

# The Adventist Review and Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

H. M. Aldrich 113  
346 Champion St

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

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## 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.

### BE READY.

BECALMED the vessel lies at stilly eve,  
And all her sails fall limp as useless things;  
The lazy seamen, calms so oft deceive,  
Long for a breeze to gently lift her wings—  
More than a zephyr hides in other skies;  
'Twere best that they were watching well prepared,  
For in the dark the treacherous winds arise,  
And the unwary then are oft ensnared.

So, in the calm of worldly ease and pleasure,  
The listless thousands "peace and safety" cry,  
While up above there lurks in unseen measure  
The storm that wrecks the earth and breaks the sky.

'Twere best, this solemn hour of time, to listen  
For the far sounds that nearer, nearer come—  
Then, saved from ruin, how our eyes will glisten  
To see beyond the storm the skies of home.

—J. Albret Libby, in *World's Crisis*.

### A BLESSING AND A CURSE.

MRS. E. G. WHITE.

THE prosperity of God's people is dependent on their obedience. The Lord declares, "It shall come to pass if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in the fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves; that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and He shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you. . . .

"Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God,

but . . . go after other gods, which ye have not known."

"Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations; and repayeth them that hate Him to their face, to destroy them: He will not be slack to him that hateth Him, He will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them."

These words should be as distinctly stamped upon every soul as though written with a pen of iron. Obedience brings its reward, disobedience its retribution.

God has given His people positive instruction, and has laid upon them positive restrictions, that they may obtain a perfect experience in His service, and be qualified to stand before the heavenly universe and before the fallen world as overcomers. They are to overcome by the blood of the Lamb and the word of their testimony. Those who fall short of making the preparation essential will be numbered with the unthankful and the unholy.

The Lord brings His people by ways they know not, that He may test and prove them. This world is our place of proving. Here we decide our eternal destiny. God humbles His people that His will may be wrought out through them. Thus He dealt with the children of Israel as He led them through the wilderness. He told them what their fate would have been had He not laid a restraining hand upon that which would have hurt them. He speaks to them. Hear what He says: it is a revelation of the ministration of angels: "Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble thee, and that He might prove thee, to do thee good at thy latter end. . . . Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant which He swore unto thy fathers, as it is this day. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord."

It is a solemn thought that by our present course of action we are deciding our eternal destiny. Let those who know the truth practice the truth, remembering that the fear of the Lord is the beginning of wisdom, and is of more value than all the treasure which the world contains. The world is the Lord's vineyard, and to each one of us He says, "Go work to-day in my vineyard. As I have cared for you, so you are to care for the honor of my name."

In His dealing with ancient Israel God has given us an illustration of the result of disobedience. Even as He punished the children of Israel, so He will punish all who cause His glory to be reproached. Those who exalt themselves will be humbled, even as Jerusalem, by her own course of action, was humiliated and brought low. Her people chose Barabbas, and God left them to their choice. They would not submit to God's way, so He permitted them to have their own way, to carry out the purposes of their unsanctified hearts.

Christ warned the Jews of their danger, and entreated them to return to Him; but they were too proud to accept His overtures of mercy. They persisted in their rebellious course, and as a result the protection of God's Spirit was withdrawn from them.

When Christ predicted the destruction of Jerusalem, He predicted also the destruction of the world. He saw that till the end of this earth's history men would refuse God's mercy. God has given men and women talents that they may work in His service; but many in their selfishness misuse these talents. By a love of money and a desire for the supremacy they rob God and hurt their brethren.

God blesses the work of men's hands that they may return to Him His portion. They are to devote their means to His service, that His vineyard may not remain a barren waste. They are to study what the Lord would do were He in their place. They are to take all difficult matters to Him in prayer. They are to reveal an unselfish interest in the building up of His work in all parts of the world.

Money and goods, houses and lands,—these the Lord has intrusted to His human agents for the advancement of His work. Those who use for self-gratification the talents which have been lent them are not following in Christ's footsteps. Their course of action shows self-exaltation, and hinders the work the Lord desires to accomplish.

God's people are to maintain the elevated character of His work. They are to carry forward this work in His lines. Christ is their pattern, and He says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Let us remember that we are laborers together with God. We are not wise enough to work by ourselves. God has made us His stewards, to prove us and to try us, even as He proved and tried ancient Israel. He will not have His army composed of undisciplined, unsanctified, erratic soldiers, who would misrepresent His order and purity.

Those who think that they can please God by obeying some other law than His, and by per-

forming works other than those which the gospel has enjoined, are mocking God. They are insulting the Holy One of Israel. Warning after warning is given in the last message of mercy to the world. Appeal after appeal is made. The worst of sinners are to hear the call. All are to be given a final test. Loath to give up, sorrowful, yet hoping, Christ knocks at the door of the heart.

When the Saviour saw in the Jewish people a nation divorced from God, He saw also a professed Christian Church united to the world and the papacy. And as He stood upon Olivet, weeping over Jerusalem till the sun sank behind the western hills, so He is weeping over and pleading with sinners in these last moments of time. Soon He will say to the angels who are holding the four winds, "Let the plagues loose; let darkness, destruction, and death come upon the transgressors of my law." Will He be obliged to say to those who have had great light and knowledge, as He said to the Jews, "If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes"?

#### A SOLEMN FACT.

ELDER G. B. THOMPSON.  
(Rome, N. Y.)

On the tenth day of the seventh month, Oct. 22, 1844, the long prophetic period of twenty-three hundred days ended, and the cleansing of the heavenly sanctuary, or work of the investigative judgment, began. This date is as fixed and certain as the nativity of Christ. It is marked by well-known events, rendering a mistake impossible. Unbelievers of every kind have sought for half a century to overthrow this mighty fact, but the pillars remain; the temple of truth is unmoved.

Fifty-seven years have passed by with stately and measured tread since this solemn, searching work began at the tribunal of the universal Judge. "The judgment was set, and the books were opened." "And the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." With nations and with individuals the Lord has kept a faithful and impartial account. Our record is on high. The deeds, the thoughts, the motives of the heart, are all faithfully written down.

The judgment begins at the house of God. 1 Peter 4: 17. "Another book was opened, which is the book of life." Ponderous volume! In it are recorded the names of all who have had life by believing on the Son. When the judgment was set, this book was opened, and an investigation of the character of those composing the "house of God" was begun. For nearly three-score years this solemn work has been in progress, and name after name and page after page passed by. What a court is this! The Ancient of days is there; the Redeemer, your Advocate and mine, is there; ten thousand times ten thousand and thousands of thousands of angels are there; there is no appeal from its decisions; the verdict in each case is just and final.

How far has this judgment work progressed? What generation is now passing in review before the scrutiny of Him who sits upon the throne? Have the generations of long ago been judged, and the verdict recorded? Are those who lived when Christ was on earth being examined? Or has the work of judgment passed down through the world's midnight—the Dark Ages—and numbered the true Israel of the Most High? Or during the nearly six decades, has that work come down into the century just closed, and have the records of this momentous cycle of time been investigated? Are the events of the century just born, the lives of men now liv-

ing,—your record and mine,—being reviewed? Just how far this work has progressed no man knows; but in the typical work the allotted time was comparatively brief, and we know that the last pages in the great church roll—the book of life—will soon be reached, and the fiat of Rev. 22: 11 go forth, fixing irrevocably the destiny of every soul.

How sober this fact should make us! What searching of heart it should create in us! We know not when our name will come up. Who is ready to have his case called up and the final verdict rendered? Is everything just as we should desire to have it if we knew that our names were the next in order?

Some are carrying strife, hatred, and envy in their hearts, even against their brethren, expecting sometime to fix matters up. Well, now is the time. You haven't a moment to lose. Delay is dangerous. You must gain the victory on this point or lose heaven. Some are sure the Lord has a work for them to do in His vineyard, and sometime they hope to get their secular business so arranged that they can do it. Now is the time to "cut loose," and labor for perishing souls.

Others are robbing God in tithes and offerings, promising their darkened soul that when they get out of debt, they will give the Lord His own. It is time we took our hands out of the Lord's treasury, and ceased to rob the One who is on the throne, who is our Judge, and who is about to pass final sentence upon us. Can we afford to rob Him under such conditions as these? To the writer it seems terrible that, at this advanced stage of the message, the Judge at the door, the judgment almost over, it is still necessary to plead with those who *know these things* to cease robbing the Lord! When will the power of this wicked covetousness be broken in every heart?

Others are clinging to secret sins, some darling indulgence, hoping sometime to get the victory. Delay no longer. To-day is the time. The judgment hour hastens to its close. Men born since the Saviour entered the holiest of all are whitening with age; the last generation is hoary. If ever there was a time when men should be seeking the Lord with all the heart, that time is now.

"When the Judge shall weigh our motives  
For eternal gain or loss,  
Shall we stand as gold before Him?  
Or as vile and worthless dross?"

#### HOW SHALL THEY HEAR WITHOUT A PREACHER?

ELDER W. H. THURSTON.

(Concluded.)

EVERYTHING is astir with the intensity of the times. Men's hearts are failing them, and the Macedonian cry, "Come over . . . and help us," is being repeated from every land. The time has come for the world to hear the gospel, but "how shall they hear without a preacher?" People everywhere are waiting for us to bring them the message of mercy. Who will go? Who will give freely of their means, and from now on pay an honest tithe, that the gospel work be not hindered?

"But," says one, "have we not been sending missionaries all over the world, and isn't a good work being done?"—Yes, we have sent many abroad, and the work is well started in many places; but we want to increase the number tenfold, yes, a hundredfold, that the message may go with power and rapidity to earth's remotest bounds. It is the gospel to all the world in this generation, brethren and sisters. It can be done; it *shall* be done, for God has pledged His word, and we all want a part in doing the work.

"Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord." And let all say with Joshua, "As for me and my house,

we will serve the Lord." And let us serve Him in spirit and in truth, and bring all the tithe into the storehouse, that there may be sufficient funds for the finishing of the gospel in this generation.

"All that men enjoy they receive from the Lord's great firm, and He is pleased to have His heritage enjoy His goods; but all who stand under the blood-stained banner of Prince Immanuel are to acknowledge their dependence upon God and their accountability to Him by returning to the treasury a certain portion as His own."—*"Testimonies for the Church," Vol. VI.*

One of our brethren told me recently that he had never prospered so well and enjoyed so much of the blessing of God as he had since he began keeping an accurate account of the Lord's money and paying an honest tithe. It is sure to be so, for the Lord has promised. The time has come for God's people everywhere to be transferring their treasures. Many can sell a part of their farm, and turn the money into the gospel work. All should curtail expenses, and give as God has prospered them, bringing *all* the tithe into the storehouse.

It has been my experience in foreign field work that the brethren and sisters there manifest a deeper interest in the progress of the message and the coming of the Lord than we do in the home field. Why is this? Are we growing cold? Do we feel that the Lord delayeth His coming? Let us all renew our faith and hope, and claim the promise. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." "Behold, He cometh." "This generation shall not pass away, till all be fulfilled."

Some are alive to the situation, but we desire that every one should be stirred with the message for this time, and be up and doing while the opportunity affords. In some parts of the world our churches are saying to the minister, "Go work for souls that are perishing, souls that are still in darkness. We who know the truth will care for ourselves, keep up the meetings, and pray for you as you go." "Go ye into all the world, and preach the gospel." We hope all our churches will soon join in this sentiment, put away all differences, and prepare to meet the Lord. "Behold, He cometh." He is coming in this generation. Let us all believe it. Let us talk it. Let us pray it. Let us show it in our lives, and be loyal to God in all things.

"The tithe . . . is holy," and belongs to the Lord. Don't lose the blessing longer by withholding the Lord's money, but turn it all into the treasury, and hasten our welcome into the city of God. "Behold, the Bridegroom cometh; go ye out to meet Him."

#### GOD'S TESTS SUFFICIENT.

MRS. ADA D. WELLMAN.  
(Oakland, Cal.)

It is taken for granted, by many persons, that any one possessing the gift of prophecy must necessarily use perfect language; and that any imperfection of speech in the message indicates that the message is not divine.

God has given tests whereby we may distinguish between a divine message and a human; but grammatical speech is not one of those tests, and we are not warranted in applying such as He has not given.

That the gift of prophecy is not always accompanied with the gift of tongues, is illustrated by the experience of Moses; for though he was given revelations of divine glory, and sent as an ambassador of heaven to the Egyptian king and to the Hebrew people, yet he must needs employ his brother as spokesman, because of his own lack of readiness and accuracy in the use of

the Egyptian language. True, God would have miraculously bestowed upon Moses proficiency in this respect, had Moses possessed faith to claim the gift. But while he fell short of the full purpose of God, as indeed do all mortals, nevertheless he was a true prophet; and the instruction given through him to Aaron, and by Aaron to the people, was the word of God to the people, notwithstanding it came thus indirectly.

The first revelation of God to Paul rendered that scholarly man incapable of good penmanship, the divine radiance having seriously impaired his eyesight; hence he was obliged to employ an amanuensis to write of the things which God had revealed.

The claim that a divine communication must be accompanied with all the qualifications of a writer and speaker, would imply that a prophet be able to speak in many languages, in order to give his message to all who ought to hear it; but we are told in Holy Writ that to one is given "prophecy; . . . to another divers kinds of tongues."

As "the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you," let us not insist that one member of the body of Christ should say to the other members (a prophet say to penmen, rhetoricians, and interpreters), "I have no need of you."

#### RUSSIA'S PLACE IN PROPHECY.

CHAS. T. EVERSON.

FOR many centuries the Teutonic element has been the predominating influence in shaping the civilization of Europe. But during the last century the Slavonic element, of which Russia is the leading representative, has been making its influence felt very materially. The student of history views with alarm the rapid strides that Russia is making toward becoming the most potent factor in shaping the destiny of Europe.

No one who is at all familiar with the present situation can fail to realize that Russia is the leader of those nations that are opposed to the policy of England. Many who are acquainted with the inner life of European politics are fearful lest Russia will gain such an ascendancy that it will force its civilization upon Europe.

A power of such tremendous significance in the world at a time when all the great lines of prophecy are meeting their fulfillment must certainly have some place in Biblical predictions. The great nations of the past have all come under the notice of the divine record. In the seventh chapter of Daniel, under the symbol of the lion, we see the Babylonian kingdom brought to view, while the bear symbolizes the Medo-Persian power. The leopard represents the Grecian nation, and the fourth beast represents the Roman Empire. Under the symbol of the ten horns of the last beast are brought to view the divisions of the Roman Empire. These divisions are still to be seen in the present nations of Europe. The English people represent the Saxon division, the French are descendants of the Franks, the Alemanni were the beginning of the German nation, Visigoths of the Spanish people, while Italy came from the Lombard division. Thus we see that the leading nations of the past, as well as the principal nations of Europe to-day, are brought to view in this prophecy.

But Russia did not come under any one of the divisions of the Roman Empire. The United States is plainly brought to view in the thirteenth chapter of Revelation, beginning at the eleventh verse. If all the leading nations of the past and the present are thus indicated in prophecy, why should not such a powerful nation as Russia also be brought to view? And we are not mistaken in concluding that such is the case; for its place in the final conflict is plainly outlined.

In connection with the prophecy of the final destruction of the Ottoman Empire as brought to view in the eleventh chapter of Daniel, reference is also made to Russia. This chapter, beginning with the Medo-Persian nation, carries us down the stream of time until the great papal persecution, brought to view in verses 33-35, which ended in 1798. Verses 38-43 bring to view the Napoleonic wars against Egypt and Turkey, and then in verse 44, the thought is introduced that the Turkish power should be troubled by tidings out of the north. The nation that is north of Turkey is Russia, and its designs upon Turkey are well known. This verse speaks of the Turkish power going "forth with great fury to destroy, and utterly to make away many."

The person viewing the relative strength of Turkey, "the king of the north," and Russia would naturally suppose that the prophecy had the facts reversed. But when we recall the real facts in connection with the Crimean wars, we remember that Russia was the power that was humiliated, and not Turkey, as one would naturally suppose would be the case. For the Powers of Europe stepped in and gave their support to Turkey, so that Russia was compelled to accept very humiliating terms of peace. She was obliged to disarm her ships of war and dismantle her fortresses on the shores of the Black Sea. But Russia has since that time disregarded her agreement, and fitted up a navy and strengthened her fortifications till she is one of the most formidable enemies in the political arena.

But the Scriptures refer more explicitly to Russia in the thirty-eighth and thirty-ninth chapters of Ezekiel. Here the Lord recognizes that Russia is not only a powerful nation, but a leader of nations in the final conflict. Here is outlined what nations will ally themselves with Russia when the final stroke is given whereby she expects to gain the mastery of the world. In the first verses of the thirty-eighth chapter of Ezekiel we have these words: "And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him." The Revised Version reads thus: "Son of man, set thy face toward Gog; of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him." Used in this connection, Gog is a word meaning ruler or czar. So this prophecy refers to the ruler of the land of Magog, who is also the prince of Rosh, Meshech, and Tubal. Turning to the tenth chapter of Genesis, we notice that Magog, Tubal, and Meshech are grandsons of Noah. We learn from history that these three settled in the territory that to-day is occupied by the Russians. The descendants of Magog peopled the greater portion of Asia north of the Caspian Sea, and dwelt in the land that anciently was called Scythia, to-day included in Asiatic Russia.

Tubal settled in the territory that now bears the name of Tobolsk. Tobolsk is situated in the northwestern part of Asiatic Russia, just east of the Ural Mountains. Meshech and Tubal are names that are closely associated in the early history of the settlement of Europe. Their descendants were called Moschi and Tibareni by Herodotus. They dwelt originally in Cappadocia, Colchis, and Armenia, but were driven to a small area at the foot of the Caucasus on the Black Sea. From this place some of them crossed into Scythia, now in Russian possession. There the Moschi became known as Muskovs, and later as "Muscovites, who built Moscow, and who still give name to Russia, Muscovy, throughout the East."—*Rawlinson*.

The prince of Rosh is the prince of all these, as we see from the text. Rosh is the root of the modern term "Russia." Gesenius considers it beyond doubt that by Rosh is intended the tribe on the north of the Taurus, so called from the neighborhood to the Rha, or Volga, and that in this name and tribe we have the first traces of the

Russ or Russian nation."—*McClintock and Strong's Encyclopedia*. "This early Biblical notice of so great an empire is doubly interesting from its being a solitary instance."—*Id.*

The prince of Russia therefore, as outlined in prophecy, held under his sway Magog, Meshech, and Tubal. And all these are parts of the Russian nation of to-day. Therefore this is a prophecy of Russia. Not only is it a prophecy of the extent of Russia's dominion, but it views Russia from the standpoint of the last days. For in connection with this record of what the Russian nation is doing, we read these significant words in Eze. 39:17-20: "And, thou son of man, thus saith the Lord God: Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth. . . . And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God." This same prophecy is brought to view in Rev. 19:17, 18, and is given in connection with the second coming of Christ, and reads as follows: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." The verses before and after these plainly bring to view the second coming of Christ.

So we see that these chapters in Ezekiel bring to view the Russian power at the time of the end. The power that is spoken of in the prophecy is represented as coming from the "north quarters," and this is true of Russia in a special sense; for she occupies almost the entire northern part of the continents of Europe and Asia, and consequently holds more territory in the north than any other power in the world.

In the fourth verse of the thirty-eighth chapter Russia is represented as going forth, and then being drawn back from the place into which it had entered. This scripture says that this power was drawn back by a hook being placed into its jaws. This being symbolic language, it is necessarily not a literal hook. But the thirty-ninth chapter and the second verse speaks of the Russian power being turned back by a hook of six teeth (margin). It appears, therefore, that the Russian power entered into some place from which it was drawn back by a constraining force that was composed of six divisions. If we look at the recent history of Russia,—for this prophecy, as we have seen, relates to the time just before Christ's coming,—we observe that this is just what occurred in the Turko-Russian War of 1877 and in the Berlin Treaty that followed. Russia had entered the Turkish domain, and would have held a part of it if she had not been drawn back by the powers that drew up the Berlin Treaty. There were just six Powers that were present at Berlin and drew up the treaty whereby Russia was compelled to give up her cherished hopes of holding what she would have possessed had not these powers interfered. The powers present were England, France, Germany, Austria, Italy, and Turkey.

But we see from the eighth verse of the thirty-eighth chapter, that Russia shall enter again, in the latter days, into this country from which she was drawn back, or the country "that is brought back from the sword." In the fourth verse of this chapter we see that when Russia goes forth the next time, it shall be with its entire



army, having many horsemen and well equipped for battle. And they make an exceedingly great army. She does not go forth this time alone, but is allied with several other powers. Persia is the first one that is mentioned as allied with her. And the person who has watched the recent dealings of Russia in Persia knows that Russia practically controls that country at present. The newspapers have shown how Russia has gained control of the finances of the Persian kingdom, and thereby practically controls it. It was the policy of Peter the Great as outlined in his last will that Russia should gain Persia, as that opened up the way to the East and India. It is evident, therefore, that Persia will be with Russia when she goes forth.

Ethiopia, the next mentioned, is the country that to-day is called Abyssinia. It would seem incredible that Russia should ever come in contact with, or have any influence with, this small nation, which is situated in the heart of Africa. But a judge in Colorado, on the basis of this prophecy, made the statement that such would be the case; and a year had not elapsed before the prediction was verified. For Abyssinia became involved in the African difficulties of a few years ago, and sought and obtained the alliance of Russia.

Lybia, the next mentioned, is that part of Africa that to-day is known as the Barbary States. And why she will be related to Russia is not difficult of comprehension when we remember that she is allied to France, and France is the next power brought to view. Gomer is another of the grandsons of Noah. He first came into Russia, but being driven out, finally settled in the territory that to-day comprises the French Republic, and here his descendants colonized. That Russia and France are allied powers has been evident to most people for a number of years. Not long ago that alliance was renewed. One of the leading San Francisco papers came out with the large headlines, "France and Russia Renew Their Alliance." It further said that President Loubet was decorated by Emperor Nicholas with the Order of St. Andrew. The Russian ambassador, on handing the Order of St. Andrew to the president of the French Republic, said: "His majesty desires you to see in this act a proof of the high esteem he entertains for you and a token of his unchanging sentiments for the growth of this friendly and allied nation." M. Loubet replied as follows, "His majesty has wished to testify once again to the persistence of his feelings toward this friendly and allied nation: we, in turn, see in this action a proof of his majesty's wish to draw still closer the ties which unite the two governments and peoples. I beg you to transmit to his majesty my gratitude and to assure him that the French government is striving every day to maintain this union so profitable to the two nations." M. Loubet entertained the Russian ambassador at dinner. And in the evening a torchlight procession followed, the streets being gayly decorated with the intertwined flags of France and Russia. Thus we plainly see that the prophecy is fulfilling exactly in the events taking place around us to-day.

The next name mentioned is that Togarmah. Togarmah is another grandson of Noah, and he settled in the country that to-day is inhabited by the Armenians. It would naturally follow that when Russia enters into Turkey to take it, the Armenians, who have suffered such atrocities at the hands of the Turks, would be with the power that fights against the Turks.

Thus we have indicated what the prophecy outlines as the Russian policy, and what nations will ally themselves with her. Peter the Great outlined in his last will a policy that the Russian nation has followed as far as possible. One of the main points in this policy was the capture of Constantinople. To this end Russia has been working ever since. But she has been hindered

from fulfilling her cherished plan thus far. But the prophecy indicates that the next time she attempts its capture, she will follow a different tactic. Previously she has always been alone in her endeavors to accomplish this end, but the next time she attempts it, she will not only have all the force at her command that she can muster, but allied powers besides.

England, on the other hand, is the leader of those that are opposed to Russia's policy of gaining Constantinople and Persia. The first would interfere with her commerce on the Mediterranean Sea, and the latter would open the way for Russia to gain possession of India. There is much talk of an Anglo-American alliance, and the tide of public sentiment seems to be turning in that direction, and undoubtedly our government will be involved in such a contest when it comes. One of the leading professors in church history has said that the people of England may have their differences in church matters and politics; but if it came to Russia taking Constantinople, they would stand as one man to oppose it.

With a powerful nation like England and all the allies that she could obtain, opposed by Russia with all her allies, all the world would be involved in battle. And when we consider that these foremost nations of the world will be armed with the destructive weapons that are constantly growing more deadly, what a battle that will be! Surely the word of the prophet will be verified that "the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." The reason they are not buried is that there are so many slain and so few to bury them that they remain unburied. The next event follows naturally upon this. The angel calls for all the beasts of prey and the birds of prey to come to the feast and eat the flesh of the men of war and the horses, as brought to view, as we have already noticed, in Eze. 39: 17-20.

As we see all things about us indicating that this time is drawing near, it brings good cheer to him that is trusting God, for he can look up and see that his redemption is drawing near. And to the one that is out of the ark of safety it should be an invitation telling him that there is shelter from the approaching storm in the Lord Jesus Christ.

#### A SHOT ACROSS THE BOW.

*Rev. Theodore L. Cuyler, in the Independent.*

SOMETIMES a man-of-war encounters on the open sea a merchant ship which the commodore suspects may belong to a hostile Power. So he sends a cannon-shot across the bow of the merchantman, in order to "bring her to" for an interview. In like manner the word of God sends some solid shots across the bows of wandering souls, not to sink them, but to stop them, and bring them to reflection. "To-day if ye will hear His voice, harden not your hearts;" "Turn ye, turn ye . . . for why will ye die?" are specimens of these weighty warnings. They are sent in love, and not in wrath; they are earnest admonitions to halt and to "put about ship" and steer Godward, or heavenward.

One of the mightiest questions in the Bible is, "What think ye of Christ?" On this question pivots the soul's destiny. Another very solemn Bible statement is, "Ye were without Christ." This may be the actual condition of more than one who is now reading this article. My friend, let me say to you in loving frankness, that a soul without Christ suffers badly from moral weakness. Intellectually you may be very strong; spiritually very feeble. For instance, I once saw a man of colossal intellect utterly besotted by the brandy bottle—which he was morally too weak to abstain

from. The evidence of moral weakness is the inability to withstand the seductions of selfishness, the gales of passion, or the onsets of temptation. Perhaps you have resolved a thousand times to break off from certain besetting sins, and to lead a truer and a better life. You have failed. Your purposes had no staying power from on high. Jesus Christ offers it to you; He says: "My grace is sufficient for thee: for my strength is made perfect in weakness."

Whoever is without Christ is a wandering soul. Strike your own little match if you choose; it will soon go out and leave you in the dark. All the Christ-denying books of these days—whatever brilliant name may be on their title-page—are only lucifer-matches. You would not dare to have one of them beside your dying pillow. You need an unerring, infallible guide, one whom you can implicitly trust, and whom millions of the wisest and best people have trusted, and been led aright. Jesus, the Son of God, very kindly says to you: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Try Him, my friends; and the very instant that you find Christ leading you into evil thoughts or crooked paths or wicked ways, you are welcome to halt and desert Him. Did you ever hear of such a case?

But you are not only weak and wandering; you are often worried with a sense of sinfulness and guiltiness and moral failure. Conscience pricks you. We can bear almost anything—pain, poverty, loss, disappointment, or bereavement—as long as our soul is at rest with God. Sin is the only unendurable tormentor. Over and over again you have been tormented by it, and have tried to drown your convictions of sin. But just as the cannonading in a naval battle brings up dead bodies from the bottom of the sea, so the artillery of God's word keeps bringing up your sins to your memory. How to get rid of sin and its condemnation without Jesus Christ is the question. It is impossible. His blood "cleanseth us from all sin;" "there is therefore now no condemnation to them which are in Christ Jesus." Friend, confess your sins to Christ, and give Him an honest trial; I have never heard of any doing this, and ending in wretched disappointment or skepticism. Infidels uniformly belong to the class who have not honestly made a practical test of Christ for themselves. Blind and deaf people are no judges of Niagara.

In addition to the weakness and the wandering and the want of all true peace without Christ, is the certainty of perdition. Jesus saves; there is none other name under heaven that is given among men whereby we must be saved. Whosoever is not saved goes to wreck. We hear much in these days of the "larger hope." Certainly no sinful soul could ask for a larger hope or a stronger one than is held out in the glorious offer: "Trust in the living God, who is the Saviour of all men." You could not ask for a fairer probation or a fuller opportunity. Do you imagine that you would work at better advantage on a second trial in the next world if you should strive to build a better life of the shattered wreck and remnants of a misspent life in this world? It is in mercy that God pushes you up to the necessity of accepting Christ and building your eternal character on Him; and no other opportunity to do this is even hinted at in the Bible. There is infinite loving-kindness in the persistence with which God presses on you the fact that "now is the accepted time; . . . now is the day of salvation."

There is only one thing that keeps you without Christ, or, as the Revised Version has it, "separate from Christ;" and that is sin. You cannot plead ignorance of Christ or inability to accept Him, nor hide behind any decree of

the Almighty; for God is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance. The Saviour stands knocking at the door of your heart, with infinite blessings in His hands for you, and you bolt Him out. Perhaps some favorite sins hold the door; they and He cannot dwell together there. Perhaps self-righteousness has piled your own good deeds against the door, and you insist that you can be just as useful without Christ as with Him. Perhaps willful unbelief refuses to lift the latch; or mayhap it is only a delaying spirit that fully intends to open the door to Him before the footsteps of death are overheard outside. No matter what excuse may keep a sick man from taking the only medicine that can cure him, he may dislike it, or disbelieve in it, or delay the taking of it,—death comes just the same. "Without Christ" means to be without pardon of past sins, without power to resist present temptations, without peace toward God, without hope for eternity. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

Do you inquire what you will gain by accepting Christ? Let me tell you some things you will gain. First of all, you will secure the forgiveness of your sins. If a man were in prison, it would be a kind act to take him a good book or a good dinner or a bunch of flowers; but it would be an immeasurably greater kindness to take him the governor's pardon. Sin unforgiven, sin unrenounced, means hell. Penitence on your part and pardon on Christ's part means the first step toward heaven.

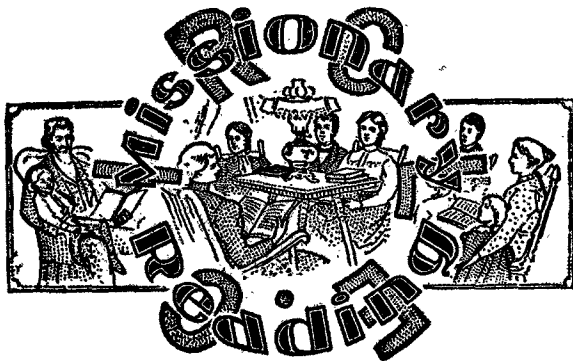
With Christ comes a supernatural strength to resist temptation. He that is within you is infinitely stronger than any force that may assail you. The secret of every noble, true, holy, and victorious life, from the days of Paul to this hour, has been just this: "Not I, but Christ liveth in me." This divine power to resist sin, to conquer selfishness, and to achieve success is not an occasional visitant; it is a resident force, "Lo, I am with you alway."

With Jesus Christ you have the purest and sweetest of joys. The possession of Christ is itself an indescribable source of happiness.

"Wealth as a source of happiness is sheer humbug," said a millionaire to me the other day; "mine never gave me an ounce of pleasure until I began to do good with it." We ministers often find that the happiest souls are they who have the least of earthly goods and the most of Christ.

A pastor once called to see an old woman on the ground floor of a dingy rookery; she lay helpless and alone on her bed, and poked the scanty fire with a long iron rod; a kind neighbor came in occasionally to feed the fire. Her solace was her Bible, her one companion was her Saviour. Cheerful, uncomplaining, joyful, she was a living witness how little a human soul depends for its richest happiness on mere externals, and how supremely happy it may be when it has the continual presence of the Lord of glory. "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." Put this promise to the test, my friend, and then tell me—when we get to heaven—if you were disappointed.

THERE are reliable indications that the English Admiralty are waking up to the fact that it would be a good thing for them to become possessed of standard works on American naval history, such as Theodore Roosevelt's work on the War of 1812 and Captain Mahan's writings. It may be added that the Navy Department at Washington has for years bought for the libraries of American men-of-war copies of all naval works appearing in England and upon the Continent.



### WHO IS MY NEIGHBOR?

ELDER W. W. PRESCOTT.

(October 13-19.)

THE principles which the Lord lays down for the true conduct of life among men are the principles revealed in His own character. The true interpretation of these principles will be found in the interpretation of His character as He is made known to the world in the person of Jesus Christ. In His mission to this earth He set forth in humanity and for humanity the true standard of character, and brought within the reach of man the power necessary for its realization in human experience. It was those who were "separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise," whom He came to seek and to save. It was those who by their conduct had placed themselves at the greatest distance from Him who were treated by Him as though they were the nearest to Him. In doing this He left the throne of glory and "pitched His tent by the side of the tents of men." And thus "in Christ Jesus ye who were formerly far off were brought nigh in the blood of Christ." Moses asked, "What great nation is there that hath a god so nigh unto them, as the Lord our God is whosoever we call upon Him?"

This makes it clear that according to the Lord's own standard of action the one who needs help is the one to whom we should come near in ministry. Every soul in distress is our neighbor, whether he lives in the next house, or on the opposite side of the world; and in the application of this principle is found the test of our Christianity. Upon this foundation Jesus established the gospel. "Have this mind in you, which was also in Christ Jesus: who being originally in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied himself, taking the form of a servant, becoming in the likeness of men; and being found in fashion as a man, He humbled himself, becoming obedient unto death, yea, the death of the cross." "Hereby know we love, because He laid down His life for us: and we ought to lay down our lives for the brethren."

In His talk with the lawyer, Jesus answered the question, "Who is my neighbor?" A man "stripped" and "wounded" and "half dead" offered the opportunity of neighborly ministry to the priest and the Levite, both of whom "passed by on the other side," as far as possible from the case of need; but the Samaritan, despised by both priest and Levite, "had compassion on him, and went to him," and ministered to his need. When asked, "Which now of these three, thinkest thou, was neighbor to him that fell among thieves?" the lawyer readily recognized the true principle, and answered, "He that showed mercy on him." The poor man had been so ill treated that he had nearly lost what was to him the most precious thing in the world, for the thieves robbed him of a good share of his life, "leaving him half dead." He needed some one who would minister to him that which he had lost, some one who could be a channel through whom life could flow from the fountain of life to him in his perishing condition. By treating him as a neighbor and coming near to him, the Samaritan became the connecting

channel between the man's need and God's supply, and thus himself shared in the benefits of his own ministry.

The people of the world to-day are perishing for lack of that knowledge of God which is life. God has made His people the depositaries of truth, the real principles of life for body, soul, and spirit. This truth, which is the message of life to all the world, is to be given "to every nation, and kindred, and tongue, and people," "to make ready a people prepared for the Lord." A great work is to be done in order that the "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Old forms of disease are spreading, and new forms are constantly appearing. Much of the suffering on every hand is due to the transgression of those simple laws which God has established as the basis of sound health. A knowledge of life-saving principles has been committed to us that we may impart them to others, and thus bring relief from their bodily suffering.

But the increase of disease and consequent physical suffering in the world is simply the index of the increase of sin and distress of soul, and there is one physician and one remedy for both. The opportunity to minister life for the healing of the body should be improved for its own sake, and the certain consequence will be to open up an avenue for the ministry of the same life to the soul. Even sickness which is brought upon men by their own wrong course may be overruled by the Lord to turn their thoughts toward Him. "Foolish men, by their course of transgression and by their iniquities, brought themselves low. Their soul loathed all food, and they drew near to the gates of death. And they cried to the Lord when they were in trouble; He saved them out of their distresses. He sent His word and healed them, and rescued them out of their grave pits."

The physicians and nurses in our various health institutions could fill volumes with the record of their experiences in pointing those to the Saviour from sin whose hearts and minds had been prepared by their deliverance from "their distresses." And the same privileges and opportunities are open to all who will acquaint themselves with the principles of health, and those natural remedies for disease which can be employed by any intelligent person. In these God-given opportunities lies the greatest stimulus for faithful ministry. When we remember that the needy person is our neighbor to whom we are to show mercy, and we see how full the world is of persons in both physical and spiritual distress, what a call is thus made upon us to give freely to others the life-saving truth which has been given so freely to us. And this ministry will be blessed to our own good in an enlarged capacity to receive and to enjoy the fullness of God. "With what measure ye mete, it shall be measured to you again." "And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before." "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go thou and do likewise."

#### QUESTIONS.

1. Is this relationship determined by place, or condition?
2. By whose example is this decided?
3. How did Jesus establish the true principle?
4. In what instruction did He set forth this principle?
5. What was the evidence that the Samaritan recognized a neighbor in the man who fell among thieves?
6. What was the man's condition?
7. What was his need?
8. What are we permitted to minister to the people?
9. What emphasizes the need which the people have of thus ministering?
10. What will open the way for the ministry of life to the soul?
11. What evidence do we have of this?
12. To what should this be a stimulus?



### THE HYMNS THAT MOTHER SANG.

THROUGHOUT the changing scenes of life,  
That shadowed vale of smiles and tears,  
Where all is lost within the mist  
That hides the bygone years,  
Some strains there are that linger still,  
And many hearts no longer young  
Are thrilled with joy again to hear  
The hymns that mother sung.

We used to gather at the hearth  
When darkness overcame the day,  
And dreamily, as children will,  
We'd watch the shadows play;  
And sitting by the glowing fire,  
As to and fro the kettle swung,  
We learned the songs we've always loved—  
The hymns that mother sung.

We seem to hear again her voice,  
So long remembered, clear and sweet  
As when, in days of long ago,  
We sat at mother's feet;  
And gazing upward on the wall,  
Where dearest father's picture hung,  
We thought he smiled; for he, too, loved  
The hymns that mother sung.

On many snowy winter nights,  
When all without was cold and drear,  
We've clustered close around her chair  
In happiness and cheer.  
No more for us the glowing fire,  
No more the cricket's chirping tongue,  
And nevermore on earth we'll hear  
The hymns that mother sung.

To them we owe our happy homes.  
Praise be to God, who reigns above,  
For keeping ever bright and clear  
The lessons learned in love.  
Outliving sorrow, bearing hope,  
The dear old songs have always clung,  
And never can the heart forget  
The hymns that mother sung.

—Selected.

### THE RIGHT MOTIVE OF OBEDIENCE.

MRS. LUELLA B. PRIDDY.  
(Berlin, Wis.)

THE Bible recognizes the right of parents to exercise authority in the home. But the right is given for a specific purpose. That purpose is that the household "shall keep the way of the Lord." Any form of government that comes short of that has missed the mark.

In the choice of methods the object to be gained should be considered. It is not enough that the child simply does what he is bidden. He should do right because it is right, and because she loves the right.

He should be taught what God's law requires. He should be taught that God made him, and gave him all he has, and therefore He has a right to his obedience. He should be taught that there is a tempter who tries to lead him astray, but God is able to keep him in the right way if he will ask Him. The child does not need to be very old to understand these things. He may understand them before he is able to express them in language.

"Even the babe in its mother's arms may dwell as under the shadow of the Almighty through the faith of the praying mother. John the Baptist was filled with the Holy Spirit from his birth. If we will live in communion with God, we too may expect the divine Spirit to mold our little ones, even from their earliest moments. . . . As the mother teaches her chil-

dren to obey her because they love her, she is teaching them the first lessons in the Christian life. The mother's love represents to the child the love of Christ, and the little ones who trust and obey their mother are learning to trust and obey the Saviour."—*The Desire of Ages*, pages 512, 515.

Many make a serious mistake in not beginning soon enough. They allow evil traits to develop and become habits, thinking that when the child is old enough to reason will be soon enough to correct it. Thus the most favorable opportunity is lost. The baby should not be allowed to have his way because he kicks and screams. What may appear cute in the baby is not so interesting in an older child whose willfulness and stubbornness have grown by repeated indulgence.

But how shall the desired results be obtained? The most finely planned theory will fail if unaccompanied by the grace of Christ. The Christian mother will many times be driven to her knees in prayer. We cannot fight the evil one in ourselves in our own strength; neither can we in our children. Many times the evil temper may be subdued by kneeling in the presence of the child, and praying with him.

A child should not be frightened, flattered, nor hired into obedience. These various methods may have a temporary appearance of success, but in the end they are a failure. Outward rectitude of conduct is not enough. The Lord requires the heart. Besides, the motive worked upon is really being developed.

The world is full of people who are afraid to serve God because of what people will think, or because they think it will result in financial loss to themselves. We do not want our children to obey us for any such reasons.

We should not exercise authority simply to show that we have a right to do so, or to minister to our own convenience. But we do want our children to obey, because in doing so, they are learning to submit their wills to God.

It will not do to deal with a slack hand, and allow the child to have his own way when his way is the wrong way. This was the sin of Eli, and it brought the curse of God upon his household. "In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will also judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." 1 Sam. 3:12, 13.

The Lord said of Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him." Gen. 18:19. We see from this that the promises to Abraham were dependent upon the fact that the Lord knew him, that he would command his children and his household after him.

The Lord requires no less of us. Neither are His promises any less. There is just as much power to help us in our families as there was in Abraham's household.

"WHERE a Christian would be ashamed to have His Master find him, there he ought never to find himself."

### MAN AS AN ANIMAL.

SCIENCE assures us that man is an animal; and history and observation compel us to believe that man is the most ferocious animal on the face of the earth. The thirst for blood seems to be greater with man than with any other living creature. These statements have reference to man as he is by nature.

The earth is full of animals that prey upon other animals for food, but man is the only animal that kills merely to gratify the instinct for killing. The lion and the tiger are types of ferocious beasts, but they kill other animals only to provide themselves with food. They do not materially lessen the number of the animals upon which they prey; but man is the exterminator. Wherever man comes, there all other animals disappear, save such as are kept for domestic pets or can be made to serve the purpose of financial gain. Already a number of the animal species have disappeared from the earth before the merciless march of "civilized" man; and other species are on the point of sharing the same fate.

The desire to kill shows itself in man in the years of childhood. Where is the "small boy" who does not instinctively, at sight of bird or frog or other harmless and inoffensive creature near his pathway, look for a stone to throw at it? And his object is not to scare it, either; he means to hit it and kill it if possible. If he should succeed, it would be of no possible use to him; yet he seeks for the life of the little harmless creature as if it were something indispensable to his happiness. There may be some of the "small boy" genus with whom this disposition is not instinctive, but they are so scarce as merely to constitute the exception which proves the rule.

When the "small boy" is grown up, he finds one of his chief delights in going "gunning." So great is the mania for killing in every community, that if he has not a gun himself, he has ready access to a gun shop, where he can get fitted out with the latest appliance for taking life by means of powder and shot. He starts out determined to kill something—some fine "game" if possible; but if not that, then something else, it doesn't matter very much what. Perhaps he is unsuccessful in his search for "game;" the killing mania within him becomes clamorous for gratification; he must fire off his gun at something. Almost anything that has life in it and can be safely killed will answer the purpose. On a limb of a neighboring tree he spies a robin. He takes aim, fires, and the bird drops dead to the ground. "A good shot," he comments, and feels better; it would not do to go home without having killed anything. He picks it up, notes where his shot took effect, examines it a moment, and then throws it aside; and that is the end of the matter for him. For the value of life, as the gift of the Creator, and the right of the innocent bird to enjoy it; and for the nest with its tiny occupants that perchance may be awaiting the return of the mother bird, he has not a thought. Every other consideration is subordinated to the gratification of the lust for taking life.

The animal man kills not only because he feels like killing, but also to gratify vanity; and here, sad to say, the "gentler" sex come in for a share in this bloodguiltiness. The ladies must have birds, or parts of birds, to wear in their bonnets. For this high purpose, no doubt, the Creator put forth His infinite power and brought the feathered tribe into existence! Far better is it that the beautiful winged creature of the air should rest motionless and mute upon some piece of feminine headgear, than be roaming free in the heavens, and giving life and voice to what else would be wooded solitudes! Far better that the feathered songster should serve the ends of pride in church or theater than serve to beautify creation upon field and forest! And so the birds are slaughtered by the hundred



thousand; and in proportion as they are slaughtered, injurious insects multiply and plague the farmer and the fruit grower, and do such damage that in some States vast sums are appropriated yearly to combat their ravages. Certainly the brute creation would not be guilty of such folly.

The beast of prey must have other animals for food; it cannot well live upon anything else; but the civilized animal that rules the rest of creation kills other animals, and makes a business of it, simply to furnish one item, and that not a necessary one, in his enormous bill of fare. Man must eat a thing simply because it is eatable; he must eat an animal simply because he does not know what else to do with him. "What would you do with the hog, if you did not eat him?" is his query. And so man eats the scavenger hog; and by his general lust for, and lordly appropriation of, everything in both the animal and vegetable kingdoms that can pander to either natural or perverted appetite, gives striking evidence of the natural hoggishness as well as bloodthirstiness of the human species.

But the animal man feels himself far superior in every respect to the rest of creation, and is always ready to lay the blame for the results of his own depravity upon the animal world beneath him. Here is an illustration taken from a newspaper published on the Pacific Coast (the *San Jose Mercury*), which will do to conclude our observations upon this subject. It is printed under the heading "Sea Lions Acquitted:"—

"It is a pleasing thing to see the once despised and hunted sea lions and seals defended, and their right to life upheld. A war of extermination has been waged against these animals along the coast from California to Washington, and thousands of them have been slaughtered. State legislatures have aided in the work by giving bounties. All this has been done on the theory that they destroy tons of fish daily, and are therefore responsible for the diminution of the food fishes along the coast. It has been claimed that a sea lion eats four hundred or five hundred pounds of fish every day, and bites many other fish so that they die. The investigation now progressing along the coast by scientists sent out from Washington, aided by other scientists from our universities, appears to be proving that this charge against them is not true. Examination of the stomachs of scores of them reveals the fact that fish constitutes but a small portion of their diet. It is to be hoped that this will prove to be true, and that our legislatures will pass acts protecting them from slaughter instead of dooming them to extinction.

"It has been well said that, regardless of whether they live on an exclusive fish diet or not, the record does not show them to have been the cause of the decrease in food fishes. When this coast was first settled, the lions climbed over the wave-lashed rocks by the thousands. Where there is one now, there was then a hundred, and probably had been for centuries. At the same time the waters swarmed with fish. The fish have only declined since man began his wasteful methods of fishing, catching all he possibly can, and permitting almost none to reach their natural spawning grounds. Man, in his greed and blindness, has been the cause of the great decline in the number of salmon and other food fishes, and now seeks to lay the blame upon the lions and seals, contrary to the evidence and common sense. We ought not to need a scientific report on the subject, in view of the clear logic of the situation, yet a report exonerating them would not come amiss as a basis for legislative action for their protection."

L. A. S.

"THE human heart is like a millstone in a mill. When you put wheat under it, it turns and grinds and bruises the wheat into flour. If you put no wheat, it still grinds on and wears itself away."

## POISONED FOODS.

H. W. Wiley,\* in *Leslie's Weekly*.

THERE are many other poisonous principles in our foods besides ptomaines which are not powerful enough to produce immediate sickness and death, yet which act on the organs of the body, gradually reducing their vitality, changing their physiological functions, and finally undermining the health of the subject. These insidious poisonous principles are very common constituents of food products. I refer particularly to those which are not the result of fermentation or decay, but which are added in the preparation of the food, either for improving its appearance, increasing its bulk, cheapening its cost, or preserving it.

Chief among these mildly poisonous principles may be mentioned the preservatives added to food products to prevent decay. The only proper way of destroying the germs in food products is by sterilization or Pasteurization. These two terms practically signify the same process, namely, the destruction or paralysis of fermentative germs by the application of heat. The term "sterilization" is, however, by common consent applied to that form of the process in which the intensity of heat employed is that of boiling water or higher, while "Pasteurization" is used to designate that form of the process in which a lower degree of heat is used.

There are certain chemical reagents which, on account of their cheapness and efficiency, have been largely used instead of heat for germicidal purposes. It is much easier to add a reagent of this kind than it is to subject the food product to a high temperature. Moreover, there are many food products the physical state and appearance of which are unfavorably changed by the application of heat, and for this reason some other form of preservation is sought.

Chief among the common preservatives which are injurious to health may be mentioned salicylic acid and formaldehyde. I am aware that there are many contradictory statements in regard to these bodies. Some authorities of a high reputation in medicine and hygiene claim that the moderate use of them is not prejudicial. I am far from saying that in every case the use of these poisonous bodies in the minute quantities which are administered in the consumption of food preserved by them, is productive of immediate injury; in fact, perhaps most really healthy stomachs are able to dispose of small quantities of these chemicals, even for an extended time, without suffering any apparent inconvenience. But the public supervision should look after the weak and diseased digestive systems rather than the strong and vigorous, and there is no doubt of the pernicious influence of these preservatives in cases of this kind.

Digestion itself is only a form of fermentation, and the admixture of any body with a food which prevents fermentation outside of the digestive organism tends also to interfere with it in the body. I by no means advocate a law which would forbid the use of preservatives in food. There are many food products which are less objectionable when preserved with practically harmless bodies than if left to the natural decay they would undergo before use. Foods intended for mining camps, ocean voyages, and points far from the source of supply, must be preserved in order to secure their highest utility.

It is not the purpose of this article to discriminate between preservatives, and to say what may and what may not be used. That is a question for the lawmakers and the courts, guided by the experience of physiological chemists and hygienists. But it is evident that there are certain preservative bodies, such as common salt, saltpeter, sugar, and borax even, which have no

\* Chief of the Division of Chemistry, Department of Agriculture, Washington, D. C.

deleterious effects upon digestion, and yet which possess high preservative powers. Sugar, indeed, is one of our most valuable articles of food, and salt is essential to health. The admixture of a small quantity of borax with butter fits it for transportation to distant points, and renders it more wholesome and more palatable than if allowed to become rancid.

No food product, however, containing a preservative should ever be offered for sale without a plain statement on the label of the package showing the character of the preservative and the amount employed. In the same category with preservatives, though not open to the same serious objection, are the coloring matters which are often used in foods. The butter which is commonly found upon our market is colored with a coal-tar dye. Canned peas and beans have the green color of the vegetables preserved by copper. Preserved meats and sausages are made to imitate in color the fresh products from which they have been made by artificial coloring matters. I would not assert that all coloring matters in food products should be forbidden by law, but the law should require in each case a statement on the package showing the character of the coloring matter and the amount of it in the product.

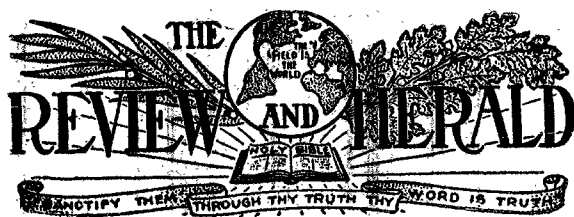
## HEALTH NOTES.

AN entire sermon on health may be found in the following appropriate mottoes used by two health journals of the country: "Health is Beauty;" "Ugliness is Sin;" "Weakness a Crime."

Prudishness on the part of parents too often keeps children in ignorance of the physical laws of their being, concerning which they should be fully informed. Children should not be compelled to pick up such knowledge upon the streets, mingled as it is with vice.

Those who find themselves or their children becoming dissatisfied with a plain, simple fare may be interested in the following incident related by John G. Haderer: "An old lady of high society called on me some time ago and requested me to look at her pet dog, which was very sick, and would not eat anything. I called on her, and saw the dog, and told her that the dog was going to die, and she wanted me to doctor it. I asked her what she was feeding it, and she said that it would not eat anything but beefsteak and cake and candy. So I said, 'If you let me take the dog to my place, I will try to doctor it, but I don't think he will live.' She consented, and I said that she must give me five dollars for medicine, which she did. When I arrived home, I put the brute down in the cellar, gave it a pan of water, and left it there until next day, when I gave it a crust of dry bread, which he refused to eat. But I left the bread there. Next day I went down to see him again, and found the bread gone. So I gave him another crust of bread, which he devoured at once. I followed up the same treatment for several weeks. At the end of that time I called on the lady and demanded another five dollars for medicine, and told her the dog was getting well. She gave me the money, and I departed. The dog got more dry bread, and he looked as sleek as a rat, and could run like a wild deer. So I took the dog home, and told the lady that if she wanted the dog to live, she must not feed it on beefsteak and candy. 'Why,' she said, 'he won't eat anything else!' 'He won't?' I said. 'Just give me a piece of dry bread.' I gave it to the dog, and he swallowed it quickly, and looked for more. The lady paid me well for my services, and I went away." And it was right that he should receive the money, for he had really given the dog the very best medicine. The tale needs no moral.

A. J. B.



BATTLE CREEK, MICH., OCTOBER 8, 1901.

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

### DELAYETH HIS COMING.

Who?—My Lord. Who says this?—A servant of the Lord. What kind of a servant?—The *evil* servant: "But and if that *evil servant* shall say, . . . My Lord delayeth His coming." How does he say this?—In his heart: "But and if that *evil servant* shall say in his heart, My Lord delayeth His coming." Then if he says it only in his heart, how do we know that he says it?—By his actions, which speak louder than words. If it was in words merely, it might be spoken so low you could not hear it, or it might be in terms you could not understand. But actions will be heard, and they cannot be misunderstood. If you live for self, the actions are telltales, and will witness against you. If you live for the world, your actions will brand the words ineffaceably on the object of your affections: "These be thy gods, O Israel."

To entertain the feeling in our hearts, and express it in any manner, "My Lord delayeth His coming," is a grievous sin. It is tantamount to saying that He will never come. If it is not this, there is no force in it; for if He is ever to come, and all that has been expected is to be fulfilled, there is no consistency in trying to take advantage of a little delay; but to say that He will never come is to contradict the whole tenor of the Scriptures and the whole course of history. It is to make God stultify himself by accusing Him of bringing to pass the greatest of all events, and giving the world no notice of its coming, and no warning in regard thereto, which He declares is contrary to His uniform course of action and inflexible purpose. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets;" that is, He will do nothing without revealing His secret, something not otherwise known, unto His servants, the prophets (Amos 3:7); and He reveals it to them that they may make it known to the people, so that the people may not be taken unawares by the accomplishment of any of His purposes.

But when one begins to say in his heart, "My Lord delayeth His coming," he begins to act as though he must plan for unlimited days to come. He begins to act as if he would need all his means for his own purposes, and withholds it from the work of the Lord. He begins to show a feeling that there is no need to be in haste about warning the world concerning the Lord's coming; for He is not coming yet: perhaps expressed in the usual formula, "not in your day or mine."

And what is the character of this *evil servant*?—It is a law of watchfulness to be *always* watchful. One who watches only in spasms, cannot be said to watch at all; since in some moment when he is not watching, the danger against which he pretends to watch may overtake him.

So it is said of this servant, that he begins "to smite his fellow servants,"—first of all, he loses all love from his heart toward his brethren,— "and to eat and drink with the drunken:" he throws off all restraint and gives himself recklessly to appetite, a sin against which the Saviour himself warns us in Luke 21:34, referring to the same time.

The servant who says, My Lord delayeth His coming, is not alone in that opinion, nor in the work he is doing. There are others associated with him. He is called "that *evil servant*;" and his associates are spoken of by Peter, and are called "*scoffers*,

walking after their own lusts." "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning." 2 Peter 3:3, 4. "My Lord delayeth His coming."

The Lord lays out His treatment of the two classes, the faithful and wise servant, who is found giving the household meat in due season, and the *evil servant*, who says in his heart, My Lord delayeth His coming. Of the first He says, "Blessed is that servant, whom his Lord when He cometh shall find so doing." But of the *evil servant* He says, "The Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites." Matt. 24:50, 51. The Greek here is very emphatic. It reads, "shall cut him in two, and appoint him his portion with the hypocrites." This is appropriate treatment. The man was acting two parts. In one capacity he claimed to be a good servant; in the other he showed that he belonged to the world, was perverting the truth, and abusing his brethren. The Lord says, Cut him in two, and distribute the parts to their respective places. One cannot serve God and Mammon; if he serves Mammon, enough must be taken off from the service of the Lord to balance up the account. To do this will require that he be cut in two, and the divisions located accordingly.

### SEEKING HELP FROM THE WRONG SOURCE.

In the REVIEW of Sept. 24, 1901, we referred to a question from a Baptist correspondent to the *Western Recorder* asking where Baptists would stand if they should progress toward Rome in the next ten years as fast as they had in the last ten years. We answered that at the present rate of progress it would not take them ten years to get clear over to Rome. In a Roman Catholic paper, the name of which is *Catholic Opinion*, for July, 1901, we find a more extensive deliverance on this subject. An Afro-American leader in the Baptist Church declares that help for the negro must come from the Catholic Church. They are warned against political alliances which are sucking the African race down to ruin, and pointed to the Catholic Church as the only power that can save them from the evils they are suffering at the hands of politicians. The article is headed "The Baptist Decision," and is so significant that we quote it entire, as follows:—

"A prominent leader of the Afro-American council and of the Baptist Church, Prof. Jesse Lawson, spoke before a vast meeting of colored Baptists of the District of Columbia recently. This eminent man is able to see much further than most others of his race. The scales have dropped from his eyes at last, and he is now fully awake to the fact that political alliances have been the quicksands wherein the negro has been sucked down to ruin and perdition. He concluded a powerful and well-thought-out address with the following remarkable survey and counsel:—

"We have not advanced one step politically since 1876. We have been betrayed by the white man. Louisiana, North Carolina, and other States where the negroes are more numerous, have adopted amendments to their Constitutions making us mere animals, without power of expression or intelligence enough to vote. Maryland is following the lead set, and I warn you that it is only a question of time, if this keeps up, and we do not do something, when there won't be a State in the Union where the negro is not disfranchised. Let us turn before it is too late. We can yet be masters of the situation if we will but act. We cannot ally with any political party, so let us ally with a strong religious force, that we may effect the change.

"As one of the leaders in a local Baptist church, and as speaking to an audience of Baptists, I say now that only the great and powerful Catholic Church can help us. We may not all desire to join

the Catholic Church at once, but we will see the way in time. I think it must be God's will that we effect our salvation through the agency of the Catholic Church. The leaders have offered us protection and political rights within the folds of the Catholic Church. We are assured our rights as citizens and human beings, and I see no other way in which we may save ourselves and save our future. We are being ground to powder by the white man in this country, and only the Catholic Church can save us. Let us take matters into our own hands now, and let us act."

"The reference to the Catholic Church was greeted with immense enthusiasm by the whole assembly. The address was debated after the speaker had closed, and each speaker favored the idea of allying with the Catholic Church as the only way out of the problem and the only hope for the negro in America."

From the foregoing it appears that the speaker contemplates that Baptists will go over bodily to the Catholic Church, "not all at once," he says, but in time he thinks they will see their way clear. Paul says that the gospel is the power of God unto salvation. And how little it is evident that persons understand that power when they can talk as Mr. Lawson does, and turn away from that power, and appeal for help to the greatest and most subtle enemy that power has ever had in this world—the Catholic Church. The negro race is, to be sure, cruelly suffering socially, politically, and physically at the hands of politicians. But what spiritual and eternal evils will they suffer if they give themselves unto the hands of that power which the apostle Paul warns us to shun as the "man of sin," the "son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped" (2 Thess. 2:3, 4), and the mark and worship of which we are to reject on pain of the unmingled wrath of God poured out without mixture into the cup of His indignation. Rev. 14:9-11.

### LET US HAVE REALITIES.

THE Christian religion brings to the individual Christian *realities*. It does not ask him to be satisfied with anything less; it does not ask him to accept any second-hand evidence of its truth. Christianity demonstrates its genuineness by that which it continually gives to the true believer.

The Catholic religion has much to say about relics. These play an important part in its systems of supposed benefits. Christianity does not concern itself with relics; it does not need to, for it bestows always the real thing itself to which it calls the believer's attention. The false religion presents to us the (supposed) bones of a dead saint; the true religion presents to us the risen, living Saviour himself. The false religion presents to us tradition—the decisions and decrees of man professing to interpret the will of God; the true religion takes us to God's word itself. The true religion brings to us, each week, a genuine part of that which was before the fall—the Sabbath. The Sabbath is not a relic of Eden; it is a genuine part of Eden, existing unmarred and unchanged by the fall of Adam and all the sin and ruin that has followed.

The false religion tells a man of what he can do to save himself, or of what other men promise to do for him; the true religion presents to us the "exceeding great and precious promises" of God, whereby we may become "partakers of the divine nature." The false religion tells us of a God afar off; the true religion proclaims "God with us;" His kingdom within us, His throne in the believer's heart. The false religion tells us of some far-off paradise; the true religion creates a paradise within us. The true religion gives us not a dried-up relic of something good that existed long ago, but a real foretaste of the good that is to come.

It is our privilege to know the *reality* of the things of God; to "taste and see that the Lord is good." "Let us know the reality of our salvation by sitting with Christ himself in the heavenly places.

L. A. S.



## JOY IN TEMPTATION.

THE most that the devil can bring to any person is temptation; and we are to "count it all joy" when we "fall into divers temptations." Therefore, to the Christian, "all things work together for good," and even the evil one himself can only promote the Christian's joy by his machinations.

The Christian's joy is in his fellowship with Christ; but this means also "the fellowship of His sufferings." Fellowship with Christ brings the Christian in touch with "the power of God unto salvation," but this is realized by him in times of temptation. The "Captain of our salvation" was made "perfect through sufferings;" and "in that He himself hath suffered being tempted, He is able to succor them that are tempted." Christ suffered when He was tempted; likewise the Christian suffers when he is tempted. But Christ suffered the temptations of our human life, and was "touched with the feeling of our infirmities," in order that He might deliver His people when they are tempted, and turn their suffering into joyfulness by the sense of His fellowship with them. He was made in the likeness of sinful flesh, and "like unto His brethren" in all things, that He might make himself real to us, and become a High Priest who could be our mediator before the throne of God.

For the joy that was set before Him, Jesus Christ endured the sufferings of this life, and now, when His followers are afflicted, points them to the "eternal weight of glory" set before the overcomer. Therefore, we may indeed "count it all joy" when we "fall into divers temptations;" for the Captain of our salvation has placed himself in every place where the devil, by his persecutions and temptations, can place us, so that all these things can only bring us, if we do not lose our faith, into closer touch with Him, and make more real to us His presence and His salvation.

L. A. S.

## In the Question Chair.

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

## 830.—CONNECTION WITH A LIQUOR HOUSE.

Do you think it is right for one who professes to be a Christian to be in any way connected with the business of a wholesale liquor house? Or, to be more specific, is it consistent for the deacon of a Seventh-day Adventist church to keep the books of a liquor house?

C. A. D., *Parker, S. D.*

ANSWER.—In all matters of right or wrong every one must decide for himself. We cannot be conscience for any one. The foregoing question is so adroitly put that it does not require us to decide on the moral quality of the action, but only whether or not we think it right to do the acts named, which may or may not be right independently of any views we may hold upon the subject. For ourself, personally, we should withdraw from any such connection on account of the undesirable association. While one could keep books for such a firm, as he could do any other manual labor, without being at all responsible for the business, still the connection would not naturally be congenial to any Christian. We know of one who has left the employ of such a firm on this account, which we think was a commendable step to take.

## 831.—THE TITHE.

Does the tithing system call for the laying by, every week, a tithe of our income, be it large or small, and then devoting that tithe to the advancement of the cause of Christ? Can we send Canadian money?

Mrs. J. B., *London, Ore.*

ANS.—Yes; "upon the first day of the week let every one . . . lay by him in store." This tithe is to go into the treasury of the Lord, and to be devoted specifically to the support of the gospel ministry. The duty of supporting the poor is made very incumbent upon the Church, but the tithe is not to be used for this purpose. Means is provided in the Lord's plan, outside the tithe, for all other

necessary purposes. This is the "offerings," so closely associated always with the tithe: "tithes and offerings." As to your question about forwarding Canadian money for the purpose, we have to say, Canadian money is at a discount here; and if that is sent, a sufficient amount should be included to cover that discount, so that the treasury will receive the full amount in current American funds.

## 832.—JOSHUA'S LONG DAY.

At the time Joshua commanded the sun and the moon to stand still was a day lost, thus jogging the reckoning one day forward, so as to bring the Sabbath upon Sunday, as is so positively affirmed by some Sunday-keepers? B. G. J., *Bergen, N. Y.*

ANS.—Some people seem to be greatly puzzled over things claimed to be lost; as, lost time on the Sabbath question, the ten lost tribes of the children of Israel, a lost week on the change from old style to new, etc. But the very things the objectors affirm about these lost things show that they know all about them, and therefore they are not lost. Time cannot be lost unless it mysteriously disappears from view, and people lose all track of it, so that they cannot tell what has become of it. But how was it in this incident in the experience of Joshua?—The Lord was interfering in behalf of His people. Five kings of the Amorites combined against the Lord's people. The Lord gave His people the victory. But the day was hastening to its close, and was likely to end before Israel had put their enemies to complete rout. They needed more time before darkness interrupted their work. So Joshua lifted up a prayer that the operations of nature might be arrested in their behalf: "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon." Joshua 10:12. Then, says the record, "The sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel." Joshua 10:13, 14. It will be noticed that all this time is called "a day;" it was not two days, a day was not lost, but one day was only lengthened out to an unusual degree; but it was the same day all the while. Suppose, for instance, that it was the third day of the week when this battle began. The motion of the sun was apparently arrested, so that it hasted not to go down about a whole day; that is, the daylight part of that day was lengthened out about twelve hours more; but what day was it still?—The third day. That week had only seven days; but it was a long week; for one of its days was a long day, but that did not make a new week, nor derange the numbering of the days of the week at all. The fourth, fifth, sixth, and seventh days would follow the third just as usual. No time would be dropped out, and no change of reckoning made. As to how the miracle was effected, it is only necessary to suppose that the power of refraction was greatly increased, so that the sun appeared to be above the horizon, and impart light to the earth, when in reality it was not. This of course is suggested only because it seems an easier way to have the miracle effected than it would be to absolutely stop the revolution of the earth upon its axis, and all other dependent motions of the heavenly bodies. It seems more consistent to have it all done by one simple miracle than by a multiplicity of them.

## 833.—POWER TO FORGIVE SINS.

Did the apostles have power to forgive sins, as positively declared by Catholics, who take John 20:22, 23, as authority for their teaching that the Church can forgive sins? G. B. J., *Bergen, N. Y.*

ANS.—Undoubtedly they did, in the particular instance referred to in John 20; but that does not by any means sustain the Catholic heresy that the priest can forgive sins; for the apostles were given no power to confer that gift upon others, and did not do so, so far as we have any record. That was a special occasion for which power was particularly conferred upon them, but did not descend to their successors. The idea that it did, and that the Church can forgive sins, is forbidden by other scriptures.

## Editorial Notes.

To see duty clearly we should view it in the light of Christian privilege.

THE life that is lived for self is soon finished; but the life that seeks to serve all others requires eternity for its completion.

THE greatest obstacles in the Christian pathway are the imaginary ones—the doubts about the ability or willingness of God to do exactly as He has promised.

Does your life show that you "seek a country" other than one to which railway or steamship can transport you? or does it show that you are satisfied to dwell permanently in this present world?

"THE grace of God that bringeth salvation hath appeared to all men." Titus 2:11. And, therefore, no man can say that salvation has not come within his reach. If he is lost, it will be only because he would not accept the gift.

THE commandments of God express the height of perfection of character, not to which we must climb, but to which God will elevate us if we will let Him. We should rejoice that God does not purpose to make us merely a little better than we are.

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?" Jer. 12:5. If you have not kept pace with the message while it has gone slowly, how will you keep up with it when it moves with the swiftness that will characterize the closing work?

THE power of God belongs with the Christian just as much as steam belongs with an engine; and for a Christian to go along satisfied without being filled with the Spirit is a spectacle no less strange than for an engineer to be satisfied month after month without steam to set his machine in motion.

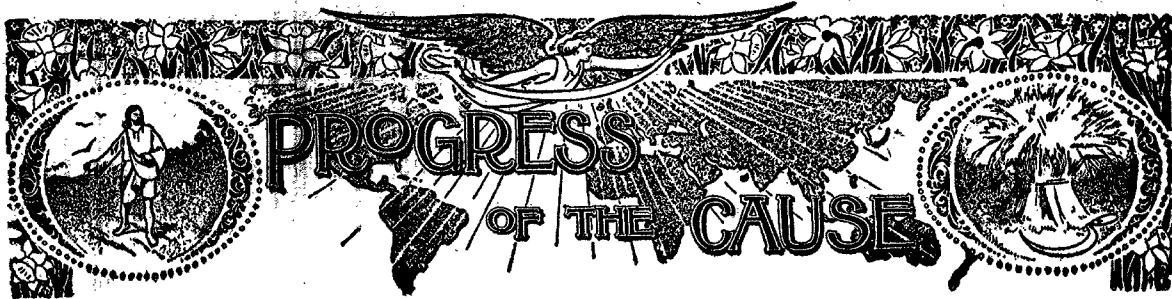
DON'T try to push anybody along the way of truth, or force any person to take the stand that you have taken. Let your own light shine fully, and then let God do the drawing. Leave every person free to take his stand for or against the truth under the pressure of the Holy Spirit alone. You are more likely to force a person to a wrong decision than to a right one.

"We know that we have passed from death unto life, because we love the brethren." But how may we know whether we truly love the brethren? The Scripture assures us that "charity [love] envieth not," and "thinketh no evil." If we envy any person, or think evil of any, or are willing to attribute wrong motives to any, we do not yet "love the brethren" in the Christian sense.

"THE easiest way to become great," said the late Frances Willard in reply to a question once put to her by a boy, "is to be with great people." Ordinary people cannot have the privilege of associating much with great people; but every one can, if he will, be always in the company of the Lord; and he who will do this will not have to study over the problem of becoming great. This was the secret of the greatness of John the Baptist, who dwelt by himself in the wilderness, of whom Jesus said there had "not risen a greater" in all the world.

For years the Lord has "waited to be gracious," being "long-suffering to usward, not willing that any should perish," so that it has even seemed to some that the Lord has been "slack concerning His promise;" but now the word from the Captain of the Lord's host is, "Delay no longer." He will delay the work no longer for you, or for any upon whom He has been waiting, but will manifest His power now to accomplish His work unchecked by human hindrances. This means that you must now move forward with the Israel of God, or be left behind.

L. A. S.



## MAINE.

WHERE I have recently been laboring, at Mars Hill and Linneus, four have begun the observance of the Sabbath of the Lord, and others are interested.  
J. B. GOODRICH.

## UPPER COLUMBIA CONFERENCE.

BROTHER WM. STEELE, who laid aside his prospectus for a few days to accept a tempting offer in the harvest field, writes: "I cannot be satisfied away from my book work, so am taking it up again in earnest; will stick to it till my delivery begins." Floyd Moore had a similar experience, and won a like victory. This is a source of joy to the Lord, will strengthen those similarly tempted, and should be a lesson to many.

THE Upper Columbia Conference contributed about four hundred dollars in response to the appeal for the Christiania Publishing House.

## MONTANA.

BOZEMAN.—The work at this place is moving steadily forward. Since the camp-meeting the attendance has kept up quite well, from seventy-five to one hundred and fifty being present. There has been no rush to the meetings, nor a great interest; but by faithful, continued effort, both in public and from house to house, a few souls are being led to obey the Lord. Up to the present time ten have begun the observance of the Lord's Sabbath. Others are interested. The work is broadening, and we hope to see still others come into the fold of Christ. We are of good courage. Pray for the work here.

J. C. FOSTER,  
W. A. GOSMER.

## MISSOURI.

BOONESBORO.—We have been here since August 8, and have presented the principal points of our faith. The audiences have been large, and the best of order has prevailed. Many nights our tent would not hold the people that came. Fifteen have said that they will keep the commandments of God and the faith of Jesus. Our temporal wants have been abundantly supplied by the people. Donations have amounted to \$17.36. A Sabbath-school has been organized, and supplies ordered. Of late we have been holding Bible readings every other evening at private homes. We expect to remain here about ten days yet.

W. S. CRUZAN,  
L. W. TERRY.

## SOUTH AFRICA.

BASUTOLAND, KOLO MISSION.—We had our first Seventh-day Adventist baptismal service on the 17th of August, when two adult sisters were immersed. We had the greatest gathering we ever had since the work was started at the Kolo Mission. We were surprised at a message which came from our neighboring French mission to their converts, forbidding them to come to our service. Even young men and girls, some of whom we had instructed in the Scriptures, were forbidden to attend. Still a large number attended. Even those who were forbidden to come near us we saw climbing up behind the mission walls on the precipices facing the mission grounds toward the southwest.

After the solemn preaching about what real baptism is, and what it means, we went to the pool, which was about fifty yards from the place where we were gathered. The whole congregation followed, and stood round the pool while the baptism took place. This being just below the declivity of the hill, a great number of those who were forbidden drew near to witness the wonderful sight. It seems that the good Spirit is working upon the hearts of the people. The meeting was remarkably quiet, and the people were attentive.

Our little service building is nearly finished.

Elder Freeman is buying grass for the thatching. We are glad to see a few donating grass toward this little building. Dear readers, this great and hard work in Basutoland needs your prayers. May the blessing of the Lord rest upon His vineyard, and also upon His servants.  
D. KALAKA.

EAST LONDON AND CAMBRIDGE.—Having occasion to stay a little while in East London, I visited our brethren, and was glad to be present at two Sabbath meetings. Brother Ernst had a service for the German brethren and sisters at his house; and after an early dinner we walked to Elder Tarr's house, at Cambridge, and there met eight or nine adults and as many children. After a most interesting Bible reading, we had Sabbath-school, and the answers of the little ones showed a good understanding of the subject.

I also attended two Bible readings conducted by Sister Tarr, and great was the interest in them. One said, "I would not miss these meetings for anything." Another said, "I am ashamed to find how little I know about the Bible." But the one thing above all others that I have noticed was the real brotherly spirit there is among them. I have not felt so happy since I left America; it was as if we were brothers and sisters of one family.

In East London the people are hungering and thirsting for the full truth, and the laborers are so few. May God send more workers into His vineyard.  
SISTER ROSA.

CAPE TOWN.—In a recent report to our South African news-letter, the *Fortnightly Visitor*, one of our workers, Mrs. E. Stapleford, says: "I thought you would like to hear my first experience in selling *Sentinels* [copies of the *South African Sentinel*] in the bars and canteens of Cape Town. I started last Saturday night from Observatory with one hundred and four papers. At Woodstock two ladies entered the train. On seeing my papers, they asked if I was selling them. I told them I was, so they each bought one, and also another one to send up country. They had read our papers before, and knew what they were getting. It was a quarter past eight o'clock when I reached town and started for the hotels. I sold several in the first one I entered. The smoke was dreadful, but my courage was good. As I went into the next one, some gave me a three-pence for the paper, although I told them it was a penny. In the next place I went, three friends were standing talking. I asked them to take a paper. They wanted to know what it was, and if I was a Baptist. I told them I believed in baptism, but did not belong to that church, but was a Seventh-day Adventist. They then asked several questions concerning the Sabbath, which I answered. One question was a very pointed one, and they were not the only ones who asked it: 'Who gives you courage to come into a place like this?' I said, 'The Lord does.' They answered, 'We believe you.' On being asked to take wine, I told them I was a teetotaler. Lemonade was offered, but was declined with thanks. Each of those three men took papers, and promised to read them. As they asked about the Sabbath, I told them what the Bible says about it. I sold many other papers in the same place.

"In several instances a man would give me a sixpence and take four papers, so he could give to his friends. In other cases, one would buy and ask others to do so. When they would ask me what was in the paper, I would say, 'Something that concerns you.' I enjoyed telling them about the soon coming of our Saviour; and when they took the papers, I would tell them they would find more about it in the papers. One young man came to me with his face all smiles because he had read something about the pope. He asked me if it was a Catholic paper (he was a Catholic). I told him no, but that it was a good paper. So an hour passed very quickly. I had sold sixty-one papers, and received eight shillings [two dollars] for them.

"I was stopped in one place—one of the worst in Cape Town. They told me the crowd was too rough on Saturday nights, but any other night I could go in. They did not know that I had an unseen Protector. One man paid me for three papers and asked me to give them away, which I did, and the people promised to read them.

"This work did my soul good, and by the grace of God, it will not be the last time I shall go. It would have been easy to sell the one hundred and four papers if I had started earlier. After receiving the papers, the men would sometimes read them aloud. No one can tell the good that may result from this. In every case but one I was treated with respect, and the exception was not worth mentioning. I do hope my brethren and sisters will share the blessing there is in doing this work."

KING WILLIAMS TOWN.—Brother Moko is working among the natives in the vicinity of King Williams Town. He writes: "I am glad to be here. It is where my heart has ever longed to be since I became a Sabbath-keeper. Now the Lord has brought me here. Pray for me that I may be a blessing and a true witness for the Lord." He is becoming acquainted with the better class of natives, and is introducing the message in various ways.

UITENHAGE.—I am thankful to be able to report progress in the work here. The Lord has provided us with a lot for our church building. This lot cost us seventy-five pounds, and is paid for. The plans have been drawn by an architect, and we have almost finished making the bricks. The building is to be 30 x 40 ft., with baptistry and dressing rooms, and folding doors for dividing off a portion for a schoolroom.

The donations sent in and promised amount to about one hundred and seventy pounds, and we need cash with which to proceed further. We trust that enough donations will come in soon to furnish all the materials we need. So far every donation we have received has come as a voluntary offering, proffered without our personal solicitation, and we feel thankful for this manifestation of God's leading in the hearts of His dear people. Another sister has begun to observe the Sabbath.

HERBERT J. EDMED.

EAST LONDON.—The work in this place is progressing. Three precious souls have recently been added to our number. We are holding Bible readings with twenty-three others, the majority of whom, we have reason to believe, will soon decide to obey. All these are intelligent people and well connected, some being related to the leading families in the colony.

We have never seen such a readiness to make haste to keep the commandments. Of the six persons keeping the Sabbath, five kept the Sabbath following its presentation. Our Sabbath-school now has a membership of twenty.

Canvassing for our books has been a great help in starting the work here. Through this means several have become interested, and have invited us to their homes to teach them further concerning the truth. Quite a number have expressed their appreciation of "Coming King." One intelligent man said that no other book had ever given him so much light regarding the events now taking place. I have delivered about five hundred copies of "Coming King," and in addition to this Mrs. Tarr and myself together have sold about three hundred miscellaneous books.

Brother Ernst reports a good interest among the German people, having his time well filled with Bible readings as a result of his distributing tracts. One German lady has accepted the truth, and others are in the balance.

We feel that now is the time to push the work with vigor, for opposition has already arisen. Many who might now be induced to investigate will soon, no doubt, have made their decision.  
D. F. TARR.

ELDER F. L. MEAD is still in charge of the Bulawayo Mission farm.

BROTHER BARNARD, of Durban, recently sold ninety-one *Sentinels* one Saturday night.

THE South African war is a source of hindrance to the work of carrying the message in that field.

THE companies at Uitenhage, Cambridge, Grahams Town, and Sharon have not yet been organized into churches; but there is a Sabbath-school at each place.

ELDER W. S. HYATT, President of the South African Conference, says: "A large amount of our literature has been scattered over Africa. Thousands of papers have been placed in the hands of soldiers and sailors, and distributed in hospitals and Boer prisons and camps; yet it seems but a drop in the pail. We feel a deep interest in this work, especially that of furnishing the Boer camps and prisons and the hospitals with our good papers. Now they have time to read and consider; hence it is our time to work."

ELDER G. W. REASER and family, and Sister Cornwell, a Bible worker, are engaged in the work in Natal.

OUR canvassers at Durban are Q. H. Jubber, S. S. Barnard and Mrs. Barnard, S. W. de Lange, Mrs. Kassebaum; at Verulam, C. H. Kassebaum; at Kimberley, Miss Webster; at Uitenhage, T. J. Francis; at King Williams Town, R. Moko; at Klipdam, A. Tickton; at East London, D. F. Tarr; at Maitland, J. Stapleford; and at Woodstock, Mrs. Stapleford. There are doubtless other brethren and sisters canvassing in South Africa whose names we have been unable to find.

BROTHER O. O. FORTNER reports the number of missionary papers sent out during the first half of August to be 4,580, as follows: *Zion's Wachter*, 1,770; *Sentinels*, 1,610; *Bible Echo*, 825; *Present Truth*, 375; total 4,580. "This," he says, "does not include the papers distributed at the docks and camps of this peninsula. The *Zion's Wachter* and many of the other papers were sent for distribution among the Dutch refugee camp, and most of the others for the military camps. The people are glad to get the papers. There are many other places that we wish to supply with this literature."

### THE AUSTRALASIAN UNION CONFERENCE.

THE fourth biennial session of the Australasian Union Conference of Seventh-day Adventists was held, according to appointment, July 11-29, 1901, at Cooranbong, New South Wales. A strong delegation was present from each of the Australasian States. In addition to the regular delegates, the following delegates at large were also in attendance: G. A. Irwin from the United States, E. W. Farnsworth, Drs. Caro and Kress, J. A. Burden, E. H. Gates, J. E. Fulton from Fiji, A. T. Robinson, C. B. Hughes, E. R. Palmer, E. M. Graham, Prof. C. W. Irwin, F. L. Chaney, W. A. Hennig, L. V. Finnster, Geo. A. Snyder, and Wm. Woodford. The Australian brethren were glad indeed to welcome Elder G. A. Irwin, an experienced and tried laborer, to take the place of Elder A. G. Daniells, who had been transferred to America. A hearty welcome was also accorded to the last six delegates mentioned above, who arrived in Australia from America two or three days after the Conference opened. These delegates, together with many visitors, were very hospitably entertained by the Avondale school, the Avondale Health Retreat, and the few brethren and sisters who live in the neighborhood.

Nearly all the meetings of the Conference were held in the Avondale school chapel. A portion of the school work of the older students was suspended during the two weeks of the Conference so as to enable them to attend the meetings of the Conference. From the beginning it was very noticeable that the meeting was characterized by a spirit of unity and devotion. Some parts of the Australasian work had been passing through a severe struggle during the preceding year, and the delegates, as they assembled, realized that they needed much of the help and blessing of God to enable them to deal wisely and strongly with the situation; and it was gratifying to observe how the brethren drew together, and sought the Lord in their time of need.

During the opening meeting of the session, three new Conferences were received into the Union: South Australia was admitted with a membership of 235; Tasmania with a membership of 200, and Queensland with a membership of 226.

Many encouraging features were presented by the Vice-President, Elder E. W. Farnsworth, in his report, which covered the past two years. From it we quote the following paragraphs:—

"At the last session of the Conference our membership was 1,859; now it is 2,184, an increase of 325. There were then 36 churches; now 48, an increase of 12. There were then 83 Sabbath-schools; now 104. Their membership was then 2,085; now 2,896. The average attendance was then 1,391; it is now 2,147. At that time we had 12 ministers; now 15: 13 licensed preachers; now 12, a loss of one. The number of Bible workers is the same now as then. The number of canvassers is now 69, an increase of 16. The tithes of the colonies then was \$37,020; it is now \$55,035. While this report is a cause of gratitude, it is by no means an occasion of boasting. When we think of the privilege of every Christian to bring many others to the fold, and that it is the duty of every one to do so, the thought of our slow progress is somewhat sobering.

"Three Conferences have been organized since our last meeting. With these three there are six organized Conferences within the Union Conference. West Australia is still a mission field, but the Lord is blessing the labors of His servants there, and new Sabbath-keepers are being added constantly.

We think a Conference will be organized there in the near future. There are now one hundred and fifty Sabbath-keepers in that field, and their tithe goes a long way toward supporting the laborers there."

Much attention was given during the Conference session to the tract and missionary work. Special meetings were held each day with the presidents, secretaries, bookkeepers, and general agents of the state tract societies. Special attention was given to the principles by which we ought to be guided in all departments of our tract and missionary work, and the methods by which each department may be most successfully carried on. Various items from this institute work will appear from month to month in the REVIEW AND HERALD SUPPLEMENT. The prosperity of our tract society work in Australia is a proper cause for thanksgiving. A few years ago only one organization covered the entire territory, and operated throughout the borders of the entire continent from Melbourne. Now we have seven well-organized societies, with secretaries and general agents doing efficient and successful work. If we divide the past six years into three biennial periods, the value of books sold during the first would be \$78,805; for the second, \$113,950; for the third, \$162,855. Thus the work has more than doubled during the past five or six years.

During the past year the cash system has been adopted by all these societies. Church societies and individuals are required to pay cash for their supplies, and the state societies send cash with all their orders to the Echo Publishing Company. This system was adopted after considerable hesitation, and after much delay, for it was feared that the missionary work would be crippled, but our difficulties had become so great through the credit system that it became imperative to do something definite, and finally the cash system was adopted by the societies. The movement was wonderfully blessed, and brought great relief to all concerned. During the first year of its operation, the Australasian tract societies reduced their liabilities to the Echo Publishing Company to the amount of \$8,500, which was nearly one half of the total account. All our fears proved groundless, for in every state the missionary operations were increased.

Definite steps were taken during this Conference for the relief of the Avondale school by the sale of "Christ's Object Lessons." It has been arranged that every organization and individual in Australasia shall take some part in this great enterprise. The Conference laborers in each state will devote at least one month during the coming year exclusively to the sale of this book. The Conferences will pay these laborers their regular salary during three weeks of their time, and the workers will donate the fourth week. When the proposition was made that a material fund should be raised, one of the delegates proposed that the question be voted upon in a practical way, and the brother cast his vote by paying \$250 toward the fund. Other liberal donations rapidly followed, and in a few minutes the brethren present, numbering about one hundred and fifty persons, donated \$2,310.

The brethren were greatly blessed in the making of this liberal contribution, and a stronger spirit of unity and burden-bearing came into the Conference from that hour. This fact was illustrated a little time afterward when Elder George Teasdale presented a report of the Queensland Conference. The present severe troubles through which the medical work has been passing in Brisbane and Rockhampton touched the hearts of all present. It seemed that the good work begun in Rockhampton would have to be closed up at an early date unless immediate relief could be sent. One brother came forward and gave five dollars, and proposed that others who were willing to give the same amount should bring it forward and lay it on the table. The response was hearty and generous, and within ten minutes \$515 was laid on the table for the relief of the Rockhampton work. Then the brethren united in singing "Praise God from Whom All Blessings Flow," and seemed to give it a special ring and a new meaning. These were the means by which the burdens of the Conference were lifted during the entire session, and a good, warm spirit of union and strength was the result. May the Lord always help His dear people in Australia to lift the burdens in connection with His work in this whole-hearted, effective way.

A large portion of the time of the Conference was devoted to the medical missionary work. This department has been growing rapidly during the past two years. That feature of the work which received special attention was the completion of the sanitarium building at Wahroonga near Sydney. The delegates decided that this institution must be erected wholly by donations, and dedicated to its work free from financial embarrassment; they also decided to raise a second or sanitarium tithe during the coming year for that purpose, and proceed with

the erection of the building only as funds might be secured.

When the Conference broke up, and the delegates returned to their fields of labor, it was with a feeling that the Lord had presided in all the councils, and given victories according to His own mighty power.

EDWIN R. PALMER.

### THE CATHOLIC FIELD OF EUROPE.

AFTER a short acquaintance with the Catholic field of Europe, we have learned to appreciate more than ever the conquering grace of Christ. And from what we have seen already, we believe that victories are awaiting the consecrated laborers who give themselves to this field.

The churches and Sabbath-keepers of this field assembled in Conference and camp-meeting at Moudon, Switzerland, July 4-14. From the first, the blessing of God was present among the people. The faithfulness of some of those who have accepted the truth in this territory may be seen in the fact that one church reported from southern France as not having been visited by any Seventh-day worker for four years. There it was standing all alone, but continuing faithful in the truth. Suppose one of your churches in America had had that same experience. Would it have shown a better record? The Spirit of God greatly blessed in the camp-meeting. Many renewed their consecration, and all the members returned to their homes with new courage.

After the camp-meeting, I went directly to Friedensau, Germany, where the General Conference of Europe was held. I next visited the work in Belgium.

Belgium in many respects is just like France. In fact, its past history shows that it has been greatly influenced by France, and has often followed its movements and revolutions. It is difficult to reach this field with present truth, on account of Catholicism and infidelity. Protestantism as yet has made but little advance in the country. In the quarter where I visited, the inhabitants are almost entirely engaged in mining or in the manufacture of glass. Yet in the midst of this population we have a church obedient to present truth. Four years ago about sixteen accepted the light, and until now they have been faithful.

The church is situated at Jemeppe, a suburb of Liège. We held several meetings with it, and on Sabbath afternoon we went to the Meuse, where Elder Curdy baptized three persons in the waters of the river. Upon our arrival at the river there were present only a few people, although the place was quite a center. But later a large crowd gathered. The ceremony passed off well, but as soon as it was closed, the chief of that department of the police stepped up to Elder Curdy and stopped him. Then questionings and discussions followed. Not yet being sufficiently acquainted with the French, I believed that we were to have some difficulty, for I heard one say that it was against the law to bathe in that locality. But when they had finished their parley, I learned that the officer simply desired to know the significance of that "beautiful ceremony," as he called it. He was greatly interested in what was told him, and requested us the next time we wish to baptize, to let him know in advance, and he would see that we were protected. He gave his name and address to one of the laborers.

The evening following we held quarterly meeting, at which the presence of the Lord made tender and united all hearts. Several services were held, and a number not of our faith were in attendance. By this we could see that the Lord had doors open for the entrance of the truth.

From Jemeppe I went to Charleroi, in company with Brother Grin, our Belgium worker. Charleroi is the great glass-manufacturing center of Europe. At present American capital is seeking to secure this center in order to place it in an international glass-manufacturing combine. At this place also the word of God triumphed.

The evening of our arrival we went to visit a city mechanic who is studying present truth. We found, at home with him and his family, a young man who is a shoemaker's apprentice, and another gentleman. The young man is desirous of keeping the Sabbath, but has had a difficult time. And while we were visiting, another young man called who just now is doing colporteur work for a Protestant Bible missionary society. It was evident from the arguments advanced against the claims of the Sabbath that these men were discouraged. But we took the word of God and gave them some of its strong arguments and promises. As a result, the Spirit of God impressed the words upon the hearts of all present, and they took new courage. When we separated late in the evening, they expressed their determination to walk in the light as the Lord would lead them.

Belgium is a field with open doors. But what is needed now is laborers. We pray that the Lord



will raise up some faithful laborer to enter that country.

But the work which now demands serious attention is the promulgation of the truth in the great territories of France and Spain. In Paris we are making a start. Two of our brethren there are endeavoring to introduce the health foods. Elder Jean Vuilleumier is there also, and as soon as a convenient place can be found, he will begin public meetings. But prices are very high, and with our limited means we shall be compelled to work modestly, but work in faith. There are also the great cities of France, which have never yet heard the sound of present truth, and Spain has not yet been even entered. But we are persuaded that as God's people enable us with means and workers to enter these territories, there will be found those who will accept present truth.

B. G. WILKINSON.

#### MINNESOTA.

THE following Minnesota canvassers are introducing "Great Controversy": P. O. Johnson in Washington County; K. O. Shawhem in Polk County; and H. E. Shelstad in Cottonwood County. Nine are working for "Coming King," whose names are as follows: C. L. Butterfield, Douglas County; Arthur Jones, Grant County; Tillie Stiller, Alexandria; W. W. Ruble and E. W. Everest in Chipewewa County; F. P. Marshall, Wright County; Tillie Shawhem, Polk County; B. A. Hansen, Lac qui Parle County; and H. E. Shelstad, Cottonwood County, who is also handling "Great Controversy." Hennepin County is being canvassed for "Daniel and the Revelation" by Brother F. E. Rew; and Gust Henrickson is canvassing in Benton County for "Prophecies of Jesus."

#### VERMONT.

BARRE.—Since camp-meeting we have been holding meetings in a hall on Main Street. The attendance has been very small. We are doing what we can to advertise the meetings by putting notices in the daily papers, scattering handbills, using a bulletin board at the stairway, leading to the hall, visiting, etc.; yet we do not see what we had hoped to see. However, there are a few who seem favorably impressed by the truth, and we shall hope to see some fruit.

As our Bible workers go among the people, they find those who will promise to come to the meetings; but when the hour for service comes, they are not there. Brethren, pray earnestly for the work in this place. Elder Purdon is here at present, assisting in the work. If any of our brethren and sisters would like to assist in the expenses of hall rent, lights, etc., what they would contribute would be very thankfully received.

J. W. WATT.

OUR aged brother, Washington Morse, writes from Williamstown, Vt., Sept. 11, 1901:—

"My health is excellent. I can stand and speak one hour without feeling weary. Truly the fields are white for harvest. I attended the Vermont camp-meeting. It was excellent.

"I am sure that a great change has come over the people within the last two years. It certainly is not all in me. Never before under this last message have I felt such love for those I meet as I have the last five months. It seems much like the love which I felt under the first message; yes, even the last six months of that message. How I feel for my brethren, some of whom have lost their first love, and think of going back into the business of the world to open new farms and get ready for old age. My experience is that such soon grow rusty and lose their love for the Saviour's soon coming and for precious souls. The message to us is, There is no longer delay. The coming of the Lord in this generation! This has the right ring; and all who will consecrate themselves to God and go forward in the canvassing work, will experience God's blessing as never before. I know this by experience."

#### TEXAS CAMP-MEETING AND CONFERENCE.

ELDER DANIELLS gave a report of the first part of the Texas camp-meeting, but having left before its conclusion, could not give statistics nor the doings of the Conference. As supplementary to his report I will say that our camp-meeting this year was the largest, and one of the best, ever held in the State, there being over one hundred and sixty tents pitched, and about twelve hundred of our people camped upon the grounds. The attendance from without was excellent throughout the entire meeting, and the spiritual interest was good. The Sabbath meetings were marked with deep devotion and the mighty movings of God's Spirit. Forty-six persons were

baptized at the close, and many others returned to their homes to be baptized there.

Recommendations were passed touching the following points: Unifying the work of the message, making each branch of it a department of the Conference; changing the constitution so as to make all church-members delegates to the Conference; indorsing the ten-cent-a-week plan in support of the work in the regions beyond; urging all to take the *Missionary Magazine* as a means of keeping informed with reference to the foreign fields; pledging the payment of a second tithe to the General Conference for mission work; establishing additional church schools in the Conference; placing of the church school, Sabbath school, and young people's work under charge of a field educational secretary; working in the interest of the training school at Keene Academy; the holding of one or more canvassers' institutes in the State the coming winter; recommending that the attention given to the sale of the medical or health books be equal to that given to the sale of the religious books; and that a special effort be made for the sale of "Christ's Object Lessons" again this fall.

The following is the corps of laborers authorized by the Conference:—

Ministerial Credentials: J. B. Beckner, W. S. Greer, W. A. McCutchen, H. B. French, J. N. Somerville, T. W. Field, H. E. Giddings, H. Woodruff, August Kunze, Jacob Riffel, D. U. Hale. Ordination and Credentials: A. G. Bodwell, Henry Gellert. Ministerial License: O. Glass, J. B. Blosser, W. M. Cubley, J. F. Bahler, Conrad Miller, A. W. Jenson. Missionary License: W. W. Stoner, Jessie Hunter, Artie Taylor, Lottie White, Mintie Bodwell, Thos. DeFreeze, C. L. Kilgore, Kate Boggs, J. W. Johnston, Birdie Cruzan, Flora E. Heermann.

The following are the Conference officers chosen for the ensuing year: President, W. A. McCutchen; Secretary of Conference and State Agent, J. B. Blosser; Secretary of tract society and State Treasurer, C. N. Woodward; Secretary of Sabbath-school Department, Mrs. Sallie Green; Transportation Agent, W. A. McCutchen. Executive Committee: W. A. McCutchen, W. S. Greer, T. W. Field, J. Riffel, J. B. Blosser, Dr. D. E. Garvin, and Principal of Keene Academy. Trustees of Texas Conference Association: W. A. McCutchen, T. T. Stevenson, C. C. Lewis, W. S. Greer, August Kunze, Elisha Taylor, J. J. Cochran.

At the close of the last Sabbath afternoon services Brethren A. G. Bodwell and Henry Gellert were ordained to the gospel ministry, and God attested His acceptance of the work done by the presence of His Spirit. Six missionaries went from this meeting to foreign fields, or the "regions beyond," as follows: Elder and Mrs. J. B. Beckner, to Jamaica; Elder and Mrs. A. G. Bodwell, to Mexico; and Brother George Beckner and wife to Raiatea Island. In connection with their leaving, a farewell meeting was held the last Sunday morning of the meeting. As these missionaries spoke of their work, their burdens for the fields to which they were going, their hopes, desires, and purposes, and begged the prayers of those remaining at home, there was scarcely a dry eye in the great congregation. Thus closed our good camp-meeting for 1901.

W. A. McCUTCHEN.

#### INDIANA CAMP-MEETING.

THIS meeting was held, according to appointment, at Greenfield, August 29 to September 8. It was held on the fair ground. The sod was excellent, and the shade not profuse, but sufficiently abundant for health and comfort. The meeting was excellent from beginning to end.

There were about six hundred campers. Three churches were added to the Conference, aggregating a membership of thirty-seven. The tithe for the past year was a little more than thirteen thousand dollars. The tract society has been prospered, and the Conference debt has been reduced.

The laborers present from the General Conference were Elders Daniells and Thurston, Professors Magan and Salisbury, Dr. S. P. S. Edwards and wife, and the writer. The preaching was of a practical nature, the evenings being devoted to setting forth the truth, in a clear manner, which is especially practicable for these times. The attendance from the city and surrounding country was excellent. At times all could not be seated in the large pavilion. Those in attendance seemed to be deeply interested, and a good impression was made.

Brother W. A. Young was recommended to labor in Ontario for one year, his expenses to be met by the Indiana Conference. The brethren and sisters in the State took hold last fall very commendably in the sale of "Christ's Object Lessons," disposing of about three thousand copies, which has aided in the liquidation of the Battle Creek College debt. The Indiana laborers were present, and the Lord blessed. They left the meeting in harmony with

one another, and with a determination to make the work a greater success in the future, by the blessing of God.

It was recommended that the Conference take steps by the first of January to establish a State school, building at some place in the State accessible to all. Several hundred dollars was raised to start the enterprise. It was recommended also that the sanitarium, so well established at Indianapolis, be purchased by the Conference, and some money was raised for the purpose.

The work in Indiana seems to be prospering, and we believe there are brighter days for it in the immediate future; indeed, we feel assured that such will be the case if every laborer sees eye to eye and works shoulder to shoulder. The State is a good field of labor; and is inhabited by a good class of people, warm hearted, and willing to sacrifice for the truth of God. Their hearts respond readily to the truth, and all that is necessary now to make the work a success is a full consecration to the Lord, and a determination to carry the truth constantly into new fields. Our brethren and sisters departed to their homes Monday morning, September 9, feeling that they had had a good old-fashioned camp-meeting. The Lord is upon the giving hand, and we trust His richest blessing will rest upon the good old State of Indiana.

S. H. LANE.

#### INTERESTING EXPERIENCE ON THE SABBATH QUESTION.

Elder Uriah Smith.

DEAR BROTHER: My only excuse in writing to you, a stranger, is a feeling of gratitude which I would like to express. For twelve long years I was perplexed over the Sabbath question. I was a member of the Congregational Church; and when I first heard of the change of day without God's authority, I was entirely ignorant on that subject, nor was it explained to me so that I could see any reason in it. I just said "crank," and let it go for a number of years. Then it was presented to me in such an unfortunate way that I again rejected it, but I began to think. The more I thought, the more unhappy I became. I could see there was something in it, but I could not see enough to convince me that Sunday-keeping was wrong. Neither was I satisfied that it was right. I talked with our minister, and I talked with a Sabbath-keeper; and both of course, talked for their own side, so I made up my mind that I would stick to my Bible and fight it out alone, feeling sure that if God wanted me to keep Saturday, He would send me light. Elder Fifield preached in the city where I lived, and no doubt had I been willing to listen to him, I might have settled all this long ago. I had never before come up to a point where I refused to do what I thought God wanted me to do. I was beginning to feel that the Father's face was hid, but still I would not give in, for I was not satisfied.

A young man, a Sabbath-keeper, who roomed with us, had a copy of your "Thoughts on Daniel and the Revelation." I picked it up one day and began to read. I read nearly all one Friday; and at night I told my husband that henceforth he would find me on the side of God's Sabbath. In that book I found the logical conclusion of the whole matter. I feel that I did wrong in putting the matter from me so long; but when I did see the truth, I did not hesitate an hour. I did not dare to. I take some comfort in the thought that perhaps God brought it to me just in His own time.

I have prayed much for wisdom to train my child so that she might be a Christian. She is now thirteen years old, and last Sunday went forward with me in baptism. Perhaps you can imagine somewhat of the feeling of gratitude to God and to the one who brought me the light of the blessed Sabbath that filled my heart at that time. We unite with the Boston church. Elder K. C. Russell is very helpful, and we enjoy his teaching. I hope that my husband will soon unite with us.

Again I thank you for writing that book. I bought two copies, one of which I keep to lend, and the other I sent to Kansas, and I am praying that it may bring forth good fruit. May God's richest blessings be yours.

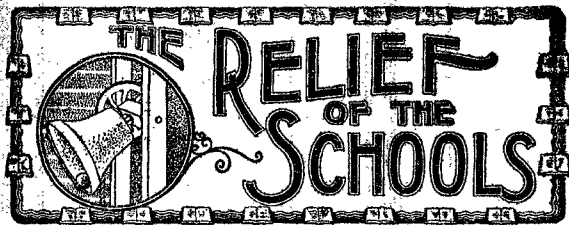
MRS. B. M. CLIFFORD.  
44 Brooksford St., Roxbury, Mass.

#### MICHIGAN.

HILLMAN.—We closed our tent-meetings at Hillman, September 15. Four took their stand for the truth, and on the last Sabbath of the meeting three were baptized in a beautiful stream near our tent. A Sabbath-school of sixteen members has been organized. Brother Brink and family have settled there for the present, and will endeavor to develop the interest that has been awakened.

We are of good courage.

M. C. GUILD,  
FRED BRINK.



The Total Cash received on the Relief of the Schools Fund up to date is \$33,252.12.

### ROLL OF JUBILEE SINGERS.

NAME.	AMOUNT.	Mr. & Mrs. W. C. Wallis	2 00
Leslie Travis.....	50	M. S. Hayward.....	1 00
Mrs. A. E. Joslin..	1 00	W. Liter.....	2 50
Nina Edgerton.....	50	Mrs. S. J. Miller.....	1 00
H. B. and Clara Wilson	2 00	Mrs. Ann Glasgow..	2 00
Mrs. Mary A. Lanterman	5 00	Elizabeth Morrow..	1 00
Mrs. E. L. Markham..	10 00	Mary A. Bengrat & friend	3 00
George T. Main.....	10 00	Mrs. Ina W. Bright..	1 00
M. E. Jacobs.....	2 00	Mrs. G. W. Newman..	1 00
Mrs. John Dixon.....	1 00	Mrs. Miller Isenberg.	1 00
L. M. Graham, Scandinavian fund..	5 00	Richard Green.....	2 00
L. M. Graham.....	5 00	Nelia Dudley.....	50
Wm. and Alice Garrahan	1 00	Mrs. Cal Deming.....	1 00
Wm. and Alice Garrahan, Scandinavian fund	1 50	Mrs. Clarissa Goddard	2 00
W. R. Irish.....	10 00	Jeannette Comstock.	1 50
H. A. Hoxie.....	5 00	Mrs. P. Westmoreland	1 00
Reuben Palmer.....	1 00	E. L. Paulding.....	2 00
J. W. Scott.....	1 00	Mrs. Ellen Pierce... 50	
A. E. Bullock.....	5 00	Richard Alderson... 1 00	
P. C. Sibley.....	1 25	J. G. Hunter..... 50	
Mr. and Mrs. Joseph Cook	5 00	J. M. & Lucy D. Lewis	3 10
Mrs. H. A. Knight... 1 00		Mrs. A. L. Huntzinger	50
Mrs. J. McDell..... 3 00		A friend..... 2 50	
Miss M. Harlan..... 1 00		Mrs. L. M. Ogden... 5 00	
Mrs. John White.... 50		J. Mead..... 3 00	
M. N. Jettes..... 25		Samuel Medley..... 1 00	
Mrs. M. Hinchliff... 58 50		Mrs. Geo. S. Babcock	1 00
Mrs. G. A. Merrill... 1 00		O. W. Wixson..... 2 00	
W. A. Holcomb..... 1 00		N. Roseboom..... 2 00	
Minnie Wells..... 1 00		Mrs. Margaret S. Northey...	1 00
Friends..... 5 00		Mrs. S. Wilcox..... 1 00	
J. H. Humphrey... 1 00		F. A. J..... 5 00	
Mrs. F. L. White... 1 00		D. P. Long..... 1 00	
Miss M. J. Sevens... 1 00		Scott Alden..... 1 00	
Mrs. M. L. Tyson... 1 00		Webster Anderson.. 25	
Dora P. Luce..... 2 00		Mrs. S. M. Judd.... 1 00	
Mrs. Percia Mayhew. 1 00		G. W. Frank..... 10 00	
Franklin Squier, Scandinavian fund.. 5 00		Mrs. M. E. Butterfield	50
S. U. Hastings and wife	40 00	Mrs. M. E. Klein... 50	
S. U. Hastings and wife, Scandinavian fund	20 00	Henry Melzger..... 1 00	
Chas. H. Parker.... 7 25		J. W. & H. R. Crotchett	2 25
Mrs. Emma Davidson 1 00		Sarah Smith..... 35	
E. S. Opyke..... 1 00		Honora Holliday... 1 25	
Mrs. M. A. Baker... 25 00		Miss Clara A. Morris	1 00
Laura Rowland..... 1 00		Mrs. G. H. Morris... 1 00	
Mrs. C. L. Palmer, Scandinavian fund.. 50		Mrs. J. A. Holmes... 1 50	
Mrs. C. L. Palmer... 50		Mrs. Alice Paige... 2 00	
Mrs. A. T. Dundee 2 00		Mr. & Mrs. Chas. Wilkinson	5 00
Mrs. Thos. Knox... 2 00		W. F. Guthrie..... 2 00	
Hattie E. Gussler... 10 00		J. M. W. Cornforth. 1 00	
W. W. Moore..... 1 00		Mr. & Mrs. M. P. Calkin	2 00
Mrs. C. Champion... 1 00		Mary F. Wells..... 1 00	
Mrs. Anna M. Rice.. 1 00		Mary M. Gerould... 5 00	
W. R. Page..... 2 50		Mrs. C. H. Lindley.. 1 00	
Anna Trueman..... 1 00		Mrs. C. Lellia Gillson	50
Clara D. Groom.... 10 00		W. C. White..... 2 50	
Lillian Otis McPherson	5 00	Mary A. Williams... 1 00	
Alexander Ellis... 3 00		A. F. Burgos..... 5 00	
A friend..... 1 00		A sister..... 1 00	
Mrs. L. V. Moore... 1 00		C. D. Christman.... 5 00	
Mrs. L. M. Latta... 1 00		Isabella Smith..... 1 00	
M. E. Graves..... 1 00		Mrs. Harriett Hopkins	1 00
Wm. Emerson..... 1 00		S. B. Whitney..... 1 00	
A. B. Wilson..... 1 00		Mrs. Laing..... 1 00	
Mrs. C. A. Wood... 1 00		W. W. Knickerbocker	1 00
Anna E. Taylor.... 25		Mr. & Mrs. Alex. Lindsay	1 00
Levi Turney..... 1 50		Mrs. E. Spicer..... 1 00	
Mrs. C. L. Simmons. 5 00		A friend..... 1 50	
O. H. Herremann... 20 00		W. H. Hall..... 1 00	
A friend..... 5 00		M. Baird..... 2 50	
C. A. Pence..... 2 00		Mary E. Woodworth	5 00
Mr. & Mrs. A. Y. Stephenson	5 00	Rosannah Switzer... 1 00	
Mr. & Mrs. J. M. Loveland	1 00	Two sisters..... 2 00	
Mrs. Hutchins..... 50		Jennie R. Hewitt... 1 25	
Edgar Rogers..... 50		Miss Mary E. Wikoff	1 00
Mr. McCollom..... 25		D. T. Richardson... 2 50	
Mrs. R. H. Norton... 15		Mrs. Lida Stratton.. 50	
Mrs. G. W. Hillier.. 1 00		Mrs. A. Anderson... 50	
		Calvin Starr..... 1 00	
		Annie Henning..... 1 00	

Mrs. Hannah McChesney	10 00	D. Black.....	1 00
Mrs. James G. Foster	5 00	Elizabeth Rosser... 1 00	
Mrs. Alva Howe.... 2 00		H. McCormick..... 3 00	
Mr. & Mrs. M. L. Leach	5 00	Mrs. L. E. Anderson	50
Mary A. Kirtley.... 1 00		Mr. C. Foss..... 1 00	
Mrs. Lucy Rutter... 1 00		Mrs. H. Gunderson.. 1 00	
Alice M. Phillips... 1 00		Mrs. Minnie Jones... 1 00	
Mrs. F. O. Ray..... 50		Mrs. Sarah Mosier.. 5 00	
Mrs. Clara John.... 1 00		Durand church..... 80	
Wm. Brickey..... 1 00		Mark Shivers..... 2 00	
Mr. & Mrs. W. R. Ruff	2 00	John A. Davis..... 2 00	
August Peterson... 50		Florence P. Thompson	1 00
Jessie Hunter..... 1 00		Amanda Case..... 2 00	
Thos. Buck..... 15 00		Mr. & Mrs. N. R. Winne	1 00
Mrs. H. W. Foster.. 1 00		Mr. & Mrs. R. L. McKinzie	1 00
A friend..... 1 00		A friend..... 25	
S. S. class, Waynesburg, Pa..... 2 65		Sarah Looney..... 1 00	

### GLEANINGS FROM THE HARVEST FIELD.

THE reports coming to us through the State papers of the work done for the relief of the schools are most encouraging. From north and south, from east and west, come the letters of those who are in this most blessed work. Read what your brethren and sisters are doing, and be inspired to "go and do likewise."

"I am still canvassing for 'Christ's Object Lessons,' and have nearly reached the eightieth order. I expect to exceed that considerably before the close of this week."

The Lord wants us to expect great things of Him. In proportion as our faith is great, we expect much, and we are never disappointed. This is as true in the sale of "Christ's Object Lessons" as in moving mountains.

From that portion of the country where the drought has been most severe comes this encouragement:—

"Brother —, one of our good farmer brethren, called at the office last week for a second supply of 'Christ's Object Lessons,' having disposed of the first lot of ten copies. He finds they sell readily among his neighbors."

Have you tried to find out if they sell readily among *your* neighbors?

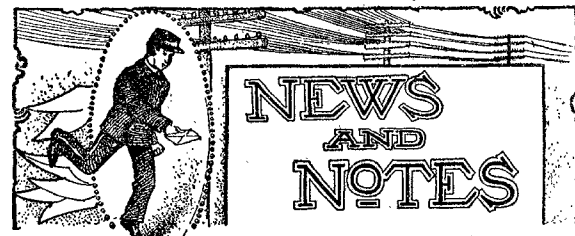
Such reports as the following appear many times in the papers from different States:—

"I was delivering books yesterday; and as I delivered, I showed 'Christ's Object Lessons,' and received four orders for the same. If all our canvassers would try this plan, I believe they could sell many more books, and not lose any time."

Reader, have you delivered your books yet—or haven't you taken the orders? The Lord tells us that His special blessing rests upon this work at this time. Can any one afford to lose the blessing by neglect now? Is anything more important than the special work for *this* time?

The Lord is wonderfully leading His workers in this cause. His angels prepare the hearts of the people to buy this book. From earnest souls everywhere come such encouraging words as these: "When we lift to the utmost of our ability, I am sure our efforts are not unnoticed by Him." "O, how thankful I am that I have the opportunity of doing even a little!" "Praise the Lord! the good work is onward." "If you cannot sell them by the scores, do the best you can, and the Lord will bless every effort." Have you made any effort, thus inviting the Lord's blessing?

We so often say, "Time is short, and the laborers are few;" yet I fear we do not half believe it. Could the Lord's people see this work as He sees it, there would be a great army of workers going to every part of the earth, carrying the truth as found in "Christ's Object Lessons." Brethren and sisters, the "mighty angel" has declared that "there will be delay no longer." It is not now a question of whether or not the cause of God is advancing: it is the individual question, "Am I going with it?" Let us take up this work with a zeal born of Heaven. Let us not be satisfied until we have helped to pay the last debt, and can sing the song of jubilee as we finish the last work to be done on earth—the gathering of the nations for Christ.



### Leading Events of Week Ending October 5.

- Lord Kitchener asks for 25,000 more troops.
- Marquis Ito, of Japan, has arrived in this country.
- The war in South Africa costs England \$20,000,000 a month.
- Brazil declares the city of Rio Janeiro to be afflicted with bubonic plague.
- The steel trust reports that its earnings were larger during the recent strike than in busier months.
- If the South African rebellion continues to spread, Cape Colony will soon have to be put under martial law.
- The Bulgarian brigands now threaten to kill Miss Stone unless her ransom money (\$110,000) is paid forthwith.
- The directors of the American Locomobile Company decide to spend \$1,250,000 in enlarging the company's plants.
- Governor Odell, of New York, has received two letters asking him to commute Czolgosz's sentence to life imprisonment.
- Police Commissioner Murphy, of New York City, declares anarchistic Dr. Parkhurst's sermon delivered the 29th ult.
- During the recent Boer attack on Fort Itala, the British lost 12 killed, 43 wounded, and 63 missing. The Boers lost 19.
- It is said that the proposition to change the name of the Philippines to the McKinley Islands "finds favor at Washington."
- A courier just arrived at Jerba Island reports a battle between French troops and the Tauregs, in the Damerghu district of Africa.
- Dispatches state that the Chinese authorities at Peking have "refused to recognize the government at Tientsin set up by the Powers."
- Justice White, of the Supreme Court, Buffalo, N. Y., has sentenced Leon Czolgosz to be electrocuted during the week beginning October 28.
- The Russian Minister of the Interior states that "owing to a famine, the inhabitants of nineteen provinces will have to be fed by the government."
- The university and college students of the country are once more engaged in hazing and class "rushes." Some have already been seriously injured in these brutal scrimmages.
- Lord Kitchener reports a British loss of 33 killed, 88 wounded, and 40 missing, in the battle with the Boers at Moedwill. The English were attacked in the night by 1,000 Boers.
- Twenty thousand Cubans marched to the residence of Governor Wood, in Havana, and requested him to present "a memorial to President Roosevelt, asking a reduction in the American duties on Cuban sugar and tobacco."
- The United States has just sent a battalion of the Seventh and Twenty-sixth regiments, and three gunboats, to the Island of Samar, P. I., to punish the rebels for their recent massacre of Company C of the Ninth Regiment.
- President Roosevelt is planning to make such changes in the United States army and navy as shall increase their efficiency, and make them the best in the world. Large military camps and long marches are a part of his scheme.
- The sum of \$50,000 has just been recovered from the hulk of a submerged boat in East Bay, Lake Champlain. It was intended for the payment of Burgoyne's army 125 years ago, but was "sunk to prevent falling into the hands of the Americans."
- The first three races of the five proposed in the contest for the "America's" cup, between the yachts "Columbia" and "Shamrock II" were won by the "Columbia" on September 28, October 3 and 4. The cup thus remains on this side of the water. This "cup of all nations" was won in a race around the Isle of Wight, in 1851, by the yacht "America," eighteen yachts competing. The New York Yacht Club has kept it ever since.

— The Schley inquiry will cost this country \$300,000.

— Count von Zeppelin, the balloonist, is still experimenting with his air-ship on Lake Constance, Switzerland.

— A national organization has been formed in Milwaukee, Wis., called "The American Patriotic Educational League." Its purpose is to clear the country of anarchists.

— The city of Stockholm pays a bounty for every rat tail brought to the proper authorities. Rats are supposed to be the cause of the spreading of the plague and other diseases.

— As is their custom, the Boers released the British they recently captured near Scheeper's Nek. Lord Kitchener reports that two companies of Boers, with many wagons, have been captured.

— A brisk trade is now going on between this country and Spain. The United States exports to Spain during the fiscal year just ended showed an increase of \$6,000,000 over those of 1899.

— According to the *Liverpool Post* "an American firm has agreed to deliver 2,000,000 watches in London during the next twelve months." The American firm outbid the Germans and Swiss, and this is said to be "the greatest order of its kind ever given."

— Governor Overo, of New Mexico, has issued a call for a convention to be held at Albuquerque, October 15, "to promote the Territory's claim to Statehood." He believes there are at least 260,000 people now living in New Mexico, the late census to the contrary notwithstanding.

— The *Paris Matin* pretends to foresee "the day when the seal of the British government will be transferred from Great Britain to Australia, as a purely Anglo-Saxon country which is central for Canada, the Cape, and India, and safer from a military point of view than London." What next?

— A Boston dispatch, dated the 27th ult., states that the American Board of Commissioners of Foreign Missions "will resist the demand for \$112,500 ransom for the release of Miss Helen M. Stone, of Chelsea, Mass., the American missionary now held by Bulgarian brigands." The payment of this ransom would establish a bad precedent.

— A Roman Catholic bishop of Burlington, Vt., announces that "parents sending children under ten years of age to the public schools instead of the parochial school, would be refused absolution; that Romanists who are married by Protestant ministers would be excommunicated, and that those who are married by a justice of the peace or a notary public would also be refused absolution."

— Commenting upon the importation of American locomotives into Spain, the British consul at Bilbao states that "all the orders were at first offered to British firms, but went to America, owing to the quickness of delivery guaranteed by the American firms, and also because the price was lower than that asked by the English." The consul also admits the superiority of the American locomotives, for Spanish railroads.

— It is stated that the reason why anarchists have not been watched more strictly in this country is because the Secret Service Department has lacked the necessary funds. On account of this, "an effort will be made at the next session of Congress to secure larger appropriations for this purpose." But may the day never come when the United States shall be as overrun with secret spies as is Russia or some of the other European countries.

— Not being able to come to an agreement with the officials of the Southern Pacific Railroad in regard to rates, Phelps, Dodge and Company, of New York, owners of copper mines in Arizona, have begun to build a railroad of their own, which will be over 250 miles in length, and will cost them over \$7,000,000. It will run from Morenci, Ariz., to El Paso, Tex., via Demind, following the Mexican border. For years past this company had given to the Southern Pacific nearly half of its Arizona business.

— A London dispatch dated the 21st inst. states that "the anxiety with regard to the situation in South Africa is intensified by Lord Kitchener's latest message announcing the loss of two or more British guns. The war is certainly not over, and even some of the Unionist papers are blaming the government for the manner in which the country has been deluded into the belief that the Boers were at the end of their resources." The two guns referred to were captured from the Royal Horse Artillery, at Vlakfontein, Lieutenant Barry being killed.

— During the past year the United States exported 3,330,890,448 pounds of cotton, the number of bales shipped being "nearly a million in excess of that of any other year," in spite of the fact that "American shipments of cotton to China (one of our best customers) have amounted to very little since the 'Boxer' troubles began."

— Columbia University recently received an anonymous gift of \$100,000, to endow a chair of Chinese language and literature. It was accompanied with the following words: "For fifty years or more I have refrained from whisky and tobacco, and inclose you a check, which represents the interest on my earnings."

— A dispatch from Paris to the *London Times* intimates that "the religious orders which are quitting France are finding less cordial welcome abroad than they anticipated. The Belgian bishops are imposing restrictions almost amounting to veto, and the Italian government talks of taking precautions against the associations. Some of the Swiss cantons prohibit foreign communities, and Germany threatens to do likewise."

— The United States Patent Office has been in existence 111 years. In order to enlighten the public in regard to its work, the Commissioner of Patents has authorized the publication of "a complete history of the Patent Office, with useful miscellany." Some of its chapters will contain "a discussion of medieval monopolies, and will show how they differ from the present patents;" and "besides narrating the history of patents in the United States, the work will describe the organization and administration of the Office, discuss the aims and advantages of the present system, compare that system with the methods followed in foreign countries, and briefly analyze our present laws." It is thought that this history will be ready for distribution at the opening of the St. Louis Exposition of 1903. A. J. B.



#### Ohio Church-School Teachers.

I DESIRE to obtain, immediately, the names and addresses of all the church-school teachers in Ohio — not only those who are actually engaged in teaching now, but also all who have been teaching at any time during the past two years; also all who expect or desire to teach in the near future. If all such will communicate with me very soon, I will esteem it a favor. I would also be pleased to learn of their plans and desires, as there is a growing demand for the services of all competent teachers. Address W. H. Wakeham, Educational Secretary, Academia, Ohio.

#### Appointments for Church-School Teachers.

PROVIDENCE permitting, I will hold meetings in the interests of the church-school work, as follows:—  
Lincoln, Neb., Tuesday.....October 8.  
Topeka, Kan., Wednesday....." 9.  
Kansas City, Mo., Thursday....." 10.  
Carthage, Mo. (camp-meeting)....." 11-13.  
Joplin, Mo., Monday....." 14.  
Emporia, Kan., Tuesday....." 15.  
Wichita, Kan., Wednesday....." 16.  
Oklahoma City, O. T., Thursday....." 17.  
Ardmore, I. T., Friday, Sabbath....." 18, 19.

These meetings will be held on the evenings of the dates indicated, at the usual hour and place. Will the elders please extend the invitation as widely as possible, both to the members of the church and to the general public? Let teachers and others interested in church schools attend from surrounding churches. There will be opportunity for questions and personal counsel, also for obtaining copies of the new "Home and Church School Manual." A general rally is desired at every meeting. C. C. LEWIS,  
Educational Sec. N. W. and S. W. Union Conferences.

#### Emmanuel Missionary College.

SOME have thought that, owing to the change in the location of Battle Creek College, the school would not reopen this fall. Others have had an idea that, should the school reopen, it would offer but a limited amount of work. Those who hold these ideas are mistaken.

What was formerly Battle Creek College will begin work at Berrien Springs, Mich., October 30, and will henceforth be known as Emmanuel Missionary College.

Regarding the course of instruction, it is safe to say that no school has yet been opened by the denomination which has offered a more complete line of work than appears on the schedule of studies for Emmanuel Missionary College. The support of the General Conference and the co-operation of the Lake Union Conference and Medical Missionary

Association has made it possible for the new college to offer exceptional advantages to all who are preparing to spread the gospel.

In the Ministerial department, a student can spend one year, or he can spend five. Those who are preparing to teach will find classes which fit them for schools of all grades, from the home and church school to the college and training school.

Students who desire to fit themselves for a medical or nurse's course will be given most thorough work in the Science department. The Business department is prepared to do thorough and practical work. The same may be said of all the other departments.

The arrangement of classes will be pleasing to all, for it aims to give every student the greatest amount of attention, and to secure from each the best results in the shortest time.

The fact that the calendar was not forthcoming at an earlier date, should not be misinterpreted. The delay was occasioned by the change in location. Those interested in Christian education will find it profitable reading. Copies sent on application. Address E. A. Sutherland, Berrien Springs, Mich.

#### To the N. W. and S. W. Union Conferences.

ABOUT the middle of June last, I entered upon my duties as Superintendent of church schools for the Northwestern and Southwestern Union Conferences, resigning in good faith the position of Principal of Keene Academy, in order to take up the former work.

The board of trustees of the academy made diligent efforts to secure a successor, electing two different persons, only to find them otherwise engaged under circumstances that forbade their acceptance of the invitation of the academy. Being at a loss to know what next to do, as the season was well advanced, the President of the General Conference was consulted at the time of the Texas camp-meeting, and he advised my remaining at Keene another year. Accordingly I expect to return to Keene about October 20, to get ready for the opening of the fall term, November 6.

Of necessity, this interferes with my relations to the Union Conferences, for which I am very sorry, as I can see a large amount of work which ought to be done. I am allowed, however, to give some time to correspondence in the interests of the church-school work, and would cordially invite any one in these Conferences to write to me in regard to the church-school work, especially the school superintendents of the State Conferences.

At the close of the school year, next June, if Providence permits, I shall be glad to resume labor in the interests of the church schools. C. C. LEWIS.

#### Notice!

EMMANUEL MISSIONARY COLLEGE makes an exceptional offer to men of ability who desire to prepare for the ministry.

A large amount of latent talent is scattered through our ranks. God has plainly told us that we do not lack in ability. However, many lack the necessary training.

One minister sends a list of twenty names, with a description of each. He writes: "The Lord is opening the eyes of our people, and I expect to see great things accomplished. Urge these people into the work." It is such co-operation between ministers, church-members, and the training school, which is earnestly invited.

When you know of persons who should be educated for the ministry, encourage them to take the training this year. Assist the college in reaching these persons, by sending their names to the institution.

The fall term opens October 30. All students should be present at the opening. Remember that special inducements are offered to ministers.

#### Business Notices.

WANTED.—Good Adventist farmer, with team and tools to work farm on shares. Good references required. Address W. P. Ogden, Ainger, Eaton Co., Mich.

WANTED.—Housekeeper familiar with hygienic cookery, by man ill with lingering paralysis. The patient and his Adventist nurse comprise family. Railway fare allowed. One hour's ride from Chicago. Address J. E. Pegg, 175 S. Lake St., Aurora, Ill.

WANTED.—Some one to handle about five tons, in small lots, of pure extracted mountain honey, made away from dust and germs of civilization in mountainous region. Price, 7 cts. per lb. Write for sample. Address W. S. Ritchie, Corona, Cal.

SOME who order that tract "A Twofold Apostasy," say they do not know the amount of postage. Please say again that this tract is free if postage is sent, which is 16 cts. per 100. H. F. PHELPS.

3016 Garfield Ave., Minneapolis, Minn.

#### Publications Wanted.

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

Lewis C. Sheafe, Graniteville, S. C.

Mrs. J. F. Woods, 322 S. Detroit St., Warsaw, Ind.

Mrs. David Letot, Godley, Tex., *Signs, Sentinel*, not older than Jan. 1, 1901.

James Johnson, 416½ S. Campbell St., Springfield, Mo., *Review, Signs, Sentinel, Instructor, Good Health, Medical Missionary*.

Carrie Dodge, Eightmile, Mo., has all the papers she can use for the present.







BATTLE CREEK, MICH., OCTOBER 8, 1901.

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BERLIN, Germany, is declared by Salvation Army leaders to be "practically without slums," and it is said that "while there is poverty in Berlin, there is no pauperism. It furnishes no field for the work that taxes the energies of the army in London, New York, and Chicago."

THE following articles were crowded out of our Progress department this week, but will appear in the next issue: "The Skodsborg Sanatorium," by W. C. Sisley; a report from Argentina, by Elder N. Z. Town; "Work in the South," by Elder I. E. Kimball; and reports from Arkansas.

ITALY is the home of anarchy, writes a contributor to the *Independent* (New York City). Italy is also the home of the papacy; and the papacy boasts that it has changed the law of the Almighty, and substituted Sunday for the Sabbath as the sign of its authority. There is a close connection between these three facts.

THE use of automobiles has so lessened the cost of harvesting wheat on the Pacific Coast, that "a greater amount of grain can be produced at the same actual expense than in the Argentine Republic, where labor costs only a fraction of a dollar a day. The large automobile traction engines, now used in California, are of fifty-horsepower, and are provided with driving wheels sixty inches in diameter. They do the plowing, planting, and harvesting, in their proper seasons. One traction engine performs the triple work of plowing, harrowing, and planting, in one operation."

SPEAKING of the time of the end, the prophet Daniel wrote that "many shall run to and fro." Dan. 12:4. Is there much running to and fro in the earth to-day? Everybody knows that there is. The following forcible statement on this point was made recently by the *Scientific American*:—

"In every sense of the word, we are living in an age of locomotion. A very large proportion of the people are on wheels the greater part of their time, and traveling to an extent undreamed of by those who lived but a generation ago. If, at any given hour of the day or night, on any day in the year, every train of cars, every surface car in our cities, and every vessel on the oceans, lakes, and rivers in the world, could be stopped, and a census taken of people on board, and if to this number were added those who were waiting at depots or docks to get on board, there would be found enough people to populate a nation."

CONTRASTING the spirit actuating so-called Christians and that manifested by Buddhists, in China, a contributor to *Japan and America* says: "The Christians have levied assessment for loss of life; the Buddhists have refused to demand payment for blood shed in anger and blind fury. The Christians, according to General Chaffee, who fears nothing save a lie and dishonesty, have a sliding scale of these life assessments. In one town the assessments for indemnity exacted, or sought to be exacted, with the approval of the American commander, was \$17.50; in another it was \$48; in a third, it was \$157; and in a fourth it was as much as \$350." Who has commissioned these so-called Christians to place any valuation upon the life of any other human being, Christian or not?

It is not alone Seventh-day Adventists who discern that the history of ancient nations which have passed away is being repeated in this great republic of to-day. At a convention of ministers held in the old Moody church in Chicago, October 1, the Rev. A. T. Pierson, editor of the *Missionary Review of the World*, and Rev. R. A. Torrey, superintendent of the Moody Bible Institute, drew the attention of the audience by statements setting forth their conviction that conditions in the spiritual world were never less hopeful than they are now.

"Three years ago," said Dr. Torrey, "we were told that there could be no more wars. We were told that men had become so enlightened and intelligent that there would be no more warfare. Since that time we have had some of the cruelest wars in history."

Some of Dr. Pierson's statements were the following:—

"Three out of seven Presidents, including Lincoln, have been assassinated. That shows four out of seven have the assurance that they will complete their term of office. And this is in the land of freedom, where we indulge in spread-eagle oratory on the Fourth of July. The only parallel in history is in the days of the pagan Roman Empire. It indicates the conditions abroad in the land. The only hope is that the days now are the gloomy ones in which the Lord works. Events portend either a great revival or the second coming of the Lord."

There are a good many Seventh-day Adventists who cannot see that ancient Roman history is being repeated to-day in the United States. But the fact is plain enough to be discerned even by some who have not the light of the truths we are now giving to the world. Now is the time to proclaim the coming of the Lord.

## The Reading Circle.

As announced, this number of the REVIEW contains the first Reading Circle study on Good Samaritan work, this lesson to be studied in the week of October 13-19. These lessons are introductory to a regular book study on health principles, which begins January 1. The importance of such a study has been emphasized over and over, through the Testimonies, and we trust that all will take up these studies in a practical way, and so be not only prepared to live them themselves, but to present them to others.

All the Reading Circle lessons are designed for home study. They may be studied by one person as successfully as by a large company. They may be made a family study, parents and children uniting in it. No one need wait for a meeting of the church to be called before beginning the study. No organization nor formality of any kind is necessary. Each family and each person is asked simply to study each lesson as thoroughly as possible during the week assigned for that lesson. No one should hesitate to enter upon the home study of the lessons because he is so situated that he has not the privilege of reviewing the lesson with others.

The whole plan is a very simple one; but if all our people would faithfully carry it out, the result would be marvelously great.

MRS. L. FLORA PLUMMER.

## Faithful Preaching.

To a large congregation, in the Tabernacle, Sabbath, October 5, the word of life was faithfully expounded by Elder A. G. Daniells. He first called attention to a striking peculiarity of the present time. We are in the time pointed out by the prophet, when darkness was to cover the earth, and gross darkness the people; but while such unprecedented darkness prevails, rays of gospel light are shining upon the world with greater clearness than ever before in the history of the world—greater darkness; but for our benefit greater light! As setting forth the attitude which the Church should maintain toward the Lord and His truth and work in the earth, the sixty-second chapter of Isaiah was read entire, and a close and searching application of all its statements made to our own personal experience and purity of life. The burden on the speaker's mind seemed to be similar to that of others who have recently spoken in the Tabernacle,—the necessity of that intense personal consecration to the work of the Lord, on our part, which will enable Him to establish the relation between us so graphically described in verses 4 and 5, and fulfill the promises of verses 2 and 3. Those who receive the light of truth will recognize that they have been set as watchmen, on the walls, and feel under obligation to hold not their peace day nor night, and keep not silence, but go through the gates and prepare the way of the people. Such will not be spewed out of the mouth of the faithful and true Witness, as lukewarm servants (Rev. 3:14-18), but will proclaim to the daughter of Zion, "Behold, thy salvation [Christ] cometh; behold, His reward is with Him;" and they shall be called, "The holy people, The redeemed of the Lord," and "be called, Sought out, A city not forsaken." Verses 11 and 12. These people are prepared to fulfill Isa. 33:14-16. They can dwell with the devouring fire and with everlasting burnings. Having assimilated the character of God, who is a "consuming fire" (Heb. 12:29), they are prepared to endure His presence. They can abide the day of His coming, and stand when He appeareth. Mal. 3:2. The whole exposition proceeded on the ground that we are approaching a grand crisis in the work of the Lord, which will bring its conclusion in this generation—a consummation devoutly to be wished. It was calculated to promote hope, confidence, and courage in all who heard.

## Church Elders, Notice!

As all have no doubt noticed, no second Sabbath reading has been sent out this month. The reading for the missionary service on Sabbath, October 12, will be found in the Supplement of the REVIEW AND HERALD of October 1, page 647, entitled, "The Call to Prayer for Missions." If this paper reaches the hands of any member of a church who knows that his church elder does not have the REVIEW, kindly call his attention to the notice, and supply him with the reading. It should be read in every church and company of Sabbath-keepers.

## The Marvel of Nations Now Ready.

IN the first notices of the "Marvel of Nations," the size was estimated to be about 320 pages, and was so advertised. On completing the book, it is found to contain 324 pages. But more than this. It is decided that the complete book in prospectus form will be better to canvass with than the prospectus we now have. Being more full, it will give a better idea of the work. Therefore to all who have purchased the first Prospectus, the Office will give a complete book in prospectus form with which to continue their canvass, without expense to themselves, on the condition that the first Prospectus be destroyed.