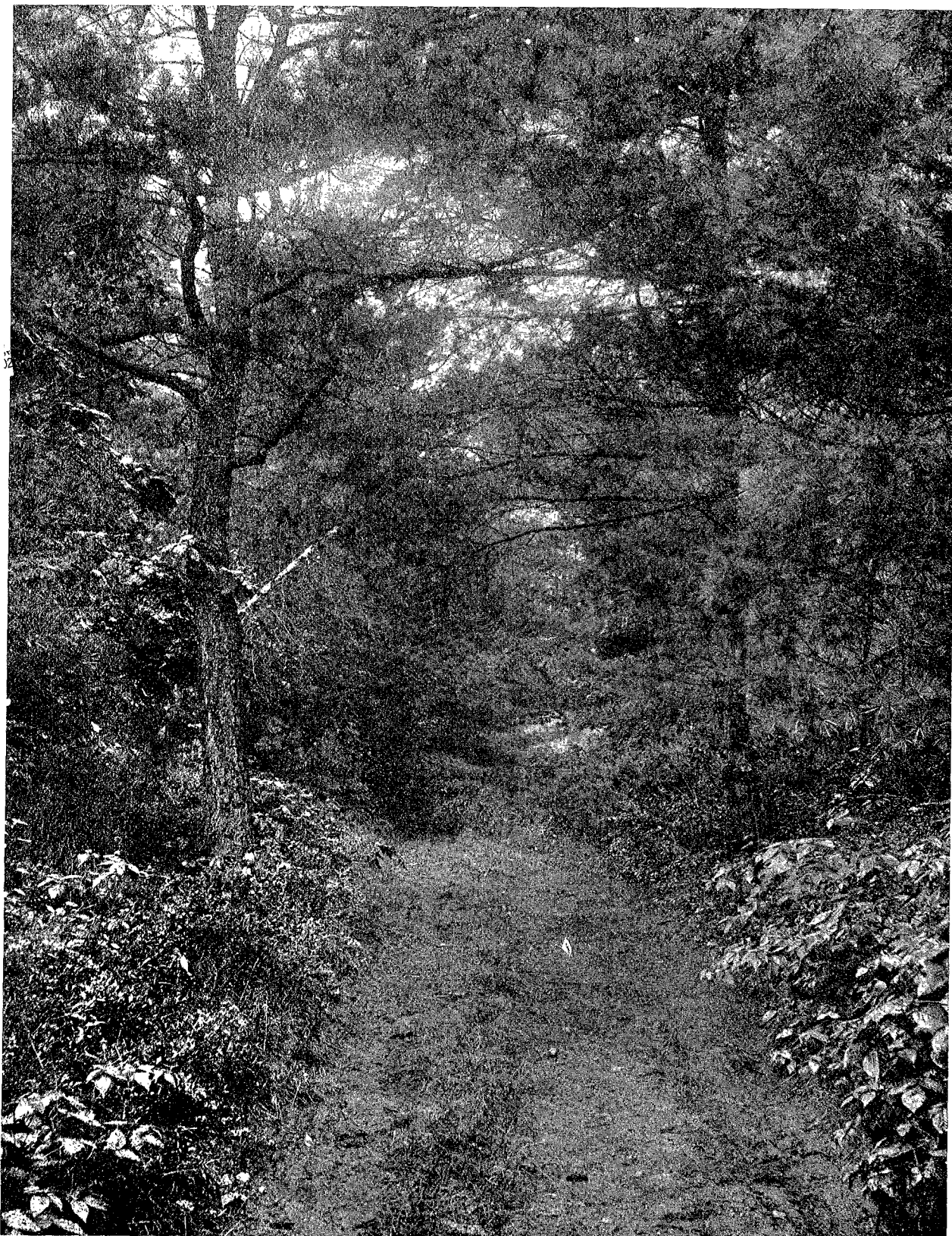


The Advent
REVIEWS
HOLY BIBLE
IS THE FIELD
AMERICA
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HERALD
And Sabbath

Vol. 79

BATTLE CREEK, MICH., TUESDAY, MAY 13, 1902

No. 19



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THE COMING OF SPRING

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IN THE

GERMAN, DANISH, AND SWEDISH LANGUAGES

These books were completed and ready for delivery on May 1st, according to promise. The Review and Herald turned away other work in order to bring these books out at the appointed time. The Editor of the *Sions Vaktare*, the Swedish paper, says this is one of the finest books in the Swedish language, in both construction and contents. The German and Danish editions are also of a high grade, both in mechanical construction and in the translation. Our foreign laborers can be assured that these books rank high among American translations, and the subject matter, being of great importance, and providentially interwoven with the history of this country, renders these books interesting and attractive to our American people, and especially so to those who have recently come to this country, and who desire to know more of the history of the nation. These two important favorable qualities, excellence in construction and containing the message for this time, cause this book in all these languages to stand on an equality in importance with any book issued by this denomination.

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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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REVIEW AND HERALD, Battle Creek, Mich.
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Editorial

An Ancient Revival

In recounting the mercies which the Lord had shown toward his people at the time of the rebuilding of Jerusalem, Ezra the priest said: "For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem." It is instructive to observe what this reviving meant to God's people. It meant a deliverance from bondage and a coming out of Babylon; and this deliverance from bondage and this coming out of Babylon were simply the preliminary experiences with reference to the work of setting up the house of God and repairing the desolations thereof. The Lord gives a reviving to his people in order that they may be delivered and strengthened for efficient service in establishing his kingdom in the earth.

A New Measure of Life

To revive a person means to impart to him a fresh supply of life if he is already alive, or to recall him to life in case he is dead. The evidence of a revival is found in growth and fruitfulness. To provide for such a revival the Lord has promised: "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow ["blossom," margin] as the vine." Under the influence of the sun's warmth and abundant rains the corn (wheat) is now springing

up in the fields, and the vines are putting out new leaves and blossoms. The evidences of the great annual revival greet our eyes on every hand, and every growing blade of wheat and every blossoming vine bear a message of encouragement to the people of the Lord. "They shall revive as the corn [wheat], and blossom as the vine."

The Reviving Power

THERE is only one means of reviving persons or things. "It is only life that can beget life." A revival calls for the outpouring of new life. Its results are seen in the manifestation of new life. And there is only one life. The same life which revives the wheat and the vine will revive God's people. "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." Every bursting seed and growing blade is a manifestation of the presence and immediate working of the life of God. "It is not because of inherent power that year by year the earth continues her motion round the sun, and produces her bounties." "It is God who brings the bud to bloom and the flower to fruit. It is by his power that the seed develops 'first the blade, then the ear, after that the full corn in the ear.'" In these processes of nature we behold the manifestation of the indwelling life.

A Revival Now Needed

WE greatly need a revival just now. There is earnest work to be done in setting up the house of our God, and in repairing the desolations thereof. But first we must be delivered from the bondage of our sins, and there must be a complete coming out of Babylon, and this can be accomplished for us only through the power of the endless life manifested in us. We need to listen again to the word of the Lord through the prophet Isaiah: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." It is the power of the indwelling presence which brings a reviving, "and hereby we know that he abideth in us, by the Spirit

which he hath given us." "The Spirit giveth life." "If any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken [make alive, revive] your mortal bodies by his Spirit that dwelleth in you." It is thus evident that our need of a revival can be met only by receiving the gift of the Holy Spirit. "The Holy Spirit is his [Christ's] representative, and it works to effect transformations so wonderful that angels look upon them with astonishment and joy." "This promised blessing, if claimed by faith, would bring all other blessings in its train, and it is to be given liberally to the people of God. . . . The church has long been contented with little of the blessing of God; they have not felt the need of reaching up to the exalted privileges purchased for them at infinite cost. Their spiritual strength has been feeble, their experience of a dwarfed and crippled character, and they are disqualified for the work the Lord would have them do. They are not able to present the great and glorious truths of God's holy Word, that would convict and convert souls through the agency of the Holy Spirit. The power of God awaits their demand and reception." Let every one who desires the prosperity of Zion pray, "O Lord, revive thy work in the midst of the years," and then listen for the message, "Receive ye the Holy Ghost." So shall the promise be fulfilled unto us, "They shall revive as the corn, and blossom as the vine."

Perfection Is Coming

"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." 1 Cor. 13:9, 10. We lift up a cheering standard before the weary and waiting hearts of humanity. Perfection is coming. That is the promise: "When that which is perfect is come." That state is far from present now; not in time, but in degree. All is imperfect here, not by any failure on the part of the Lord, but by the failure on the part of men. Sin has ruined all. Death with all its attendant evils, entered into this fair domain of the beneficent

creation of God, and so "death passed upon all men." Therefore, instead of the perfect state, which God provided and intended for us, we have suffering, disease, disappointment, blighted hopes, and misery of every kind; and thus we are brought to face, in bitterness of heart, the question of the ancient patriarch, "If a man die, shall he live again?" No one can think such a state of things is perfection, or be satisfied therewith. But he who wrote the world's inspired songs, tells us that a time of perfection and satisfaction is coming, and he indicates how it will be brought about: "I shall be satisfied," he says, "when I awake with thy likeness." Ps. 17:15.

But though this is not the perfect state, we have something to encourage and comfort us even here; for we know in part. We may be thankful for this: that we know in part, know enough to perceive the way of truth, and the path of obedience. We know the way to reach salvation; and "we prophesy in part;" that is, we have power to read and understand the prophecies, though only in part. But Paul explains that when he says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."

Christ had already said to his disciples: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, . . . and he will show you things to come." John 16:13. To receive this instruction is a part of our preliminary preparation for the heavenly world. How necessary, then, that we receive and cherish the Holy Spirit, and grieve it not away, nor the holy angels, nor any of the agencies through which God designs to instruct us in his service.

"But when that which is perfect is come, then that which is in part shall be done away,"—not ignored, nor thrown away; for that which is only for the present has its place to occupy, and its work to perform; and blessed will that man be who shall be found not to have obstructed nor interfered with its work.

The apostle likens our advancement in the Christian life to the growing up of a man to the maturity of life from the limitations of childhood. Then Paul says, "When I became a man, I put away childish things." It is always easier to be *childish* than to be *childlike*. When ambition controls us, and the mind becomes absorbed in the dream of advancement to high stations, a big salary, influence, and power over others, giving up the weightier matters which these things crowd out, it then becomes childish. James and John had such a dream when they besought the Lord to give them a place on his right hand and on his left

hand in his kingdom, and this, with their ambition, aroused the indignation of the ten against them. They were childish. Matt. 20:20-24.

To be childlike is described in Matt. 18:2-6 and Luke 18:16, 17. A child of God has infinitely higher views to engross his mind. But those who have come to years of maturity and do not rise above the little puerile notions and childish conceptions of early youth, must be, in the sight of the angels, odious and unnatural creatures, and a mockery of Christianity.

Now we see through a glass darkly, but when that which is perfect is come, we shall see as we are seen, face to face, and know as we are known. We shall see and know God, know Christ, and an innumerable company of angels, Abraham, Isaac, and Jacob, and recognize our departed friends; for we shall know as we are known. Without this, could we say that that which is "perfect" is come? But as Paul says of the ancient worthies that they "without us should not be made perfect," so we may say of our friends, It will not be a perfect state to us unless we can know them all. u. s.

Prophecy Fulfilling

THE Rev. Dr. Josiah Strong, a leading Congregational clergyman and president of the League for Social Service, has published a book entitled, "The Next Great Awakening." He has reference to a spiritual awakening, which he believes is not far distant in this country. He approaches the subject by referring to the religious awakenings of the sixteenth, seventeenth, eighteenth, and nineteenth centuries, "great movements," he says, "which lifted nations and civilization to a higher plane." He then describes the breakdown of the elaborately planned attempts in this country and England to produce another such awakening at the beginning of the twentieth century. The reason why these attempts were failures, he says, is that the leaders failed to perceive that each of these past revivals "came in connection with the preaching of a neglected Scriptural truth which was precisely adapted to the peculiar needs of the times;" and he adds that without such an impulse no like revival is possible again.

But what, according to Dr. Strong, is this "neglected Scriptural truth," which he so correctly judges to be the necessary foundation of any new religious awakening? Here his perception is sadly at fault. He tells us that it is a "rediscovery of Christ," or, as he explains, "the social ideal of Jesus," by means of which the kingdom of God is to be established on earth, in the shape of "an organization in which there is perfect obedience to all the laws of life, physical, intellectual, spiritual, social,"—a

"perfected world society," a "community which embraces every other true community of men, which contains and controls the home, the state, the economic system, the fellowships of science, letters, art." Following out the "social teachings of Jesus," he says, we shall "save men rather than souls." We shall "educate the new social conscience, and afford a radical remedy for social disorders."

This is the ideal for which Dr. Strong, with his League for Social Service, is striving; and not only this organization, but others of greater note, such, for example, as the Christian Endeavor Society. Even the Woman's Christian Temperance Union is committed to this purpose by the declaration of its venerated leader, Miss Willard, that the one absorbing aim and "undying enthusiasm" of the organization is "that Christ shall be this world's king," by a sort of social and political regeneration. "The kingdom of Christ," she said, "is to enter the realm of law through the gateway of politics." These organizations, Christian though they claim to be, are not looking for the setting up of God's kingdom through the second coming of Christ, in the manner so frequently alluded to in the New Testament; and having rejected the idea that Christ is to come and sweep away all earthly kingdoms, they are left to the belief that earthly kingdoms must in some way be gradually merged into the kingdom of Christ, by the regeneration of society. They would have been saved from this fearful delusion if the churches had received the message that went to the world in 1840-44, proclaiming that the hour of God's judgment was come.

This idea of an earthly kingdom of Christ—earthly not merely in its location, but in the elements composing it—is fast spreading through the religious world. The energies of those who should be working to evangelize the world are very largely engrossed in the attempted realization of this false ideal, as impossible as it is unscriptural, which substitutes the civic for the individual conscience, and seeks the salvation of society rather than the regeneration of the heart. This sensual, carnal conception of the kingdom of Christ, which would build up that kingdom upon the foundation of earthly governments, will assuredly make use of state legislation as one of its principal agencies, and will enforce its false conceptions of duty in the place of the religion of Christ.

For all this we have been looking, and in this new book by Dr. Strong, we recognize a sign of the times, admonishing us that the fulfillment of the prophetic word is hastening, and that but a brief span of time remains in which to finish the work God would have us accomplish in the earth. L. A. S.

"In the Day of His Preparation"

WE are living in the day of God's preparation. All prophecy, fulfilled and fulfilling, shows that the last hour of that day has struck. No wonder that intensity fills all heaven, and that there is not an idle angel. Every one of the heavenly host is engaged in hurrying forward this glorious truth which is to save a people prepared for the Lord.

The intensity of the time is felt among the nations. It is the day of preparation for the world. East and west, north and south, the call is ringing through the earth, "Prepare war, wake up the mighty men." It costs treasure, it calls for the laying down of life. But it is the time of earth's preparation for the great Armageddon; and for the glory of the fleshly arm, and of country, the children of this world are ready to pay the price.

The intensity of these times is stirring the hearts of the children of God. That is the most thrilling sign of all. It is a day of preparation among believers. The Spirit of God calls for a forward march into the great field, and the same gracious Spirit is preparing the hearts of this people to go forward.

With feet shod with the preparation of the gospel of peace, swift to respond to every call of our Leader, an army of workers is gathering. I have lately had the privilege of spending a few weeks at Emmanuel Missionary College, and a few days at Union College. It is inspiring indeed to notice how the Spirit of God is laying upon our youth the burden of the mission fields. God has wonderfully opened the way among all peoples in our own day, and now he is equipping and qualifying the workers.

The same word comes from all our training schools. We have discovered a world to be saved. With eyes uplifted, brethren and sisters see the waving fields, white already unto the harvest. The call is, "Go through, go through the gates; prepare ye the way of the people." So, out through the gateways of the home land, out along earth's high-ways and byways, we are to hasten on to the finishing of the work. Again, as always in the history of God's work, the call of the hour is answered by the coming of the man. Some who are able to do so are going at their own charges. There is a sound of going in the ranks to-day that gives promise of speedy triumph.

The call of the hour that brings the men ready to go must also bring forward the man ready to give in order that the worker may be sent to the ends of the earth. This work is the one thing that interests heaven. Heaven has invested its all in it. What else is there for anybody to live for or work for? God is helping us to see this as never before. Yet, how much more might we

do if only awake more fully to the times! Even now, this very day, we are holding back workers ready to go, from fields urgently calling for help, because the mission treasury is depleted. But the call of the hour must be answered. God must be preparing his stewards somewhere to supply the means. It is the day of preparation for great things. Let us take the motto by which Carey opened the great era of modern missions, based on Isa. 54:2: "Expect great things from God; attempt great things for God."

W. A. S.

Studies in the Gospel Message

THE subject of the Sabbath-school lesson for May 24, the eighth in the present series, is The Tent of Meeting and the True Temple.

The tabernacle, regarded simply as a structure, and apart from its furniture and its services, was setting forth in this concrete form the lesson of the incarnation of the Son of God. Outwardly it was simply a tent covered with the skins of animals, and it was not especially attractive in its appearance, but within it was all glory and beauty. It was the dwelling place of God, where his glory was manifested. Ordinarily this glory was not observed by those without, but only by those who ministered within the tabernacle, being shut off from those without by means of "the veil of the covering." Sometimes the glory would break through the veil, and appear "before all the children of Israel." Thus was shadowed forth the manifestation of the glory of God in the person of his Son. "And the Word became flesh, and tabernacled among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." This was divinity veiled in humanity. There was nothing striking in his outward appearance. "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." Because he walked about as a man among men without the outward marks of distinction, some failed to recognize the manifested glory. The people said, "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him." The Jews on another occasion said, "Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?"

On rare occasions the glory broke through the veil of his humanity, and his divinity flashed forth upon the people. It must have been so when "Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them

that sold doves." There was a divine authority, the authority of manifested divinity, which his adversaries could not resist.

And so it was again when he was on the mount of transfiguration, "and his face did shine as the sun, and his raiment was white as the light." "For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased." "Divinity from within flashes through humanity, and meets the glory coming from above." And thus was the glory manifested. This was the reality which was foreshadowed in "the tent of meeting."

But while in outward appearance Jesus was simply a man among men, yet he was in fact much more than this. He was "the last Adam," and "the Lord from heaven." The Word did not become simply an individual man, but "the Word became flesh." Divinity was united with *humanity*. This was the lesson of the tabernacle and the temple. "That temple, erected for the abode of the divine presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, *humanity ceased to be a temple for God*. Darkened and defiled by evil, the heart of man no longer revealed the glory of the divine One. But by the incarnation of the Son of God, the purpose of heaven is fulfilled. God dwells in humanity, and *through saving grace the heart of man becomes again his temple*. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul."

When divinity was united with humanity in the person of Jesus, the divine purpose was being accomplished to "gather together in one all things in Christ." And so he "gave him to be the head over all things to the church, which is his body." The man Christ Jesus stood for humanity. As humanity he lived a life of obedience to the law of God, as humanity he suffered on the cross and paid humanity's debt, and as humanity he ascended into heaven. In him as humanity we have passed through these experiences, and this constitutes the reality of our salvation. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

Thus the purpose of God in the incarnation of Christ extended beyond the

making of one man to be a partaker of the divine nature, and included the making of all men to be partakers of the divine nature, "in him." It was thus that humanity was again to become the temple of God.

And so the true temple of the living God is the body of Christ, the church. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; *in whom* all the building fitly framed together groweth unto an holy temple in the Lord."

All this was involved in the original promise that the seed of the woman should bruise the serpent's head. Humanity gains the victory over sin and Satan through God's gift of his Son, in whom divinity and humanity were united, and in whom humanity is restored to become again the temple of the living God.

The Southwestern Union Conference

THE first session of this conference was held at Topeka, Kan., April 16, 1902. About fifty delegates were present from Oklahoma, and the States of Missouri, Kansas, Colorado, Arkansas, and Texas, the territory embraced in this union. In addition to these delegates, there were several representatives from the General Conference and the Mission Board. Owing to some changes proposed for the redivision of the territory composing the Northwestern and Southwestern Union Conferences, a number of special delegates from Iowa and Nebraska attended the meeting.

It was gratifying to meet so many of our brethren bearing the responsibilities of the work in this part of the field. This was the first time the ministers and conference officers of these States had ever come together in a union conference. At first we hardly knew our bearings as a body, but our experiences were very similar to those of the preceding conferences. We soon became acquainted, and during the whole meeting we enjoyed the influences of the Spirit of God. Indeed, we witnessed some very marked tokens of divine leadership in the Topeka Conference.

All branches of the work received their due share of attention. Concise and deeply interesting reports were rendered by the presidents of the State conferences, also by the president of the union

conference. These were printed in the *Kansas Worker, Extra*, several numbers of which were issued during the conference. The proceedings of this conference were published in a very readable form under the editorial management of Prof. C. C. Lewis.

The meetings of the session were held in the Auditorium. This is a new building with every modern convenience, capable of seating four thousand people. We were granted the use of the Auditorium, heated and lighted, free of expense. While the building was not so suitable for our conference as a smaller one would have been, it was most generous on the part of the managers to place it at our disposal, free of expense.

Elder E. T. Russell, president of the Kansas Conference, arranged with a number of the ministers for our ministers who were attending the conference to occupy the pulpits of their churches. Dr. Paulson, Brethren Spicer, Brunson, Lane, Porter, and several others preached in the various churches on Sunday. All reported a pleasant time with both pastors and people. In some instances the churches made donations to our mission fields. This was a new experience to many of us. I was pleased with the arrangement, and would be glad to see it tried in other conferences.

During this conference the final steps were taken in the redivision of the territory of the Northwestern and Southwestern Union Conferences, making three conferences instead of two. This re-arrangement will be set forth in detail in a separate report. The Southwestern Union Conference was not changed, with the exception of transferring Missouri, Kansas, and Colorado, and a part of New Mexico to what hereafter will be the Central Union Conference. The headquarters of the conference will be located in either Oklahoma or Texas. Elder G. G. Rupert was elected president of the conference. Further details will be reported in the official proceedings.

This conference differed in its details very much from those preceding it, yet in some respects it was equal in real value to any of them. One of the sweetest features of the meeting was the warm, zealous missionary spirit pervading it from first to last. Ever since the last General Conference, Elder McReynolds, the president, has encouraged all the State conferences and departments to extend a helping hand to the missionary fields. Both laborers and means have been sent to the dark places of the earth. During the conference nearly four thousand dollars was given for the Nyassaland Mission, and several laborers volunteered to go to that field.

The canvassing and the tract society work have enjoyed a good year in this district. Subscription books have been

sold to the value of sixty thousand dollars. While no one is satisfied with this showing, and all feel that the results ought to be at least doubled this coming year, we are thankful indeed for the united, energetic efforts put forth in this union conference. It is not difficult to see the reason for this good showing. The manager of the Pacific Press Branch at Kansas City, Mo., the executive committees of the conferences, and the teachers of Keene Academy, have united in an intelligent, energetic effort to keep the work strong in each State, and to give it the earnest support which its importance demands. This union of effort is indispensable, if we are to see our book work develop as it should throughout the United States.

Besides pushing the work within its own borders, the Southwestern Union Conference has contributed liberally to other needy fields. The State of Texas released Brother J. B. Blosser, that he might act as general agent for the Lake Union Conference. They also volunteered to supply a good man for the Canadian Union Conference; but I understand that no definite arrangement has been made as yet. Texas, Oklahoma, and Kansas has each supplied one of their best men to canvass in the English field. This united, vigorous effort, and this cheery response to the calls from needy fields, are surely a good index for the future.

This closes the union conference sessions in the United States, six having been held during the last six months. The first session of the Canadian Union Conference will be held a few months hence. These meetings have been seasons of great encouragement to many of our laborers, and of untold benefit to the cause in all parts of the States. Burdens are being distributed, and responsibilities are being placed where they belong. Many who, before these conference sessions were held, could hardly see the value of this phase of reorganization, are now clear, and are bearing their part of the work with courage and zeal. Much remains yet to be done, but we need not be long in doing it. If Christ is allowed to lead, he will make a short work in the earth. May it be even so.

A. G. DANIELLS.

Note and Comment

THE opening of school privileges to the people of Porto Rico is eagerly welcomed by them, according to the report brought back by one who has recently visited that island. As showing the appreciation and thirst for knowledge manifested by some of these poor people, he mentions the case of a girl of seventeen years who walks twenty miles to

and from school daily, sleeping on a bare floor, and begging most of her food. No truant officers are needed there, he says. In a night school which he visited, he found the pupils bringing candles to the schoolroom, and sitting on the floor in groups of three, with one candle to each group.

As evidence of the "gradual disappearance of the high fences which once marked the division lines between creeds and sects in the Christian church," the *New York Times* mentions that "at the recent installation of the pastor of a Universalist church in one of the New England cities, a Methodist delivered the prayer, a Congregationalist preached the sermon, the 'right hand of fellowship' was extended by a Baptist with well-chosen and appropriate remarks, short addresses were delivered by another Congregationalist and by a Unitarian, and a graceful letter of welcome and congratulation was read from the rector of an Episcopal church."

There is a sort of unity which springs from indifference to truth; but Christian unity is the unity of those who through the gift of the one Spirit, "all speak the same thing," and are "perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

RECENTLY a young candidate for the ministry in the Presbyterian denomination was refused credentials by his examining superiors because he did not believe that Adam and Eve and some other Biblical characters ever had a literal existence. Later, this refusal was revoked, and it was announced that the young man would be received into the ministry on the proviso that he would not give expression to his heretical views in the pulpit; and on this condition he accepted the office. The point was not unnoticed by Catholic journals, and one of them remarks:—

It is a strange, an anomalous position in which this young man wittingly puts himself; nor are those who were the authorities to pass upon his candidacy any better placed from the view-point of courage and consistency.

The same journal then cites these words by a Protestant clergyman, Rev. Edward Cummings, of Boston, as showing the fatal effect of such inconsistency upon a healthy spiritual life:—

What man of affairs would tolerate in business the ambiguity and pretense and mental reservation that are encouraged in our churches to-day? I am convinced that people are more honest and straightforward in thought and speech than their religious teachers. In order to retain connection with religious bodies, men and women must often submit—and are often urged to submit—to subtleties and humiliating appearances of conformity which are not in good form

in other departments of life. To our shame, it must be confessed that it would be difficult to devise a less helpful training in the great virtues of honesty, clear thinking, and plain speaking than that which many of our religious denominations furnish to-day.

There is much in this to explain why so little of the power of godliness is manifested in connection with the preaching of the present day.

REPORTS which reach this country from various parts of Russia, indicate that the internal affairs of the Russian empire are in a condition of serious disturbance. In the southern districts there is great distress among the peasants on account of a failure of crops, no crop having been raised last year, and none being even planted this year, even the seed intended for planting being consumed to escape starvation. In their desperation the peasants have thrown aside all legal restraints, and thousands are joining in rioting and pillage. Eighty estates in the provinces of Poltova and Kharkoff have been sacked and destroyed. The whole region is under a reign of terror, and landowners and stewards are fleeing for safety. In central Russia the working population are in a state of great unrest, and revolutionary propagandas are making alarming progress. Every day, says the Moscow correspondent of the *London Times*, there are fresh reports of strikes and disorders. The attitude of the workmen toward their employers, he says, is openly threatening, in striking contrast to the subservience of their demeanor a few years ago. One great cause of this agitation, it is stated, is that most of the Russian factory hands have been brought in contact with foreign workmen, and have heard of the rights and liberties enjoyed by workmen in other lands. The czar, in view of the threatening situation at Moscow, has abandoned his intention of spending the Russian Easter in that city. A report which comes from St. Petersburg, under date of April 28, states that the czar is considering the advisability of issuing a pronouncement granting constitutional government to his people, on the lines of a plan of government prepared by a Russian official under the preceding sovereign some years ago. All this reminds us of the words of Scripture pointing out a sign of the last days—"upon the earth distress of nations, with perplexity." God alone holds the solution to the situation.

THE following extract from the latest of the pope's encyclicals, issued since the beginning of the present year, defines clearly the papal position regarding republican government. Under the sub-

heading, "False Idea of Authority," the encyclical says:—

Along with the family, the political and social order is also endangered by doctrines which ascribe a false origin to authority, and which have corrupted the genuine conception of government. For if sovereign authority is derived formally from the consent of the people, and not from God, who is the supreme and eternal principle of all power, it loses in the eyes of the governed its most august characteristic, and degenerates into an artificial sovereignty which rests on unstable and shifting bases; namely, the will of those from whom it is said to be derived. Do we not see the consequences of this error in the carrying out of our laws? Too often these laws, instead of being sound reason formulated in writing, are but the expression of the power of the greater number, and the will of the predominant political party.

This is precisely the conception of government held and advocated by the societies which are calling for a religious amendment to the Constitution, for the purpose of making the nation Christian. They want the nation's fundamental law to recognize God as the source of all authority in civil government, doing away entirely with the doctrine that such governments derive their just powers from the consent of the governed. The identity of such a system with the papal conception of government, which no one who will compare the two can fail to perceive, should be a warning to all Protestants to hold aloof from the plans of these misguided reformers.

It is true that God is the source of all proper authority everywhere, since he is the sovereign over all things, and the source of all power. But it is not true that God has commissioned any mortal man to step in between his fellow men and their God, and dictate to them the divine will either in things civil or religious. Here is where the papal system of government, and every other system which sets aside the consent of the governed, is against God. God's system of government puts nothing whatever between the Creator and the being he has created. The gospel means God with us, God in us. God's purpose is that man shall be a sovereign, not to rule over others, but to rule over himself. In God's government the test of greatness and of fitness for high station, is not the ability to rule over others, but the ability to serve.

True republican government recognizes this fixed principle in the relationship of God and man. It does not interfere with that personal and intellectual freedom of man whereby he exercises the power of choice between right and wrong, and develops a character which will determine his destiny. It does not interfere with the working of those spiritual agencies through which God is seeking the salvation of all men, by all the power he himself has at his command.

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.

More and More

THE Light of the world shines brighter and brighter
As wider and wider God opens my eyes;
My trials and burdens seem lighter and lighter,
And fairer and fairer the heavenly prize.
The wealth of this world seems poorer and poorer
As further and further it fades from my sight;
The prize of my calling seems surer and surer
As straighter and straighter I walk in the light.
My waiting on Jesus seems dearer and dearer
As longer and longer I lean on his breast;
Without him I'm nothing, seems clearer and clearer,
And more and more sweetly in Jesus I rest.
My joy in my Saviour is growing and growing,
And stronger and stronger I trust in his Word;
My peace like a river is flowing and flowing,
As harder and harder I lean on the Lord.

— Selected.

Neglected Duties

MRS. E. G. WHITE

God's people are called to aggressive warfare, not against one another, but against the armies of the enemy. Never are they to relax their vigilance. Never are those who claim to be Christ's disciples to feel at ease in their church capacity, content to do nothing to rescue fallen human beings, and win them back to their loyalty. Heavenly angels are constantly ascending and descending between heaven and earth, engaged in unselfish service for humanity. Where are the men and women who will unite with these heavenly messengers? Think of what God has done for you! When you were perishing out of Christ, did not the warning message come to you, convincing you of sin, and arousing you to repentance? Did not Christ reveal himself to you as a sin-pardoning Saviour? And in the light and warmth of your first love, were you not filled with a longing to impart to others the grace that gave you newness of life?

Do not allow your zeal for soul saving to decrease. You have become Christ's helping hand, and you are to work earnestly for those whom before your conversion you looked upon with indifference. Remember that they are in as favorable a condition as you were to be brought to repentance, and that their salvation may be of higher value to the

church than was yours. Grudge not earnest, tender words and kindly deeds. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Open the windows of the soul heavenward, that the bright beams of the Sun of Righteousness may shine into your hearts. Fresh grace to impart will be given to those who keep their souls in the love of God. Duty and sacrifice are precious to them, because of their love for Christ's purchased possession.

Those who are truly converted are eager to communicate the knowledge of God. They feel the strength of the cords that bind men and women to Christ in loving, faithful service. Once they had no interest in sinners; now they are united with Christ, and they are bound up in love with his heritage. The heart once frozen by selfishness is melted by the influence of the Spirit. They rejoice that sinners are accepted in the Beloved.

Let the soldiers in Christ's army remember that while they are under his banner, they can never be conquered; for angels from heaven are fighting beside them. And let them remember also that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." What are our orders? — "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

The Lord Has Work for You

This is the work to which you are called. It is not for you to sit and listen to discourse after discourse, feeling content to do nothing, making no use of the word you hear, and often criticising the ministers. Go to work, helping on the right hand and on the left. Visit your neighbors in a friendly way, and become acquainted with them. Use every favorable opportunity, in co-operation with the heavenly agencies, to draw them under Christ's banner.

Those who do not take up this work, those who act with the indifference that some have manifested, will soon lose their first love, and will begin to censure, criticise, and condemn their own brethren.

The Lord has a work for every one to do. As God's people act their part with faithfulness, the light will shine forth, extending farther and farther, from neighborhood to neighborhood. In places nigh and afar off there will be

revivals and conversions. The light and power of the message will be seen and felt.

Let there be no indifference; for we are living amid the perils of the last days. Each one must act his part in extending and enlarging the kingdom of God. Every effort made by the human agent to co-operate with the Holy Spirit prepares him to accomplish the work God has been fitting him through his grace to do. God desires his people to use all their talents in his service. He wants them to labor for those outside the fold. He wants them to improve their capabilities, that they may become wise unto salvation, and by contemplating their duty to him and to their fellow men, learn to help others. Workers are to be trained who will train and educate others. Thus the good work will go forward, and whole communities will be blessed. Men and women will be brought into the fold at the eleventh hour, and if they are earnest and faithful, the Lord will accept them and work through them. As they put on Christ, their minds are filled with the treasures of heavenly truth, which they give to others, to be given by them to still others.

We are living in the time of the end, a time crowded with events in process of fulfillment, all working to bring about that great day when Christ shall be revealed in the clouds of heaven with power and great glory. The last years of probation are fast closing. The signs of the times — the wars and rumors of wars, the strikes, murders, robberies, and accidents — tell us that the end of all things is at hand. Who can doubt the truth of the prophet's words, "The wicked shall do wickedly: and none of the wicked shall understand"? Many of the inhabitants of the world have given themselves into Satan's control. They co-operate with him, helping him to carry out his plans against the government of God. Under his guidance, men have lost their horror of bloodshed and murder.

Satan himself stands at the head of his army, striving with all his power to perfect the force over which he rules, that he may wreak his vengeance on God's people. Knowing that his time is short, he has come down with great power, to work against all that is good. In the Scriptures, he is represented as walking up and down as a roaring lion, seeking whom he may devour. He fills the minds of his instrumentalities with hatred against God and with an intense desire for revenge.

The Last Conflict

Determined to efface the image of God in man, Satan works with an intensity of effort to hide God from view. Not openly does he work, but secretly, mingling error with truth, so seeking to bring confusion and distress. But in proportionate power God works to counteract Satan's plans and to bring to light his hidden purposes. When the enemy has seemed to be gaining a signal victory over righteousness, God has been work-

ing, with mighty power in behalf of his people.

The stress of great temptation is already upon us. We are now to unite with one another in doing the work that Christ did when he was upon this earth. We are to be one in Christ. Thus we are to show our faithfulness to God, to our Redeemer, and to all who are born into his kingdom. Among the people of God there is to be no dissension, no controversy, no warfare against one another. Satan's strong efforts against good, that terrible hatred of his agencies against God's agencies, emphasize the need of union and harmony among the forces of righteousness. We have no time to wrestle and contend among ourselves, no time to work on suppositions, or cherish prejudices. It is too late for this, brethren; for Christ is at the door.

A terrible conflict is before us. We are nearing the battle of the great day of God Almighty. That which has been held in control is to be let loose. The angel of mercy is folding her wings, preparing to step down from the throne, and leave the world to the control of Satan. The principalities and powers of earth are in bitter revolt against the God of heaven. They are filled with hatred against those who serve him, and soon, very soon, will be fought the last great battle between good and evil. The earth is to be the battlefield—the scene of the final contest and the final victory. Here, where for so long Satan has led men against God, rebellion is to be forever suppressed.

God's people are to bear a bold, decided testimony for the truth, unfolding the purposes of God by the witness of pen and voice. In place after place, they are to proclaim the message of God's word. By converted, sanctified, holy men and women the message of warning is to be proclaimed, that the prayer may be answered, "Thy kingdom come. Thy will be done in earth, as it is in heaven." All heaven is in activity, and the angels of God are waiting to co-operate with those who will devise plans by which the souls for whom Christ died may hear the glad tidings of salvation. Angels who minister to those who shall be heirs of salvation, are saying to every true saint, "There is work for you to do. Go, stand and speak to the people all the words of this life."

"THERE are many things about ourselves it were well to forget. An apostle said: 'This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.' There is no experience in the past, however glorious, which we may safely treasure in the memory as a substitute for present struggle, earnest aspiration, or eager hope. There is no experience, however humiliating, which would be dwelt upon to the paralysis of faith or the enervation of courage. There is a sense in which we should die daily to the past."

For All

FOR all true words that have been spoken,
For all brave deeds that have been done;
For every loaf in kindness broken,
For every race in valor run;
For martyr lips which have not failed
To give God praise in fiery test;
For knightly souls which have not quailed
At stubborn strife or lonesome quest—
Lord, unto whom we stand in thrall,
We give thee thanks for all, for all.

For each fair field where golden stubble
Hath followed wealth of waving grain;
For every passing wind of trouble
Which bends thy grass that lifts again;
For gold in store that men must seek,
For work which bows the sullen knee;
For strength, swift sent to aid the weak,
For love by which we climb to thee—
Thy freemen, Lord, yet each thy thrall,
We give thee praise for all, for all.

—Margaret E. Sangster.

Reorganization *

THE only way, then, to self-government is to reach beyond ourselves toward righteousness, to find the power of righteousness reigning in us, to govern ourselves and hold us in the way of righteousness. And that leads inevitably to a Person who is the source of righteousness, and that is God. Then where alone does self-government lie?—In God in Jesus Christ. Now, do not forget that. It is literally true. Self-government for man lies alone in God, as man, in Jesus Christ in the flesh.

Therefore, self-government is not simply a divine principle. It is that, and it is more than that; it is a divine attribute. As certainly then as ever you or I, or any other man under heaven or in heaven, shall ever attain to self-government, it must be by being a partaker of the divine nature; that there shall abide in us the divine attribute of self-government from divinity himself. There are no two ways about that; and there is no stopping short of it.

You can see that by a thought. Who alone in this universe has the power, of himself, perfectly to govern himself, without any reference to any other person or thing?—Only God. Then do you not see that it is settled and manifested to the whole universe, both in principle and in practice, that there is nobody in this universe who is of himself capable of perfectly governing himself—nobody but God? Then do you not see that truly self-government is a divine attribute, not simply a principle? It is divinity itself. And the only way that you and I can expect self-government, unto which by the third angel's message we are called, is by constantly partaking of the divine nature, by having God manifest in our flesh.

Reorganization, we have found, pushes back power from the General Conference to the union conferences, and does not

stop at the union conferences, nor at the State conferences, nor at the churches, nor at the individual; it stops only at God and in God. And that is where it belongs. Then you can see that, in a word, reorganization in the cause of God, in the third angel's message, means that God alone shall be all and in all to every soul that has named the name of Christ. And so it is written: "I would have you know, that the head of every man is Christ; . . . and the head of Christ is God."

Now let us look at self-government from the other side. Let us begin with the beginning, with man with God, and look at it from that side. God made the man, and put him in the garden—not to manage himself, nor to run things himself, *apart from God*; for we read, "I have created him for my glory." "He shall glorify me." Man is created to glorify God. Now what is it to glorify God? Jesus has defined that thing, and made it perfectly plain: "When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself,"—not that he shall not talk about himself, but he shall not set himself forth and speak from himself apart from God, "but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me." The Holy Spirit is sent into the world to glorify Christ.

In whatever way it is that the Holy Spirit glorifies Christ, in that we have the illustration and the example of how we are to glorify God. There is given the divine example as to how to glorify God. He tells us: "He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." Then the Holy Spirit receives that which is Christ's, shows it to us, causes us to see Christ. And what also is in that?—The Father. Then the Holy Spirit is sent into this world to glorify God in Jesus Christ—and so are you and I. We are sent to glorify God; we are created to glorify God. Then as certainly as the Holy Spirit glorifies God in Christ by taking the things that are God's in Christ and causing us to see them, so man, created to glorify God, was created to receive the things of God, and cause all others to see them. Then man was made to make God manifest. And this was to be, and is to be, *at the man's own choice*.

Here comes in now the secret of self-government in himself. When God made the man, he put him in the garden of Eden, and put there all the trees pleasing to the eye and good for food, and also the tree of the knowledge of good and evil. And the man had perfectly free access to all. Man had just as free access to the tree of the knowledge of good and evil as to any other tree in the garden. The Lord told him not to eat of it, that is true; but he did not set a fence around it, he did not shut it away from the man. Then when God fixed things that way, and made

* From a talk by A. T. Jones, at the recent session of the Lake Union Conference.

the man to glorify God, to have God appear in the man, is it not plain that he made the man to have God appear, at the man's own choice?

Man was left perfectly free to choose God's way, and to have God appear in him; or to refuse God's way, and choose another way. Then where does self-government lie?—In the choice. Do not forget that. The *principle*, the *idea*, of self-government lies in the freedom of *choice*. The *power* of self-government lies in God in Jesus Christ.

As to who shall govern him depends upon the man's choice, whether it shall be the power of sin, which is the annihilation of all government, or whether it shall be the power of righteousness, which is the essence of all government. Whether it shall be self-government or annihilation for man depends upon the power with which the man allies himself by his choice.

A little further: the man was made to stand with God, and to govern himself by the power of God, at his own choice. And the man was just as free to choose some other governor, and to attempt to govern himself in some other way. And he did choose the other way. Yet when he chose that other way, it was Satan's way that the man chose.

Adam did choose that other way. The *choice* was his, but the *way* was Satan's. He chose the way of Satan; he accepted the word of Satan. In accepting that word of Satan's,— words express thoughts,—he accepted the thought of Satan. That thought was an expression of the mind which produced the thought. When Adam accepted that thought, he partook of the *mind* which produced the thought that was expressed in the word that he accepted. And that word, that thought, *that mind*, was Satan's. And that is how it is that the natural mind, the carnal mind, is "enmity against God: for it is not subject to the law of God, neither indeed can be."

And that is why it is that even God cannot make that mind subject to his law. It is Satan's mind, and that mind is confirmed, and absolutely hardened against God, in the way of sin and self.

Was not Satan invited to return from his wrong course? He refused; and when he refused, he simply, with those who chose with him to refuse, confirmed himself in a darkness of sin that is simply impenetrable. There is no ray of light from God that can ever penetrate the realm of sin where Satan and his angels have chosen to abide.

That being so, you see that the natural mind is the very mind of Satan, which has confirmed itself against God, against all government, against all righteousness, and abides in the confirmed enmity against God which Lucifer and his company chose for themselves. That is why it is that that mind cannot be subject to the law of God.

Then that being so, what is essential in order that we shall become ourselves subject to the law of God?—Another mind. But in order to have another mind, which is subject to the law of God, what is essential as to this mind that is

enmity against God, which is not subject to the law of God, and cannot be subject to the law of God?—Nothing short of annihilation.

In reading of this false government, which is anarchy, we read two or three expressions which show us that we are enslaved, enslaved to sin, and in captivity to the law of sin. There is the difference: God's service, God's government, is absolute freedom; the other government, which is anarchy, is absolute slavery.

God made the man to choose. He made the man to be happy with God and in God, at the man's own choice alone. Now in order for that to be, in order for you and me to be happy all the time, even with God, we must be free to choose all the time to be happy with God. Then it comes to this, that God will not hold you and me this minute to the choice which we made the previous minute to serve him. You and I choose this minute to serve God. We are just as free the next minute to choose not to serve him. And when we, being free that next minute to choose not to serve God, instead of choosing not to serve him, just as freely of our own choice choose to serve God, and we do that each moment, moment by moment as the breath we take,—that is freedom. That is perfect freedom.

Then also you see that the man who lives that way can always do just what he pleases. He is perfectly free to do just as he pleases; and the only thing that pleases him, the only thing with which he is or can be at all pleased, is the service of God. And he chooses that, just as he gathers his breath, just as gladly as he gathers his breath, just as he takes in the air by which he is surrounded. Just as he takes that into his lungs, so gladly he gathers up his choice, and throws it on the side of God. That is perfect freedom.

[Question: "Why should he not be free from the consciousness and the fact of sin?"]

Thank God, he should be free from it. There is no reason why he should not be. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." That is, free from sin and sinning.

That is God, and that is God's way, the way of perfect freedom. Now the Lord will not take even his way with us, without our choice. And Satan *cannot* take his way with us without our choice. But when a man has once chosen,—there is the mischief with him,—he will hold him, he will hold the soul in bondage to that choice forever; and nothing but the power of God can ever break off the bondage that Satan puts upon a soul by means of that one single choice. Satan cannot do anything with you and me without our choice, and he will spend a lifetime to get you and me to choose only once. That is all he wants. And when you and I have chosen the things of Satan only once, then he puts on the

clamps; he binds about and confirms that bondage, that slavery, which we have chosen, and of his own will he will never let up nor loosen that power, to all eternity. But, thank the Lord, there is One who has come in, who can break off that cruel power of sin and Satan, and who will say to all around, Loose this soul, and let him go—as he did of Lazarus, who was bound hand and foot. Think of it. The record is not read closely many times.

Lazarus was there in the grave. They rolled away the stone. Then Jesus said, "Lazarus, come forth." And the record is, Lazarus came forth "*bound hand and foot*" with the graveclothes. And after Lazarus had come forth,—I do not know how, we cannot tell how, except that it was by the power of God, we know that much,—when Lazarus had come forth by the power of God, "*bound hand and foot*" with the graveclothes, then it was that Jesus said, "Loose him, and let him go." And that is the very power that goes with you and me in the preaching of this gospel of reorganization, which is the gospel of Jesus Christ, the third angel's message. To any soul in this world, bound hand and foot with the bondage and the ligaments of Satan all round about, there is a power that goes with you and me, a power which by the gospel of Jesus Christ is given to you and me, to say to that man, Come forth, and he will come forth. Though bound hand and foot, he will come forth, for that power of the gospel can cause him to come forth. And then that same blessed word which brings the power can say to all, to Satan with all his crowd, "Loose him, and let him go." And there he stands a new man, loosed from his bonds, and free in God through Christ Jesus our Lord. That is self-government, thank the Lord.

Now one more thing that goes with that. I want you to see how it all comes. Jesus Christ bought this right to loose men from the power of Satan. He put himself where we are, just as we are, and by human experience—divine-human, of course—he worked it out, and in that way he bought the right. He himself became subject to all that flesh is heir to. God made him to be sin. In all things like as we are, he met this governor, this anarchist, in his own territory, on his own ground, and put himself, finally, dead, into the power of him that had the power of death itself. And being there, dead, he broke the power of him that had the power of death. And when he, *dead*, can break the power of him who had the power of death, what can he not do since he is alive forevermore?

"I CANNOT feel Thee touch my hand
With pressure light and mild,
To check me as my mother does
Her little wayward child.

"But I have felt thee in my thought,
Striving with sin for me;
And when my heart loves God, I know
The sweetness is from thee."

Third Sabbath Reading

The Call for the Message in Central Africa

IN the REVIEW for April 29 we gave a brief statement of the experience of Brother Joseph Booth in coming to a knowledge of this message, and promised to present a report of the address which he gave in Battle Creek on Sabbath, April 26. Below we print a full abstract of one of his talks.

In the early part of the year 1891, I began to consider the question, Where would the Lord have me labor? Shall I go to the islands of the sea? Shall I go to China, to Africa, or to India? It was not for me to choose. God must guide. So I went from Australia to London, visiting different missionary societies, beginning with the Baptist society. But I got no light. In accordance with my convictions of duty, I visited the various missionary societies, but it was only to be repulsed; and I have nearly always been rejected by missionary boards. Indeed I may say, to the honor of the Seventh-day Adventist Mission Board, that it is the first board of any missionary society that has ever seriously considered my case. I have always had to make the societies that have undertaken industrial mission work.

I talked with the Baptist Missionary Society. "Ah," the secretary said, "we are sorry for you; but you are too old. You are over forty years of age. You have never had a college training; and, altogether, your family is unsuitable, and you are an entirely unlikely candidate. We are very sorry for you."

I called attention to the principles upon which their society was founded by Carey,—self-supporting and self-propagating,—and the hope that lay in such principles. I pointed to Carey's portrait on the wall; but he replied, "We do not know any Carey in this day. We have no Carey, and if you want that kind of work, you would better go and do it. If you want a missionary society of that kind, you will have to found one."

The Decision to Go

I said, "Yes; I will 'go.' The Lord Jesus Christ said nothing about founding missionary societies; but he does say, 'Go; 'Lo, I am with you.' I will have that society; I will go in that society, and see what happens."

Where was I to go? That was the next question. I had spent about three hundred pounds tramping around to get guides, always going to men for guides, forgetting that God had said he would direct. And when I was unable to get any guide, I locked myself up in a room at the Leeds (England) railway station for about five minutes, and said, "Lord, you must pardon me; I am getting impatient; I want you to show me to what part of the world I must go. I must know for certain." What happened?—I was resolved not to stay in England if I could avoid it. I went to a restaurant

for dinner, and wishing to avoid all conversation, wrote out what I wanted, and a man brought it to me. He stood by, watching me read this Bible. Finally he said, "Are you a man of that kind? I should think you would know better than to spend your time reading that old book." I looked up a minute, and then replied, "Now I will tell you why I am a man of this kind if you will tell me why you are a man of your kind. I will tell you what we will do,—you take five, ten, or fifteen minutes, and then give me an equal amount of time, and I will give you something to think of; and you shall give me the best you can."

So he spoke for about five minutes, and then said, "I am done." I said, "I will spend five minutes, telling you why I believe in this book." And when I had finished, he said, "Ah, you are a sort of missionary fellow; you are not new to this thing. I have not heard these arguments before. I am not ready to answer you." Then he said, "Look at this paper. There are two negroes here from Africa, and they are wanting missionaries right away in East Africa." I said, "Let me see that paper, please." He continued, "You can see Major Beckwith; he is taking them around the town. They are stopping at the Queen's Hotel."

I went at once to see them. I had a conversation with them, and they invited me most heartily to their country. They took me to Africa. Strange to say, when I landed there, I found five men from Boston, who had answered the same call, and I left the place with them; for they were well equipped, and I was not. And that threw me again on God; and consequently I sat down in Cape Town, seeking a location to begin work. I met Elders Hankins and Robinson, and Sister Hetty Hurd, who is now Mrs. Haskell, and became somewhat acquainted with them. That was my first contact with the Sabbath truth. But they were bent on staying in Cape Town, while I was bent on reaching some one who had not been reached before. And so while I pressed my convictions upon them, they pressed their convictions upon me. They did not make out much. They had so much to teach, and I was not able to take it in. I thought, "Well, these folks have only the Sabbath; but the world, the outside world, the great Sunday-keeping world, must have something more to say." I thought that if they would only go with me, we could talk over this thing in the interior. They did move, however; for some of them planted a mission in Matabeleland; and I was delighted to learn afterwards that they had received my message, although I had not received theirs.

There is one particular verse which was given to me before leaving Australia, which has been my guide ever since; even now I am waiting to see whether it will be fulfilled in this place. It is this: "Behold, I send an angel before thee, to keep thee in the way [only one way—to keep thee in the way], and to bring thee into the place which I have prepared." Wherever it is; obey his voice. I was waiting for that guidance.

When I saw the Adventist brethren, I thought, Is this the guidance?

The Call to Nyassaland

While I was in Cape Town speaking in the streets, I was holding a meeting one night about nine o'clock; it was a dark night, but out of the darkness there came a voice bringing the message to me: "If you want to find a place beyond the habitation of white men, go to Nyassaland. On the west of Lake Nyassa there is a great country. There is room for you." And as I listened, I asked one or two questions, but found it difficult to learn who the speaker was. I did not see his face; but afterwards I found out who he was. I met him on the River Shiré, four years afterward, and he asked me, "What made you come into this country? You have been a disturber here. You have a system that finds employment for the natives; they will live on the missions, and come to you. It is a kind of trap,—this planting of mission work." And I told him of the voice I had heard in Cape Town. He said, "I was that man." This was Dr. Laws, of Bandawe, Lake Nyassa.

I have now told you how I came to go to Africa, and why I went to Nyassaland. And I must ask you to imagine that you have reached a point a little above the River Zambezi, which is the entrance to Nyassaland. It is two thousand miles from Cape Town up the coast, and twenty-three or twenty-four hundred miles inland to Lake Nyassa. That is the part where I have been working.

There are so many things to tell you that I scarcely know where to begin. I shall not say much about the mission work as such, or the plan of work carried on, or the industrial mission. There have grown up several missionary societies around there. One is called the Zambezia Industrial Mission, another the Nyassa Industrial Mission, another the Baptist Industrial Mission of Scotland, another the Sabbath Evangelizing and Industrial Association, from this country. Altogether there are nineteen stations, and I think that sixteen of them are from friends in England; two from this country,—one from colored friends in the South, and one from white friends in Plainfield, N. J.—Sabbath-keeping missions.

You remember that when I was at Cape Town, I heard the Sabbath truth, and as I left that town, I thought that I should hear no more of it. But time went on, and when I reached the Zambezi River, I found difficulties that absorbed all my time and attention. Several different tribes live there,—the Chikunda, Chisenna, Manganja, Makalolo, Angoni, Chipeta, Antonga, Yao, 'Nguru, etc. I am well acquainted with seven of these tribes, somewhat acquainted with another, and there are three or four others. My acquaintance with the Aलो and the Makua is slight, but they are accessible through that river highway.

Sometimes we encountered difficulties in traveling, and at times had to borrow canoes from the natives. I went to the Makalolo tribe to borrow a canoe of the

chief, who was called Masyer, and he kept me three days. You would be surprised to hear the extraordinary questions that man asked. On the third day he loaned me his canoe. All the time I was there, he was very generous. They are hospitable people.

Difficulties with Wild Beasts

Now I have two daughters,—one a child of about four, the other a grown daughter of eighteen, who went with me to Africa as a child of nine years of age. My little daughter and I traveled in the canoe. Sometimes we had trying experiences. The crocodiles troubled us a great deal. Our canoe was only about six inches above the water's edge, and at night, having tied it to a bamboo driven into the river bank, we slept in it. The crocodiles were numerous at that time. It was quite common to see seven or eight on the sand bank as we traveled by. My little daughter counted the largest group we saw, which consisted of over twenty. They have a dread of human beings.

I am a firm believer in that word in the Scriptures which says, "The dread of you shall be upon every beast." I do not expect to dread anything. That is to say, that is the theory. You know that it is very well to have a theory, but when one comes to the practice, it may be quite a different thing. That was my theory,—that no man who believes in the power of God, and knows that he is in the right, that he is a being made in God's image, and entitled to his power and his presence, ought to be afraid of any reptile or wild beast. At night the crocodiles would come around. They would try to get under the canoe, and wriggle it around. It seemed as if they were trying to turn it over in the water.

My child believed in me. If she could hear my voice, or in the darkness could feel my hand, she had no fear. She always believed that no harm could happen to her if she kept hold of me. Her faith was beautiful. She would go peacefully to sleep in the midst of danger. Sometimes I could sleep, and sometimes I could not. The third or fourth night that we traveled was a very dark night, and there were many crocodiles around us. It seemed to me that their very noses were on the canoe. I could feel them put their feet on the edge of the canoe, and bear it down; but still they did not come in. Many times I thought of that word, "Be still." We must "be still." God will do the rest. "Be still, and know that I am God."

However, there came a time when I lost my patience in being still. These creatures were very numerous. I thought on the land I could do as David did. He fought the bear and the lion. I determined to fight these things, and expect God to give me the power. Does it not say, "Thou shalt tread upon the lion and adder"? I seized a strong paddle in the boat, and struck them. There was a tremendous rush in the water, which was churned into foam for a little while; and then there was no more trouble. I made up my mind that I would not sleep

in the canoe any more. I had not slept on the bank before, because the crocodiles as well as other wild beasts could come there.

The first night or two we had a little trouble. We heard the hyenas screaming around us once or twice; but I think it was the third night when three hippopotamuses rushed at us as if to tear the sides of our boat out. They had enormous teeth. As I rushed to see what those creatures would do, they rushed back again. But let me tell you of the worst night, I think, of any in our experience. We were both awakened suddenly by the roaring of lions, which seemed near us on the left. We also heard another couple on the right, a little farther away. I took hold of my little daughter's hand, as she was feeling for me; and she said, "O Dah,"—this was a name she always called me. I said, "Yes, yes, dear; what is it?" "The lions are here," she replied. And holding my hand, she said, "Ah, promise me, Dah." "Promise you? What shall I promise you?" "Promise me that they will not eat you first and leave me alone." I must confess that all the promising had gone out of me just at that time. I felt much ashamed. My heart was beating rapidly before my daughter awoke. I said, "Why, daughter, have you forgotten the promises? Can't you think of the promises of God?" I could not myself. But that set me to thinking. I think that preachers must sometimes preach things they do not quite experience themselves. I thought, "How can God bless a man who is a hypocrite to his child?" She said, "I have forgotten everything; but you tell me something." And then it began to come to me; I said, "O, yes; it says, 'Be still.' 'Be still, and know that I am God.' We must remember that God is here just the same, and that he has power." And I began to feel a little courage coming back in my heart; but never did I feel such a desire to run; yet there was the word, "Be still."

The little girl then said, "O, that is so nice, Dah! do tell me something more." It was difficult to think of anything more. After a little while, I said, "Yes, it says, 'Thou shalt not be afraid for the terror by night;' and, 'The angel of the Lord encampeth round about them that fear him.' If we believe in God, the angel will be around us and protect us." The child believed, and said, "I will not trouble you any more now;" and putting her hands together, she went to sleep.

At another time we had trouble with a leopard. It came where we were sleeping, and at that moment it seemed to me that it was no more than a yard from us. I could hear its breath. I had a hatchet with me for cutting wood. O, how my hands tingled to get hold of that hatchet! but I felt that that would not be trusting God. Just at that moment I heard the sudden cry of some small animal, a little scream of pain, as if caught by some other beast; and immediately the leopard close to us rushed off with a bound to join the other leopard in secur-

ing the animal that had been caught; and so we were left alone.

Difficulties with Men

Later on I encountered some difficulties with men. The Makalolo people, and also the Manganja people, were not accessible. We had no trouble in the way of their being fierce. We had a little trouble in regard to the message that I sought to carry. Here is an incident that happened some time after I had become familiar with the language of the Manganja people: I was anxious to travel about a mountain. Some of the people were hiding away in the hills. They loved peace, and the Chikunda people liked war. The Manganja people said to me, "We think peace is beautiful." I said, "Yes, I am so glad, because the Son of God came to this earth to bring the message of peace and love and good will to all people on the earth." By and by when I began to speak to them of the Son of God, it came out that they had a prophet whom they called the daughter of God. They said that they should not talk to me about the white man, the Son of God. Perhaps God had sent his white man to men; but they had a daughter who received messages in the nighttime, and who lived in the mountain that I wanted to ascend. They told me that I could not go to that mountain. They said, "You will be torn in pieces if you try to ascend that mountain. Lions always guard it." I did try to ascend, but I found many thorns, and no one would show me the way, and I finally had to give it up.

I thought, "Now this is unusual. I will wait to see God open the way." With my Bible in my pocket, I began to travel; they said, "We will go with you." And in the kindness of their heart, about thirty of them accompanied me. It seems to me that they were born gentlemen. I often think how much more humanity and gentleness and hospitality and downright friendliness there is in their way than in our civilization. In a civilized land, one may go into a town and never be asked into any one's house. The African in Central Africa generates a warmth in your heart, and you feel grateful, and love him. That was my experience among the Manganja people. I feel such a warmth and love for them! They were glad to give me food, or go with me, or to do anything in their power.

By and by as we traveled, we came to an alarm, a cry from the natives. They said, "There is a lion near us. See! here are the marks of the wild beasts." There had been a number of buffaloes near that spot, and here were the marks that the lions had made in pursuing them, and it seemed probable that the lions had hidden in the bushes. There was consternation among the natives, and they turned to me, saying, "Where is your gun? White men always carry a gun." Had I not a gun, a little gun with me? I said, "No. Why are you afraid? Have you not said that you believe in a prophet that can take all fear out of your heart?" They asked if I was not afraid? I said, "No." Of course I remembered

my experience with the lions, and how I had been afraid then.

I said, "How can a man be afraid who has the book of God, and believes in it? You would not let me speak to you." I took my Bible out, and said, "This is a gun." "O, a gun? How is it a gun?" I said, "There are things in this book which are better to me than a gun. When you want to hear the things in this book, tell me. There are words in it that will put strength and power into your hearts." I put it away again. Ah, they went on quite differently! They looked at me with great superstition, or profound respect.

The chief said: "We will go forward, and when we come to the spring, we will sit down there, and learn from the book of God." So when we reached the spring, those thirty men sat down, and begged me to open the Word of God. I was led to open at the commandments, which I expounded to them as well as I could. Of course Africans are very different from folks here. You would think it very tiresome to sit here two or three hours; but the Africans think nothing of sitting half a day, or even a day, in one meeting. I remember one meeting of twenty-six and one-half hours. I was really exhausted; but during all that time their questions were so persistent and so earnest that I could not get away.

At this place we stayed perhaps three or four hours, examining the commandments of God. They listened, and compared notes among themselves; then the chief stood up and said, "The words we have heard to-day our hearts tell us are the words of no man. The hearts of no men would make such words as we have heard to-day. Now we know these are truly like the spring [he pointed to the spring], like the pure water, not like the water down the stream that perhaps the animals have made dirty, but like the pure water. These words have come out of the heart of God himself. No man could make words like these. The black man cannot make words like these, and the white man cannot make words like these. No, these words are hard for white men and hard for ourselves. But we love these words. Now we are ready to build you a place. We want you to stay here."

O, I have heard that story so often! In more than a hundred places I have heard that same thing. We have the work started in about nineteen places. Including the different missions, industrial missions, I think there are fifty-two schools; but there are about one hundred places where I have heard this same thing,—“O, stay here!”

The Second Call to the Truth

I must now tell you how God gave me a second call to the truth. Brother James, from this town (Battle Creek), followed me to Cape Town, up the coast and into the interior, and for two months endeavored thoroughly to instill into my mind and heart the truths you hold. I was much moved, and yet I could not get clear. I was very busy. I had boats to look after on the river, houses to build,

roads to make. I could not give him a great deal of time; but in the evenings, and in times of recess, he was always busy. He carried a fiddle, and I gave him the fullest access to the natives. I said to him, "Teach these natives all you can from the Word of God. Teach them everything you can. Stay here as long as you like. I am willing to take in all I can. My heart is open to receive such truth as I am able to. It looks to me as if you have the truth as to our Lord's return. I am quite with you there." I have believed that the return of Christ is at hand, that it will take place in this generation. However, I did not respond as quickly as Brother James wished. He felt that he had done his duty, and he called me out one morning, and said, "I have spent a great deal of work upon you. God will judge you for my visit. God will chastise you if you reject these truths, and he will give you no rest until you come back to the truth. You are wandering away. I have done my best to direct you and to teach you, and your heart is hard, and you are busy with much serving. You will not give the necessary time. I cannot spend any more time with you. I shall now leave you alone with God." And taking hold of my hand firmly, he said, "Remember, God will bring you to judgment for this thing."

I said, "Now, Brother James, all that you have said will God do. I will wait for him; and as his indications come to me, I will try to respond. It may be I am too busy; it may be my head is not clear enough to see all that you say. Certainly I am not able as yet to receive what you have put before me. If you can be patient and stay long enough,—you feed a man with more than he can digest. I am a common man. If you can believe in this, give it to some one else if you wish. God bless you."

He went. I have never seen him since. About three or four years afterwards I heard of his death. Wherever white men heard of him, he was spoken of as the man who always kept Saturday for Sunday. Brother James left me before I met with the incident I am now going to tell you.

A Meeting with the Natives

I came to Chatyika, the chief of the Manganja tribe. He remembered Livingstonia very well. I sent to the house of the chief to ask if I could stay there. I asked the people outside if I could speak. I wanted to speak for God. They all believe in Mutunga, the great Supreme Being. But they did not wish to have me speak. They wanted to go on with their beer drinking. They were calling the people together from eleven villages. I thought I must leave something on record; I must be a witness for God, whether welcome or unwelcome. I shut my eyes, put my arms behind me, and began to sing two or three of their hymns. One was, "When He cometh," and another was, "Come to Jesus."

At the close of those two hymns I opened my eyes very cautiously, because I had noticed that the Central Africans

will often run away. The women are very modest. If you look at them straightly, they will shrink away from you. I began to look at the children, and to sing to them. The songs are so easy for the children, and they soon begin to pick them up. I sang, "Come to Jesus just now." The little children took hold of it nicely. The mothers were standing around, and a great crowd of men behind. I began to speak before the chief came out, and he stood in the rear. I thought, "What is that man going to say? He is going to take me to account somehow." In about twenty minutes I said, "It is not good for me to do all the talking. What have your hearts to say? Is there anything in your hearts that you wish to say?" The chief said, "Yes;" they had listened to my words, and I had not done what I had said to them. I had said I would tell them some words that God spoke, and I had not told them any words but my own. Now would I please tell them, if I knew, any words that God had spoken? Would I tell them? And it was this which took me to the commandments. This was the first time I was led by the natives to speak of the commandments of God.

A Heathen Preaches the Sabbath

I then expounded the commandments of God, but did not get past the fourth commandment. Suddenly that man turned upon me, saying: "Ah, now we know for the first time which is the day." And he put this direct question to me: "Which is the seventh day?" It surprised me. It sounded to me a little bit like a judgment falling upon me. I thought, "Is this Brother James again?" I tried to put him off a little; but he said, "I want to know which is that day, the seventh."

I could not lie, so I said, "This day on which I am speaking to you is the day on which we white men worship; this is the first day of the week. The day of which this commandment speaks was yesterday, the seventh day." I thought to make a clean breast of it at the beginning. He looked back at me so sharply,—“What! you white men choose another day! You white men have more power than God! Who gave you power greater than God?”

I was confounded. I said I had not come to talk about this thing. I had told him the truth, that white men give the first day to the worship of God; and he could do what he liked. I had read to him the law of God, and he had asked which was the day, and I had said that it was the seventh day.

But he would not let me escape that way; he inquired who gave us more power than God had. And I escaped in the usual fashion, by saying it was not good for us to go on talking about this thing. I felt that I was getting into a trap. The Lord says, "My word . . . shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." It seemed to me that God was raising up this man as a witness against me.

I had a native with me who soon afterward began to do the will of God. And some of the men who were there in 1893, soon after began preaching. These natives had heard the words of that chief, and about a fortnight afterward, when I got back to where I was settled, they said, "We have been talking about the words of Chatyika, and we think he is right; and if you will let us, we want to begin to keep the seventh day." And so the young men, about fourteen of them, began to keep the seventh day, and left me stranded, a first-day keeper.

Personal Experience with the Sabbath Truth

I am ashamed that I was so dull in regard to the Sabbath. First there came the call at Cape Town; next there came the warning through Brother James,—well, practically it was all one, because it came from the Adventist society. My reason for rejecting Brother James's teaching was that I could not take it all in, and he would not be satisfied with anything less than all. So I said, "It must all go." When I came to the natives, and the same Sabbath truth came again so very forcibly, from a man who had been a heathen, who was a heathen when he met me, when the word of God came to him,—when it came to me in that way, I was somewhat startled. This seemed like the voice of God speaking to me; and when the native young men began to keep the seventh day, I felt very strange.

After these natives began the observance of the Sabbath, they said to me, "Are we annoying you? Does it hurt you that we keep the seventh day, and you keep the first day?" I said: "No; I have not come here to put you in bondage. If the Word of God says to you, Keep the seventh day, keep it, and you will have peace with God. As for myself, I am not quite clear." They said, "It is better for us all to do one thing." Some of the natives made trouble. They said of these natives who were keeping the Sabbath, "You do not work on the seventh day;" and of me they said, "You stop all work on the first day; you do not keep the seventh day. Does he give you two days? Is that the way he does?" Of those natives who were keeping the Sabbath they said, "Now you are becoming teachers. Do you know better than the white man? Who is right?" And so these natives came and asked me if it was right to keep that day. "It makes us trouble. Do you want us to keep the seventh day, or do you want us to keep the first day? Do you want us to do as you do?" I replied: "I want you to do what your heart says is right. I do not want to have to answer to God for your sins. Never mind what those people say. The fear or favor of man is deceitful. Perhaps by and by I shall keep the seventh day; but I need a little more knowledge and light. When I have examined the subject thoroughly, then it may be that I shall be with you. I will either be with you or against you then; but now I can only say to you, I keep the first

day because my fathers did, and because my people do; and you keep the seventh day because the Word of God says you should."

And so when I came to America, it was with the resolve to look into this matter. I was sent by the New York Baptist ministers' conference into the city of Plainfield, N. J., and they said to me, "Now we are giving you the names of the Baptist churches you are to visit." I did not know this country. They said, "You are to go where we send you. Go only where you are sent by the Baptist ministers." It seemed to me that they were very particular. I went to Plainfield, to the addresses given; and when I had finished with the second minister, he turned upon me, "Are you going to the other Baptist church? You are one Baptist church short on your list." I said, "I do not understand. I was told to go wherever any Baptist minister sent me, and what is it you want me to do?" He said, "I want you to go to Dr. Main's church in Plainfield." I said, "What is it? I have not got Dr. Main down here." He said, "He is a Seventh-day Baptist." I thought, "Is this the seventh day coming up again? Here is my chance. Surely, that is God's last call to me."

I asked him if Dr. Main was a Seventh-day Adventist. He said, "No; it is a Seventh-day Baptist church." I remarked, "I have had quite an experience with the Seventh-day Adventists." He said, "Well, I can only send you to Dr. Main's, and they will give you help for Africa. They are just as good as we are, except they keep Saturday for Sunday." "Ah, well, I have had experience on that subject. Yes, I am going." I went. They gave me a hearing. Dr. Lewis and Dr. Main brought me to task on the Sabbath. I thought, "Well, this is a much easier way than the Adventist way. I will try this easy way. I will watch and see if God will give me rest." Brother James said that I would never have rest until I took the Adventist position; that that position was sound, and that God would give me no rest until I had accepted it.

Finding the Seventh-Day Adventists

I did not find rest there; and the thought came to me that I must find some of the Adventist people. I had considerable difficulty in finding this people. When I got to New York, I could not learn where they were. I went over to Brooklyn, and the first place was shut up. Presently I found the hall, but could not find the pastor. I came on the Sabbath day and found them in the hall. Here I met Elder Haskell and his wife, and she said, "Why, you are the man with whom we had so much trouble in Cape Town." And when I came to Chicago, I found Elder Hankins, and he said, "Why, you are the man who ran away when I was giving my lectures in Cape Town." I cannot find anything wrong about the Adventists. If you know of anything wrong, I hope you will tell me.

Speaking Well

LET no preacher fall into the snare of such high-sounding utterance, which is, being interpreted, nonsense. He ought to get the form of his speech, as well as the form of his thought, from God. Let him pray for an anointed tongue. Let him remember that the preacher to-day whose pulpit orations outshine all others, and are masterpieces of argument and analysis, are not fruitful in conversions; while Moody, the man of one book, who took no pride in either his grammar or his rhetoric, turned his thousands to God on two continents by simply holding up the cross.

"Speakest thou for God? Speak well,
Nor slight the mission of the King;
Spare no eloquence to tell
The vital message which you bring.

"Speakest thou unto a race
Condemned, the truth of sin and
hell,
Of God and Christ, and saving grace?
O man of God, speak well.

"Know the world's great, aching heart,
And know thy God and near him
dwell;
God and dying men apart!
Ambassador for Christ, speak well."
—M. T. Andrews, in the Baptist Standard.

No Condemnation from God

THIS is a most wonderful and blessed thing. That which causes the conviction is that which saves. Therefore we need not be condemned at all. Neither need we go a long time mourning under conviction of sin. If we will but grasp God's way of working, we shall in the very moment of conviction find the comfort of pardon. The righteousness that is revealed for the purpose of taking away the sin, is that which makes it known to us; therefore if we will but believe God's word, our suffering for sin may be but as the lightning's flash; the moment of the revelation of the sin may be its departure. To be sure, the Spirit abides with us as the continual reprover of sin; but since he does this by the revelation of the righteousness of God, we may be in a state of continual justification, although continually conscious of the fact that we are sinners. "There is therefore now no condemnation to them which are in Christ Jesus." Rom. 8:1. "It is God that justifieth. Who is he that condemneth?" Rom. 8:33, 34. Every soul that is condemned is self-condemned; and even wherein our heart condemns us, we may have confidence, and may assure our hearts before him, because God is greater than our hearts, and knoweth all things, and by his knowledge he justifies. 1 John 3:19-21, R. V.; Isa. 53:11.—Selected.

THE man who never puts the telescope of God's word to the eye of his soul, to refresh his faith with visions of the Father's house, will soon be blinded by the god of this world.—Rev. G. N. Lucbeck.



"WHAT is a man
If his chief good and market of his time
Be but to sleep and feed? — A beast, no
more.
Sure He that made us with such large
discourse,
Looking before and after, gave us not
That capability and godlike reason
To rust in us unused."

"LEAVE God to order all thy ways,
And hope in him whate'er betide:
Thou'lt find him in the evil days
An all-sufficient strength and guide.
Who trusts in God's unchanging love,
Builds on the rock that naught can
move."

Practical Hydrotherapy*

Lesson XIII—Fever

GEO. THOMASON, M. D.

(Continued from last week)

THE most natural thing to do to put out a fire is to pour on water. This principle holds good in reference to the vital fires, not, however, to quench them entirely, but to diminish their activity when burning too vigorously, as in the case of fever. There are quite a variety of water applications which may be usefully employed in combating a high temperature, more or less vigorous in character according to the necessities of the case. It should be borne in mind first of all that cold applications in this class of cases are to be made not alone for the reduction of temperature, but for their tonic and exhilarating effect upon the patient. Other symptoms besides the temperature are greatly modified by the cold applications.

As before mentioned, the character of the treatment varies according to the condition of the patient. Vigorous patients, that is, those with good physiques, having an abundance of reserve tissue in the form of fat, and, as a rule, persons in early adult or middle age of life, are best prepared to tolerate vigorous applications of cold. Such a patient with a fever in which the skin is hot and dry, the face flushed, and the temperature sufficiently high, say 103° to 105° or above, may be immersed in a full cold bath. It is in such cases that the famous Brand bath is applicable. This bath consists in immersing the patient in water having a temperature of from 68° to 70° , keeping him in the bath for fifteen minutes, observing the precaution to have the head thoroughly wet in cold water before entering the bath, and keeping a

cloth upon the head, frequently wetting it in water at a temperature at least ten or fifteen degrees lower than the temperature of the bath. Vigorous friction should be administered to the patient while in the bath, especially to the extremities. It requires two attendants to administer such a bath, one to apply friction to the upper, the other to the lower, parts of the body. On removal from the bath, the patient is wrapped in a sheet, and again put to bed. This is an extremely vigorous treatment. It has, however, been resorted to in thousands of cases, often being practically the only hydropathic measure employed, and has resulted in the saving of the lives of many thousands of fever patients. It is customary to repeat this bath whenever the temperature of the patient rises above $102\frac{1}{2}^{\circ}$.

Less heroic measures may, however, be used, and with equally satisfactory results; for example, an excellent substitute for the Brand bath, and one which is applicable in by far a larger percentage of cases, is the so-called *graduated* bath. This method consists in immersing the patient in a bath at a temperature of 100° , and reducing the temperature at the rate of two degrees every five minutes until a temperature of 85° is reached, and the bath continued at this point until the desired results are secured, as indicated by the reduction of the patient's temperature at least to $101\frac{1}{2}^{\circ}$ or 102° . As the bath becomes cooler, it is necessary to apply friction to relieve the patient from the sensation of chill. Such a bath does not produce any shock to the patient, as does the cold immersion bath; and the results are equally satisfactory, and in many cases superior to more vigorous treatments.

Another very excellent method of combating high temperature, and one which is applicable at all ages of life, is the neutral immersion bath. In health, immersion of the body in water at a temperature of 92° to 95° , even though continued for several hours, does not produce any lowering of temperature; but with patients suffering from fever, the neutral bath is an excellent means of securing a lowering of temperature. The bath may be continued, if desired, for one or two hours, or even longer. It is only necessary to make the patient comfortable in the bath by having him suspended in a hammock in the water or lying upon an air cushion.

It is very essential that friction should be applied during any form of bath previously mentioned, as the friction diminishes the sensation of chill, and thus prevents the tendency toward increased heat production, while at the same time it

helps to maintain dilatation of the blood vessels of the skin, thus bringing a larger quantity of blood in close proximity to the cold water, and heat is thereby much more rapidly eliminated from the body.

Temperature may be lowered very successfully by wrapping the patient in a sheet wrung from cold water, applying in addition a single blanket, or more if necessary, to prevent too rapid cooling of the body. Friction may be applied outside the sheet to prevent chill. As soon as the sheet becomes warm, it may be renewed, or cold water may be sprinkled upon it while it is left in position. The wetting of the sheet should be repeated a sufficient number of times to secure the desired reduction in temperature.

In cases where the patients are very susceptible to cold, and in which there is pallor of the skin, tendency to chill, or in which the patients are very weak, the sheet may be wrung from very hot water and placed about them. The sheet, while hot, will relieve the chill and dilate the surface vessels, and by becoming quickly cool, will secure the lowering of temperature. Cooling by evaporation may be hastened by fanning the patient.

Various forms of cold friction are of great value in dealing with this class of cases, and may be applied, alternating with the more vigorous measures. For example, the body may be rubbed with the hand dipped frequently in cold water. The application should be made to first one portion of the body, as, for example, the arms, then proceeding systematically from one part to another. For this purpose, water should be used at a temperature of 55° to 65° . A mitt made of coarse cloth, such as haircloth or alpaca, may be placed upon the hand, and dipped frequently in cold water. This furnishes an excellent means of lowering the temperature.

In addition to being used as alternating treatments, the more mild forms of applications should be used for very young or very old persons, also for feeble patients in which the tendency to chill is marked, or where there is a marked inability to react. In the majority of such cases, it is advisable to give a short hot application of some sort as a preliminary measure; as, for example, fomentations to the spine or abdomen, the graduated bath, the hot sheet, or other means already suggested.

An enema at 65° or 70° three times a day, repeating the injection two or three times at each application, is a most excellent means of reducing temperature. Cold water drinking is another efficient measure. Fever patients should be given at least half a glass of cold water every half hour. The patient should be urged to drink. To encourage drinking it may be necessary to acidulate the water with lemon or other fruit juice.

The outline here given is merely suggestive. It would be impossible in the space of one article exhaustively to outline suggestions for the entire care of cases of fever. The attention of the reader is called to the suggestion made in the footnote accompanying this article.

* For a complete description of baths referred to in this article and many others not mentioned, the reader is referred to Dr. J. H. Kellogg's excellent treatise on Rational Hydrotherapy.

THE WORLD-WIDE FIELD

In India

J. L. SHAW

DURING the winter months the climate of India on the plains is delightful,—not too cold nor too hot; but just cool enough to make work a pleasure,—similar to our early autumn. One who has not been in India cannot imagine how the cool months of November, December, January, and February are appreciated. After eight months of incessant heat, with the thermometer fluctuating between 90° and 125° above zero, the cool zephyrs are refreshing, and work becomes a pleasure.

ourselves from its direct rays, yet at the very time it is most intense, it is our greatest benefactor, and destroys the enemies that seek our lives. The all-wise Creator knows better than we our needs; and where the agents of destruction are most virulent, he has given their destroyer greatest power.

We thank God for India's mighty sun, whose brightest beams give its people health; and we long to see the Maker of this sun, the Sun of Righteousness, shine forth with greater power, and pierce through this awful pall of caste and superstition that hides the millions

and Eurasians is calling loudly for reform. The system of cramming, which now prevails, is one of the curses of the country. The mind is made to comprehend a large number of subjects at one time, many of which are impractical. A boy of fourteen gives the following list of studies which he is carrying: Latin, English grammar, English prose, geography, Urdu, English poetry, drawing, Indian history, map drawing, and arithmetic. With all these studies that read like a college curriculum, he is learning but little that will be of practical help to him in life. His Scripture study has been the memorizing of a few texts. As regards this wonderful house in which we live, he knows nothing. He has had no practical training, and has not learned to wait on himself. In nearly all the schools, servants are employed, and in some of them they dress and undress the pupils. Lads of fifteen have servants

who dress them as if they were dolls. They become so dependent that they are unable to wait upon themselves. A day or two ago while I was on the train, a forcible illustration of this occurred. A young man boarded the train, who had a basket weighing perhaps fifteen pounds, which a servant brought and placed in the car. After riding some distance, we came to the place where he wished to stop. As the train drew up to the platform, he began calling for a cooly to assist him, but when he saw no one coming, he rushed out, shouting, "Cooly, cooly," and after many oaths and



A VILLAGE IN INDIA

Notwithstanding the fact that the heat is trying, among the natives of India there is far less sickness in the hot weather than in the cool season. The bubonic plague and smallpox number their victims by thousands in the winter. When the sun strikes India with its most direct rays, the native has his best health, and the plague makes least headway. This is accounted for easily, when we remember the effect of the sun's rays upon disease germs. In the cool season the filth that exists about native houses forms a good medium for germ culture, and various diseases multiply and spread; but when the mighty Indian sun returns in all his power, he checks these agents of destruction. So it is that, although we fear this fiery monster as it beats upon our heads, and do our utmost to protect

of this land from the light of life. Some are beginning to see the gleams, and the name of Jesus is wending its way among the multitudes; a spirit of inquiry prevails, and many are waiting to hear the news of salvation; and most naturally, they look to the agent who carries this message of good news to see if his life conforms to his teaching. Unfortunately, self has too often had the mastery, and the Christian religion has been judged by the character of its professors.

Just now I am at Karmatar, where our orphanage is located. The orphans are all doing well, save one who has the fever. We are opening a small school in connection with the orphanage, to afford an opportunity for our people and others to give their children a Christian education. Education among the English

much searching he found a man to remove his fifteen-pound parcel from the train just as the guard's whistle blew for "all aboard."

Sisters Black and Orr are conducting the school, orphanage, and medical work, and have their hands well filled. Our medical dispensary is for the natives. Dr. Ingersoll comes up from Calcutta twice a month for special work, and people come from miles around to get help. At other times Sister Black prescribes for the patients, and the older students help her in giving treatments. This affords them a good opportunity to learn how to treat the sick, which in this country is very important. People know little or nothing about their bodies, and they have very peculiar ideas about diseases and their cure.

Our work at Karmatar has been much crippled since Brother Brown died, as no one has been able to speak the language to any extent. Although the medical work is gaining the confidence of the people, yet in order to reach their hearts, the workers must be well acquainted with the language, and be able to tell them about the love of God. While speaking with some natives, I told them that God loved them, and that we had come to tell them of his love. With astonishment one of them said that he did not know that God loved them. What a pity! These people do not know that God is a God of love, and that he loves them. No doubt this man's acknowledgment is only a revelation of the feelings of millions of men and women in India. Their religion is a religion of fear, and all their worship is to appease the wrath of the gods. May God put it into the hearts of many in the home land to come to this land and tell the people that our God is a God of love, that these feelings of fear may all be expelled from the heart, because "perfect love casteth out fear."

Brazil

W. H. THURSTON

BRAZIL, with its lofty mountains, rushing rivers, beautiful valleys, fruits, plants, flowers, and diversity of climate, is a delightful land. The people are genial and courteous,—good and bad, of course, the same as elsewhere,—and many of them are waiting and longing for the good news of salvation.

Verdade and *Missions Arbieter*) and tracts. A large portion of the work can be done by the students.

The laborers there are earnest, devoted men and women, and are laboring hard to carry the message to that people. They appreciate the financial help which the work in their country has received, and the prayers of the faithful are recognized as giving strength and courage to one and all.

There is still something else, however, that they are looking for and expecting. Please note the following:—

"If families would locate in the dark places of the earth, places where the people are enshrouded in spiritual gloom, and let the light of Christ's life shine out through them, a great work might be accomplished. Let them begin their work in a quiet, unobtrusive way, not drawing on the funds of the conference until the interest becomes so extensive that they cannot manage it without ministerial help."—*Testimonies for the Church*, Vol. VI, page 442.

Here is a work, a special work, for families. The call is for families to settle in the dark places of the earth as self-supporting missionaries. Our brethren in Brazil are looking for a response to this call. Who will go? There are many places in that country where families could settle and live the truth before the people, and thus be the means in the hands of God of saving many souls. All cannot go. All are not expected to go, but some, yes, *many*, can go, and should feel it a privilege to have a part in this grand work. There will be diffi-

culties to contend with, some of which are not found in the United States; but on the other hand, we have unpleasant things here that are not found there.

Although the long, cold winters are unknown there, the climate is no hotter in summer in central and southern Brazil than it is in the United States. The only difference is that the summer continues longer than it does here.

It should not be a question of hot or cold climate, but to know and to do the Lord's will, and thus help in hastening the day when this long reign of sin shall cease.

There are large German colonies all through Brazil, and our German brethren could move to some of these places where the truth is unknown, and do a noble work for the Lord.

The Portuguese language would have to be learned, in order to work for the Brazilians; but by locating among the Germans or the Americans, there is plenty of work to do while studying the language. I hope to see many of our young and middle-aged people move to these needy places.

"The return of Christ to our world will not be long delayed."—*Testimonies for the Church*, Vol. VI, page 406.

From Jaffa to Jerusalem

MRS. S. JESPERSSON

ON reaching Jaffa from Basel, Switzerland, we shared the hospitality of Brother and Sister Horner, also nurses who had been sent out from the Institut Sanitaire. They are doing a prosperous work, with treatment rooms well equipped for the locality, and many people, some of quite high standing, take treatments daily.

Four hours on the Ottoman train covered the distance between Jaffa and Jerusalem. The first part lay through a beautiful landscape, abounding in orange groves, olive, and fig trees; but as we neared Jerusalem, the aspect of the country changed. Desolate mountains bare of trees and without water, reared themselves, and we wondered almost anxiously if the holy city itself would produce as sad an impression.

At the station Brother Krum awaited us, and half an hour's drive brought us to the house, a massive building of Oriental style, entered by a small door, which led into immense rooms, each one like a chapel with high vaulted roof.

From the roof a fine view is had of a great part of the city and the Mount of Olives. On every side may be seen by scores the rounded towers of temples and synagogues.

The city is not beautiful, the streets are narrow, tortuous, and filthy, and it is difficult to pick one's way among the people of all sorts and the throng of camels and asses. To take a walk for pleasure one must go beyond the walls.

This we have done the last two Sabbaths. After the morning service we have taken our dinner and gone to the Mount of Olives to hold Sabbath school. The view from the mountain is impressive, not because of the beauty of the landscape, but because each village, each point we see, recalls some scene in the life of the Saviour. One better understands the histories of the New Testament when he is acquainted with the places where they occurred and the manners of the people.

Our hearts are heavily oppressed as we contrast the Jerusalem described in the Bible, so glorious and resplendent,



BOTANICAL GARDENS, RIO DE JANEIRO

The message of truth is now established in seven states. There are eight hundred Sabbath keepers in all. They have an industrial school and several church schools in operation, and workers are being trained for the great harvest field.

They are now arranging to establish a printing plant in connection with the industrial school. This will enable them to print their own papers (*O Arauto da*

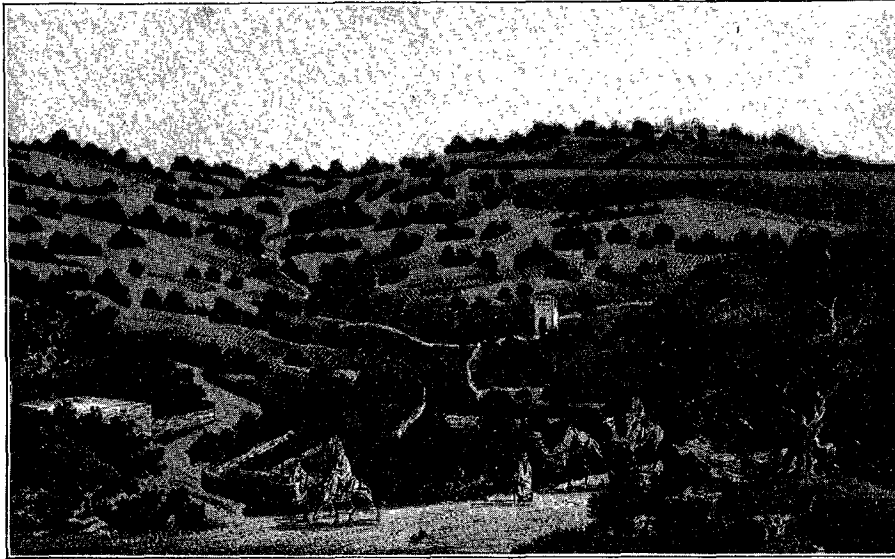
culties to contend with, some of which are not found in the United States; but on the other hand, we have unpleasant things here that are not found there.

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It should not be a question of hot or

with this poor people crushed to the lowest depths; for here the Jews are hated of all other people. They can scarcely traverse the street with the dead body of one of their fellow Jews because of the insults of the populace. So they bury their dead in the night, without coffin or any ceremonies. One or two persons

immense olive tree occupies a part of it, at the foot of which we are told Jesus prayed. Farther on is pointed out the place where the disciples slept. The place is picturesque and imposing, but it is a pity that fanaticism has left its marks; for here and there images and crosses indicate a blind worship.



THE MOUNT OF OLIVES

take the body as they would carry any other burden, and place it in a hole prepared beforehand, only too happy if they can pass unnoticed from the house of death to the grave. They do not always succeed in this, and we have already been awakened during the night by cries which sounded like the howling of beasts. This was occasioned by the attempt of some poor Jew to bury the body of a dead friend, followed by the curses and threatenings of the people.

It is pitiful to see all these poor people weeping every Friday over the ruins of their temple, men and women beating the breast and praying the God of heaven to come and restore the temple, and deliver them from their present misery. These are the Jews which are such at heart as well as in name. Others more prosperous have built themselves beautiful residences in the suburbs, and live in luxury, not even observing the Sabbath, expecting Christ to come and establish a kingdom on earth. What a disappointment awaits them!

Seven miles from the Mount of Olives is the village of Emmaus, where the risen Christ appeared to two of his disciples; in the other direction is Bethany, where is shown the house of Mary and Martha and the tomb of Lazarus, now in ruins. The villages about Jerusalem now are composed of huts of one room, without chimneys, where the whole family lives, and often the ass, the faithful servant of the family.

On the summit of the mountain a church has been erected by the Roman Catholics. At the entrance is a stone surrounded by a grating, pointed out as the place where Christ ascended into heaven. Pilgrims attach great importance to it.

At the foot of the mountain surrounded by a thick wall pierced only by a small door is the garden of Gethsemane. An

Nearly a mile from the city is a heap of stones, the place where Stephen drew his last breath. Farther on a grotto of immense stones is presented to us as the spot where Jeremiah wrote his Lamentations. Along the valley of the Kidron, not far from the city walls, are sepulchers hewn in the rocks. These are still inhabited by lepers and poor Arabs, whom one sees during the day near the city gates, begging of the passers-by.

Calvary is upon a little elevation; not a tree nor a blade of grass grows there. The great stones scattered about indicate only tombs. The scenes of the crucifixion come crowding upon the mind as one treads the spot, and it is sweet to contemplate, by faith, Christ our Saviour in glory, surrounded with his Father and the angels.

After visiting all these sacred cities, after the view from the Mount of Olives, of the desolated city, the ruined temple, the Dead Sea stretching in the distance, one can but long for the heavenly city. O, pray with us for this city! Pray for this people, that the light of the gospel may reach their hearts. Pray for us also, for we are so weak for a task so great.

The time is short, the hour draws nigh. Let us pray, watch, and work. The Master will soon come.

War in Colombia

F. J. HUTCHINS

THE first of this month it was reported that the Liberals were in Chiriqui Grande, a point in the lagoon about forty miles from us. We were just ready to go to Port Limon, to visit our company there, but this report hindered us. The report was confirmed, and so we were not safe to leave our property.

One week later the Liberals landed at

Old Bank, the place of their September battle. They sent word, under a flag of truce, that they would give the government four hours to surrender. We were warned to escape from the town, and to go to the American man-of-war, which had come in the day before. We were informed by the commander of the battle ship that the situation was a grave one, and that we were not safe at home, and we, with all other Americans, should come to his ship for safety. We hastily packed a few small effects that we could store in our mission launch, the "Messenger," locked up the house, committed the property to God, and acted on his advice, as we knew of no good reason for staying.

Two days later, just about sunrise, the battle began, and bullets whistled overhead on the right and on the left, some striking in the water close to us, although we were perfectly safe. Late in the afternoon, after some negotiations between the two parties, the representative of the government agreed to surrender the next morning. This was done, and so the war ended with the Liberals in charge again. There were twelve killed and twelve wounded on the government side, and twenty killed and about the same number wounded on the Liberal side. This occurred Friday about ten o'clock.

On Sabbath the Colombian battle ship came in, also a sixty-ton steamer, loaded with recruits. As the result, we spent Sabbath at our own home. Again, on Sunday, we packed up everything in haste, and left with the full expectation that the place would be bombarded, and if so, most likely the mission would suffer. Before going we asked the Lord to let it be as it pleased him; to spare his property only if he could use it still for the salvation of souls. After thus dedicating it anew to him, we left to seek safer quarters for ourselves.

Just as we came in sight of the harbor, we saw a small steamer coming up with flags of truce, which brought the terms of peace that saved the place from bombardment. The Liberals surrendered to the government, without force of arms. In about one hour we were back to the mission, glad for another deliverance from disaster. We do not know what to expect from one day to another, but we are thankful for the kind, loving watchcare of our Heavenly Father.

Amid all the shooting, not one bullet struck the mission home, as far as we were able to see. Some houses were almost destroyed, among them the Catholic church, the Methodist church, and some dwellings near them. One of our sisters and her daughter and granddaughter were in the midst of the whole battle, and their lives were spared, although many balls passed close to them through the house. The daughter was burned on the shoulder with one bullet.

We are of good courage, although everything is at a standstill. Pray for us and the prosperity of the work in this stricken country.

Notes from the Regions Beyond

THE week of prayer offerings from the little church at Bonacca, Bay Islands, amounted to \$17.35.

BROTHER L. R. CONRADI reports very good meetings in Rumania, Hungaria, Bohemia, and Rhenish Prussia, which places he has recently visited.

BROTHER D. C. BABCOCK writes of interesting meetings being held at Georgetown. Four have accepted the message at Queenstown, among them a Chinaman, who has begun to work for others. Three or four Indians will soon be baptized.

THE work in Brazil is progressing. Brother F. W. Spies wrote after returning from a five-weeks' trip to the northern part of the province. He was then preparing to go to the southern part of the state, a journey of seven days on horseback. We in this country do not appreciate what such a trip means. Much of the traveling is done in the morning from one to eleven o'clock, and resumed again in the evening, traveling late into the night.

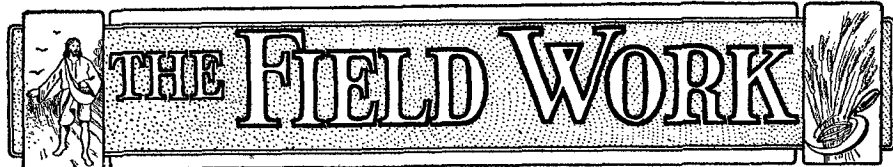
IN the absence of Elder A. J. Haysmer, Sister Haysmer has been carrying on the meetings at Charlotte Amalie. Instead of a preaching service every Thursday evening, they have a missionary, temperance, or Sabbath-school meeting, in which even the children participate. Sister Haysmer has begun the study of Spanish. She writes: "If we cannot get the young and educated to do it, some of us older ones will have to, because these Spanish-speaking fields must be entered." With the exception of Mrs. Haysmer and Brother Palmquist, the three Danish islands and Tortola are without help.

THE following letter was written to Brother D. U. Hale at Hutchins, Tex., by Brother Fred T. G. Dolphijn, a young man from the Gold Coast of Africa, who is now attending our missionary school in London:—

"I have the pleasure of writing you from England. I left Africa for London, July 15. Have met many of our brethren and sisters in the present truth here. I tell you, brother, my heart was touched with enthusiasm during that occasion. I felt the blessing of the Lord more than ever before.

"I am now in Liverpool, at the University College, taking studies on professional-mechanical engineering. I trust you will pray for my help in the work I have undertaken. The reason for my being here is for the purposes of the work of the Gold Coast, West African Mission.

"Brother Hale, I have always prayed for you and your family, and if it is the Lord's will, I hope that you will be called back to Africa. I have not heard anything about when the new missionaries will be sent out for the work in Africa; but I trust that God knows what we need better than we do."



Recent Labor in the Great Southern Field

KNOWING the deep interest of our people everywhere in the progress of the cause in this great Southern field, I will present some interesting facts of the recent past, especially the result of the meetings at Nashville, Tenn.

The executive committee of the Southern Union Conference spent eleven days in consultation, and in careful examination of the financial condition of the conference and the Southern Publishing Association, and other interests connected with the cause of present truth in this union conference. The feeling of every member of the conference committee at the close of this period, so far as I was able to ascertain, was one of hope, satisfaction, and courage. Many expressed themselves as much pleased with the result of our deliberations, and hopeful for the future. Union and love prevailed in all our meetings. The absence of friction and a party spirit and of all bitterness was evident everywhere. I never attended a meeting of this character where so many important interests were considered, in which greater unanimity prevailed. The Spirit of God was present; its fruits were apparent. Having personally looked forward with much anxiety to the careful examination of these questions, I was greatly relieved at this result. I could but thank God, and take courage. I could say with one of old, "Best of all, the Lord is with us."

One of the most important things accomplished was the election of the new board of management for the Southern Publishing Association. The members of the board elected unanimously for the ensuing year are as follows: President, Geo. I. Butler; Vice-President, C. P. Bollman; Secretary and Business Manager, W. O. Palmer; Treasurer, W. J. Stone; other members, R. M. Kilgore, R. L. Pierce, L. A. Hansen.

The following-named persons were elected as members of the board of the sanitarium for colored people: C. P. Bollman, R. M. Kilgore, W. J. Stone, L. A. Hansen, and O. M. Hayward, M. D.

Provision was made also for the election of a new board of officers for the Southern Missionary Society. This society has filled a conspicuous position in these Southern States for years past, having had almost full charge of the work for the colored people in this field, receiving donations, contributions, etc., from the liberal minded in other sections to help sustain our various colored schools, laborers, teachers, etc. It has filled a useful place in the work in the past. The society is a legal corporation, and holds property. It was organized in Mississippi, and hence the election of officers will be held in a few weeks at Yazoo City, Miss. The executive committee of the conference, however, as the paramount organization in this field, recommended the nomination of the following-named persons: Geo. I. Butler, C. P. Bollman, W. J. Stone, B. W. Spire, F. R. Rogers, S. B. Horton, W. L. Mc-

Neeley. No doubt the stockholders will ratify this nomination, as it represented the sentiment of the executive committee, and also of Elder J. E. White and others who were consulted.

It is but proper that I should say in this connection, that the readers of the REVIEW may not be misled, that Elder J. E. White, who has occupied a prominent official position in the work here, had firmly withdrawn his name, and refused to take any official position. He assigned as a reason for doing so, the condition of his health, he having been under a heavy strain for years; also the counsels of his mother, that he should rest awhile, giving himself to writing, preaching the word, etc. All through the meeting Brother White was always ready to help us by his counsel and advice, and as far as the writer knows, was in hearty accord with every step that was taken. He seems very happy in his new work, dropping largely out from under business cares and perplexities, and devoting his time to study and the preparation of matter for books and publications. Sunday nights he preaches to congregations of from three to five hundred. The chapel is often filled to its utmost capacity with those who have come to listen to the good music, instrumental and vocal, and see the stereopticon pictures which are thrown upon the screen. The people continue to come in crowds every Sunday night while Brother White gives them the truth for this time. I hope precious souls may be gathered out for the Master during these meetings.

It is the hope of the writer that the names on these boards, excepting, perhaps, the first one or two of them, may inspire confidence in our people everywhere, that the work here will be conducted with caution and good sense, intelligence and energy. The Southern Union Conference occupies a hard field, probably the hardest in the United States. Because of the question growing out of the color line and various other complications, we crave the sympathy and confidence of our brethren. We need especially their assistance and means, as most of our conferences are poor.

Let me mention some of the things in progress in our large conference. We have resolved to enter most heartily into the grand movement now on foot, and are already accomplishing wonders in paying off the debts of our educational institutions, by the sale of that most precious volume, "Christ's Object Lessons." Our executive committee most heartily indorsed this movement, and gave instruction to every State conference president to enter into it heartily, and with a special agent appointed for the purpose, to visit our churches throughout this union, seeking to arouse the church officers and the rank and file of our people, except our regular book canvassers, to engage in the sale of "Christ's Object Lessons." It is hoped that the whole quota allotted to our Southern Union Conference will be sold before the first of next January.

The medical missionary work is fully indorsed in our conference. A site has been selected at Graysville, on what is called Lone Mountain, for our new sanitarium. The work will begin at once, and thousands of dollars will probably be expended there this season. The institution will be under the superintendency of Dr. O. M. Hayward, who has been doing all in his power to carry on the medical missionary work with the meager facilities at his command, and under most unfavorable circumstances. Before this season passes, we trust the doctor will be able to do much better work upon the new location already selected. Dr. Hayward is already recognized in Graysville and its vicinity as a safe and very successful physician, and his practice is rapidly increasing. One of the best qualifications of Dr. Hayward is that he is a devoted Christian, one who most faithfully seeks the best good of those under his care. I hope that his field of usefulness will soon be greatly enlarged.

The Southern Union Conference has assumed the responsibility of establishing an experimental Health Food Department in the city of Chattanooga. A bakery will soon be running, for the manufacture of the best quality of bread. Health foods will be kept on hand for sale. A hygienic restaurant, furnished in a neat and tasty manner, will probably be opened soon, and so run as to give citizens and travelers an opportunity to obtain wholesome food at reasonable rates. Perhaps other health accessories will be furnished.

A beginning will soon be made on an economic basis, and the work will be enlarged as the patronage warrants. Five hundred dollars was voted by the conference to start this enterprise. If prosperity attends this experiment, similar institutions will be planted in all our large Southern cities. The South is a grand field for such enterprises. It is believed that public sentiment is ripe for just such a movement on a large scale. Recent Testimonies speak very encouragingly of such enterprises.

Our conference committee did not feel that it would be for the best to start large manufactories of foods for the present, which would involve great expense. Better start in a small way, and grow to something important, rather than spend a large amount of money at first. Elders Keck, Kilgore, and Sharp were appointed as a committee to carry this arrangement into effect.

Brother Hansen's bath house and food department in Nashville has already outgrown its present quarters, and he is about to move into a larger building. Some of the best people of Nashville are his patrons. Efforts were also made to place our small colored sanitarium in Nashville on a more permanent basis. A health and temperance society was formed, and received a fair degree of attention.

One day was spent in planning for the advancement of the Graysville training school.

Much attention was given to the conditions and affairs of the Southern Publishing Association, as our new printing office is called. Its financial condition at the present time is the most unsatisfactory of anything we have found in our careful investigation. Yet with ready means this institution could be lifted from embarrassment.

Last fall a commodious building for printing-house purposes was erected, almost wholly from the donations of our people in the North and West. So liberal were our people that the large building was erected wholly free from debt. About that time the donations ceased. Of course a mere building is not a printing establishment. Our brethren in charge, not having means at hand, supplied themselves with only very meager facilities, and purchased stock, etc., in very limited quantities. As a result the work has been hampered at every step, and at the present time the funds are so low that the office has almost come to the point of shutting down for a time, till funds come in. Of course this dearth of means is very embarrassing.

After the most careful investigation, I cannot feel to blame Brother Palmer and those associated with him for the existing condition of things. Nay, more, I feel that they are to be honored for the carefulness, caution, and evident interest they have taken to bridge over these great embarrassments caused by the dearth of means. Hitherto our periodicals have had too small a circulation to be run with profit. The Lord has counseled those conducting this printing enterprise not to go in debt. They have tried their very best to follow this counsel. Our people are little aware of the difficulties under which these brethren have labored. So exacting have been the conditions that Brother Palmer, our efficient manager, has almost felt obliged to refuse to serve longer on account of impaired health. This state of things has become hard to endure, yet it would not take many thousand dollars to put this new office into a state of excellent efficiency.

The condition of the Southern Publishing Association, according to my best judgment after careful inquiry, is not nearly so bad as was that of the Review and Herald at an early day of its existence, or of the Sanitarium or the Pacific Press in the early period of their history. I could readily show from my own personal knowledge of each of these now strong institutions that they passed through not only similar, but far more severe straits than our new publishing house for the great South has met. These financial storms are always incident to young and financially weak institutions, until they have time to grow and strengthen.

There is a great and noble work before this institution. Of this I feel positively certain. I greatly dislike to see this promising institution, with plenty of business in view to keep a good force of help running right along, crippled for months for the lack of a few thousand dollars. Many of our Northern friends have contributed to put up our office building free from debt. Those means have not been wasted. The stream stopped flowing before the office was properly equipped or supplied with stock to do a prosperous work. This is the whole truth, Northern friends. You can depend upon it. I do not believe there is a single one of those prominent men in the South who held positions on the executive committee of our conference during this whole investigation, who will at all dissent from what I have said.

I greatly hope our Northern and Western friends who have had an interest in the prosperity of the work in this field will feel a confidence in the financial

sanity and straightforward integrity of those who compose the present board of management. Some of them have been well known to you. They are honest, earnest, upright men, who mean to be true to this cause as long as life lasts. Brethren to whom God has intrusted means, will you not help us in this great strait, to rise above our embarrassments, and enter earnestly upon the work to which God has called us? God gave us special light, showing that this institution must be built; and through the special light of heaven coming from the same source, the Lord has indorsed this work. Shall our honest, devoted people now let it languish for the lack of a few thousand dollars?—God forbid! Come, brethren, come and help us.

Many of our people ought to take stock in our publishing association. The share is only five dollars. Donations ought to come in from many sources. All money should be sent to the Southern Publishing Association, 1025 Jefferson St., Nashville, Tenn. There are no private interests connected with our publishing association. It is organized as a stock company, just as the Review and Herald and the Pacific Press were established, only our shares of stock are five dollars each, instead of ten dollars. Our people should deposit means in this association, precisely as they do in the Review and Herald and the Pacific Press. Friends of the cause of present truth, you who have a desire to help wherever the work goes hardest, and have a sympathy for those who bear its heaviest burdens, "lend a hand" in our time of need. God will bless you in so doing, and you will more and more rejoice as you see the good work move onward.

In other articles I shall speak more particularly of the meetings at Huntsville, Graysville, and Nashville. This report is simply a general statement of the result of the work of the last three weeks.

GEO. I. BUTLER,

President Southern Union Conference.

Colombia

BOCAS-DEL TORO.—Revolution seems to be the order of things again. There is a band of rebels in the lagoon. They are seizing launches, and to-day they shot a man who was sent to them from the government. We stay at home during these times, so as to run no risk of having our launch seized by the rebels. We trust this state of things will not last long, as it will greatly interfere with our meetings. We are certainly living in troublous times. What might have been done in a time of peace has to be done now in the midst of difficulties. One thing after another has hindered during the whole year; but we still hope that better times may come at intervals, so that the people may be warned.

A young man and his wife have just taken their stand with us, and to-day he is out canvassing for "Christ's Object Lessons." We expect soon to see those two and another sister buried with Christ in baptism, as they have all asked for this ordinance. With a settled time of peace long enough to engage the minds of the people, we are confident that our situation in this place would be a promising one. We are obliged to let many calls from other places pass, because we do not have the time to meet them and carry on our regular work here in this city. We do so much need a wide-awake man to assist us! F. J. HURCHINS.

Northwestern Union Conference

The first session of the Northwestern Union Conference was held in Des Moines, Iowa, April 3-13, 1902.

The conferences and mission fields of Nebraska, Iowa, Minnesota, Dakota, Manitoba, and the Northwest Territory were represented by fifty-six delegates. There were thirteen meetings held during the session which were devoted to the study of reorganization, education, and general lines of missionary effort carried on by the denomination.

The meetings at nine o'clock and in the evening were devoted to these studies. Aside from these, different days were set apart for specific subjects, when the recommendations on these various themes were considered, some one previously appointed leading out in the discussion, after which all the delegates present were at liberty to join in a general discussion.

At the very beginning of the business was the appointment of a large advisory committee, which consisted of the president of the union conference, the presidents of the local conferences, the president of Union College, the district canvassing agent, and others to represent the mission fields and the medical work, together with the president of the General Conference. This committee was to appoint the various committees; namely, on Nominations, Plans for Labor, Credentials and Licenses, Constitution and By-laws, Distribution of Labor, and such other committees as were deemed necessary during the course of the meeting.

The committees were as follows:—

On Plans: C. C. Lewis, L. A. Hoopes, J. O. Beard, J. D. Shively, O. E. Cummings, F. H. Westphal, Lewis Johnson.

On Credentials: N. P. Nelson, L. F. Trubey, H. J. Dirksen, C. M. Everest, C. W. Flaiz.

On Nominations: L. F. Starr, H. S. Shaw, G. M. Brown, N. W. Allee, Andrew Nelson.

On Distribution of Labor: N. W. Allee, L. A. Hoopes, N. C. Bergersen, W. A. Spicer, Neil McGill.

Pastoral Committee: Andrew Mead, E. G. Olsen, C. A. Burman.

On Organization and Incorporation: C. M. Everest, J. Sutherland, M. W. Newton, John Walker, G. M. Brown.

The reports of the conferences and institutions in the union, submitted by the various presidents and superintendents, are too lengthy to be inserted in this report.

The report of Union College will appear in the forthcoming educational number of the REVIEW, one interesting feature being the fact that the college is paying expenses this year.

From the treasurer's report we glean the following: The amount of tithe deposited in the union conference treasury from Iowa, Minnesota, Nebraska, Dakota, Manitoba, and individuals, \$5,731.56. Money to be devoted to other purposes than the tithe, \$3,837.17. The amount received during the first quarter of 1902 from the same source, \$5,540.08, and for other purposes, \$8,458.35. The indebtedness of Union College, principal and interest at the beginning of the crusade for "Christ's Object Lessons," \$80,686.08. Received on the sale of "Christ's Object Lessons," on Kansas Building Fund, and donations during the same time, \$26,634.20, showing the present indebtedness to be \$54,051.88.

The educational secretary reported the number of church schools, as follows: Minnesota, 19 (enrollment, 342); Dakota, 10 (enrollment, 144); Iowa, 14 (enrollment, 163); Nebraska, 9 (enrollment, 143); Manitoba, 1 (enrollment, 16); new schools started during the past year, 27.

The following resolutions and recommendations were presented to the conference, and after due consideration they were adopted:—

German and Scandinavian Work

Whereas, The last General Conference recommended that the proceeds from the sales of the Danish-Norwegian edition of "Christ's Object Lessons" go to the Christiania Publishing House, from the Swedish edition to the Swedish Industrial School, and from the German to the Friedensau school; therefore,—

1. *Resolved*, That we recommend that every member of our Scandinavian and German churches in the Northwestern Union Conference be encouraged to sell at least four copies of "Christ's Object Lessons" in these languages, and that our ministers and other laborers, with the permission of their respective conference committees, shall see that this number of books is sold, if possible, before the close of this present year; and we would also recommend that our English laborers be encouraged to sell the Danish-Norwegian and German books wherever they can among these nationalities.

Whereas, The Review and Herald Publishing Company is willing to publish a special number of the Danish-Norwegian and Swedish papers; therefore,—

2. *Resolved*, That we seek to circulate this number as widely as possible (1) by encouraging all our laborers and churches to order and circulate as large a number as it is possible for them to take; (2) by seeking the co-operation of our English brethren in the circulation of it; (3) by laying this matter before the different tract societies, and asking them to help in this circulation; (4) by getting as large a number as possible of suitable persons to sell this number from house to house, especially in large settlements and in cities where the Scandinavians are well represented.

Scandinavian Field Work

Whereas, There are many large Scandinavian districts, which for lack of proper systematic effort are unworked; therefore,—

3. *Resolved*, That we recommend to the local conferences (1) that the work during the coming summer be carried on in new places in tents by two ministers and one or two Bible workers and colporteurs; (2) that at other times in the year the Saviour's plan of sending the laborers out two and two be followed wherever possible.

Education of Scandinavian Laborers

Whereas, The Scandinavian department of Union College has been the instrumentality, in God's hand, of educating many workers for active service, and—

Whereas, There is a great need of Scandinavian laborers, therefore, be it—

4. *Resolved*, (1) That we will seek to encourage as many as possible to attend Union College to educate themselves to become workers in the Scandinavian languages; and (2) that during the coming winter a Bible and canvassers' school or institute be held in one of the larger cities in the Northwestern Union Conference, and that the teachers and the students of such school carry on public work in connection with their school work, and that a committee be chosen to select the place for the school, and the teachers for the same.

The German Work

Realizing the dearth of German laborers in this conference, therefore,—

5. *Resolved*, (1) That we urge those already in the field to consecrate themselves anew to the work; and (2) that we recommend the conference committee to encourage these laborers to devote their entire time as far as possible to the German work; (3) that we recommend the several conferences to en-

courage promising young people to enter the German missionary field in its various departments, or to attend Union College to obtain a preparation for the German work.

Whereas, Our German paper, *Christlicher Hausfreund*, has been the means of bringing many to a knowledge of present truth, and—

Whereas, There are so few German laborers for the vast number of that nationality; therefore,—

6. *We recommend*, That all our churches located in the vicinity of German communities take a club of the *Hausfreund*, to use in missionary work among that people, and secure subscriptions for the same.

7. *We recommend*, That canvassers' institutes be held among the German people in the various conferences where it is deemed practical to develop canvassers for the German field.

Union College

Whereas, The work which Union College is doing in the training of laborers for the different branches of the Lord's work, is of paramount importance, and that institution should have our hearty support, therefore,—

8. *We recommend*, That our laborers improve every opportunity to influence young people to take advantage of the facilities which it offers.

Whereas, The industrial enterprises of Union College labor under serious disadvantage, and some enterprises are made impossible by the long annual vacation occurring at a time when students' help is most necessary; therefore,—

9. *We recommend*, That the Union College Board provide for school work to continue all the year.

Normal and Church School Work

Whereas, There is a widespread demand for many more thoroughly prepared teachers who can successfully manage church schools, therefore,—

10. *We recommend*, (1) That a thoroughly equipped normal department be conducted at Union College; (2) that a summer normal be conducted at Union College; (3) that a teachers' institute be conducted in each conference, covering a period of not less than ten days, at such time and place as will best serve the interests in each conference, presumably at the close of the camp meeting, thus saving traveling expenses; (4) that each teacher be required to pass an examination as to literary qualifications and theory and practice of teaching, and that a teachers' certificate, either first or second grade, be issued, showing that the holder is qualified to take up church-school work, and gives evidence of moral fitness for that sacred responsibility; (5) that a reading course on Christian education be arranged for teachers by the educational secretary in consultation with the other members of the educational department of the General Conference Committee.

11. *We recommend*, in the financial support of the church-school work, as principles to be kept in mind in the formation of plans, (1) that debt be diligently avoided; (2) that the churches regard the school as the nearest and most prominent missionary field, and that "all should share the expenses;" (3) that the self-respect of children, families, and churches be preserved by bearing their own burdens as far as possible, and by avoiding that which would tend to draw a pauper line; (4) that the companion principle of bearing one another's burdens also be judiciously exercised; (5) that it is true economy to provide good facilities and capable teachers at a cost greater than would secure poor facilities and inferior teachers.

We believe that the foregoing principles will be met by such an adaptation of the following plans as may be suggested by local conditions:—

(1) A nominal tuition strictly enforced, such as any child could easily earn by his own efforts, or save by cutting off unnecessary indulgences. A tuition, for example, of five cents or more each week for grades one, two, and three; of ten cents or more a week for grades four, five, and six; and of twenty cents or more a week for work above the sixth grade.

(2) Monthly pledges or donations to be paid by church members, whether they have children or not, and to be received and judiciously solicited from benevolent people who may not be members of the church.

(3) The establishment of industries, or the cultivation of land set apart for school purposes, and worked by all who love children and desire to see them trained for the service of God.

(4) The establishment of conference educational funds to be judiciously used by the executive committee where really needed.

Whereas, The first responsibility for the training of the children has been placed upon the parent, making it evident that the educational reform must begin in the home, therefore,—

12. *Resolved*, That we put forth earnest efforts to place the principles of Christian education before all our people (1) by the circulation of literature setting forth these principles, especially "Christian Schools," "Home and Church School Manual," and "The Advocate of Christian Education"; (2) by means of church institutes and conventions; (3) by urging that all our ministers and workers present the true principles of education at every opportunity.

Whereas, The educational committee of the General Conference has recommended the "Home and Church School Manual" for general use, therefore,—

13. *We recommend*, That the Manual be adopted by the Northwestern Union Conference as an aid to parents and teachers in organizing and conducting home, church, and intermediate schools.

Whereas, An understanding of the principles of Christian education is essential to the spiritual life of this denomination, and—

Whereas, *The Advocate of Christian Education* is the organ of the denomination for inculcating these principles; therefore,—

14. *Resolved*, That we encourage all our brethren to take this paper, and that we recommend our ministers and workers to present these matters to the brethren.

15. *We recommend*, That the educational secretary, in consultation by correspondence with the State superintendents, prepare a suitable system of report blanks for the church-school work.

Sabbath School Department

16. *We recommend*, That more attention be given to the training of Sabbath-school officers and teachers, and that all co-operate heartily in the various plans recommended by the Sabbath School Department for strengthening and developing all phases of Sabbath school and Young People's work.

17. *We recommend* the adoption of the plans presented in the Sabbath School Department of the General Conference for the better training of Sabbath-school officers and teachers, by the study of the Testimonies on Sabbath-school work, the holding of conventions, the conducting of branch Sabbath schools, and the use of *The Advocate of Christian Education*.

18. *We recommend*, That systematic efforts be put forth to encourage the home department of Sabbath schools, also to bring our isolated Sabbath keepers more closely in touch with the Sabbath-school work.

Whereas, We realize the need of awakening the missionary spirit in the members of the Sabbath school; therefore,—

19. *Resolved*, That we enter heartily into the plan that provides readings on missionary subjects for our Sabbath schools.

Whereas, Each Conference is provided with competent Sabbath-school secretaries who keep in touch with the local Sabbath schools, and who report to the international secretary, thereby making it unnecessary to maintain in the union conference a Sabbath-school corresponding secretary, therefore,—

20. *We recommend*, That this office be dropped from the union conference.

(To be continued)

India

CHANDERNAGORE.—We are now favorably situated in Chandernagore. We have already visited some of Sister Burrus's readers. All seemed much pleased to see her again, and some are very anxious to have her hold readings with them.

We have also visited other people, and the Lord has surely gone before and prepared the way. The doors seem to open in every direction. Last week while making calls, we went into one house where there was a baboo. He sat at some distance, and we could not hear what he said, but thought from the sound that he was angry because we were there. The women seemed anxious that we should call again, so we made an appointment. This evening, when we heard his gruff voice from within, we felt a little anxious; but as we entered, he greeted us with "Good evening." We talked with him a little, and found that he had a fractured ankle, and had spent some time in the hospital at Calcutta. He is still suffering from the injury, and we suggested some simple treatments, which would relieve the pain. He did not withdraw from the room, as baboos usually do; so Sister Burrus proceeded with her reading. At first he put his hand over his ears, as if it was something he should not hear, but in a few minutes his hand came down, and he was very attentive. We received a hearty invitation to call again. We also invited him to attend the readings which Brother Shaw will conduct once a week for baboos.

At the next place we were a little uncertain about the house, and while we were hesitating, two or three women, married girls, invited us to their home. We followed them, and they called in their neighbors, so that we had an audience of nearly thirty of the better class of people. They gave good attention.

At nearly every place we received invitations to go to other places. One lady, as we were leaving, urged us to come again. She said, "You have come just once, and you are taking our hearts away with you." We can see the Lord working in everything.

S. E. WHITEIS.

South Dakota

BIG SPRINGS.—The church at this place is composed mostly of Swedes, but it has also a few Danish and American members. According to the record, thirty hold membership here, but some live in other places, and a few are totally inactive. During the year the brethren had sold several copies of "Christ's Object Lessons," and were willing to take hold with renewed zeal to do their part, which was estimated according to the list of names on the record. The writer has been here one week. During this time he has held seven meetings, and gone out to sell the book to both believers and unbelievers. All four of the languages in which the book is published, are spoken here. The work is moving forward. Some have had precious experiences, which have brought joy to their hearts. The brethren hope to have their quota sold by the first of June, but if not, they will nevertheless at that time pay for them all. The Lord be praised for his grace!

I now go to Swan Lake. Pray for

me. May the God of Israel show himself strong in behalf of his servants, and may new victories be gained.

L. JOHNSON.

Nashville Treatment Rooms and Training School

At the recent council in Nashville the colored sanitarium at 447 N. Cherry Street was placed fully under the supervision of the Medical Missionary Department of the Southern Union Conference. A new board of management was elected, and it was decided to operate the institution, for a time at least, as treatment rooms and training school, rather than as a sanitarium. It is hoped that it can thus be made more nearly self-supporting than it has been thus far. It will require some help, however, for a time. Those of our friends who desire to assist in this work, should send their donations to the newly elected treasurer, L. A. Hansen, 717 Church St., Nashville, Tenn.

C. P. BOLLMAN,
President of the Board.

Arizona

At the late general meeting of workers in Arizona more than fifty of our people were present, some from each church in the Territory, and some of the isolated brethren. Harmony and love prevailed, and all rejoiced at the steps that were taken to advance the message.

A conference was organized, and the work was so planned as to give every person in Arizona who is interested in this truth, something to do. We are now the "Arizona Conference of Seventh-day Adventists," with the object before us of uniting all the churches and isolated believers in this Territory in an earnest effort to carry the truth to all the world in this generation.

The officers of the conference are: President, E. W. Webster; Secretary and Treasurer, Mrs. Pauline Heady; Executive Committee, E. W. Webster, C. D. M. Williams, W. L. Black, J. E. Bond, E. A. Brown.

The work of the conference was divided into three departments; namely, the Evangelical Department, the Tract and Missionary Department, and the Educational Department. Suitable persons were chosen to look after the interests of each of these departments, so the work will have the attention of several persons, and will not all rest upon one man. E. W. Webster was chosen secretary of the Tract and Missionary Department. J. E. Bond is the canvassing agent. C. D. M. Williams was chosen secretary of the Educational Department, and will look after the church-school, Sabbath-school, and Young People's work. W. L. Black was given the oversight of the Spanish work. Brother Alajandro D. Ybarra (pronounced Ebarrah) and Brother Adiel Sanchez, two Mexican brethren, will engage with Brother Black in the Spanish work, as the Lord opens the way for it without extra expense to the conference. They are supporting themselves and their families, at the same time doing what they can to advance the cause. Their hearts are in the work, and they will be a help in carrying the truth to their people.

The conference laborers consist of three ministers, E. W. Webster, C. D. M.

Two persons have recently united with the company at McLoud, O. T., on profession of faith.

Williams, W. L. Black, the last two being ordained at this meeting; two licentiates, J. E. and F. S. Bond; and four missionary licentiates, Mrs. W. L. Iles, Mrs. E. W. Webster, Mrs. C. D. M. Williams, and Mrs. W. L. Black. At present these workers are located as follows: Brethren Webster and Williams and their wives and Sister Iles are conducting a course of meetings in Phoenix; Brother and Sister Black are looking after the work in Tucson and the Upper Gila; and the Brethren Bond will soon go to Winslow to work in that part of the Territory.

For funds to carry on the work we are dependent upon the faithfulness of our people in the payment of tithes and offerings, upon gifts to the conference, and the sale of books. Reckoning on the basis of the income to the mission field the last six months of 1901, we may expect about two thousand six hundred dollars for the whole of 1902. This must be increased by one thousand one hundred dollars in additional tithes and offerings, by gifts, and the sale of books, in order to meet the demands upon our treasury in paying the laborers and carrying the other running expenses of the conference. We believe our people will feel that this is *their* work, and do all they can to carry it to a glorious end. It will not be long till the battle is over, so let us all be active now.

An invitation was given for two or four good canvassers to come to Arizona to labor as self-supporting missionaries.

The work of disposing of our quota of "Christ's Object Lessons" was planned for, and several workers were chosen to be responsible for the number for their churches or districts. The president will correspond with all the isolated believers concerning this work. I wish to receive the names of lonely Sabbath keepers or any persons in the Territory who are interested in our work.

The report of our conference proceedings, and also reports from all our laborers in this field, will appear in the *Pacific Union Recorder*. Every person interested in this work should have it. Pray for the workers in Arizona, that they may be successful in carrying the truth to the people and winning souls to Christ.

E. W. WEBSTER.

General Notes

SEVENTEEN persons were baptized at Juniata, Ala., at the close of some meetings held with the Juniata church, March 28-31. Five of these united with the Juniata company.

BROTHER G. M. ALWAY, who has been advancing the work in Leadville, Colo., reports the baptism of four persons at that place, April 12. One other joined the church on profession of faith.

A SHORT series of meetings conducted by Brother L. A. Spring and wife at Grand Junction, Colo., brought six souls into the truth, and has created a hopeful outlook for further additions to the Sabbath-keeping company there.

THE company of Sabbath keepers at Oakdale, Neb., has been increased by the addition of six members since the beginning of the year. The church at Curtis received four new members during a recent general meeting, at which time an elder and deacon were chosen and ordained.



Donors to the Relief of the Schools

The Total Cash received on the Relief of the Schools Fund up to May 1, is \$41,321.24.

NAME	AMOUNT
Thomson Lowery	\$ 2 00
C. Squires	1 00
Z. Thorpe	5 00
Harriet Shader	1 00
Mrs. S. Edmunds	35
Sarah Pratt	70
Margaret Dicke	1 00
M. Patterson	2 00
D. B. Swartout	5 00
Lena Ray	25
P. M. Rieber	1 00
Mrs. J. Steinel	2 50
S. McCoy	5 00
G. H. Durrie	1 00
Mrs. S. Isenberg	1 00
H. B. Tefft	1 00
Mrs. L. B. Lewis	1 00
Mrs. P. A. Sorenson	1 00
Mrs. Chas. Smith	1 00
Mrs. John Peightal	2 00
Mrs. A. E. Rogers	1 00
H. L. Horn	3 00
D. A. Knowlton	2 00
Mary King	1 00
Nancy Young	1 00
Mrs. M. A. Freisch	75
J. T. Luyster	1 00
W. W. Voris	5 00
M. Husted	5 00
Mr. & Mrs. R. E. Knowle	4 00
Mr. & Mrs. J. W. Posey	1 00
Arthur Folsom	1 00
Mrs. E. G. Hoffer	1 00
Libbie Allen	1 50
Dr. & Mrs. Eastman	1 25
Wm. Christopher	5 00
Mrs. A. J. Templeton	1 00
W. Thompson	1 00
Mrs. R. E. Fagan	5 00
Mrs. Stark	1 00
C. B. Shaw	3 75
Mrs. E. F. Gruber	1 00
Mrs. E. C. Gray	2 00
R. D. Benham	5 00
J. O. & T. F. Johnson	2 00
Lucy Wilkins	1 00
Mrs. L. Sanger	5 00
K. E. Cole	1 00
A. Carey	5 00
A. J. Cole	2 00
Sister Neirhoff	50
Sister Cashin	50
Mrs. M. E. Perry	1 00
Eliza Swim	25
C. E. Mamsell	2 00
Annie J. Brown	2 00
J. Edgerton	10 00
C. A. Stanford	3 00
F. & V. Clark	5 00
A. Z. Rexford	1 00
Jacob Wooster	5 00
Amos Snyder	100 00
I. N. Wilfong	1 00
Friend (Batavia, N. Y.)	25 00
H. C. Balsbaugh	2 50
John Bigne	5 00
J. J. Bauer	5 00
C. T. Cluyton	50
Mrs. H. S. McFarland	50
Sarah E. Jacobs	1 00
D. & E. Isaac	1 00
A. H. Steiber	100 00
J. M. Kimble	5 00
M. E. Dolson	2 00
Mattie Kimble	2 00
Geo. Kimble	5 00
H. Hansen	5 00
F. Wheeler	3 00
M. E. Hughes	2 50
Mrs. R. Ferguson	2 25
Friend (Oswego, N. Y.)	2 00
Mr. & Mrs. L. Powelson	2 00
Helen Reynolds	1 00
L. B. Lane	2 00

Mrs. R. Weatherby	50
D. E. Weymouth	1 00
J. C. Jorgensen	2 00
Mrs. L. Smith	1 00
R. J. Mills	11 00
G. H. Wood	1 00
A. C. Handley	25
Mrs. E. J. Morse	1 00
Mrs. Sarah Prosper	2 00
Mrs. M. Tucker	1 00
Mrs. N. B. Dray	10 00
Mary A. Warner	5 00
Simon Mosser	1 00
W. & L. Showres	2 00
Nelia Dudley	50
Mrs. E. B. Bray	3 00
W. F. Caldwell	5 00
Friend (Batavia, N. Y.)	8 00
W. & M. Brain	2 50

How "Christ's Object Lessons" Prepares the Way for Other Work

THE little church here is actively engaged in the sale of "Christ's Object Lessons." Our quota is one hundred and fifty-two books, and we have disposed of about eighty. Our courage is good. Previously to this campaign we sold about thirty-five copies. Many of us have had rich experiences in this work, and have found many openings for the holding of Bible readings. We now hold meetings four nights of the week, but it is wearing to do that after working all day. We hope that the time will come when we can devote all our time to the work of saving souls.

BYRON POST.

All to Co-operate

A GOOD beginning has been made in the sale of "Christ's Object Lessons." What is needed now is an earnest, united effort to complete the work that has been so well begun. In the Scriptures we read, "Not slothful in business; fervent in spirit; serving the Lord." Rom. 12:11. Every branch of God's cause is worthy of diligence; but nothing could be more deserving than this enterprise at this time. A decided work is to be done in accomplishing God's plan. Let every stroke tell for the Master in the selling of "Christ's Object Lessons." Let all who possibly can, join the workers.

From the success of the efforts already made, we see that it is far better to obey God's requirements to-day than to wait for what we might think a more favorable season. We must become men and women of God's opportunity, for great responsibilities and possibilities are within the reach of all who have enlisted for life service under Christ's banner.

God calls us to action, that our educational institutions may be freed from debt. Let God's plan be worked out after his own order.

The present is an opportunity which we cannot afford to lose. We call upon all our people to help to the utmost of their ability just now. We call upon them to do a work that will be pleasing to God in purchasing the book. We ask that every available means be used to assist in its circulation. We call upon the presidents of our conferences to consider how they can forward this enterprise. We call upon our ministers, as they visit the churches, to encourage men and women to go out as canvassers, and to make a decided forward movement in the path of self-denial by giving a part of their earnings for the help of our schools.

A general movement is needed, and this must begin with individual movements. In every church let every member of every family make determined efforts to deny self, and to help forward the work. Let the children act a part. Let all co-operate. Let us do our best at this time to render to God our offering, to carry out his specified will, and thus make an occasion for witnessing for him and his truth in a world of darkness. The lamp is in our hands. Let its light shine forth brightly.

Young men, you who think of entering the ministry, take up this work. The handling of the book placed in your hands by the Lord is to be your educator. In improving this opportunity you will certainly advance in a knowledge of God and of the best methods for reaching the people.

The Lord calls for young men and women to enter his service. The youth are receptive, fresh, ardent, hopeful. When once they have tasted the blessedness of self-sacrifice, they will not be satisfied unless they are constantly learning of the Great Teacher. The Lord will open ways before those who will respond to his call.

Bring into the work an earnest desire to learn how to bear responsibilities. With strong arms and brave hearts go forth into the conflict which all must enter, a conflict that will grow more and more severe as we approach the closing struggle. MRS. E. G. WHITE.

A General Movement Needed

THE world is in need of a stirring work for souls. "A general movement is needed, and this must begin with individual movements. In every church let every member of every family make determined efforts to deny self, and to help forward the work. . . . Let us do our best at this time to render to God our offering." In my study of Leviticus 7, this morning, I noticed that every man had a work to do that nobody could do for him. "His own hands shall bring the offerings of the Lord." Read verses 29, 30. This makes plain to me the expressions from the Lord which call every one to act a part in the work with "Christ's Object Lessons." This work cannot be done by proxy. "God calls upon his people to do their part in placing this book before the world. In this he is testing his people . . . to see if they will work together and be of one mind in self-denial and self-sacrifice." I often find families of our people who have not yet procured one of these books for themselves. They certainly cannot realize the need and the blessing of selling it to others. May the Lord help every one to be willing to deny self if necessary, to get one, and then to wear it out in learning its soul-saving lessons and in reading them to his friends and neighbors. Here is a way we can deny self: "Albums filled with photographs of the family and their friends are placed where they will attract the attention of visitors. . . . Is not this a species of idolatry? Should not the money thus spent have been used to bless humanity? . . . To all intents and purposes it is idolatry. He who searches the heart desires to win his people from every species of idolatry." — *Review and Herald, May 14, 1901.*

Let us be won, brethren and sisters, by God's seeking love, and practice this idolatry no more. "Love will be re-

vealed in sacrifice. . . . If we love Jesus, . . . we shall love to labor for him. The very labor will be light. For his sake we shall covet pain and toil and sacrifice." — "Christ's Object Lessons," page 49. Many of us can deny self by stopping the buying of things that we do not need. Thus we may start a stream of love flowing toward souls hungering for the bread of life. Please read "Christ's Object Lessons," pages 191 and 418.

ARE YOU fearful and afraid? Remember that "ministering angels will be round about" you as you undertake this work.

NEXT to the direct help of God, remember that nothing will help you so much in selling books as to read for yourself a few pages every day in the book.

IT has been proved that our brethren and sisters can sell more of these books among their neighbors, friends, and business acquaintances than a stranger can. It has been done by a busy business man among our brethren.

LET the librarian, in each company where the members take books to sell, manifest a personal interest in every one, seeking to encourage and help each. Here is an opportunity for the librarian to become educated for more efficient service, and remember that the best way to encourage and help another is to do some of that same work yourself.

LIBRARIANS should also feel under obligations to see that all the books are paid for, and that the money is in the hands of the conference treasurer before camp meeting. It is wiser to spend five cents sending money than to run the risk of losing it. Above all things let us all be careful not to incur debt in this effort to cancel debts and raise money for the Lord's work.

IN a certain city of Ontario it had been said that these books could not be sold. In that very city more were sold in a short time than in any other place I have heard of in the conference. One brother sold and took orders for seven books in one day, before, after, and during business hours; and I think his business did not suffer either. The writer sold as high as eight in one day, in that same city.

J. C. ROGERS

The Work in All Lands

THE work for the relief of our schools should be taken up by our people in all countries. Let it be entered upon by our churches in Australasia. Our school there is in need of help, and if our people will take hold of the work unitedly, they can do much toward lifting the burden of debt; they can encourage the hearts of those who are laboring to build up this, the Lord's instrumentality; and they can aid in extending its influence of blessing to far heathen lands and to the islands of the sea.

We trust that our publishing house in Australia will make liberal terms in the publication of "Christ's Object Lessons." The Lord has greatly blessed this institution, and it should present to him a thank offering by making no stinted donation toward freeing the school from debt. We feel sure that it will take up the work and act its part nobly. And this co-op-

eration with God will prove to the Australian publishing house as great a blessing as it has proved to our institutions in America.

Move out in this work, my brethren in Australasia. "Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. Have we not proved this in the past? As we have moved out, trusting God's promise, things unseen, except by the eye of faith, have become things seen. As we have walked and worked by faith, God has fulfilled to us every word he has spoken. The evidence we have of the faithfulness of his promises should check every thought of unbelief. It is a sin to doubt, and we do not believe that our brethren in Australasia will be guilty of this.

The Lord has done much for you all through your borders. Lift up your eyes, and look on the fields, already white for the harvest. Praise God that his word has been verified beyond all our conception.

I call upon our people to enter earnestly and disinterestedly upon the work of freeing the school from debt. Let the publishing house do its part in the publication of the book. Let our people throughout Australasia take hold of the sale of "Christ's Object Lessons." God will bless them in this work.

The workers in England should make every possible effort in the sale of this book, that a school may be established in that country. My brethren in England, Germany, and all other European countries where the light of truth is shining, take hold of this work. Let this book be translated into the different languages, and circulated in the different countries of Europe. Let our canvassers in all parts of Europe be encouraged to help in its sale. The sale of this book will do much more than to aid in freeing our institutions from debt. It will open the way for our larger books to find a ready market. Thus the truth will reach many who otherwise would not receive it.

I appeal especially to our brethren in Scandinavia. Will you not take hold of the work which God has given you? Will you not labor to the utmost of your ability to relieve the embarrassed institutions in your field? Do not look on in despair, saying, "We can do nothing." Cease to talk discouragement. Take hold of the arm of Infinite Power. Remember that your brethren in other lands are uniting to give you help. Do not fail nor be discouraged. The Lord will uphold his workers in Scandinavia if they will act their part in faith, in prayer, in hopefulness, doing all they can to advance his cause and hasten his coming.

Let a most earnest effort be made by our people in England to inspire their brethren in Scandinavia with faith and courage. Brethren, we must come up to the help of the Lord, to the help of the Lord against the mighty.

Remember that the nearer we approach the time of Christ's coming, the more earnestly and firmly we are to work; for we are opposed by the whole synagogue of Satan. We do not need feverish excitement, but that courage which is born of genuine faith.

MRS. E. G. WHITE.

"THE way to war with all other sins is to war with unbelief, for the life of every sin is hid in unbelief, and if you slay this last, you slay all."

"Christ's Object Lessons" Again

THE sale of "Christ's Object Lessons" is the work for the present hour among this people. The Lord has spoken. Let us heed his call. May 22 has been appointed for another special sale of this good book in Vermont. We hope all our people in the State will be prepared to go out that day and do earnest work for the Master.

One sister over fifty years of age has sold twenty-six copies of "Christ's Object Lessons," and is planning to sell still more. This sister does not have good health. She lives a number of miles from any village, and has no team to drive. Her work shows what can be accomplished by the blessing of God when one is really interested in this work, and goes forward trusting in the Lord.

May the Lord help us to sense the importance of this work, that we may engage in it with all our hearts.

J. W. WATT.

Current Mention

— Four hundred and sixteen persons are reported killed in and around Dacca, India, by a cyclone which swept over that district near the end of April.

— The papal "apostolic delegate" to the United States, Cardinal Martinelli, has been recalled to Rome. Mgr. Falconio, the papal delegate to Canada, is announced as his successor.

— Archbishop Corrigan, the leading Catholic prelate in New York City, died at his home, May 5, of pneumonia. Other deaths of the week include Bret Harte, the novelist, and Rear-Admiral Sampson of the U. S. Navy.

— The naval bill now before Congress calls for the building of four ships larger than any now in the American navy, two battle ships of about 16,000 tons each, and two armored cruisers of 14,500 tons each, and two gunboats. The estimated cost of the six vessels is \$19,500,000.

— A recent press dispatch from Berlin comments on the efficacy of the serum treatment for diphtheria, as shown by statistics gathered in that city. The annual death rate from this malady has been reduced to less than five hundred, which is hardly one quarter of the rate which prevailed before the serum treatment was introduced.

— News of what seems to be one of the greatest calamities ever caused by convulsions of nature, comes by the morning papers of May 9. St. Pierre, the principal city of Martinique, an island in the French West Indies, is reported to have been totally destroyed by a volcanic eruption or by earthquakes, or both, the exact cause not being known here at this writing. The city contained 25,000 inhabitants, nearly all of whom are thought to have been killed. Every vessel in the harbor, which was crowded with shipping, was either destroyed or badly damaged. News from the scene of the disaster was brought by steamer. It is probable that adjacent islands have also suffered, and how great the damage and loss of life may be can only be conjectured. The submarine cable to Martinique suddenly ceased working on May 7, which is the probable date of the catastrophe.

— "There are gloomy prophecies as to the outlook in India," says a dispatch dated at London, May 3. "Both the plague and the famine," it continues, "appear to be worse than ever, and the unfortunate country is threatened with even greater horrors than during the recent famine and disease. The plague has now spread over upper India in an alarming manner, and is peculiarly virulent in the Punjab. Efforts in the earlier stages to stamp it out by measures involving coercion were entirely ineffectual, besides rousing popular discontent, which threatened to become so serious that the supreme government was forced to interfere with the local authorities."

— A bill to prohibit all kinds of games on Sunday in the District of Columbia was introduced in the Senate at Washington, May 1, by Senator Dillingham, of Vermont, and in the House at the same time by Representative Allen, of Maine. The opinion is expressed at the capital that the bill is not likely to pass, on account of the enthusiasm for golf shown by senators, representatives, cabinet officers, justices of the Supreme Court, and other influential men. The reappearance of this District Sunday bill, after repeated attempts to get through Congress some years ago, shows the persistence of the parties who are bent on getting Congress committed to Sunday legislation and the union of church and state. This latest effort will certainly bear watching.

— The topic of chief interest in Congress the past week has been the situation in the Philippine Archipelago and the duty of the government in the matter, in view of the methods of warfare adopted by some commanders of the American forces. It is admitted that General Jacob Smith gave orders to a force sent to subjugate the island of Samar, to "kill and burn," to make Samar "a howling wilderness," and to shoot all males over ten years of age, whether armed or not. General Smith is being tried by court martial at Manila for his conduct in this respect, and is being vigorously defended, not only before the court, but by the *Army and Navy Journal* in this country, by senators in Congress, and by leading newspapers. This justification of the action of American commanders in copying the barbarities of the savage people they were sent to civilize, is perhaps the most significant feature of the present aspect of the Philippine problem. The language of Jacob Schurman, president of Cornell University and president of the first Philippine commission, is pertinent: "Most truly was it said in 1898 that the question was not, What shall we do with the Philippines? but, What shall the Philippines do with us? This question we are now seeing answered. On the other side of the globe, irritated by a bad climate, confronted by great difficulties, and exposed to great temptations without the home restraints that keep men steady, galled and exasperated by the machinations of an elusive foe, whose color and stature make it impossible for the Anglo-Saxon to treat him with respect, some Americans at least have been guilty of conduct which evokes the horror and detestation of mankind. But if . . . our hearts quiver with moral indignation, let the bolt strike not only the unhappy individuals, but the system and policy of which they have been the victims."

— From indications which appear in Japan, China, and other Asiatic countries, the belief seems justified that the whole world is destined to adopt the Roman alphabet.

— According to the latest reports from Russia, it appears that one of the chief causes of the rioting in the southern provinces was a bogus proclamation purporting to come from the czar, abolishing serfdom, and directing the peasants to confiscate the lands of the nobles and divide them among themselves. The circulation of this pretended royal ukase among the peasants is ascribed to the revolutionary propaganda now so active in that country.

— An international conference on the subject of wireless telegraphy, is being discussed as a probable necessity of advancing science and commercial conditions which such a means of communication must naturally affect. The *New York Sun* believes that "it is a subject of the first importance, with the certainty of tremendous conflict over patents and the possibility of perplexing international complications. So an international conference, sooner or later, is pretty clearly indicated."

The Summer Assembly at Berrien Springs, Mich.

THE summer assembly at Berrien Springs, Mich., from June 12 to August 20, offers unusual advantages to every person who desires to join the corps of laborers who are working for the salvation of children and youth, in the day school and in the Sabbath school.

Two thousand teachers ought to be in the field this coming year. We are told that there are persons to fill every position as soon as the way is prepared for them. The summer school is the means offered to prepare these teachers. Not only is the opportunity offered by the summer assembly at Berrien Springs for teachers to become more efficient in their work, but the beautiful surroundings will enable them to pursue their studies, at the same time obtaining rest and renewed vigor for another year.

The expense of the summer training is often a heavy burden to teachers, who feel that they can ill afford to spend the money required. But this difficulty is largely removed for all qualified students who wish to take the training offered at Berrien Springs this summer. The Educational Department of the General Conference, the Lake Union Conference, and Emmanuel Missionary College have united in bearing the financial burdens of a thorough training for ten weeks. Tuition and tents, with furniture, are offered free. Board will be served on the European plan.

Associated with the course for teachers, will be an excellent course for Christian business men and stenographers. There is a great dearth at present of earnest, consecrated persons to work in these two branches of God's cause. The General Conference has arranged for a strong course of instruction that will speedily and thoroughly prepare the right kind of persons to do efficient work in these lines. The advantages offered to the teachers are also extended to the last-named class of students.

Write for announcement giving details. Address the writer at Berrien Springs, Mich. E. A. SUTHERLAND.

PUBLISHERS' BOOK DEPARTMENT

ISSUED MONTHLY IN BEHALF OF THE

CIRCULATION OF OUR DENOMINATIONAL LITERATURE

E. R. PALMER

EDITOR

Living to God

O LORD of life and love and power,
How joyful life might be
If in thy service every hour
We lived and moved with thee!
If youth in all its bloom and might
By thee were sanctified,
And manhood found its chief delight
In working at thy side!

'Tis ne'er too late while life shall last
A new life to begin;
'Tis ne'er too late to leave the past
And break with self and sin.
And we this day, both young and old,
Would earnestly aspire
For hearts to nobler purpose strung
And purified desire.

Nor for ourselves alone we plead,
But for all faithful souls
Who serve thy cause by word or deed,
Whose names thy book enrolls;
O speed thy work, victorious King,
And give thy workers might,
That through the world thy truth may
ring,
And all men see the light.
—Mrs. E. S. Armitage, in *Missionary Visitor*.

THROUGH personal effort joined with
the prayer of faith the soul is trained.

THE religion of Christ is not what
many think it is, nor what their lives
represent it to be.

WE shall not gain the victory through
numbers, but through the full surrender
of the soul to Jesus.

THE same zeal and energy, tact and
order, that are exercised in counting-
rooms and shops and in the fine arts,
should be brought into the religious life,
and exercised in the work of God.

THE very trials that test our faith
most severely, and make it seem that
God has forsaken us, are designed to
lead us nearer to Christ, that we may
lay all our burdens at his feet, and re-
ceive the peace he will give us in ex-
change.

THERE are men who never gave a
discourse in their lives who ought to be
laboring to save souls. Neither great
talent nor high position is required.
But there is urgent need of men and
women who are acquainted with Jesus,
and familiar with the story of his life
and death.

WE note with interest that many of
the State agents are calling the special
attention of the people in their States
to the providential opening for the imme-

diated sale of that excellent book, "Pa-
triarchs and Prophets." They cite the
fact that on July 6 of the present year
the International Sunday School Les-
sons take up the study of the Exodus,
and continue through the remainder of
the year on the study of the Sanctuary,
and the general history of the Children
of Israel, and that inasmuch as "Patri-
archs and Prophets" is especially help-
ful on these subjects, and can be easily
introduced as an excellent commentary
on the International Lessons, the present
circumstances render this time very fa-
vorable to the placing of this book in
the homes of the Bible-studying people
of this age.

This opportunity seems providential,
and we hope that our people will not
allow it to pass unimproved. Canvass-
ers need not stop their regular work to
take up this book, but our lay members
can place it in the hands of the Sunday-
school superintendents and teachers in
their respective communities, with but
little effort. A copy of the International
Lessons should be secured and studied in
connection with "Patriarchs and Proph-
ets," so that we may easily and clearly
show wherein the book is especially
helpful in the study of the Sunday-
school lessons. A copy of these lessons
may be secured from T. B. Arnold, 104
Franklin St., Chicago, Ill., for twenty-
five cents, postpaid. This is an impor-
tant opening, and every member of every
church should improve it to the extent
of his God-given ability, and should be-
gin to do it now.

Let Us Remember

WE are constantly forgetting things
we should remember, and remembering
things that we should forget. It is a
blessed thing for us to rehearse the prom-
ises of God, and renew them in our re-
membrance. It is a fatal thing for us
to retain in our minds those things that
should be forgotten. By doing the for-
mer, we are enabled to establish our-
selves against temptation, and to discern
evil. By doing the latter, we weaken
the mind by burdening it with useless
trash, thereby lessening its power to
grasp divine truth.

No one has greater need of calling to
remembrance the sure promises of God
than does the canvasser. In his work he
is surrounded with circumstances far
different from those of his brethren. No
one can fully appreciate his place unless
he has had an experience in that work.
Daily and hourly he comes face to face
with problems that would puzzle the
best of minds.

It takes more than human wisdom to
meet the things that have to be met in
the canvassing field. The Lord must

be sought earnestly to go before and
prepare the way for the truth to enter.

I wish to mention a few things that
have come to me by way of remem-
brance since engaging in the canvassing
work, that have been a great help to me,
as well as an encouragement. I would
like to have you follow me as I relate
them.

Let us remember that "the harvest
truly is great, but the laborers are few."
Luke 10:2. Let us remember to read the
rest of that verse and practice it every
day.

Let us remember that the Lord has
said, "There should be one hundred can-
vassers in the field where there is one."

Let us remember that our dropping
out of this work will not increase the
number.

Let us remember to place ourselves in
a position where we can truthfully say,
"Here am I; send me."

Let us remember that the Lord has
said, "Go ye also into the vineyard; and
whatsoever is right, that shall ye re-
ceive." Matt. 20:7.

Let us remember, "There is no man
that hath left house, or parents, or breth-
ren, or wife, or children, for the king-
dom of God's sake, who shall not re-
ceive manifold more in this present time,
and in the world to come life everlast-
ing." Luke 18:29, 30.

After we have spent the entire week
toiling over hot and dusty roads under a
broiling sun, or through winter's blast of
snow and wind, without seeing any
apparent result, let us remember, "He
that goeth forth and weepeth, bearing
precious seed, shall doubtless come again
with rejoicing, bringing his sheaves with
him." Ps. 126:6.

Let us remember, "Blessed are ye that
sow beside all waters." Isa. 32:20.

When we are told that the man in
the next house is not a Christian, and
would not be interested in our book, let
us remember, "In the morning sow thy
seed, and in the evening withhold not
thine hand: for thou knowest not
whether shall prosper, either this or
that, or whether they both shall be alike
good." Eccl. 11:6.

When the door is shut in our face,
let us remember, "He is despised and
rejected of men; a man of sorrows, and
acquainted with grief." Isa. 53:3.

When we are called a "set of religious
tramps" and an "abominable horde of
proselyters," let us remember to read
the record given in the fourth chapter
of first Corinthians beginning with the
tenth verse: "We are fools for Christ's
sake, but ye are wise in Christ; we are
weak, but ye are strong; ye are honor-
able, but we are despised. Even unto
this present hour we both hunger, and
thirst, and are naked, and are buffeted,
and have no certain dwelling place; and
labor, working with our hands: being
reviled, we bless; being persecuted, we
suffer it: being defamed, we entreat:
we are made as the filth of the world,
and are the offscouring of all things unto
this day."

When the bed in which we sleep
seems hard, cold, and damp, let us re-
member, "Foxes have holes, and birds
of the air have nests; but the Son of man
hath not where to lay his head." Luke
9:58.

When the food we have to eat does
not taste as good as it might, let us re-
member, "My meat is to do the will of
him that sent me, and to finish his work."

John 4:34. To "keep the commandments of his lips," and to esteem the words of his mouth is more than my necessary food. Job 23:12; also see John 17:18.

Let us remember that we should be "redeeming the time, because the days are evil." Eph. 5:16.

Let us remember that if we are faithful to our trust, "when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4.

"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he will also deny us: if we believe not, yet he abideth faithful: he cannot deny himself. Of these things put them in remembrance." 2 Tim. 2:10-14.

J. S. JAMES.

Decatur, Ill.

Three Important Questions

How many are not content with working on the farm or in the shop when they might be doing as much good as the gospel minister?

How many are not content with staying at home and doing nothing, when they know that the Saviour is soon coming, and the world is not prepared to meet him?

How many in the Vermont Conference can have no concern about the canvassing work, when there should be one hundred in the field where there is only one?

These are questions which we need to consider with earnest thought and prayer. There are none of us but can do something, and many of us can do far more than we are aware of, if we will only put forth the effort.—A. E. Taylor, in the Reporter.

An Interesting Letter

ROME, N. Y., April 11, 1902.

Prof. P. T. Magan,
Berrien Springs, Mich.

DEAR BROTHER: For some time I have been thinking of writing you a few lines regarding the work with "Christ's Object Lessons" in New York. Just before the special effort in the Lake Union Conference, and before Elder Daniell's article appeared in the REVIEW, Brother Thompson and I had been specially impressed with the necessity of engaging in this work anew. We had materialized plans, which we were about to execute. I mention this simply because it seemed to us an evidence that God was impressing hearts alike in this work. With vigor the matter was undertaken. The conference committee was called together and plans laid. All began work together and in earnest. Our district superintendents began in their territory. The ministers were asked to spend the whole month of March in working for the book from house to house, and in helping the district men among the churches as they were needed. Brother Thompson and I also assisted what we could. The brethren caught the spirit and went to work. As one since expressed it, they saw that we meant business, that we had taken off our coats, rolled up our sleeves, and gone to work.

Up to Feb. 1, 1902, we had shipped from this office into our conference territory 1,579 books. During February but few books were sent out, so the principal part was accomplished in March. During March we shipped out in actual orders 1,359 books, or only 220 less than during the entire sixteen months previous. Had we done as much each month during this time, we would have sold during the sixteen months 21,744 books, or over twice the amount of our quota.

We have encouraged our churches to order in small quantities, and work them off as quickly as possible, rather than load up too heavily.

Of course this may not sound very booming to you, as you may have had the pleasure of reading larger figures from States in the West, but there is certainly a vast difference between this Eastern territory and the Western. People are harder to move, even among our own denomination, as well as among the book-buying public.

We feel grateful to God indeed for his blessing which is attending the work, and all the glory of the success attained is his. With the good hand of our God upon us, we expect to do our part in this work. We meet obstacles, trials, etc., but these are good for our spiritual muscle. Let us have your prayers.

Faithfully your fellow servant,
T. E. BOWEN, Conf. Sec.

The Book Work in District 5

BELOW are given the names of a few of the leading subscription books, and the number of copies of each sold in this district during the past two years:—

NAME OF BOOK	COPIES IN COPIES IN	
	1900	1901
Prophecies of Jesus.....	133	290
Patriarchs and Prophets.....	162	143
Great Controversy.....	1,601	1,952
Daniel and Revelation... ..	1,281	2,038
Bible Readings.....	2,374	2,624
Heralds of Morning.....	2,260	2,132
The Coming King.....	2,472	1,886
Marvel of Nations.....	900
Health subscription books.....	250	488
Small subscription books.....	3,464	2,464
Best Story, Primers, and Helps.....	22,650	26,940
Christ's Object Lessons.. ..	6,787	9,707
Bibles.....	900	639

The sale of "Great Controversy" increased by 351 copies; that of "Daniel and Revelation" by 757 copies; "Bible Readings" by 250 copies; and Dr. Kellogg's large health books nearly doubled in sale; and there was an increase of about 3,000 copies in the sale of "Christ's Object Lessons."

The interest taken in the sale of our large subscription books is encouraging, and we trust that this interest will continue to grow until the printed page is placed in every home in the district. We have been told by the spirit of prophecy that no work is more important than this; we have also been admonished that the canvassing work has been neglected in the past, and that we should have one hundred canvassers at work in the field where we now have only one. Is it not high time that we should become interested in this branch of the Lord's work?

Sixty thousand dollars' worth of books, at retail prices, have been shipped from the Kansas City Branch of the Pacific Press the past year. Nearly all of these have been used in District 5, a small

portion of them being sent out to mission territory adjoining the district, by order of the Mission Board.

The outlook for the canvassing work in this district was never more promising than it is for the campaign just before us in the season of 1902. Most of the States in the district have held two or more canvassing institutes, with the best results. Texas has thirty-five canvassers in the field, Oklahoma reports over forty canvassers in charge of two State agents, Missouri and Kansas each will have at least twenty canvassers, and plans are being laid for an increased interest and advancement of this branch of the work in Colorado and Arkansas.

To show how the work will grow when taken hold of with vim and interest, we cite the progress that has been made in Arkansas during the past three years. This is probably as difficult a field as any in the district, and one having the smallest reading population. During the past year the north half of the State of Arkansas has suffered a severe drought, and people are, perhaps, in as unfavorable a condition for the purchasing of books as any in the Union.

The figures given below are the retail prices of the books. During 1899 we shipped from the Kansas City Branch to canvassers in the State of Arkansas, \$3,625 worth; in 1900, \$4,455 worth; in 1901, \$6,390 worth, notwithstanding the drought and other hindering circumstances.

If this good work can be done in a State with a small number of canvassers and under adverse circumstances, should we not all take courage, and enter into the work with renewed interest to see that it is advanced in the larger and more prosperous States in the district?

B. R. NORDYKE.

Kansas City, Mo.

Our Banner Day

OUR banner day is the day when we reach the highest point, when we accomplish the most, when we excel. Which day in the week shall we choose for our banner day? The apostle Paul says, "When I am weak, then am I strong." Through the spirit of prophecy we are told that, in point of character, our weakest points may be made our strongest points. Unquestionably our weak day is Monday, not because it is wash day, nor because there are great obstacles in the way of meeting the people on Monday, but because of the little, simple matter of dread, disinclination, lack of enthusiasm. The canvasser has been out of the field for two days, and by relaxation has come to feel timid and weak; he needs a tonic, such as would be afforded by fixing upon Monday as the banner day of all the week. Why not work more hours and with more intense activity on this day than on any other day? You have just had two days and three nights of rest. All you have to do is to overcome a little mental difficulty; you are physically rested and physically strong; now let the mind be braced for business by a settled, fixed, determined purpose to be at the place to begin canvassing just a little earlier on Monday than on other days (go to your field on Sunday if the distance is great), and to make this day count for success at every turn.

Do this, and your success as a canvasser is assured; banner Mondays make

banner weeks. The ice must be broken every week, and if it is not done on Monday, it remains to be broken on Tuesday, after another day's freezing. Unless we get it thoroughly broken up and cleared away by a genuine thaw on the first day out, it will be drifting around on our little sea of operations all the week, to block our way, and to keep us from having clear sailing at any time. How many of our canvassers will make Monday their banner day for the spring and summer of 1902?—*E. E. Miles, in Keystone Gleaner.*

Pacific Union Conference

DURING the month of January we held an institute in San Francisco, Cal. It was quite well attended, yet there should have been a larger number present. The California Conference was very liberal in dealing with the canvassers and those expecting to engage in that work. All such were given rooms free of charge, and were boarded at the Vegetarian Restaurant at the expense of the conference, and their fares paid to their fields of labor. We could not ask for more than was done, and we greatly appreciate such a liberal policy toward this class of workers.

After some work among the churches, we held an institute at Newberg, Ore. The attendance was not large, but all possessed zeal and energy, and twelve earnest, devoted persons were prepared to carry the last message of mercy from house to house in book form. Most of them, if not all, are now in the field doing good work. One young lady, a beginner, took thirty dollars' worth of orders the first seventeen hours she worked. A young woman who had been in the field before, took sixty dollars' worth of orders in the same length of time.

The Newberg church kindly provided for all who attended, free of charge. We were taken into their homes as members of the family, and made to feel and know that we were welcome. True Christian hospitality was shown. They received a blessing in showing such kindness and liberality, and it was a blessing and benefit to those that received it.

Next came our union conference meeting at Portland, Ore., which was one of the best I ever attended. Many broad and liberal plans were laid for the advancement of the message; and there was a deep spiritual influence throughout the meeting. We were favored with the presence and efficient help of Elder A. G. Daniells, president of the General Conference, and E. R. Palmer, world canvassing agent. They did much for the advancement of the work in this district, and we greatly appreciated their help.

Following this was the Montana Conference, which was held at Butte, Mont. Quite an interest was manifested in the canvassing work, especially in regard to the sale of "Christ's Object Lessons," and nearly all in attendance took the drill on that book. A few will handle the large books during the summer. Montana has a small conference and few laborers, so we cannot expect great things from them yet; still they do well for their numbers. They sold nearly five thousand dollars' worth of books last year, and we believe that they will do even more this year.

At this writing, April 3, we are holding

an institute at Walla Walla College, College Place, Wash. There is an excellent interest among the students, twenty-eight of whom are being instructed in the sale of our books, as follows: "Prophecies of Jesus," one; "Great Controversy," three; "Ladies' Guide," four; "Home Hand-Book," six; "Daniel and the Revelation," six; "Bible Readings," eight. Others join our class each day, so we expect to see this number increased.

Prof. E. L. Stewart has done much for our class here. He kindly gave us from 8 to 9:30 A. M., the very best time of the day, and excused from school duties all students who desired to attend our class, and lightened their work in various ways.

We pull for large books first, last, and all the time. The smallest book used in our drills this year is "Marvel of Nations." We had a few on that book at our San Francisco institute. Of course we have had some on "Christ's Object Lessons" alone, but we do not count them, as that is not a subscription book; and then all our canvassers are going to sell their quota of "Christ's Object Lessons," and some will sell many more.

I believe the right plan has now been laid for the sale of "Christ's Object Lessons;" and that book is meeting with a hearty reception among the people. I am sure that if the leaders do their part, these books will be sold in a short time, and our schools relieved of their debts. Only six books apiece! What a small job! Why, we ought to do that business in one day, not over a week at most. That will give us one whole day for each book. And who cannot sell one book in a day! The Lord is in this work, and he will help us do it, if we engage in it earnestly. We are of good courage for the work on the Pacific Coast, and look to the Lord for help to carry it forward successfully to the salvation of many souls.

S. C. OSBORNE.

Miscellaneous Studies for Canvassers

Our Dependence and Our Sufficiency

"I CAN of mine own self do nothing."

"The Father that dwelleth in me, he doeth the works."

"He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

"For it is God which worketh in you both to will and to do of his good pleasure."

"But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me."

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."

"I can do all things through Christ which strengtheneth me."

"Ye are complete in him."

"Pray and work. More will be accomplished by Christlike, humble prayer than by many words without prayer. Work in simplicity, and the Lord will work with you. The Holy Spirit will impress minds just as he impresses the minds of those who listen

to the words of God's delegated ministers who preach the word. The same ministry of holy angels attends the one who gives himself to canvassing for books for the educating of the people as to what is truth."

"The Lord Jesus, standing by the side of the canvassers, walking with them, is the chief worker. The Holy Guest by their side makes impressions in just the lines needed, if the worker recognizes Christ as the one who is with him to prepare the way."

"The more you exercise your powers for the Master, the more apt and skillful you will become. The more closely you connect yourself with the source of light and power, the greater light will be shed upon you, and the greater power will be yours to use for God."

"While we exert the ability we have, he [God] will work with us to increase and strengthen every faculty; our dormant energies will be aroused, and powers which have long been palsied will receive new life."

Requirements: Commit to memory the foregoing selections; believe them; act upon them.—*E. E. Miles, in New York Indicator.*

Canvassing from California Eastward

I LEFT home about the middle of February on a long canvassing tour. The first night out I ran into the smallpox, in a hotel in the mountains of California; but leaning on God's promises for protection from disease, I was saved from any contagion. I am led to see more than ever that in all things our success rests entirely in the Lord. The more we humble our hearts before him, seek his face, and lean on the everlasting arms, the more we shall realize his saving grace and guiding providences. He will do things great and marvelous, beyond all we can imagine in our finite wisdom. I wish every one would realize that we must work, watch, and pray as never before. Then we should not be side-tracked out of the work. God will go before us, and make the way clear; and our path, though thorny at times, will be bright and cheering.

The first week out, the Master granted success to the extent of one hundred and one orders, or about two hundred and fifty dollars' worth; last week at Park City, Utah, about eighty-two orders, or two hundred dollars in value; the first three days this week, over sixty orders, or about one hundred and fifty dollars in value. The honor is the Lord's, for he only can crown our efforts with success.

I combine *Good Health*, one year, with the principal work I handle, "Travels by Land and Sea," by Elder G. C. Tenney. It works well. I also take single subscriptions for *Good Health* alone for one year or less, when desired. This book, "Travels by Land and Sea," will soon be gone; then I expect to canvass for "Patriarchs and Prophets." I praise God for his marvelous tokens of love to me. Soon we shall see him in his glory.

KEMMERER, WYO., March 27, 1902.

This is a coal-mining country. To-day the Lord gave me twenty-eight orders valued at about seventy dollars. I lost nearly one day this week (Wednesday) traveling, but have nearly one hundred orders. I have faith in God that I shall have over one hundred and ten orders by to-morrow, Friday, making over two

hundred and seventy-five dollars' worth this week. I can only exalt, extol, and praise God for all.

FRIDAY, 5 P. M., March 28, 1902.

To-day the dear Lord gave me eighteen more orders, making one hundred and fifteen for this week, representing a value of about two hundred and eighty-five dollars. All honor is the Master's.

RAWLINS, WYO., April 22, 1902.

I am still busy at work. The blessed Lord and Master grants marked success. To-day he gave me nineteen orders for "Patriarchs and Prophets," mostly in the Swedish language, and one yearly order for the *Signs of the Times*, also three orders for "Travels by Land and Sea" with *Good Health* one year. These orders represent a value of about fifty dollars. In about nine weeks' work God has given me eighteen hundred dollars' worth of orders. The honor is our Father's, who rules on high.

I have a little over three weeks in which to canvass, then comes my delivery, after which I expect to return home to California. My wife and I will then take a trip with our wagon and team in the northern coast mountains and counties of California. We shall canvass as we go, and we hope to dispose of many copies of "Christ's Object Lessons" on this trip. I see many and marvelous tokens of God's love in answer to our prayers. It is good to trust in the God of heaven, and lean heavily on his arm.

WALTER HARPER.

It is encouraging to know that our canvassers are demonstrating that large books can be sold. The following is taken from the *Keystone Gleaner* (Pennsylvania), and fully voices the testimony of scores of workers:—

"I have been with State Agent F. E. Painter, at Allentown, for several days during the canvassers' drill at that place. Those who might have attended that drill, and did not for the lack of a little effort, have lost what they cannot easily obtain. The drill has been most valuable to those in regular attendance. Some of those who thought that they could not sell our large books, after taking this drill find it as easy to sell the large books as the small ones when they know how. In selling a large book, the canvasser puts out that much more truth, besides receiving a much greater profit. Many persons who think they cannot make a good living by selling books, would change their minds if they could have the proper training."

R. A. UNDERWOOD.

Lake Union Notes

It is to be regretted that all our canvassers could not have enjoyed the good things presented by different ones at our Lake Union Conference concerning the canvassing work. Principles were set forth that will, we trust, mold the work for all future time.

Since the meeting I visited Wisconsin and helped Brother Campbell in an institute at Milton Junction. There were nine in attendance. Although we wished that the number was larger, the consecration of those present gave evidence that a good work will be done in Wisconsin the coming year. Their numbers may be greatly increased. If they are faithful, others will be attracted to

the work. Brother Campbell expects to search out here and there some whom he can train for service. We shall expect faithful reports from Wisconsin this year.

I am now helping Brother James to train seven in Chicago. While the work in Illinois is in a backward condition, as they have not had a State agent until recently, yet their new State agent is hearing from many who wish to enter the work. I am planning on a month's tour of the State, and several local institutes will be held. Illinois is a paradise for the faithful canvasser, and we believe that the Lord will roll a burden on many of the brethren and sisters of this State to enter the work.

J. B. BLOSSER.

"One Soweth, and Another Reapeth"

THESE words of the divine Author are to every worker in his vineyard,—to those who sell books, hand out papers, tracts, or send them away through the mail,—to those who write missionary letters or converse with a neighbor upon topics concerning his eternal salvation, or in any way do that by which the seeds of truth are imparted to others. You may sow the seed, and another reap the harvest. Christ says to his agencies, "I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." "He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

Some will see the beauty and harmony of the truth, but lack courage immediately to step out and obey, but they may do so in time to come. "My word . . . shall not return unto me void." Light is sown for the righteous, wherever they may be. Every honest soul will come to the light of the truth. "At the very beginning of his [Christ's] ministry he opened the truth to a member of the Sanhedrin. . . . But the leaders of Israel did not welcome the light. Nicodemus hid the truth in his heart, and for three years there was little apparent fruit."—*"Desire of Ages,"* page 176.

"The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—*"Great Controversy,"* page 612.

What is it to us whether or not we know in this life the results of our sowing? Let us not be weary in well-doing. May we have strength to overcome this seeing and feeling that sometimes creeps over us, when the Lord tells us to perform some act of service for him. The wily foe is active in his work to discourage and hinder in every way he can. The Master says, "All power is given unto me." "Ask, and it shall be given you."

H. E. SAWYER-HOPKINS.

New York

FROM a letter written by Brother B. B. Noftsgger, of New York, we clip the following:—

"I certainly see the necessity of keeping a faithful record of territory canvassed. Twice already in my short experience mistakes have been made in assigning territory, simply because a record had not been made of canvassed territory.

"We are all rejoicing in the work this morning. A large mail brings me many words of good cheer, and I am convinced that they are not conveying a wrong idea. All our workers are of good courage; and in spite of the fact that three of our best canvassers went South, our canvassers have sold twice as many books as during the same time last year. The prospect is that we shall soon have twice as many canvassers. Then we shall look for a still greater increase in sales. We do not expect that our agents will lose as much time as they did during the heavy snows of last winter. I see no reason why we should not have a good corps of faithful workers in the field soon. Thus far all have gone out expecting to report faithfully.

"Only eleven attended the institute at Syracuse, and some of them for only a few days, but the wholesome effect of the institute, though small so far as numbers are concerned, is evident from the letters I receive daily. We closed our institute with the understanding that another would be held next winter, if not before. Everything bids fair for a good season in New York. It seems to me that we ought to double our sales this year."

An Experience

I HAVE often wished to come into closer touch with our canvassers by having a part in their work; for passing through similar experiences gives perfect fellowship and sympathy. While in New Zealand, I determined to make an effort to canvass; for, in common with all our people, I expected to sell at least ten copies of "Christ's Object Lessons." I relate this experience not because there is anything wonderful to tell, but to encourage some who are as diffident as myself, and who have as little prospect of success as I had.

The hardest thing about the whole business was to begin. One who thinks he knows, said that I stood half an hour on the street corner before daring to enter a house. My feelings were similar to those of one who is going to a dentist, and who stands in dread on account of it. It seemed as though courage would never come. After reading some encouraging statements in the little leaflet, "The Relief of the Schools," I finally went to the door of a poor-looking house, knocked, and was admitted. No doubt the most inexperienced canvasser would have smiled to hear that first canvass, but the Lord knew how much the effort cost, and I have dared to hope that his smile was one of approval. Surely the words were lame and faltering enough so that almost any one might improve on them. The next lady visited was unable to read, and said the book would be of no use to her, but she enjoyed looking at the pictures and hearing a few sentences read. By the time the third canvass was made, I fancied it was a little better than the first two, and the

lady gave an order for the book. That was the only order obtained while working an hour and a half. The next trial resulted in two orders after an hour's work. As my time was so occupied with other work, I could spend only two or three hours a day canvassing.

I had wished for some time to canvass for "The House We Live In," and fearing there would not be another opportunity, devoted a little time to this book. This resulted in some pleasant experiences, which would take too much space to relate. Finally the work became so interesting that it was a source of real regret that it could not be longer continued. I thought that five or six orders a day was not bad for a beginner, and I feel sure that if no other work was at hand, a very good livelihood might be made with that book.

Of this I am absolutely sure: If our brethren and sisters will take hold earnestly to sell "Christ's Object Lessons," it will bring to them the greatest blessing they ever experienced. The Lord says there is a blessing in it. I want my share of the blessing, and expect to get it by selling my share of the books.

This work will open up a broad field of usefulness among our neighbors and friends. It affords an excellent means of getting acquainted with strangers. It presents the truth in such a way as not to arouse prejudice. They cannot help being charmed with its beauty if they have any conception of truth. To me my experience while canvassing is of great value, and the time may come when I shall wholly engage in that work. — Mrs. V. J. Farnsworth, in 'The Union Record.'

"We put on freedom just in the measure that we bring to the study of the Word of God the sense of our absolute dependence upon the Spirit of God to guide us into the truth. Without his guidance it will prove a mere labyrinth to us. He that gave the truth gave the Spirit of truth."

"In order that we may be taught to see Christ glorious, it is necessary that the Spirit of God should liberate us from all those false ideas of glory which so universally obtain among men."

NOTICES AND APPOINTMENTS

Publications Wanted

- D. F. HUSTROOK, Batesville, Ark.
- T. B. Robinson, Box 5, Marshall, Ark.
- O. O. Heath, Bethany, Mo., large supply.
- E. N. Vaughan, Salisbury, N. C., REVIEW, Signs, Sentinel, tracts.
- M. D. Smith, Arthur Songer, Jonesboro, Ark., Signs, Sentinel, Life Boat, tracts; send regularly.

Notice!

THE undersigned wish to state to the public that it is absolutely necessary that those who are planning to come to the Sanitarium, or the Medical Missionary College, should write in advance of coming, and make necessary arrangements. It is not sufficient simply to write, giving notice of coming, but arrangements should actually be made with those in charge of the work. It has for several years been customary for those who had friends at the Sanitarium to write and notify their friends of their coming. Such a notice is not adequate, and the management of the institution desire to say that, after this date, they cannot receive any with the exception of those with whom they have previously corresponded. SANITARIUM.

Summary of the Canvassing Work Reported for the Month of March, 1902

EASTERN UNION CONFERENCE

	AGENTS	ORDERS	VALUE	DELIVERED
New England.....	14	215	\$634 90	\$286 55
Pennsylvania.....	18	317	675 40	377 82
Vermont.....	2	43	61 50	100 00
	34	575	\$1,371 80	\$764 37

SOUTHERN UNION CONFERENCE

Louisiana.....	5	60	\$ 60 50	\$ 43 75
Mississippi.....		167	257 90	134 15
Alabama.....	2	45	31 80	60 00
Georgia.....	3	137	170 75	73 80
	10	409	\$520 95	\$311 70

LAKE UNION CONFERENCE

Illinois.....	6	66	\$103 00	\$107 65
Wisconsin.....		29	46 25	
Indiana.....	8	85	321 30	
	14	180	\$470 55	\$107 65

SOUTHWESTERN UNION CONFERENCE

Colorado.....	6	41	\$ 74 25	\$ 23 00
Kansas.....	15	283	407 75	177 25
Oklahoma.....	16	297	577 20	281 40
	37	621	\$1,059 20	\$481 65

AUSTRALASIAN UNION CONFERENCE

January.....	63	1,124	\$5,530 00	
February.....	53	900	4,185 00	
		2,024	\$9,715 00	

EUROPEAN GENERAL CONFERENCE.

Finland.....			\$207 40	\$467 40
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CANADIAN UNION CONFERENCE

	13	263	\$332 60	\$44 75
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MISCELLANEOUS

Brazil.....	6	21	\$21 50	\$211 95
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SUMMARY

	AGENTS	ORDERS	VALUE	DELIVERED
Eastern Union Conference.....	34	575	\$1,371 80	\$764 37
Southern Union Conference.....	10	409	520 95	311 70
Lake Union Conference.....	14	180	470 55	107 65
Southwestern Union Conference.....	37	621	1,059 20	481 65
Australasian Union Conference.....	63	2,024	9,715 00	
European General Conference.....			207 40	467 40
Canadian Union Conference.....	13	263	332 60	44 75
Miscellaneous.....	6	21	21 50	211 95
Totals.....	177	4,093	\$13,699 00	\$2,389 47

Maritime Provinces of Canada, Notice!

THE annual meeting of Seventh-day Adventists for Nova Scotia will be held in Halifax, May 23-26, 1902. Elder W. H. Thurston, president of the Canadian Union Conference, and other ministers will be in attendance.

Preparations will be made to accommodate those who attend, free of charge. Those coming over the railways would better purchase return-trip tickets from their home station, as this will be the best rates we can get.

The New Brunswick meeting, which will be the official meeting for the provinces, will be held at St. John, May 29 to June 3, 1902, in Forester's Hall, 38 Charlotte Street.

Those coming over the Intercolonial Railway will return free, by purchasing one full first-class ticket, and taking standard certificate of same at their home station.

The St. John brethren have provided free accommodations for all who attend.

Ample ministerial help is supplied,— W. H. Thurston, president of the Canadian Union Conference; S. A. Farnsworth, of Quebec; Wm. Guthrie, of Iowa; J. G. Hanna, of Michigan; and others.

This will be one of the most important gatherings we have ever held. At this meeting the Maritime Provinces are to be organized into a conference. GEO. E. LANGDON.

St. John, N. B.

A Splendid Opportunity

READ and see if this does not mean you. The Correspondence School for Nurses, connected with the Sanitarium Medical Missionary Training School, will begin a new class the first of July. Lessons are sent weekly to students who are unable to leave home duties in order to take a regular course at one of our sanitariums. This is the fourth year this work has been carried on, and hundreds are availing themselves of it. Studies on eleven subjects are given, among which missionary work and the care and treatment of the sick are prominent. Our lessons have recently been revised and enlarged, and are in every way much improved. The tuition fee is three dollars, which barely covers the cost of sending out the lessons, correcting the replies, and returning the reports to the pupil. The text-books required for this work are furnished at actual cost price. We shall organize a new class in July, which will continue one year (some finish in six months), and

shall be glad to hear from all who are interested. A descriptive circular giving full particulars, will be sent free on application. Address, Correspondence Department Sanitarium Training School, Battle Creek, Mich.

South Dakota Camp Meetings

FOR the convenience of many of our brethren of this State, two camp meetings have been appointed—one at Yankton, June 9-15, the other at Watertown, June 16-23. At Yankton a fine grove and a good supply of water are provided at the expense of the city, with a cordial invitation to hold the meeting there. Grounds are also offered at Watertown.

We trust that all our brethren will make every reasonable effort to attend these meetings. Elder Lane and other efficient laborers are expected to be present. Best of all, the Spirit of God is pledged to meet with us as our teacher. How much we need the comfort and power of the Holy Spirit! The great, solemn message committed to us, with its decisive issues, fixing eternally the destiny of every human soul now upon the earth, divinely appeals to us fully to awake to our privileges as well as to the dangers of the hour.

The importance of church members attending camp meetings is thus set before us by the Spirit of God: "It is important that the members of our churches should attend our camp meetings. . . . Brethren and sisters, it would be far better for you to let your business suffer than to neglect the opportunity of hearing the message God has for you. Make no excuse that will keep you from gaining every spiritual advantage possible. You need every ray of light. You need to become qualified to give a reason of the hope that is in you with meekness and fear. You cannot afford to lose one such privilege."—"Testimonies for the Church," Vol. VI, pages 38, 39.

Please read the whole article. Brethren, let us heed the message, and decide to attend the camp meetings, asking God to remove hindrances, if there be any.

The brethren of Nebraska, Iowa, and Minnesota, who are conveniently near, are cordially invited to attend these meetings. Write immediately for tents and further information, to L. D. Randall, or to myself, 228 N. Phillips Ave., Sioux Falls, S. D.

N. W. ALLEE.

Business Notices

WANTED.—A strong man, Sabbath keeper, to work in woods. Will pay good wages. Can furnish employment for one year. For further information address Emile Baurain, Bark River, Mich.

FOR SALE.—Good farm of 160 acres in Custer County, O. T.; 120 acres good fenced farm land. Unfailing water for stock. Can be bought very cheap if purchased before August 1. Address C. McReynolds, 821 W. Fifth St., Topeka, Kan.

Obituaries

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

GILMORE.—Born April 18, 1869; died of tuberculosis, March 15, 1902, our dear daughter, Phebe Pearce Gilmore. She leaves a husband, a father, a mother, two brothers, and three sisters to mourn their loss. She rests in the hope of eternal life. Words of comfort were spoken by Elder Diffenbacher; the subject was, God is love.

MRS. C. J. PEARCE.

BUCKLAND.—Died at her home in Gaines, N. Y., after a lingering illness, Maria M. Buckland, daughter of C. P. and Eliza Buckland, aged 68 years. She accepted the third angel's message and kindred truths over forty years ago, and the blessed hope of soon seeing Jesus sustained her amid all her sufferings. She sleeps in Jesus.

A. ELIZA BUCKLAND.

BURNT.—Died April 25, 1902, at his home in Selma, Mich., of Bright's disease and consumption, Isaiah Burnt, aged 80 years, 10 months, 21 days. For the last twelve years he has made his home with his daughter, Mrs. N. W. Reed. He died in hope of a home in the earth made new. Services were conducted by Elder Henry (Free Methodist).

EARL E. REED.

ROBERTSON.—Born in London, England, in April, 1838; died in Phoenix, Ariz., Dec. 19, 1901, Charles T. Robertson. He resided in Michigan nearly fifty years, and came to Arizona five years ago. He had kept the Sabbath for twenty-one years, and although he suffered much at the last, he was full of faith, and often expressed a bright hope of being with the Lord. The writer spoke at the funeral, in the Seventh-day Adventist church at Phoenix, Ariz., from Prov. 14:32.

E. W. WEBSTER.

CHILDS.—Died at the St. Helena Sanitarium, April 19, 1902, Mrs. Barbara Childs, aged 63 years, 7 months. Born in New York, she came to California immediately after her marriage to Marcus W. Childs, in 1860, where she has since resided. She was the mother of seven children. A devoted Christian, and a believer in the third angel's message for the last seventeen years, she died in the bright hope of immortality when Jesus comes. Services were held in Oakland; burial took place in Los Angeles.

H. A. ST. JOHN.

RICHMOND.—Died at Battle Creek, Mich., March 12, 1902, of heart disease, Adam J. Richmond, aged 77 years, 10 months, 17 days. His Christian life had been with the Seventh-day Adventists for nearly fifty years. He first joined the church at Jackson, Mich., and later at Leslie. His belief in the truths of the third angel's message was firm to the day of his death. The funeral was held in Leslie, Mich., Sabbath, March 15, in the Baptist house. Remarks were made by the writer, using Rev. 21:4. Burial in the Leslie cemetery.

L. D. VAN HORN.

TOWNSEND.—Died at the home of her son in Peoria, Ill., April 21, 1902, of pneumonia, Mary Townsend, aged 67 years, 5 months, 22 days. She had a pleasant home with a family in Battle Creek, and hearing that her son was sick, went to Illinois to do all she could for him, little thinking she would be brought home under the pall of death. Although she never united with any church, she observed the Lord's Sabbath, and was firm in principles of truth and purity. She was loved by all who knew her. The funeral took place in the Tabernacle at Battle Creek, and burial in Oak Hill cemetery. Remarks were made by the writer, using John 14:1-4.

L. D. VAN HORN.

NICHOLS.—Died at the home of her sons at Zebra, O. T., March 8, 1902, of a complication of diseases, our mother, Mary E. Brown. She was converted in early life, uniting with the Christian Church. About the year 1868, she, with her husband, accepted the Sabbath truth and other Adventist doctrines through reading. She had no opportunity to unite in church fellowship with those of like faith until about five or six years ago, when she united with the Dwight (Kan.) Seventh-day Adventist church, of which she remained a faithful and consistent member until death. Funeral services were conducted March 10 at Sumner, O. T., by Elder Somerville. Appropriate remarks were made from Matt. 10:42; Prov. 19:17; Rev. 14:13.

MRS. CORA OLSON.

HUTCHINS.—Fell asleep in Jesus at the closing hour of the Sabbath, April 26, 1902, Sister A. D. Hutchins. Another one of God's faithful children has closed her earth life, peacefully falling asleep in the embrace of a Saviour's love. Sister Hutchins began to keep the Sabbath in 1850, and was faithful and earnest until the end of life, ever ready to do all in her power to advance the cause of present truth. Her husband, Elder A. S. Hutchins, labored many years in the ministry, was president of the Vermont Conference for a term of years, and he and his faithful wife brought good cheer to many homes here

in the East during these years of ministry. Sister Hutchins leaves one sister and other relatives to mourn their loss, but they sorrow not without hope. We know that soon the voice of Jesus will be heard, which will awake the sleeping saints. Words of comfort were spoken by the writer, from Rev. 14:13.

J. W. WARR.

WORTHINGTON.—Died April 6, 1902, of tuberculosis, at the home of her parents at Walnut Grove, Ohio, Mrs. Effie Davidson Worthington, of St. Mary's, Ohio, aged 24 years, 8 months, 27 days. With her parents she accepted the third angel's message, was baptized, and united with the church at Walnut Grove in 1887. An earnest and devoted Christian, the whole community had learned to love her. Her Sabbath-school class of eleven boys and girls was the burden of her soul until she had the pleasure of seeing them all give their hearts to God. A few days before her death she called in her neighbors and friends, and earnestly told them to get ready to meet Jesus. Turning to her father and husband, she pleaded with them to be faithful in their tithes and offerings. The funeral services were conducted by the writer, at Walnut Grove, April 7, and were largely attended; text, last clause of Num. 23:10.

E. J. VAN HORN.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 3, 1901.

Table with columns for EAST and WEST routes, listing stations like Chicago, Detroit, and Buffalo with corresponding times and express services.

Daily, 1 Daily except Sunday. Trains on Battle Creek Division depart at 7.45 a. m. and 4.00 p. m., and arrive at 12.40 p. m. and 6.10 p. m. Daily except Sunday.

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

GRAND TRUNK RY SYSTEM.

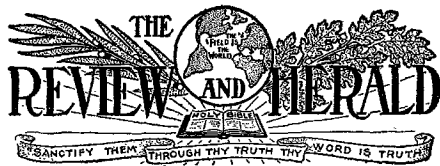
Table with columns for EAST and WEST routes, listing stations like Chicago, Detroit, and Buffalo with corresponding times and express services.

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

Nos. 3-5-7-Daily Nos. 9-11-15-Daily ex't Sunday

G. W. VAUX, W. C. CUNLIFFE, Agent, Battle Creek.

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



BATTLE CREEK, MICH., MAY 13, 1902.

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

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

THE reading which the Mission Board has recommended to be read in the churches next Sabbath begins on page eleven.

THIS issue of the REVIEW consists of thirty-two pages. The matter usually printed in the monthly supplement will be found on pages 26-30. It is one of the advantages of the new form that we can more easily vary the number of pages.

By invitation of the General Conference Committee, acting in consultation with the brethren in the East, Brother J. S. Washburn, who recently returned from England, has now settled in Washington, D. C. Brother L. C. Sheafe has also accepted an invitation to the same field, and aggressive work will be entered upon at once.

MANY former students of Battle Creek College will remember Brother George James, who went to Central Africa as a self-supporting missionary. From the report of Brother Booth's talk, printed in this issue, it appears that Brother James was one of the instrumentalities used in bringing the truth to Brother Booth. Brother James rests from his labors, but his seed sowing is still bearing fruit.

The Christiania Offering Remember the Date, July 5

GOOD words have come to us from our brethren in Europe concerning the outlook in Christiania. The publishing house has been reorganized upon a self-sustaining basis, and parts of the building are being used in other branches of the work in such a manner that it is proving of direct service in advancing the truth, while still paying its way. The reverse is turned into an advance, and those who have helped and lifted may know that their efforts have not been in vain. Best of all, the peoples of Northern Europe have had a practical demonstration of the fact that this truth stands for Heaven's own standard of business honesty and integrity. There are many ways of preaching the truth. No more forceful presentation of it could have

been offered the Scandinavian countries, during their time of financial panic, than the spectacle of a whole people in America quietly taking hold, to redeem an institution planted in the name of God to represent this advent message. Who of us does not feel a pleasure in helping to prove to men of the world in that land that no one shall ever suffer the loss of a dollar by having trusted a Seventh-day Adventist institution? In this matter we stand for the honor of a cause that is dearer to every believer than life itself.

The exact situation will be presented to us during coming weeks by communications from our brethren now assembling in the European General Conference, in London. Meanwhile let all remember that Sabbath, July 5, has been set apart as the day for this year's special offering for Christiania. It would be a grand thing if we might so respond to God's call in this matter that this one effort should prove to be the last necessary. All our mission resources would then be set free without delay for aggressive work in the needy fields beyond. In no one thing that has come before us has Heaven's call been more urgent or fuller of promise of victory and blessing than in this matter of Christiania. Will not church leaders mention this matter in all the companies? and shall we not begin to plan definitely for the offering at once? Last midsummer's offering was grandly successful. Conference workers had set it before the people, and all rallied to lift the burden. Now again, while the children of this world are spending money uselessly in the festivities associated with July 4, the children of the kingdom have the blessed privilege of joining the angels in lifting up the standard of deliverance in Northern Europe.

W. A. SPICER,
Secretary Mission Board.

IF a copy of this issue should fall into the hands of one who is not a regular reader of the REVIEW, we hereby extend to him a hearty invitation to subscribe. We believe that a candid examination of the contents of the paper will convince any person who is interested in the progress of the last gospel message that he would be benefited by reading each issue. Subscriptions may be sent to your State tract society, or directly to this Office. For the terms, see the third page.

A Mother's Love

THE Christian church is recognized by God as his wife. He is the father, the husband. "Thy Maker is thine husband; the Lord of hosts is his name." And when the wife turns from her husband, this divine husband pleads with her, using the argument, "For I am married unto you."

In the home where husband and wife are of one mind, what harmony prevails in the training of the family! It is the one ambition of the wife and mother to see her stalwart sons follow closely in the footsteps of their father.

This world contains many broken families, for sin separates mortal husbands from their wives almost as often as it breaks the bond between the heavenly

husband and his wife. When this bond is severed, mothers usually cling to the children with a love stronger than death. They themselves will starve to feed the children: they will sacrifice anything to keep the little ones in school, and to prepare them for a position in life higher than the one they themselves occupy.

Occasionally, however, a woman is found devoid of the mother instinct, but of all creatures on earth she is the lowest in the scale and the most miserable. Some inborn curse seems to hang over her, and her doom is sealed. People pity her, and she loathes herself. She is a freak of nature, or is suffering the effects of some evil habit.

If man so regards a fellow being, how must God regard his wife, the church, which turns from her little ones and leaves them to share whatever fate a heartless world may offer? His great heart of pity bleeds not only for those children, but for the mother also.

And yet there are to-day churches bearing the Father's name, married unto him, in form at least, who are starving the souls of the children. These mothers are carelessly, ruthlessly turning from the children, and leaving them to strangers to educate. How can it be? How long can it exist?

The cry that reaches the Husband's ears rends his heart. Message after message has been sent to arouse this slumbering conscience, and yet hundreds of children, even in Seventh-day Adventist churches, are still unprovided with Christian teachers.

Every church which yet has life enough to continue an existence must hear the word and respond.

"The work that lies next to our church members is to become interested in our youth." "Shall members of the church give means to advance the cause of Christ among others, and then let their own children carry on the work and service of Satan?"

"In all our churches there should be schools, and teachers in those schools who are missionaries." "Work as if you were working for your life to save children from being drowned in the polluting, corrupting influences of this life." "We may bring hundreds and thousands of children to Christ if we will work for them."

I can safely say that every church in which the breath of life still lingers will heed these words. And there should go up from our churches such a cry for Christian teachers that the whole denomination would be startled. That cry should pierce the deaf ears of every Seventh-day Adventist young man and woman who has ability to teach. Indeed, the church which lives will demand that something be done for starving, perishing children. It should be done this very year.

If such a cry should come to our conference committees from the churches, do you not think young people would be hurried to our summer school for training? Would any effort be spared? If you are in a dying church, lift your voice to save it, and save it through the children.

"Turn, O backsliding children, saith the Lord; for I am married unto you." This is the Husband's plea for the children. Will you have a school and a Christian teacher? Now is the time to provide both. Let the mother love revive!
E. A. SUTHERLAND.