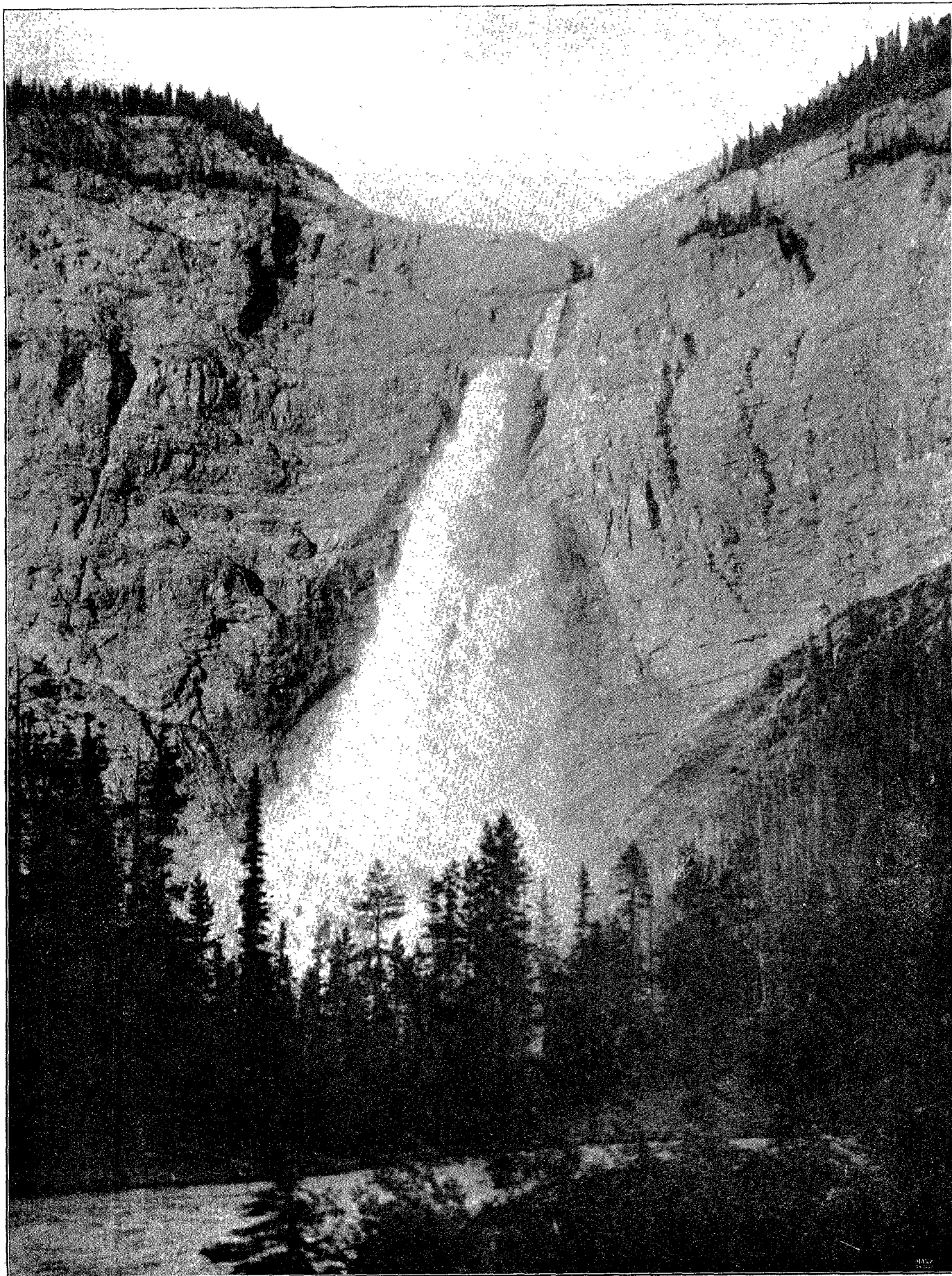


The Advent REVIEW And Sabbath HERALD

Vol. 80

BATTLE CREEK, MICH., TUESDAY, MAY 12, 1903

No. 19



IN THE CANADIAN ROCKIES

Publishers' Page

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The Advent REVIEW AND HERALD And Sabbath

"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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unto the Saints"

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Editorial

At the Camp-Meetings

OUR people will soon begin to gather for these annual convocations. There will be a large expenditure of time and means in order to attend these meetings, and they ought to be seasons of great blessing. Would it not be well for both ministry and people to bear in mind the one great object to be attained in the camp-meetings? The gospel message for this generation is to be so proclaimed that many who have never heard this truth shall be brought to a saving knowledge of it, and the spiritual life of our own people is to be renewed. "Business matters should be attended to by those specially appointed for this work. And as far as possible they should be brought before the people at some other time than the camp-meeting. Instruction in canvassing, in Sabbath-school work, and in the details of tract and missionary work, should be given in the home churches, or in meetings specially appointed. The same principle applies to cooking-schools. While these are all right in their place, they should not occupy the time of our camp-meetings." The program of these gatherings ought not to be so full of a variety of meetings that the people have no time to pray and to meditate. This is necessary in order to assimilate the spiritual food which is imparted to them. We urge our ministers and conference officers, as well as our people generally, to read again the instruction upon the conduct of camp-meetings which will be found in "Testimonies for the Church," Vol. VI, pages 31-86, and we hope that the counsel there found will be heeded both in preparing for these meetings and in carrying them

forward. We need to wait before the Lord with confession and repentance, seeking a deeper spiritual experience than we have ever known before. "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach." Let all unite in an earnest and heartfelt consecration to God and his service, and let the arm of faith reach up for all needed blessing. Thus will the camp-meetings prove to be a means of great good to all who come within the sphere of their influence.

Daily Decisions

EACH day the conflict between right and wrong is going on in our experience, and each day we are making decisions for or against Christ. And each decision which we make, even though it may be in regard to some apparently small matter, has its influence in shaping our characters and molding our destiny. These decisions come in the daily program of our lives. The father in his business or in the daily round of toil upon the farm or in the shop, the mother in what may sometimes seem to be the humdrum of household cares, the children in their work or in school or at their play,—all are in constant contact with influences which would lead them from the path of rectitude unless they are resisted. The enticing invitation to evil meets us on every hand, and calls for the daily decision. In these closing days of the great controversy, when there is such an intensity in all the affairs of life, these constant decisions have a very strong influence upon the final decision which will soon be made. We are rapidly approaching the day of destiny. Soon the sum total of all our decisions will be made up, and the result will be beyond our power to change. It is never safe to parley with evil, but the effect of a single wrong step now seems to be greater than ever before. In this hour of God's judgment there is a weighty significance attached to the choices and decisions of the daily life. Let us therefore "live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ." Let decisions be made each day which shall bind us more closely to God.

Heavenly Communion

HEAVEN and earth have been united in the gift of Jesus to be the Saviour of the world. Sin separated the children upon earth from the Father in heaven, but divine love spanned the gulf, and "now in Christ Jesus ye that once were far off are made nigh in the blood of Christ." The recognition of this fact is the foundation of that experience of personal relationship with God, which is the essential thing in the Christian life. It is not enough to know Christianity as a system. There must be a personal fellowship with him whose character finds its expression in Christianity. "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." Through the ministry of angels and the gift of the Holy Spirit, we are brought into communion with heaven, and "our fellowship is with the Father, and with his Son Jesus Christ." It is in this heavenly communion, this personal fellowship with divine Being, that the strength and the joy of our Christian experience are found. Thus it is our privilege to kneel daily in the audience chamber of the Eternal, to tell a mighty Helper of the inmost needs of the soul and the longings of a heart quickened by divine grace, and to do this with the confidence that "Jehovah is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him; he also will hear their cry, and will save them." What a wonderful privilege! What a gracious assurance! It is passing strange that we avail ourselves to such a limited degree of these blood-purchased opportunities, and that we allow ourselves to be so fully occupied with trivial matters, and our hearts to be "overcharged with surfeiting, and drunkenness, and cares of this life." It is the determined purpose of the adversary of our souls to divert our minds from this heavenly communion, that he may the more easily lead us into sin, and thus separate us eternally from the fountain of life and love. Do not regard lightly the privilege of fellowship with the unseen Father. He invites us to a confidential relationship. "I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony." Accept the invitation, and commune with him.

The Watchman and the Message*

"So thou, son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me."

There are two distinct duties of the watchman: first, and as the chiefest thing, he is to hear the word of God. He can not be a faithful watchman upon the walls of Zion unless, by God's grace, he himself is where he can hear the word of God as God's word. Second, having heard the word, he is to give the people warning from God, and that makes one a faithful watchman upon the walls of Zion.

John the Baptist had exactly this experience; for it is said that the word of God came to John the Baptist in the wilderness, and it was because the word of God through the prophet Isaiah came unto John the Baptist in the wilderness as God's message to him personally that he was able to go forth from the wilderness and to speak to men the word of God as the message of God directed to them; and it was because John the Baptist simply stood between God and the people, and was in his own person, in his own flesh, the translation of the word of God to the people, that John the Baptist himself was lifted up to be what he was in the world.

The watchman who is to be a faithful watchman is to be where God can speak to him the word that he would have spoken at any special time. There are many words of God, and all God's words can not be spoken at the same time; but at every step of the way in the development of God's work, in the building up of his work in the earth, God's watchman is to know the word for the time. He can know this only as he himself is in such touch with God that day by day and hour by hour God can speak to him as his servant, and thus can directly make him the mouthpiece to speak to the world the word that should be spoken at that time.

A Definite Message

In our day there is a distinct word of God to be spoken to the world, a definite statement of the truth of God. I desire to call attention just briefly to one or two special phases of this truth, or to the standpoint from which we are to view this work, and do this work. I will therefore emphasize the contrast between what I may for convenience speak of as the doctrinal message and the historical message.

The doctrinal message is that setting of the gospel which is especially emphasized in Rev. 14:6-12. We are not to think that all the truths that are to be spoken in this generation are specifically mentioned in these few verses in that chapter; that chapter is a kind of syl-

labus of the whole truth, and the truths that are there emphasized do themselves involve every phase of truth and every specific statement of truth that will prepare a people to meet our Lord when he comes.

Now note: There is what might be spoken of as the doctrinal message. What is the historical message?—We are a part of it. We ourselves constitute a part of the historical message. In 1833 William Miller was set apart by the Baptists to go forth and preach the truth that burned in his heart, the truth of the near coming of Christ; since that time there has been raised up a people in whose hearts and lives this message has become an experience. And that people growing and extending to all lands, with a message that was enlarging in their own minds and experiences, constitute what we might call the historical message. And you can not possibly separate between these two phases or these two views of this message. What that message means in Revelation 14 *ought*—mark the word—to be seen distinctly in the lives of the people constituting the body of believers in that message; and the people who have been raised up under this message ought, in their own lives and experiences, to be to the world the interpretation of that message.

The Living Message

That is, to-day, just as before, when one man was spoken of as a type of a people, there should be a whole people constituting one body, speaking the same thing, who should be in such touch with God, the source of truth, that, standing between him and the world, they can unitedly, with a loud voice, speak the message that God would have spoken to the world, both in the words which they utter, and in their experience before the world; so that when this people proclaim in words that the coming of the Lord is near, their lives of devotion and sacrifice, their separation from the world, should be the emphasis to the message that the coming of the Lord draweth nigh.

When this people say to the world that health reform is an essential part of this message, that a people who are being prepared for translation need just such a truth; that the word of God should be for their bodies as well as for their souls, they themselves in their home practice, in their daily experience, should be the emphasis to that preaching.

When they set forth any truth, whatsoever it be; when they set forth to the world that the spirit of prophecy is in the church, that it belongs with this church, they themselves, in their own attitude toward that truth, should emphasize to the world the value of that truth.

And speaking of that, I would like to emphasize one thought. It seems to me that it must be evident to us all,—cer-

tainly evident to those who have long been connected with this work,—that the spirit of prophecy can not possibly be separated from this message. Then, inasmuch as this historical message among the people has inseparably connected with it, even as the nerves are throughout the bodily frame, that work of the spirit of prophecy, every time anything connected with this message is emphasized to enforce to our own minds or to the world that this people are the people doing this work, and that this message is the message of Revelation 14, whether we mention the spirit of prophecy or not, we are emphasizing the truthfulness of that as a part of this work.

Two Great Truths

Now what I wish to call attention to in this message, this doctrinal message and this historical message, I will emphasize under two specific heads: first, as relates to what we might term outward events, the near second coming of Christ, the personal, visible, literal second coming of Christ in the clouds of heaven, to gather his people, is the keynote of this message. This coming is an event for which we look, toward which we are moving, and for which we are seeking to be prepared.

Secondly, in its relation to the preparation for that event, the truths which center in what we speak of as the sanctuary question are the central truths of this message.

Now mark the two things: first, the outward event to which we look, toward which we are moving, an event set forth and emphasized in the prophecies, an event marked by the signs, an event which is to mark the end,—that event is the second literal, visible, personal coming of our Lord and Saviour in the clouds of heaven, to gather his people home. But the center of the work of preparation, the work which will make a people ready for that event, is that which we speak of as the sanctuary question, the center of a whole group of truths relating to our personal attitude toward God, our personal experience in the forgiveness of sin, in the cleansing from sin, in the acceptance of the righteousness of Christ as our personal experience. There may be found the central theme of this message.

I do not expect to dwell upon these things, but I want to say this, that when in the minds of those who compose what I have spoken of as the historical message, the truth of the near coming of our Lord, ceases to be a living thing, a vivid thing, a thrilling thing; when that ceases to have an influence, a power to shape and to mold the thoughts, the lives, the plans, the purposes, and the work of this people, this message has turned backward.

And in the very same way, when this system of truth, which centers in what

*A talk by the editor at the Tabernacle, Sabbath afternoon, April 25, 1903.

we so familiarly speak of as the sanctuary question, has lost its hold upon our minds and hearts, has lost its place in our teaching, has lost its power in our personal experience to cleanse from sin, and to keep from sin, when that great truth of a high priest in heaven, One who has become our sacrifice, our substitute, and our surety, has dropped out of our reckoning, then this message as the message that God would have given to the world in this generation has lost its power.

I would never for a moment call upon this people to go back one year, or ten years, or forty years, merely to find what people believed at a certain time, and have that our belief; but I would call this people to the same prayerful study of God's Word as the pioneers in this message gave to it. I would call them to the same simplicity of faith as those men had in what they found in the Word. I would call them to the same personal devotion and consecration and sacrifice to the truth that they found, as those men showed.

And I want to tell you that when this people as a people take that position, not going backward simply to find what men believed at a certain time, but adopting the same platform which gave to them sacred truth, we may expect to find the same truth greatly enlarged, greatly glorified, greatly expanded, for our own experience. And the people of God to-day, as compared with the very same people of thirty and forty and fifty and sixty and seventy years ago, ought to be standing on great vantage ground with reference to God's message to the world. But what is the situation? Then there was an authority in the truth that those men taught, not because they knew all the truth, but because they sincerely believed, and were, in their own experiences, the message of truth they knew.

It was not a doubtful or an uncertain or a wavering note that the leaders of this message struck in those days. They did not have a tremolo stop in their organ. They held a strong, steady, straightforward note in their work.

Warning and Exhortation

Now the warning that I wish to emphasize is this, let every soul know that he knows his ground where he stands. Unless a man deliberately closes his eyes, unless a man deliberately draws something over his face that hides the whole situation from him, he must perceive that this historical message needs to be strengthened; he must perceive that what we have spoken of as this historical message has had an uncertain movement in it, has had a wavering note, has had a tendency, to say it in the mildest form, to swerve from the definite work that God has committed to this people.

And the exhortation which I would give is, "Choose you this day whom ye

will serve." "If the Lord be God, follow him: but if Baal, then follow him."

And that brings to our minds distinctly the fact that the message of John the Baptist was the Elijah message, to be given in the spirit and power of Elijah; and the crisis of all Elijah's experience, when he saw God's people being led astray from the truth, was that day when he uttered that very message, that day when God witnessed in answer to his prayer, and the people said, "The Lord, he is the God; the Lord, he is the God." I would like to hear from every one who believes in this message as distinct a note of response to God's leading and working, who could say openly and devoutly, The Lord is God, and this is God's message.

It is time that God's watchmen should hear the word of God, and should speak his word to the people for this time; and it is certainly time that those whose hearts respond to the message that God is sending at this time, and who in themselves constitute the historical message to the world, should stand out clear and distinct from the world, and openly declare themselves to be standing for the message of God for this time. "Come out from among them, and be ye separate." This is a separation, not bodily simply, if at all, but separation of character, separation of purpose and thought and habit.

If there is now a historical message from God to this world in the person of believers scattered over the face of the earth, how can there be a distinct, definite message declared to the world unless the people who themselves constitute that message stand out clear in their belief, united in their work, and declaring definitely to the world God's message in their own experience?

To my mind the very circumstances of the hour call upon this people all over the world, call upon you and me to-day, in our relation to God's work and God's truth, to take that stand, not in a spirit of antagonism, but for the safety of our own souls, and the safety of other perishing souls whom we can not reach by a wavering, uncertain message; we can not seize them and draw them out of the current, unless our own feet are planted solidly upon the eternal Rock.

For our own souls' sake, then, in this hour of peril, for the sake of souls that are going down in this hour of peril, for the sake of those right about us who are standing in slippery places, I call, in the name of the Lord, upon every believer in this truth to stand forth with such an experience with God, with such an experience in the message for this hour, with such knowledge, and such ability to set it forth in his own life as shall be a warning to every one in peril. It is time to recognize our responsibility in this matter.

The Time of Deliverance

It is certainly time that the hour of deliverance should be manifested,—deliverance for every personal believer in this truth,—deliverance for this whole people,—deliverance from everything that would bind us down in sin, in hesitancy, in uncertainty,—a deliverance that shall set us forward, free from the things that have bound us, free from the things that have veiled our eyes, free from the things that have kept the light out of our lives,—that the message may be spoken to the world,—not merely a message delivered as a sermon from the desk, but a message emphasized by the lives of sixty thousand believers in this country,—a message which speaks in no uncertain tones,—a message which must have a hearing,—The coming of the Lord draweth nigh; prepare to meet thy God. And we must give the message in its fullness; for those who live through the time of trouble and do not see death, must necessarily have a physical experience such as no people have had in recent years.

And there is, therefore, most emphatically a place for that work which shall prepare a people physically for the experiences through which they are to pass. And I wish to bid Godspeed to every one who is devoting his life to that work, for that purpose. And so we have a complete message, which will take hold of people, body, soul, and spirit, and transform them physically, and spiritually, and make new men and women in Christ Jesus; yea, that shall do such a work in this generation that a whole people, who have been waiting, and watching, and looking for his return, shall be prepared, that there may come to them that great consummation of all the ages, when this corruptible shall put on incorruption, and this mortal shall put on immortality.

The power for that experience is in the message that God has given to us. Let us individually know the transforming power of this message, and then let us be to the world a historical truth in its power, that shall win souls for Jesus Christ and his kingdom.

The Partition of China

THE question whether the hour has arrived for the partitioning of China is considered in a recent issue of *The Independent*, which makes some statements on the subject that are worthy of note. The manifest determination of Russia to occupy Manchuria may be, *The Independent* believes, because "Russia wants to settle this Chinese question that she may be free to turn her attention and direct her power to European Turkey."

While the purpose of Russia in Manchuria is clear, it is not so clear what the protesting powers can do about it. They

could meet and halt Russia by force at sea, but on the plains of northern China the contest would have to be fought, and there Russia has all the advantage. "Along the line of the Russian railroad and on the line of the interior river banks," says *The Independent*, "Russia can easily remain supreme." "The only power that could resist, if organized, is China herself, and she can do nothing for years to come." Concerning the inability of China to help herself, and the likelihood of the other powers to follow Russia's suit when they see that the empire can not be preserved intact, the same journal adds:—

Perhaps never; for now what is there to hinder the partition of China? If the Russians take Manchuria, with Mongolia sure to follow, can it be imagined that the French will not take the southern provinces, where trouble is now brewing in which the French authorities in Tonquin are taking special interest? The prospect is most serious. And then what will Great Britain do on the Yangtse River? She will hardly be able to keep her hands off her special sphere of influence; Germany will want to increase her holding, and the ancient Chinese empire will be a thing of the past.

Can it be prevented? It is not easy to see how, if Russia does not now back down. Give China twenty years more, under the military instruction of her best friend, Japan, and she might be able to withstand Russia and all the rest of her despoilers; but that time is not likely to be allowed.

For us the question is how far we can oppose the new demands of Russia. . . . Moral pressure is all we are likely to use. We are not likely to go to war to protect our rights in Manchuria, simply because it will not pay. In such a difference between men, where one party has failed to keep a promise and injures another, they would go to law before a court. But here is no court, except that of The Hague; and with such a tremendous interest at stake, it is hardly to be supposed that a paper court would be listened to. Should Great Britain and Japan go to war, our sympathies would be with them, and one can imagine that we might be drawn in against our will. But can we believe that the great Gog and Magog war of the prophetic cranks, or the final conflict between the Cossack and the Anglo-Saxon, which we have been told would involve all the great nations of the earth and end the era of war in one great collapse of navies and armies and national debts, is now close upon us? The sky is darkening, but it is the part of the United States, for the present, to protest and appeal and hope that better counsels may prevail.

Yes; the sky is darkening, and in the portentous shaping of events for coming strife, thoughts of "the great Gog and Magog war" of Bible prophecy come involuntarily to the minds of even the most skeptical. A tremendous conflict is indeed "close upon us;" and all who will may discern the fact not darkly, through the mists of human speculations, but clearly, in the light of the sure word of prophecy which points out our present position in its relation to things past, and things to come.

L. A. S.

A Library of Testimony

SOME interesting facts are mentioned in the *Literary Digest* of May 2 on the subject of Babylonian explorations and excavations versus the higher criticism, represented respectively by Prof. Herman Hilprecht, of the University of Pennsylvania, and Dr. Friedrich Delitzsch, who professes to have discovered that the Hebrew prophets drew their inspiration from ancient Babylon. Professor Hilprecht is the author of a recent volume entitled "Explorations in Bible Lands in the Nineteenth Century," and is described as a man of "simple-hearted, reverent faith." Under his directions there has been conducted a systematic exploration of the ruins of Nippur, said to be the "Calneh" of Gen. 10:10. A vast library, of which only a small part has yet been unearthed, is among the discoveries made. From this library have been taken "over twenty thousand cuneiform tablets and fragments" believed to belong to a time prior to Abraham, making it the oldest library in the world. Among the varieties of writings found are several hundred contract tablets and temple lists written at the time of Assyrian, Chaldean, and Persian rulers, fragments of Neo-Babylonian hymns and letters, a number of business documents, and a large number of "literary fragments."

"This discovery," says the *Digest*, "has an important bearing upon some of the critical disputes as to the authorship of the books of the Pentateuch." The higher critics have found from their examinations of these books "evidence" that they could not have been written by Moses or in the time of Moses, because, they said, no such degree of culture as these books revealed existed in Moses' time. But in this library, which is older than the time of Moses, Professor Hilprecht has unearthed "multiplication tables, grammars, scientific treatises, and volumes on astronomical subjects," and tablets showing that free-hand drawing, clay-modeling, and sculpture were taught in the schools.

At a lecture given in Leipzig, before a vast audience, Professor Hilprecht made this reference to the views put forth by the leading apostle of the higher criticism, Dr. Delitzsch:—

As the attempt has recently been made to trace the pure monotheism of Israel to Babylonian sources, I am bound to declare this an absolute impossibility, on the basis of my fourteen years' researches in Babylonian cuneiform inscriptions. The faith of God's chosen people is, "Hear, O Israel: the Lord our God is one Lord." And the faith could never proceed from the Babylonian mountain of gods, that charnel-house full of corruption and dead men's bones.

Thus while the higher criticism is putting forth its teaching calculated to destroy faith in the reliability of the Scriptures, new evidences of the truth-

fulness of the Bible narratives are being brought to light, providentially it may well be, from the indisputable records left by those contemporary with the Bible writers. Surely those who turn away from all the evidence in support of the truthfulness of the written Word, will be without excuse.

L. A. S.

Important Resolutions

ANOTHER General Conference has come and gone. These semiannual gatherings mean much to God's cause. At these meetings plans are laid for advance moves in giving the gospel to all nations. The opening providences of God are studied; and men and means are required to fill these openings.

The spirit of missionary consecration has come upon many of God's people, till in some conferences every laborer, from the president down, has placed himself subject to the call of God for foreign fields.

During the last two years the work in Europe has been greatly strengthened. Nearly twoscore workers have gone to engage in the various departments of the work in that continent.

The work in China has been opened, and the first Chinese Seventh-day Adventist church has just been organized in the province of Honan.

Japan, India, Egypt, South Africa, Nyassaland, and the Gold Coast have all been helped, and had re-enforcements sent to them.

Thus we might take the American continent: Mexico, Central America, South America, and several islands of the Caribbean have had additional workers sent to them during the last two years.

All this means a large outlay of money, and a continual draft upon the treasury. Never were funds for carrying on the Lord's work more needed than now. The General Conference and the General Conference Committee have made appropriations to mission fields for the coming year of about two hundred thousand dollars. This must all be raised. The General Conference Committee, in considering this question, adopted the following:—

"Whereas, Large sums of money will be required to carry on our evangelical work the coming year, and,—

"Whereas, The General Conference must secure this money from month to month, or the laborers will suffer, therefore,—

"We recommend,—

"1. That every Seventh-day Adventist be urged to take up systematically the ten-cent-a-week plan, and faithfully see that each church pays an average of ten cents a week per capita.

"2. That each conference be requested to pay the entire second conference tithe into the treasury of the General Conference for mission work.

"3. That special donations for mission work be taken up at all large gatherings of our people.

"4. That all donations of tithes and offerings to the mission work be sent to the respective union conference treasurers monthly."

From the preceding it is patent to all that large sums of money must be raised the coming season.

The ten-cent-a-week plan is a simple method of doing a great work. If each church would adopt this plan of giving, we could raise this needed two hundred thousand dollars this year, and have our conference second tithe, and annual offerings, and larger donations to enlarge the plans already in operation. Ten cents a week for soul-saving is not a large investment, and yet it aggregates large results. We ought to plan for mission work: we ought to plan that we may have money to give. Plant a field for the kingdom of God, and consecrate all its returns for missionary work. Set apart a portion of your time, and give your earnings to the cause of soul-saving.

We believe that every Seventh-day Adventist should take hold of these matters and help to advance the kingdom of our Lord.

It will require untiring effort, and often self-denial, to have an offering for the Lord each week; yet we must not forget the great work resting upon us; and if each will do his part, there will be no lack.

We ask if each church will not take up this matter of weekly giving, if it has not already adopted the same. Shall we not make 1903 the banner year in missionary giving? We believe that every loyal heart will respond, "Amen! I will do my part."

I. H. EVANS,

Treasurer of the General Conference.

Note and Comment

EMPEROR WILLIAM visited the pope at the Vatican, May 3, the event being, from a spectacular point of view, one of the most notable witnessed in Rome in many years, says a Rome dispatch. The emperor dined with the three leading cardinals in Rome, with whom, the report says, he was most affable. At the Vatican gates the emperor and his suite were received with military honors by the "palatine guards" and a company of gendarmes, over whom the papal flag was held aloft. The emperor's interview with the pope lasted forty minutes. As a special mark of deference to the papacy, the emperor did not drive directly to the Vatican from the Quirinal, as he had done on former occasions but first went to the Prussian legation, and while there received a visit from the papal secretary of state, Cardinal Rampolla.

SOME information concerning the state of affairs in the Balkans comes through the Constantinople correspondent of the *London Times*. A recent dispatch sent from Monastir states that the situation in that villayet is most deplorable. Well-authenticated reports state that murder, pillage, incendiarism, acts of vengeance, and atrocities of every kind are of daily occurrence, and are committed alike by soldiers, Albanians, Turks, and Bulgarians. The latest Bulgarian achievement was the total destruction of a small village of exclusively Mussulman population of 165 men, women, and children. All of these, except a very few, were massacred in cold blood.

THE sovereign of Great Britain has visited Pope Leo, and there is great rejoicing at the Vatican. The visit, says a leading Catholic organ in Rome, "is a great historical page for Catholics," being "a sign of the cessation of the sectarian spirit in Great Britain against the Catholic Church." King Edward on his arrival in Rome first visited the Italian sovereign, and in deference to the wishes of the pope, did not go directly from the Quirinal to the Vatican, but made a perfunctory visit to the British embassy, from which place he proceeded to the residence of the pontiff. At the Vatican he was received with an exhibition of mediæval splendor, and at the conclusion of several formal ceremonies was admitted to the apartments of the pope, with whom he shook hands, after which the two remained in seclusion for twenty minutes. The king's visit was made in deference to the wishes of his Roman Catholic subjects, especially those in Ireland. It is an event which the Vatican will know how to make use of.

A RECENT dispatch from Washington to the *New York Times* speaks of the prospect of Mormon domination in the proposed new States of the Southwest, and gives reasons for believing that a systematic effort is now being directed by the Mormon hierarchy to secure that end. It says:—

Advices received in Washington since the recent meeting of the authorities of the church in Salt Lake confirm the suspicion that there is a movement under way to strengthen the church politically in the proposed States. One of the first evidences of this appears in the decision of the presidents of the church to hold out inducements to lawyers of the Mormon faith to settle in Arizona and New Mexico, and build them up in influence professionally and politically. The failure of the Statehood bill to become law, it seems, was quite satisfactory to the church authorities. They now have time to make their plans and get them in operation before it will be necessary to choose United States Senators and a representative to the House from either of the proposed new States.

One of the first moves along this line was to invite a promising young lawyer of Salt Lake, named Crosby, to go to Arizona and set up in practice there. He was openly asked by President Udall, in the Salt Lake conference, to make himself a citizen of the new State, because there were nine thousand Mormons there, and they needed lawyers and political leaders of their own faith. Mr. Crosby, it is announced, will begin as the prosecuting attorney of one of the Mormon counties in Arizona. It is expected that a number of other young Mormon lawyers will follow his example, and respond to similar invitations.

It has not been often in the history of the United States that changes have been made in the national Constitution. Such changes as have been brought about have been the outcome of crises in the nation's life, when the welfare of millions of its citizens has hung in the balance. From the nature of that document and its fundamental importance in the republican system of government in this country, it must be true that a change in its provisions is a matter of grave importance to its citizens, directly so to some, and indirectly to all; for no change can be made in the fundamental law of a republic which does not concern all the citizens with which the republic has to do.

That a change in the Constitution is now pending, and is indeed practically an accomplished fact, is a matter to which public attention is called by a recent decision of the supreme court of the United States, touching the force of the fifteenth amendment to the Constitution as against a provision of the amended constitution of Alabama. The fifteenth amendment says:—

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude.

The *New York Sun*, speaking of the case in question, declares that the nation is rapidly coming to believe that this amendment "was one of the most deplorable mistakes in our history." The *Sun* believes that "sooner or later the country will have to face squarely the question of its repeal," and that in view of the attitude of the supreme court as shown by its refusal to enforce the amendment where a State has disfranchised some of its citizens, the time of its repeal can not be far off.

A change in the fundamental law of the American republic is but one thing of many which admonish us that we are living in a time of great and sudden changes, a time when prophecy is fast fulfilling, and momentous events looming up on the horizon of the future. At such a time we should make sure that we ourselves are "steadfast, unmovable, . . . abounding in the work of the Lord."

L. A. S.

General Articles

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

The Shining Path

SOMETIMES the thought of God's great love to me
Seems almost overwhelming in its might;
It fills my heart, and bathes my path in life
With a rich glow of never-failing light;
I think without the knowledge of that love
My day would fade to deepest, darkest night.

What matters it where'er my path may lie?
My Father reigns; and in his loving hand
I'll lay my own, in childlike hope and trust,
Knowing 'twill guide me to that better land
Where I shall dwell with those who love the Lord,
And sing his praises with the angel band.

My Lord, I thank thee for this wondrous love,
Which gladdens and enriches all my way,
And sheds its beams of tender, shining light
Around my steps, e'en when they go astray;
May grace upon my path shine more and more
Unto the radiance of the perfect day!
— Mary Louise Hornibrook.

The Ministry Is Ordained of God

MRS. E. G. WHITE

EVERY watchman on the walls of Zion is under sacred obligation to watch for souls as he that must give an account. Through God's grace he can do a work that heaven shall approve, in laboring to keep the church in unity and peace. Let him remember that he is to publish peace, "endeavoring to keep the unity of the Spirit in the bond of peace."

The church should respect the gospel ministry; for it is God's appointed means of communicating his messages to his people. The work of his ministers is to open to men and women the living oracles of truth. Let church-members sustain the ministers by their prayers and their co-operation. Let no one venture to make a tirade on a minister; for in so doing he would be making a tirade on Christ in the person of one of his saints.

Christ is represented by those whom he sends forth to work for him; therefore those who oppose his ministers are opposing him. This is just as verily the case when those who claim to have an experience in the things of God pursue a course that hinders and afflicts one of God's servants, by misstatements and false charges, setting themselves up as judges of his course of action, which they claim to understand, but which has

been misrepresented to them, and which, therefore, they do not understand.

Let our people remember that the way in which they treat the Lord's workers means much to them. Let every one attend to his own work, and not regard himself as appointed by the Lord to watch for something to criticise in the work that his brother does. If a worker sees that a fellow laborer is in danger of doing wrong, let him go to him, and point out his danger, listening kindly and patiently to any explanation that may be offered. He dishonors the Saviour when, instead of doing this, he tells others of the mistakes that he thinks his fellow worker is making.

My brother, my sister, you are forbidden to make the mistakes of a fellow worker the subject of conversation. By speaking evil of another, you sow the seeds of criticism and denunciation. You can not afford to do this. Go to the one who you think is in the wrong, and tell him his fault "between thee and him alone." If he will hear you, and can explain the matter to you, how glad you will be that you did not take up a reproach against him, but followed instead the Saviour's directions.

Let us refuse to bear evil reports concerning our fellow laborers. The reputation of men and women is held of high value by him who gave his life to save souls. He has told us how those in fault should be dealt with. No one is sufficiently wise to improve on God's plan.

Parents should teach their children to speak ill of no man. Insinuations, words that hurt the reputation of one who is doing the Lord's work, grieve and dishonor the Saviour. And God's Word declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." To those who have educated themselves to speak unadvisedly, I am instructed to say, Unless you cease encouraging evil-speaking, unless you guard as Christians should the reputation of your fellow workers, you will endanger your own soul and the souls of many others. No longer talk about the wrong that some one is doing. Never, never repeat a scandal. Go to the one assailed, and ask him in regard to the matter. God has not appointed any man to be the judge of another man's motives and work. He who feels at liberty to dissect the character of another, he who intentionally detracts from the influence of a fellow worker, is as verily breaking God's law as if he openly disregarded the Sabbath of the fourth commandment.

Unity of Action Essential

The great enemy of the church is determined to introduce among God's people that which will result in disunion and variance. Schism and division are not the fruit of righteousness; they are of the evil one. The great hindrance to our advancement is the selfishness that prevents believers from having true fellowship with one another.

The last prayer that Christ offered for his disciples before his trial was that they might be one in him. Satan is de-

termined that this oneness shall not be; for it is the strongest witness that can be borne that God gave his Son to reconcile the world to heaven. But the union for which Christ prayed must exist among God's people before he can bestow on the church the enlargement and power that he longs to bestow on it.

Unity should be recognized as the element of preservation in the church. Those who are united in church capacity have entered into a solemn covenant with God to obey his word, and to unite in an effort to strengthen the faith of one another. They are to be one in him, even though they are scattered the world over. This is God's purpose concerning them, and the heart of the Saviour is set upon his followers fulfilling this purpose. But God can not make them one with Christ and with one another unless they are willing to give up their way for his way.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Thus is portrayed the happiness and grace that will be revealed when unity and love abide in the church.

Christ's Attitude Toward Judas

Among the chosen disciples of Christ there was a representative of Satan. At heart Judas was not a disciple. Often he led the other disciples to form opinions contrary to the teachings of the Master. He criticised Christ's words, and asked questions that led the minds of the disciples away from the subjects that the Saviour brought before them. It was because of the influence that Judas exerted to deceive the disciples that Christ had to repeat so many of his lessons. Judas did not come out boldly in opposition to Christ; and therefore he was the better able to deceive the eleven.

Christ knew, when he permitted Judas to connect with him as one of the twelve, that Judas was possessed of the demon of selfishness. He knew that this professed disciple would betray him, and yet he did not separate him from the other disciples, and send him away. He was preparing the minds of these men for his death and ascension, and he foresaw that should he dismiss Judas, Satan would use him to spread reports that would be difficult to meet and explain. The leaders of the Jewish nation were watching and searching for something that they could use to make of no effect the words of Christ. The Saviour knew that Judas, if dismissed, could so misconstrue and mystify his statements that the Jews would accept a false version of his words, using this version to bring terrible harm to the disciples, and to leave on the minds of Christ's enemies the impression that the Jews were justified in taking the attitude that they did toward Jesus and his disciples.

Christ did not, therefore, send Judas

from his presence, but kept him by his side, where he could counteract the influence that he might exert against his work.

All the way along in the history of the third angel's message there have been found among the believers men who have done much harm to God's cause. These men are spots in our feasts of charity; tares among the wheat; wolves among the sheep, ready to bite and devour. Delighting to bear false witness, they cruelly injure the reputation of others. Every such one will be rewarded "according to his works." God "hath appointed a day, in the which he will judge the world." Then will be made the separation between the wheat and the tares. In that day it will be clearly revealed that those who seek to destroy the reputation of God's servants are hypocrites. By their own lips will be borne the testimony that will clear from suspicion those against whom they have reported evil.

Had not Christ borne with Judas as he did, his followers would have been in great peril after his resurrection and ascension. But when men thought of the fate of the betrayer of innocent blood, they were afraid to lay hands on the disciples. They could not but remember the final confession of the traitor, and his terrible death. "I have sinned in that I have betrayed the innocent blood," he exclaimed, when he had cast at the feet of the high priest the pieces of silver that had been the price of his Lord's betrayal. Then in despair he went and hanged himself. That same day, as the wicked throng who were leading Jesus to the place of crucifixion passed a retired spot, they saw at the foot of a lifeless tree the body of Judas. His weight had broken the cord by which he had hanged himself, and in falling, his body had been horribly mangled. His remains were immediately buried out of sight; but there was less mockery among the throng; and many a pale face revealed the thoughts within.

The death of Judas, and the resurrection and ascension of Christ, placed the disciples on vantage ground, and gave them courage. But if Christ had not borne with Judas until the end, the results of the betrayer's course would not have been sufficiently impressive to stay the hands of the persecutors, and after Christ's ascension the most terrible scenes would have been witnessed. But God worked by his Spirit, and five thousand were converted in a day. Let God be true, and every man a liar. Christ Jesus is at the helm. "Lo," he declares, "I am with you alway, even unto the end of the world."

"WAIT not for some great cross to show
How much with patience thou canst
bear,

Try now thy strength in bending low
To take the cross of daily care.
It may seem poor and small indeed,
But it may yet more needful be
To train thee first of all to tread
The path of true humility."

Comprehension of the Bible a Process of Growth

B. G. WILKINSON

ONE day while in a depot in Spain, waiting for a train, a friend of mine, a Spaniard, said to me, "Do you see those mountains over there with snow on them? Snow is always there in summer as well as in winter. Well, a few years ago, before the people of this place learned the process of making artificial ice, they used to ascend those mountains each summer, with much toil and difficulty, to gather up that snow. And so much was that snow in demand, that each summer the mountains were completely swept clean, and no snow could anywhere be seen."

Thus it is with the Bible. The world leaves to one side the source of blessing which is close at hand, and at great expense to soul and body, they seek some distant and costly substitute. It took a little effort to draw from the seemingly contradictory elements the boon of artificial ice. So it takes a little effort and some acquaintance with the Bible to draw from it its inexhaustible treasures, but the results repay the efforts.

There is no book like the Bible to develop the mind. Take an elastic band. If you stretch it but a little, then it covers only a little distance; but if you stretch it hard, then it measures a good long portion. The books of a worldly nature deal only with local and transient questions; the mind is not greatly stretched in its effort to understand these; but to understand the great, eternal themes of the Bible a greater effort of the mind is demanded. The soul is aroused, and faith is quickened. The intellect is awakened to sense the realities of the invisible world; and stirred by the need of the preparation necessary to meet the standard of the living God, great efforts are put forth for individual improvement and for the salvation of the human race.

The Bible reveals to us the invisible world. At first reading, there are many passages which we do not understand. But upon reading further, we find other passages which make intelligible the preceding one which we did not understand; or perhaps upon the second or even the third or fourth reading, we understand fully that which before was to us dark and meaningless. It is like a traveler whose train skirts the shore of a mighty ocean. For a moment he sees the billows rolling up against the shore, and the next moment his train has entered a tunnel. Here all is dark, and he passes, as it were, shut in to himself alone. But later the train issues from the tunnel; once more the sun shines in splendor, and the waves dash against the precipices. These experiences are repeated many times until it dawns upon the traveler that those waters so often interrupted to his view, form only one great and mighty body of water. Visible at times, and at times invisible, though always existing, it is like the great invisible world by which we are surrounded. The Bible is God's educator by which we learn of that world to whose judgment tribunal we are all passing.

As it takes time to deepen our knowledge of the Word of God, so does it demand carefulness in reading. To read carelessly is to gain a false idea of God's great eternal truths. It is to put ourselves in wrong paths, from which it will cost great trouble to return. Some time ago I sent a card to a friend of mine, saying that I would arrive late at night on a certain day. But he, in reading the card, did not notice particularly the day, and he received the idea that I was to arrive the day before. In consequence he was at the train which was due late in the evening, and not finding me at the depot, he decided to go to the express which passed usually at one o'clock in the morning. But of course I was not on that train either. So my friend decided I must come on the train which passed a few hours later. Thus he lost his whole night's sleep only to discover the next day that he had not noticed particularly what the card said.

Unhappily, there are many who have wrecked their faith by carelessly reading God's Word. And there are many others who are weak in spiritual life because of a lack of proper reading of the Bible. As surely as faith cometh by hearing, and hearing by the Word of God, so surely will careful and continued reading of the Bible deepen faith and spiritual life.

Gathering the Gentiles to Israel

JESUS said: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd." John 10:16. This is exactly the same thing that is stated in Isa. 56:8. "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." And this also is the same thing that was stated by James at the meeting of the apostles and elders in Jerusalem: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world." Acts 15:14-18.

The Lord is the same from the beginning, and his works are always the same. He works no differently in the closing part of the gospel from what he did in the beginning. He called Abraham when he was but one (Isa. 51:2), and took him from among the heathen. Joshua 24:2, 3. All along in the history of Israel he kept adding to them from among the heathen, as in the case of the harlot Rahab, and Ruth the Moabitess, both of whom are among the ancestors of Christ after the flesh.

God also sent prophets to the Gentiles, as in the case of Jonah, warning them to

repent; and one prophet, Jeremiah, was even before his birth ordained to be a prophet to the Gentiles. See Jer. 1:5, where the word "nations" is exactly the same that is rendered elsewhere "heathen" or "Gentiles." In the Bible, "nations," "heathen," and "Gentiles," are all the same. Israel was begun by the calling of one from among the heathen; it was built up by the calling of others, in spite of the prejudices of those who did not understand the plan of the Lord, and who wished to make him as exclusive as they were; and the promise still is, "Yet will I gather others to Israel, to those of Israel who are already gathered." And when all have been gathered out, through the preaching of the gospel, there will then be but one nation in all the earth; for the word of the Lord is, "The nation and kingdom that will not serve thee shall perish." Isa. 60:12. "And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name One." Zech. 14:9.

The people who are thus gathered to Israel will all be Sabbath-keepers. The characteristic of that nation will be that every individual will keep the truth, the law of God. It will be established in righteousness. Isa. 54:14. Of those who obey the message, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters," it is said, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. Who will accept the whole gospel, and not be content with man's perversion of it?—*Present Truth.*

Alone With God

In the days of hurry and bustle we find ourselves face to face with a terrible danger, and it is this—no time to be alone with God. The world in these last days is running fast. We live in what is called the "age of progress," and, you know, we must keep pace with the times. So the world says. But this spirit of the world has not confined itself to the world. It is, alas, to be found among the saints of God. And what is the result? The result is, no time to be alone with God, and this is immediately followed by no inclination to be alone with God.

Let us turn to the pages of God's Book. On scanning its precious pages, we find that the men of God—God's mighty men—were those who had been in "the school of God," as it has been well said; and his school was simply this: "In the desert alone with himself." It was there they got their teaching. Far removed from the din of the haunts of men,—distant alike from human eye and ear,—there they met alone with God; there they were equipped for the battle. And when the time came that they stood forth in public service for God, their faces were not ashamed—nay, they had faces as lions; they were bold and fearless, yea, and victorious for God; for the battle had been won already in the desert with him.—*London Christian.*

Rising With Christ

ACROSS my selfish, useless life,
As clouds across a winter's sky,
There drifts the gloom of passion's strife,
As unto self and sin I die:
Yet crucified with Christ I rise,
To life enriched with love's surprise.

For talents that I had not known,
Like seed concealed in snow-clad earth,
With spring to fruit and flowers grown,
Come forth to new and wondrous birth:

For crucified with Christ, I rise
To life beneath love's summer skies.

And places come where I can lift
My struggling self and humankind,
As sunshine through the storm-cloud's rift

Will always waiting flowers find:
For crucified with Christ, I rise
To see the world through Jesus' eyes.

Thus one with God through Christ my Lord,

My life a song of praise shall be,
No jarring note, no broken chord,
Can mar or end the melody:

For crucified with Christ, I rise
To life with him that never dies.

—John E. Hurlbut.

Sabbath-Keeping

E. J. WAGGONER

THE last message of the gospel is to fear God, and give glory to him, and to worship him as the Creator of the heavens, and the earth, and the sea, and the fountains of waters. Rev. 14:6, 7. To give God glory, is to keep his commandments. Compare Eccl. 12:13, 14, and Matt. 5:16. So here in giving glory to God as the Creator of the heavens and earth and sea, we have unmistakable reference to the Sabbath, which is the memorial of that work. Ex. 20:8-11. The last proclamation of the gospel makes the Sabbath of the Lord very prominent, because the Sabbath of the Lord means perfect rest and trust in the Lord, and that must be the condition of those who are prepared for his coming. Keeping the Sabbath of the fourth commandment does not mean salvation by works, but salvation by resting in the Lord. It is not a grievous thing, but a delight. He who finds the Sabbath a hardship has never kept it, and does not know what it is; for it is a delight. It is the holy of the Lord, and honorable. Isa. 58:3. Therefore let all beware how they despise it.

There should be no misunderstanding here as to what day is meant. The Lord says, "My holy day." There is therefore a certain day which he claims as his own above all other days. What day is that?—"The seventh day is the Sabbath of the Lord thy God." That is, the seventh day of the week, the day that is commonly known as Saturday, and which follows the sixth day, Friday, which the Mohammedans regard as the prayer day, and which is followed by the first day of the week, known as Sunday, which the papacy has succeeded in palming off on many Christians instead of the Lord's day. Jesus declared himself to be

the Lord of the Sabbath day, speaking of the day which the Jews professed to observe, and which they falsely accused him of breaking. So the Lord's day is the seventh day of the week, the day which in the time of Christ the Jews kept outwardly, and even now keep in the same manner, but with no knowledge of the spirituality of it. All who honor the Lord must also honor his day, which he says is honorable.

But as with fasting, the results of the Sabbath do not end with the one day of the week which is set apart as the sign of resting in the Lord. The observance of the seventh day, on which God rested from all his work, means constant rest in him. It is not merely on that day that we are not to do our own pleasure, nor to speak vain words, but every day. At no time have we any right to find our own selfish pleasure, and to speak vanity. We are to be so intimate with the Lord, and so closely conformed to his life, that our religion will not consist in the observance of certain forms and ceremonies at certain times, but in a continual godly life. True Sabbath-keeping means godliness all the week. To limit the prohibition from seeking our own pleasure and doing our own ways and speaking vain words to the day of the Sabbath, is to miss the meaning of this entire chapter, which teaches continual and not occasional service. "Then shalt thou delight thyself in the Lord." The blessing of rest, which the Sabbath brings, will extend throughout the week, and the soul will revel in the deliciousness of it. The true Sabbath-keeper will be a king, set over the highest places of the earth, and his whole life will be one bright, glad day. O, accept this glorious message, and delight yourself in the Lord himself.

Church Schools Needed

B. E. HUFFMAN

WHEN we consider the times in which we are living, and the snares Satan is laying for the children and youth in the church to-day, the question comes to us, What can we do to save the children from the corruption that is in the world, and give them a home with Jesus? I think the answer is to be found in training the children "in the nurture and admonition of the Lord." Teach them to know and believe the truth, and the truth will make them free,—free from the corrupting influences of the world,—and "he that believeth and is baptized shall be saved."

The work of teaching begins with the infant in the mother's arms. See "Testimonies for the Church," Vol. IV, page 313. The first eight or ten years of the child's life should be spent largely in the home school. During this time the child is rapidly developing physically, and becoming acquainted with the outside world. Difficult lessons from books should not be given young children, but their instruction should be largely from observation. This is also a period of developing love and obedience. Parents, filled with the spirit of Christ, should

teach the children through love to obey all their requirements. If their little hearts are made familiar with the story of God's love, if they can see that love worked out in the lives of their parents and teachers, they will be the more ready to recognize the Spirit's pleading, and to surrender all to God.

At about the age of eight or ten there comes a change in the child's life. His mind begins to develop more rapidly, and he is ready to combine his observations with those made by others. You get him a book and start him to school. While he is in school, the one you have selected as teacher takes your place. It is the teacher's duty to teach unquestioned obedience to all true principles and personal obligation to parents and to God. The instruction given should also develop implicit faith in the Word of God, for this is the faith period of the child's life. Fairy tales, fables, myths, and Mother Goose rhymes should not form a part of the child's course of study. They develop a love for light or sensational reading. He turns away from reproof and seeks flattery. One trained in this way is in a fair condition to fulfill 2 Tim. 4:3, 4. The text-books and libraries found in the public schools are filled with such reading, and the effect is clearly seen in the lives of the children. Many of our brethren find a way of escape and a remedy for all these evils in the church school. With a fully organized system of schools, carefully prepared text-books, and thoroughly trained teachers, we may well expect to see our children and youth saved to the service of God, instead of being lost in the service of the world.

Love One Another

T. E. BOWEN

No better testimony can be given the world by the church than the manifestation of true love among its members. First there is to be unswerving love for one another. And then this genuine love should make a wider circle out into the world. Those who for twenty-five or thirty years have been familiar with the message we all love, know there is not now that manifestation of love among brethren that there was in the earlier years of the message. Surely this should be exactly the reverse, but somehow the love of many is waxing cold. That tender consideration for one another which should exist is lacking.

There are those in the same church, those whose names are enrolled upon the same record book, who actually do not love one another. Some one's feelings have been hurt, perhaps unintentionally, and the offense is taken, harbored, as some precious treasure, and instead of union, which should exist, souls are drawn apart. This is as the enemy hoped, so he rejoices to see the breach widen.

"If a man say, I love God, and *hateth* his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Any brother that *hateth* any other brother, is a sinner. It makes no

difference what this other brother has done. This has nothing to do with the matter. He is to *love* him. If he does not, this text says he should not *profess* (say) to love God; for all such profession is a lie.

But, you say, this *special* brother, or this *one* sister, has said something terribly mean about me, and I can't love this *one*. Of course I love the brethren generally, but this *one*—well, really, I believe he ought not to belong to the church anyhow. I have —

But stop. When did you pray last?

Why, this morning.

Did you really *pray*?

I suppose so. Y-e-s; I prayed.

Are you *sure*?

What do you mean?

I mean did you pray as Jesus told you to pray. Let us turn and read what he said: "And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

Well, I never saw this text in just that light before, and I have read it many times.

Notice it says, "*When* ye stand praying, forgive, if ye have aught against *any*." This certainly means that we are to pray for that one whom it seems so hard to love. If we do not, and from our hearts *forgive*, we need expect no forgiveness from God. If all would thus pray, if all would thus forgive, it would be but a short time until the first love, so warm, tender, and true, would be seen in the church.

Would you like to have this brother shut out of the golden city for anything he may have done out of the way to you? Now think. Surely not. Then can't you, for Christ's sake, forgive him, and do it once and for always?

That there is no long-drawn conclusion between the act of loving and the act of forgiving, notice how the Saviour connects the two in his talk with Simon the leper, while sitting at meat with him. During the meal a woman, Mary Magdalene, who was a great sinner, came in and wiped his feet, which she had bathed with her tears of repentance, without saying one word. She had not audibly asked to be forgiven. In his heart Simon rebuked her and her Lord. Jesus, knowing *his* thoughts, as well as hers, told him a story. In it one man owed much, another little. Both were freely forgiven. Then followed the pointed question: "Tell me therefore, which of them will *love* . . . most?"

Ah! here is the secret. He who is forgiven most will love most. It is the forgiveness that begets the love. And love only can forgive. The two are inseparable, and Jesus here brings them together in an impressive and beautiful manner.

"If ye love them which love you, what thank have ye? for sinners also love those that love them." We have no assurance above the sinner if from our hearts we can not forgive and love the

one who we know does not love us. It is noble to forgive. It is elevating. It is Christlike. It is the perfect way. Remember the Bible says you are to forgive and love that special erring one when you pray in secret. Don't wait for him to come to you and ask to be forgiven. That is late. It should all be over before then.

"Beloved, let us love one another: for love is of God; and every one that loveth [a continual state of living] is born of God, and knoweth God." "My little children, let us not love in word, neither in tongue; but in deed and in truth." Such who thus do will be welcomed into the everlasting kingdom prepared for those who love the Lord and his appearing in glory.

The Legend of the Two Sacks

AN ancient legend describes an old man traveling from place to place with a sack hanging behind his back, and another in front of him. In the one behind him he tossed the kind deeds of his friends, which were soon quite hidden from view, and forgotten. In the one hanging around his neck, under his chin, he threw all the sins which his acquaintances committed, and these he was in the habit of turning over and looking at as he walked along day by day, which naturally hindered his course.

One day, to his surprise, he met a man coming slowly along, also wearing two sacks. "What have you here?" asked the old man.

"Why, my good deeds," replied Number Two. "I keep all these before me, and take them out and air them frequently."

"What is in the other big sack?" asked the first traveler. "It seems weighty."

"Merely my little mistakes. I always keep them in the sack hanging over my back."

Presently the two travelers were joined by a third, who, strange to say, also carried two sacks,—one under his chin, and one on his back.

"Let us see the contents of your sacks," exclaimed the first two travelers.

"With all my heart," quoth the stranger. For I have a goodly assortment, and I like to show them. This sack," said he, pointing to the one under his chin, "is full of good deeds of others."

"Your sacks look full. They must be very heavy," observed the old man.

"There you are mistaken," replied the stranger; "they are big, but not heavy. The weight is only such as sails are to a ship. Far from being a burden, it helps me onward."

"Well, your sack behind can be of little use to you," said Number Two, "for it appears to be empty, and I see that it has a great hole in the bottom of it."

"I did that on purpose," said the stranger; "for all the evil I hear of people I put in there, and it falls through and is lost. So, you see, I have no weight to draw me backwards."—*Exchange*.



Joyful Service

O BLESSED Master, who didst work
With never flagging zeal,
And not a call didst ever shirk
Where thou wouldst bless or heal,
Teach us to follow in thy ways
Of loving helpfulness;
Help us to work through all our days
Our brothers' lives to bless.

Like thee who soughtest out the lost,
Them to thy fold to bring,
Help us, thine aliens tempest-tossed,
To save for thee, our King.
Help us, thy followers confessed,
Who lag or turn aside,
From selfish ease for thee to wrest,
Who for our life hast died.

O Master, weary is the world,
With wretchedness and sin;
With banner of thy cross unfurled,
We'd bring thy kingdom in.
Help us to magnify thy name,
And ever loyal be,
Despising worldly scorn and shame,
Through trial true to thee.

Thou, for each day, canst give the grace
Thy will for us to do,
Till we shall serve before thy face,
In gladness through and through.
We, with thy faithful Servant, Lord,
Whose honored name we bear,
Would seek no loftier reward
Than thine own work to share.
—Richard Arnold Greene, in N. Y.
Observer.

Sweetness of Disposition

FREDERICK M. ROSSITER, M. D.

"LET your mildness, or sweetness of disposition be recognized among all men. Our Lord is near." Phil. 4:5. Syriac Version.

These words are very beautiful and are deeply significant. They represent in a concise form what a moderate, or temperate, life is. A life in which moderation is a controlling principle is a temperate life in the fullest sense of the word. In the light of the rendering given to this verse, it is proper to say, Let your moderation, or temperance, mildness, or sweetness of disposition, be recognized among all men. Why?—"Our Lord is near." It is obvious that this text has a special application to the end of the world, and is a divine command to those who are conscious of the fact that the "Lord is near."

The standard of temperance revealed in God's Word and that taught or lived by the world are totally different. In the world a man is temperate who abstains from alcoholic drinks altogether, or does not use them excessively. In many of the European countries one may use beer and other light alcoholic drinks and be considered temperate. He is temperate because he uses these beverages with

moderation! The temperance standard of many Christian bodies is not much higher than this. In fact, many active temperance and Christian workers resent the application to their daily lives of a more strict interpretation of temperance than this. For this reason so little is accomplished in promoting truly temperate lives.

The Bible standard of temperance is a very lofty principle of right living, covering every thought and action. To be truly temperate is to be holy in spirit, soul, and body. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

These forcible words of the apostle apply to the very beginnings of temperance and intemperance. Most of the temperance reforms of to-day cut off the topmost boughs of the tree instead of applying the ax to the roots. Alcoholism, morphinism, murder, and physical excesses are the products of intemperance, and not the beginnings. Great acts, good or bad, only follow after many repetitions of small ones. Thoughts precede acts. This is an inexorable law. Mildness, and sweetness of disposition are mental qualities, but are greatly influenced by physical conditions. Every sense and organ and structure of the body is servant to the mind. Before any sense can be gratified, moderately or immoderately, it must have the consent of the mind. This makes every individual responsible for the care of his own body and mind.

Any habit, or indulgence, or pleasure, or mental disposition, or occupation that weakens the body, and exhausts the nervous system so that one can not be mild and manifest a sweet disposition is intemperance.

A Christian Characteristic

We naturally are drawn to one who has a sweet disposition. It is a pleasure to be in the society of such a one, and we are refreshed by the association. It is clear that every follower of Jesus Christ should be mild and sweet of disposition, a center of attraction, a positive influence. Christ set the example. His life was tempered with moderation, and pervaded by an ever sweet, constraining influence.

It is no special test of character to be mild and sweet at times. A lion is very mild at times, but let it be irritated, and it becomes furious. Strength of character is determined by the feelings which we are able to subdue and control. The worldling is able to control the feelings and to be mild part of the time, but the true follower of Christ is able to do so all the time.

The swift pace of the present day, the mad rush after wealth, fame, and social influence, together with the free indulgence in alcoholic drinks, tobacco, tea, coffee, late suppers, and riotous living, followed by a long train of resultant evils, has a tendency to produce anything but "mildness" and "sweetness of disposition." Because of these evils the world is full of physical paupers, neurasthenics, hysterical men and women, and "down-in-the-mouth" dyspeptics. The gloom and the "blues" emanating from such cause a veritable pall of depression to rest upon the earth.

If those who are given to the "blues" every other day, and to frequent hysterical outbreaks, could only realize a tithe of the general depression they create in a family or in a community, they would make heroic efforts to control their morbid and purely selfish feelings, and try to manifest some sweetness of disposition.

How different this world would be if each individual made an effort to create a little sunshine for others. But there must first be sunshine in the heart before it can brighten the way of some one else. Happiness comes from within. Sweetness of disposition must come from the heart. It can not be put on. Mildness under all circumstances is a product of self-control.

A certain class, not at all small in number, get up in the morning out of sorts with every one and everything. They come to the breakfast table with furrowed brow and long face—objects of despair, casting a gloom upon every one. They take a certain pride in their morbid feelings. They do not try to rise above them. They crave sympathy. They yield themselves to their feelings with a sort of satisfaction, very much as the opium eater yields himself to the influences of the drug. How much happiness and sunshine would come into thousands of homes if these subjects of selfishness would cheer up, and begin the day with smiles, and songs, and soft words, if they would act on the principle expressed in the verses:—

"Laugh, and the world laughs with you;

Weep, and you weep alone;
For this brave old earth must borrow its mirth,—

It has troubles enough of its own.
Sing, and the hills will answer;
Sigh, it is lost on the air;
The echoes bound to a joyful sound,
But shrink from voicing care."

Mildness is temperance itself. Mildness and intemperance are incompatible. Immoderation in eating, drinking, working, or thinking causes physical exhaustion, irritability, and lack of self-control. In such a condition mildness and sweetness of disposition are negative qualities, and only spasmodically manifested. Health alone makes it possible to be mild. Health means vigor and energy; hence for a man or a woman to be mild and sweet of disposition does not imply a very gentle, easy-going, inert individual, but one whose mildness is tempered with firmness, zeal, earnestness, and optimism.

A Characteristic of the Remnant People

"Let your mildness, or sweetness of disposition be recognized among all men." This scripture certainly applies to the people who make temperance and the gospel of right living a cardinal part of their message to the world. The mildness and moderation of this people are to be recognized among all men. Men do not recognize theoretical mildness. It must be an actual quality of character acted out in daily life. If the seventy-five thousand Seventh-day Adventists were actually doing this, what a testimony would be borne to the world! And it would be recognized, too. Shall it not be so? What a testimony it would be if this people were all known for their mildness and sweetness of disposition! Why should this be so?—"Our Lord is near."

When the spirit of this verse is acted out in daily life, there will be little disposition to gossip, to criticise, to devour one another, to be immoderate in any way.

To be mild when severely criticised, to be mild when harshly spoken to, to be mild when you don't feel like it, to be mild when everything seems to go wrong, to be mild when the weather interferes with cherished plans, to be mild under all the buffetings of Satan and in petty sicknesses, reveals Christian temperance in its most practical form.

"Let your mildness, or sweetness of disposition be recognized among all men. Our Lord is near." Begin the day with these words. Let this verse be a motto hung in memory's hall; repeat it often, and life will take on a new meaning and possess a new charm.

Effects of Novel Reading

W. L. H. BAKER

WE have recently received a letter asking for literature on the evils of spiritualism to be sent to a young man whose address was given. The letter goes on to state:—

"He has had a narrow escape from its deceptions. He began reading Marie Correlli's books, and blames them for it. Then he got deeper and deeper into the books on hypnotism, mesmerism, etc., till the week before last he left his work, leaving a notice that he had gone to live with the beasts till the devil went out of him. He was away two nights in the woods, and nearly all the people of this place were out hunting for him. Sunday morning at daylight he reached home in a terrible state of body and mind."

By many the evils of novel reading are but little discerned. There are some whose experience should teach them better who actually claim that this class of reading is highly beneficial for the development of the mind. The fact that a book may be well written, on an æsthetic plane, by a popular author, and indorsed by press and pulpit, is not sufficient guarantee of its safety. It may possess all these characteristics, and still be the most dangerous book in the world because of its liability to deceive the un-

suspecting. The greatest masterpieces of Satan are always masked. He delights to reveal himself as an angel of light.

The character of an author is more to be considered than his production. Yet the two can not be separated. Many times the surface only is seen, and the underlying current is not discerned.

"Man looketh on the outward appearance, but the Lord looketh on the heart." It is true that what we are is more important and more telling in the formation of the character of others than what we do. Let us not be deceived. A vital connection with God through the study of his Word, and by prayer, is the hidden spring by which the weary traveler is refreshed. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." All true rest and peace are found only in Christ. We may well avoid all that detracts from him. There is no fellowship between light and darkness. The immediate effect of novel reading is to lessen our love for the study of the Bible and communion with God, by which alone we are qualified for the every-day realities of life, and prepared at last for an entrance into the kingdom above.

The Christ Love

CLARA EDNA ROSENCRANS

IN dealing with the wrong-doer we must try to put ourselves in his place; try to think how we should wish to be dealt with if we were in his circumstances. Our own hearts will thus be made tender, and we shall know better how to deal with the one whom we wish to help. How Christ pitied the lost when he gave his life on the cross! How he rejoiced in his resurrection glory, when he knew that the price had been paid, and that salvation might be had by all who would seek it! We must feel, as did Christ, that no soul is beyond reach, no matter how low he may have fallen; that the love which watches always, may one day kindle an answering spark in a cold heart, numbed by sin, and burn away the dross.

Worldly wisdom will tell us that it is of no use, that the erring brought the trouble on themselves; but this is not the spirit that Christ manifested in coming to the world which was lost. Such love as his must be in our hearts if we would save the lost, and we must be willing to be anything, to give up the good opinion of the world, as he did; we must be willing to be called the friend of publicans and sinners, as he was. And if we have come close enough to Christ to feel the breathing of his Spirit, we shall not care for what the world says or thinks; we shall feel that it does not matter, if our hearts are right with God, and we are following in the footsteps of Jesus.

If we seek out the erring because we wish to help them, if we try to show a Christlike spirit in their presence, not falling into their evil ways, but seeking to lead them to the Master, such association can do us no harm. But we must

live daily, hourly, in Christ's very presence, or we shall do more harm than good, both to ourselves and to those we wish to benefit. We should be careful of our example, lest we become a stumbling-block to some one who is trying to follow Christ, though it may be he is following afar off. We should let the life of Christ be manifested in our lives.

We need more of the self-sacrificing love that led the early church to give up the world, its good opinion, and all that it held dear; to count all but dross for Christ's sake, and to go forth without the camp, bearing his reproach. May God give us this love, deep down at the very fountain springs of our being, that we may know how Christ feels toward the lost!

You say you have found the Saviour?

That the Christ love dwells within?

Then prove it by going to succor

Those who have fallen in sin.

If the Christ heart beats within us,

We shall feel for the erring one,

We shall bear the cross as he did,

That a lost soul may be won.

This is to feel the Christ love,

This is what Jesus felt,

As all alone in the garden,

In agony he knelt.

This is the love that prompted

That death on the cruel cross,

When he died for a world's redemption,

And counted life but loss.

If you say you have found the Saviour,

Think where that love must lead;

Go forth in the dear Christ's footsteps,

To help in a lost one's need.

A Single Worm Killed the Tree

DURING the summer of 1853 I was staying at Sudbrook Park, near Richmond, in Surrey. One day while I was walking with some friends through the "wilderness," Dr. Ellis drew our attention to a large sycamore tree, decayed to the core.

"That fine tree," said he, "was killed by a single worm."

In answer to our inquiries, we found that about two years previous the tree was as healthy as any in the park, when a wood-worm, about three inches long, was observed to be forcing its way under the bark of the trunk. It then caught the eye of a naturalist who was staying there, and he remarked, "Let that worm alone, and it will kill the tree." This seemed very improbable, but it was agreed that the black-headed worm should not be disturbed.

After a time it was discovered that the worm had tunneled its way a considerable distance under the bark. The next summer the leaves of the tree dropped off very early, and in the succeeding year it was a dead, rotten thing, and the hole made by the worm might be seen in the very heart of the once noble trunk.

"Ah!" said one who was present, "let us learn a lesson from that single tree. How many who once promised fair for usefulness in the world and the church have been ruined by a single sin!"—*Australasian Signs of the Times.*

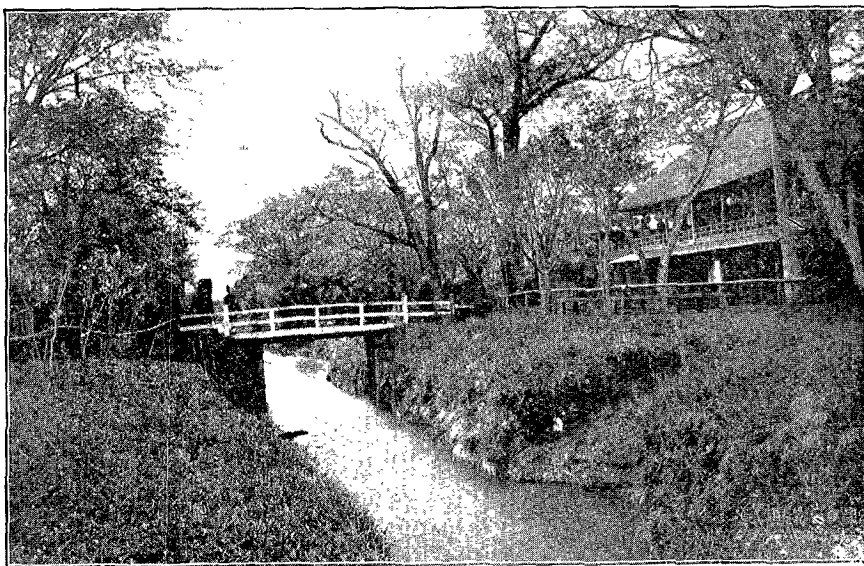
THE WORLD-WIDE FIELD

Japan

It is hard for the outside world to realize that it is only thirty-five years since Japan emerged from feudalism, a system very similar to that which prevailed in Europe during the Middle Ages, but which passed away centuries ago. For

hibit the products of their skill in the industrial and liberal arts; and Japan hopes to profit by the display.

Of course, in Japan, as in every other part of the earth, men are more interested in the affairs of this world than in their eternal welfare; but we rejoice to find some whose hearts God has



A SCENE NEAR TOKYO

many centuries the real ruler of Japan was the shogun, the military chief of the nation. During all this time the emperors still ruled, in name only. In the year 1867 the last of the shoguns surrendered to the imperial army, and the emperor became the real ruler of his people.

Since that date, Japan has made remarkable progress in material things. The civilization of Europe and America has been carefully studied and copied, until Japan ranks among the most progressive nations in the world. Japanese students have turned their attention to the learning of the Western nations, and many of them have shown themselves capable of high intellectual advancement. Many are also interested in the religion of the foreigners. True, this interest, with many, is not above the level of their interest in worldly matters. But how can this be otherwise until they learn the true nature of Christianity? We all know that there is much that passes for Christianity that is wholly undeserving of the name.

Here is the missionary's opportunity so to present Jesus Christ in his life and labors that this people shall see the loveliness of our Saviour, and be drawn to him. To this end we are working and praying.

The Japanese are on the alert for whatever will advance the material prosperity of their country. This year an industrial exhibition will be held at Osaka, the great industrial center of Japan. Other nations are invited to ex-

hibited, and who respond to the gracious invitation of the gospel. There is a great work to be done here to warn this people of the coming day of God. —*Selected.*

In the Mediterranean Field*

"PRINCES shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." Ps. 68:31.

There is a special interest attaching to fields connected with Bible history. We are familiar with the names in the good old Book. While we rejoice to know that a church is raised up in some large city, be it in England, or Scandinavia, or Germany, it gives a special thrill of joy to know that a church is being built up in Jaffa, Jerusalem, on the shores of the Nile, or in Rome, places which are more or less connected with the Bible story.

The French-Latin Field

The French-Latin field takes in France, French Belgium, Spain, Portugal, Italy, and the northern part of Africa, which is under French influence. In this great field, with one hundred million people, we have at the present time about six hundred Sabbath-keepers. Of these, four hundred, who speak the French language, are in French Switzerland.

The student of the Reformation will be interested to know that during the last

two years quite a church has been raised up in the city of Geneva, one of the great centers of the Reformation. Last year we had a camp-meeting in that city. Elder Wilkinson, who is in charge of that field, also conducted a Bible school in Geneva. He had about twelve young people around him, instructing them in the truths of the Lord, and at the same time he, with Elder Tieche, our French minister laboring there, raised up a good, strong church in that center of the Reformation. We have a strong German church at Zurich, the home of Zwingli, and I hope the day is not far distant when we shall have one at Wittenberg. The tithe in little Switzerland was over four thousand dollars, making over ten dollars for each church-member. They have twelve churches and seven ministers.

Now let us come to France. It is a hard country; it is filled with infidelity, and is also the stronghold of the papacy; but we are thankful to God that there the truth is spreading. At the present time France has about seven churches, with one hundred and thirty members; and during the last two years, work has been opened up in Paris, a city of about three millions. An institute was conducted there last winter. Seventeen young people were gathered in and instructed in the truth, to be fitted as workers in this great field; and at the same time the truth was preached to others. Those are the best schools after all, because they bring direct results in souls, and the truth is being established. I think Paul of old had a school, and carried it right along with him, and the result of that school wherever he went was a good strong church. That was the telling effect of the good teaching of Paul.

Our brethren are very anxious to extend the work in France. But they have for that great field, with forty million people, only seven laborers, and with its colonies it has as large a population as the United States.

Passing from France into Italy, brings us nearer to Paul—to Rome. Up to the present time, most of our work in Italy has been carried on in the Waldensian valleys, and in these valleys the Italian language is not spoken, but the French. The valleys are on the very border of France, high up in the mountains, and the people speak a poor French, but the work has been continued there during the last two years; and far up in the Waldensian valleys, the home of the old church during the Dark Ages, we have to-day a church of forty members. It cheers me to think that these old places are again to be lightened with the knowledge of this blessed truth. But we are not satisfied to stop in the mountains, in the refuge provided for the church in the days of persecution. God has broken the bonds, and given us liberty; and I am thankful that one good minister—I think he is from the State of California, Elder Everson—to-day is at Rome. And he is not simply at Rome, but he has full liberty to preach this precious gospel in that city. What we want to do is to lift up our

* Missionary talk by L. R. Conradi, at Oakland, Cal., Wednesday evening, April 8.

hearts in prayer, that God may stay up his hands and may raise up laborers, and by the time another conference assembles, we may bring you greetings from the church at Rome.

In the writings of the apostle Paul, we read about Spain. Paul had in mind to go to Spain and Portugal. There are about twenty-three million people there. The last thing we did before leaving Europe was to send three good men to Spain to investigate matters concerning our publishing work, and the gospel work in general, and you have heard the report from Elder Wilkinson's letter, read by Brother Daniels, that Spain is open to-day for the gospel. Shall we enter the field? Several young men are ready to go, but what is needed first is a good, strong laborer to enter that country.

Pitcairn Island

G. F. JONES

ONE of the blessings of liberty that have come to this island at this time is the possession of a small vessel and the knowledge of navigating her anywhere. If the Pitcairn people will use this aright, it will prove a great blessing to them; for they have for a long time needed some means of communicating directly with their neighbors outside. This opening for them will bring them trials and experiences of sifting, in common with the rest of their brethren in the world. "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, . . . and a curse, if ye will not obey . . . but turn aside out of the way which I command you."

Do not forget in your prayer these children of God who have been confined all their lives within less than five miles of territory, as they go out for the first time and behold new land, strange customs, and, worse than all else, deceptive counterfeits of "the faith which was once delivered unto the saints." No more need the faithful among them be confined for pastures, for this word has come to them: "Go forth. . . . Show yourselves. They shall feed in the ways, and their pastures shall be in all high places."

During certain seasons of the year large sailing ships pass by the island frequently. These are boarded by the Pitcairners for the sake of trading with their fruit. This is also an excellent opportunity to do good by scattering our literature. Will not many send liberally, so that this good work may go on? The address is Pitcairn Island, South Pacific, via Tahiti and Mangareva.

We thank the Lord for the missionary enthusiasm that has come upon them. The church has suffered in consequence of the lack of means and of opportunity to labor; but now they have nobly responded, and decided to take upon themselves the burden of the responsibility by assisting to support two workers in the island field. Working bands have already been started among them. Our hearts are indeed glad; for this is a right movement.

The school on the island has been conducted for many years by Sisters Rosaline Young and Winnie McCoy. The persevering Christian spirit shown by these two is very refreshing: they have worked faithfully, without remuneration and with little encouragement. Sister Winnie McCoy writes:—

"How glad I am to tell you that your stay here has not been, and will not be, time lost to you; for the good seed you sowed is surely taking root in the hearts of some. For myself, I may say that your stay has done me much good, for which I thank the Lord. I am trying to do faithfully the work you gave me in looking after the volunteers. Pray for us all; pray for the children."

She further writes: "The children meet every Sunday and Wednesday evening, to plan what good they can do. They talk of this all through the week, and ask me every day what they will have at the next meeting. We planned last meeting to do ship missionary work, and Louis (a boy about thirteen) was unanimously chosen as ship missionary. The first ship since you left called today, and so of course this was our first trial, which succeeded very well. Corah, Calvert, and Freeman had the first turn, and sent four *American Sentinels*, eleven tracts, and thirty-eight pages of *The Signs of the Times*. The next time three of the others will send the papers, and so on till every one has had a chance. O, you must come sometime for their sakes, and I am sure you will be rewarded in the near future."

Once more I would urge all who can, to endeavor to supply with necessary literature the volunteer band of young workers, and thus keep alive this fire of enthusiasm in them, until the night comes, when no man can work.

Mangareva, Gambier Islands.

Working for the Armenians

V. PAMPAIAN

COMING in contact with different individuals daily, and seeing their great needs, the mind is constantly busy thinking in what way one can make himself the most useful. I feel that I am out with a life-boat on an ocean where many souls are drowning. I realize the shortness of time and the ungodly condition of the world as I never did before. Money is the only god. Those who used to be susceptible to the things of God are now hardened and indifferent.

I have met Armenians in Philadelphia, New York, and Boston, and almost all need medical attention. Their physical condition gives me the best opportunity to minister to their spiritual needs.

On going to a new place, as soon as I become acquainted with the people, I begin to watch for an opportunity to say something about the Lord's coming. I find the prophetic chart very useful. As soon as I spread the chart, an interest is aroused; and with the chart before them, they get more out of my talk than they otherwise could.

One evening, as I was talking with a friend on the present truth, he said, "Come; let us go down-stairs, where

there are others; let them also have the benefit of these things which you are telling me." We went down to a dirty room, where the people were very rough, and all were smoking. I took out the chart, and began to talk. They listened attentively for nearly an hour and a half, asking questions as they became more deeply interested. When I closed, they all thanked me for coming down and telling them such good news, and said they would like to have me come again.


The next day was Sunday. My friend took me to another place. There we studied the chart for five successive hours, and could have kept on five hours longer if I had not grown weary. The next Sunday I went there again, and talked all day.

I have had the privilege of giving a course of Bible readings to an Armenian lady whose father was a medical missionary and reformer in the old Armenian church, and who lost his life because he was one of the greatest men among the Armenians. This lady is now rejoicing in the truth. There are other people in New York who I believe are susceptible to the truth. I have given them but a little taste, and they seem to enjoy it very much.


I am very happy here, but hope to be happier still as I go farther away.

The Armenians do not live in colonies, as other foreigners do. They follow all lines of business, and are scattered about. But few can read English intelligently, and not many would be interested in reading in any language. For this reason, working among them through our literature is not so good as talking to them. They can sit down and listen all day. The majority of them have no interest in religious things. They simply have lost their interest, in the great struggle for existence and gain. The people of the Orient are religiously inclined; but as they are very quick to conform to their surroundings, soon after landing they become like others. If their associations are good, they become the very best; but if they fall in with the bad, they become the worst. I am sure the Lord has some precious souls among them. Some must go to them with the truth. Christ said, "Go ye into all the world." We are not to wait for them to come to us.

A SINGULAR disease, called the sleeping sickness, which first appeared on the Congo, has since broken out in Uganda. There ten thousand deaths from this cause have been reported in the last thirteen months. A patient, when attacked, falls into a slumber from which it is difficult to arouse him, and he falls back into sleep until the end comes; for there are few, if any, who recover when attacked. The increase of this disease is causing great alarm in all parts of Africa, and the English government has sent a scientific commission to Africa to study the disease and seek a specific for its cure. It is now believed that it is caused by a parasite in the blood, which is disseminated by the mosquito.



THE FIELD WORK



Council of the General Conference Committee

SHORTLY after the close of the General Conference, the Executive Committee met in Battle Creek for the transaction of necessary business. Much of the work was routine and administrative business. The following actions taken will be of general interest:—

GENERAL CONFERENCE HEADQUARTERS

That we favor locating the headquarters of the General Conference in the vicinity of New York City.

That the following-named persons act as a committee to select the location, and remove the headquarters of the General Conference: A. G. Daniells, W. W. Prescott, I. H. Evans, S. N. Haskell, H. W. Cottrell, S. N. Curtiss, J. E. Jayne, W. A. Spicer, and such union conference presidents in the United States as are not named in this list.

EDUCATIONAL DEPARTMENT

That the educational department shall consist of fifteen members, and that any four members of the department, including the chairman or secretary, shall be empowered to transact such executive business as is in harmony with plans outlined by the department.

The following-named persons were elected as the departmental committee on education: L. A. Hoopes (chairman), Frederick Griggs, (secretary), M. E. Cady, W. W. Prescott, W. A. Spicer, Fannie M. Dickerson, E. A. Sutherland, J. E. Tenney, M. Bessie De Graw, C. C. Lewis, Dr. E. L. Eggleston, B. E. Huffman, E. W. Catlin, H. A. Washburn, and the corresponding secretary of the Sabbath-school Department (Mrs. L. Flora Plummer).

SABBATH-SCHOOL AND YOUNG PEOPLE'S DEPARTMENT

That the department as heretofore constituted be requested to continue the work until the transfer of the headquarters to the East, when the department may be reorganized.

That the Sabbath-school Department be located in conjunction with the General Conference headquarters.

That Luther Warren be made a member of the Sabbath-school Department, to give special attention to the Young People's work.

RELIGIOUS LIBERTY DEPARTMENT

That the Religious Liberty Departmental Committee consist of the following-named persons: A. T. Jones (chairman), D. W. Reavis (secretary), Allen Moon, W. A. Colcord, R. C. Porter, C. P. Bollman, John Bradley, J. S. Washburn.

That at general camp-meetings men be selected to present the religious liberty situation.

That the Departmental Committee use all union conference and local agencies in the carrying on of its work.

That funds for the carrying on of the religious liberty work be raised by special appeals at the camp-meetings, and by special calls when necessary.

MISSION FINANCE

Whereas, Large sums of money will be required to carry on our evangelical work the coming year; and,—

Whereas, The General Conference must secure this money from month to month or our laborers will suffer; therefore,—

We recommend,—

1. That every Seventh-day Adventist church be urged to systematically take up the ten-cent-a-week plan, and faithfully see that each church pays an average of ten cents a week per capita.

2. That each conference be requested to pay the entire second conference tithe into the treasury of the General Conference for mission work.

3. That special donations for missions be taken up at all large gatherings.

4. That we request all our union and State conference papers to open their columns to the General Conference for working up the funds for mission work.

Whereas, The custom is now established of paying our workers monthly; and,—

Whereas, The General Conference will be compelled to make remittances from month to month to the various fields; therefore,—

Resolved,—

1. That all donations of tithe and offerings to the mission work be sent to the union conference treasurers monthly.

2. That each union conference is hereby urged to instruct its treasurer to use all diligence in collecting all funds, whether special or otherwise, and forward the same monthly to the treasury of the General Conference.

3. That all conferences supporting workers in mission fields are requested to send the remittances for such support monthly to the General Conference treasury.

That all money raised at camp-meetings for any of the mission fields shall be sent through the local conference to the General Conference treasury, and applied on appropriations.

That the officers of union and State conferences be agents to instruct and inform the people as to the needs of the fields, and to solicit funds to apply on these appropriations, and that the General Conference office shall place in the hands of these officials any facts and information available, which will be of assistance to them.

That in future the General Conference shall not hold itself responsible for the payment of return fares of missionaries who have not been recalled by official action of the committee or its executive officers.

MISSIONARY ACRE FUND

That we approve of the following resolution passed by the International Training-school Association, which has charge of the Missionary Acre Fund: "That the denomination inaugurate a missionary-acre-planting day, and that the General Conference Committee ask the union conferences and the local conferences to recommend a missionary-acre-planting day as an annual occur-

rence, in which every church is expected to participate, and those not owning farms be asked to give the income of three days' work; and that a reading for the Sabbath preceding the day be arranged for by the Medical Missionary Board."

"CHRIST'S OBJECT LESSONS"

That the burden of completing the campaign for the sale of "Christ's Object Lessons" be referred to the union conferences.

DISTRIBUTION OF LABOR

That Elder N. P. Nelson, of Nebraska, be recommended for the presidency of the Southwestern Union Conference.

That Elder Andrew Nelson, of Manitoba, be recommended to make Texas his field of labor, if arrangements can be made.

That Elias Zarub be recommended to return to his home field, Syria, and unite with the work there.

That we accede to the urgent call from South Africa, inviting Elder I. J. Hankins and his wife to return to that field.

That we favor the request of the German Union Conference that Brethren Enns and Wentland, of College View, be recommended to make Germany their field of labor.

That, in response to the request of the German Union Conference, Dr. C. Pampanian and his brother be recommended to work under the German Union Conference, probably in the Trans-Caucasus.

That we grant the request of the European General Conference Committee that Elder A. G. Daniells attend the early summer meetings in Europe.

That Dr. David Paulson be invited to attend the summer meetings in Europe.

That Fred Robert be recommended to connect with the work in France.

That Dr. A. M. Vollmer, of West Superior, Wis., be invited to go to Samoa.

A. G. DANIELLS, *Chairman*.
W. A. SPICER, *Secretary*.

New South Wales, Australia

WALLSEND.—We have been holding forth the word of life at this place since the latter part of last November. Other workers had preceded us, and a small company of believers were holding fast the precious truth. We realized the need of a place in which to worship, and when we placed the matter before them, all were ready to respond. Although poor, yet each family pledged twenty-five dollars, and also promised to collect from their friends: so we have now a neat little church, seventeen by twenty-six feet, with a very steep roof. It sets on a hill overlooking the lower parts of the city, yet it is quite central.

A church school has been in session the past three years, and very soon a schoolroom must be added to the church. We have sufficient land, nicely fenced in. Building we find is somewhat more expensive here than in the United States.

On Sabbath, March 14, we organized a church of twenty-one members. The next day seven persons were baptized, and will also become members of the church. We praise the Lord for his goodness and mercy in thus working for his children in such times of drought and distress. Our brethren are of good courage in the Lord, and are pressing

on in the work of the Lord. At Hamilton, seven miles distant, the church has taken hold of the book work. One sister has sold fifty copies of "Christ's Object Lessons," and others have sold ten or more. All are anxious to see the work make progress. Attention also has been given to our debt on the church; weekly sacrifices are being made, and we are glad to see the interest that is being taken in this matter.

We expect soon to leave this part of the vineyard, for aggressive warfare in new fields in other parts of the State.

W. WOODFORD.

West Coast (South America) Mission Field

In this field the year 1902 has been a year not so much of harvest as of seed-sowing, although forty-two persons were baptized during that time. We recognize the advantages of circulating our literature, and believe that what has been said of *The Signs of the Times* as a pioneer missionary paper among English-speaking people, is equally true of our Spanish literature in Spanish fields. So we are endeavoring to make our Spanish Signs of the Times, *Señales de los Tiempos*, a

sand copies during the year. We are now printing eight thousand monthly, and hope soon to print ten thousand; so the present year we expect to print and circulate more than one hundred thousand copies. The sowing of this seed will certainly bring some fruit.

At our recent committee meeting, plans were laid to send one or two colporteurs into each of the other republics, — Peru, Bolivia, and Ecuador. Thus we hope to see the work open up in all parts of the field.

Our force of workers is now small, only two ordained ministers in the field. Elder Balada, having a desire to carry the truth to his native land, is going to Spain in a few days. Last year he labored in Peru. Ecuador is the only untouched field, but within a few months we expect to have one or more workers enter that country, and then at least a beginning will have been made all along the coast.

A. R. OGDEN.

Iquique, Chile, Casilla 240.

Prince Edward Island

We have now been in this field about eleven months. In all this time we have been constantly at work in the pulpit and with the people. A number of honest souls are becoming interested in the simple and plain message the Lord is sending to them.

During all this winter we have been placing in the homes of the people tracts and pamphlets, with the hope that the spell that holds them to their old cus-

toms may yet be broken, and they made free indeed.

I have distributed reading-matter at the market to the farmers who come with their produce from week to week. One lady who lives in the neighborhood where I tried to hold meetings last fall, but was prevented by the fierceness of the Church of England rector, wanted to know if I intended to come out there again. I told her that I intended to make a visit to that place. She then told me to come to her house, as it was open for a meeting if they would not let us have the hall. This lady is a parishioner of the rector who closed the hall against us.

The last Sunday of April we had our

hall here in Charlottetown well filled with interested and attentive listeners. Our real interest at present seems to be the best that we have had since we spoke on the Sabbath question. For this we thank God, and take courage.

We are in great need of a consecrated young man to sell and distribute tracts throughout the island. Who will answer the call, "Go work in my vineyard to-day"?

The long, weary winter is past, and we rejoice at the approach of the beautiful summer season. But as the evenings are so cool, we are building a sectional structure of wood to use instead of the tent. This has kept us very busy for the past two weeks; but we hope to have it completed by May 20. It will seat about one hundred, and will provide rooms for part of the workers, and possibly for all. It will cost about two hundred and sixty dollars when finished. We are glad to thank our brethren in the States for their kind and timely response to our call for help in this work. Later, when the tabernacle is completed and pitched, we hope to be able to furnish our friends with a picture of the building, and a more extended description of it, together with the names and amounts of donations of those who have answered the call God made in their hearts to help us.

May love, unity, and true fidelity in God's cause lead us to forsake all and follow him. Our hearts go out after this people, and we claim a people for his name from this place.

WM. GUTHRIE.

Charlottetown.

Northern Chile

LIVING in northern Chile is very different from living in the southern part. In the south everything grows, and consequently living is very cheap. But here in the north, where it is simply a great, barren desert, it never rains, and consequently nothing grows, and living is much more expensive. Everything that is eaten is brought from other parts; even the water is brought from the interior mountains, a distance of forty or fifty miles. Water carts deliver this water, so it can be bought by the pail or by the barrel, as one likes. There are



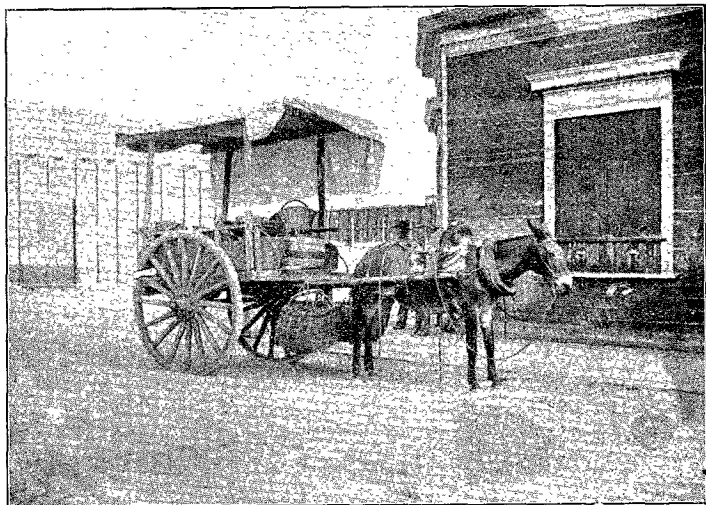
A NATIVE HOME IN PERU

pioneer for this field of four republics, for which it is published.

Until the year just past little effort had been made to open up the work in the other three republics, the work being limited almost entirely to Chile.

The first of last September two brethren started for Bolivia, selling tracts, books, and papers. They worked especially in the interests of the paper *Señales*. During the trip of four months they sold about twenty-three hundred copies of the paper, and took nearly eight hundred paid yearly subscriptions. In one city, La Paz, they secured one hundred and eighty yearly subscriptions, and sold nearly eight hundred copies in less than three weeks' time.

We rejoice in this good work. At our committee meeting in the early part of 1902 it was suggested that we send a man to Bolivia to secure the names of persons to whom we might send the paper free. But how much better that the people themselves should pay for the paper, as they will be much more liable to read it. And besides, the paper work has not been made a burden of debt to the Mission Board. The last year it has been self-supporting, with some gain financially after paying the expenses of printing fifty-seven thou-



A CHILEAN GARDENER'S CART

probably one hundred of these water carts in Iquique, a city of thirty thousand people. These water carriers are

always on the street, anxious for the opportunity of selling a bucketful, or a barrelful. When one buys water in this way, he soon learns to be very economical of the water he uses.

Perhaps you wonder why people live in such parts of the country. It is because of the great amount of saltpeter. There are hundreds of mines, which employ thousands of men, the saltpeter really constituting the wealth of the country.

A. R. OGDEN.

Porto Rico

MAYAGUEZ.—We are beginning to speak a little Spanish. We enjoy the study of the language very much, only we sometimes wish that the process might be hastened, as at Pentecost. We have decided, while our tongues are yet dumb so far as the language is concerned, to give the message by means of a paper. And as the people do not seem to care for our papers published elsewhere, we have started one of our own. It has created no small interest and stir here, as it is the first Protestant religious paper on the island. We secured the names of over seven hundred teachers, and are sending them sample copies, also a personal letter calling their attention to the department in education. We are very sanguine of the success of the paper, and shall fill it with the message of God for this time. We have had to stand by the printer's side almost continually, to teach him how to do the work, as it was all new to him; and as we see the paper now, we conclude most assuredly that the Lord has blessed it already.

The workers of other denominations here seem to fear that our presence is an infringement upon their rights, and we can hope for no encouragement or assistance from them. We are glad to launch our paper first, though we expect that it will soon be followed by others from these other sources. The office where our paper is printed is besieged by people wanting to see that new paper on Protestant religion, and many requests have already been made for us to write on this, that, or the other subject, comparing our views with those of the Catholics. Next month we plan to add a health department, and send a copy to all the doctors.

We are having good experiences, and long for the time when a strange language will not bind our tongues from speaking the message for which these people are asking. We are delighted to have some interested ones attend our Sabbath-school. Pray for us when you are asking for workers to go into these needy places.

B. E. CONNERLY.

Blessed in Giving

THE hearts of the brethren and sisters in this country were deeply touched by the generous action of our American brethren in raising ten thousand dollars toward the Caterham Sanitarium, and it was with a hearty good will that they started out to raise the remaining five thousand dollars, or one thousand pounds.

Some of our smallest and poorest companies were enabled in a remarkable manner to do their full share. To raise this sum of money means much more in this country than in America. The writer, together with Brother Nethery, of Wyoming, had the privilege of meet-

ing with the little company at Catford on the day when the sanitarium offerings were taken up. The members of this company are working men. They live in very plain quarters, and work hard to make a living for their families. It was good to hear them relate the various providences that had made it possible for them to give so liberally toward this enterprise. But they were yet to do more. When the collection had been taken, they wished to know how much it amounted to. The money was counted, and it was found that about four pounds would be required to make up the full quota of a pound for each adult member. The Spirit of the Lord came in in a marked manner as one after another gave or pledged an additional gift till the entire sum was reached. We could not but feel that some of these dear brethren were really giving more than they were able, but they acted entirely voluntarily, and their faces beamed with joy. It was a most excellent meeting.

The company at Westbourne Park, numbering twelve, just one less than at Catford (these names, it should perhaps be said, represent simply certain districts or suburbs of the city of London) had what was in some respects a still more remarkable experience. Its members are mostly sisters whose husbands are not in the truth. Some of them are very poor. Nevertheless, when the matter was presented, the leader took his stand at once, and said, in the words of Joshua, "We be able." The members pledged themselves to do their utmost. Strange to say, one sister, who it was expected would have the greatest difficulty, brought in her pound first, her face beaming with joy. Others took in extra washings, or did other work. The children gave all they had, and some earned their offering by selling the *Good Health*. Friends and neighbors, learning that this little company had a work of so much moment on hand, and were straining every nerve to accomplish it, gave as their hearts prompted them. Finally when the day for the offerings to be handed in had arrived, each brought a gift, not knowing how much others had; but when the gifts were all counted, there was exactly twelve pounds, one pound for each member. Then they began relating their experiences, and how, in some cases, they had in a remarkable manner received just a little more that very morning. Of course it was now very apparent why these additional sums came in; they were needed to make up the twelve pounds which they had faith to believe the Lord would enable them to raise.

The experience has been a most blessed one to the whole company. They have learned in a very practical way to trust in God, and expect with his help to be able to do great things. During the few weeks while they were having this special experience, two persons began to keep the Sabbath, and a work of revival began among the young people and children, which is bearing fruit for the kingdom. Hence it is the unanimous verdict of the members that they have derived more benefit from the effort than the sanitarium itself has.

In the North London church, some of the boys and young men in the office, and some of the students in the school, went without their breakfasts for some time in order to be able to save money to make a gift toward the sanitarium. Others denied themselves in other ways. This

was all done so quietly that only incidentally did some of the particulars become known.

Naturally self-denial and self-sacrifice in securing the money to purchase the place, has helped to make the institution sacred in the eyes of those who labor in connection with it. At the organization of the Caterham Sabbath-school two weeks ago, the few helpers who are already on the ground getting things in readiness for the patients, related some of the things that had come to their knowledge with reference to the efforts made by different ones to donate toward the enterprise, and all felt that everything about the place should be used with the greatest care, and earnest efforts should be made to economize in every consistent way, in order that the best possible use might be made of the money given at the cost of loving sacrifice. Thus the institution takes on a sacred character from the very start, and this is as it should be.

No doubt similar sacrifices have been made by those who have given toward this enterprise in America. These dear friends may be sure that their gifts are appreciated, and that no pains will be spared to conduct the work in such a way that it will be a means of winning souls for the Master.

There is great need of sanitariums in this country. The multitudes are grossly ignorant concerning the simplest health laws, and disease is on the increase. Drink is dragging thousands down into drunkards' graves every year. Sad to say, the habit is increasing most rapidly among the women, so that at the present time more women than men are arrested in London for being drunk and disorderly. We earnestly hope that this sanitarium at Caterham is but the beginning of a great work.

M. E. OLSEN.

Arizona

The Mexican Work

WHEN the work was begun a little over three years ago in southern Arizona, we endeavored to labor among the Mexican population also. The Lord first opened the way for us to present the message to them by means of an interpreter. As a result of the work thus started, two strong churches have been raised up, comprising nearly fifty souls, with one Mexican minister, Elder M. Serna, who has been laboring in New Mexico the past seventeen months. After accepting the message, he awakened much interest through correspondence in various parts. In New Mexico there was an urgent call for him to come and give the truth to those with whom he had worked in his previous ministry, while connected with the Methodist denomination. His work has been quite fruitful there, having raised up one church and three other strong companies in various parts. During his absence, my wife and I have done what we could among these people, to elevate them to a higher standard in the message, and, at the same time, to continue our work among the Americans. The Lord has blessed me in the study of the Spanish language, so that now I am able to speak to them in their own tongue.

About one half of the population of Arizona, with the exception of the Indians, are Mexicans, and the other half are Americans. It appears from this

that the work should be promulgated among both nationalities as one, as far as possible at the same time. If an American and a Mexican worker could labor together, then the work among the Mexican people could be elevated to the proper standard, and the whole field be warned at the same time, thus saving time and expense. Greater plans must be laid to meet the needs of this nationality, since eighty millions of these souls are waiting to hear the sound of the third angel's message.

The interest that is being manifested among them shows that their doors are wide open, and that the Macedonian cry is calling all to service. The testimony of God's Spirit has told us that now is the time to enter this part of the great harvest field, and that delay shall be no longer.

Since coming to Nogales, we have entered upon the work among this people. Elder Serna returned from New Mexico to assist me for a time, and to visit our other churches. So far we have had public meetings in a hall for three weeks, with fair interest. Some have taken their stand for the truth. Among these is a Mexican minister, Ralph Acosta, who had been preaching for the Methodists up to the time when he accepted the Lord's Sabbath. He is an intelligent young man, and we believe he will make a good worker. We hope to see others soon decide to walk in the way of God's commandments.

Elder Serna tells me of two other ministers in New Mexico who have accepted the truth, and are ready to proclaim the message. One has preached twenty-five years, and the other seven. He says that they are good, honest brethren and faithful workers. We trust these brethren will find a place to work among the millions that must hear the message. Elder Serna is well versed in the truth on all points, and if these brethren could be with him through one or two series of meetings, I am persuaded that they would do efficient work for the Master.

As far as literature is concerned, we are very crippled, having but few tracts and small books in this language. We need the message translated and put into pamphlet form, being illustrated and made attractive in every way for the purchaser. Large books and high-priced literature can not readily be sold to such humble and poor people. My heart aches to see them in their dire needs, and especially their need of a living and indwelling Saviour. When we think of the great responsibility that rests upon us as a people, because of the great light that God has given us, and that the blood of souls will be laid to our charge if we do not impart to those who are in darkness the same light that God has given us, it behooves us to be up and doing.

W. L. BLACK.

Danish West Indies

CHARLOTTE AMALIE, ST. THOMAS.—When five or six years ago I volunteered my services to the Mission Board as a self-supporting worker, I did it with no uncertain proof of the Lord's guidance, and with no other purpose than to serve the Lord with all my power, to the end.

The struggle of a self-supporting missionary for an existence in this part of the field is best known to those who have tried. Through all the hardships endured on land and sea—in hunger and

thirst, in soaking wet day and night in open boats, and without shelter—I have never been discouraged, never longed for "home." I have enjoyed excellent health, except once, when fever fastened on me. Heat and wet have so far not affected my health. My greatest pleasure is in seeing souls turn to God. And were it not that God gives me fruit for my labors, I might doubt my calling and mission. On the United States of America admiral ship I sold \$14.50 worth of books last Christmas. As a result of ship mission work in Barbadoes, as well as in this place, souls are rejoicing in the present truth. Nearly half the members of this church were keeping the Sabbath before I left for St. Croix, or before Elder Haysmer came here. On the island of St. Johns at least two or three are keeping the Sabbath. One was formerly a leader in the Moravian church there. This is a result from the seed sown in Tortola.

A. PALMQUIST.

Scotland

GLASGOW.—I am now in Glasgow, attending the first annual meeting of this mission. Elders J. O. Corliss and E. E. Andross are here. I am glad to report that we have had interesting and profitable meetings. The assistance of these brethren has been much appreciated. The outlook for the work in this field is encouraging. Brother Westworth has been conducting meetings in Edinburgh. Although the work starts out slowly, some are interested, and are beginning to decide for the truth. An aggressive campaign is arranged for the coming season, and we look for good results. At the present time, Scotland is taking the lead in the canvassing work; that is, it is selling the largest amount of books of any division in the British Union Conference.

The brethren here are waiting with interest to see what the General Conference will do for them. This is an important field, and the force of laborers is very small,—one ordained minister, two ministerial licentiates, and three Bible workers, for all Scotland.

A year ago Brother Harry Armstrong was just opening the work here. Before that, canvassers for both books and papers had been at work, and much of our literature has been circulated, especially in Glasgow. This has also borne fruit, and a number have accepted the truth, and others are much interested. The canvassing work is now being pushed more than ever, and the general outlook is encouraging.

O. A. OLSEN.

DURING the recent conference held in Uitenhage, South Africa, a recommendation was passed with reference to starting a mission for the Kafir people in the northern part of Cape Colony. There are many thousands of these people in the South African field, many of whom are educated, having their own newspapers, as well as many books in the Kafir language. As this language is the foundation of the languages of many tribes in South Africa, workers may be trained here for other parts of the great Dark Continent. A man and his wife are called for, to take charge of the mission. A call is also made for another man and his wife at the mission farm, Matabeleland, and for a man and his wife at Gwelo.

Current Mention

—Paul Du Chaillu, the famous explorer and author, died at St. Petersburg, Russia, April 29.

—Nine men were killed and twenty-one injured by the explosion of a powder mill at Ganister, Pa., April 30.

—A dispatch from Dallas, Tex., states that Texas crops have been damaged by frost to the extent of \$10,000,000.

—The Ottoman Bank at Salonika, Turkey, was blown up with dynamite, April 30. Fighting and rioting continue to be reported from Macedonia.

—The Santa Maria volcano in Guatemala is again active, according to recent reports from that country. The amount of damage done is not stated.

—At the rate at which the tide of immigration is now pouring into this country, the population of the United States will be increased by about 1,000,000 during the present year.

—An attempt to secure exemption of church property in New York City from assessments for improvements, was vetoed by Mayor Low, who pointed out that such a step would reverse the uniform practice of the city and the State for a century.

—A dispatch from Simla, India, to the Exchange Telegraph Company, London, says it is officially announced that the bubonic plague in India infects 9 British provinces, 156 districts, 109 big towns, 7 cantonments, and 51 states. The weekly mortality exceeds 30,000.

—The formal dedication of the Louisiana Purchase Exposition took place at St. Louis, April 30, with imposing ceremonies, President Roosevelt, ex-President Cleveland, and a number of State governors being present. The opening of the fair will not take place until next year.

—Recent temperance legislation at Albany having raised the price of a liquor-tax certificate fifty per cent, the number of saloons in Greater New York has been reduced by about 700, but the total receipts of the saloons show a steady increase. Decreasing the number of the saloons has no necessary connection with a decrease in the amount of drinking.

—The question of the desirability of the separation of church and state is being brought to the attention of the people of France. An elaborate scheme providing for such separation has been prepared, says the *Paris Temps*, and has the signatures of over fifty Radicals and Socialist supporters of the government. There seems to be ground for the hope that the separation will be realized at no distant day.

—A Chicago stock yards strike which occurred not long ago was settled by the appointment of three clergymen as arbitrators. Recently the clerical arbitrators presented their bill for services, asking \$1,000 each. Both the packers and their workmen objected to the bill as being exorbitant, and it was decided at a meeting of their representatives that the arbitrators should be paid at the rate of thirty cents an hour, at which rate the bill amounted to \$14.50 each.

—Cholera is again raging in the Philippines, and threatens to spread over the island of Luzon. Since January, there have been in Manila 101 cases of bubonic plague, confined mostly to the natives and the Chinese.

—A Roman Catholic missionary in China, Shan-tung province, reports that a new Chinese sect, similar to the Boxers, has become very formidable in his vicinity, and that a wholesale massacre of foreigners by the fanatics is in prospect.

—A dispatch from Salonica, dated May 4, says that an engagement between Turkish troops and a band of revolutionists is reported to have taken place in the Monastir district of European Turkey. Both sides suffered considerable loss. Ten Turkish officers are said to have been killed.

—More than a score of passengers and members of the crew on the Clyde line steamer "Saginaw" were drowned as the result of a collision between that ship and the steamer "Hamilton" of the Dominion line, which took place off the Virginia coast in a dense fog, on the morning of May 5, about two hundred miles from Norfolk, Va.

—Members of the Chicago Turn Beziirk who obey the laws of the order must not become members of any State militia, pursuant to a recommendation unanimously adopted at the forty-sixth convention recently held in Grand Rapids, Mich. In the State of Illinois there are several thousand members of the order.

—Wm. Pickens, of Little Rock, Ark., the colored orator of Yale, 1904, has received an invitation to become the head of an Afro-American empire to be established in the island of Hayti. The proposition comes from N. L. Musgrove, of Sturgis, Ky., who is agitating a movement tending toward the seizure of the island of Hayti by American negroes.

—The Protestant Alliance of England did not look with favor on King Edward's recent visit to the pope, and in a telegram to the king's secretary at Rome declared its "intense regret that our Protestant king intends to visit the pope, who is described in the homilies of our established church as antichrist;" and expressed its earnest "hope that the rumors are absolutely unfounded."

—President Loubet, of France, will visit Rome soon. The pope, after consulting his cardinals, has decided not to receive the French president, and this decision will be semi-officially communicated to France. The pope's refusal to receive the president of France certainly will lead to a diplomatic rupture between the Vatican and the French government and the abolition of the concordat.

—The week ending May 4 was unseasonably cool over the greater part of the country, the minimum temperatures of April 30 and May 1 and 2 being the lowest recorded in the last decade of April and the first days of May for the last thirty years at nearly all the weather bureau stations from the central and west gulf coasts to the upper Missouri Valley, and also at a number of stations in the central Mississippi and Ohio Valleys, the lake region, and New England. Nearly all fruits have suffered further damage from frosts and low temperatures, apples apparently having escaped with the least injury.

—Great Britain has officially warned the powers of Europe that any attempt on their part, or on the part of any one of them, to establish a naval base or fortified port on the shores of the Persian Gulf will be resisted to the utmost strength of the army and navy. The warning was given officially by the marquis of Lansdowne, secretary of state for foreign affairs, in a formal statement to the House of Lords. Lord Lansdowne's attitude in this matter generally meets with approval, although the answers thereto of the other powers interested in the gulf are awaited with some anxiety.

—The English House of Commons by formal resolution has guaranteed the new Transvaal loan of \$175,000,000. In explaining the necessity for the loan Colonial Secretary Chamberlain stated that it had been decided to purchase all the existing railways, which would absorb \$65,000,000 of the new loan, and \$25,000,000 more would be expended as quickly as possible on the development of railways, \$12,500,000 would be spent on land settlement, and \$10,000,000 on public works. In addition to this loan an additional loan of \$150,000,000 will be made by the Transvaal and Orange River colonies, in three installments of \$50,000,000 each. This loan will be the colonies' contribution to the expense of the war, and will not be guaranteed by the British government.

Silent Messengers

Our Books, Tracts, and Periodicals

E. R. PALMER : : : : *Editor*

Gather Them In

GATHER them in! for there yet is room
At the feast that the King has spread.
O, gather them in!—let his house be
filled,

And the hungry and poor be fed.

Gather them in! for there yet is room;
'Tis a message from God above;
O, gather them into the fold of grace,
And the arms of the Saviour's love!

Out in the highway, out in the byway,
Out in the dark paths of sin,
Go forth, go forth, with a loving heart,
And gather the wand'ers in!

—F. J. van Alstyne.

The Five New Tracts

THE new tracts are still going rapidly. At the General Conference many leading workers stated that these tracts are among the best we have ever issued. Whether this is so or not, let us give them the great circulation called for by their merit, and the times in which we live. Read the report from one of the "old hands," Brother Washington Morse; and as you do so, may the Holy Spirit inspire you to follow his example.

Reports Wanted

WE are confident that thousands of our tract society workers are being blessed in their efforts to circulate the new tracts, and we earnestly request such to send us reports of their experiences. We will "pass them on" to others for their encouragement; and thus

your little service of love may be extended. Have you by this means interested a friend or neighbor in the "good news," that Jesus is soon coming? Have you seen the Lord working through this means for the salvation of souls? Has your own heart been warmed by your labor of love? Tell us about it. Send such reports to E. R. Palmer, 267 West Main St., Battle Creek, Mich.

Circulation of Tracts in the Early Days of the Message

FORTY-seven years ago the tenth of next June I went to Minnesota with my family. The first day of July I began work at my trade in Faribault. I sent one dollar to the Review for tracts. On receiving them I started out after my day's work and sold them all the first night. I then sent one dollar for more tracts, which were soon received, and were sold at once. For twenty weeks I continued to send the dollar as often as the mail could go with it and return with the tracts. All these tracts I sold without consuming time in my working hours, and now I could tell of many Sabbath-keepers, some of whom are filling responsible places in church capacity, in Minnesota and Dakota, who date their conversion to the Sabbath truth from reading those tracts. At that date there were only six families besides mine in Minnesota who kept the Sabbath.

Just forty-four years ago Wisconsin and Illinois donated an old tent to us; and Elder William Ingraham, of Wisconsin, and I held three tent meetings, resulting in bringing out sixty-four adult Sabbath-keepers. We had plenty of tracts and pamphlets, which we circulated freely. But I do not think we had one bound book.

In 1860 Elder J. N. Andrews came to Minnesota and held three tent meetings; and seventy-four Sabbath-keepers were added to our number. We used tracts and pamphlets freely.

Just forty-one years ago next May I was present at the first General Conference held in Battle Creek, Mich., and I filled my trunk with tracts and pamphlets, and took them home to Minnesota. Last March I received four hundred copies of the new tracts, and immediately sold nearly all of them. I sent again, and have just received four hundred more. I am very happy in this blessed work. I shall need to double my orders in a short time. Surely God led my dear brethren to write and publish those blessed tracts; it is the best move ever made by Seventh-day Adventists to remove prejudice and spread these glorious truths. O my brethren and sisters, how can you be idle one hour? Take these and other tracts and work with them. Read them, and let your words be well seasoned with grace.

Every day I find some who are in trouble, and I am greatly blessed in having a season of prayer with them. One year ago I sent one dollar to the Review Office for tracts, and they were soon gone. One old gentleman, a superannuated M. E. minister, was urged to buy three of those tracts, but he would not. I reluctantly let him have them without pay. Last week I called on him with the new tracts. His wife took the tracts, and paid for them, saying that they had been much interested in reading a tract given them by some one, and that her husband had taken it to the editor of

the county paper, and he had published the entire tract. She began to read the tract in the paper. I soon stopped her, and said, "I gave you that tract one year ago." It was the tract entitled "Is Man Immortal?" written by Elder George I. Butler. I meet those who have read the tract in the paper who esteem it very highly. Here is an instance where God overruled to bring this blessed truth before thousands of people. O my brethren and sisters, how quickly the world could be warned if all of his remnant people would consecrate themselves wholly to the Lord. My brethren, get your hearts in order; for the trumpet of the archangel will soon be heard. WASHINGTON MORSE.

Peterboro, Ontario.

Does the Signs Arouse Prejudice?

THE following is from a brother who has been selling "Christ's Object Lessons," and who feared that it would cause prejudice to continue his regular work with *The Signs of the Times*:—

"I offered a copy of the *Signs* for five cents to a lady who had just ordered a copy of 'Christ's Object Lessons.' When I delivered the book a few days later, instead of asking me whether or not the book was an Adventist one, she had \$1.50 ready for the *Signs* for one year. I took it as quite an object-lesson, and will soon want a club of *Signs* to my address."

Scores of such incidents regarding different publications might be related, showing that our literature is not so likely to arouse prejudice as we ourselves fear.

H. H. HALL.

Is the Master Calling You?

IN view of the nearness of Christ's coming—in *this* generation; in view of the great truths which God has revealed to us; in view of the great sinful world; in view of the ignorance of these precious truths by some who even profess Christ; in view of the impending judgment, shall we not arise and go about our "Father's business"?

If Christ himself should visit you, and ask you if you could not do this work or that for him; if you could not take a message from him to such a person, or in his stead go to relieve suffering or want in such a home, do you not think you would gladly comply?

But does he not visit you by his Spirit again and again, and say, "My brother, my sister, will you not go and do this for me?" "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Many opportunities are open before us to work for the Master at this time. Shall we not improve them?

The new tracts prepared by the General Conference Committee ought to be scattered like the leaves of autumn. This is one kind of work the Master is calling on us *now* to do for him. The circulation of our larger publications by our regular canvassers is another important work, and hundreds of new ones should be enlisted.

A recent communication from Sister White says, "The canvassing work is to be revived," and "carried forward with increasing success." Thank the Lord for these encouraging words. In the same communication are these words, "Let no one think that he is at liberty

to fold his hands and do nothing. That any one can be saved in indolence and inactivity is an utter impossibility." Should not these words stir our hearts, and cause us to take up work of some kind for the Master?

To-day the Master is calling to those for whom he gave his life, asking them, "Who will go and carry my message of love and salvation to a dying world?" Who will respond to his call? Those who do this will find that the "love of Christ will touch and transform them, making them willing for his sake to do and dare."—S. N. Curtiss, in *Southern Watchman*.

The Way to Success

SUCCESS is not a matter of luck; it is invariably the result of thorough preparation and persistent effort; and failure in canvassing is often caused by lack of appreciation of the book you handle, and lack of appreciation is due to lack of knowledge.

The agent who knows his book thoroughly will have an appreciation of it that will make itself felt with the people he meets. Many workers who bemoan their failure might just as well be rejoicing in their success if they would only take Paul's advice to "give diligence to reading." There is power in the truth; and all the power needed to convince people that they need our literature, that their soul's salvation depends upon the truth, is found in the very books we handle. "Every soul is surrounded by an influence of its own,—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love." The man who has his mind full of the truth is "charged" with power; and if he is full of it, there is no room for doubt, discouragement, or failure. If you desire to make this work a success, study the description of your book. Study your prospectus, and day by day, with your Bible, carefully study the book you are selling. In this way you will continually get fresh, strong points from your book which will be an inspiration to you, and through you a blessing to the people; for "by the atmosphere surrounding us every person we meet is consciously or unconsciously affected."

J. JOHANSON,

General Agent of Australasia.



Money Received on the Missionary Acre Fund

NAME	AMOUNT
Burt Crary.....	\$12 00
Daniel Wilcox.....	5 00
Albert Wilcox.....	2 00
B. R. Nordyke.....	3 50
Mrs. L. M. Williard.....	10 00
Received through P. T. Magan, Berrien Springs.....	100 00
Clyde Parshall.....	5 00
Kate E. Rapp.....	5 00
Etta Bickert.....	50
E. C. Downs.....	1 50
J. G. Downs.....	2 10
Vida Downs.....	50
C. J. Dirksen.....	1 00
L. A. Ribinson.....	2 00
Wallace McCrackin.....	1 00
Mary Graves.....	1 00

Fred Graves.....	1 00
Rose June.....	1 00
H. G. Miller.....	2 00
S. S. Ryles.....	50
G. E. Davis.....	4 15
Pleziev Shockey.....	6 05
Georje Shaffer.....	2 00
Calvin Crary.....	1 00
Harry W. Johnson.....	1 25
Chas. Carlson.....	5 00
W. Marron.....	5 00
D. F. Park.....	2 00
L. E. Johnson.....	5 00
Mr. & Mrs. M. B. Clinger.....	5 00
Mrs. Fred Stucky.....	3 00
Annie LaFave.....	2 22
Louisa Keys.....	2 00
Mrs. M. C. Duncan.....	1 00
Mr. & Mrs. Adam & Roy Rae.....	25 90
Mary Boaz & children.....	1 20
Mrs. Emory & Mae Erich.....	1 75
Anna L. King.....	7 00
F. W. C. Loloff.....	17 00
J. C. Grays.....	1 00
E. R. Connaham.....	15 00
C. & J. Smith.....	50
Cora Parker.....	1 00
Mattie Price.....	5 00
Rex Stron.....	1 50
Emil Nelson.....	5 00
L. L. Allen.....	5 00
Ralph M. Wood.....	12 00
W. H. Jones.....	1 00
M. A. P. & I. Lewis.....	5 00
Mrs. R. Clawson.....	1 00
Joseph Colland.....	26 83
Willie Downs.....	25
J. H. Cardey.....	6 00
Julia Cardey.....	3 00
Mary L. Meredith.....	50
Isaiah Rhiner.....	1 00
Homer Balch.....	17 50
A. S. Morley.....	3 00
Sarah Anderson.....	1 00
R. W. Walters.....	6 00
Cathrina Siebert.....	1 30
Susan Siebert.....	1 00
Ohio Conference.....	4 05
Glenn & Forest Schoonard.....	2 50
A. Voth.....	7 00
F. M. Loomis.....	1 50
Gertrude Uhri.....	25 00
Daniel Isaac.....	5 40
N. J. Rounland.....	5 00
Mrs. Jennie Shanks.....	4 20
Minta Courey.....	5 00
S. C. Courey.....	6 25
Huldah Le Fave.....	2 00
Mrs. N. D. Jones.....	2 00
Mrs. G. W. Baker.....	3 00
H. G. Miller.....	2 00
W. A. Bapp.....	7 35
Mrs. J. H. Miller.....	2 00
A. K. Thiel.....	3 00
Miscellaneous.....	4 00
J. H. Roberts.....	12 00
Joseph Dixon.....	5 00
F. S. Clarke.....	6 00
W. P. Richey.....	10 00

Donations for the Washington (D. C.) Church

Amount received by P. T. Magan on the Washington Church Fund up to April 12, 1903, is \$145.45.

Charles G. & Phoebe Hamp, \$1.50; widow in Paradise & Sister Nunnedy, \$20; Jim Pegram, \$1; Eugene Frost, .75; Mrs. D. T. Richardson, \$1; Martha Newton, \$2.50; D. H. Pickering & family, \$3; Mrs. Susannah Worick, \$1; Fred Stoll, \$1; Mrs. Emma Knapp, \$2; Joseph Redomte, \$5; Mrs. G. W. Baker, \$5; Clara E. Bair, \$2; J. C. Fjarli, \$2; Thos. Buck, \$10; W. C. Rahn, \$1.50; Mrs. A. Southworth, \$1; H. B. Ham, \$2; Mrs. A. J. Burgert, \$10; Mrs. Phoebe C. Gleason, \$1; C. A. Pence, \$1; John Thorpe, \$1; Flora Wickline, \$5; M. L. Locke, \$5; Myra Cook, \$1; Martha Arnold, \$1; George Todd, \$1; Vesta Wilkins, .50; Cora Todd, .50; Martha Sophor, .50; Jacob Meyer, \$8.50; F. E. Endris, \$2; Rebecca Ake, \$2; Mrs. Carrie George, \$1; Hattie Fifield, .25; friend, (Iowa), \$2; Mrs. M. G. Farris, .50; Mrs. A. B. Palmer, \$2; friend (Wisconsin), \$1; Maude Husted, \$2; H. A. Niergarthe, \$1.



Donors to the Relief of the Schools

The total cash received on the Relief of the Schools Fund up to March 23, 1903, is \$53,-617.83.

NAME	AMOUNT
Mrs. J. S. Thompson.....	\$20 00
Uncompahgre (Colo.) church.....	2 00
Amy Wixson.....	1 00
Mary E. Reid.....	2 40
James Plummer.....	2 00
Mrs. N. L. Bolinger.....	1 00
Robertus Reesman.....	1 50
Nellie Anger.....	2 50
J. G. Saunders.....	2 00
H. E. S.....	1 00
Mrs. Geo. D. Taylor.....	1 00
C. C. Cameron.....	5 00
R. W. Sufficool.....	1 00
Homer Howe.....	2 50
A friend.....	85
Fritz Guy.....	7 00
Mrs. S. E. Pinches.....	3 00
Mrs. Della Ross.....	2 00
Joel L. Preston.....	5 00
Elizabeth McCreston.....	1 00
Mrs. W. H. Dufur.....	1 00
Louis Frazier.....	1 00
Sister Putnam.....	1 50
Milton Henise.....	25
Mrs. C. P. Copeland.....	75
A friend.....	12 50
B. J. Fales.....	1 00
Ralph M. Wood.....	1 00
Mrs. Cyrus L. Davis.....	1 00
B. B. Newman.....	5 50
Mr. & Mrs. L. L. Stone.....	1 00
Mrs. Ida Cale.....	1 00
Mrs. M. E. Hoogenpyl.....	3 50
Mrs. A. T. Lewis.....	3 50
Sister Putnam.....	1 50
Anna L. King.....	2 50
N. P. Stilson.....	10 00
Elizabeth Hash.....	1 00
Mrs. H. L. Gilbert.....	1 00
Mrs. & Miss Fetta & Mrs. Pope.....	5 00
Neb. Tract Society.....	136 20
W. J. Wilson.....	1 25
"Of their own".....	2 25
A. G. Christiansen.....	1 00
Donation.....	2 00
J. E. Hall.....	1 00
Lydia Johnson.....	10 00
Mrs. Allen C. Brown.....	1 50
Wm. Simpson.....	1 00
Mrs. E. B. Scott.....	50
G. Hutchinson.....	75
Isaac Wiley.....	50
Elmira S. Heald.....	25 00
Mrs. A. J. Vanorum.....	1 00
Mrs. Bridget DeBay.....	1 00
Simon Petticore.....	25
Anthony Petticore.....	75
Christian Horning.....	4 75
Margaret Frost.....	75
W. N. Perham.....	5 00
Mrs. C. H. Thompson.....	3 00
Elizabeth Hutchins.....	65
S. L. Rowe.....	1 00
C. E. Rosenberger.....	1 00
Maggie Compton.....	2 00
A. H. Abbott.....	5 00
Mr. & Mrs. L. H. Proctor.....	10 00
Sadie Shaff.....	10 00
Clara H. Clark.....	5 00
Oklahoma.....	10 00
Mrs. M. E. Way.....	2 00
Mrs. Mary Kendall.....	2 00
J. Mathieson.....	5 00
Mrs. A. M. Keihnoff.....	3 00
G. W. Eddy.....	2 00
Fritz Guy.....	10 00
New England Conference.....	114 75
Vermont.....	1 25
Mrs. M. E. Stone.....	1 00
Mrs. James Sinclair.....	2 00
Mrs. M. F. Dicky.....	25
Grace Barber.....	2 00
Mrs. Helen Longley.....	3 00
A. L. Freeman.....	5 00
Mrs. F. C. Cramer.....	10 00

NOTICES AND APPOINTMENTS

Camp-Meetings for 1903

ATLANTIC UNION CONFERENCE

Maine.....	Sept. 3-13
New England.....	June 18-28
New York.....	Aug. 27 to Sept. 6
Pennsylvania, Wilkesbarre.....	June 5-14
Vermont.....	Sept. 3-13

NORTHERN UNION CONFERENCE

Manitoba.....	July 1-8
Minnesota.....	May 30 to June 7
North Dakota.....	June 15-21
South Dakota.....	June 8-14

CENTRAL UNION CONFERENCE

Iowa, Colfax.....	May 28 to June 7
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PACIFIC UNION CONFERENCE

Upper Columbia, Pendleton.....	May 14-24
Western Washington, Centralia.....	May 21-31
Western Oregon, Salem.....	May 28 to June 7

EUROPEAN UNION CONFERENCE

South England, Portsmouth.....	May 29 to June 7
Denmark.....	June 9-14
Norway.....	June 16-21
Sweden.....	June 23-28
German Union, Friedensau.....	July 2-12
German Switzerland.....	July 15-19
French Switzerland.....	July 21-26
North England.....	July 31 to Aug. 9

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

Vermont, Notice!

At our last camp-meeting it was voted to purchase a new pavilion before our next camp-meeting. It was also voted that a portable tabernacle be secured for use in the field. We now have the money in the treasury with which to purchase the large tent, or pavilion, and a portion of the money to apply on the tabernacle. We shall need perhaps one hundred and twenty-five dollars more than we now have. This money is needed at once, as we desire to erect this building and get it into the field as soon as possible. Will those who have made pledges to the tent and camp-meeting fund make an effort to pay these pledges soon? We appreciate the liberality shown by our brethren in this matter.

The pavilion and the tabernacle together will cost about five hundred dollars. We ask now for this special donation that we may carry forward our field work properly without going into debt. We believe that the cash policy is the only true way to do business.

Vermont is planning to have two companies in the field this summer doing aggressive work. Let us all be indeed laborers together with God.

J. W. WATT.

The Pennsylvania Conference and Camp-Meeting

THIS important meeting will be held June 4-14, at Wilkesbarre, Pa. All the churches in the State should elect delegates at once. Each church is entitled to one delegate regardless of numbers, and to one delegate for each fifteen members, hence a church with thirty members would be entitled to three delegates.

The location in Wilkesbarre places the camp-meeting in the northeastern part of the State. We hope that a large number of our people will attend this meeting. We have the assurance of excellent help from the General Conference, besides the local help of the Atlantic Union and State conferences. No pains will be spared to make this meeting a feast of good things to all who may attend.

We shall have tents to rent; and all the

usual arrangements for the comfort of the camp will be made. Dr. Bradford and his wife, of the Philadelphia Sanitarium, will have charge of the dining tent. We expect that the usual one-third reduction of rates on the railroads will be secured. Brother V. H. Cook, conference secretary, will soon give notice of rates and full particulars.

No pains will be spared by those in charge of the young people's and children's meetings to make this occasion a great blessing to the young. As far as consistent, parents should bring their children to the meeting. The time is drawing near when we are to move from this world to a better country. Now is the golden hour to make a preparation to exchange worlds. We ask that the church officers bring before the church the importance of the meeting. We should all pray, believe, and work for its success, and if possible, be present to share in its blessings.

R. A. UNDERWOOD,
President.

Canvassers' Institute

BEGINNING May 18 and continuing to June 4, the time of the camp-meeting, there will be held a canvassers' institute at Wilkesbarre, Pa. Last year we tried the experiment of holding a canvassers' drill with practical work in the field, at Johnstown, Pa., for three weeks before the camp-meeting began. This effort was a success in every way. The same good work of instruction and practical field work, with such additional help as experience and the importance of the present hour demand, will be conducted this year at Wilkesbarre. The conference will allow an additional five per cent on the sales of those who attend the institute its full time, until their traveling expenses are paid. Those who attended last year found that they sold more books during the institute than they had previously sold during the same length of time, and only worked in the field half the time, the remaining time being spent in studying and in receiving instruction. Those attending the institute are on the ground to attend the camp-meeting thus they save their railroad fare to the camp-meeting.

Fifty good, earnest, consecrated workers ought to go from the camp-meeting at Wilkesbarre this year into the field to sell our publications. Two or three weeks spent in practical drill would be a great blessing to the canvassers. F. C. Painter and other good instructors will be present during the institute. Come at the beginning. You will not regret the time thus spent, nor the effort made to do better service for this cause. My address till after camp-meeting will be Wilkesbarre, Pa.

Railroad reduced rates can be secured to attend the camp-meeting and conference at Wilkesbarre, Pa., June 4-14, by addressing V. H. Cook, Box 614, Williamsport, Pa. Remember that the institute begins May 18.

R. A. UNDERWOOD.

An Army for the Liberation of Humanity

"WHAT costly works of art, what splendid galleries of sculpture or paintings, are comparable in value to the treasures we have in our children?"

The answer to this question we have either forgotten, or else we do not believe it, and yet God himself said that the first work of the church in this generation is to educate its children.

"Ye shall know the truth, and the truth shall make you free." So you have read. But do you realize, that the world is full of slaves,—slaves in misery as abject as that which bound the children of Israel when under the lash of the taskmasters of Egypt?

To Christians has been given the message to liberate these slaves. This is an individual work. No general proclamation sent forth from some center of power will bring freedom. If that were the way in which the gospel is to be given to the world, doubtless some liberator would arise, but when the burden rests upon each one of us, years roll on, and nations remain in bondage.

Since there are thousands to be freed, there must be an army of liberators. Who

are they? and where are they? We have been told that the children are the hope of future missionary work. What are you doing to prepare them for their life work? Not only are these soldiers scattered, but there are, at the present time, no officers ready to drill this army of workers. Many who should be at their post of duty are themselves still in captivity.

Think of thirty thousand children of Adventist parents waiting for teachers, and then think of the thousands, and even millions, in this and other countries who must be liberated before the coming of the Son of man. Are you a soldier? Are you training for this great campaign, which, before the victory can be claimed, will encircle the globe, and which, in the hour of victory, will usher in the King of heaven?

The thought of the great work to be accomplished almost crushes one, but it can be done, or else the command would not be given that it should be done. Means for training these teacher-soldiers or soldier-teachers—men and women who shall organize this army of liberators—are already in existence. Summer schools are conducted in various parts of the country. The summer assembly at Berrien Springs, Mich., is conducted especially for this class of workers.

If there were no opportunities to prepare for service, young people might be excusable, but to-day our young people are without excuse. If the needs of the hour do not arouse us, what will? E. A. SUTHERLAND.

Publications Wanted

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

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

Geo. W. Wells, Cleveland, Tenn., *Signs, Life Boat, Good Health*, tracts.

H. Tonjes, 21 Morton St., New York City, *Signs, Life Boat*, and tracts for distribution among inmates of public institutions on Blackwell's Island.

Miss Winnie McCoy, Pitcairn Island, via Mangareva, Gambier Islands, REVIEW, *Signs, Life Boat, Good Health*. The rate of postage to Pitcairn Island is one cent for two ounces.

Brother C. W. M. Reed, Beaman, Mo., sends an urgent request for our current publications, including the late tracts, to scatter by the hundred. He desires to make a business of this the coming summer. He sends thanks for those received; they have all been used.

Business Notices

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

WANTED.—Good Sabbath-keeping girl or woman for general housework in small family; no children; steady employment and good wages to right person. Must have experience; references required. Pleasant home guaranteed. Address Mrs. M. C. Otis, Mansfield, Ark.

WANTED.—Ladies or gentlemen, to handle "Ladies' Guide," "Home Hand Book," "Plain Facts," "Great Controversy," "Patriarchs and Prophets," or "Thoughts on Daniel and the Revelation." Good city territory, healthful climate, and a very needy field. Please write to the General Field Agent of the Superior Mission Field, E. Fred Hutchinson, 123 West Park St., Marquette, Mich.

Obituaries

HODNETT.—Died at her home in Catcher, Ark., Sister Lulu Hodnett. The deceased came into the truth under the labors of Brother S. Scott and the writer. She passed away in full triumph of faith. A husband and seven children are left to mourn.

S. S. RYLES.

NELSON.—Died at Mt. Tabor, Ore., April 4, 1903, Sister Harriet L. Nelson, wife of W. S. Nelson, aged 58 years, 8 months, 3 days. Sister Nelson was converted in early youth, and accepted the advent faith in 1864. She was the mother of eleven daughters, of whom six are living. She died in the triumph of faith. Funeral services were conducted by the writer.

H. W. DECKER.

HEIMSOOTH.—Died at Pochahontas, Baker Co., Ore., April 21, 1903, Sister Henry Heimsooth. She was born in Germany, and was a member of the Lutheran Church when she received the third angel's message two years ago. Her mind was always open to receive every ray of light as it came to her. It was a continual joy to tell it to others, for her heart ever fed upon and delighted in the love of the truth, till she fell asleep in Jesus.

WELLINGTON FROST.

MERRITT.—Died at the home of her daughter, Mrs. Dora Loomis, 10 Hanover St., Battle Creek, Mich., April 25, 1903, Sister Mary R. Merritt, in the seventy-third year of her age. Her sickness was of short duration; she was conscious to the last, and passed away with a bright hope of immortality. Three children are left to mourn their loss. For eighteen years she was a faithful member of the church at Leslie, Mich., where the funeral services were conducted by the writer.

R. E. HARTER.

SLAUSON.—Died at his home near Fulton, N. Y., March 31, 1903, Daniel Slauson, aged 79 years. Brother Slauson was born in 1824, and in 1848 was married to Jane H. Darrow, who died six years ago. He leaves two sons, one residing near Fulton, and the other in Chicago. In 1842 he accepted the Adventist faith, and at the time of his death was a firm believer and a member of the Fulton church. Funeral services were conducted by Rev. T. B. Shepherd (Methodist), of Oswego.

E. A. RAYMOND.

DAILEY.—Died at his home in Mattawan, Mich., April 5, 1903, of apoplexy, Brother W. S. Dailey. He was born in Lisle, N. Y., June 28, 1830. About twenty-five years ago he was converted, under the labors of Elder H. M. Kenyon. A firm believer in the third angel's message, he died in bright hope of a part in the first resurrection. The funeral services were held at his late home, conducted by Rev. Allen (Methodist), and the remains were laid to rest in Almena cemetery.

MRS. HELEN DAILEY.

HICKS.—Died at his residence near the St. Helena Sanitarium, California, April 21, 1903, of hemorrhages and pneumonia, Richard David Hicks, aged 66 years, 3 months, 17 days. Born in Tennessee, in infancy his parents moved to Missouri, and from there to California in 1857, where he resided until his death. His decline dated with a hemorrhage on Feb. 3, 1903. He leaves a wife and four children, besides other relatives. He died rejoicing in the blessed hope of the Life-giver's soon return to give a crown of life that fadeth not away. Text, Rev. 14: 13.

H. A. ST. JOHN.

TUTTLE.—James Alva Tuttle was born near Mt. Etna, Iowa, June 26, 1877; died in Glendora, Cal., Dec. 15, 1902, of consumption. Alva was the only son of Mr. and Mrs. C. Tuttle. In May, 1900, he took a severe cold, which grew worse during the summer and autumn. Thinking a change might be beneficial, he went to California, accompanied by his wife and his parents, but there seemed to be a gradual decline. After a time the parents returned to Iowa, hoping for the best, but in

September, 1902, they were called to visit their son for the last time. He died sitting in his invalid chair in the presence of his wife and sister, his parents being away on urgent business. He was a firm believer in the truths of the third angel's message. He suffered patiently, knowing that God doeth all things well. The remains were brought to Iowa for interment, there to await the call of Jesus. Elder B. L. Dieffenbacher spoke words of comfort.

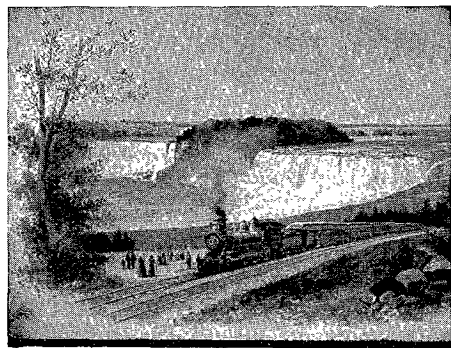
ARTHUR RHODES.

ROBBINS.—Died at Ashford, N. Y., April 27, 1903, of *la grippe*, Mrs. Martha Robbins, aged 74 years. Her maiden name was Holden. She had lived in Ashford for more than seventy years. Her Christian experience began when she was sixteen. Twenty-two years ago she, with her husband and two children, accepted present truth under the labors of Elder D. T. Fero and the writer. Her husband passed away in 1896. The funeral service was held in the Freewill Baptist church. The goodly number present testified to the high esteem in which she was held. Words of comfort were spoken by the writer, from 2 Sam. 14: 14.

D. A. BALL.

CHALMERS.—Robert W. Chalmers was born in Glasgow, Scotland, Sept. 18, 1853, and died in Battle Creek, Mich., March 13, 1903. He came to this country when quite young, and accepted present truth at twenty-one years of age. He began to fail in health about a year before his death, which resulted from cancer of the stomach. While desiring to live for the sake of caring for his wife and two little children, he was resigned to God's will, and died in the full assurance of life everlasting. Besides the loved ones already mentioned, his father, mother, brother, and five sisters are left to mourn. Funeral services were conducted by the writer.

J. L. PRESCOTT.



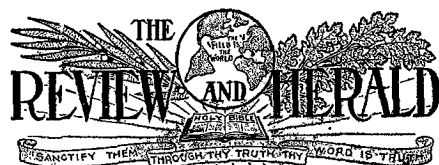
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BATTLE CREEK, MICH., MAY 12, 1903

W. W. PRESCOTT - - - - - EDITOR
L. A. SMITH } - - - - - ASSOCIATE EDITORS
W. A. SPICER }

MRS. E. G. WHITE's new book, "Education," can be purchased of any of the State tract societies, or of the Review and Herald or Pacific Press Publishing Companies. The price is \$1.25, postpaid.

THE Lake Union Conference Committee held a meeting at Berrien Springs, Mich., last week, at which business pertaining to the work in this union conference was considered. At the same time and place the constituency of the Seventh-day Adventist Central Educational Association met and elected the Board of Trustees of Emmanuel Missionary College, after which the Board organized, and transacted considerable business relating to the affairs of the institution.

THE editor wishes to say a few words to his correspondents. Owing to the additional work incident to the General Conference and the council of the General Conference Committee recently closed, the editor has found it impossible to give proper attention to his correspondence, and this note is intended as an explanation to those who may be wondering why their letters are unanswered. Furthermore, the editor has been requested to attend the camp-meetings in the Northwest, and will doubtless be on his way to that part of the field before these lines are read. It may therefore be some weeks before all letters can receive attention, and he asks for kindly consideration from those whose inquiries may seem to be neglected. In the nature of the case, preference must be given to those letters which relate to the current business of the paper.

SINCE the action was taken by the General Conference Committee (printed on page sixteen of this paper), with reference to furnishing help for the meetings in the European General Conference, it has been found possible to arrange with Elder G. A. Irwin to attend these meetings in the place of Elder A. G. Daniells. In view of the many important matters which demand immediate attention in this country, including the question of removing the headquarters of the General Conference in harmony with the vote already taken, it seems advisable to make this change

in the appointment of workers to the different fields, and to invite Elder Irwin to go to Europe. He will probably sail next week. This arrangement will make a considerable saving in the expense account, as Brother Irwin will go directly to Australia from Europe without returning to America. The fare from Battle Creek to Australia via Europe is not very much more than via San Francisco.

WE regret our inability to present this week the reports of the meetings of The Michigan Sanitarium and Benevolent Association and The International Medical Missionary and Benevolent Association, which have recently been held in Battle Creek. We were assured by the secretary of these associations that the reports would be furnished for this issue, but later it was deemed advisable not to supply them to the REVIEW until they had appeared in a special number of the *General Conference Bulletin*. We are therefore unable to state when we can lay them before our readers.

One Church Elder's Experience

"THE foreign mission offerings for the year 1902 from our church amounted to about thirty-five dollars, or an average of seventy cents a week. The donations this year run from one dollar and a half to two dollars a week. If this rate is kept up, it will be a great increase for our church. I hope that all other churches will be able to give as good a report. From my own experience, I can say that the Spirit of the Lord is working upon the hearts of the people, and they are responding nobly to the calls that are made upon them. This is as it should be. We are all of good courage, and desire to be led of the Lord to perform his will in all things."

General Conference Appropriations to Foreign Missions for 1903

OUR people will be interested to know the appropriations made for mission work the coming year. The following amounts were appropriated by the General Conference and the General Conference Committee at this last conference. Of course it was distinctly understood that these appropriations could not be held against the General Conference Committee as a debt, or as an obligation, but that we would go to the people with our petitions, showing them the needs of the fields in foreign countries, and do everything in our power to secure the requisite funds to carry on the work already started. You will notice that there were no appropriations made for new work. These appropriations are last year's audits, and do not take in any advance moves, nor the expense of sending new workers to these distant lands.

We wish to call your especial attention to the great needs of the evangelical work. We believe that there will be a hearty response on the part of our people from one end of the country to the other to assist us in carrying on the

work, not simply in its present form, but to extend it into other regions, and to add workers to those already sent abroad.

The General Conference Treasury department will take great pleasure in answering any queries, or furnishing any information to those of our people who are interested in foreign missions. If there is any question about the work in any of these fields that you would like to have answered, you are invited to write in, and we will give you any data concerning the same.

Surely the harvest is white, the calls are manifold, and we, as a people, must buckle on our armor and work with renewed energy to carry the gospel of the third angel's message to all the world. We need your prayers and most hearty support that the work of God may triumph.

CALLS FOR 1903

Canadian Union.....	\$ 3,600
Mexico	4,004
Central America	2,069
Central America—South	1,056
Jamaica	2,500
East Caribbean	5,500
South America	10,796
British Union	16,755
German Union	4,000
Scandinavian Union	2,350
Oriental	6,500
European General	700
Polynesia	7,161
Porto Rico	1,016
Bermuda	592
India	5,828
China	3,500
Japan	5,173
West Africa	2,896
South Africa	9,194
Southern Missionary Society...	2,400
European credits	638
Operating Mission Department.	9,536
Southern Field	6,728
General Conference evangelical work in home fields.....	15,508
Australian collection	10,000
Honolulu	4,000
Christiania	2,000
Frederikshavn Sanitarium	1,000
Religious liberty collection....	2,000
General Conference Association obligations	10,000
Greater New York.....	6,000
Virginia	2,000
Nashville Publishing House....	10,000
Southern medical work.....	9,000
Huntsville School	4,000
German East Africa.....	5,000
British School	10,000
	\$205,000

Donations for any of these missions or other special objects will be thankfully received.

I. H. EVANS,

Treasurer of the General Conference.

The *Missionary Review of the World* for May contains an article on "The Macedonian Caldron," by Dr. Henry Otis Dwight, who lived many years in Constantinople. This scene of disturbance is the "storm center of Europe," and an important missionary field. Another contribution to this number of the *Review* is on "The Women of India and Intellectual, Social, and Religious Reforms," by Mrs. J. T. Gracey. Among other articles of interest is a biographical sketch by the editor, on John Coleridge Patteson. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York; \$2.50 a year.