled with the divine spirit in order to truly perform the work in which he is engaged. This consideration lifts the canvassing work to a higher plane than that of the ordinary canvasser, who is actuated solely by the sordid love of the money there is in it. The one is laboring for a selfish object, the other for the good of souls for whom Christ died — the same object really that prompted our Lord to come from heaven to save a fallen race.

In the vast and grand work before us of enlightening the earth with God's truth, preparatory to the appearing of Jesus to save his people, the canvassing work must figure most prominently. Indeed, in some essential particulars, it must needs do a work the ordinary ministerial labor cannot do. In the labors of the ministry, the people are invited to



come out and listen to the sermons delivered. The minister seeks to interest the people, and convince them of the truthfulness and importance of that which is preached, which, if received into the heart, will work a wonderful transformation in their lives and characters, and fit them for a higher, nobler existence.

This is a blessed, noble work, that must never be neglected. But it must be obvious to even a casual observer that only a comparatively small number of the earth's population will ever come out to listen to courses of lectures. There are large numbers of people so situated that they could not attend the preaching services if they desired to do so; many others who have no desire whatever to attend because of prejudice, and the evil reports in circulation against us, which they suppose to be true, and because of the efforts of the ministers and religious bodies in whom they have confidence who do everything possible to keep all away over whom they can exert an influence; besides, there are multitudes so located in our world that it is about impossible to reach them by public labors and direct religious efforts. Yet there are among these many precious souls just as worthy, and just as conscientious, and just as valuable as those who come into the truth through courses of lectures. In what way can we reach these classes? The canvassing work in various forms will be the leading agency in warning the world of Christ's coming, and spreading abroad the truths of the message. If people will not or cannot voluntarily come out to listen in the public congregations, the Lord has designed that we should hunt out these precious jewels by personal effort, and canvassing is one of the most important, valuable, and economical methods of reaching them. Our literature is a mighty agency in God's providence by which the light of truth can be spread abroad throughout the earth. There is no such literature elsewhere in our world. It is a treasure we as a people must highly prize. Clear light from the heavenly world is now furnished in almost every conceivable form to be disseminated by means of the canvasser, colporteur, and the voluntary efforts of our membership. The trained, devoted, intelligent canvasser, fully instructed and equipped for the blessed work, goes forth with our high class of literature, asking no regularly paid salary, and trusting in God and his or her own devoted labors for success. This, dear brethren, is God's great and mighty agency for hunting out the precious jewels from the rubbish and earthliness, and also for gather-

ing them to be bright stars in our Saviour's crown of rejoicing.

Some have felt that canvassing was not a very noble or exalted work, one not to be compared in excellency with the work of the preacher. They have thought that to stand in the public desk, and talk to the public congregation of Jesus and his love to charm and instruct by public effort, was the very acme of service in the cause of Christ. That work if done with faithfulness, love, devotion, and with consecrated motives, is indeed a noble work, and will receive its blessed reward. What is the true measure of excellency in the work of service in the cause of Christ? Is it not the degree of love we may possess, the willingness to sacrifice our ease, our pleasure, our means, the Christian bravery with which we grapple with seeming insurmountable difficulties, and through living faith overcome them? Is it not that "ready-for-either" spirit to give our lives and be sacrificed on the altar of Christ, bravely, faithfully, and patiently, toil on, bearing the yoke of Christ, ever faithful unto the end of our probation? To illustrate: Is there no difference in the degree of excellency between the ordinary preacher and the minister who honestly seeks labor for perishing souls, and preaches with earnestness the truths of the Word, and engages with zeal in private labor to advance the cause of Christ? The first might have accomplished much more had his soul been wholly imbued with Christ's earnestness. He might have saved many, more precious souls. The other cast in his whole being into the Saviour's cause. It cannot be denied that the greater mass of the true ministry of Christ are in the former class, and but a very small number comparatively are in the latter class. When we see such love as the martyrs manifested, or a Livingstone exhibiting, and scores of others who have gone out among heathen nations of earth to rescue the perishing, giving their lives cheerfully for Christ's sake in order to reach the lost and ignorant, the love of an ordinary minister, though an earnest man, seeking to do some good, seems very small. The last day of darkness, of love of ease, of selfishness, and of creature comforts is a sad period just ahead. The period will be a school in which to develop the earnest devotions of Christ, of Paul, and of the martyrs. How full the ranks of our canvassers would be, were this earnest Christ spirit pervading every heart in our denomination! What a vast field of usefulness opens out before us in which almost every person can be a coworker with Christ in saving

fallen men! The world is to be warned. The precious jewels are to be gathered out of earth's rubbish, to shine in the Master's crown. These shall live through the eternal ages in bliss and joy forevermore.

The canvassing work calls for the very highest form of purity, self-sacrifice, true devotion, self-denial, and true godliness. There can be no higher, nobler calling than that of the person who is willing to go forth in the Master's name to search for the honest who will accept light and truth contained in our blessed publications. May God stir the hearts of our people to engage in this noble work.

GEO. I. BUTLER.

---

### THE CANVASSING WORK A CALLING.

---

"WHEREFORE he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4:8-11. Notice that it was in giving men "gifts" that He "gave some apostles," etc. Let us examine whether the work of the canvasser is included in this list of laborers the Lord has placed in His church. If so, then He has given to men certain "gifts" which will qualify them as instruments through which the Holy Spirit will accomplish that work. In 2 Tim. 4:5 we read, "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry;" and in the second verse he is exhorted to "be instant in season, out of season," preaching the Word, and doing his appointed work. This was the way Paul himself worked when he said, "I . . . have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:20, 21. Therefore, we see that this house-to-house evangelistic work is necessary to make "full proof of thy ministry." So, then, it is *one* of the parts of the Lord's work, hence a "calling," for which He gives men gifts that will enable them to do the work successfully, and to use them to His glory. But this thorough house-to-house work is being instant in season, out of season, in the very work of the evangelistic canvasser, as he goes on his visits to the homes of the people, talking to them of the love of God, and directing their minds to the truths of God's Word. It is evident that the canvassing work is one of the parts of the

body in which the Lord places members according as "it pleases Him." Shall we not heed, then, the following instruction given in the twelfth chapter of First Corinthians: "And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it." Following this instruction is a list of the different kinds of laborers which the Lord has placed in His church, indicating clearly that the instruction is given to correct any neglect of any *one* of the parts of His work.

The ministry includes the "healing of the sick." The canvassing work, the medical missionary work, and the ministry are bound up together. This fact is stated in "Manual for Canvassers," pages 29 and 30: "Genuine medical missionary work is to be a part of both the medical missionary work and the ministry."

#### AM I CALLED TO THE CANVASSING WORK?

We have observed that, by the giving to men certain gifts, the Lord gave some, apostles; some, teachers; some, prophets, etc. The work therefore to which a man is called depends upon the "gifts" God may have bestowed upon that man. He may have so favored him that he may be called to do different kinds of work; for example, Paul was "appointed a preacher, and an apostle, and a teacher." 2 Tim. 1:11. But since it is God alone that can correctly estimate the ability of any man, it must be He that does the selecting of the work that each should do. It is written, "He gave to every man his work." It is the Holy Spirit that divides "to every man severally as He will." 1 Cor. 12:11. It is God's work, and is, therefore, a work that He has planned; and we should receive from Him our plans, as well as the particular work He has for us to do. But how does He choose to reveal to us our work, and the plans for it, and the methods of working?—Evidently He employs different modes of revealing them to us. For God, "at sundry times and in divers manners spake in time past unto the fathers by the prophets." Heb. 1:1. The Lord is not limited in ways of speaking to the children of men. Our spiritual hearing may be so defective that He may

be compelled to adopt a means of communication that we will note, when we fail to hear, or heed another. To Abraham and Moses the Lord appeared, and spake face to face, giving them directions for their work. To others He chooses some one else to speak to them for Him, as in the cases of David, Saul, and the seven deacons at Jerusalem. Sometimes the Lord so arranges circumstances that they will guide one into the work, or the place designed for him. Joseph's work in Egypt is a notable example of this. This latter mode, however, is usually a very harsh way of speaking to us, but often it is the only way the Lord can make us hear his voice, and assume our appointed work. No doubt in every case the Lord is speaking in all these ways, if we would only recognize His voice. That the Lord chooses His instruments, and reveals to them His plans for work, is clearly stated in the following: "The Lord has His eye upon every one of His people; He has his plans concerning each." "As they seek the Lord for help, He will communicate with them. They will receive plans devised by the Lord himself." "He provides opportunities, opens up means of influence and channels of working. If His people are watching the indications of His providence, and stand ready to co-operate with Him, a great work will be accomplished."—*Testimonies for the Church*, No. 34.

Let the honest inquirer for duty watch while he seeks the Lord for help, and rest assured that God will reveal to him whether he has called him to the canvassing work or not. It may be that he is calling him to some other responsibility through the canvassing work. If so, then let him take up the duty in God's appointed way, and labor as earnestly as though he expected to stay there always. Then the Lord can bless his canvassing work, and will in his own good time make it clear to him when he has another work for him. Let each ask himself the question, "Is God appealing directly to me to take up this work?" He is saying that there should be "one hundred where there now is one." Has He sent some one to you, whom you have evidences He is using, to urge you to take up this work? He is sending many such messages. The Lord is laying upon many of our brethren a burden to hold up before the people this work, and to urge them to consecrate themselves to it for a life service. Have they spoken to you? Has He spoken to you by his providential dealings with you? He has blessed many in the selling of "Christ's Object Lessons," which indicates that he would have some of them

take hold of the regular canvassing work. Is there not something in your experience that he has used to impress you that you are wanted to work for him in this neglected work? He has said that what "we neglect to do in a time of comparative peace, we will be forced to do under a terrible pressure." To bad we do not now discern His loving voice. In any of these ways, or in all of them, the Lord has been revealing his will to us, shall we not, like Isaiah, say quickly and gladly, "Here am I, send me"?

#### THE FIRST STEP TO TAKE WHEN CALLED.

When the disciples responded to the call of the Saviour to follow him, they went with him from place to place, learning lessons from Him by observing his manner of working with the people. They followed him so perfectly that when they were themselves engaged in the work, the people recognized that they had been with Jesus, and learned of Him. So it was with David, Moses, Paul, and others. The Lord taught them lessons which they must learn before they could successfully do the work he had for them to do. The disciples were taught a few things, and then sent out for a season to get experience, and to return to their lessons more thoroughly taught and to receive new ones.

These principles apply in the canvassing work. "If God has called men to be laborers together with Him, it is equally certain that he has called them to make the best possible preparation to represent the sacred, elevating truths of his work."—*Gospel Workers*, p. 282.

"Those who have had an experience in this work have a special duty to perform in teaching others. Educate, educate, educate young men and women. Sell the books that the Lord, by His Holy Spirit, has stirred His servants to write."—*Manual for Canvassers*, p. 64.

No doubt in many cases where there has been an apparent failure, it has been due to neglecting an important step. When we consider the nature of the work of a canvasser, how he must meet the classes, under all circumstances, and be ready always to give an answer to every man that asks him a reason of the hope that is in him, with meekness and fear; ready always to speak a word of cheer to them that are weary, as well as to give intelligent counsel and help to the sick and afflicted, well may we heed this instruction to make a thorough preparation.

We shall have more to say at another time.



this question; but, suffice it now to say, that each should "make the best possible preparation." When this is done, the Lord can and will do for us that which we cannot do for ourselves.

Shall we not regard the canvassing work as one of the parts of the Lord's work, one of the essential gifts he has placed in his church for the edifying of the body of Christ? Shall we not give due prominence to it as one of the essential parts of that body, that there may be no schism in the body, but that the members should have the same care one of another? Shall we not regard the one whom the Lord is using in this work as one called of God; and, regarding him as such, will we not, by our prayers and sympathy, "hold up his hands," and petition God that a door of utterance be opened unto him? Shall we not try to encourage those who have drifted out of the work to return with humble, trusting hearts to their Heaven-appointed work? If we unitedly do this, we shall see the work prosper as God designs it should.

J. B. BLOSSER.

**CURSE YE MEROZ!**

WHY did the angel of the Lord say, "Curse ye Meroz"? We do not read of this people being very bad, or doing some fearful wicked thing; but on the contrary they seem to have been a good, quiet, peaceable class of people. Then, why curse them?—Because they failed to come and help their brethren break a yoke of bondage that had been imposed upon them by a heathen king. The Lord by his prophet said it was time for them to be delivered, yet it seemed like a hopeless task, for they were few in number while there was a great host of their enemies, heavily armed and well-prepared for war, having nine hundred chariots of iron. But there were a number that believed that the Lord would help them, and responded to the call, and went forth in the name of the Lord to fight against this great army. The Lord did help them, and with this little handful of faithful men he slew every one of that great heathen host. No one escaped. A song of praise and honor was sung in behalf of those who had taken part in the work, but a curse was pronounced upon those who failed to help.

Is there not a lesson in this experience of the children of Israel for us at the present time? The Lord has called upon us to do a great and mighty work, and it must be done quickly, for the time is short. He has

also promised to be with us, and help us do the work. But to human eyes the task looks impossible, and it seems almost useless for a little handful of people to undertake such a great work. But we have the experience which is related above, and there are many more to inspire us with courage and faith, and help us to respond to the Lord's call for help, no difference how hard and difficult the work may seem to us. And we see that a reward is sure to come to those that are faithful, and will do all they can for the advancement of the Lord's work. On the other hand, there is a great loss sustained by those who fail to respond to the Lord's call for help. In the case mentioned above, a bitter curse was pronounced upon those who failed to come up to the help of the Lord against the mighty. It does not say why they did not come. They may not have had faith in the undertaking, or thought the others could fight better than they could, or possibly they thought it more pleasant to stay at home with their families than to march around over the country as soldiers. They may have *thought* they had good reasons for not going, but the angel said to curse them bitterly because they did not take part in the work.

We have a great message to give to the world, and the Lord is calling for more laborers, but many are acting like the people of Meroz. It is sad to see it so, for they can expect to receive the portion that fell to that people. But the Lord still gives us an opportunity for helping, and shall we not take hold and do so before the Lord pronounces a curse upon us? Help is needed in every branch of the message; especially is this the case in the canvassing work. A great and good work can be done in this way, for thousands can be reached with the message by this method that could not otherwise be enlightened.

The Lord has permitted us to see many souls brought into the truth through the canvassing work. Lately I visited a family that had been brought into the truth by "Bible Readings" and the efforts of the canvasser who sold it to them. The head of the family and two of his sons have done more or less canvassing since accepting the truth. Thus the work spreads, and only the judgment will reveal the amount of good that has been accomplished through this branch of the Lord's work.

Now is the time for us to lay plans for the coming year, and may the Lord help all whom he is calling to give heed to that small voice within, and plan to enter the work early in the year, and to remain in it. It is a noble work, and there are many blessed and valuable experiences for those who engage in it.

know of no other conference that has so large a number of young men and women who are so well qualified to enter the field as "canvassing evangelists" as Pennsylvania. I believe that many of these young persons are beginning to awaken to their responsibilities in this direction. A number of them have entered the work recently, and others are preparing to do so. Several of these are young women. We consider this encouraging. In the last few years most of our canvassers have been men, but we believe this work affords a splendid opening for many of our sisters to do active missionary work; and we are glad to see that some of them are manifesting a willingness to enter it. We hope soon to have some of our sisters in this work again, who have had experience in it in the past, so that we can associate them with these new recruits. Most of our canvassers had very good success with their holiday delivery, and feel much encouraged for the work of the year to come. Money is circulating freely, work is abundant, and conditions never were better for this work than at the present time.

We are planning for a vigorous campaign for the season of 1902. We intend to hold a canvassers' institute of about one month's duration as soon as arrangements can be made. We believe this will be a new inspiration to all who attend it, and we expect only those to attend who have a mind to work, and who expect to devote their time afterward to active service in the canvassing field. This school will be located in a suitable city or town where there will be a good field for canvassing; and practical instruction given in the school will be supplemented with actual experience in the field for the half of each day during the institute.

We are expecting a good report for January this year, as the month is opening with nearly all of our canvassers in the field. Our experience has demonstrated that, in this State at least, there is no necessity for the work stopping or even slackening to any great extent during the winter months.

The work for "Christ's Object Lessons" received new impetus at the general meetings held throughout the State this fall, and is progressing finely. Our ministers and conference workers are devoting their time during January and February to that work, and many of the people are taking up the work with renewed interest. The tract and missionary work is receiving more attention in many of the churches than formerly; new plans of work are being laid, and there are many encouraging indications of a revival of the missionary spirit among us.

The Pillar of Cloud is rising and moving forward, and we must awake and go forward with it. We have our share of difficulties, but they cannot hinder the work of those who realize that they are in co-operation with Him to whom has been given "all power in heaven and in earth." Let us be of good courage, for the battle is not ours, but God's, and through Him we are well able to go up and possess the land.

F. E. PAINTER.

---

#### GREATER NEW YORK.

---

IN large cities the canvassers will always need all the help that can be given them in getting acquainted with the people, and the *Signs of the Times* is the best and cheapest medium we have for this purpose. Even in suburban places and in small cities the *Signs*, when judiciously used, will be found to be a great help, especially at the present time. The use of the *Signs* and *Good Health* does not burn over the territory, but the free use of these publications will make many substantial and valued friends, who will open channels through which the worker may reap a harvest in the sale of our publications.

The method of using the *Signs* is very simple. Take a good supply, folded once, in a nice satchel. (As you canvass from house to house, you will find many who will invite you in, and listen to your book canvass at once. You will also find many who are too busy to see you; many more, who, after you have canvassed them, must see their husbands before they can make any purchase. Many more want time to think over what they will do about it, there being so many opportunities to spend money; and still many more, who are ready to close their door against agents and peddlers.) Leave a copy of the *Signs* and your book circular with them with the understanding that you will call again when they have more time. This they like, as it is a true, manly way of doing your work. It also affords an opportunity to meet with hundreds of people with whom you would not get acquainted without the use of these papers. The majority of the people will like the *Signs* or *Good Health*.

When the way is open to display the book, make the most of the opportunity. The "Desire of Ages," for a large religious book, works the smoothest, taking it all around, with all classes, and lays the best foundation for future effort with other books; besides, it is very appropriate just now, while many are asking, "Who is Jesus Christ, anyway?" Display

at once the great themes of this book. Reveal the life of Christ in prophetic history as the prophets looked through the ages four thousand years to His coming; His life as a youth for fifteen years; His life as a carpenter for fifteen years more; His life for the sins of the world; and His life in glory as pointed out in the transfiguration and in the last chapter of the book, the most exemplary life that ever existed on the face of the earth, in all phases of which was illustrated the principles of the golden rule and an untiring effort to establish them in the lives and hearts of men. A thorough knowledge of the book, skillfully used, will completely disarm all prejudice against your work, for the spirit of the Lord working through the truth will win the favor of the person canvassed.

When the way is clear to reveal just what books are being sold, and it is wished to give the party a broader view of what the work is, and to open the way for the sale of other books, display "Patriarchs and Prophets." It shows the providence of God in creation, the flood, and the exodus, showing the doctrine of evolution to be a great error. Display "Daniel and the Revelation" as showing how the prophecies have been fulfilled in the last three thousand years, and how they are being fulfilled all around us at the present time, thus showing that the Bible is God's Word, and contains light for all ages. Everywhere we hear that Christianity has always been a failure, but the Christianity of Christ is always a success. Everywhere we meet the idea that evolution, and not the account of creation as given in the Bible, is true. On every side we meet the question, "Who knows that the Bible is the Word of God?" The question, "Who is Christ?" is all along the line. These four great books stand as four great forts against the errors of the age, and in behalf of the old family Bible and the Christian's hope; and they meet the immediate needs of the time in which we live. A proper display of this set of books gives a better idea of the work, and establishes an influence with the people.

It is a tiresome and discouraging job to go from house to house and do nothing, but there is something inspiring in the work, when in every call one has the satisfaction of doing something either in the act of distribution of literature or the sale of books. In the above method of using the *Signs and Good Health*, the results are not at all discouraging.

Last year, while training in the use of periodicals for the introduction of books, nearly two hundred annual subscriptions were taken. Altogether the

sale of literature amounted to about one thousand dollars. We also gave Bible readings to those who desired them.

As the result of this work, about twelve have commenced to keep the Sabbath, and many others are interested. The interest awakened is being followed up by two of our Bible workers. Hence, the plan is a success from a harvest of sales to a harvest of souls.

GEO. A. KING.

---

### ARKANSAS.

THE canvassers' institute held at Black Rock, Ark. December 15-30, was well attended. Men who desired a preparation for the Lord's work were present, and appreciated the training given. Six decided to work with "Great Controversy" the coming year and gave it an earnest, persevering study. They are now capable of handling the book intelligently. These brethren, with several others, entered the work immediately after the close of the institute. Valuable assistance was rendered by Brother Phillips. The object was to give the necessary instruction required to render acceptable service in the canvassing field. Sister Ollie Oberholtzer gave Bible study each day.

We believe that all who attended this institute made a deeper consecration to the work. We enter the work for the year with renewed zeal, and praise the Lord for a small part in the closing message.

G. W. HARDESTY,

*Traveling State Missionary.*

I HAVE just finished my work at Little Rock, Ark. I worked thirty-four days in all, selling and delivering 201 "Great Controversies" and a few small books, representing a value of \$626.50. This work was done among the colored people, only a very few orders being from white people. I sold three large books (all good bindings, the cheapest one, library) to one colored man. I also sold nine books to a merchant's wife. It is evidently as Jesus said, the field is white already to harvest.

What we want now are men and women who roll up their sleeves and work as if they could see the heavenly universe watching them,—men and women that are willing to work without having their faces smoothed and every obstacle removed. If with the full consent of the heart we respond to His gracious call, wearing the yoke of Christ, which is one of obedience and love, our difficulties will be removed,



murmurings will be stilled, and many of the questions that may arise will be answered. What we need now are men that will work in the cause as earnestly and as enthusiastically as worldly men do in their work. Why should we be less energetic than men of the world? Is their work of more importance than ours? The tameness and monotony that we put into our work contradicts our profession. We are weak in faith, deficient in knowledge, and children of inexperience. Only the Christianity that is revealed by earnest, practical work will make an impression upon the people. We are not showing sufficient activity and zeal, and we should seek constantly to improve. Let every succeeding day be made the most important day of labor. There is no work in our world so great, so sacred, and so glorious as this work. I esteem it a great privilege to have a part in it. While the angels are holding the four winds, we should work with all our capabilities.

We *must* bear the message without delay. What if we do come to a Red Sea, or a rolling Jordan, or the walled city of Jericho? We already have the victory in Jesus. The mistake that ancient Israel made was that they shouted the victory on the wrong side of the sea. There is danger of our making the same mistake to-day, although Christ has gained the victory, and given it to us. Thank him for it, and press on.

We are now engaged in an institute at Black Rock, Ark. (Jan. 15-30.) Our class is small, but the interest is good. Our blessed Saviour comes very near each day. Sister Ollie Oberholtzer is rendering us very efficient help in the way of Bible lessons each day, showing us the importance of a close connection with God, and the work for this time. Her work is much appreciated by all.

The smallest book we have in our class is "Great Controversy." The work is so great and time so short that we cannot afford to spend much time with small books. We are striving to follow the instructions God has given us by taking such books as "Desire of Ages," "Patriarchs and Prophets," "Daniel and the Revelation," "Great Controversy," and "Home Hand-Book."

We are sure that, when we pursue the course that God tells us to pursue, and work as he tells us to work, *failure* will not attend our efforts, but instead we shall be prospered, and our work shall be crowned with *success*.

G. PHILLIPS,

Gen. Can. Agent, S. W. U. C.

### CHILE.

I AM still at work, although at times it has not been all smooth sailing, but I keep on selling books. Perhaps it will be interesting to the readers of the SUPPLEMENT for me to give some of my many experiences in this Spanish-speaking country. We are coming to be known here by the reading matter that is being distributed. If it were not for the literature that we have in such abundance, and our excellent facilities for distributing it, Adventists would be but little known in the world.

The last three months have been of special blessing and interest to me in the canvassing work. Last August, I was impressed to make the trip that I am making now, but as there were no subscription books on hand in the Spanish language, I was in doubt as to how to make it pay on small books. I started by steamer south from Iquique, taking in small coast towns, selling small books and tracts. If I could not sell a book, I would try to sell a tract. Then I would go over the ground the second time with the *Senales*, our Spanish paper. I have been surprised to observe how I could sell papers. I went at it just as the newsboys sell papers in the large cities, crying out, "*Senales! Senales!*" Well, some of the business men would laugh to see a foreigner selling in that way. I would also laugh to see them so astonished.

I used to think it would not do to talk about the special points of truth while canvassing, but during this trip I have made it a special point, when any one was interested, to talk on some special truth, and it has worked well. By so doing I have had my hands full day and night, as there were always some who wanted further instructions. While writing this report, I could be giving a reading to a nice young Chileno who bought "Steps to Christ" and several tracts. How easy it is to draw the people out when we know we are right with the Lord, and his Spirit moves us.

I have had some trying times since coming here. Sometimes books would run out, and I would have to wait from four to six months for more. For this reason, it has not been a paying trip financially, but souls are what we place our estimate upon in our work.

Once I sold a small book in Spanish to a lady, on Sunday. She read it, and saw that the Sabbath had been changed, and she visited some of her friends, and they saw the point. On Monday I saw her again, and as she began telling me of what she saw

and how the others thought the same, I concluded it would be a good thing to have a meeting there with all who wanted to come. So I told them that on Tuesday night we would have a meeting at eight o'clock. I did not expect to see many there, but to my surprise the house was full. After talking about an hour I closed the meeting; but the people would not go, but began asking questions. I stayed with them until quite late. If one small tract can get up such an interest, what might a larger book do?

I have taken twenty orders in one day for "Patriarchs and Prophets" in Spanish, besides a few other books. This demonstrates that subscription books can be sold here. The only subscription book we have in Spanish is "Patriarchs and Prophets." There is, therefore, no such thing as canvassing the second time for another book. I hope the day will soon come when all our leading books will be published in Spanish.

One might wonder how I get along with the food here, as the Chileno likes his Chile pepper in his food, and they eat very little fruit, and that little is raw fruit. They make a pie here, but only put in a very few raisins, the principal ingredients being eggs, meat, onions, and pepper. They call them "empanadas." Not a very desirable dish. I ate one once and was convinced that it was "a stayer." One thing favorable, they do not use much lard. They prefer tallow for the food. I do not suppose there is much advantage in their preference, only in the fact that tallow will stick longer on the wall of the stomach.

I have been here seven years. I have been reading health food ads. ever since. Sometimes my mouth waters for these good foods, and I have wished that I could spend a short time in some of these factories, or have some of the foods to sample.

Let us keep on working, and soon with all the saved we will eat of the fruit of the Tree of Life with the ones we have been the means of saving. May God give us courage to keep on in the work. I have been much encouraged to see a revival in the canvassing work.

T. H. DAVIS.

#### FORT WAYNE, INDIANA.

I ARRIVED here 3 P. M., December 30. Left my valise at the baggage room, and went about one half of a mile to a certain street, and canvassed until sundown. I took one order for German "Bible Readings" and one "Gospel Primer," value \$2.75.

Orders for the entire week were eleven "Bible Readings" and one "Gospel Primer," representing \$25 in value. New Year's day is generally supposed to be an off day, but I worked until I sold for "Bible Readings" (\$8.75), and quit.

I began canvassing last July, and in this short time I have had all kinds of experiences. The first day out I sold nothing, and had expenses to the amount of forty cents. I have had a few days like this since that time. I have sold Bibles in families where there were children fifteen years old, and the one I sold was the first Bible the family ever had in the home. I have sold books to people of all classes and under all circumstances.

I have decided a matter that was very hard on me to do; viz., that it is right for any one of our people who is able to do a day's work, to devote his time canvassing for our books. As to the future, I can say nothing. Some who have had apparently more interest in this work than I, have given it up entirely. One thing I do know: The Lord will bless all efforts put forth in the interest of the canvassing work as surely as he will bless the church school or ministerial work.

R. H. HAZELTON.

#### ISLAND OF TRINIDAD, SOUTH AMERICA.

THE canvassing work is still moving forward. The remarkable success all the agents have had in taking orders, has disproved the general impression that no more books could be sold in Trinidad. Many are desirous of entering the field, but we cannot accept of all, as our great distance from the publishing houses makes it very difficult to fill large orders at the time the agents would want them. Already we have had to limit the agents to a certain number of orders per month, for three months ahead, so that the books would have time to get here. Should the delivery be as successful as the taking of orders, there will be many calls for help soon after the delivery of books.

There should be a small paper published in the West Indies in the interests of present truth. The papers published in the States are too expensive after foreign postage is added, and often the subject matter is not well adapted to the needs of the West Indies. Local issues often demand more attention than can be given in our general papers. The workers need to be brought closer together in council, and the people instructed in regard to the progress of the work in their own field, and the demands of the moment.

unentered islands in our boundaries. If it is best to maintain district and conference papers in addition to our regular papers, then it is still more important that there should be a periodical published to meet the needs of this important field. I think there is little doubt that it would soon be self-supporting if it has the hearty support our new publications have always received from the brethren throughout the field.

W. G. KNEELAND.

---

### GEORGIA.

---

IN the recent conference at Nashville, Tenn., we realized more fully than ever the pressing needs of this field, and of our own need to carry forward the work here, but the Lord has set his hand to the work, and our prospects are much brighter for the future.

Brother E. R. Palmer spoke of the success of the work in Australia, where it has been built up in a wonderful way during the past few years, and we are looking forward to the same movement in the needy South land.

The workers in Georgia have been blessed in their evangelistic work, and each report from them tells of rich experiences in their daily labor. We renew our call for earnest laborers who desire to share the burdens of this field, and we are longing for them to come so that they may share the blessings we enjoy. The field is new. The greater portion of Georgia has never been entered with our literature. The South is to be no longer delayed. We can see the beams of the golden morning. Jesus is soon coming to reward every one according to his works. At that time may we rejoice among the redeemed, bringing with us the precious souls we sought out while carrying the printed page from home to home. I shall be glad indeed to correspond with any who desire to come to Georgia.

F. BURTON JEWELL,  
546 Telfair St., Augusta, Ga.

---

### AUSTRALASIA.

---

THE canvassing work in Australasia is still on the upgrade. Years ago many of our workers talked of the time had about come when the canvassing work in this field would close up, and that soon they would either have to subsidize our canvassers, or they would have to turn their energies to account

in some other direction. But the fact is that instead of declining, our work is prospering throughout the field; and notwithstanding drought and bush fires, we are selling more books to-day than we ever did in this field. Our workers are of good courage, and as for our territory, it is like well-tilled soil, the more thoroughly and carefully we work it, the more productive it becomes; and the more we put into it, the more we get out of it.

We have many evidences that God is working on the hearts of His people to deepen their interest in this branch of His work. One special source of encouragement to us has been the wonderful increase in the sale of tracts. During the last three months we have sold 53,649 tracts, while only 8,304 were disposed of during the corresponding period of last year. This shows that there is an awakening to the importance of circulating the printed page. We trust it is but the beginning of better things, and a proof that the time is right before us when our literature will indeed be scattered through the length and breadth of the land "as the leaves of autumn," and when as a people we will take hold of this work, so that the full powers of our publishing houses throughout the world will be centered in the work of the glorious message God has committed to us.

J. JOHANSEN,  
General Agent.

---

### MANITOBA.

---

MANITOBA has been blessed with an abundant harvest, the average yield of wheat per acre for the province being twenty-three bushels; and much of it is as fine as any grown in the world. Thousands of acres were yet in the stack on November 1. Thrashing was progressing rapidly, yet Christmas found it unfinished. In every village were seen the loads of grain arriving and being marketed, after which it was borne by the railroads to the larger markets.

This great harvest is an object lesson of the harvest of orders that could be secured by the canvassers, and the sheaves that might be garnered at the last great harvest. But it is sad to know that practically nothing is being done in regular canvassing lines for our literature. No advantage is being taken of the many golden opportunities.

When the Lord presented the needs of his work to Isaiah, and asked who would go, how quickly and gladly he responded, "Here am I, Lord; send me."



And for half a century he remained true to that call to service, even until the cities were wasted without inhabitant, and the houses without man, and the land was utterly desolate.

The same call for volunteers is made to-day, and especially do the needy fields plead for help. Those who respond should enlist for no shorter term than did Isaiah, for, until in heaven is spoken the word, "It is finished," there will always be places to labor and hearts to receive the message.

O. E. CUMMINGS.

---

#### NOTES FROM INDIANA.

THE work in this State is moving forward. I think the large cities are harder to work successfully than other parts of the field, for many reasons. But the Lord has said, "The time has come when a large work should be done by the canvasser." So, doubtless all parts of the field are to be worked. The success depends upon our connection with God.

That the large cities can be worked successfully, is demonstrated by the following: Indianapolis, Ind., is a city of nearly two hundred thousand inhabitants. Since Jan. 22, 1901, Brother H. S. Browning has devoted all his time to the canvassing work, with the following results. Orders, including subscription books, Bibles, and periodicals, 728; exhibitions, 5,884; value of orders taken, \$1,121.35; number of deliveries, 628; value of deliveries, \$960. Five hundred families have had the message presented to them through the medium of our subscription books.

Brother Browning was an engineer on the railroad, but gave up his position for the truth's sake. He took up the canvassing work because he felt a burden for souls, and God has blessed his work. Hundreds of our people can do the same if they will put forth the same effort.

One of our sisters writes as follows: "Before I started in the work I questioned my ability to make expenses, but in Haggai 2:8 the Lord says, 'The silver is mine, and the gold is mine,' and in Luke He says, 'The laborer is worthy of his hire,' and in Mark, 'Ye shall have brethren and sisters and mothers.' I have proved the Lord and he has fulfilled these promises to me."

How many others might enjoy the rich blessings of God if they would but take him at his word and *prove his promises.*

F. L. MOODY,

*State agent.*

#### OHIO.

I AM of good courage in the book work. Although I am a new laborer in the field, I feel that the Lord is blessing me and giving me a rich experience. I believe the Lord is a good paymaster, and I am sure that if we estimate our spiritual remuneration at value our opportunities to minister unto others equally with our financial income, we can but constantly recognize the Master's liberal compensation.

I sincerely desire that all of our workers may early come to the place in their experience where they can fully believe the promises of the Lord, and make a full and complete sacrifice for Him and His cause. If all of our people would comply with Matthew 19:29, the Lord would abundantly pour out His Spirit upon them, and the work assigned to them would soon be finished. May each member have power to place all upon the altar for Christ's sake and to present their bodies a living sacrifice, holy and acceptable unto God.

F. E. WAYNER.

---

#### THE CANVASSERS' QUESTION BOX.

NEXT month we will open a department to be known as the "Canvassers' Question Box," which will be open to questions from all who are interested in the circulation of our literature. We particularly invite conference presidents, State tract society secretaries, State agents, Union Conference general agents, and the rank and file of our canvassing force to send in such questions as they would like to be discussed.

E. R. Palmer, the general canvassing agent, and other workers of experience, will assist us in answering questions and discussing various topics.

Please address your questions to the REVIEW AND HERALD SUPPLEMENT.

---

#### RECOGNITION.

SPONTANEOUSLY, simultaneously, universally watchword among Seventh-day Adventists has been to be, "Everybody to do something with our vocations;" and again, "The advent message to the world in this generation."

The canvassing work is everywhere recognized second to no other department of missionary work. Conference officers, higher and lower, ministers,

people,—everybody, speak in praise of the canvasser and his work; all profess to believe in it, not done for others, but for themselves. At our general gatherings, time is given to the consideration of tract work, book work, and work with our periodicals, almost lavishly, and the people listen with interest, and everybody says, Amen! These missionary meetings are really a power to draw, they are well attended, and they are by no means monotonous or tedious. We all enjoy them, and we say that we are going home to do something, but do we? Well, yes, we go home, but what then? Thank God some do go to work for him, but when we come to aggregate the results, and compare with sales for corresponding periods, in past years, we seem to be making no material gains. Wherein does the trouble lie?

The writer is decidedly of the opinion that what is needed is to heed the counsel of the true Witness. Rev. 3:14-18. "Neither cold nor hot." Years ago men and women took hold of this work with zeal and earnestness; they were "hot." Then they found opposition from those who were "cold," and they were provoked to still greater activity and determination, and something had to move and did move, and favor was won from the opposition by demonstrated success,—real success! I will not say that the book work now has too many friends, but really, there are too many who, like the man in the parable, say, "I go, sir," but do not go.

The invulnerable and irrepressible Paul said, "Woe is me if I preach not the gospel;" and when threatened with persecution (bonds and afflictions), which, by the way, he had experienced many times already in great severity, he turned not aside, but pressed forward battling as a good soldier of Jesus Christ, saying, "None of these things move me, neither count I my life dear unto myself, that I might finish my course with joy [and he did, 2 Tim. 4:6-8], and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:22-24.

"For if these things [the elements of good religion that form the rounds of Peter's ladder, 2 Peter 1:5-8] be in you and abound, they make you [impel you] that ye shall neither be idle [margin] nor unprofitful in the knowledge of our Lord Jesus Christ."

Where are the men and women, officers, preachers, laymen, who will come to the front with the burden upon them that the apostle Paul felt, with the burden of the ministry which actuated him, who will take the gold of faith and love, and who will add

by rapid process, all necessary Christian virtues; in short, who will be "last-generation" Christians? These are the people who, under God, must and will raise the work out of the lethargy and the easy-going ways into which it seems to have fallen, and who will put new life and force into it, and who, by power of example, will awaken the denomination to service,—true, hardy, genuine, earnest, effective, service,—which will make us ourselves believe that the end is near, and which will convince the world that the coming of the Lord is right upon us. "Lukewarm!" "Lukewarm!" sickening to both God and man. A change is imperative. "I would that thou wert cold or hot." "I counsel thee." Shall we not heed the counsel?

God has recognized us as gospel workers, and we rank as such, in no uncertain terms in the Bible and in the Testimonies. And shall we not, on our part, give practical evidence that we appreciate something of the responsibility that goes with our sacred calling?

E. E. MILES,

*Pub. Agt. A. U. C.*

---

#### TRAINING HEALTH BOOK AGENTS.

---

SOME difficulty has been experienced or apprehended by agents with regard to the training of canvassers for handling health books. Nearly all have joined heartily in the movement to unite the conflicting interests of our religious and health books, and we are thankful for progress along this line.

Now, dear workers, the greatest difficulty in this undertaking is in our minds. "As a man thinketh in his heart so is he." A little determined, intelligent effort by State agents and general agents will solve the question. We are frequently receiving requests for some one from the Sanitarium to attend institutes, and give instruction in health principles, and the methods of handling health books. These requests are all right, and we wish we might have a good teacher of this kind in every institute; but let us not wait and delay action until such help can be secured. Every State can begin at once without any special help from abroad.

Let us first, for convenience' sake, forget that we have two classes of books. In fact, I will be glad when we have so united these lines that it will lead to dropping out our old phrases, such as, "our religious books and health books."

In our canvassers' institutes we arrange for holding several classes; viz., a Bible class; a drill class, in

which the canvassers learn to handle and describe the book; a book-study class, in which the agents are arranged in classes according to the book to be canvassed for; and a class for practical instruction. Other classes may be arranged for if found desirable. Now, some of these agents will desire training for handling health books. Such persons can be provided for very easily. The same general instruction should be given to all agents regardless of the book for which each is to work; but when we come to the class for book study, each agent should be taught the vital points in the book for which he is to canvass. Those who are to sell health books must be taught from those books just as is the case with all other books.

All that is required is for each State and general agent to study the contents of the health books, and enter heartily upon the work of instructing. It will, of course, be a great help to our institutes if a good nurse or some other health worker can be secured as a teacher, and now that the health work has been established in all parts of the field, it may not be difficult to secure help locally.

Now, brethren, let us take hold of this work actively and with courage, and the Lord will give us success. We will be pleased to correspond with any who may not feel clear on this question.

E. R. P.

#### NOTES AND GLEANINGS.

“A DISCOURAGED man is a whipped man.”

It is not easy to defeat a man who cannot be defeated.

“As a man thinketh in his heart, so is he.”

A man who has lost heart has lost all. No matter what else he may have lost, if his heart is strong and sound, his loss does not amount to much. He holds the key of the situation.

Jesus says, “Let not your heart be troubled.” “In the world ye shall have tribulation, but be of good cheer.” Paul says, “I am troubled on every side, but not distressed.” That is, he kept his troubles outside of him. When trouble gets into a man’s heart, he is indeed in trouble.

Jesus asks for the whole heart that He may dwell within it. It is the citadel of a man’s life, and

when the Lord Jesus Christ is there, the citadel cannot be taken without defeating the strong and mighty One. And He has never been defeated.

Hard times, droughts, and strikes can never affect the Christian canvasser very much unless they come inside of him. He who lets the hard times into his heart invariably has a hard time; he who lets in the drought has a dry time; and he who lets in the strikes is likely to strike for home very soon; but he who keeps his Lord within the citadel, is master of all outward conditions, instead of being subject to them.

That agent who bases his hopes for success upon nothing more certain than a good crop of potatoes, wheat, or fruit, has a very unstable foundation for his prosperity. These crops often fail, and with them the men who have trusted in them; but the man who goes into this work knowing that God is with him, and that all his prosperity must be a gift from God, will not fail while God endures.

Good news of progress comes to us from Australia. Their *Union Conference Record* reports for the month of October, 1901, the largest sale we believe, ever made in that country during a month. The sale of large subscription books amounted to \$10,025. Our readers should be in mind that this success is being attained in a country having a population of four and one-half millions, and with only two thousand of our people. The canvassing work has been pushed there with considerable energy for more than fifteen years, the entire territory has been worked several times for our large books, and still the good work goes on growing every day. The Lord will do as much for us here in the United States as elsewhere, if we believe in it, and work for it.

Right principles live and flourish by virtue of their life within them. Wrong principles may seem to flourish for a time, as the result of organization and carnal energy, but they will finally sink under their own weight.

In the Colony of Queensland, Australia, there has been a drought continuing about five years, and agents have passed through very trying experiences, but the Lord has raised up some good men, having faith in Him, who have conquered the obstacles and kept the work moving.

A letter just received from Brother J. Johan



general canvassing agent, contains the following interesting item: "You will be glad to hear that the work of our tract societies is still prospering. I received the summary from Queensland last night. Their sales for the month amount to \$2,683. All the workers are of good courage." This report is from a small conference having a population of about five hundred thousand and a membership of 22. There are twelve canvassers in the field. This is another illustration of the great truth that success is more dependent upon faith and industry than upon the size of the territory, the membership of the conference, or the number of canvassers.

God's opportunity to manifest himself in behalf of his people is when outward circumstances are all against them. It is His delight to give them water from the rock when there is none in sight; to rain bread from heaven to supply their needs; to cover them with a cloud by day, and give light for their path by night or open the sea before them, that they may escape from their enemies. He wants us to triumph over all difficulties, instead of being frightened by them. O that our workers might all learn the secret of His power, that all these outward hindrances might prove fresh opportunities for God to give great success!

A short time ago we sent a circular letter to our Union Conference general agents with regard to the training of agents to sell our health books. A few suggestions on this subject will be found elsewhere in this number of the SUPPLEMENT.

We will quote for the encouragement of others, two or three extracts from letters received in response to our circular:—

From E. E. Miles: "Yours of the 24th is here. Is it necessary to take a course in theology before attempting to teach a canvass for religious books? Is it necessary to be a nurse or a physician before working with health literature?"

From S. C. Osborne: "In regard to working for the health books, will say that I do not see the necessity of having a special man come around and instruct reference to those books. I have always attended where I have been; am doing so at the present

In the institute which we are now holding in San Francisco we have a class of seven in "Home Hand-Book," and we expect to drill them, and prepare them for the work. In fact, I hardly think it is necessary to have another man take up that line of work, unless it seems to bring in a division."

From G. Phillips: "I have read your letter in regard to the training of canvassers for the health-book work, and believe your plan will succeed. It will have a tendency to unify the work. We had thought differently, but after considering your suggestions we are satisfied that they will work successfully. We are holding an institute here now, and have one 'Home Hand-Book' canvasser, and he is getting along better than any one else in the class. I wished for a man to take that line of instruction at the beginning of our institute, but had none, so I just rolled up my sleeves, and went at it myself, and God is blessing the work. I do believe that we need men that will just take right hold and *work*, and not be weak and spiritless and nerveless. We need a good, strong backbone and a strong determination. I am heartily in sympathy with your plan, and will co-operate with you in every possible way. The prospects are real good in our conference. We are going at it expecting to win."

E. R. P.

#### SPECIAL NOTICE.

NUMEROUS letters are being received daily by the Good Health Publishing Company and our other publishing houses from persons who desire to canvass for some of our books. We are pleased, indeed, to see this general revival of interest in the book work. Permit us to suggest, however, that it will save much time and expense if all applications are made to the State agents, or Union Conference general agents who have charge of the territory.

As has previously been explained, arrangements have been made for our health books to be handled by our tract societies in all the States; therefore, when applications come to the Good Health Publishing Company or to the other publishing houses, they are simply forwarded to the general agents who have charge of the territory. Of course, we will always be pleased to receive applications from those who are outside of organized territory, or who may not be acquainted with the whereabouts of the local general agent; but in all cases where it is possible to do so, we prefer that requests for agency or territory be made to the local State agent.

E. R. P.

WHEN the Lord calls a person to a work, all his promises are pledged in that call.

J. B. BLOSSER, of Texas, has recently been called to the position of General Agent of the Lake Union Conference. He will locate his family at Berrien Springs, Mich.

**CANVASSING REPORT FOR MONTH ENDING DECEMBER 27, 1901.**

CONFERENCES.	No. Canv.	No. Rep't-ing.	Days.	Hours.	Orders Taken.	Value.	Helps.	Total Value.	BOOKS DELIVERED		
									No. of Books.	Value.	
E. U. C.	Atlantic.....										
	Maine.....				132	198 50	\$ 26 00	\$224 50			
	New England.....			745	361	515 40	109 25	624 65		\$932	
	Pennsylvania.....			900	320	464 65	341 90	806 55		911	
	Quebec.....										
	Virginia.....										
	Vermont.....				200	184	8 00	9 75	77 75		
	West Virginia.....				228	127	140 50	156 55	297 05		337
Chesapeake.....											
S. U. C.	Alabama.....										
	Cumberland.....				2	2 00	4 50	6 50	20	26	
	Florida.....										
	Georgia.....				268	61	142 45	58 40	200 85	126	497
	Louisiana.....				131	55	56 75	17 80	74 55	56	65
	Mississippi.....					221	154 00		154 00		33
N. and S. Carolina.....				225	21	23 75	27 50	51 25	76	92	
Tenn. River.....											
L. U. C.	Indiana.....				224	340 05	66 80	406 85			
	Illinois.....										
	Michigan.....				2,367	1,825 84		1,825 84	2,300		
	Ohio.....					810 45		810 45	398	299	
	Wisconsin.....				392	161	263 90	81 87	345 77		
Ontario.....					227	185 80	2 55	188 35	202	186	
N.W.U.C.	Dakotas.....			888	39	43 75	144 85	188 60	730	831	
	Iowa.....				421	542 75	79 16	621 91	412	737	
	Manitoba.....										
	Minnesota.....				106	21	34 75	53 20	87 95	66	93
	Nebraska.....				2,248	416	522 73	714 95	1,237 68		
S. W. U. C.	Arkansas.....			69	94	186 25	19 75	206 00	359	778	
	Oklahoma and Indian Ter.....				582	195	287 50	118 10	405 60	27	81
	Kansas.....				541	301	283 05		283 05	354	453
	Missouri.....										
	Texas.....				882	129	153 00	248 50	401 50	408	922
	Colorado.....				359	250	286 55	31 25	317 80	5	16
A.U.C.S.A.C. P.U.C.	California.....										
	Montana.....										
	Upper Col'bia. North Pacific.....					713 70	13 50	727 20			
A.U.C.S.A.C.	a. South Africa.....			39	43	50 00		50 00	57		
	b. Australia.....					10,025 00		10,025 00			
G.E.C.	Norway.....										
	Finland.....										
	Great Britain.....										
	c. Denmark.....				1,201		1,076 00		1,076 00		
	d. Germany.....				1,859		186 42	2,466 63	2,653 05		
Cent. Eur.....				1,342	773	465 45		465 45			
e. Sweden.....						1,376 08		1,376 08			
Misc.	Jamaica.....										
	Bahama.....										
	Brazil.....										
Summary.	E. U. C.....			2,073	1,124	1,387 05	643 45	2,030 50		2,100	
	S. U. C.....			624	360	378 95	108 20	487 15	278	70	
	L. U. C.....				2,979	3,426 04	151 22	3,577 26	2,900	4,000	
	N. W. U. C.....			3,242	891	1,143 98	992 16	2,136 14	1,208	1,600	
	S. W. U. C.....			2,433	969	1,196 35	417 60	1,613 95	1,153	2,200	
	P. U. C.....					713 70	13 50	727 20			
	S. A. C.....			39	43	50 00		50 00	57		
	A. U. C.....					10,025 00		10,025 00			
G. E. C.....			10,602	773	3,103 95	2,466 63	5,570 58				
Miscel.....											
Totals.....				19,013	7,139	\$21,425 02	\$4,792 76	\$26,217 78	5,596	\$7,000	

a. Two wks., ending Nov. 9. b. Oct. c. 5 wks., ending Dec. 7. d. Nov. e. 4 wks.