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No. 25

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth,

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity. *1 Corinthians 13.*



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The Advent REVIEW And Sabbath HERALD

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

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Editorial

Gifts and Giving

GIVING is just as much a part of Christian experience as praying. In giving we simply allow the Lord's character to find expression through us, and in this way his character becomes wrought into us. It is evident that it is not the market value of the gift which is of the greatest importance in the Lord's sight. According to heaven's estimate the poor widow who cast two mites into the temple treasury gave more than any of the others. This shows that it is the giving spirit, rather than the material gift, which determines the value of the offering as entered in the books of heaven. And this is what makes it possible for every member of the Lord's family to give just as much as any other member when the heavenly standard of value is used in measuring the size of the gift. It might surprise some who have been praised by the world as liberal givers to find how small their benefactions have really been. On the other hand, there have been many poor widows' accounts opened in the books of the bank of heaven with a large balance to their credit, although the world has not been made aware of the fact through the columns of the newspapers. It is because of the very principle here set forth that every Christian will give *something* to the Lord and for his work in the earth. The spirit of giving is the Lord's own spirit, and when the Lord quickens us by his spirit which dwells in us, that Spirit will reveal itself in doing through us what the Lord himself is constantly doing. The Lord is continually giving. This is the essence of love. “God so loved . . . that he gave.” Christ came “to give his life.” He who is born of God and conformed to the image of his Son

will reveal the same disposition. This is the joy of heaven. This is why Jesus said, “It is more blessed to give than to receive.”

A Sure Defense

FALSE teaching abounds. Every right principle is being perverted. The plain “Thus saith the Lord” is either ignored or is interpreted to bring it into harmony with tradition or with “science falsely so called.” The people are being fed upon human speculation instead of upon “the sincere milk of the word.” Few are taught how to bring every action to the test of divine principles, and to govern their daily conduct by the law of the heavenly kingdom. Some who have had better advantages than others to become established upon right principles do not seem to have improved these opportunities in the most profitable way, and they are consequently weak when they ought to be strong. What is our defense against every form of error? It is the simple revealed truth of God. The poorest defense against error is to study error. No one would think of advising a friend who had an appetite for strong drink to try all the different kinds of liquors so that he might be prepared to recognize them and avoid them in the future. This sort of preparation would entangle him in the very snare which he is seeking to shun. He is best fitted to recognize error who is the most fully acquainted with the truth. The Spirit of truth has been given to us to make us acquainted with the truth. Christ came that he might bear witness to the truth. Through the truth we are to be sanctified. It is the Lord's will that all should “come unto the knowledge of the truth,” and “the truth of the Lord endureth forever.” Against every threatening evil “his truth shall be thy shield and buckler.” “Buy the truth, and sell it not.”

A Stormy Time

IN the part of the world where we are living, the storms are frequent and severe. Last week the record was an unusual one. This whole section of the country was storm swept day after day. Many lives were lost, and much property destroyed. These frequent storms are the forerunners of the final storm when the earth will “be visited of the Lord of hosts with thunder, and with earthquake, and with great noise,

with storm and tempest.” But this is a sign of soon-coming salvation to those who believe the Lord, and know his way of salvation. “The Lord hath his way in the whirlwind and in the storm.” A forty-days' storm brought destruction upon the old world, but Noah's faith turned the flood of waters into a means of salvation for all who were in the ark. “By faith Noah . . . prepared an ark to the saving of his house.” In this ark it is said that “few, that is, eight souls were saved by water.” The same storm which flooded the earth floated the ark. The hosts of Israel were delivered from Pharaoh's army in a fearful storm. “Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah. The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled. The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.” “By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned.” In the same storm the Israelites found salvation and the Egyptians destruction. “And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.” Have you found the place of refuge?

“Thou blest Rock of ages, I'm hiding in thee.”

The Real Work

THERE is the constant danger that we should be “cumbered about much serving” even while trying to do the Lord's work. It is so easy to have our minds occupied with plans for organizations and institutions, and our energies spent upon that which is, after all, only a means to an end. We need frequently to be reminded that our one work is to be witnesses for God and his truth, to come into personal touch with those who are “strangers from the covenants of promise, having no hope, and without God in the world,” that we may “turn them from darkness to light, and from the power of Satan unto God.” Any work which does not contribute in some

degree to this result must be wasted effort, so far as the kingdom of God is concerned. There is a world to be warned. There are souls to be rescued from sin. There are victories to be gained for the cross of Christ. There is need that humanity should come into close touch with humanity in order that divinity may have a channel through which it may reach after the lost. No organized effort can take the place of personal ministry. The world was not redeemed by heavenly council meetings and resolutions merely. Jesus *came* to seek and to save that which was lost. To how many are we personally ministering help and blessing? How many have been rescued through our direct effort? "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

"Rescue the perishing, duty demands it,
Strength for thy labor the Lord will
provide:

Back to the narrow way patiently win
them;

Tell the poor wanderer a Saviour has
died."

How to Dispose of Trouble and Care

IN Peter's manifold economic instruction to Christians, he lays down the following directions: "Casting all your care upon him [that is, Jesus]; for he careth for you." The Interlinear Translation, by Bagster, expresses a part of this passage in these words: "Casting all your care upon him, because with him there is care about us." The Sermon Bible says there is nothing so beautifully true to the real meaning of this passage as this translation. At the same time we must guard against confusion of thought in regard to this word "care." Care can never be to God what it is to us. Therefore the instruction to cast *all* our care upon him, can never make him weary or unhappy. The expression as applied to God is very different from what it is when applied to us. We can read the text (1 Peter 5:7) thus: "Casting all your *anxious* care and *perplexity* upon him; for to God all that concerns you is dear." This carries the thought, and conveys the comfort it is meant to express.

The word "care" is used in the Scriptures in both a good and a bad sense; as, for instance, cares "choke the word." Matt. 13:22. Yet we are to have "care one for another." 1 Cor. 12:25. But we are instructed to "take no thought for the morrow," that is, no troublous thoughts, or anxiety, for the future, which we cannot change in any respect, even to the changing of one hair white or black, or adding to, or taking from, our stature one cubit, to make it longer or shorter. We are to understand in this sense what Paul says in Phil. 4:6:

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

Inspiration here uses a word to carry out the full idea, which is another matter, and in some respects a more difficult matter. The word used is "*casting* all your care upon him." It does not say, simply placing, or laying, as if quietly, all your care upon him, but "*casting*." This word requires an earnest, and it may be persistent, effort. The instruction is to remove the burden of care from where it has been to the place where we wish it to be, where it will not be to us a galling and wearing load. The psalmist uses the same word: "*Cast* thy burden upon the Lord." Ps. 55:22. When we do this, casting all our burden, or cares, upon Christ, then comes "the peace of God which passeth all understanding," which is promised to keep our minds and hearts through Christ Jesus. Phil. 4:6.

Christ is not only the sin-bearer, but the care-bearer, for his people. But many people seem to think it more easy to cast their sins upon Christ than to cast their cares upon him. Why is this? — Because they trust God as a God of grace, and not as a God of providence. The forgiveness of sin they seem to look upon as something that takes place in the spiritual realm, far out of their sight. Therefore they can more easily bring themselves to believe that that work has taken place. But cares are something that is present to our senses, that we take cognizance of with our own minds. Therefore it is harder or more difficult to believe that these have been removed, and that it is our privilege to believe that they are cast upon him, and have been removed, and we need not bear them any more ourselves. And here is the difficulty we find in believing this. And there is danger too; for we are liable to deceive ourselves, and think we have trusted in Christ when we have not, because the plane of action is so far from our plane of perception and from our own senses.

But can this really be the case? Can we really believe in a God of grace and not believe in a God of providence? We are to believe him and trust him in spiritual things. When we confess our sins, we are to believe that he forgives us our sins, and cleanses us from all unrighteousness. Is it not just as much our privilege to believe in regard to our temporalities, and when we cast our cares upon him, believe that he receives them, and that they are in his keeping, and we can confidently and cheerfully go on our way, leaving all our cares on his unburdened shoulders, where they will remain, pressing us down no more?

Here is the difference between the Christian and the man of the world: The Christian is not a man who has no bur-

dens, but one who knows where to place them, and find rest and support in all his troubles. The Christian is not a man who has no cares, but the man who, when he has them, casts them on the Lord, and in place of them comes away with the peace that passeth all understanding, which is able to keep his heart and mind in Christ Jesus. This is one of the unlimited promises of God. There are no reservations made. It embraces "*all* your cares." And sin is one of them. Let them all go. u. s.

Private Interpretation of the Scripture

OF the Word of God it is declared by inspiration that "no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:20, 21.

What, then, is private interpretation of the Scripture? This involves a point upon which the Catholic Church, as opposed to Protestantism, lays much stress.

According to the language of the text quoted, the true interpretation of the Scripture — that interpretation which is not private — is from the Holy Ghost. And to this agree the words of John 16:13-15: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. . . . He shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." Further proof might be cited from the same authority if it were needed.

What, then, shall we conclude with reference to "the right of private judgment"? Manifestly, private judgment has no place in God's plan of bringing mankind to a saving knowledge of the truth. Human judgment is left out altogether; for human wisdom is wholly insufficient to comprehend truths so deep as those which have to do with the salvation of the soul from sin. No man can advance a single step heavenward by the aid of his own private judgment; and if it were to affirm this truth that Roman Catholics contend with Protestants over "the right of private judgment," their position in the matter would be well taken. But in reality, the very opposite of this is the case.

The Catholic theologian points the seeker after divine truth to the church "fathers," — to the decrees of councils and of popes, and the word of priest and prelate. Through them, and them only, must come his knowledge of the divine will and of all gospel truth. But this is only a human source of information; for pope and prelate and church father are no less human than is the one who is pointed to them as being the oracles of truth. And this being so, their

judgment, their interpretation, is no less private than is that of any individual who may have no official standing in the church at all. Official standing does not in the least lessen the gulf between man's wisdom and God's. Adoration of the human does not in any degree invest what is human with the attributes of divinity.

The pronouncements of church councils and of popes, the commands of priest and of prelate, represent therefore only private judgment and private interpretation of the will of God, in the strictest sense. The "right of private judgment" is one which the Catholic Church not only claims for its spokesmen, but sets up as overshadowing the equal right of all other persons; all persons, it declares, must accept the private interpretation of Scripture given by the church authorities. What it points to as the fatal flaw in the Protestant system, is a fundamental error in its own system. It puts the human in the place of the divine, and points mankind to that in which there can be no salvation.

He who would know the truth as it is in Jesus, he who would be made wise unto salvation, must pass by all private, human judgment respecting the will of God, and accept that interpretation which comes from the Holy Spirit. Though all men should unite in declaring a doctrine to be taught by the Word of God, it would constitute but a private interpretation, unreliable and wholly unsuitable as a foundation of faith. God's Word alone is infallibly true, and the Holy Spirit is the one infallible guide. A knowledge of gospel truth does not depend upon the possession of worldly wisdom, upon scholarly attainments, or high intellectual endowments. It does not depend for one person upon the will or wisdom of another. It depends upon faith, and is therefore equally free to all. Things hidden from the wise and prudent are revealed unto babes because the latter are willing to give God the glory. The Holy Spirit can illuminate the lowliest mind, and will never fail the humble seeker after heavenly wisdom.

L. A. S.

"BE content to be as your Master, and your Master will not be content without making you as he is."

FOR some time past England has imposed an import duty on corn, apparently as a war-revenue measure; but now that the war is ended, the chancellor of the exchequer announces that this duty will not be repealed. This is taken to indicate that England is considering the advisability of changing her traditional policy of free trade for a protectionist policy, or at least that there are divided counsels in the British Cabinet on this subject.

Studies in the Gospel Message

THE subject of the Sabbath-school lesson for Sabbath, July 5, is The Gospel Message Is for All the World.

God's plan for making known his salvation to the world seems simple enough. It is clearly stated in the promises to Abraham: "I will bless thee, and make thy name great: and thou shalt be a blessing." God's blessings are bestowed upon a man or upon a people with the expectation that these blessings will be shared with others. Indeed, this is the primary condition upon which the blessings can be received in their fullness. When the Saviour sent out his disciples to minister blessings to others, he said to them, "Freely ye have received, freely give." It is this very sharing with others which opens the channel of supply. The selfish attempt to hoard up God's blessings for our own use apart from others cuts us off from the source of blessing. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

The Lord is teaching us these principles in the great object lesson of nature. "The hillsides and plains that furnish a channel for the mountain streams to reach the sea, suffer no loss thereby. That which they give is repaid a hundredfold; for the stream that goes singing on its way, leaves behind its gift of verdure and fruitfulness. The grass on its banks is a fresher green, the trees have a richer verdure, the flowers are more abundant. When the earth lies bare and brown under the summer's parching heat, a line of verdure marks the river's course: and the plain that opened her bosom to bear the mountain's treasure to the sea is clothed with freshness and beauty,—a witness to the recompense that God's grace imparts to all who give themselves as a channel for its outflow to the world."

These principles are entirely contrary to human reasonings, and are revealed only in the lives of those who have become "partakers of the divine nature," and who maintain their fellowship with God. All this is clearly shown in the history of God's people. Their experience has proved, over and over again, that when the principles of the heavenly kingdom were actually applied in their individual and national life, they enjoyed the greatest prosperity, and were able to maintain their position and influence among the nations of the earth; when they imparted most freely to others the spiritual gifts of which they were partakers, they were themselves the most completely filled with all the fullness of God; when they mingled with other people in order that the light of God might shine upon them, they were a free people,

and the most separate from the world; when these conditions were reversed, and they followed the example of the nations about them, they became worse than the people whom the Lord had driven out before them, they lost the blessing of God out of their own hearts, and they lost their place as a free and separate people.

These principles apply with equal force to our own time. God has raised up this people for no other purpose than that he may use them in giving this last gospel message TO THE WORLD. The only excuse for our existence as a separate body of people, and the only power for maintaining this existence, are found in giving ourselves wholly to God for the accomplishment of his purpose in this people. Just as soon as we lose sight of this purpose, become conformed to the other churches from which we have been called out, and settle down in a complacent way to a selfish sort of enjoyment of the blessings which we have received, we forfeit all our right to the place to which we have been appointed, and we shall individually lose from our own hearts the message committed to us. The opportunity of giving his last message to the world is the Lord's final call to his own people for their salvation. This was the experience of the Jews in the time of Christ. The sending of his Son was the Father's last call to his own people. "Having yet therefore one son, his well-beloved, he sent him also last unto them." Their refusal to receive him and to make him known to the world sealed their own destiny. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

It may emphasize anew in our minds the great fact that this gospel is for all the world if we read some of the simple statements of the Scripture which teach this: "The field is the world." "Ye are the light of the world." "Whosoever this gospel shall be preached throughout the whole world." "Go ye into all the world, and preach the gospel to every creature." "This is indeed the Christ, the Saviour of the world." "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

The message which is to go to all the world is the message of God's love for the world. This message of love for

the world can only be given by loving the world with the love which God has planted in our own hearts. This love is not a mere sentiment, not a mere impulse of feeling. It is simply the outflow of the life which has been freely given to us. To preach the gospel to all the world is simply to become the channel through which the tide of love and mercy can flow from the throne of God to every needy soul. Thus we become associated with the heavenly agencies who are "sent forth to minister for them who shall be heirs of salvation."

We need to make this lesson very practical and very personal. We are living in the generation when the whole earth is to be lighted with the glory of God by the proclamation of the message, "Behold your God!" Every gift which God has bestowed upon us should now be devoted to this work. Money, time, and talent are to be consecrated to this one purpose, that the way of the Lord may be speedily prepared. Let each one ask himself, Do I make it manifest by the use which I make of money, time, and talent that I really believe that the gospel message is for all the world, and that it is to be given to all the world in this generation? "Go ye therefore, and teach all nations. . . . Lo, I am with you alway."

The Majesty of the Divine Humiliation

Who can be like Thee?
Pilate high in Zion dwelling,
Rome with arms the world compelling,
Proud though they be?

Thou art sublime:
Far more awful in thy weakness,
More than kingly in thy meekness,
Thou Son of God.

Glory and honor:
Let the world divide and take them;
Crown its monarchs and unmake them;
But thou wilt reign.

Here, in abasement,
Crownless, poor, disrobed, and bleeding;
There, in glory interceding,
Thou art the King!

—From Stainer's "Crucifixion."

Art Thou a King?

"Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father."

To know the place that God designed, and still designs, that we, his children, shall fill, and to receive the grace of Christ in order that we may fill that place, is the sum and substance of Christianity. He has called us "unto his kingdom and glory."

He has washed us from our sins, and made us kings and priests unto God and his Father. We know that "the Son of God was manifested, that he might destroy the works of the devil." The work of the devil through sin has been to

make us something else than kings and priests — slaves. God designed that we should be kings, but Satan's work is to make us slaves. The gospel is the good news of deliverance. It says to the prisoners, "Go forth;" and to those in darkness, "Show yourselves." It is the freedom, the liberty, wherewith Christ makes us free. And because of that freedom and liberty, and through it, we are restored to the place and to the power that belong to us. The place is that of kings and priests, and the power is kingly power,—the power to rule.

If we had ever seen ourselves in the place that belongs to every one of us, we would understand what has been lost through sin. There is only One who has ever occupied that place in the earth, and that is Jesus Christ. In the second chapter of the epistle to the Hebrews we see the place that belongs to man. Beginning with the fifth verse, we read, "For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands." Thus he was made king over all. But continuing, we read, "But now we see not yet all things put under him." This is a complete reversal of God's way. But while we do not now see man where God placed him, yet we do see Jesus, just as man was, made a little lower than the angels for the suffering of death. We see him crowned with honor and glory; and because he was thus crowned, he tasted death for every man.

In the place where God placed the first Adam we see Jesus Christ, the second Adam. He was a king because of his character. When Jesus was here as a man, he was making clear to all the universe what God's real purpose was and still is for us. Where we see Jesus as a man on the earth, with everything in subjection to him, we see clearly what God's will is for us; and that which gave him that place was the fact that he was without sin. He "did no sin, neither was guile found in his mouth." Because he was righteous in character, he could take the place of a king, although he was a man. When the storm arose, he could say, "Peace, be still," and it was so. The devils obeyed his voice, and he was ruler over disease, for at his word or touch it left.

Now we who were made in the image of God are not really men as God looks upon men, unless we are free from the power of sin. True manhood is freedom from sin, and true kingship is kingship of character, and it is revealed first of all in a person's own experience. In the first chapter of Genesis man is put

in a king's place by virtue of what he was made to be. "Let us make man in our image, after our likeness: and let them have dominion." That is the place of a king, and the last chapter of Revelation puts him there again: "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." In the beginning man was given dominion, and at the close of the gospel work, man is in his place again; but between the two there is the experience of sin and the gospel work. What sin has wrought, the gospel of Christ can undo, and restore. And if that gospel is received for what it really is, the restoring life of God, it will put every one in his place again, and he will be a king, and will reign with Christ.

The crown of honor and glory that man had in the beginning was lost, and so we read in Rom. 3:23, "All have sinned, and come short of [or lack] the glory of God." That is the crown gone. The gospel is the good news of the restoration of that crown through faith in Jesus Christ—the restoration of the character of God, which constitutes the crown.

To-day a king among men is one who is waited upon—has many servants to do his bidding, and an army to enforce his word. It does not seem to enter into the minds of men that the one who is in a high position is put there to serve others. How contrary all this is from God's idea of true kingship. In Matt. 20:20 and onward is given the account of the mother of Zebedee's children coming to Jesus, and asking that her two sons might sit one on either side of him in his kingdom. Jesus replied, "Ye know not what ye ask." They did not understand what it meant to be a king with Jesus, because they did not understand the nature of his character. Then Jesus asked them if they were able to be baptized with the baptism that he was baptized with; and when the answer was that they were able, he told them that they should drink of his cup, and be baptized with his baptism, but that to sit on his right hand or on his left was not his to give, but it should be given to them "for whom it is prepared of my Father." "And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever shall be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The Son of God is the example of what it means to be greatest. "Who-soever will be great among you, let him be your minister." This is just what Christ was, when he was a man among men; and in this he was revealing the character of the King of the universe. God serves every creature he has made, even those creatures that are so small that we are obliged to use a microscope to find them; and the greatness of his kingship lies in the fact that he is able to serve the smallest. "Thou openest thine hand, and satisfiest the desire of every living thing." He *ministers* to all.

The place in which he put man was at the head of all created beings on this earth, and with the authority he gave him ability to *serve* "every living thing that moveth upon the earth." His kingship consisted in the fact that he was able to render such a service to the creatures that God had made,—not independently of God, but standing between all living things and God to minister God's gifts to them.

God asks us to be his servants, not because he needs any man to serve him. He is not worshiped with men's hands, "seeing he giveth to all life, and breath, and all things." But he has given to man the privilege of occupying a kingly place with him as his servant, that he may receive the gifts of God to minister them to others. This is the character of God, and it is all summed up in one statement,— "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And receiving that life gives one the place of king. The very first place where that kingly life is shown is in one's own character—his daily experience. He cannot be king over others until he is first king over himself. So the gospel is the gospel of kingship of character in Jesus Christ,—self-control, not by one's self, but through Christ who overcomes. Instead of being a servant of sin, he is made king; instead of being beneath, he is to be above.

The estimate placed upon such a service by the world is far different from the way that God regards it; for man looks at the outward appearance, but God looks upon the heart. As history shows, many of the kings have been more distinguished by their vices than by their virtues, and they have been recognized more by the outward adorning than by the inward. But the meek and quiet spirit is in the sight of God of great price.

"If Christ were now to come in the glory of the Father and of the angels and of himself, it would be simply a terrifying spectacle to us if we had not first beheld his glory on Calvary."

A Righteous Nation

WHEN the United States of America was brought forth to occupy a place in earth's family of nations, it was, in the language of Lincoln at Gettysburg, "conceived in liberty, and dedicated to the proposition that all men are created equal." Justice and liberty were made the foundation principles of its government. But these principles were never accorded in practice the place which they occupied in theory. The perfect government which those who had fled from oppression designed to set up in the New World, never emerged from the dreams of its projectors. Out of their efforts came a better government than mankind had known before, and by their labors the ideals of the new political creed were advanced among the peoples of all lands; but it was demonstrated that a perfect government could not be set up and carried on by an imperfect people. The letter of the government might be righteous, but the spirit was full of the passions and weaknesses of the carnal nature by which men are everywhere dominated in this world.

Thus it happened that even here, where in theory a haven of refuge existed for the oppressed people of other lands, and where apparently the less fortunate members of the human family might hope to find the helping hand of a good Samaritan, injustice and cruelty were the lot of many. Men were held in slavery, and were bought and sold like a piece of merchandise. A long and dreadful war was necessary to secure even the legal recognition of the truth, declared to be self-evident in the Declaration of Independence, that all men are created equal, and are endowed by their Creator with certain unalienable rights.

And to-day the tendency in this country toward the subjection of the inferior by the superior race, contrary to the ideals set up by the founders of the government, is very marked. The duty to help those lower down in the social scale to a higher plane of life is forgotten, and in its place is discerned only the opportunity to take advantage of their weakness. In some States people entitled by the highest law of the land—the Constitution—to participate in the government are disfranchised. Tales of riot and mob law, in which the weak are made the victims of the strong, and every principle of just government is set aside, are common in the papers that present to us the daily news. And in all places is seen more and more the disposition on the part of those in power to rule by might rather than by right whenever it may be deemed expedient so to do. The spirit of selfishness is casting out the spirit of brotherly love.

Yet there is a nation upon the earth which is fulfilling the ideals held by the men who dedicated this republic to the

task of bestowing on mankind the blessings of liberty. There is a nation whose mission is ever that of the good Samaritan, seeking to lift up the fallen, to relieve those in misfortune, to give light to those in darkness, to impart hope to the despairing, to bless and curse not. This nation exists, though it is not reckoned among the powers of earth, nor organized into a visible government. It is the nation composed of those who have chosen the leadership of the divine One who gave himself to the work of restoring a fallen and helpless race; who "went about doing good," binding up the broken hearted, proclaiming liberty to the captives, and the opening of the prison to them that were bound. This is the nation to which all those who love liberty and justice must look for the realization of their hope of righteous government upon the earth. This is the nation of which in the day of the final adjustment of human affairs it will be said, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." It is here, and now, on the earth, that this nation is being made up; and to you, and to all, is still open the privilege of being reckoned among its citizens.

L. A. S.

EIGHTY years ago there was started in the city of Lyons, France, a Roman Catholic society which took the title of the "Society for the Propagation of the Faith." Its object was to establish Roman Catholic missions in all countries of the earth. From a very humble beginning, it has grown to dimensions which make its work a subject of comment by writers of this day. Its total receipts from all countries since its inauguration amount to \$65,690,000, nearly \$26,000,000 of which has been spent in planting missions in Asia. To-day the society has at work about 65,000 missionaries, men and women, who are laboring to spread the Catholic religion in all lands.

THE latest proposed project in connection with arctic exploration is that of an attempt to reach the north pole by automobile. A Canadian explorer, Captain Bernier, is the author of this daring scheme. He proposes to use an automobile, traveling on rollers instead of wheels, which kind of machines he says, been successfully used in crossing ice packs in Russia. His plan is to go by ship as near to the pole as possible, then travel over the ice, planting poles as landmarks, and establishing stations at intervals of fifty miles. A wireless telegraph outfit will be taken along. This project certainly possesses some points of superiority over Andre's ill-fated plan of reaching the pole by balloon.

General Articles

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

Call for Workers

L. D. SANTEE

God is calling to his people, through the daytime and the nighttime,
 Calling in the dewy morning, calling through the shadows dim,
 Saying to his earnest workers that the present is the right time
 To lay all upon the altar, consecrating all to him;
 For the heathen, they are lifting up imploring hands in pleading,
 And the light of gospel ministry has unto us been given.
 When God says, "Let your light shine," it becomes us to be heeding,
 Or else, by idle waiting, we shall lose the promised heaven.

'Tis the "day of preparation;" let the thoughtful-hearted ponder
 On the omens of his coming, on the signs that mark it near.
 Is there no meaning in the calls for help, both here and yonder,
 In the solemn warning message that the Lord has made so clear?
 All the world must hear the tidings of the "gospel of the kingdom,"
 Carried to remotest nations by the heralds of the cross.
 Many hunger for salvation, and with joy his servants bring them
 To the Son of God, who loved the world, and counted all things loss.

God is calling us to labor, in the evenings and the daytimes,
 Holding up the cross of Jesus that the waiting world may see.
 Life is given for earnest labor, not for idling nor for playtime,
 But to sound the invitation, "Heavy laden, come to me."
 In our keeping is the gospel, it is heaven's choicest treasure;
 As ye use the precious "talents" will the Master deal with thee;
 As we give the light to others, God will regulate *our* measure;
 As we preach the freedom of the Son, our God will make *us* free.

God is calling to his people, through the daytime and the nighttime,
 Calling by his Holy Spirit, calling through his sacred Word;
 For the Saviour soon is coming, and the present is the right time
 To tell to those in darkness, of a risen, coming Lord.
 They are crying, they are calling for the Saviour, and we know it,
 For a knowledge of the Son of God, who gave his life for men.
 O, if we "love our neighbor," let our words and actions show it!
 Every soul brought home to Jesus will enrich our diadem.

"WHEN the spring is wreathing
 Flowers rich and rare,
 On each leaf is written,
 Nature's God is there."

"COMFORT one another;
 With the hand clasp close and tender,
 With the sweetness love can render,
 And the look of friendly eyes.
 Do not wait with grace unspoken,
 While life's daily bread is broken;
 Gentle speech is oft as manna from the skies."

Work in Christ's Lines

MRS. E. G. WHITE

God has given men talents, not to be used for selfish purposes, for the gratification of human pride, but for the glory of his name, for the promotion and advancement of his work, for the benefit of suffering humanity.

Different gifts are imparted to different men, that they may see their need of one another, and connect with one another in the work. God's servants are to be a help and an encouragement to one another. The lines of work that are to represent in our world the truth of heavenly origin are to be carried forward in the name of the Lord. Not one thread of selfishness is to be drawn into the web. No worker is to tear down the work of another man in order to please himself. Those who are working for the Lord are to consult him at every step, that they may work together in unity. By faith they are to lay hold upon the unseen, that they may accomplish the work of preparing a people to stand before God at his coming.

God can communicate with his people to-day, and give them wisdom to do his will, just as he communicated with his people of old, and gave them wisdom in building the sanctuary. "The Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee; the tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, and the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, and the altar of burnt offering with all his furniture, and the laver and his foot, and the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, and the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do."

This is an object lesson for us. The tabernacle was to be sacred to the service of God. It was to stand continually in the sight of more than a million people

as an illustration of the perfection of Christ's work; and all that was done in its building was to represent this perfection.

The Best for God

So with God's work to-day. Everything connected with his service is to be without a flaw. Those who are seeking to advance his work should give the very best they have, that the work may illustrate the perfection God requires.

God must be honored by the work that is done for him at this time. His work must move forward with stability. Faithfulness and fitness must appear in its every line. The buildings that are erected must correspond with the providences of God and with their relation to the work to be done in other places.

We are to follow God's design exactly in the formation and establishment of the work, small though it may be in some places. Outward show and a large outlay of means are not necessary in order to gain the blessing of God. Human taste, human devising, human inclination to ornament, are not to be encouraged. An unnecessary expenditure of money means that there will be less to invest in the work in other places.

He who is the author of every temporal and spiritual advantage is also the finisher of our faith. Into all the work we do for him we should bring purity of heart and sanctification of spirit. All our work should be an illustration, not of display and extravagance, but of sanctified judgment. And every move that is made should be made with reference to the work in other places.

Lines of work which will absorb means are not to be set in operation without reference to the work in other parts of the Lord's vineyard where there are few facilities. It is the Lord's plan that his workers shall consult together; for the work in one place has an influence on the work in another place. One institution is not to be regarded as a complete whole. The workers in one part of the field are not to feel that they need show no interest in the work in another part of the field. No one is to labor only for the special line under his supervision, feeling no care for other lines of work. All are to labor for the good of the whole cause. Day by day we should feel the greatest anxiety for the constant intercession of Christ, that the work started and the institutions established in different parts of the world may not be in vain.

Those who work for God are to be self-sacrificing. Christ gave his life for us, withholding nothing. Let those who work for him show a spirit of self-sacrifice and an earnest desire to carry the work forward with expedition, realizing that it is a work which must be done as speedily as possible. Let consecrated, zealous efforts be made. Let those who believe the truth represent Christ by working for him with willingness and love.

Fruits of the Spirit to be Revealed in Every Act

God's people are to mingle with all they do the incense of Christ's merits. In all their actions the fruits of the Spirit

are to be revealed. Every day by faithful actions sermons are to be preached. **I**t is God's desire that those who are connected with him shall do their very best. When Christ was upon this earth, he was a diligent worker. Learn lessons from him as you work. And when you rest from your labor, tell one another what your experience has been in gaining a knowledge of God. Remember the words, "Ye are God's husbandry, ye are God's building."

We should return to God in freewill offerings the very best of what he has given us, gratefully acknowledging him as the giver of all our blessings. We should regard nothing as too good to be devoted to God's service. We should give freely for the establishment of memorials of his goodness. The largeness of his blessings speaks to us of our obligations to return to him his own.

All spiritual illumination and perfection come from Christ. He is able and willing to communicate in accordance with the needs of all in every line of his work. He desires all to feel their need of him, and to ask him for the help of his Holy Spirit in the work they have been given to perform. Holiness to the Lord was the great characteristic of the Redeemer's life on earth, and it is his will that this shall characterize the lives of his followers. His workers are to labor with unselfishness and faithfulness, and with reference to the usefulness and influence of every other worker. Intelligence and purity are to mark all their work, all their business transactions. He is the light of the world. In his work there are to be no dark corners where dishonest deeds are done. Injustice is in the highest degree displeasing to God.

The Certainty of Hope

VERY few of the thousands who daily express themselves as hoping for this or that, realize what hope really is. How often we hear of disappointed hopes, of "hopes dashed to the ground," of people who hoped for certain things, but did not get them; and even while telling of their "hope" for some desired thing, some will express the fear that they will be disappointed. Such ones know not what hope really is, and are deluding themselves with false hopes.

There is nothing true but God; for Christ, the revelation of God, is "the truth." He is also the reality, the fullness, of everything that is, because he is the life—the whole of life. He is, and without him there is nothing. There is but one true God, and but one true love, "the love of God," because "God is love." So there is but one rightful Lord; but one faith—"the faith of Jesus;" and but one real hope—the hope of our calling in God. Eph. 4:4-7.

This hope does not disappoint. That is the force of the expression, "Hope maketh not ashamed," in Rom. 5:5. Real hope does not deceive us; we are not made ashamed by being obliged to admit that we have not received that of which we spoke so confidently. Often have we been embarrassed when we have been asked where a certain thing

is, which we have spoken about expecting to receive. We were disappointed, and would be glad to have the matter forgotten. We feel perhaps a little ashamed of our former enthusiasm, and do not like to have it mentioned. But nothing of this sort happens when we have "the blessed hope" which comes with the experience of justification by faith.

Why is this? What is the reason that hope—all hope that is hope indeed—"maketh not ashamed"? The reason is given: "Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." True hope has its origin in true love,—the love of God,—because love "hopeth all things." 1 Cor. 13:7. "Love is of God," for "God is love;" therefore love is as enduring and unchanging as God himself. He is "from everlasting to everlasting," and "the Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love." It must be evident to all that hope that is based upon such love can never disappoint one.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This was promised to Abraham, and the promise was confirmed by an oath,—God swearing by himself,—for our sakes, that "we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." Heb. 6:18-20. All things are assured to us in Christ, and only in him. Rom. 8:32. There is nothing in this world or in the world to come that we can have except through his cross. So the so-called hope for anything that is not to be found in him is sure to meet with disappointment; and the hope for everything that is in him, and that can be had with him, is as sure of fulfillment as that he lives.

Even this is not all; for hope is so very real that we truly have the thing hoped for. Thus: God's work was finished from the foundation of the world, and Christ was given before that. Heb. 4:3; 1 Peter 1:19, 20. On the cross he said, "It is finished." Infinite and everlasting love has bestowed everything. God asks: "What could have been done more to my vineyard, that I have not done in it?" Isa. 5:4. All heaven has already been poured out in the gift of Christ, so that all that we can possibly hope for we already have in him. We "rejoice in hope of the glory of God," and Christ in us is "the hope of glory." Col. 1:27. He is the brightness of the Father's glory (Heb. 1:3), and the glory that was given him he has given us (John 17:22); therefore, having him, we have all things. He is the same to-day that he is in eternity; therefore all the joys of eternity are ours in him to-day.

This is the "lively hope," the living

hope, that we have by the resurrection of Jesus Christ from the dead. 1 Peter 1:3. There is no element of doubt or uncertainty in it. The Christian's hope is no vague longing after something in the dim and uncertain future, but a firm grasp of that which is, as well as is to come. This is not simply "the larger hope," but the largest hope; for we are taught to believe that God's mercy is upon us according as we hope in him. Ps. 33:22. Then let abiding hope abound.—*Present Truth.*

"In This Thy Day"

WORTHIE HARRIS HOLDEN

O DAY of days, effulgent
With light and life and love,
Ne'er since creation's dawning
Such glory from above!

Thou art a herald royal,
Proclaiming loud, "He comes.
Unto thy King be loyal,
Ye nations, tribes, and tongues."

And signs in heaven and wonders
Upon the land and sea,
With nations' wild commotions,
Are but thy infantry.

The horsemen girt for battle
Join in procession long,
And wist not that their banners
Attest to Israel's song.

"In this thy day," O Israel,
Give Christ the homage due!
Shout loud, "He comes in triumph;"
Be watchful, leal, and true.

A Lesson from the Widow of Zarephath

G. B. THOMPSON

THE famine raged in Samaria. Israel had departed from the precepts of Jehovah, and his displeasure against sin was everywhere manifest. The parched condition of the earth was a striking object lesson of the spiritual condition of the people. "Take heed to yourselves that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you." Deut. 11:16, 17. The Lord had foretold the results of apostasy; he was now fulfilling his word.

But in the midst of the prevailing destitution the Lord did not forget Elijah. He never forgets his faithful people. His eye is upon them; their bread and water are sure.

"And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may

drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah." 1 Kings 17:8-16.

There were many widows in Israel in those days, who, because of their unbelief, were passed by. The Lord must go to those outside of his professed people. She had but a "handful" of food, but she did not withhold this from one in need. Like the widow in the days of the Saviour, she gave all she had. Elijah's need appealed to her, and she was willing to sacrifice all she had. Yet she suffered no loss. The supply was unfailling.

What a lesson for us! That which we give away we have, but what we selfishly hold on to we do not have. To save our life is but to lose it. Had this widow held on to what she had, she would have lost all. But so long as she gave, so long as she passed on the store of blessings she had, the supply was inexhaustible. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24.

There is a famine in the earth to-day for the word of God. Souls everywhere are appealing to us for bread, the bread of life. Pass on the light, and the Lord will give you more. What you give away you will have. Bring the little you have to Jesus, and he will feed the multitude with it. Are you holding on to this world's goods, laying up for a "rainy day," while the hungry souls plead for bread? Are you willing to share your all with them, give the Lord's cause your last dollar, and trust the Lord? Elijah's God is our God. Let us study the lesson of the widow of Zarephath. Who of us is willing to follow her example? Lord, increase our faith.

A KING once offered a subject a very magnificent present for some service. The subject said, "This is too much for me to receive." The king replied, "But it is not too much for me to give." He was rich, and gave according to his ability to give. God is very rich and very loving, and when he gives, it is "according to the riches of his grace."

Who Is on the Throne?

ARTHUR W. GEORGE

"HE that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32. The man who bears rule over the realm of the inner life alone possesses the elements of true kingship. He is more truly a king than the monarch upon an earthly throne. Many kings have failed to be rulers because they lacked this quality of self-rule.

In the beginning God gave man dominion. He sat a king upon the throne of the kingdom that is within. His Creator placed the scepter of righteousness in his hand, and it was in his power to rule his own life in harmony with the principles of God's eternal government. But who now is on the throne? Who now reigns in the realm of the human heart? Who sits upon the throne of your heart and mine? Is sin upon the throne? Are evil habits, appetites, and passions reigning there supreme? Are evil imaginations and hateful thoughts swaying their dark scepter over the realm of life? If this be true, a cruel enemy has taken the throne, spreading devastation and sure destruction; and we who should reign are bound in chains that no human power can break. The man, designed by his Creator to be a sovereign, has become a servant—a slave. But, thank God, not without hope. There is one who is able to reclaim the lost dominion. The Commander of heaven, who never lost a battle, stands just outside the gate with all his heavenly host only awaiting the invitation to come in and vanquish every foe. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20. "A new heart also will I give you, and a new spirit will I put within you" (Eze. 36:26); and then "sin shall not have dominion over you." Rom. 6:14.

He "was in all points tempted like as we are, yet without sin." Heb. 4:15. The Son of God came to this world and lived in human flesh like our own, and was met by every enemy that has vanquished our hearts; yet he sat unmoved upon the throne of his own human soul. He wants to be crowned King of our hearts. And he will rule there as he did in his own human heart when on earth, if we will but let him in. When Christ is enthroned within, then it is that the kingdom of God is within you (Luke 17:21), and Christ, the second Adam, holds the scepter of righteousness—sovereign of every thought and word and deed. When we shall have given to Christ his place upon the throne of the kingdom within, then he will fulfill his glorious promises to us: "To him that overcometh will I grant to sit with me in my throne." Rev. 3:21.

In what way can Christ enter the hearts of men? "The words that I speak unto you, they are spirit, and they are life." John 6:63. It is through the word that Christ reveals himself to us. The reception of the word brings Christ into the life. By daily study of the word,

by feeding upon it as our daily bread, it becomes a part of us; and its truths become the ruling influence of the life. The word of God is not confined to the Bible alone. His voice is heard in nature; it is written in the sky, and over the landscape, in grass, and trees, and flowers. Take God's word into the soul. It is the living water. Drink deep draughts of it; and it will be in you a well of living water, an ever-flowing fountain, springing up into everlasting life.

Did you ever stand by a stream of water, coursing down a mountain slope, and notice how clean and white the pebbles in its shining bed? And have you noticed the stagnant stream, flowing lazily through the valley, how the unshapely stones in its muddy channel were covered with slime and filth? What makes the difference? It is the swift-flowing stream that burnishes the stones, and cuts its way through the rocks. Keep a stream of the clear water of life from the living fountain of God's word ever briskly coursing through the mind to cleanse and purify its thoughts. Keep the living stream always flowing. Let it be continually fed from every spring on the mountain side of truth. And the thoughts, the impulses and imaginations of the heart, will sparkle with purity, and shine out in the life in words of truth and deeds of love.

"BE noble, and the nobleness that lies
In other men, sleeping but never dead,
Will rise in majesty to meet thine
own."

That Seasoning

T. E. BOWEN

Good cooks know just how to season their dishes to make them palatable. Usually they "season to suit the taste," which is good, providing the taste is not perverted. God also directs his children to use seasoning. They are also to accommodate to some extent their seasoning to the taste of others. It is desirable to have the food palatable. It is possible to take good food, and cook it well, and yet so fail in the seasoning process that it will be eaten with disrelish, and thus fail in nourishing the body as it might otherwise have done.

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Graceful words always, well seasoned, certainly is an ideal attainment for the most progressive Christian. Salt saves. Therefore in every answer there should be some truth uttered, some graceful statement made, in which the hearer shall find words of life.

This certainly rebukes repulsive speeches from the child of God. Graceful speeches,—how good they are! How refreshing! Shall we not study the seasoning art a little more carefully? It is possible that many more might be numbered with the "little flock" were this divine recipe followed better in our conversation with "them that are with-out."



Be Glad

Be glad when the flowers have faded?

Be glad when the trees are bare;
When the fog lies thick on the fields and
moors,

And the frost is in the air;
When all around is a desert,
And the clouds obscure the light;
When there are no songs for the darkest
day,

No stars for the longest night?

Be glad when the world is lonely,

And the heart has been bereft;
When of all the loves of the young
springtime

Scarcely a friend is left?

Be glad in the desolate valley

After the sunny hills,
When the joy of the morning is far be-
hind,

And the gloom its task fulfills?

Be glad when the heart is failing,

And the brain is losing power,
And the cunning skill of the strong right
hand

Wearies in one short hour?

We are glad in the merry morning,
And glad at the noon again,
But the wintry night is a tired time—

Do we look for gladness then?

Ah, yes, for the truest gladness

Is not in ease and mirth:
It has its home in the heart of God,
Not in the loves of earth!

God's love is the same forever,
If the skies are bright or dim,
And the joy of the morning lasts all day
When the heart is glad in him.

—Marianne Farningham.

God's Family Government

CLARENCE SANTEE

God has given plain and explicit directions in regard to family government; and it is evident that it is not to be maintained upon the same basis that it would have been if sin had never entered. Here is where some have erred. To begin with the human race, we will go back to Gen. 1:26-28: "And God said, Let us make man in our image, after our likeness: and let *them* have dominion," etc. The "them" referred to whoever was comprehended in the term "man." By reading further, it is evident that this term referred to both male and female: "So God created man in his own image, in the image of God created he him; male and female created he them." This is a repetition in substance of the preceding verse. "Let us make man . . . let *them* have dominion." "So God created man . . . male and female created he them. And God blessed *them*, and God said unto *them*, . . . have dominion." Then follows the enumeration of the same list given in the twenty-sixth verse. This

proves that the "them" refers to both male and female, and is embraced in the term "man."

There is no hint of superiority in this language. All was exact equality. This is made more clear from Gen. 3:16, where it is plainly stated that authority was given as a consequence of sin. From this we see that God's plan for the family relation was exact equality between husband and wife. See also Gen. 5:2: "Male and female created he them; and blessed them, and called *their* name Adam." It is impossible for two powers to be equal, yet one have the governing power. Equality calls only for counsel, mutual co-operation. Until sin entered, it must have been "the counsel of peace."

Then where came the government of the home? Was it in the mutual correction of the child? Let us see the relation sustained between parent and child. In Mal. 3:7 God says, "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them." Then if we went from God in the days of our fathers, it must have been *in* our fathers. They built up an inheritance of sin, and we have received it. Then, "Like parent, like child" is, in a sense, true.

If this be so with wicked parents, it must have been so with righteous parents. The first perceptions of the child would then have been appreciation. As it gained a knowledge of the use of its hands, it would have delighted in helpfulness. In the lack of knowledge, strength, and experience, it might have delayed more than assisted, yet the persistent effort would have been to aid others, and show helpfulness.

It could not have been corrected for wrongdoing, as a wrong deed would have been through mistake. It would have taken more severe punishment to compel to do wrong than it now does to compel one who loves the wrong to do right. It could then have been said, "From the days of your fathers" *ye* have kept mine ordinances. Where, then, could there have been government?—It would have been in counsel, pleasant instruction, and happy accord. Yet, with all this freedom there would have been the most absolute government. Why?—Love would have impelled. They could not do otherwise. The law of love was in the heart. It was their life. But, one will say, "If so, then there would have been no need for instruction." God has never endowed beings with the faculty of mechanical right doing separate from the controlling power of the mind. Angels do right as the mind comprehends right. "Bless the Lord, ye his angels, that excel in

strength, that do his commandments." How?—"Hearkening unto the voice of his word." Ps. 103:20.

"After Adam and Eve were created, God made known to them his law. It was not then written, but was rehearsed to them by Jehovah."—"Spirit of Prophecy," Vol. 1, page 261. The angels hearkened "to the voice of his word." It was rehearsed to Adam by Jehovah. "Adam taught his descendants the law of God." "Noah taught his descendants the ten commandments."—*Id.*, page 262. With this basis for instruction, children were taught how to honor God, how to insure the greatest happiness to all around them. Parents taught their children the ten commandments, the law of God, the law of love. In this way every soul could ever do just as he pleased. In fact, *must* do so. Unless one obeys the law from the heart, he does not obey. As long as he does obey from the heart, he is free to obey or disobey, as he pleases. He can do either. But when once he disobeys, the power of choice is forever gone, as far as *his* strength is concerned. He can no longer do as he pleases. He is a servant, and his liberty is taken away. 2 Peter 2:19. The ten commandments are essentially "the law of liberty." James 2:12. The psalmist says, "And I will walk at liberty: for I seek thy precepts." Ps. 119:45. Thus we see that the family government, in God's plan, was the most perfect, untrammelled freedom for each individual. The parents would have trained the mind of the child, and thus assisted to carry out the impulses of its own nature. They each would have esteemed the "other better than themselves." In this way the example would ever tend to perfect love, trust, and family enjoyment.

But sin entered. Another life came in, one that must be restrained. While the law of love was to be seen in its true character in those who accept it as their guide, this love was often to be exhibited in correction that would cause pain,—pain to the erring, and a double portion to the one who administered it.

The way of God, under these changed circumstances, hence the best way, to control the wrongdoer, is civil authority. Only the one who is filled with the higher law of love is prepared to administer correction in the way that will accomplish the most good. Yet this correction must be administered. The Lord has recognized this, and made provision for it. Rom. 13:1-4.

This authority is also to be exercised in the family. I read in "Testimonies for the Church," Vol. 1, pages 546, 547: "It is not true love exercised toward children which permits in them the indulgence of passion, or allows disobedience of parental laws to go unpunished. 'Just as the twig is bent, the tree's inclined.' The mother should ever have the co-operation of the father in her efforts to lay the foundation of a good Christian character in her children. A doting father should not close his eyes to the faults of his children, because it is not pleasant to administer correction."

True love will not lead a parent to pass by the defects of the children, when it is evident that these defects will lead them to eternal ruin. This is fatal indulgence. I copy from a *Reform School Magazine* the following: "If a child be allowed to have its own way, it will not cry; but in after years its parents, in sorrow for their leniency, may shed the most bitter tears." Parents make the mistake, and it is one that leads them to mistaken ideas of the advisability of positive restraint and correction, of mingling scolding, criticising, and faultfinding, with their effort. This will harden and discourage a well-meaning child. The counsel of God to such is, "Fathers, provoke not your children to anger, lest they be discouraged." Col. 3: 21.

In God's ideal home there is helpful and acceptable counsel and assistance in cultivating the natural tendencies of the heart, and thus developing the broadest basis of enjoyable individual liberty with both parents and children.

When the new element came in, God so provided that the evil might be held in check, and finally, by his Spirit's aid, be crucified. It must die, or its victim will.

"For yet a little while, and the wicked shall not be." "Evil doers shall be cut off." "The righteous shall be in everlasting remembrance."

The Old Folks.

"DON'T forget the old folks;
Love them more and more
As they with unshrinking feet
Near the shining shore.
Let your words be gentle,
Loving, soft, and low;
Let their last days be the best
They have known below."

Early Impressions

C. H. B.

My father was a pioneer in the West. He settled in central Illinois in 1837. He had received only about three months' schooling; yet he took an interest in the education of the youth, often visiting our school, and speaking encouraging words to the students.

Our home was a Christian home. My grandfather, who was a minister, made his home with us. The Bible was read daily, the songs of Zion were sung, and prayer was offered. The children were never urged to "get religion;" but a religious influence filled our home, which was known as the ministers' hotel, though they never paid for their meals in money. Outside the home there was swearing, and drinking, and fighting; liquor was cheap, and horse racing, wrestling, drunkenness, and fighting were of weekly occurrence. But a Christian school and a Christian home counteracted these outside influences. A large number of young men who grew up in the early history of this frontier town became ministers of the gospel. One half of the eight children in my father's family entered the ministry, and all became church members.

The brain of the child and youth is like a ball of putty,—impressions are easily made, but not easily erased. What we see and hear in youth, if often repeated, becomes a part of our being. We may endeavor to get rid of it, but like indelible ink, it remains, and often comes forth in thought, even when the circumstances seem most unfavorable. The environment of our youth largely makes us what we are in after life. Bad habits learned from bad associates, how they cling to us! Like the octopus, they hold us with a hand of steel; we rise on our dignity, and resolve to be men, to find that we are but grown children.

How glad I am that I so often listened while in youth to the songs of Zion. The songs my parents sang seem to me to-day the sweetest of all songs. Parents, sing to your children. Do it for their sake, and pray with and for them, even though you may not feel like it. God will reward you. I believe it pays.

Politeness in the Home

A WRITER in the *Watchman* says that several years ago he was a guest for a day or two in a family in which there were four boys from eight to twenty years old. The charming thing about the household was the deference the boys showed their mother. When she entered the room, they stepped aside to let her pass in first. In the table conversation she was never interrupted when she was talking, and what she said was treated with respect. The visitor could see that she held a unique place in the household. She was mistress, and the boys gave her the deference that they would have conceded to a queen. There was no lack of genial temper and bright sally and rejoinder. It was evidently a happy household, but the note of affection and honor for the mother was unmistakable.

The explanation was not difficult to discover, for it needed only slight observation to detect that the attitude of the sons toward their mother was only the reflection of the attitude of their father toward his wife. Her personal authority and precedence in the home were emphasized and enforced by her husband's unflinching courtesy toward her.

One could but think how much could be done to prevent children from falling into habits of disregarding their parents' rightful claims to honor, if husbands and wives would honor each other with considerate courtesy.

"Saying" and "Praying"

MR. MOODY once related this incident concerning his own little son: "My wife came down one evening, and said she had had some trouble with one of the children. He was not willing to obey, and he had gone off to bed without asking her forgiveness. I went up and sat down by the side of the little child, and said: 'Did you pray to-night?' 'I said my prayers.' 'Did you pray?' 'I said my prayers.' 'Did you pray?' 'Well, papa, I told you that I said my prayers.' 'Yes, I heard you; but did you pray?' 'The little fellow was struck; he

knew he hadn't prayed. How was he going to pray when there was something wrong in his heart? He could not do it. "Well, now," said I, 'are you going to go off to sleep without praying?' After a struggle he said: 'I wish you would call mamma.' She came up, and was glad to forgive him, and then he wanted to get out of bed and pray. He had said his prayers,' but now he wanted to 'pray.' Many people say their prayers, just as a salve to their conscience, and go out and do some mean, contemptible thing after they have said their prayers. But they hadn't prayed, and that's the difference."—*United Presbyterian*.

An Important Lesson

MRS. M. J. BREMNER

ONE of the first lessons the wise mother teaches her children is orderliness. We all know that "cleanliness is next to godliness," and surely orderliness must rank next to cleanliness. The children should be taught to keep their playthings where they belong. Even when very young, they know whether they may leave their toys scattered over the floor, or whether they must put them back in their places. If they learn to put these things where they belong, they will find it easier when a little older to keep their clothes and rooms in order. Then, when they are grown, there will be no lesson of orderliness to learn—the habit will have become established, and will be a real benefit, a saving of time, temper, and, in many cases, money.

It is so easy for the boy to throw his hat on to the floor or hang it on a chair, and then the hat cannot be found. Try the plan of giving him a hook or a nail in a convenient place for his hat, another for his coat. Impress on his mind that these are for his own individual use. Give the rest of the family to understand that they are private property, and one, only one, may use them. It will soon be an understood fact where the hat and the coat belong, and this will do more toward making the boy neat and careful with his belongings than would any amount of preaching.

This is for the girls, too. Let the parents show no partiality. Our girls must also be taught orderliness.

MARY'S ointment was wasted when she broke the vase, and poured it upon her Lord. Yes; but suppose she had left the ointment in the unbroken vase? What remembrance would it then have had? Would there have been any mention of it on the Gospel pages? Would her deed of careful keeping have been told over the world? She broke the vase, and poured the ointment out,—lost it, sacrificed it,—and now the perfume fills all the earth. We may keep our life if we will, carefully preserving it from waste; but we shall have no reward, no honor from it, at the last. But if we empty it out in loving service, we shall make it a lasting blessing to the world, and we shall be remembered forever.—*J. R. Miller*.

THE WORLD-WIDE FIELD

A Little Sanctuary

"ALTHOUGH I have cast them far off among the heathen, . . . yet will I be to them as a little sanctuary in the countries where they shall come." Eze. 11: 16; see also Heb. 9: 2-5.

A holy place! Shut in alone with God
"Far off among the heathen." Precious word!

We claim it for each gospel messenger
Sent forth to tell the story of Christ's love.

A holy place! Without—the heathen world,
Waiting and hungry for—they know not what;

Blind souls that wander in the darkness drear;
The vain and empty worship of a stone.

Within—for hunger, satisfying bread;
The light of life that never more goes out;

The incense altar, where the loving soul
Pours out its offering of prayer and praise.

The holiest place, beyond the riven veil!
Without—the bustle of a careless world;

Temptations to be met and burdens borne;
Sin and disease, and days of weary toil.

Within—a holy hush, the mercy seat,
Where Jesus waits the burden to receive;

Communion sweet with One who understands;
Forgiveness full and free, grace for each need.

"Far off among the heathen," close to God.

"Lo, I am with you alway, to the end."
His own he thrusteth forth, but goes before,

And waits to welcome, stays to keep and bless.

—Selected.

St. Andrews Island

S. PARKER SMITH

ST. ANDREWS is a small island, about seven miles long and three miles wide. The land is mostly low, with a ridge a few hundred feet high about half the length of the island. The whole is covered with tropical vegetation, consisting chiefly of cocoanut trees. The nuts from these trees constitute the chief wealth of the island. Tropical fruits, such as oranges, limes, mangoes, plantain, bananas, breadfruit, papaws, and such vegetables as yams, cassava, cocos, and sweet potatoes are produced in abundance. There are also pumpkins, squashes, watermelons, corn, beans, tomatoes, etc.

The people vary in color, from white to black, the latter predominating. Very

few know any trade. There are a few carpenters, but scarcely one who can be called good. Pulling, husking, and "droaging" cocoanuts constitute the only trades with which the young men are familiar. Starch making is carried on to quite an extent, but in a crude way, and chiefly by the women. The cassava root supplies the starch, and cassava-grating "bees" are quite common in the dry season. These are occasions of much sport for the youth, as the "trash" left after the starch is washed out is used to throw at one another and unlucky passers-by.

The people have an idea that every kind of living thing was made to eat, and so live mostly on fish, pork, turtles, crabs, and lizards. The few vegetables they eat, such as cassava and potatoes, are coarse and fibrous. No attention is paid to gardening. Plantain is eaten green. Oranges, which are abundant and of the finest quality, are not eaten, as they are believed to cause malaria. Few of the natives have the remotest conception of physiology or hygiene and the proper habits of living. For treating disease, drugs, "bush" medicine, and magic are the chief agencies employed. Water, especially if warmed, is regarded very dangerous. However, we have given a few sweats and foot baths, with gratifying results, and many are beginning to see the advantages of the water treatment.

The language is a nondescript, neither Spanish nor English, though it approaches the latter. The children know few words, and have few ideas. They will not say much to a stranger who speaks good English.

The way the women wash clothes is interesting, but does them no credit as good housekeepers. They are frequently seen standing waist-deep in stagnant, malarious pools of water left from the rainy season, with a bundle of clothes, doing their washing. As the pieces are washed, they are placed on the head, which serves as a clothes basket. The clothes are not rubbed on a board, but beaten with a paddle on some flat rock. To vary the process, they gather a bundle of garments by one end, and smite the rock furiously, sending buttons, bits of cloth, soapsuds, and doubtless some dirt, flying in all directions.

Nearly all agricultural operations are performed with the *machete*. Every man has one of these, even though he has nothing else. Traveling and transportation on land are accomplished slowly by means of horses and pack saddles. There are no roads,—only paths,—no carriages, no wagons. Much traffic is carried on by water in small sailboats and dories.

Altogether, the island itself is a beautiful, healthy location, and a fine place

in which to live; but dishonesty, immorality, and all the last-day sins abound; yet the people are no more hopeless, from the standpoint of salvation, than are those of other and larger fields.

When I returned from Bocas del Toro, where I went at the time of Brother Eccles's sickness and death, we found the house which we were to occupy about half finished, and the repairs and painting waiting their turn on the school building. So it was about four weeks later before school was opened again. Our house is neat and comfortable, and the schoolhouse has been put in first-class order. The gentleman who owns the building is very earnest over the school work, and untiring in his efforts to make it a success. I hope to see him take his stand publicly for the truth. He donates the rent of our house, and nearly always refunds a good percentage of the rent of the other building, which is only eight dollars a month, Colombian money. The school numbers thirty-six at present, and will probably soon number between forty and fifty, as others are expected in a short time. The children do remarkably well, considering their parentage and environment. One of them has decided to be on the Lord's side, and studies his Sabbath-school lesson and bears his testimony better than many of the older ones.

The company here now numbers fourteen, besides ourselves, and with the exception of a few difficult cases, is making advancement spiritually. Two are canvassing, and have been much blessed. We expect others also to engage in this work. There are many who are interested, and believe the truth, but are deterred from taking their stand through fear of ridicule.

Our Work in the Austria-Hungarian and Balkan States Mission Field

J. F. HUENBERGARDT

THE readers of the REVIEW will doubtless remember having read an article or two some time ago in the *Missionary Magazine* about our work in Rumania and Bulgaria. We now wish to add to this something concerning our work in other parts of this mission field.

First comes Bohemia, a country with six and one-half millions of people, mostly Catholic. During the last few years there has been a move "away from Rome." In Bohemia there have been several Sabbath keepers for some time; but there was no real effort to advance the cause of present truth until a few months ago, when Elder J. P. Lorenz was sent from Germany to begin the work in Prague, the capital city. The provinces of Schlesien, Steiermark, Mähren, and Tyrol, with millions of inhabitants, have not even been touched.

In Vienna, the capital of Austria, other denominations have made considerable progress, in spite of the opposition of the ecclesiastical powers, which have, to a great extent, control of the civil power in Austria. As a rule, the people are

stanch Catholics; but many are hungering for something better, and when they are instructed in the simple gospel of righteousness by faith, they are willing to leave ceremonialism and follow the truth. It is impossible to get permission to sell religious literature, if it is non-Catholic in nature. The Bible worker, however, in laboring in a quiet manner in the family circle, would find no obstructions in his way. We pray that the Lord may send us the proper workers for this needy field.

In Hungary we enjoy more liberty than

in the fertile valleys of Transylvania. Later, other nations came in,— the Slavs, Armenians, etc. This intermingling of nationalities caused much strife and bloodshed, and so the country has developed very slowly.

The people in the villages are uneducated, very few being able to read and write. Rapid strides are now being made toward civilization, and the young people are better educated than those who are older. Judging from the condition of the people and their circumstances, we must acknowledge that the government

Even in the interior, without a Brazilian diploma one practices at a risk. The state government requires an examination in the Portuguese language, as well as in medicine, the latter being somewhat behind the times. However, if a man passes a good examination, such is their dislike to foreign medical men, it is said, that the Brazilian Medical Board will scarcely allow him to pass. But if a man is determined and has patience, he will secure a diploma in time.

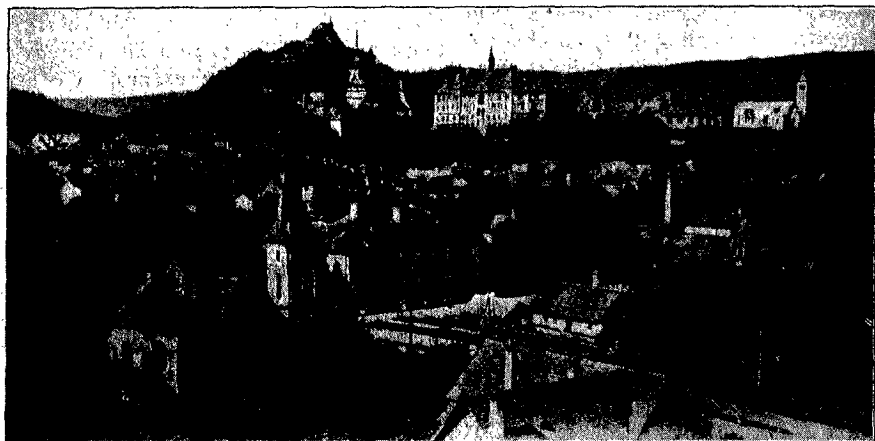
Nurses must also pass an examination, but it is much easier. Without a medical diploma one cannot give even baths for medicinal purposes. But we are confident that when the time comes to open treatment rooms, the Lord will open the way. In the states controlled by the Germans the restrictions are not so severe. We are studying the language, and hope to be able to pass a Brazilian examination some day.

The Brazilian people are very hard to reach with a new truth. The majority of them are ignorant even of reading and writing, and many of the women are habitual users of great quantities of tobacco and liquors. The most common form of wines and other liquors and a native drink made from sugar cane are used almost universally, on all occasions. A kind of tea, called *mate*, and very strong coffee are partaken of freely, the coffee several times a day. As a result of bad moral conditions, the race, although increasing rapidly in numbers, is deteriorating very fast. The men especially are small and slight, pale and emaciated, with their minds beclouded and their reason and judgment undeveloped. Disease, as the result of uncleanness and immorality, is exceedingly prevalent.

Industry is not a prominent characteristic of the Brazilians. The women seem even more lazy than the men. The house of the lower class contains very little, and that little not neatly kept. We greatly need workers for the Portuguese. A few of them have accepted the truth, but they need training, and we have no place to give it to them. We need persons to assist us in their training.

Brazil is an immense field. Its territory equals that of the United States, and its population is estimated at fifteen million. This, however, is only an estimate; for it is impossible to know exactly. The country districts are as thickly settled as the more sparsely settled districts in the United States. The greater portion of this territory is untouched, for want of workers. Would that God would put it into the hearts of some of our people to come here and live the truth, and help these people to find Jesus Christ.

Since beginning this letter we have come to Alto Gaspar, where the school is located, waiting for the general meeting which soon convenes here. We are staying temporarily in a board shanty, in which the circulation is excellent, the wind inside at times being almost equal to that on the outside. It is thatched with leaves, and has small doors for windows. The ceiling is minus, except in one room; we have two rooms and a kitchen. Our floor is warped boards,



AN OLD STYLE SAXON TOWN

in Austria proper. The Hungarian loves liberty, which he has often bought dearly in days that are past. The population is of several nationalities, ranging as follows: Hungarians, about eight and one-half million; Slavs, six and one-half million; Rumanians, three million; Kraats and Serbs, three million; Germans and Saxons, two and one-half million. Besides these, there are Poles, Russians, and Bulgarians.

These people have their various confessions. The Hungarians are divided, some belonging to the Catholic faith, while others are Protestants. The Germans and Saxons, principally of Transylvania, are Lutherans. The Rumanians belong to the Greek United Catholic and to the Greek Oriental churches. Besides these there are the Jews and the Militarians.

Hungary was undoubtedly first settled before the time of Christ. During the decline and fall of the Roman empire, its soil was trodden by many different nations. The Rumanians claim to have been here before the Hungarians, who, according to history, took possession of the territory in 896 A. D., under their leader, Arpad. About the year 1000 A. D. the Hungarian tribes were converted from heathenism to Catholicism, by their king, Stephen. For that great act he was classed among the saints by the people at that time.

As the government became more and more settled, the rulers decided to people some of the uninhabited districts of the country. The soil being rich, and the climate favorable, it was not difficult to persuade the inhabitants of the more populous countries of Europe to immigrate; and so it came that in the eleventh and twelfth centuries the Germans, Saxons, and Flemings established colonies

is faithfully doing its duty in the uplifting of the nation.

The light of the Reformation, which was kindled in Germany and other countries also, threw its rays into darkest Hungary. Honterus, a disciple of Luther, after gaining his education in Germany, where he also accepted the principles of Protestantism, returned to his native country, and proclaimed the simple gospel, which resulted in winning the entire Saxon nation to Protestantism. The work of reformation also spread among the Hungarians, and many noble families accepted the new faith. The Bible was translated by both Catholics and Protestants, but the translation of Koiroly Goispor was regarded the best. The first edition was printed in 1587.

Transylvania.

Medical Missionary Work in Brazil

WHEN Dr. A. L. Gregory and his wife set sail for Brazil last year, no one knew just what the prospects might be for medical missionary self-support. These workers, however, went out believing that somehow the way would be opened for them to maintain themselves while qualifying for practice in Brazil. The following letter to the Mission Board tells something of their experiences and of the field:—

Our trip to Rio was very pleasant, the sea being smooth and the weather agreeable. We found the city not so hot as we had expected, and not at all a bad place in which to live. It will be a long, hard task to secure the right to practice either medicine or dentistry around Sao Paulo, Santos, Rio de Janeiro, or other cities in these states.

unnailed, which spring and move around at every step. Our stove is a pile of bricks in one corner of the kitchen, with a cast-iron door built into one side and another of cast iron fitted into the top. Our bed, tables, and benches are all homemade. This is the sum total of our furniture; but we get on very nicely. I suppose we are far more comfortable than our Saviour was, and, perhaps, than some of our brethren are.

This place is in the state of Santa Catharina. Nearly all the people here are German, as are most of our brethren; so we are studying that language also at present. Wherever we are in Brazil, a knowledge of the German language will be very useful; for there are many Germans here who cannot speak Portuguese. Some of these are at the school with Brother Lipke. He is doing a grand work for his students and the brethren in the vicinity. We know that you will not forget this field, but will remember us at the throne of grace.

LULA CORLISS GREGORY.

Sao Paulo, Brazil.

Again in Porto Rico

MRS. IDA M. FISCHER

In company with my little daughter, I left the port of St. Thomas, Sunday, May 4, at 8:30 P. M. Monday morning at half-past seven our steamer anchored at

Rico before, and was somewhat accosted to their ways, they began to lower their prices; then I began to talk business. My goods were stored in the customhouse until the next day. Before night we found rooms with an American family, and in a few days were settled.

Friends seem glad to have us with them again. I have made a few calls, looking up those who seemed interested, and have introduced health foods into several homes.

The interest has increased. The Christian influence of my companion, and our faith and confidence in God during his sickness and death, have left an indelible impression upon the minds of the people. Homes and hearts are opened to us where we could not enter before. The wealthy are constantly sending us invitations to call on them. I have a regular appointment for Bible readings with a family that speak both English and Spanish. Just before my husband's death a call was made for a mission Sunday school in their neighborhood. Much disappointment was expressed by both parents and children when they heard of Mr. Fischer's death. I have investigated the matter since returning, and find them just as anxious as ever for the school, so plans are being laid to open a Sunday school in that neighborhood. We hope by this means to introduce a Sabbath school.

which to meet the people, but I am indeed thankful that there will be a people saved in the kingdom of God who have lived and accepted the message in Porto Rico.

Remember the work here in your prayers. We need workers who are not afraid to sacrifice their lives if necessary for the advancement of the work here. Those who come need not expect an easy time. It is much more pleasant to remain in the home field, but God says: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes."

General Mission Notes

MISS ELLEN M. STONE has returned on a furlough to visit her parents in Roxbury, Mass. She has been a missionary in Bulgaria and Macedonia for nearly twenty-four years. The proceeds from her lectures in America will be used to repay her ransom.

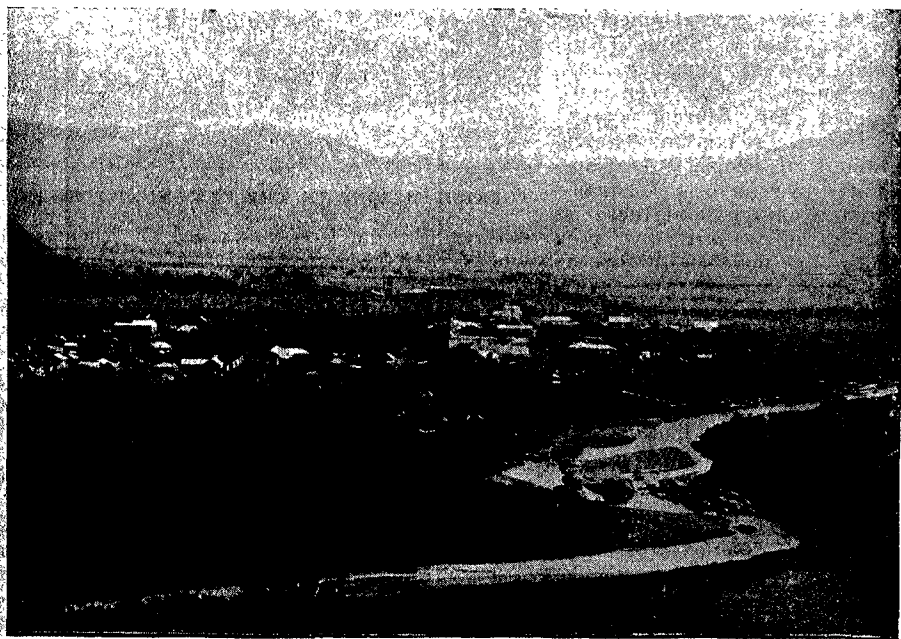
THE native churches of Basutoland have recently raised ten thousand francs, toward the debt of the French Missionary Society. This offering was not asked for by the society, but was a spontaneous offering of affection and gratitude, arranged by the native churches themselves.

"WHAT are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself but to fulfill the purpose of foreign missions, enthroning Jesus Christ in the hearts of men?"

THE Moravian Church has missions to-day in twenty different provinces in Canada, the West Indies, South America, Africa, Australia, and Tibet. The number of mission stations is 131, with 460 missionaries, besides the large corps of native assistants, the total number employed being 700.

IN northern Bastar encompassed by unroaded hills, are one hundred thousand of the wildest people yet left in India. Shy, brave, strong, worshipers of the hills that surround them, they must be won. To go and settle among them would be to be misunderstood; they would flee from us, forsaking, if need be, their own villages. These people must be sought in their homes, and their friendship won, and they won to Christ.

FROM the Bible society's missionary report we note that Mr. M. A. Allen, the colporteur whom Dr. Caldwell and Elder E. H. Gates met during their visit to the Maoris, has completed a journey of fifteen hundred miles, during which he sold the Scriptures in scores of widely scattered native hamlets, for the most part non-Christian, where such sales had hitherto been impossible. He disposed of three hundred and forty-four volumes in Maori, and one hundred and twenty in English.



A VIEW IN PORTO RICO

Ponce, Porto Rico. We remained there only two hours, and at 4 P. M. we entered the harbor of Mayaguez. The first familiar faces we saw were those of Dr. Mellorit and his two boys. He came aboard to examine the passengers, and greeted us very cordially indeed, inquiring particularly after our health, and if we planned to make Mayaguez our home. He invited us to call on his family, with whom we are personally acquainted.

On landing we were beset on every side by coachmen and cartmen who could not understand one word of English, and who thought me an American who knew nothing of their business dealings. Learning that I had been in Porto

We plan to push the book work, and sow the island with our Spanish literature. The work is not dead in Porto Rico by any means. God may see best to lay his workers to rest, but the third angel's message moves on. I am glad I am able to take up my work again. Although my usefulness has been crippled by the fearful inroads the fever made upon my health, I am glad we remained here. The fever has left me entirely, and I am daily improving in health. God has strengthened me, and I have the assurance from his Word that angels will constantly go with me in my work for this people.

The work is great, the field is a hard one. We have to use different means by

THE FIELD WORK

The Whiten'd Fields

So many idle, folded hands,
And the harvest fields are white;
Low droop the heavy heads of wheat
That wait the reaper's weary feet,
The sickle in his willing hands,
For the "harvest fields are white."

So many here that sit at ease,
While 'neath yon darker skies
The wretchedness and misery
Even angels well might weep to see.
How can we dare to sit at ease
Beneath these golden skies?

So fleet, so few, the moments be
For binding up the sheaves!
The Master calls; do not delay,
But haste some fruit to win to-day,
For soon our only joy shall be
In bringing home the sheaves.

—Meta E. B. Thorne, in *Heathen Woman's Friend*.

The German Union Conference

ANOTHER quarter is now in the past,—the third since the organization of the German Union Conference,—and it has proved the most prosperous quarter the field has ever had. In our last report, we mentioned the annual meetings of the various conferences and missions in this union, with the exception of the Austro-Hungarian and Balkan States Mission, whose annual meetings had not been held.

On the fifth of March the writer left Hamburg, to visit the Austro-Hungarian and Balkan States Mission, which has a population of sixty million; but as the territory of this field was so large, it has been thought best to take Austria (that part of the field in which I called first) under the immediate supervision of the German Union Conference, and set it apart as an unorganized mission field.

Austria

Austria proper has twenty-six million inhabitants, and up to October last, when Elder Lorenz began laboring there,

part Huss and Jerome took in paving the way for the great Reformation. Brother Lorenz found here a company of four Sabbath keepers. As the most of his hearers were Bohemians, our Brother Simon has been acting as interpreter; and when I visited the city, I found a room filled with interested listeners. Elder Lorenz expected to have baptism during the month of May, if nothing prevented. The prospect for the future of the work here is bright. Brother Simon has been granted missionary license by the German Union Conference; but what are two laborers among twenty-six million? Surely much more ought to be done for this country. Over twenty thousand have recently left the Catholic Church in the "Separation from Rome" movement. We should by all means enter Vienna soon, which, including the suburbs, contains two million souls.

Three days by rail took me from Vienna to Constantza, Rumania, on the Black Sea, where the general meeting for the Balkan States (Rumania, Servia, Bulgaria, and Montenegro) had been appointed for March 13-17. These states contain twelve millions of people. At Constantza we have a German-Russian church, and there is another about thirty-five miles farther south, the membership of the two being about seventy. We secured a house in Constantza, and nearly all the brethren and sisters in the district were in attendance at the meetings. This is the first general meeting we ever held in this part of the field. Elder Huenergardt, who had been visiting several places in Bulgaria for three weeks, was with us. Our people were much strengthened by this gathering. They took a great interest in our Friedensau

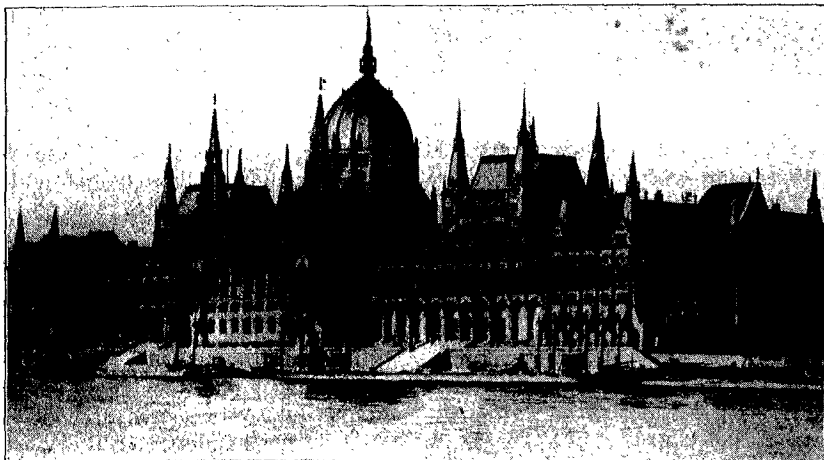
as liberally as they could toward the cost of the material used in the manufacture of the book. The Sabbath school was conducted in three different languages—German, Russian, and Turkish. Our brethren in Bulgaria could not be present with us, as the government would not issue them the necessary passports. We have one canvasser and Bible worker in Bulgaria, and a preacher in Rumania, and another German Bible worker has lately entered Bucharest, the capital of Rumania. This city contains four hundred thousand people. We have recently published "His Glorious Appearing," in Rumanian, and a book containing about thirty Bible readings, in Bulgarian.



TURKISH MOSQUE IN THE RUMANIAN DOBRUDSHA

From Constantza, Elder Huenergardt and I went to Kolozsvár, Hungaria, where we had a general meeting for the Hungarian field, March 18-24. This city has forty thousand inhabitants, and contains a church of forty members. Our meetings here were very good. On Sunday, five persons were baptized. Among them was a man ninety years of age, who had been desiring baptism for ten years; but as he was engaged in the sale of liquor, we could not feel free to administer to him this sacred rite so long as he continued in that business. For a long time he had been praying that the Lord would free him, and when his business was so arranged that he could finally sell out, his joy knew no bounds, and with tears in his eyes, he gathered his relatives together, and told them what a happy day it was for him when he could take this step. He felt grateful that the Lord had spared his life to such an advanced age. From the first, he had been paying his tithe, and supporting the work, thus proving the genuineness of his interest.

We rented a hall here in Kolozsvár, and secured an attendance of one hundred and fifty—the largest ever obtained in Hungaria. The Sabbath school was conducted in German, Hungarian, and Rumanian, and there was also a Slavonian brother present. He, with twelve others, accepted the Sabbath several years ago, but could not fully unite with us. Before this meeting closed, he gave several excellent testimonies, in which he stated that it was his inten-



HOUSE OF PARLIAMENT, BUDAPEST

we did not have a single laborer in the country. The work was begun in the city of Prague, noted because of the school, as well as in our publishing work. Several copies of "Christ's Object Lessons" were sold, and the brethren donated

tion not only fully to identify himself with us, but also to encourage the others to do likewise.

Brother Huenergardt was again chosen director of the field. Here we have, for the thirty millions of people, only one ordained minister, one licentiate, and a few Bible workers and canvassers. There are now two hundred and three Sabbath keepers in the Hungarian and Balkan States Mission. The tithe for the last nine months has been \$510; their other offerings, \$95; and they have sold about \$500 worth of books. We ought surely to have another strong man to take charge of the Balkan States portion of this mission, as Brother Huenergardt's hands are more than full with the twenty million Hungarians. "His Glorious Appearing" is now being translated into the Hungarian language. We have thus far been able to secure but three government permits to carry forward the canvassing work, and one of these has been canceled because somebody complained that our literature is sectarian.

East German Conference

On my return I stopped in Dresden, the beautiful capital of Saxony, to baptize five souls (at night). Saxony is almost wholly Protestant, but the court and one hundred thousand inhabitants are Romanists. Centuries ago the ruling house became Catholic, that the kingdom of Poland might be theirs. Saxony is one of the most difficult fields with which we have to deal, as far as liberty to carry on our labors is concerned. Every meeting we hold is attended by detectives, who take notes of what is said. Several times Elder Perk has been called before the justices, and taken to task for things he has preached; and as he is a Russian citizen, they have threatened to send him out of the country. We are not permitted to take up collections or Sabbath-school donations, even in our own meetings. No one is allowed to unite with us, except he be of age, and has, by a long course of legal proceedings, left the state church; and yet the work is growing, and we already have three churches in the three largest cities of the country. Men may hinder, but God prospers. Elder Pieper, the conference president, also had quite an experience while attempting to baptize several sisters. The husband of one, being opposed to the celebration of the ordinance, complained to the mayor of the town, and a mob gathered, bursting open the doors where our brethren were assembled, beating our people, and knocking the minister on the head, so that the blood streamed down his face. The matter is now up for trial. Thus we see that the dragon's wrath is being stirred up against those who are accepting the commandments of God and the faith of Jesus. The East German Conference had sixty-seven accessions during the past three months, making its present membership nine hundred and thirty-two.

Western Germany

This section of the German Union has also had quite a growth. Elder H. F. Schuberth has been working in Schleswig-Holstein, raising up a company there. Some were baptized at Hamburg. Brother G. Schubert has labored with some success at Hildesheim, and Brother Wolfgarten, at Kassel. On my return, we had a good general meeting at Elberfeld, Rhenish Prussia, March 27-30.

About one hundred and fifty of our people were in attendance, and there was also some outside interest. Elder Stuckrath baptized four during the meeting. The collection for the mission field amounted to thirteen dollars, and the brethren also bought several copies of "Christ's Object Lessons," and contributed toward the fund for the payment of the material and manufacture of the book. During the last quarter, the West German Conference shows an increase of fifty-one members, the present membership being nine hundred and ninety-nine. Their canvassers are also on the increase, and two general agents are in the field.

Holland Conference

The last quarter was the best the Holland Conference has ever had, no less than forty-seven being received into church membership. The churches at Amsterdam and Rotterdam were strengthened, and a new company was raised up at Gröningen, in the eastern part of the country, where Elder Rijdsdam is laboring. They have eleven canvassers in the field, and Brother Klingbeil reports that the outlook is favorable for the work there. They have recently sent a sister to Hamburg to be educated, that she may become the treasurer and secretary of Holland. As a denomination our people have received government recognition, so our children will not need to attend the schools on Sabbath, and this recognition will also help us in securing favors while in military service. The Dutch paper has a circulation of four thousand monthly, and many of these papers are now going to the Boer camps in various parts of the world.

German-Swiss Conference

This conference also has an encouraging report to offer. A number have been baptized at Basel. Brother Voth has been laboring at St. Gallen, in the eastern part of the country, where we once had a church. Brother Erzenberger has moved to Berne, the capital. The membership of this conference is two hundred and forty-five.

Northern Russia

Here the work is making steady progress. Brethren Gaede and Voss, who had their passports taken from them while laboring in Western Russia, have again received these documents, so indispensable in that empire, and the work is going forward. Sixteen united with this part of the field last quarter, and since then they have had a number of baptisms. The chief centers of growth are in the west, and our numbers are also increasing in St. Petersburg and among the Esthonians. One of our brethren was in jail several days because he sold publications without the permission which he had vainly tried to obtain.

South Russian Conference

This field suffers because of the illness of its president, Brother H. J. Loeb-sack, who has been unable to visit the churches; and we have no one to take his place. Elder H. K. Loeb-sack has moved to the Volga district, and is having success there. The work is also going well in Bessarabia and in the Crimea. Forty-nine were baptized during the quarter, bringing their membership up to seven hundred and seventy-eight. Russia suffers greatly from poor harvests, and in some sections of the country there seems to be serious disaffection, bordering almost on revolution.

In consequence, many of the Germans are leaving the country.

Middle Russia

We are also glad to state that among the one hundred millions of Russians the truth is onward, far more than we can tell at present. The work has to be done in a careful manner, mostly in night meetings, and very often members have to suffer imprisonment for months, yet the Lord is adding to our membership. The report for the last quarter has not yet reached us.

The total summary for the whole German Union Conference shows two hundred and twelve baptized, and sixty-one received by vote, making two hundred and seventy-three accessions to our numbers during the last three months, thus bringing our membership up to 4,013, while our book sales were nearly \$10,000; tithe, \$6,630; and other gifts, \$900.

The Publishing House

The standing of this branch of the work is the best it has ever been. Our German missionary paper, the *Harold*, has a semimonthly circulation of twenty-five thousand copies, and the list on our other papers is increasing. As many of my readers may have heard, an apostate Sabbath keeper reported us to the police, for Sunday labor. In consequence, the manager and the writer were each fined \$2.50, and the trial dragged along for six months, during which we gladly worked on. We appealed the case. Our lawyer, after carefully looking into the present factory law, told us that neither the judges nor the Hamburg Senate could in any way give us liberty to do full Sunday work. And on the 30th of April, the time set for the trial, the judges called us aside, and told us that they would counsel us before we entered the trial, to withdraw our appeal, as our case was absolutely hopeless. They had imposed the lowest fine they could, and had granted us the privilege of working five hours on Sunday, in the future. The only way open to us would be to ask the German Parliament to make a special exception to the law in our case; but of this there would be little use as long as we are an unrecognized denomination. We have now so arranged it that, during the five working days, our employees spend eleven hours a day in the office, and work five hours on Sunday. We have a special missionary meeting for the office employees on that day, and from half-past one their time is free to spend in missionary work in the city.

Mission Boat

Our mission boat is doing a good work in the Hamburg harbor. Our pilot sold about thirty copies of "Christ's Object Lessons" while the boat was in winter quarters. We are selling a good many other books, especially to the Dutch ships. We are sure that much more might be done among the emigrants who are leaving for America, if we only had the means and more help.

The Friedensau Institutions

Our nut-food factory in Friedensau is gaining in its sales, averaging about one thousand dollars a month. The sanitarium has ten or twelve patients. Two of our nurses have received state diplomas, having passed the state examinations, and several who have been in Berlin and Hamburg, have secured good places, giving treatments in the best families, even being received into two physicians' homes. Our school buildings

are full, with forty students in attendance. We have several students from Russia, and the Russian language has now been adopted in the school curriculum. When I was in Friedensau a few days ago, I found our new school building in course of erection, the basement and first story nearing completion. Our new dwelling house is already fully occupied. We are pleased to learn that our German brethren in America have nearly sold their first edition of "Christ's Object Lessons," and we expect soon to receive help from that source. This will come in very good, as we have had to make the first payment on the new school building, which is to be under roof in July. The strict license laws governing canvassers and those who would sell even a few copies of the book, very seriously hinder our German brethren in Europe when they attempt to circulate any number of "Christ's Object Lessons," and yet we have already sold our first thousand, and are now disposing of the second.

Throughout our field in general, there is a great financial stringency, and this is especially true in Germany; but we are thankful to God that thus far the work has not felt this very keenly. He has indeed granted us his rich blessing. What we long and pray for in this field is a greater force of workers, thoroughly tried and consecrated, to press the battle to the front, and to gain the victory, that the number of God's people may be made up, and that glad day hastened when he shall appear.

L. R. CONRAD.

India

As a medical worker in a native town I have been kept busy receiving patients daily at our dispensary. Some days, with the help of one young assistant, I have given from fourteen to eighteen treatments. As I am still unable to speak the language of the people, I have to work with an interpreter.

Since coming here, I have had a great burden to learn how to teach the gospel to people who feel no need of it, and do not care for it. I asked a native man a few days ago why he thought we left friends, home, and country to come over here, and care for their sick. He was thoughtful for a while, and then answered that we came over to make a great name, and that if his child got well, he would tell everybody what a great doctor lived here. Another to whom I put the same question thought we came over because we had nothing else to do. Again another said we came to teach them our religion. This, he felt, was an imposition on them, since they are as well satisfied with their religion as we are with ours.

We treated about two hundred poor native people the last month, and have enjoyed the work; they seem so pleased with what we do for them. We have been too busy at home to answer many calls from outside. When, however, a native prince, or rajah, called, and asked us through an interpreter to go to see his daughter-in-law, who was very ill, we accepted it as an opportunity to enter a high-caste zenana, and perhaps bring some ray of light to the class of women who are of all beings the most unhappy.

At the appointed time a number of servants arrived with a native carriage, the palkee, which is only a long box

with doors, carried on the shoulders of four men. There was also a maid along, and a servant of higher grade on horseback to escort us. Taking along a supply of articles necessary for treatment, and asking the Lord to give me wisdom to meet these sick sisters of the East, whom I was to see for the first and perhaps the last time, I entered the palkee, and lay down, for the six-mile ride. As but one palkee was sent, the young woman who went with me as interpreter had to go on horseback.

As we passed through the villages, people came running after us to see us, and even to ask advice. At one place

wish I could, but there is so much work to be done, and O, so few workers!

They had asked us in the morning to bring with us a servant to prepare us food, as this is the native custom, but we did not do it. They thought we must be hungry, so they sent a servant with a tray on which were two glasses of milk and some sweets, and a basin of water to dip our hands in. As we did not eat the sweets, it gave us opportunity for a long conversation on diet while waiting for our bearers. The prince himself, a very large man with heavy eyebrows, seemed much interested. He said that other Europeans



A GROUP OF HINDUS

a man came with a large boy in his arms, asking me to please do something for his child, who had been deaf and dumb for three years.

On arriving at the court of the rajah, we were seated on the only two chairs in sight, and a servant sat down in front of us, fanning us as gracefully as though this was the only work she ever did. Men were seated on the floor on carpets, smoking, and children were playing about.

After a while we were taken into the women's court, where I made a careful examination of my patient, and found that she needed a surgical operation and other treatment. I could do very little for her there, but gave her some counsel as to diet, and then spent some time visiting with the women. They told me that I was the first foreign woman they had ever seen, and they studied me from head to foot. My interpreter, a bright young Eurasian girl, asked them if they would like to have us sing to them. They were delighted when we sang two hymns. There were about twenty women present, eagerly watching every movement. Their faces lighted up with interest as I told them of the great, beautiful ocean, and of the country far in the West, and of the sisters over there who had sent us to tell them of a God who loves even women. My heart was sad as I looked about on this group of women who could neither read nor write, who have no object whatever in life but to pass their time smoking and gossiping. They wanted me to promise to come again, and I

did not eat like that. The nearest white neighbor, eight miles away, used tobacco, liquor, etc. I told him that that did not make it any better, and that we could not expect to cure any unless they were willing to give up smoking and to discard the hot spices, which are so commonly used here. Several of the men present spoke of their different ailments, and one very intelligent-looking man whom I had noticed smoking intensely, came forward, asking advice for his headache. Thus the way opened for us to preach the gospel of health where it had never been taught before. We had also an opportunity to talk with them about the worship of idols. They claimed that it was necessary to have an intercessor, just as it was needful for me to have an interpreter, and that the object was worshiped with this intent. The people have some truths, but superstition and tradition have perverted what they have. Pray that the Lord may use us as light-bearers in the dark places of the earth.

THECKLA BLACK.

CALCUTTA.—We have started a small school at Karmatar for our own children. Twelve are now enrolled, and others will probably enter soon. Sister Black has charge, and Sister Orr is assisting her. They are getting along nicely. Dispensary work is also being carried on. Patients and their friends come from miles around to secure help, and see what is being done. I hope that the workers will soon have the language, so that they can talk to the people.

The last time I was there, I went to one of the villages; and as I was telling the people that the Lord that made everything made them and loved them, one man said with astonishment, that he did not know that the Lord loved him. What a pity it is that we are not able to speak the language, and tell these people of the love of God that casteth out fear.

J. L. SHAW.

The Story of Two Prophetic Charts

SATAN tries to hinder, but God takes it into his hands to proclaim the message. I recently ordered two prophetic charts from the Review and Herald to be sent to Adana, Cilicia. They were sent registered, and when they arrived at the postoffice of Adana, the director opened them to be investigated. What then followed will be seen from the following letter, sent me from Adana, dated March 26:—

"MY DEAR BROTHER: Two charts of the beasts have been sent here from America. They were sent registered. The director of the post office called your father on Sunday, and opened them to show him. Then he asked about these beasts—what they are, and what do they signify, and who sent these to him. Your father told him that he did not know who sent them, but our church has these charts, and they belong to us, but who sent them, and from where they have been sent, he does not know. He was then told to call again to give their significance. It was thought proper that I go with him, so the next day—Monday—in the afternoon we went to the post office. The director had some business on hand. He finished it, and then invited us to sit down. After formal salutation we began to talk. He asked your father whether he had brought the Bible. Then he opened one of the charts, but at this time he sent for the interpreter of the government also. When we were asked who are these beasts, my dear Companion, Christ, strengthened me, and I began to describe first the ram and the he goat, because the single horn, and the little horn which became exceedingly great, had called his attention.

"While I was reading and describing from the Bible, the interpreter came in, and would have me describe the chart from the beginning. This was what I was desiring, because it was an opening to preach the everlasting gospel. I began by reading Daniel 2, and before I read two verses, the interpreter (a Catholic) took the Bible himself, and read the whole chapter. I was also describing while he read. Then he read the seventh chapter, and gave me the Bible. I also described it fully. There were about ten souls, all noted officers of the post office. I described the ram and the he goat, its four horns, and the little horn, the red dragon, the beast with seven heads and ten horns, and the two-horned beast. Then the director asked about the woman clothed with the sun, etc. I told him she was the church. At last I described the ark, the high priest, the table, the three angels, and the coming of Christ with a sickle in his hand. These I read from the Bible, so that about two hours I preached them the everlasting gospel. The director said, 'What is the end of all these?' I answered, 'The coming

of Christ to reap the earth. This is our message to the world. The end is coming, and we are giving this last message to the people in this way.'

"I forgot to tell you that I described the twenty-three hundred days also, because the director asked about it too. I told them that these days ended at 1844, and that now we are in the judgment time. Then the director turned to the interpreter, saying, 'Sir, these seem to be harmless. Let us give them to these men, because they are religious things.' The interpreter said that he knew that they were not harmful, but he could not give them without first asking his ruler—Vali. Then the director asked about them of Mearif, the committee of the public instruction, and got the answer that they could be given us, as they were not harmful, or they might be sent back to America. Then the postman took the charts, and with the interpreter we went to Vali, the chief governor of the province. After formal salutation, Vali commanded us to describe the charts. I described the great image. Then he asked about the beasts. I also described the woman and the United States of America, etc., reading from the Bible as I did so. Then Vali asked the interpreter why he had bade us read these things to him. He was afraid that some danger might happen to him because our denomination was forbidden by the government. He said the Christians do not acknowledge us, and commanded that such things that are forwarded to us must not be given us, and these charts must be sent back to America. So we came out of his presence. This is the case. About three hours we talked more at the post office about our truths.

"I am much rejoiced. The Lord opened a large door that I might be able to tell in length. Glory to God.

"Your brother in Christ,
"S. K."

It so happened that I forgot to write to Adana about these charts, that I was sending them. So they were not expected. This was providential, because their attention was turned to the charts rather than to him who sent them. I am thankful that through these charts the gospel was preached to the highest man in the province, and to others. God is indeed in this message, and using every possible means to proclaim it.

I have other interesting items for the REVIEW, to show how the Lord is moving on the work. Z. G. BAHARIAN.

Constantinople.

"In Prison, and Ye Came unto Me"

HAVING received a generous supply of literature in response to my appeal in the REVIEW and the *Southern Watchman*, I feel that it is but justice to let those sending the same know something of what I am doing with it. Last March, I and Sister M. C. Sturdevant, who is now in Africa, began to take papers to the stockade. Since that first Sunday, I have missed but one, taking from one hundred and fifty to two hundred and fifty papers. Sometimes my supply has been insufficient to meet the demand. It is a source of great joy to know that there are many eagerly waiting for their papers. What a blessed privilege to tell them of our dear Saviour and his love for them! I have been

told that they are more orderly and quiet than they used to be. The keepers always ask me to leave them some of my papers to read, as they think them "fine." To that place alone I have taken over one thousand of our periodicals. Truly our God is good. Then during the week Sister Willeford and I visit hospitals, the Home for Incurables, the Soldiers' Home, and the jail. I assure you that our own souls are watered while we tell of Jesus and his love. We are told that card playing has been abandoned in the jail.

The Soldiers' Home was burned down last year, with all its contents. The soldiers are anxious to obtain Bibles, as theirs were burned. Through Sister Allee's influence I received a large box of periodicals and Bibles from Battle Creek. Perhaps some dear souls have made a sacrifice in sending these Bibles, but in eternity it may be revealed that some who have read the marked places, have made the many precious promises their own.

May the dear Lord bless every soul that has helped me in this work. Pray for us that our work may be done in the fear of the Lord, and that he may receive all the praise.

I shall be very thankful still to receive copies of any of our periodicals. Please address me at 18 Broyles St., Atlanta, Ga.

HATTIE L. JOHNSON.

Bay Islands, Central America

RUATAN.—I have been holding meetings here two weeks, with good success. Three persons were baptized, and two others were prevented on account of sickness. Four have not yet put away tobacco, and there are still others who have accepted only part of the message. I do not preach doctrinal sermons here, but when I visit the people at their homes, I talk to them of the truth for this time.

H. C. GOODRICH.

Cape Town, South Africa

CLAREMONT UNION COLLEGE.—Our school is composed largely of children from the outside. Our oldest student is twenty years of age, and our youngest boarder is six. At first I did not like the idea of taking in the small children, but now we would sadly miss our bright little ones, should they leave us. Mrs. Ruble is matron and preceptress. Mr. Hayton has charge of the older boys; and I have the little ones. We have them all in one large dormitory room on the third floor. In summer they are easily cared for, because they play on the grounds; but when the rainy season comes, they have nowhere to play, and so the days pass wearily.

Last year three of our pupils finished the course of this school. One is now teaching in the college, one in our church school in Cape Town, and one is attending the conference school, preparatory to ministerial labor. I have sometimes thought that in these three young people the Lord is beginning to roll away the reproach which has so long rested upon us as a school,—that we train no workers. True, we have tried; but so few will remain until they are old enough to work.

There is much to be done in this dark continent, and I am glad I came here. I believe that the Lord sent me, and my desire is to remain until he calls me elsewhere. There are obstacles and diffi-

culties, but these strengthen my determination to be an overcomer.

My room on the third floor faces Table Mountain. I have never seen a more heavenly view than we have at every sunset. The sun sinks behind the mountain, and the whole sky far above it seems golden and crimson. It reminds me of that prophet of old, who, on lonely Patmos, saw the scenes described in the Revelation.

At present we have two mission bands here in the college. On account of the youth of our students, and the fact that most of them are not Adventists, we cannot do the missionary work we desire to do. We are now doing all we can, collecting papers and distributing them in the concentration camps and among the soldiers. War is a dreadful thing. The suffering caused by one war can never be known or realized.

ELLEN BURRILL.

Another Church in Jamaica

AGAIN we come with the glad tidings of another church building, completed and given to the great Master, to be a witness to all passers-by of the soon coming of the blessed Saviour. This time it is at Golden Grove in the parish of St. Anns. The light of the third angel's message was first brought to this place by Brother Robert Fletcher in 1896, who, with his wife and son, accepted the truth at a tent effort in Kingston the previous year. Finding some difficulty in making a living in the city, he came to his old home. Soon an interest was created. As a result of a tent effort conducted by Elders C. A. Hall and W. W. Eastman six accepted present truth. Through personal effort and the distribution of our literature, the company has continued to grow, until it now numbers twenty-eight. Being very poor, and only a few of the number being men, it has taken nearly two years to complete the building. This may seem a little strange to some of our readers, as the building is only eighteen by thirty feet; but in this place

where we have erected buildings, prejudice has been changed to favor, and the work is steadily growing. So, dear brethren, do not be discouraged in contributing of your means to advance the blessed work in its various branches; for in the great gathering day, which is so near, you will see such returns for the investment as will give you an eternity of satisfaction and happiness.

F. I. RICHARDSON.

Kingston.

Another Conference Organized

THE general meeting at St. John, New Brunswick, was held according to appointment, and it was a success in every way. Previously to the holding of this meeting, Elder Langdon and the writer visited several churches in the provinces, holding meetings at each place. These meetings were all well attended, and the shout of victory was heard all along the way.

The meeting at Indian Harbor was of special importance on account of the dedication of the church. The believers there had worked hard and sacrificed to get the building up free from debt, and they now have a suitable place of worship. The dedication took place May 18. The church was filled to its utmost capacity, and a deep interest was manifested. Elder Langdon led in the services, and it was a very pleasant occasion.

In four other places, ground has been purchased for church buildings, and two of these are already under construction. It is hoped that all four will be ready for dedication before 1903.

At the St. John meeting, the Maritime Provinces (Nova Scotia, New Brunswick, and Prince Edward Island) were organized into a conference, with Elder Geo. E. Langdon president. Elder M. S. Babcock, of Ohio, Elder Wm. Guthrie, of Iowa, and James G. Hannah, of Michigan, were all there at the beginning of the meeting. Having been invited to make the provinces their field of labor, they have come to stay. The

churches were well represented, the Spirit of the Lord was present, and all felt especially blest. Sabbath day was an occasion long to be remembered on account of a special blessing received by all. Elder Babcock preached a very helpful sermon in the forenoon, and

The brethren are full of faith, and the outlook is encouraging. The churches and companies throughout this conference are much encouraged, and express themselves as pleased with the new order of things. The missionary spirit is being revived, and a united effort is now in progress. There are many young people in this conference who are preparing for active service. There is work for every man, woman, and child; and when all the church members take hold and do as they have ability, a great forward movement will be realized in the gospel work. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

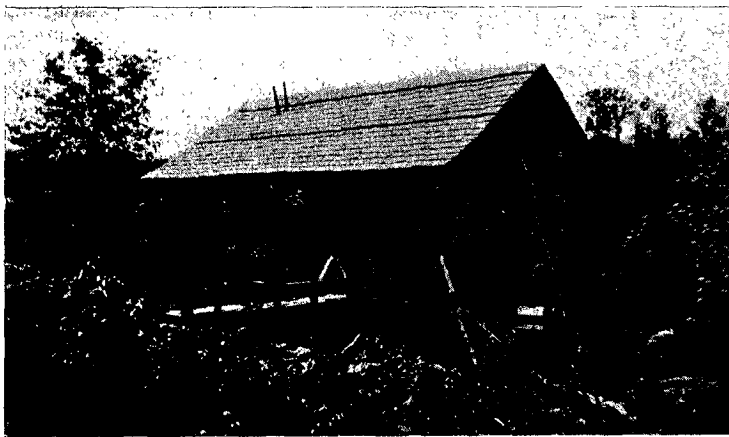
W. H. THURSTON.

Branch Sabbath Schools

A most interesting phase of the work of the Sabbath-school Department is now known as the Branch Sabbath-school Work. These branch schools are held for the children of those not of our faith, and are mostly conducted by the young people of the Sabbath schools. Perhaps no better idea could be given of this work than by quoting from letters received at this office.

The following is from Brother E. H. Huntley, and speaks of the work in St. Paul, Minn.: "We have four branch Sabbath schools in good running order, with a total membership of eighty-four, not counting officers, teachers, and those attending from our main Sabbath school. Nearly all the members of our regular school have something to do in branch Sabbath-school work. Even the children seem to feel a responsibility in bringing others to the schools. I do not know of anything that we have taken hold of yet that has in it the possibility of developing workers that this work has. We are planning for two more branch schools. Many of the children in these schools are children of Catholic parents, and they seem to take a deep interest in the lessons."

Miss A. Helen Wilcox, the Iowa Sabbath-school secretary, writes: "During the past winter about one hundred and forty children have been brought into our branch Sabbath schools in Des Moines. The work has been largely carried on by the young people of the Des Moines church. Most of these children have been in the poorer parts of the city. They are bright, and it is encouraging to the worker, as he reviews the school from week to week, to receive prompt, correct answers to his questions. These children appreciate what is being done for them, and they have completely won the hearts of the young people who are working for them, and the young people have also realized the fulfillment of Luke 6:38. One woman has been reclaimed who has been breaking the Sabbath for years, though at one time she was a member of our denomination. She was pleased to send her little daughter to the church school which developed from one of the branch Sabbath schools. The church school was a decided success. Half-day sessions were held, and the school was taught by one of the teachers in the Des Moines church school, assisted by one of her older pupils. We have been much en-



BUILDING A CHURCH

it is a larger undertaking than it would be to erect a modern building of twice the size in Michigan.

The dedicatory services were held April 6, and were conducted by W. W. Eastman and the writer. Three services were held during the day, and were well attended by those not of our faith, with the usual result—much prejudice was broken down. It is really encouraging to build churches here, if for no other purpose than the good effect it has upon the people living in the vicinity. At nearly every one of the twelve places

the afternoon social meeting was a solemn, heart-searching occasion. It was a glorious day, and victory was the result. Different ones were heard to say, "It is good to be here," "What a grand meeting," "I am so glad I came," "It is the best meeting ever held in the provinces," etc.

All the meetings were good, and to the Lord be all the praise. There was not a discordant note heard, and perfect harmony prevailed during all the business transactions. This new organization is known as the Maritime Confer-

couraged as we have seen the interest which the parents of the children have manifested. The needs were such that considerable clothing had to be distributed. This was contributed by Sabbath schools in different parts of the State. One little girl from Sioux Rapids sent a little coat and bonnet which she said she wanted to go to a motherless girl about whom I had written to the children. She afterward wrote me that she was so glad that even the bonnet would fit; for she did want to do something to help.

"The tangible results of the branch schools in Des Moines might be summarized as follows: Regular Sunday evening meetings in one locality; one church school; hundreds of articles of clothing distributed; one Sabbath-breaking Adventist reclaimed; increasing cleanliness in the homes of the people in the poorer districts who have come in contact with our work; an excellent missionary garden planted to defray the expenses of one school; about seventeen other branch schools started in the State; new spiritual life developed in those who have been engaged in the work; increased confidence gained by timid workers, to enable them to speak in public, etc.; greatly increased interest in the young people's meetings."

Miss Ida Nelson, of College View, State Sabbath-school secretary of Nebraska, writes of a very interesting branch school which some of the College View workers are holding in the western part of Lincoln. "Our branch school is held in one of the houses of a cluster of five. There are just ten children living in those houses, and they all attend the school regularly. Our first meeting was held while a most fearful dust storm was raging, but we had a very interesting time. I gave copies of *Our Little Friend* to the children, and pointed out the lesson, asking them to study it. The next Sabbath it was evident that they had studied the lesson; for they answered most of the questions readily. We divide the children into three classes, sit on the floor, with the children around us. We have children's songs printed on muslin in large type, so the children can read them, and they learn the songs quickly, and enjoy them very much. The children now expect us every Sabbath. When they see us coming, they run to meet us, and want to carry our Bibles and song books. Last Sabbath when we went home, they accompanied us several blocks, seeming to want to be with us as long as they could. It is a precious work, and those who have been going out with me enjoy it very much."

A mission Sunday school has recently been organized by the members of the Young People's Society in Kansas City, Mo. One of the helpers in this work writes: "The school is in the slum portion of the city. Many of the people are Italians, only the children understanding English. We had thirty children in attendance last Sunday. Some of them had never before attended a religious meeting. Several business men have looked in, some staying through the meeting. Some club ladies whose meetings discontinue during the summer are going to give the amount they would pay in dues, for the support of the mission. The Sabbath school furnishes copies of *Our Little Friend*, and we have ordered some copies of the *Life Boat*, and hope to do much good with them. It

is the younger people who have started this, interested the older ones to help, and hope to be able to carry it on."

We all rejoice because of the success of this comparatively new line of work. It means the growth of the true missionary spirit in the hearts of our young people, and their development into successful laborers. It means that the gospel is being given to many children, and to some of the parents through their children. We have been told of a time, which is now not far distant, when "the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older ones cannot do." I wish we might have one or more branch Sabbath schools wherever there is a Sabbath school. Is there not a suggestion to many in these reports of work now going on?

MRS. L. FLORA PLUMMER.

Michigan

CLARENCE.—We have been in this place about six weeks. Our services have had an average attendance of ninety. Thus far twelve adults and several children have accepted our faith, but we are praying earnestly for the many who profess to know but who do not obey, and also for those who are unsettled. We now spend three days each week with this company, and devote the rest of the time to the sale of "Christ's Object Lessons."

We are of good courage; yet we feel that we need the prayers of God's people that we may find grace to do our God-given task. C. A. HANSEN,
MRS. C. A. HANSEN.

South Dakota

COLUMBIA.—Our canvassers' school at this place closed March 25, and most of the canvassers went directly to their various fields of labor. A week before the close of the school, we passed through a trial by fire. The rented building in which the brethren had their rooms, burned to the ground, and those who roomed there lost most of their clothes, books, etc. This was a severe loss for them, but they bore it with much patience.

Since the close of the school, I have visited the churches at Webster and Millbank, and also the company at Groton; have also held meetings with our German churches at Bowdle and Longlake. At all these places the blessing of the Lord was experienced in good measure.

Most of my time now is devoted to the sale of "Christ's Object Lessons;" and like others who are engaged in that work, I find some interesting experiences. It is good to engage in this part of the Lord's work. F. D. STARR.

Tristan da Cunha

SEVERAL years ago I began corresponding with persons on Tristan da Cunha, a small island in the South Atlantic Ocean. This little world contains about one hundred and fifteen inhabitants. A quantity of literature pertaining to the truths for this time was solicited from our people, and sent to the islanders. Now, cheering word comes of how thankful they are that I began correspondence with them; for they have received much light upon the Scriptures,

and rejoice in it. They have been neglected, and are greatly in need of clothing for both men and women, and they also make an appeal for books suitable for children. I hope the means will be contributed to procure the needed aid. If those reading this wish to send a small gift to me for this purpose, it will be properly applied. Address me at Elgin, Ore.

S. H. CARNAHAN.

General Notes

THE message is gaining a foothold in Birnamwood, Wis., where two persons have recently begun to observe the Sabbath.

SEVEN additions to the church at Johnson, Vt., are reported by the president of the Vermont Conference, Elder J. W. Watt.

THE church at Bluffton, Minn., has been strengthened by the recent addition of five converts, who received baptism at that place, May 10.

THE church at Merced, Cal., received four additions by baptism, May 24. A report from Armona, Cal., dated May 31, states that the Grangeville church has had eleven accessions as the result of meetings which have been recently held at that place.

BROTHER L. A. SPRING reports that ten persons have recently accepted the truth at Grand Junction, Colo., all of whom expected to unite with the Grand Junction church. Several have recently joined the church by letter, and the membership has been materially strengthened.

ELDER R. C. PORTER reports that a good work is being accomplished in the city of St. Louis, Mo., where meetings are being held among both the colored and the white population. Two persons were received into the church, June 7, and seven others announced a decision to walk in the light of the third angel's message.

At the camp meeting at Portland, Ore., it was voted to divide the North Pacific Conference, and form two new conferences, one to be known as the Western Oregon Conference, and the other as the Western Washington Conference. The officers selected for the Western Oregon Conference are: President, F. M. Burg; Secretary and Treasurer, H. E. Hoyt; Missionary Secretary, G. W. Pettit. Executive Committee: F. M. Burg, H. J. Schnepfer, C. J. Cole, W. R. Simmons, and L. I. Stiles. The following officers were chosen for the Western Washington Conference: President, S. W. Nellis; Secretary and Treasurer, Miss Daisy Cuddy; Missionary Secretary, W. H. Coffin. Executive Committee: S. W. Nellis, E. L. Stewart, A. O. Shryock, W. C. F. Ward, and E. T. Cornell.

The officers selected at the Pendleton (Ore.) camp meeting for the Upper Columbia Conference are as follows: President, A. J. Breed; Secretary and Treasurer, J. L. Kay. Executive Committee: A. T. Breed, J. A. Holbrook, J. W. Posey, J. M. Willoughby, and W. H. Saxby. The office of missionary secretary is to be supplied by the executive committee.



Donors to the Relief of the Schools

The Total Cash received on the Relief of the Schools Fund up to June 14, 1902; is \$44,061.19.

NAME	AMOUNT
Mrs. Emma Ross.....	\$ 2 50
Edith & Augusta Timm.....	2 00
Mrs. D. Lingenfelter.....	1 25
Fritz Guy.....	5 70
H. Hopkins.....	1 00
C. D. Christensen.....	5 00
Mr. & Mrs. Richard Alderson.....	5 00
Mrs. M. S. Coll.....	3 00
Wm. Dumke.....	1 00
R. M. Wood.....	3 00
Mary More.....	5 00
Kary Warner.....	25
J. E. Winslow.....	1 25
R. S. Clark.....	10
Donation.....	15 95
M. G. Mead.....	3 00
Mrs. M. E. Endriss.....	5 00
E. A. Nelson.....	50
Roscoe T. Baer.....	25
Birdie Watson.....	5 00
C. A. Parritt.....	3 00
Donation.....	2 00
Nettie Ketrang.....	1 00
S. J. Crandall.....	2 00
Mabel Thayer.....	4 00
Mrs. Eliza Gurr.....	5 00
Mrs. J. D. Hughes.....	1 00
Mrs. H. Perrior.....	4 00
Priscilla White.....	1 00
Mrs. A. I. Carmen.....	1 00
C. E. Finch & E. E. Merchant.....	50
P. D. Taylor.....	2 00
Wm. Nash.....	2 00
L. W. White.....	1 50
Hutchinson (Minn.) church.....	2 40
Lida Polson.....	5 00
Geo. C. Perrine.....	2 00
A friend.....	2 00
Ella M. Towns.....	3 00
Mr. & Mrs. W. O. Youngs.....	2 00
Geo. Spaulding.....	5 00
Andrew Johnson.....	10 00
Mrs. E. R. Porter.....	1 00
A sister.....	1 00
Teressa Conrad.....	5 00
Mrs. Kate Bassler.....	2 00
J. S. Filman.....	2 50
Nors Shield.....	5 00
C. S. Kinzer.....	5 00
Mrs. S. C. Clark.....	2 00
Arthur Toedt.....	10 00
Chas. Gren.....	1 25
Ruby Lecklider.....	50
W. C. & A. McCuaig.....	1 00
Church school.....	20
George Beermann.....	50
Sarah C. Phariss.....	2 00
J. B. Green.....	5 00
Palmyra Sabbath school.....	1 25
A friend.....	20 00
Louis Schmidt.....	100 00
W. E. A. Aul.....	5 00
J. C. Wade.....	5 00
Mrs. L. H. Stone.....	2 50
Mrs. E. E. Tarr.....	2 00
Mrs. Jennie Walker.....	20 00
G. Treichgraeber.....	50

The Best Canvass for "Christ's Object Lessons"

THE Lord comes very near the workers, and angels go before them. The work of selling the book is to accomplish double and triple good in different lines. Many more will buy the book when they are told of the object for which it is being sold, than if it were being sold for the ordinary purpose. Those who purchase it feel that they are doing something to advance a good cause. The work is done with such earnestness that

it appeals to their hearts. It is a lesson to them, and although many are not of our faith, they appreciate the effort that is being made. They are impressed with the earnestness of the workers. They realize that what they are doing is commended by the Lord, who blesses every good work. Light shines into their hearts. To many the conviction of the Spirit of God will come through the seed sown by this unselfish work done for the Master. The saving of many precious souls will be the result of the work done in canvassing for "Christ's Object Lessons." E. G. WHITE.

Two Calebs

A few weeks ago I spent one day canvassing at Colden, N. Y. I met an aged couple who long had loved the message. The husband recently had a shock, and is feeble. They seem to have the same kind of riches which were possessed by Lazarus. From their scanty purse they paid for one copy of "Christ's Object Lessons," and I left another for them. Soon the pay came for that, and an order for four more. In a few days came an order for eight more, saying, "I will see what we can do. I think we can dispose of them." This will make fourteen copies of "Christ's Object Lessons" in his home. If they had begun to think of their age and how infirm they were, how many books would they have sold?

The spirit of Caleb will sell thousands of these volumes. The Lord will go out before us. Of the one hundred "Christ's Object Lessons" which came less than a month ago, I have about twenty left. These will soon be out among the people. We hope we can dispose of another hundred before the season is over. Sister Millington sells many copies of this book. If we will follow up this work, and we ought, New York can sell her quota of them.

A. O. BURRILL.

Another Advantage

THE various advantages there are to be gained in selling the excellent book, "Christ's Object Lessons," have been set before us,—the benefit that comes to the seller in the Christian experience he gets, the benefit that comes to the buyer in the precious truth he purchases, the benefit that comes to the schools in the relief from financial embarrassment, the advantage to our work in having the reproach of debt rolled off from us, and the benefit to the cause in general in the openings for further missionary work that will be discovered by the worker while selling the book. There is still another advantage that the writer has discovered by experience. While explaining to a lady who purchased a copy of the book, that all the proceeds from the sale of the same go to pay off the indebtedness on our schools, she made inquiry about our schools, as to what was taught in them, their location, the expense of attending, etc., stating that they desired to send a son and a daughter, a young man and a young woman, to some good school. I took this opportunity heartily to recommend our school at College View, and give the address of the president of the school.

Without doubt there are many cases like this, where there are young people

who might be induced to attend some one of our various institutions of learning, the worker recommending the school that is located in the territory where he is working, whether it be Berrien Springs, South Lancaster, or wherever it may be. It certainly would be well to bear this in mind, and judiciously speak of the merits of our schools, and thus win some of the young people by inducing them to attend our colleges.

I believe, however, that much discretion must be used in referring to the matter of the debts. Many people know nothing about these debts, and I am satisfied that I have lost orders by mentioning the fact that the proceeds go to pay debts on our schools. The persons canvassed were about to purchase the book upon its own merits, because it evidently was worth the money, but this new suggestion put it more upon the basis of benevolence on their part, and of begging for assistance on the part of the seller, and with many this idea is not as acceptable as that of a business transaction. But in all events we can work to increase the attendance at our schools while selling the book.

F. D. STARR.

Elder G. A. Grauer's Experience in the Work with "Christ's Object Lessons"

I HAVE so much to say that I could talk for an hour. I must first make a confession—and it is very humiliating to make this confession. But when the call came for us to sell books, I said I would not do it. But, brethren, I could not rest. That book was before me wherever I went, and at last I could not sleep. Then the idea struck me, Why not go to the Lord and ask him about this thing? I had forgotten all about the Lord, and I went to him, and made it a matter of prayer, and just as surely as I was convinced before that it was not my work, I was then convinced that it was my work.

I began canvassing, and sold between fifty and sixty books. I went to the churches, asking the Lord to help me touch some hearts to get them to work and we had a real old-fashioned prayer meeting. The next day was rainy, but that day about fifteen books were sold, and by the next two weeks we had sold more than our quota.

I said to the church, "You are living here in a city of fourteen thousand. If you have sold your quota, are you satisfied? Do you think it is too much to put a thousand books in this city?" They did not think it was too much. I said, "The money is only a secondary matter; it is the carrying of the everlasting gospel that is to be considered first. There is a blessing in this book, and we shall see our work increasing." And brethren, the church has sold its quota twice, and is working harder than ever to sell another thousand.

I went to another church, and there I put the same proposition. They said to me, "What shall we do? The people from Bethel came down and canvassed the city over again and again." I said, "Brethren, let us canvass it over again." The books were ordered. I told them I was sure they could sell them. I said, "You give me the names of some of those people, and I will try it." You may be sure they did not give me the

*Told at the Lake Union Conference, at Chicago.

easiest persons in that city. They gave me about a dozen names. They said, "You might as well try to squeeze blood out of a turnip as to get money out of these people." I said, "I can do it." But before I went, I asked the Lord to go with me. Of all these people I canvassed, only one refused. I sold books to eleven of the twelve. I said, "It is the work of the Lord. The people are educated to it, they know that the movement comes from the Lord." I told them that this was only the beginning. I would have been disappointed if they had stopped there.

I want to tell you one more thing. Brother Covert is a canvasser, too. He canvassed one man and sold him a book, and got his pay. Not knowing that, I canvassed the same man over again, and sold him a book. How was that? I do not know how it was, but I know the Lord helped me.

I visited another church after this. Their quota amounted to nearly four hundred copies. This church is living in the woods, no city near. I emphasized the fact that in selling this book, we are doing gospel work. That church got its quota. Then I said, "Now, brethren and sisters, if you cannot sell your books, let me know, and I will help you." They told me that they would be glad to have me visit them again, but if I wanted to sell their books, I had better stay away.

The people are taking hold of this work, and the Lord is blessing. I hold Bible readings, make missionary visits, and preach often. But besides doing all this work, I have sold between fifty and sixty books. Brethren, this work has brought me nearer to the Lord; it has done all good—the church members have new life in them. These two churches have instructed me to write to Brother Covert that they will stand by him until the last book is sold.

Still Persevere

THE work of selling "Christ's Object Lessons" continues with almost every church in the State. About two thirds of the entire quota for Wisconsin has now been ordered by our churches and by individuals in the State. In a number of instances persons have received orders for books that have not yet been ordered from the tract society. We are indeed glad that so much has been done, but we cannot slacken our interest nor cease the work until the count indicates that the work is done. "Courage in the Lord," should be the watchword of every one. We can indeed be thankful for the excellent work done by our beloved college.

To know that we are doing a work advised by the Lord should bring zeal to all hearts. All may be assured that the quota of Wisconsin will be filled. The harder we work, the sooner it will be accomplished. Every book sold counts something upon the aggregate number, and every one who sells a book is doing a good work for the Lord's cause. Keep on selling, and praise the Lord for the privilege of working in his cause.

WM. COVERT.

MANY of our ministering brethren have shown their courage and faith in the Lord by becoming responsible, personally, for the entire quota of "Christ's Object Lessons" which should properly be taken by the district under their charge. This shows faith and courage.

Are You? Or Not? Which?

ARE you standing idle all the day, especially now in this eleventh hour's opportunity of finishing the quota of "Christ's Object Lessons"? or are you doing all in your power to come up to the help of the Lord against the mighty, and to do your share in making this work a success? Paul not only did his share of the work of preaching the gospel, but he said he labored more abundantly than they all. As a result, what a great amount of joy he had even in this life, to say nothing of the crown of life which awaits him at that day.

Certainly no enterprise has ever been given to us as a people that is so designed of God to show our love and devotion to him and to his cause, as well as to manifest our interest in the salvation of our fellow men, as is this. If we really have the love of Christ in our souls, we shall desire to see men and women brought to the saving knowledge of his truth, and shall wish to have a part in this grand work. The time is short. The work must soon be done. Now is the time for you to act. To say that you cannot do this, when the Lord has said you can, is not true faith, to say the least. When, in the name of the Lord, you go to perform his work, he will not only give you a blessing, but it will bring a great blessing to others. The experience of the two spies who went to view Jericho is a forcible illustration of this fact. Joshua told them to spy out the land, and then to report to him. After they reached the city of Jericho, the king was informed that spies had come to view the land. He sent men to the house of Rahab, where the spies went to lodge, and demanded that they be delivered. God saved those spies; they viewed the country, reported their work to Joshua when their tour was completed, and Rahab and her household were all saved. They got a blessing in doing their work; she was blessed by their coming.

The blessings that have come to me as a result of engaging in this most precious work have been remarkable; and besides this I have had the privilege of seeing many a heart satisfied by the truths the book contains. The Lord has also opened the doors of many other churches to the preaching of the gospel, thus extending the influence of the truth. A week ago I had the privilege of speaking in a church in New Hampshire, morning and evening. In the evening there was a union meeting held of two churches in the place. At the close of the service, the minister made a public announcement of the book, "Christ's Object Lessons," to a well-filled house. He encouraged the people to buy the book. He told me that if I could stay and visit the people, he would go with me from house to house. This is the third minister who has made a public announcement for the book before large congregations.

The next morning I called on two other ministers, who bought and paid for the book, even though I had none to deliver them. Excellent testimonials are being given for the work. The hand of God is in this movement; the angel has surely stepped down, and is troubling the waters. Step in, brother, sister, step in; God wants you to have a part. The laborers who came in at the eleventh hour received their reward. May God help each one to act his part, and do it now.

F. C. GILBERT.



List of Missionary Acre Pledges

- | NAME | NATURE OF PLEDGE |
|--------------------------------------|--|
| Sarah J. Straw, | eggs laid on Sabbath for 1 month. |
| Mr. & Mrs. C. E. Kendall, | 2 bu. wheat, and eggs laid on Sabbath for 1 month. |
| H. I. & Oscar J. Cox & John Johnson, | 2-3 of 10 acres of pop corn. |
| Emma Johnson, | proceeds of 200 hills of sweet potatoes. |
| M. S. & Ida M. Cantrell, | proceeds of 25 chickens. |
| Emma Waldron, | \$1. |
| Floyd & Addie Lee, | 1 acre corn. |
| Moses Hunt, | \$5. |
| Mariah C. Connerly, | 1/2 proceeds eggs from 27 hens. |
| Nora & Della Hansen, | proceeds of 2 hens and chickens. |
| Mort & Esta Tennant, | proceeds from 2 hens and chickens. |
| Mr. & Mrs. H. P. Hansen, | \$5. |
| John Emery, | \$1. |
| Jasper Hill, | \$3. |
| William Hill, | \$1. |
| Mary A. Emery, | proceeds of eggs laid on Sabbath for 5 months. |
| Nellie Lavelin, | 5c. a week for 4 months. |
| Frank Garner, | proceeds of 1 acre. |
| W. R. McMinder, | 1 acre of wheat. |
| Mrs. Andrew Jensen, | proceeds of an onion bed. |
| H. Farrell, | \$1. |
| Sarah A. Farrell, | proceeds of hen and chickens. |
| Amy Kavy, | \$1. |
| Andrew Kavy, | \$1. |
| Martha Chipman, | proceeds from eggs laid on Sabbath. |
| Ethel M. E. Hall, | certain sum of money. |
| Lizzie C. Magnuson, | 1 day's work. |
| Mrs. Elizabeth Floding, | \$4. |
| A. Bergfeldt, | \$5. |
| G. H. Beck, | 1 brood of chickens. |
| Mrs. M. A. Cook, | \$5. |
| Burnico Bates, | \$5. |
| Mrs. Wm. Wright, | \$5. |
| Mrs. L. E. Taylor, | \$10. |
| A. L. Saffer, | one third of second tithe of income. |
| D. N. & L. A. Potter, | proceeds of five trees |
| Samuel Bracebridge, | 1/2 acre wheat. |
| H. Howe, | \$2.50. |
| Mrs. Minnie Whitehead, | all can earn. |
| W. H. Whitehead, | proceeds of 1 acre rye. |
| Mrs. Cora Olson, | proceeds of first churning of butter. |
| Mrs. M. J. Madill, | \$2. |
| J. L. Locke, | proceeds of potatoes. |
| J. H. Cardy, | 1/2 acre corn. |
| Mrs. J. H. Cardy, | eggs laid on Sabbath. |
| W. H. Bunch, | one tenth harvest of oats. |
| Victoria P. Blisserd, | proceeds of chickens. |
| T. H. Patton, | proceeds 1 acre oats and 1 acre of corn. |
| George C. Cary, | 1 day's canvassing (\$5 or more). |
| M. Stephen, | 1/2 acre corn. |
| Carlton Stephens, | 1/2 acre potatoes. |
| George A. Peek, | proceeds of 1 acre. |
| Katie Remington, | \$1.50. |
| J. W. Remington, | \$1. |
| Mrs. M. E. Hine, | \$1. |
| W. H. & M. Cathey, | 1 row sweet corn and 2 rows of potatoes. |
| Mrs. Eliza Yankee and children, | \$3, sale of chickens and potatoes. |
| W. M. Reed and wife, | \$2. |
| Clark G. Hamp, | 1 acre oat hay. |
| Jacob Shiveley, | \$25. |
| M. F. Cram, | proceeds of swarm of bees. |
| A. W. Heald, | 1/2 proceeds of eggs. |
| H. E. Miles, | \$10, proceeds of lumber. |
| Mrs. Virgie Smith, | \$1 for extra work. |
| M. E. Smith, | \$1. |
| Mrs. Jennie A. Winters, | 50c. |
| Floy Mae Mumphy, | proceeds of 10 lbs. seed potatoes. |
| Minnie Surdam, | proceeds of eggs laid on Sabbath. |

Current Mention

— There is danger of a race war in southern Indiana, around West Baden and Frenchlick.

— Grain and fruit crops in France and Austria are reported to have suffered enormous damage from cold and rainy weather.

— Five railroad employees were killed in a train wreck at Middlesex, Vt., June 15, the accident being due to a washout which followed a cloud-burst.

— The Fort Hall Indian Reservation in Idaho was opened for settlement at noon on June 17, the appointed hour being marked by a rush of 1,300 men and boys, mounted and armed, across the line into the coveted territory.

— Congress has enacted a new pension bill granting twelve dollars a month to all persons who served one year in the Civil War, and thirty dollars a month for disability. This will add \$1,313,000 to the yearly pension bill.

— No small disturbance has been caused in London and throughout Great Britain by reports of the illness of King Edward, which were of an uncertain character, the real truth of the situation being known only to a few. One report says that the sudden seclusion of the king was due to the discovery of a plot to assassinate him.

— The revolution in Venezuela still continues, with varying fortune for the opposing forces. The town of La Guaira was bombarded by the revolutionists on June 7, a number of the inhabitants being killed, and the telegraph and cable wires were cut. Later the revolutionists were driven away. It is reported that Caracas is preparing for a siege.

— The bodies of seven United States soldiers who were recently captured by Filipinos in Luzon, were found some time afterward in a dismembered condition, some of them so mutilated as to be unrecognizable. It is argued by some that the soldiers of civilized America are justified in imitating the savagery of the barbarians whom they are sent to conquer.

— The striking miners in the anthracite coal region are resorting to the boycott. A Wilkesbarre lace factory was closed, throwing one thousand persons out of employment, because five girl employees in the factory had relatives who had taken the place of strikers in the mines. There is a prospect of a general strike of miners throughout the country, involving 360,000 men.

— Six young men of Jersey City who were recently brought before Police Justice Murphy in that city, charged with having played baseball on Sunday, were discharged by the justice, who in releasing them made the following observation: "This court will not discriminate against baseball in the matter of Sunday law violations. This alleged violation of the law is no more of a violation than walking the streets for recreation on Sundays. Young men should have a little recreation. It keeps them off the street corners, away from evil resorts, and does them lots of good physically." The men had been arrested on complaint of members of the Epworth League.

— Earthquake shocks are reported from France along the northern slopes of the Pyrenees.

— The number of Boers who have surrendered since the arrangement of peace terms in South Africa amounts to about 17,000.

— An appeal for 6,000 harvest hands comes from Kansas. The railroads will make a special rate of one-third fare to persons coming to supply this demand.

— Cholera prevails at Shanghai, China. About thirty foreigners have been attacked by the disease, and there is a heavy daily mortality among the natives.

— Mayor Ames, of Minneapolis, and the chief of police and five detectives of that city, are under indictment by the grand jury, charged with attempted bribery.

— Roman Catholics in the United States are protesting against the public school system being introduced by the United States in the Philippine Islands which they declare is under the management of Protestant ministers, who are employing it to the detriment of the Catholic religion.

— A "Christian-nation" government in miniature may now be seen in Zion City, on the lake shore a few miles north of Chicago, according to reports which appear in Chicago papers. Zion City is the community of the adherents of John Alexander Dowie, organized into a municipality, and governed by municipal laws like any other city, the law-making power centering in Dowie. The community is governed strictly according to the "will of God," Dowie being the sole interpreter and definer of that will. We cannot vouch for all that is reported touching the strange regulations enforced in Zion City, but doubtless an impressive object lesson illustrating the quality of this kind of government can be had by the observer in that place.

— A Cincinnati telegram dated June 16 tells of the vigilance of Rev. W. F. Crafts in behalf of Sunday legislation in connection with the St. Louis world's fair. A meeting of Methodist ministers was in progress there, at which one clergyman, the Rev. E. P. Edmonds, rose and spoke of a telegram having been sent by Mr. Crafts to the secretary of the Reform League of Cincinnati, asking all ministerial associations of that city to send separate telegrams at noon of that day to President Roosevelt, calling upon him to see that none of the money voted by Congress to the exposition was turned over to the managers without an explicit promise from them that the Sunday-closing agreement will be strictly enforced. The Rev. Dr. Young, pastor of the largest M. E. congregation in the city, said he thought such a telegram to the president would be an insult.

— The city of Paterson, N. J., was the scene on June 18 of one of the worst riots that has taken place in this country in recent years. The striking silk mill employees, to the number of 3,000, led on by an avowed anarchist and inflamed with anarchistic sentiments, attacked the mills, waving red flags, hurling stones through the windows, and driving out the employees at work. The police appeared to be powerless to cope with the mob, and a pitched battle was fought in the streets, in which many shots were

fired, quite a number of which took effect. Ten persons suffering from bullet wounds were received at the hospital, and as many more are believed to have received injuries. The majority of the rioters were Italians. Paterson is the center of the anarchist element in this country, and the affair appears to have been more an outburst of anarchy than a demonstration by working men. The mills were reopened the following morning under police protection.

— Is the savagery which has been practiced abroad under the imperialist spirit already coming home to make victims of the Anglo-Saxon race? What, if not this, is the meaning of the statements vouched for by soldiers of the Third United States Infantry, telling of the administration of the "water cure" to a civilized white man, a soldier, by the lieutenant of his company, as a means of military discipline? The report, which comes from Cincinnati under date of June 18, also states that a private named Roff was compelled to drill double time on an extremely hot day, as a punishment for not drilling well when he was ill, the result being that he fell unconscious on the drill ground, and was taken to the hospital in a critical condition. Stories of harsh military discipline are common, it is true, but the infliction of the "water cure" torture upon a civilized Anglo-Saxon by another person of the same race, at this time, is an incident full of significance.

— "National reform" effort at the national capital has succeeded in bringing before congress the following proposed Sunday law for the District of Columbia:—

"Be it enacted, etc., That it shall not be lawful for any person to keep open any place of business, or maintain a stand for the sale of any article or articles of profit during Sunday, excepting vendors of books or newspapers, and apothecaries for the dispensing of medicines, and undertakers for the purpose of providing for the dead, or others for the purposes of charity or necessity; nor shall any public playing of football or baseball, or any other kind of playing, sports, pastimes, or diversions, disturbing the peace and quiet of the day, be practiced by any person or persons within the District of Columbia on Sunday; nor shall any building operations or work upon railroad construction be lawful upon said day; and for any violation of this act the person offending shall, for each offense, be liable to a fine of not less than five dollars nor more than fifty dollars, and in the case of corporations there shall be a like fine for every person employed in violation of this act laid upon the corporation offending.

"SECTION 2. That it shall be a sufficient defense to a prosecution for labor on the first day of the week that the defendant uniformly keeps another day of the week as a day of rest, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as a day of rest. This act shall not be construed to prevent the sale of refreshments other than malt or spirituous liquors, or to prevent the sale of malt and spirituous liquors as now provided for by law, or tobacco, cigars, railroad and steamboat tickets, or the collection and delivery of baggage."

PUBLISHERS' BOOK DEPARTMENT

ISSUED MONTHLY IN BEHALF OF THE

CIRCULATION OF OUR DENOMINATIONAL LITERATURE

E. R. PALMER

EDITOR

"I HAVE come to the Fountain of love,
He fills all the springs of my heart,
Enthroned all others above,
Our friendship no power can part;
And so long as the fountain is full,
The streams without measure must
flow,
And the love that he pours in my soul
To others in blessing must go."

ON account of our issue of May 13 being too early in the month to receive the April reports, we include them in our summary for the month of May. Hereafter it is expected that the Publishers' Book Department will be issued regularly on the fourth Tuesday in each month, and only reports for the month previous will be published. The next issue will be on July 22. All the reports for June must be in as early as July 15.

IN the report from Norway, it will be noticed that the Christiania church held a special season of prayer for the canvassers. This is an act worthy of imitation. If all our churches will do likewise, there will come to our book work a marked change for the better. It would greatly encourage our faithful workers, and would bring blessings upon the members of our churches.

Every morning the Review and Herald Publishing Company calls all the employees together in their respective departments, and devotes fifteen minutes of the first part of the day to prayer, and on Sunday mornings the entire force assembles in the Office chapel, and spends thirty minutes in worship. In all these prayer meetings, the canvassers and the canvassing work are never omitted in the prayers. This we believe is the practice in all our publishing houses, and we are glad to know that the churches are joining us in special prayer services in behalf of our canvassers and their work.

"Patriarchs and Prophets" and the Sunday-School Lessons

IN some respects "Patriarchs and Prophets" is one of the most important books we publish. It treats upon the themes of the Bible history. This sacred history has been recorded for the benefit of man. It reveals the character and purposes of God, and makes manifest the wiles of Satan.

The revelations in this book bring to view the true character of God through his dealings with man. By revealing the weakness of the human character, and setting forth how the

grace of God has enabled man to conquer in his struggle with sin, it is of great importance at this time when the world has forgotten God as a helper in a time of need, and has surrendered to the power of sin through lack of confidence in God.

The very principles set forth in this inspired history are essential to prepare the people for the reception of the message at this time. It so deals with the great truths of the Old Testament Scriptures, and breathes forth the spirit of Christ, that it never fails favorably to impress every one who reads it. It never leaves prejudice where it is placed. All the important truths of the Old Testament are treated in a way that inspires confidence in God and faith in his Word. The manner in which the Sabbath is brought out is such as to carry conviction. The great center of all truths—the sanctuary and its services—is, through the Spirit of God, set for the people of this generation, that they may not be overtaken with the false conceptions of the ministry of God that are to flood the earth before the return of our High Priest.

The chapter on Satan's enmity against the law is due the people of this time. They should have had it years ago. Many honest people would be living in obedience to God's law to-day could they have had this chapter alone. The experiences of the children of Israel, which were kept on record for those upon whom the end of the world is come, contain enough of the present truth to prepare the people for the reception of the whole message. The entire contents of the book is of great importance, and now that a most favorable opportunity is presented for the introduction of this important volume, we should not fail to make good use of it.

On July 6, and continuing on through the remainder of the year, the International Sunday-school Lessons will be upon some of the principal subjects in connection with the exodus and the general history of the children of Israel. The great masses of the people who study these lessons being especially interested in the study of the topics which embody a large portion of "Patriarchs and Prophets," and on which there is given special light through the spirit of prophecy, renders the remainder of this year a remarkably favorable time for the sale of "Patriarchs and Prophets."

Whether they need it or not, it has become quite common among people to

seek "a help" in the study of any subject. Our scholars have established this practice among the common people. When these wise men set about to investigate a matter, they at once supply themselves with all the books they can procure on that particular subject. This practice will make it easy for our people to introduce "Patriarchs and Prophets" as an essential commentary upon the topics of the International Lessons for the third and fourth quarters of 1902.

There should be a special effort made in every locality to place this book in the homes of the people while they are interested in the study of the subjects upon which the Lord has given great light. While the Bible-studying people of this nation are studying the Sabbath question, we should not fail to place in their hands a book that will lead them to the truth upon this important question.

"Patriarchs and Prophets" is published in the English, German, Danish, Swedish, and Holland languages. The principal nationalities in this country can be supplied with this important work.

A Call to Service

FROM every corner of the earth calls are coming for workers,—workers who are willing to give up everything for the Master.

Jesus, the Son of God, has set us an example that we should follow in his steps. He left the glory of his heavenly home, parted from his Father and loving associates, to seek and save the lost. What caused him to be willing to lay aside his royal crown to take upon himself our weaknesses?—It was love.

It is impossible for us to comprehend such love as this; but if we will consecrate our lives to him, he will fill us with this same love, so that we shall want to tell others of this Saviour who gave his life for them as well as for us.

Whosoever will, let him come. Many there are who have never heard this invitation. Many there are who have never heard of this loving Jesus. Hundreds, yea, millions, are passing into Christless graves who have never heard this name. Who is to carry the good news of salvation to such as these? Are we to stand back, and say, "I am not going. Others are better fitted than I. Let them go. This call cannot mean me"? To such a one let me say, Is the voice of God calling you? If so, "ask not to be excused; there's danger in delay." Listen to that voice, trust and obey. We all are frail creatures. Not one of us can in our own power do even one good thing; but Jesus says, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." And again, "All power is given unto me in heaven and in earth." "Arise, shine; for thy light is come." Let us move forward in faith, and say with Paul, "I can do all things through Christ which strengtheneth me."

God is calling for a variety of workers, but for no class is there a greater demand than for canvassers. He wants consecrated canvassers, active canvassers, can-

vassers whose hearts are so filled with love for him that they have something to tell. They are to be witnesses for Jesus. They are to raise the standard high, pointing souls to him as the only one who cleanseth from all sin. God is calling for such workers as these,—workers who are alive and in earnest, who are willing to give up everything for him. He wants to see such workers as these going up and down the streets in every corner of this earth, carrying our literature to the people.

The canvasser is called to be Christ's representative. From his face is to shine forth light from the Sun of Righteousness. In order for this light to shine forth, it must first be imbedded in the heart, permeating the whole being. Here again we see the need of consecrated workers. The world is reading, is taking note of, our every word and action, to see whether or not we live up to our profession. What are we telling such about Jesus? How are we representing him? Do they see by observing us that there is something attractive in the religion of Jesus Christ? God is calling us to-day to awake to our duty. If found standing idly by, we shall be without excuse. Let us say from the heart, Here I am, Lord. Use me to thy glory wherever thou wouldst have me.

Every power of our being should be used for the advancement of the third angel's message. We possess no power of our own. All power comes from above. We do not even belong to ourselves; for we have been bought with a price.

Time is short. The moments are rapidly passing. How is our time being improved? Are we willing to meet the record of these hours in the judgment? Many are hungering for the truths that we hold dear. Are we ready to face these souls before the bar of God?

Crowns of glory are awaiting the faithful workers, crowns bright with beautiful stars. Do you want to wear one of these? Remember that it is only the consecrated worker who will be presented with a crown.

NELLIE M. PALMER.

Ohio

"THY people shall be willing in the day of thy power." Ps. 110:3. I find this truth demonstrated in Ohio, as well as elsewhere. We are in the day of God's power, when he is going to make known his glory in the earth. The greatest need of the people to-day is a knowledge of the time of God's power, and how to make use of it. We have but few canvassers in the field at the present time, but those who are at work know their need, and are depending upon God for the power of Elijah in their work.

The next great need of the people is instruction. They need to know how to work, especially in the sale of our publications. Canvassers who remain in the field are doing well. We are now endeavoring to increase our laborers, and to educate them and send them forth fully equipped for efficient service. We intend to get an early start this spring, and through the blessing of the Lord we expect success during the year.

G. P. GAEDE.

DELAY, on the part of Christians, in carrying the gospel is as much against God and his work as are the rejections of the sinner.

New York to Liverpool

R. M. S. "OCEANIC," MID-OCEAN,
May 6, 1902.

DEAR FELLOW WORKERS: Our good ship is rapidly plowing her way through the waves, bearing our company of delegates and canvassers, twenty-five in all, away from the home land, at the rate of nearly five hundred miles a day. During these few days of monotonous sailing, we have thought many times of the work in the United States, and, one after another, have called to mind the general agents, State agents, and tract society secretaries whom we have had the pleasure of meeting during the recent union conference meetings. I would enjoy writing a personal letter to you each, but must delay that for the present, and write these few words to you all.

First, I must tell you about our voyage. Kind providence has favored us with as fine weather as I have ever seen at sea. We are also blessed with the privilege of making our journey in one of the best ships that sails the seas. She is seven hundred and four feet long, sixty-eight feet wide, and when loaded to the water line, draws thirty-five feet of water, and her weight, or tonnage, is 17,040 tons. She carries 1,813 passengers, and a crew of nearly 900, of whom there are six officers, 26 engineers and mechanics, 480 stewards, and 120 stokers. I have not been able to ascertain the number of sailors and cooks. The speed of the ship is from twenty to twenty-five miles an hour. She has ninety-six furnaces, which burn four hundred and eighty tons of coal a day. It requires forty men, working constantly, to shovel the coal into these furnaces. Each set of men works eight hours a day, in shifts of four hours each, thus requiring the one hundred and twenty stokers mentioned above. Although no boat has yet been built which is able to ride the ocean waves without pitching and rolling, this fine ship is able to resist the influence of the waves very largely. It was built and furnished at a cost of four and one-half million dollars, and is really a floating palace. She is built in fourteen watertight sections, so that in case of collision, if a rent were made in her, the damaged section could be closed up water-tight, so that only a portion of the ship would fill. Some one has remarked that there is no safer place in the world to-day than on a first-class ocean steamer like this. Our company has been troubled very little with seasickness. Nearly all have taken their meals quite regularly, and are in good spirits. We are thankful that we have been thus favored.

As we have had the privilege on this journey of becoming personally acquainted with the canvassers whom we have selected for the English field, we have been more and more thankful that the Lord has enabled us to select such earnest, able men as they all seem to be. They are about to enter upon a great work, and we trust that they will have the prayers of their fellow laborers at home. We know they will be greatly missed in the fields from which they have been taken, yet no one will wish them back, for they are going where the needs are many times greater. There is no more cheering omen in our work at the present time than this strong spirit which is being awakened everywhere in behalf of foreign lands. This company of canvassers on their

way to England is, we trust, only one contingent of a great army that will, in the future, go from the United States to the great, needy countries of Europe, Asia, and Africa.

The delegates who are on their way to the European Union Conference are not going for a visit of inspection; they are the scouts, or advance guards, who are going to these countries to stand face to face with their needs, and then with broad, intelligent ideas of them, will return home for men and means. We trust that the day is rapidly passing when nine tenths of all the workers will circle around in the home conferences of the United States, and nine tenths of the tithes of the people be regarded as the proper proportion to retain at home, while only one tenth, with a few donations, is divided into little parcels and distributed among the great nations of the earth, some of whom are larger than our own.

I wish to say to you who are engaged in our book and tract society work, that my heart is indeed with you in the effort you are putting forth to re-establish and build up this department. You have a great work to do, and it ought to be done quickly. The Lord needs real generals,—men who will not dally along year after year with this work, and be satisfied with little success. Surely the time has come when it will please God to work through the men who have the courage of their convictions, and who have the strength of faith to work out great things in spreading the gospel truth. Hundreds of men are needed for foreign lands, but they must be trained at home. A strong work at home will mean a strong work abroad. Our State agents, tract society secretaries, and conference executive committees should unite in studying the present situation, and devise plans, upon a strong, broad basis, which will cause a general awakening in every State, and enlist a great army of workers for this blessed service.

E. R. PALMER.

The Canvassing Work in Minnesota

OUR canvassers' institute was held at Anoka, Minn., in March, and lasted three weeks. We had an attendance of about thirty. Nearly all were in preparation for the work this season. A goodly number started out April 1, and others went later. There are still some who intend to begin the work soon.

God has set his seal to the work done thus far. We have had some difficulties with which to contend, but we have been able to see the guiding hand of Providence all the way. Wet weather has been a great hindrance to some, and sickness has taken a few out of the field; but most of those who went out are having good success in selling books, in meeting the people, in giving them the truth by way of Bible study and by the influence of a godly life.

In many places the great prejudice that once existed against Adventist literature has passed away, so that now we find a demand for our publications. Not infrequently when asked if it is an Adventist book, and the reply is given that it is, persons say, "I'll take one. I like those books." This is as it should be. These are the books that have the message for this special time. Many are greatly exercised regarding

the appalling disasters that are taking place in so many parts of the world. The great volcanic eruptions have served to call the attention of many to our work. In our own State we have been visited with cyclones, and lives have been lost. Our books are selling in these sections, and people are inquiring into the truth. Thus we see the fulfillment of a statement on page 332 of "Christ's Object Lessons": "Press with determination in the right direction, and circumstances will be your *helpers*, not your *hindrances*." God is ruling circumstances, and however discouraging they may *seem*, they may be used as "helpers" when rightly appropriated.

The great need of this age is men. Men of strong character who possess faith in God and this last message, are needed now to carry to the people the only saving truth in the world. Where shall they be found? Many of them are engaged in other pursuits. God has workmen, and many of them are being impressed with their duty to enter the canvassing field. Some are yielding to the impression. Others are still faltering. May it not be that the great movement now on foot with "Christ's Object Lessons" will help many to see what they may do in this noble work if they but surrender all to the Master and follow the leadings of his Spirit? "As long as probation continues, there will be opportunity for the canvasser to work."

F. A. DETAMORE,
State Agent.

Life Service

As we near the close of this message, we find Satan enlisting all his powers to divert the minds of those who are engaged in the work to that of some line of work outside the message. With all the subtlety of his evil nature, he presents before the eyes of God's workers enterprises which are foreign to the message. He pictures them in glowing colors, and never fails to point out specifically the great possibilities wrapped up in such enterprises.

This is especially true with the canvasser and his work. I might ask the question, Who among you have not at some time in your experience been led to believe that you could carry on some secular enterprise in connection with your regular work? In many instances where this has been tried, dire failure has been the result,—failure because the principle of the thing was wrong; failure because the work was not done in accordance with the light God has given us. Let us examine the subject more closely; for it is an important one.

We have been told, and we believe, that the canvassing work is next, if not equal in importance, to that of the gospel ministry. We have been told that the canvassing work "should be conducted from a missionary standpoint;" that "as much care and wisdom must be used in selecting the workers as in selecting men for the ministry;" that "canvassers should be impressed with the fact that the canvassing work is the very work the Lord desires them to do. They should remember that they are in the service of God." "The intelligent, God-fearing, truth-loving canvasser should be respected, for he occupies a position equal to that of the gospel minister." From these quota-

tions, it is evident to all that the canvassing work should be conducted on principles similar to those of the ministry.

Listen to the charge that was given to the apostle Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. . . . But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:1-5.

We cannot "occupy a position equal to that of the gospel minister," and at the same time occupy a position in secular affairs. We cannot "preach the word" as an evangelist, and devote one half or two thirds of our time to plowing in the field. We cannot "do the work of an evangelist" and "make full proof of our ministry," and have other work "on the side" to occupy our minds and take our energies from God's work.

"No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." 2 Tim. 2:4.

When a man enters the service of the United States army as a soldier, he leaves his business behind him. Yea, more than that; he leaves father and mother, sisters and brothers, houses and lands, that he may render his entire time and service to the interests of his country. The commander-in-chief of the army would not accept anything less from him. His life, his time, his energies, every faculty of his being, must be devoted to the cause of his country.

Dear reader, we are chosen to be soldiers of the kingdom. We have an enemy to defeat, a victory to win. How can it be done? "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6:13-17.

God does not call a man to do two things at once. We cannot engage in the canvassing work and render pleasing service to God, and be entangled "with the affairs of this life." Dear reader, in what light have you regarded this subject in the past? How much time have you spent out of each week, month, or year, in active service for God? Stop and think a moment. Can a man serve God and mammon at the same time? Can we be increasing our worldly goods, gathering about us homes of comfort and luxury, and at the same time provide for ourselves "a treasure in the heavens that faileth not"? Can we spend seven tenths of our time (I should say God's time) endeavoring to reap worldly gain, and devote the remainder of the time to the canvassing work, and feel that we have dealt justly with our Maker? Again we read the exhortation to Timothy: "Meditate upon these things; give thy-

self wholly to them; that thy profiting may appear to all."

Never in the history of the message was there a greater need for men and women who will take up canvassing for a life work, and give themselves wholly to it. The canvassing work is as truly a calling as any other line of work. Why should it not be represented by life-long service, the same as other callings? The canvassing work is not a work for people to "try their luck" at, any more than the ministry. It is not the means of employment "during my vacation." True, it has been used for that many times to good advantage. But it is not that. It is not to "make things boom for a few weeks before Christmas." It is far above all that. It is God's means "of presenting before the people the light contained in our books; and canvassers should be impressed with the importance of bringing before the world as fast as possible the books necessary for their spiritual education and enlightenment. This is the very work the Lord desires his people to do at this time."

O that we might sense the importance of this message at this time, that we might be filled with a burning desire to tell it to others! Let us seriously consider these things before it is too late. May God help us to devote our whole life to his service, that when Jesus comes, we may "receive a crown of glory that fadeth not away."

J. S. JAMES.

Sweden

We are glad to have a part in this great work. Though scattered in all parts of the world, the work is one, and we have one common Leader. We are willing to co-operate in furnishing reports from this part of the vineyard. We now have thirty-five colporteurs. The books we sell here are "Prophecies of Jesus" and "Steps to Christ." The circulation of the "Prophecies of Jesus" has just begun this year. Previously to the sale of this book, we sold about twenty thousand copies of "Sunbeams of Health and Temperance."

Y. R. SINDKVIST.

Lake Union Conference Items

THE Ohio State agent writes that he has just started three more canvassers to work. Others will begin soon.

In a recent letter, the Illinois State agent says: "I went to the — church to look after some to engage in the work. I found an intelligent Christian, about twenty-one years of age, who has a burden for the work. He will canvass for 'Daniel and the Revelation,' as he has studied that book considerably. Another man with a family will also engage in the work. He has been wanting to canvass for some time, but needed some one to put him at it. Both have ability, and a reputation as 'hustlers' in anything they undertake. I expect to stay with them until they are well started."

From Wisconsin comes the encouraging report that "all but one of those who attended the institute are staying in the field. . . . I secured a few good, solid canvassers since the institute, who will soon be in the field. Brother Johnson just completed a large delivery, in which he delivered over one hundred

per cent of his orders. The Lord is blessing the work in the State, and I want to see the good beginning kept up until the momentum attained shall take in every capable man and woman in our ranks. My time is fully occupied in looking after the work."

Michigan reports that they have almost twice as many in the work as they had last year, and that the State agent will soon place ten more in the field.

Indiana's State agent is of good courage in the work, and is planning on a vigorous campaign the remainder of the summer, visiting the canvassers, and getting recruits, and doing some actual work in the field. J. B. BLOSSER.

The Canvassers' Question Corner

1. How many books should an agent canvass for at one time?

Only one large book; and if helps are used, only one, or two at the most, should be sold at one time. A mistaken idea concerning this fundamental principle of our book business has done as much, perhaps, to break down the book department in the United States as any other evil. A few men may have been able to do successful work while handling several books, and from this fact the idea has been obtained that the prospects for success are better with several books than with one. This is not true, and it does not prove to be true in one case out of twenty. Even the few men who are successful when handling several books do better when they drop all but one, and concentrate their attention upon that one book. The writer has persuaded many such men to reverse their policy, and take one book only. In every case it has resulted in increasing their record.

But thus far in reply to this question we have referred only to the agent's personal success. From the standpoint of spreading the truth of the third angel's message it is decidedly wrong to handle several books at once. We invite your attention to a careful study of the following proposition and problem:—

All our agents will admit that our primary object is to place in the homes of the people the largest number possible of each of our important books. Take, for example, "Home Hand-Book," "Bible Readings," and "Great Controversy," and suppose an agent works three months, handling the three books at one time. We will suppose that during that time he sells two hundred books. The result is that only two hundred books are sold in that district for these three important works. Now suppose that he had worked that same territory three months with "Home Hand-Book," and had taken orders for 150 copies; one year later he works the same territory again for "Bible Readings," and sells 250 copies, and the next year he sells in the same district 200 copies of "Great Controversy." The result is a sale of 600 copies of the three books in that territory. Even if the agent prospered when canvassing for the three books at one time, it is evidently a bad policy, from the standpoint of spreading the truth, for him to sell more than one book at a time in any district.

The only exception which we are willing to make to this rule is in back country and cattle ranches. In such places where the dwelling houses are from five to twenty miles apart, the people seldom

receive calls from agents, and will often buy two or three books at one time. This is not the case in ordinary, well-settled territory, although several books may be sold in one house occasionally.

2. Should an agent under any circumstances be allowed to take orders for a book he is not canvassing for?

Yes. No rule should be laid down so rigid as to prevent an agent from supplying a book which is inquired for by the people, no matter whether that book has been sold in the district before or not. Through relatives or friends people often hear about a book, and perhaps for years wish to obtain it; and when an agent shows his book, the people will sometimes say, "I do not know that I care for this book, but for several years I have been looking for 'Thoughts on Daniel and the Revelation.' Do you know where I can get it?" The agent should certainly seize every opportunity of this kind to place a book wherever it is wanted. But permission to supply books under such conditions should not be construed as a license to the agent for him to solicit orders for any other than the one book he is selling.

3. Is it proper for ministers and Bible workers to sell our large subscription books?

Certainly, it is highly proper for them to sell any book published by the denomination in any place where they may be preaching or holding Bible readings, whether that territory has been canvassed previously or not. And such workers should receive the books at the usual discount to agents. We want every minister and Bible worker to be a first-class book agent. It is a mistaken idea that the sale of a few books in any district by a gospel worker will prove a detriment to the work of a canvasser when he goes over the district.

NOTE TO THE READER.—We will be pleased to receive further questions on this same topic, or upon any other topics which have been discussed in this department. Suggestions and experiences from our old agents will always be thankfully received. Let us do all we can to assist one another in building up the sound basis upon which our book business once flourished.

E. R. PALMER.

Nebraska

ON the invitation of the general canvassing agent of the Central Union Conference, I present the report of the canvassing work in this State for the Publishers' department of the REVIEW.

The season is opening up favorably in Nebraska this year. We are having plenty of rain, and growing crops of all kinds look well. Our few faithful canvassers are doing well, though some of them have had quite a hard time to get started. We had an average of about fifteen canvassers during the month of April. Their orders and helps amounted to a little over nine hundred dollars. We have had an average of nineteen canvassers during May, and their orders and sales reached nearly two thousand dollars. So we thank God and take courage. We have one canvasser selling "The Desire of Ages;" two, "Great Controversy;" four, "Daniel and the Revelation;" three, "Home Hand-Book;" seven, "The Marvel of Nations;" two, "Heralds of the Morning."

Our faithful Wyoming colporteurs, Brethren Cook and Beams, have just started on their third season's work in that part of the field.

We greatly feel the need of more agents to work with "The Desire of Ages," as two of our canvassers who had done well with that book have been deported to labor in foreign fields, and one is at present employed by the conference in the work with "Christ's Object Lessons."

We could also employ fifty or seventy-five more agents for "Home Hand-Book," as our good territory for that book is only limited by our conference lines, and the agents we have are doing well. We would also be glad if a large number of our brethren and sisters who could realize the importance of it, would engage in canvassing for "Patriarchs and Prophets." But few copies of this excellent book have been sold in our conference, and now is an opportune time to sell it.

We have hoped that the campaign with "Christ's Object Lessons" which is now being vigorously carried on by our conference laborers and many of our people throughout the conference, may result in creating an interest in, and a love for, the canvassing work, so that our force of canvassers may be greatly increased. To this end we ask that all our people everywhere pray for the canvassers and the canvassing work. And if any feel impressed by the Spirit of the Lord to join us, we trust that they will not quench the Spirit, but, as did the prophet of old, immediately respond, "Here am I; send me." F. JENCKS.

The Message Now Due

"WHEN the storm of God's wrath breaks upon the world, it will be a terrible revelation for souls to find that their house is being swept away because it is built upon the sand. Let the warning be given them before it is too late. . . .

"The heart of God is moved. Souls are very precious in his sight. It was for this world that Christ wept in agony; for this world he was crucified. God gave his only begotten Son to save sinners, and he desires us to love others as he has loved us. He desires to see those who have a knowledge of the truth imparting this knowledge to their fellow men.

"Now is the time for the last warning to be given. There is a special power in the presentation of the truth at the present time; but how long will it continue?—Only a little while. If there was ever a crisis, it is now."—"Testimonies for the Church," Vol. VI, page 16.

Such words as these are calculated to arouse every true Christian to action. How can we stand by in a careless attitude, seeing nothing to do, in the face of such words from the living God, who has promised to give us special power in presenting the truth for this time? I know that this promise is true; for I have tested it. My life is devoted to the circulation of the printed page, and at present I am carrying it from door to door among the people, and the Spirit of God is not only with me, but it has gone on before, and prepared the way. God is anxious to do his part, but where are the laborers who are willing to leave all and follow him?

My heart is burdened for this needy Southern field. How can we wait much longer for help? Think of nine large States with fifteen millions of people to warn, and in several of these there are but one or two canvassers in the field at work!

When Gideon called for men to go out against the enemy, thirty-two thousand responded, and God found three hundred of that number full of faith, ready to face anything, and give him the glory. With this small number a great victory was achieved; and when Israel saw that the Lord was with his people, they rushed forward as one man to the battle. All were anxious to have a part in the closing work. So it will be with the third angel's message. Now is the time for men of courage and faith to move forward. Who will be the first to respond? I will promise with the Lord's help to go right out into the field, and work side by side with those who come into our territory. We make our call for workers. Who will have the courage to respond?

A. F. HARRISON,
*General Canvassing Agent,
Southern Union Conference.*

Encouraging

CANVASSERS, listen! A year ago Sister Marie Sohner went to Grafton, England, to do Bible work and sell books. The Bible work seemed a failure, but she sold some books, and after what we feared was an almost fruitless effort, we called her from that field. But it was not a lost effort. Eight are now rejoicing in the truth in that place, as a direct result from reading. Brother Lair is now there, preaching the truth to them and to others who wish to hear. I called to see some of them, while waiting for my train, and I have seldom found souls more firmly grounded in the truth.

I praise the Lord for the power of his word, and that it will accomplish that which he pleases, and prosper in the thing whereunto he sends it.

Canvassers, take courage, and scatter the printed page containing the message of truth.—*S. M. Cobb, in West Virginia Monitor.*

Norway

THE canvassing work has of late progressed rather slowly in this conference. This, I believe, is due to several causes. First, the great financial depression that has caused a stagnation in all lines of business, and consequently a scarcity of money among the people; second, the limited number of books for which our territory has not already been canvassed. Nearly the whole country has been worked with such books as "Great Controversy," "Bible Readings," "Thoughts on Daniel and the Revelation," "Life of Christ," etc. The only book we have at present is "The Coming King," for which nearly all our canvassers are working.

Several weeks ago the Christiania church united in a season of prayer in behalf of the canvassers, that God would work on the people in their behalf, and that the angels would go with them, and open the way for them so they might have success in selling the books that contain God's everlasting gospel.

The seed sown here by the canvassers is springing up and bearing fruit. Here and there we hear of persons becoming interested in the truth through

reading the books sold them by the canvassers. But we lack men and means to fill all these openings. We are doing our best, however, to meet these calls. Our trust is in the Lord.

C. B. JENSEN.

Accuracy in Reporting

OF Daniel it was said by the "presidents and princes" who sought to find fault with him, "We shall not find any occasion against this Daniel;" "forasmuch as he was faithful, neither was there any error or fault found in him." This reveals to us that Daniel was a man who had learned to be accurate in his business affairs. No doubt this is written "for our admonition" who have business to do for the Lord, or even for an earthly government, as was his.

Now, can we canvassers learn a lesson from this concerning the weekly reports of our work? I believe we can. The data called for in the blanks are all necessary for the proper carrying on of the work of publishing and handling the books; so, if the canvasser cannot see the necessity of filling in all the items, he should remember that his fellow laborer can. No item should be left out that is called for, that it may be said of you, "We shall not find any occasion against this canvasser."

J. B. BLOSSER.

Iowa

I AM glad to be able to report that the outlook for the canvassing work in Iowa this year is good. Most of the canvassers are doing well in taking orders, and the deliveries average from ninety-five to one hundred per cent of the orders taken. Several have joined our corps of workers, and others will enter the work soon. "If our people would minister to other souls who need their help, they would themselves be ministered unto by the Chief Shepherd, and thousands would be rejoicing in the fold who are now wandering in the desert. . . . Let every soul go to work to seek and to save the lost."—*Review and Herald, June 25, 1895.* The Lord would have us advancing like an "army of well-drilled soldiers," and he is now calling for volunteers. Those who are engaged in the sale of "Christ's Object Lessons" are gaining an experience that will qualify them for further usefulness in our book work. This will rally workers who possess the true missionary spirit.

C. W. HARDESTY,
Iowa State Agent.

The Business Classes Neglected

THERE is a class of people among us that we have neglected. I speak of the business men. A great many will say, "Well, there is no use. They are prejudiced against us." But I do not believe it. It is just the other way, we are prejudiced against them.

One of our canvassers, a farmer, who was canvassing in the country last summer, came into a town one day, and seeing a banker leaving his bank, he decided to canvass him. So he presented his prospectus, and said: "Sir, I have something here that will interest you, and if you will kindly spare me a moment, I will exhibit to you some of the most important points in this wonderful book." The banker took a good, straight look at the canvasser, and saw a pleasant

face, and honest eyes looking at him. He then looked down to see what he had. It was "Heralds of the Morning," and as the canvasser turned rapidly from page to page, calling his attention to the signs of our dear Lord's return, the banker was spellbound, and being weary, he gradually sank to the doorstep, and said, "Let me see it. I want one." It seemed refreshing to his tired brain. It was like a spring in a desert to him, and he received it gladly.

While I know all business men are not like this one, a great many are, and the day will soon come when we shall have to give an account for the way we have slighted this class of people.

F. L. LIMERICK.

Notes from the Central Union Conference

"THE motto of every missionary should be, 'Devoted for life.'"

Brethren Owen and Allen, of Union College, have recently joined Colorado's corps of canvassers. These brethren are successful workers for "The Desire of Ages" and "Home Hand Book."

Brother Jencks reports that Nebraska's book sales for May reached two thousand dollars, exclusive of "Christ's Object Lessons." This has been accomplished not by numbers, but by the blessing of God upon faithfulness and devotion.

"Prayer and pains through faith in Christ Jesus will do anything."

Sister Ida Sutton, of Union College, and Mamie Jones, of Omaha, are pleasantly located in Glenwood, Iowa. They are canvassing for "The Coming King." This is their first experience as canvassers.

Brother Surber secured seven canvassers for Kansas at the close of Union College. We look for encouraging reports from that State.

Brother C. W. Hardesty, recently transferred from Arkansas to Iowa, finds plenty of hard work in advancing canvassing interests in his new territory.

Eleven canvassers have recently begun work in Iowa. Nearly all are from Union College.

O. E. CUMMINGS,
Gen. Agt. Central Union Conference.

A Word to Our Canvassers

I AM a canvasser, and have worked for our books whenever home duties would permit. The more I sell our books, the more I see God's hand in the work. "Bible Readings" cannot be overestimated. It will bring people to the truth. Those who study it will come to the light some day. The people are hungry for the truth. Praise God for the joy of the canvassers,—joy of seeing souls saved through our efforts. Is it not inspiring to see souls come to a full knowledge of the truth through reading? As we see the people grow into the light, we can pray for them, and see our prayers answered. May many come into the joys of our God.

MRS. ANDREW COBB.

Manitoba

I WILL take the liberty of writing you after a long interval. Somehow a canvasser does not have much time to write. After having spent three seasons canvassing in Minnesota, I came to Mani-

toba last April, to help in sowing the precious seeds of truth.

Last week I was out canvassing, and had varied experiences.—Monday, no orders; Tuesday, two; Wednesday, ten; and Thursday and Friday no order for the big book, "Great Controversy," but sold small books and took orders to the value of \$35.30. In some localities in this country it is a long distance between settlers, and as I am canvassing on foot, it is quite tiresome sometimes.

C. E. CARLSON.

The Atlantic Union Conference

IN recounting matters of any considerable moment in connection with the canvassing work during the past two months, we have to make mention of institutes at South Lancaster Academy, and in Vermont, New York, and Pennsylvania, from each of which some good workers have gone forth.

Brother H. C. Wilcox, the New England Conference agent, joined with Brother Painter in the institute recently held at Johnstown, Pa., and especially led out in the canvass for "The Desire of Ages," he having had an extended and successful experience with that book. Several prepared to sell it; and others qualified on "Patriarchs and Prophets," "Great Controversy," and other large books. Pennsylvania brethren are now selling a good variety of books, and their success seems assured, as they combined study and practice at the institute, spending a considerable portion of the time in actual canvassing. They sold several hundred dollars' worth of books during the institute, and are enthusiastic in their praise of this practical manner of conducting a canvassers' school.

At their recent conference and camp meeting, the work with our publications received due attention, and many encouraging things were said and done. About eighteen of their experienced canvassers were given credentials as canvassing missionary evangelists. The names of several others were referred to the conference committee for license some time during the year, in case they engage in the work in a permanent manner. Some who are just starting in the service will not be expected to receive credentials before another year, it being designed that only tried workers be distinguished in this way. The dignity and sacred importance of the canvassers' calling will thus be made more prominent, and it is believed that good results will follow,—a better grade of work, a more constant and devoted service, etc.

A company of canvassers under the leadership of Brother J. M. Calvert will operate in Greater New York, in that section known as the Bronx, this summer.

We need more good, substantial, all-the-year-round canvassers in every conference in this union.

E. E. MILES,
Publishing Agent.

Our Opportunity

THE Lord has intrusted us with a great work. "The Lord has a special message for us to bear to the world." "Our message is to go forth in power to all parts of the world, . . . to all nations, tongues, and peoples. Many countries are waiting for the advanced

light the Lord has for them." "The whole world is God's great vineyard. The cities and villages constitute a part of that vineyard. These must be worked and not passed by." "Centers should be made in all the cities." "Every town or village on the railway is to have the message the Lord has given us." "No district is to be neglected. Any region that is left in darkness testifies to our unfaithfulness." "All must be willing now to take their place in the vineyard, and cultivate every neglected corner." "Not one soul is to be left in darkness." "Carry the Word of God to every man's door, urge its plain statements upon every man's conscience."

Surely this is a great work, and one in which the canvasser is to act an important part. And yet we have done so little! "We are years behind." In 1881 we were told that we were not doing one-twentieth part of what God requires of us. In 1896 we were told that not one one-hundredth part has been done or is being done by members of the churches that God requires of them. In 1901 we were told that "scarcely a thousandth part of the work is being done that ought to be done in missionary fields." Notwithstanding all this, the Lord tells us that there shall be delay no longer. May he help us redeem the time; for the days are evil, and now, just now, is our great opportunity. We should be recruiting our workers, and organizing for thorough and systematic work.

We who have such a glorious truth should strive most earnestly to carry "to every man's door" the "most powerful, convincing, telling literature" that our publishing houses can produce. May the Lord help us to do so.

GEO. W. SPIES.

New York

NEWBURGH.—Thirty-two years ago I first saw the light of present truth. Since that time I have made it the chief purpose of my life to get this precious light before others. My first efforts were in canvassing for health literature, of which the amount was very limited, the *Health Reformer*, now the *Good Health*, being the principal publication. Tracts bearing on religious topics were also used freely, and the blessing of the Lord rested upon the work. As a result, souls were converted to our message.

At that time we did not have our present excellent system of support for canvassers, and I was obliged to engage in other business to support my evangelical efforts. Had the leadings of the Spirit of God been followed, those influences which prevented me from devoting all my time to the spread of the gospel would have been shunned. However, for the last eighteen years my time has been given almost wholly to this work. The canvasser, the colporteur, the Bible worker, and the medical missionary are combined in one. Though no rule can be laid down to regulate every case, yet in my experience I have not been able to neglect any of these lines of work. Our Saviour's words were, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." If we make God's glory our all-absorbing motive, the Spirit of God will be ours to lead us aright.

Newburgh, N. Y., was, until recently, my home. This city of twenty-five thou-

sand inhabitants is situated on the Hudson River, fifty-five miles from New York City. No section of the United States is cursed with dead formalism more than the Hudson River Valley. Newburgh was once stirred by the truth to its foundations, but at a critical time the work was left, and the cause consequently suffered.

Other efforts have since been attempted, but without the success that has attended the sale of the *Signs of the Times* and our smaller books and tracts. An agency, which might be termed the "pulpit of the press," and which has been very efficient, is the use of the columns of the daily papers, presenting topical articles on present truth. The results of this means of proclaiming our message cannot be too highly estimated. I have also prepared papers covering important Bible subjects, and, securing the attention of ministers and prominent men, read the discussions for their severest criticisms. I fortify my position so strongly with the Word of God that the truth is apparent, and the listeners move with thoughtful discretion.

The advantage of this kind of work is that those who hear the arguments presented are found in a passive state of mind. Questions are easily called out which can be answered from a Biblical standpoint, an effective blow at popular errors being struck. One paper, "Who Was Cain's Wife? or The Book of Genesis under X-Rays," was kindly received, although there were discussed many of the popular errors in the subjects of the birthright and blessing of the firstborn son, the priesthood of Christ, God's supreme, universal, and perpetual right to the rulership of men in religious matters, and his disapproval of the infringements of religious liberty. Business men, lawyers, editors, and members of the wealthier class have been reached by personal effort, placing in their hands *The Sentinel of Christian Liberty*, with marked articles on some vital question. Through this agency they become acquainted with the truth in as brief and pointed a manner as possible.

Many are favorably impressed with the truth. Some have been converted, and have become intelligent, liberal, active Seventh-day Adventists. In cases where mothers and wives first receive the truth, they are instructed to use every lawful means to make their home pleasant for the remainder of the family. Here religion begins and prevails.

In the REVIEW of July 21, 1896, is a statement which should arouse every Adventist to activity in some branch of the Lord's work: "Every truly converted soul will be intensely desirous to bring others from the darkness of error into the marvelous light of the righteousness of Jesus Christ. The great outpouring of the Spirit of God, which lightens the whole earth with his glory, will not come until we have an enlightened people, who know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of his Spirit *without measure*; but this will not be while the largest portion of the church are not laborers together with God." The Lord designed to lead thousands of our people into this experience through the sale of "Christ's Object Lessons." Are we, like the dis-

ciples on the day of Pentecost, "with one accord"? Are we waiting for "the promise of the Father" in God's appointed way? G. S. HONEYWELL.

NOTICES AND APPOINTMENTS

HOLBROOK.—Died near Kelso, Wash., June 9, 1902, Charles Herbert, infant son of Eli and Alice Holbrook, aged 2 months and 7 days. Words of comfort were spoken by Elder Rowse (Christian), from 2 Kings 4: 18-37. ALBERT BECK.

Summary of the Canvassing Work Reported Since Our Last Issue

Table with columns: VALUE, DELIVERIES. Rows for ATLANTIC UNION CONFERENCE: New York, Vermont, New Jersey, Maine, New England, Chesapeake, Pennsylvania, Virginia, West Virginia, Total.

Table with columns: VALUE, DELIVERIES. Rows for SOUTHERN UNION CONFERENCE: Georgia, Tennessee River, Alabama, Florida, Mississippi, Cumberland, Carolinas, Louisiana, Total.

Table with columns: VALUE, DELIVERIES. Rows for LAKE UNION CONFERENCE: Michigan, Ohio, Indiana, Illinois, Wisconsin, Total.

Table with columns: VALUE, DELIVERIES. Rows for NORTHWESTERN UNION CONFERENCE: Minnesota, South Dakota, North Dakota, Manitoba, Total.

Table with columns: VALUE, DELIVERIES. Rows for SOUTHWESTERN UNION CONFERENCE: Arkansas, Oklahoma, Texas, Total.

Table with columns: VALUE, DELIVERIES. Rows for PACIFIC UNION CONFERENCE: California, Montana, Upper Columbia, North Pacific, Alaska, Hawaiian Islands, Total.

Table with columns: VALUE, DELIVERIES. Rows for CENTRAL UNION CONFERENCE: Colorado, Iowa, Kansas, Missouri, Nebraska, Total.

Table with columns: VALUE, DELIVERIES. Rows for CANADIAN UNION CONFERENCE: Ontario, Maritime, Quebec, Newfoundland, Total.

Table with columns: VALUE, DELIVERIES. Rows for EUROPEAN GENERAL CONFERENCE: Norway, Finland, Great Britain, Denmark, Germany, Central European, Sweden, Total.

Table with columns: VALUE, DELIVERIES. Rows for AFRICA: South Africa, Total.

Table with columns: VALUE, DELIVERIES. Rows for AUSTRALIA: Australia, Total.

Table with columns: VALUE, DELIVERIES. Rows for MISCELLANEOUS: Jamaica, Bahama, Brazil, Trinidad, Total.

Table with columns: VALUE, DELIVERIES. Rows for SUMMARY: A. U. C., S. U. C., L. U. C., N. W. U. C., S. W. U. C., P. U. C., C. U. C., Canadian U. C., G. E. C., S. A. C., A. U. C., Miscellaneous, Total.

South Lancaster Academy

The Twenty-first Annual Announcement of South Lancaster Academy is now ready for distribution. These may be had at any of the camp meetings in the Atlantic Union Conference. We would be glad to have a copy of this announcement placed in every Seventh-day Adventist home in the Atlantic Union Conference.

With the announcement we are sending out a "Sunset Calendar." We trust that our people all over the Atlantic Union Conference will grant us the favor of allowing this calendar to speak for us in their homes. In return, we believe that it will be of service to them. Let us hear from each one.

FREDERICK GRIGGS.

Business Notices

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

WANTED.—A middle-aged man, consecrated Adventist, with \$500, as partner in a good, paying business. Church and church-school privileges. Address C. W. Stone & Co., Franklin, Ky.

WANTED.—A good dentist or dental assistant. Will be glad to correspond with an industrious young man who desires to learn. Must be a Sabbath keeper. Address L. A. Reed, dentist, Jacksonville, Ill.

FOR SALE.—Half interest in the Good Health Bath and Massage Parlors at Cedar Rapids, Iowa, to Adventist man and his wife, good workers. Good business, growing rapidly. Address Ed Swap, 201 Granby Bldg., Cedar Rapids, Iowa.

WANTED.—Three good, strong, active Sabbath-keeping men to work in sawmill, drive team, and cut logs on Sec. 10, Tp. 45, Range 2, West Ashland Co., Wis., six miles north of Mellen, on Tyler Fork River. Address W. H. Kynett, Mellen, Wis.

WANTED.—A young man, 16 to 20 years of age, to learn polishing and nickel plating; a young man about 16 years of age for general work about shop, and an errand boy about 14 years of age. Must be steady and of good habits, and must furnish satisfactory references. Seventh-day Adventists preferred. Permanent employment for the right persons. For particulars call on or address Globe Manufacturing Co., or Dr. H. M. Dunlap, Battle Creek, Mich.

Addresses

The address of O. S. Hadley and Ida V. Hadley is 162 Mozart St., N. Chicago, Ill.

The office of the Union Conference of Australasia has been removed from 25 Sloane St., Summer Hill, to 56 George St., West, Sydney, N. S. W., Australia. All communications formerly addressed to Summer Hill should now be sent to the George Street address. GEO. A. IRWIN.

Obituaries

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

WILSON.—Died at Wichita, Kan., June 8, 1902, of chronic indigestion and intestinal catarrh, Paul, son of J. W. Wilson, aged 20 months, 10 days. Comforting words were spoken from Jer. 31: 16, 17, by the writer. E. A. MOREY.

KAEGY.—Lizzie Kaegy, of Coshocton, Ohio, was born May 22, 1872, and died June 1, 1902, of typhoid fever, aged 30 years and 10 days. She leaves five brothers and five sisters. She was always kind and thoughtful. We believe she has fallen asleep in Jesus to rise when the Life giver comes. B. L. HOUSE.

JOHNSON.—Died at Pearland, Tex., April 7, 1902, of abscess of the liver, Peter Johnson, son of Marie and David Johnson, aged 36 years. He was early taught the truths of the third angel's message. He leaves a wife and seven children, besides other relatives. Words of comfort were spoken by J. N. Sommerville. JESSIE R. HUNTER.

CADY.—Betsey E. Cady died March 21, 1902, aged 89 years, 11 months, 18 days. Grandma Cady began the observance of the Sabbath about forty-five years ago, and united with the Poy Sippi church. Her hope was bright. She called her friends and relatives to her bedside, and admonished them to be faithful to the Lord. Services were conducted by the writer. H. W. REED.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 3, 1901.

Table with columns: EAST, WEST, 8, 9, 10, 11, 12, 1, 2, 3, 4, 5, 6, 7. Rows for various cities including Chicago, Detroit, Ann Arbor, etc.

* Daily. † Daily except Sunday. Trains on Battle Creek Division depart at 7:45 a. m. and 4:00 p. m. and arrive at 8:30 p. m. and 6:15 p. m. Daily except Sunday.

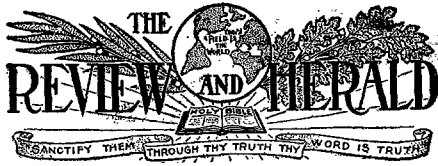
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. R. N. R. WHEELER, Ticket Agent, Battle Creek.

GRAND TRUNK R'Y SYSTEM.

Table with columns: EAST, WEST, 8, 9, 10, 11, 12, 1, 2, 3, 4, 5, 6, 7. Rows for various cities including Chicago, Detroit, Ann Arbor, etc.

Nov. 2-4-6-8-Daily Nov. 10-16-Daily ex't Sunday

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



BATTLE CREEK, MICH., JUNE 24, 1902.

URIAH SMITH }
L. A. SMITH } - - - - - EDITORS
W. A. SPICER }
W. W. PRESCOTT } - - - - - MANAGING EDITOR

The Managing Editor is responsible for all editorial matter which is not signed.

In the thirteenth chapter of 1 Corinthians, the apostle Paul defines true, Christlike love. It will be well to print this chapter in small type in every paper issued from our presses. . . . This chapter is an expression of the obedience of all who love God and keep his commandments. It is brought into action in the life of every true believer.—*Mrs. E. G. White.*

A REMARKABLE increase in the number of prison commitments in Scotland appears in the annual report of the prison commissioners of that country. The number in 1901 was over six thousand greater than it was in 1900. The commissioners account for this sudden and startling rise in the figures of crime by ascribing it to fresh legislation and alterations in police administration, which may or may not be the true explanation of the phenomenon. We are in the time when "iniquity shall abound."

A NEW crusade to the Holy Land is proposed by Mr. Arthur S. Green, who writes on the subject in the June number of *Everybody's Magazine*. His proposition, however, is not to take Palestine from the Turk by force of arms, but to buy it with money. He thinks Christians should be willing to raise the cash for the sake of delivering the Holy Land from "the control of a cunning, superstitious, and barbarous nation." This was very much as Knight Godfrey and his fellow warriors viewed the matter in the days of Peter the Hermit, only they called the Turk an infidel instead of a barbarian. The use of money in the place of the sword does not make this twentieth-century project any more Christian than was Godfrey's plan of delivering the Holy Land by cutting off the Turks' heads. Money is the moving power in the world to-day, as the sword was in the days of the Crusades. Mr. Green thinks there are good chances of success for his plan, because Turkey is poor, while Christendom is fabulously rich. Its aim will be "to restore Palestine to its former greatness and prosperity." But if Mr. Green has read the history of Palestine, he must know that it was not lack of money, nor change of ownership, which brought

that country to its present low condition. The cause of Palestine's desolation is plainly set forth in the Bible, and the situation cannot be materially altered by the use of any amount of money. The best use of money is that which will hasten the return of him who is the King of the Jews, and under whose coming reign Palestine will be again glorious and Jerusalem the capital city of the earth. This new crusade is not likely to be carried far, but it constitutes an addition to the other fanciful schemes and ideas which men of this day, in their ignorance of the Word and of the purposes of God, entertain concerning the future of this historic land.

WRITING in the *New York Independent* of June 19, Henry Goodwin Smith, D. D., professor of systematic theology in Lane Seminary, speaks of the evolutionary doctrine of the origin of man, which has supplanted the former belief in the creation of a perfect human pair six thousand years ago, and says that this doctrine of man's origin by evolution from the lower forms of life is "taught explicitly" "in the public schools, the colleges, and the universities of our country."

Can any Seventh-day Adventist wonder, then, that so much stress has been laid by those who have had in charge the molding of our educational work, upon the necessity of a separate system for our children and youth from that which is furnished by the world? When it is a fact, as this authority states, that not only in the colleges and universities of the country, but in the common schools as well, this anti-Christian doctrine of evolution is "taught explicitly," what stronger reason could there be why Seventh-day Adventists should feel it necessary to withdraw their children from these schools?

Are You Planning for It?

WE have presented to our brethren and sisters a brief summary of the situation at Christiania, and have made an appeal for a sufficiently liberal donation on Sabbath, July 5, so that the remainder of this obligation might be met without asking for another collection. We believe this can be done if all take hold heartily, and each contributes according to his ability. We know that many calls are being made upon us for money to be used in various ways, but this in itself ought not to disturb us. We are glad that something is being done which makes a demand for means, and gives an opportunity to make some deposits in the bank of heaven. We are anxious to see the debts paid as soon as possible, so that all the funds raised may be applied in extending the work in the many unworked fields.

The readings for Sabbaths, June 28 and July 5, were sent to the elders of churches and leaders of companies last week. The envelopes for the collection were forwarded at the same time, and should be distributed next Sabbath, June 28. An effort should be made to place an envelope in the hands of each member of the church or company, even if this should render it necessary to do some personal visiting. Let all be aroused to co-operate in this endeavor to close up this matter by one united, hearty effort. Do not forget to plan for this. Time, July 5; amount, \$30,000; purpose, to pay the balance of the debt on the Christiania Publishing House.

Our Return from Europe

AFTER counseling with the European brethren, it has been decided that the American delegates to the European General Conference should return to America about the first of August. One of the reasons for returning at this time is that we may attend as many as possible of the fall camp meetings. We have attended the European General Conference, during which reports were presented from representatives of all the European fields in which work is now being carried on. We are now visiting local fields, and attending their annual conferences. This is giving us a good opportunity to become acquainted with the openings and the needs of these fields. We are joining our brethren in different countries in a careful study of the steps that ought to be taken to hasten the work among the millions who are groping in darkness.

When we have finished our tour of the different conferences, we shall once more meet the European General Conference Committee, and come to a definite understanding with reference to plans for a general forward movement. We can all see that our brethren in this part of the world must have help from America. An army of workers must come to these needy fields in which the providence of God has opened so many doors, and from which there come to us such pressing Macedonian calls. Our brethren in America, who enjoy so much liberty and financial prosperity, must share their gifts with those less favored in these populous countries. We shall take pleasure in laying before our brethren in the large fall camp meetings the results of our investigations in Europe.

My object in publishing this note is to inform our brethren who are planning to hold fall camp meetings, so that, as far as possible, they can arrange for one or more of those now visiting Europe to be with them. We shall probably reach New York by August 6, and shall be ready for service. We ask your prayers for the prospering hand of God to be with us until our return.

A. G. DANIELLS.