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"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.

THE JOY THAT SATISFIES.

ELIZA H. MORTON.

The perfume of the garden flowers
 That makes the air like balm,
 The stillness of a summer day
 With all its restful calm,
 Glad news from home when far away
 That fills the heart with song,
 The whispered words of tender love
 That linger there so long,

The thought that wakens in the soul
 A dream of future bliss,
 The idols wrought of earthly things
 That promise happiness,
 Are not the sweetest things below;
 The blossoms quickly fall,
 The blasts of winter sweep the earth
 As with a funeral pall,

And changes come with fleeting years:
 The love is not for aye,
 The dreams but flash across the brain,
 The idols are of clay.
 But list, O wandered on life's shore,
 Give ear and know this truth:
 There is a joy to satisfy
 Old age and buoyant youth.

The joy of Christ when here on earth
 Was in the souls set free,—
 Those purchased ones, His joy and crown
 For evermore will be,—
 And we may know that rapturous bliss
 And revel in the thought
 Of all the wondrous, glorious things
 That humble prayer hath wrought.

Then let us pray, and as we pray
 Believe our prayers are heard.
 There's power to-day, as long ago,
 Through faith in God's own word;
 And joy will come to satisfy,
 To waken songs of praise,
 And we shall see a glory shine
 To brighten all our days.

NO ACCIDENTS IN HEAVEN.

S. O. JAMES.

THERE are no accidents in heaven,
 No painful, sad extremes;
 No improprieties will mar

The gladness of our themes.
 Offenders will be gathered out,
 And unbelief will die,
 The hounds of war all put to rout,
 And yokes of slavery.

THE CIRCULATION OF OUR HEALTH JOURNALS.

MRS. E. G. WHITE.

THE circulation of our health publications is a most important work. It is a work in which all who believe the special truths for this time should have a living interest. God desires that now, as never before, the minds of the people shall be deeply stirred to investigate the great temperance question and the principles underlying true health reform.

The physical life is to be carefully educated, cultivated, and developed, that through men and women the divine nature may be revealed in its fullness. Both the physical and the mental powers, with the affections, are to be so trained that they can reach the highest efficiency.

That perfection of character which the Lord requires is the fitting up of the whole being as a temple for the indwelling of the Holy Spirit. God will accept of nothing less than the service of the entire human organism. It is not enough to bring into action certain parts of the living machinery. All parts must work in perfect harmony, or the service will be deficient. It is thus that man is qualified to co-operate with God in representing Christ to the world. Thus God desires to prepare a people to stand before Him pure and holy, that He may introduce them into the society of heavenly angels.

Perfection of character cannot be attained when the laws of nature are disregarded; for this is transgression of the law of God. His law is written by His own finger upon every nerve, every muscle, every fiber of our being, upon every faculty which has been intrusted to man. These gifts are bestowed, not to be abused and corrupted, but to be used to His honor and glory in the uplifting of humanity.

But how far have men departed from fulfilling God's purpose! Wherever we look, we see defilement and corruption. The world is full of disease and misery, deformity and sin. Life is regarded as of little value. Crime is increasing on every side. By many, sins of the very darkest dye are lightly regarded, or even justified. The violation of physical law, with its consequent suffering, has so long prevailed that the terrible results of such violation are now regarded as the appointed lot of humanity: God is not pleased to have this suffering exist. This is not His work. It is the work of man. The wretchedness and misery, poverty and woe, that exist all around us are brought about by wrong habits,—by violating the laws that God has made to give health and happiness.

What can be done to press back the inflowing tide of evil? The people must be led to understand its cause. With unerring certainty the seed sown produces a harvest of its kind. He who sows to the flesh shall of the flesh reap cor-

ruption. He who sows to the Spirit shall of the Spirit reap life everlasting. In order that men may be more careful how and what they sow, they must be led to realize that they make their own harvest. This is the great need of the masses of mankind at the present time. The blessing that God gives as the result of obedience to the laws of health, is a healing power, a balm for many of the evils that are cursing the world to-day. Satan's strongest hold on man is through disobedience to these laws.

The relation that exists between mind and body is very intimate: when one is affected, the other is always more or less in sympathy. It is impossible for men, while under the power of sinful, health-destroying habits, to appreciate sacred truths. When the intellect is clouded, the moral powers are enfeebled, and sin does not look sinful. The most ennobling, grand, and glorious themes of God's word seem but idle tales. Satan can then easily snatch away the good seed that has been sown in the heart; for the soul is in no condition to comprehend or understand its true value. It is thus that selfish, health-destroying indulgences are counteracting the influence of the message which is to prepare a people for the great day of God.

We are living in a most solemn, awful moment of this earth's history. Not a soul whose life is one of careless self-degradation, through transgression of physical laws, will stand in the great day of trial just before us. There is a terrible account to be rendered to God by those who have but little regard for the human body, and treat it ruthlessly. Transgression of God's law is sin, and the punishment is death. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Reform, continual reform, must be kept before the people, and by our example we must enforce our teachings. True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind. Men and women must be taught to take a careful review of every habit and every practice, and at once put away those things that cause an unhealthy condition of the body, and thus cast a dark shadow over the mind.

If the word of God were studied as it should be, we would better understand the value which the Lord places upon men and women, whom He has purchased at infinite cost. Many of these are in great distress because they know not the truth in regard to these things. They are perishing for lack of knowledge. Our Heavenly Father sees the deplorable condition of these poor souls who, ignorant of the result, are disregarding the great foundation principles of nature's laws. And it is in love and pity that He has caused light to shine upon this subject, showing the blessings that are sure to reward obedience, as well as the terrible punishment that will follow transgression.

The Saviour has told us in plain language what would be the condition of the world just before His second coming. And to-day we cannot fail to see that His prophecy is rapidly fulfilling. "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." We are told that in the days of Noah before the flood, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

Christ has given a warning message that the fearful destruction so soon to come upon the inhabitants of the world may not find them unprepared. "Take heed to yourselves," He says, "lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." This message is to be given at this time. We are without excuse in failing to give it to the world with power.

God desires His people to be light-bearers to a world lying in midnight darkness. But if they refuse to go forward in the light which He causes to shine on their pathway, the light will finally become to them darkness; and instead of being light-bearers to the world, they themselves will be lost in the blackness that surrounds them. God desires His light-bearers ever to keep a high standard before them. By precept and example they must hold this perfect standard high above Satan's false standard, which, if followed, will lead to misery, degradation, disease, and death for both body and soul.

Those who act as teachers are to be intelligent in regard to disease and its causes, understanding that every action of the human agent should be in perfect harmony with the laws of life. The light God has given on health reform is for our salvation and the salvation of the world. Men and women should be informed in regard to the human habitation, fitted up by our Creator as His dwelling-place, and over which He desires us to be faithful stewards. "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Our bodies are wonderfully made, and the Lord requires us to keep them in order. All are under obligation to Him to keep the human structure in a healthful, wholesome condition, that every muscle, every organ, may be used in the service of God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." God, who formed the wonderful structure of the body, will take special care to keep it in order, if men cooperate, instead of working at cross-purposes, with Him.

These grand truths must be given to the world. We must reach the people where they are, and by example and precept lead them to see the beauties of the better way. The world is in sad need of instruction along these lines. The time has come when each soul must be staunch and true to every ray of light God has given, and begin in earnest to give this gospel of health to the people. We shall have strength and power to do this if we practice these truths in our own lives. If we all followed the light we have received, the blessing of God would rest on us, and we should be anxious to place these truths before those who know them not.

Those who are enjoying the precious bless-

ings which come to them through obeying this message of mercy, will do all in their power that others may share the same blessings. But we may rest assured that Satan will do all in his power to prevent anything like a message of reform from being given to the world at this time. Shall God's people be found on the enemy's side, either by failing to heed it themselves, or by neglecting to give it to others? "He that is not with me is against me; and he that gathereth not with me scattereth abroad." If we would be safe, we must not fail to know on whose side we stand.

The people are in sad need of the light shining from the pages of our health and temperance journals. God desires to use these journals as mediums through which flashes of light shall arrest the attention of the people, and cause them to heed the warning of the message of the third angel. Our health journals are instrumentalities in the field to do a special work in disseminating the light which the inhabitants of the world must have in this day of God's preparation. They wield an untold influence in the interests of health and temperance and of social purity reform, and will accomplish great good in presenting these subjects in a proper manner and in their true light to the people.

In all our work, caution should be used that no one branch be made a specialty, while other interests are left to suffer. There has not been that interest taken in the circulation of our health journals that there should be. The circulation of these journals must not be neglected, or the people will suffer a great loss.

Let none think that the circulation of the health journals is a minor matter. All should take hold of this work with more interest, and make greater efforts in this direction. God will greatly bless those who take hold of it in earnest; for it is a work that should receive attention at this time.

Ministers can and should do much to urge the circulation of the health journals. Every member of the Church should work as earnestly for these journals as for our other periodicals. There should be no friction between the two. Both are essential, and both should occupy the field at the same time. Each is the complement of the other, and can in no wise take its place.

If men do not let their own minds and their own feelings come in to rule and change the Lord's design, there will be perfect harmony between these lines of work, and a most wonderful success will crown the efforts put forth to advance them. Unity will bring into the work a power that we have not yet seen. This will be the evidence to the world that the work is of God. The circulation of the health journals will be a powerful agency in preparing the people to accept those special truths that are to fit them for the soon coming of the Son of man.

REPENTANCE.

ELDER H. A. ST. JOHN.

1. TRUE repentance toward God embraces, first, some knowledge of sin, hence some knowledge of the law the transgression of which is sin; second, conviction, or a godly sorrow for all known sin; third, a confession of all known sin; and fourth, a turning from all known sin.

2. True repentance must be preceded and accompanied by genuine faith in God and Christ.

3. Conviction, or godly sorrow for sin, is occasioned by the operation of the Holy Spirit, without which there could be no penitence. Hence the *ability*, or *power*, to repent is a gracious gift of God.

4. The *object* of confession is to secure pardon, or justification. All valid confession must necessarily embrace a full purpose to abandon the practice of all known sin, henceforth and forever.

5. All valid confession must embrace the *spirit* of restitution, also the *work* of restitution to the extent of the knowledge and ability of the penitent.

6. Secret sins, known only to God and the individual, and not *against* a fellow being, should be confessed to God *only*.

7. Sins open to the gaze of our fellow men should be confessed publicly, and to one another.

8. The confession of secret sins or sins against individuals, to a promiscuous public assembly, or to the world, or to the Church, or to a confessor, is debasing to manhood, degrading to the noble instincts of the soul, and unnecessary to pardon. Furthermore, it may give the enemies of our Lord a chance to blaspheme that worthy name wherewith we are called.

9. Sins of *ignorance* and sins *forgotten* are generally, if not invariably, among the sins freely forgiven the truly penitent at conversion.

10. There is a *cross*, a deep contrition, in confessing to God what *He* already knows, or to our fellow men what they already know, if godly sorrow exists. If the soul has not godly sorrow, the confession is not acceptable to God, and the object is not gained.

MISSIONARY WORK.

DEAR BRETHREN AND SISTERS: In the work for the regions beyond, all may share. One scripture that is a source of added courage to the missionaries in the field is 2 Cor. 1:11, in which Paul, speaking of his warfare in various parts, says: "Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf."

By reports in the *Missionary Magazine* and elsewhere you are kept informed as to the location and the work of the various laborers. They report in order that the dear ones at home may be helpers together by prayer for them. This whole work is to be done by the power of prayer. That is to qualify the missionaries and send them forth with the sinews of this holy war. The Japanese missionary, Joseph Neesima, who wrought a great work in his native land, said, "We must advance on our knees." And so must we all. The prayer circles at home have much to do with the progress in far-away lands.

Many have been thinking of the little band in Matabeleland mourning the death of good Brother F. L. Mead, whom everybody loved for his hearty, manly nature. But we know that those who are left are so pressed with added burdens that they have no time to stop to mourn. Out in the fields the struggle is so like a veritable battle against mighty hosts, that when workers fall, the ranks close up, and the conflict goes on with no time for thinking of the changed conditions. Brother Mead's last letter reported the beginning of longed-for fruits in their native work, the development of teachers. Several, qualified by their training in the schools, had been sent out with promise of success in evangelizing districts to the northward.

During the last few months, four workers who stood in charge of their fields, have died: L. M. Crowther, of Trinidad; H. P. Holser, formerly of Central Europe; D. T. Jones, of Mexico; and now F. L. Mead, of Matabeleland. What does it mean? We need not try to penetrate God's providences, but the meaning to us is that more earnestly than ever men are to be pressed into the field to take the places of those who fall. This is what every general does in time of battle. We must put in enough men, too, so that those who lead will not have so often to work beyond the bounds of human endurance.

We are now getting within sight of a real effort for China. Aged Brother La Rue has been alone in Hongkong for years. The Mission Board is getting together a picked company to

pioneer the way in China. A Swedish brother already in the country, employed by a Bible society, has accepted the truth, and we expect he will join this party. The wife of a missionary, who read herself into the truth on her return to China after a time at the Battle Creek Sanitarium, is also praying that our work may open there. Are you not glad that the walled kingdom, with one third of all the world's population, is at last to be entered by us?

"O Church of the living God!

Awake from thy sinful sleep!

Dost thou not hear yon awful cry

Still sounding o'er the deep?

Is it naught that one out of every three

Of all the human race

Should in China die, having never heard

The gospel of God's grace?

Canst thou shut thine ear to the awful sound,

The voice of thy brother's blood?

A million a month in China

Are dying without God!"

The dear Lord will help us to go through these lands quickly, late as we are in entering them. We must keep the literature—sharp, pointed literature in leaflet form for these populous empires—falling like the leaves of autumn. Miss Burrus tells of the interest in the leaflets on the second advent, among the millions of Bengal. Work in shop and bazaar was dropped as the people crowded after her to secure the tracts. But one poor man, not a Bengali, was unable to get a leaflet in his tongue. He said, sadly and reproachfully, "Mensahib, don't you know there are millions in India who know only my language? What are you going to do for us?"

Of course we shall give his countrymen the tracts in their own tongue. And so in all the great fields. And our brethren and sisters at home will see that it is possible to do it.

As we send out this letter, a council of the Conference Committee and the Mission Board is being held in Battle Creek. The work to be done and the ways and means of doing it are being considered day by day with prayerful study. Every unproductive feature that can be discovered must be dropped, and the plain, simple truth of this message must be set on high before all the earth. A thousand more workers are needed in the fields abroad. Will you pray God to send them, and stand by as God gives the ability while they go?—Of course you will. By the grace of the dear Lord, who loves us so, and who loves everybody else just as much, we shall soon be where He asks us to be—out in every land, telling this message, either personally or by representatives.

The keynote in the coming week of prayer will be the topic that will thrill our hearts to the end—"this message to all the world now and at once." The best of it all is that this is not to be talk merely, but this people is actually to do it. It will take all we have. It will stir us up, and forbid our settling down in easy indifference as if a very battle was not raging out in the field. It is bound to set in motion a whole people. For this annual season of prayer and the annual gifts to mission fields all of us should now begin to plan. Discuss the gifts to be made with the Lord in prayer. Tell Him how much you love Him, and ask for His help in making ready the offering. Last year's annual offering was \$26,000. The new year of the century, a new year in the history of God's work, the year from which we ought to be able to date the missionary revival which will quickly finish this work and bring the coming of the Lord,—yes, this very year ought to be marked by a double contribution, \$50,000, as the thank offering this coming week of prayer. Let us work for it everywhere, and pray for it. Turn into money everything that you can spare for God and the cause that He loves so much that even His Son Jesus was not too precious to give up for it. That is the cause for which we now are to yield our all of life and means.

We have not to establish great plants in all lands. Training centers there must be for workers. Self-supporting medical institutions will multiply. But the splendid work before us is to run, swift-footed, through every land, preaching the word and sowing the literature.

MISSION BOARD,

per W. A. Spicer, Sec.

"THOSE AT HOME"—A PART TO ALL.

ELDER A. R. OGDEN.

(Valparaiso, Chile.)

WHEN the Lord stirred up King Cyrus to make a proclamation regarding the rebuilding of Jerusalem and those going to do the work, he spoke of those left at home, and said: "And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem." Ezra 1:4. Thus we see that those at home were to help; all were to have a part. Thus it is that great nations carry on their wars. Men are sent to the frontier to do the fighting; but they are wholly dependent on those at home to provide them with weapons of war, ammunition, food, clothing, etc. So God is to-day carrying on a war against sin. Some are called to the forefront, the larger number are left at home, but all are to have a part. What part in the rebuilding did those have who remained at home? Ah, they were to help with gold, silver, and with goods. So those who remain at home may have a part in this grand work by returning to the Lord's treasury of His gold and silver and goods.

What success could we expect an army to have if its soldiers had to plant and reap and cultivate the fields for the necessities of life? They would not have much time for pioneer, aggressive work, but would be continually handicapped. But the government says: Go; we will send you provisions; we will support you. Will not the people of God, in these last days, say to the workers: Go, and we will help?

But remember God has so arranged His work that all may have a part. And if one fails to have a part here in this world, a part in doing, and a part in receiving of the blessings that come as a result of doing, could he be really happy in receiving of the blessings of the kingdom? One would feel just a little out of place to receive so much when he himself had done so little in helping others.

When the Lord gave His instructions to Moses concerning the building of the sanctuary, He said: "Speak unto the children of Israel, that they bring me an offering: . . . and this is the offering which ye shall take of them: gold, and silver, and brass." Ex. 25:2-8. Again we see that the Lord wishes all the people to have a part in His work. Are there not many Seventh-day Adventists who have gold and silver ornaments, rings and other things, which, since seeing the truth, they have laid aside, who could dispose of these, and put the proceeds into the Third Angel's Message? Would not God be better honored in this way than by having them laid away to be burned in the final conflagration?

And now a word about the offerings. Are we giving freely in proportion to the greatness of the work which we have before us? A greater work has never been committed to any people. Some one may say, "I can give so little;" but nothing is small if given in Jesus' name. Ten cents a week for each Seventh-day Adventist is not small; for it would mean four hundred thousand dollars annually. Are you doing your part? Think of what a great work could be accomplished in a short time with this amount of means. Will you help to raise it?

THE GREATER AMERICA.¹

What Our Growth as a Nation Means—Commercial Absorption of the Western Hemisphere—Will It Involve Further Acquisitions of Territory?—Conditions That May Reconcile Latin America to Our Supremacy.

FREDERIC EMORY,

Chief of the Bureau of Foreign Commerce, Department of State.

(Concluded.)

ANNEXATION OR A STRONGER AUTONOMY?

THE precise nature of our future political relations with the other countries of America as they are developed by our industrial invasion of them, one after another, is necessarily a matter of wide speculation, for the reason that no one can predict the course that national or race impulses are likely to take. As our people become entrenched in commerce and industry in a Latin-American country, it is but natural to suppose that they will exert a controlling influence in public affairs. Will their interest be found to lie in federation with the United States, or in molding the native elements capable of co-operating with them into stronger sovereignties not merely imitative of, but actually responsive to, our ideas of self-government, of public order, of healthful progress in manufactures, in commerce, in education—in a word, in all the lines that cross and recross each other so inextricably in the cunning fabric that makes us what we are?

In the consideration of this question—the question which, more than any other, is agitating the minds of Latin Americans in their discussion of the growing power of the United States—the experiment about to be made in Cuba becomes a matter of great importance. If the Cubans, aided by the immigration from the United States, and restrained by the impact of our capital and industry, should prove themselves capable of maintaining political independence, to the benefit of all concerned, a working model will have been provided for other Latin-American communities as they fall, one by one, under our industrial control.

A GUARANTEE TO ALL LATIN AMERICA.

Such a solution of our future relations with the rest of America would seem to be the easiest, the most economical, the most healthful for ourselves as well as for the countries, which, as has been shown, seem fated to become, industrially and socially, dependencies of the United States at first, and ultimately, partners in its prosperity and power. It would relieve them of all apprehension of territorial acquisition; it would safeguard us against the intrusion into our political system of influences alien to our institutions which might and probably would have a baneful effect upon our domestic affairs. In view of these considerations, may we not conclude that it is the part of sound economy, as well as wise statesmanship, to do everything in our power to make Cuba self-supporting, free, and stable? She would thus become a guarantee to all Latin-America of the moderation of our views, and an object lesson of the material benefits accruing from the closest association with our industrial forces, our rapidly augmenting money power. No Latin-American country would fear us longer if the conviction spread that we were much more deeply interested in making it strong and prosperous, and, therefore, a profitable customer and an inviting field for our capital and enterprise, than in aggrandizing ourselves politically.

HOMOGENEITY OF OUR PEOPLE THE SOURCE OF OUR STRENGTH.

Undoubtedly, there is much to be said in favor of preserving the homogeneity of our people. If

¹ Condensed from an article in the *World's Work* of October, 1901.

we have prospered so amazingly, it is because we have proceeded systematically on the lines laid down by the founders of the republic for a chain of colonies peopled by a single race, with substantially the same political and social instincts, the same standards of conduct and of morals, the same industrial capabilities. Wave after wave of European immigration — made up of elements the most diverse and often the most antagonistic — has broken upon the rock of American character with no other effect than to be lost in the general current of our development. Had these elements not been swept from their moorings at home and forced to mingle with our native population, they might have preserved their traditional instincts, and have exercised a strongly modifying influence in shaping our national growth and evolving an American type very different from that which has given us such prominence in the eyes of the world. In other words, had we annexed these peoples *en masse*, without dislocating them from their native environment, we would have enabled them to preserve the solidarity of their racial traits, and might not have found it easy to absorb them. Wherever they have gone, they have been exposed to contact with purely American ideas, customs, impulses, and the most stubborn of them have yielded gradually to the constant attrition.

It is doubtful whether we shall so readily convert the populations of our dependencies — Porto Rico, Hawaii, the Philippines. Their racial instincts are probably not more stubborn than those of the Italians, the Poles, the Russian Jews whom we have Americanized, but they are detached from us, and incapable of being merged into the great mass of our population.

DANGER OF ACQUIRING MORE TERRITORY.

It follows that Canada and Mexico are the only regions to which we could look for such extension of our boundaries, and both of those countries are growing so rapidly in the elements of a healthful national development and independence that it will probably be found to be unprofitable to disturb them. As a matter of fact, have we any sound interest in seeking more territory? Is it not true that the greatest strain our democratic institutions have had to bear — a strain that culminated finally in the terrible convulsion of civil war — has sprung from the vast extent of our domain, dividing, by reason of mere distances as well as climatic conditions, into large sections of country with different interests and different economic and social conditions? It is only because of that racial homogeneity which has been described that the breach has been healed, and the Union to-day is stronger, more durable, than ever before. It is the Northerner at work in the South with his ingenuity and his money; the Southerner at work in the North as well as at home, with his new spirit of enterprise and practical adaptability, who reconcile the two sections to each other. It is New England enterprise spread all over the West that has harmonized that region with the interests of the East. . . . Solidified though we be at present, we have not wholly passed beyond the danger point of sectional jealousies. Political or economic changes are easily imaginable which might again array one part of the country against another. It is not impossible that statesmanship may some day find its hands full in adjusting fresh causes of difference; and at all events, our labor will not be thrown away in conserving with jealous care the influences that make for a closer Union, a more widely diffused Americanism, a stancher national life.

NO IMMINENT RISK OF OVERCROWDING.

We have, excluding insular possessions and including Alaska, an area of over 3,600,000 square miles, about equal to that of the whole of Continental Europe. Our population, spread over

this vast territory, aggregates 76,000,000. That of Europe is about 320,000,000. At our diminishing rate of progress,² and leaving out of consideration the probable decline of immigration as the Union becomes more thickly settled, and new countries are opened up, offering superior inducements, it may be a century or more before we reach two thirds of Europe's total. It is to be noted, moreover, that we have less waste land than has Europe, and that there are no political and race barriers which, on that continent, prevent the spread of one nation into the more sparsely settled territories of another.

The truth is, our people, as yet, are merely skimming the cream of their productive capacity, and there is still an immense field of agricultural development, with intensive cultivation and the more general use of labor-saving implements and machinery, even in the older, more thickly populated communities. Take the State of Maryland, for example. It was settled in 1634, and has been under comparatively close cultivation for nearly two hundred years. Yet colonies of Dutchmen and Swiss have, in recent years, settled on lands that the average Marylander has always regarded as either worthless or of but little value, and are making them blossom like the rose. So of irrigation on the arid plains of the West. Lands that were desert a decade ago are now luxuriant with vegetation. Europe has a density of population of nearly 100 to the square mile; ours is but 25.6, and it has not quite doubled in forty years. Who can doubt that we still have plenty to do before we shall have developed our soil to its full capacity of comfortable support for the increase of population?

CONDITIONS THAT ENCOURAGE INDUSTRIAL EXPANSION.

But long before there is any real overcrowding, there will be restlessness on the part of the speculative and adventurous among our people, and an eager quest for golden opportunities wherever they are likely to be found. The steady influx of Americans into Mexico, Central America, South Africa, shows that this movement is going on even now. The instinct is in our blood. In every American community, however conservative, there are always individuals who are unable to content themselves with the humdrum of the daily routine or the moderate profits to be earned. They are by nature speculative, daring, venturesome. The risk involved in enterprises in a distant region which seems to offer a dazzling prize, attracts instead of repelling them. They are born pioneers. From the birth of our nation, it is this class that has steadily advanced our outposts, and blazed the way for general immigration and the gradual upbuilding of industry and trade.

As our population grows, and the pressure of competition becomes more onerous for every individual, it is to be expected that this national spirit of impatience with contracting opportunities for acquiring wealth and distinction will become more and more pronounced. It is more than probable that the overflow of enterprise and industry from the United States into other parts of the Western hemisphere will swell with increasing rapidity every year, and this tendency is likely to be greatly accelerated by the progress of industrial combination which inevitably circumscribes individualism, and therefore increases the number of those who find it difficult at home to rise above the common level. In an undeveloped country only can they hope to emancipate themselves, and carve out a competence, or perhaps a fortune, of their own.

THE MOVEMENT SOUTHWARD.

The drift of industrial and capitalistic outflow

²The percentage of increase in population dropped from 30.1 per cent in 1880 to 24.9 per cent in 1890, and 20.7 per cent in 1900.

from the United States, as has been intimated, shows that this movement will be to the southward. At each step of its progress, we may assume, it will safeguard itself by laying its impress broad and deep upon the vital interests of the people, and weaving about them a net of distinctively American influences it will be difficult to break through. The settlers from the United States in any of the Southern countries, so soon as they are strong enough, will inevitably take an active part in the government; they will help to make its laws, to regulate its foreign relations; and as they become more and more firmly entrenched as the authors and guardians of its peace and prosperity, there will be less and less danger of complications with the United States, and a more and more general acquiescence in our leadership. What possible need could we have for the mere form of suzerainty, with all the perplexities and perils which would inevitably accompany it, when once our people had won, by peaceful and ordinary means, the substance of power?

A PRACTICAL GOAL FOR PAN-AMERICANISM.

If our future relations with the Latin-American countries, following the law of what may be termed the mechanical probabilities of the case, shall take this salutary course, the sentimental idea of Pan-Americanism will be no longer a dream, but an accomplished fact, and the Greater America will be at once the largest contributor to, and the most powerful guardian of, the peace of the world. It will be imperialistic in appearance, but democratic in fact. It will wield enormous forces, and be a dominant figure in the world, but applying the general principle of home rule, of popular self-government that has preserved the individuality and stimulated the development of our States while merging them into a more perfect Union. It will secure to all the parts of a vast international fabric the same free play of expansive forces that has made us so strong and great.

Is not this a consummation, following our own historic process of development, devoutly to be wished? If we are to expand, as seems inevitable, is not this the form of expansion most nearly in harmony with our institutions? If we are to be the permanent spokesman to the world for the whole of America, would it not be best for us, as well as for our constituents, that we should act with the ready and cordial assent of all its parts? Such willing concurrence can never be obtained by the forcible imposition of our will. It can come only from the gradual blending of the material interests of every community with our own.

ITEMS OF INTEREST.

— Austria plans \$25,000,000 worth of public works, to relieve the depression in that country.

— The President decides to confine the official season at the White House to the month of January.

— The window-glass-trust factories, employing 15,000 men, resumed operations the 31st ult., after an idleness of five months.

— An Anglo-Russian alliance is urged "by writers in the *National Review*, who are conversant with the views of British Cabinet members." In such an event, where would the United States come in?

— The ant, it is said, should receive much credit for the great fertility of Egypt. If these little creatures did not break up the alluvium deposits of the Nile into very minute particles, the soil would not be nearly so valuable for agricultural purposes.

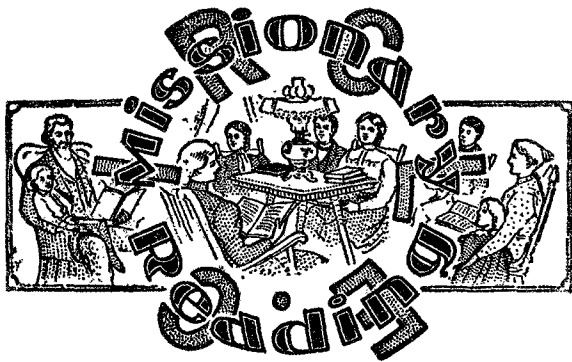
— Dispatches from Manila state that the 700 school-teachers recently sent there from this country "find that without the commissary privileges their salary of seventy-five dollars per month cannot keep them in food. Very few, if any, of them can speak Spanish, and there is no prospect that they will ever learn to understand Tagalo." Captain McLean, surgeon of the United States hospital at that place, writes that "it will be cheaper for the government to bring all the Filipinos to the United

States than to carry out this scheme," and, to use his exact words, the teachers have raised "more powwow and disturbance than the whole army did during the palmy days of the insurrection." Of course this is only one side of the story.

—A London dispatch of the 24th states that the British War Office "has distributed to the police offices throughout the kingdom, bills ordering all reservists, militia, yeomen, and volunteers to report themselves without delay to headquarters, with the view of active service." A letter accompanied the bills, ordering them to be "kept in a safe place until telegraphic orders to post them up" were received. However, "the police of Lancaster overlooked the letter and posted the bills, causing wide-spread perturbation." England is thus preparing for all emergencies.

—According to the *Truth Seeker*, of New York, a Baltimore woman has been obliged to apply to the police "for protection from her neighbors, who accuse her of being a witch, and persecute her accordingly." "Baltimore," says the same journal, "is the hotbed of Catholicism, and no outbreak of delusion should excite wonder." While this is true, yet who shall undertake to say that there are not, in our day, persons who are possessed of the devil, as in the days of Christ? But no man should attempt the impossible task of driving out the evil spirit with carnal weapons. The Spirit of God alone can do that good work.

A. J. B.



ILLUSTRATIONS OF ACCEPTABLE SERVICE.

DAVID PAULSON, M. D.

(November 17-23.)

THERE is no one who has carefully examined the foundation stones which God laid for this entire reformatory movement, but must be convinced that Providence intended this whole people to stand before the world as a medical missionary denomination. Although the path of the early pioneers in this message was not illuminated with such brilliant rays of light as now dazzle our eyes, they eagerly caught the few rays of light that came to them, and passed them on to their fellow men by voice, pen, and act.

Our leading workers in those days wrote just as stirring articles in reference to the gospel of physical salvation as they wrote upon that phase of the gospel that pertains to the soul. Those men dug deep into the mine of truth, and consequently they both preached and lived reform. At a Western camp-meeting over twenty years ago while Elder James White was preaching the truth from the platform, the word was passed to him that a man had just been drawn out of the river, apparently drowned. He left the desk and repaired to the spot, and without a moment's delay put the patient into precisely the proper position, and administered artificial respiration just as intelligently as he preached the life-saving gospel a few moments before to saints and sinners.

These old pioneers have either died or have become too feeble to continue the work which God committed to their hands, and which should have long ago lightened the whole earth with its glory. Almost a new generation has arisen, but many of them apparently do not "know Joseph."

The most scientific singing or talking is not positive evidence of a spirit of true service. These may be cheap fruits that are easily tied on, and which the unconsecrated heart can readily imitate, and sometimes they have been passed off for the genuine for a considerable length of time.

It is now becoming extremely popular on the part of many to perform all their services through the agency of various boards or committees, or, in other words, by proxy. There are thousands of people who feel perfectly satisfied when they have shifted the *personal* responsibility that they owe to their fellow man upon the shoulders of some one else. It is not without significance that it is said of almost every man with whom Christ came in contact in His ministry that He *touchèd him*. He might have appointed a committee for the purpose of relieving the distressed, but in that case His work could never have been such a perfect illustration and example of what acceptable service really is,—that service in which the reliever comes into contact with the one to be relieved.

There are three great armies marshaling in the field. The largest of these is marching toward the graveyard, another is directed toward the prison cell, while the third is on its way to the lunatic asylum. The numbers that make up each of these armies are appalling. If the Lord did not *espècially* raise up this people to labor to disperse these three armies, and out of them organize another army which is to march with triumphant step toward the city of God, then we have absolutely no excuse for existence.

It is a great thing to raise a person from the dead, but it is a still greater thing to impart to a well person certain life-saving principles, which, if adopted, will prevent him from dying. If we hold our peace at this time, then shall deliverance arise from another place, but we and our father's house shall be destroyed, for who knoweth but that we are come to the kingdom for such a time as this? The world needs to know something that they are not receiving; and if we, like Hezekiah, fail to be true to our trust, then the Lord will raise up Daniels who will be faithful exponents of the reformatory truths that the world *must* have at this time.

Nehemiah's work is a good example of acceptable service. He built a wall in troublous times. This is precisely what we, or some one else if we fail to do our work, *must do*. His enemies scoffed at his efforts to "revive the stones out of the heaps of the rubbish," and we shall meet with scoffing when we begin our work for the outcast and the downtrodden. There will be those who will indulge in slighting remarks in reference to those who are trying to do their duty toward lost humanity. Nehemiah's workmen wrought with one of their hands in the work, and with the other hand held a weapon. This is unlike some workers to-day, who leave their Bibles at home. Half of the laborers worked while the others held the weapons of warfare. Very menial service, indeed, but it was just as acceptable in the sight of God as was the service of those who had the more practical work of building the wall. Such a spirit of intense earnestness had taken possession of these workmen that they did not put off their clothes "saving that every one put them off for washing." Neh. 4:23. No one would have needed to camp in the vicinity of this work for several weeks in order to discover that these people had a special work on their hands.

Gideon had only a comparatively few men to begin with, and from a human standpoint they were not too many, but he had too many of the *wrong* kind. When the proclamation had been given for those who were fearful, to return, the largest number of those who remained, although they possessed enough bravery, did not have enough of the real self-sacrificing spirit to make their service acceptable. As they passed down by the water, a small number of them hastily scooped up to their mouths a few handfuls of water, and passed up over the hill, filled with the spirit of battle; while the greater number, undoubtedly, carefully and cautiously gathered grass and leaves to put under their knees so as to make it as comfortable as possible for themselves as

they drank, thinking that they might not have such a good chance again, and had better get as much comfort out of life as they could while it lasted. But there were a few who had so entirely forgotten themselves that in the great crisis the only thought that filled their minds was "the sword of the Lord, and of Gideon." It did not occur to them to mention anything in reference to *themselves*, they needed neither credit nor flattery to inspire them to perform their services.

David declared of Jonathan that his love "was wonderful, passing the love of women" (2 Sam. 1:26); nevertheless, he was so imbued with the spirit of acceptable service that in a national crisis, he, with only his armor-bearer, was willing to brave what must have appeared as certain death before the enemy. But as a result of this *personal* effort, the Scriptures declare that "there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling." 1 Sam. 14:15. This remarkable object lesson of personal service inspired the backslidden Hebrews who had gone over to the Philistines, to return and take their places with their brethren, and also those who had been so timid as to hide among the mountains, came and followed hard after the Philistines into the battle.

Like causes always produce like effects. When the Spirit of the Lord shall have had an opportunity to take similar possession of our lives so that we shall be led to move against the enemy in the same effective manner as Jonathan did, then the multitudes who have become discouraged by the prevailing lethargy, shall receive fresh courage again to take their position in the ranks of God's people.

We do not have to fight the Philistines as Jonathan did. We have a greater work than that. Our work is to fight those wrong habits that laid twenty-seven millions of people in this nation on beds of illness last year. With the help of God we must contend against the prevailing indifference that exists in regard to God's claims upon humanity, not only physically but also spiritually; and when we become mightily stirred in regard to our duties, then we shall see a wall again reared, because it can then be truthfully said that the people have a "mind to work."

QUESTIONS.

1. After studying carefully the origin of this work, in what light was it their privilege to have it set before the world?
2. Compare the Christian with the worldly method of dispersing charity, and state your own convictions as to the relative merit of each plan.
3. Into how many great armies is society to be enlisted? In which of these are you enlisted?
4. From a practical standpoint, which is the greatest gift to possess—the ability to raise the dead, or a disposition to teach the people methods of living which prevent unnecessary deaths?
5. How many helpful truths have you succeeded in extracting from the fourth chapter of Nehemiah?
6. What purpose do you think God expected to accomplish by having the seventh chapter of Judges placed on record?
7. What beautiful example do we have in the Bible which illustrates the fact that a man's heart may be full of the tenderest love, and yet he have sufficient moral courage to do personal work for others?
8. Try to estimate how many premature deaths would have been prevented, and how many of those who are now wretched invalids would be rejoicing in physical and spiritual health, if each one of us had been true to the trust God has committed to this denomination.
9. Are you going to permit God to raise up others to do your work, and then eventually wear your crown?



THE GIRL WHO SMILES.

THE wind was east, and the chimney smoked,
And the old brown house seemed dreary;
For nobody smiled, and nobody joked,
The young folks grumbled, the old folks croaked,
They had come home chilled and weary.

Then opened the door, and a girl came in;
Oh, she was homely—very;
Her nose was pug, and her cheek was thin,
There wasn't a dimple from brow to chin,
But her smile was bright and cheery.

She spoke not a word of the cold and damp,
Nor yet of the gloom about her,
But she mended the fire, and lighted the lamp,
And she put on the place a different stamp
From that it had without her.

Her dress, which was something in sober brown,
And with dampness nearly dripping,
She changed for a bright, warm crimson gown,
And she looked so gay when she so came down
They forgot that the air was nipping.

They forgot that the house was a dull old place,
And smoky from base to rafter,
And gloom departed from every face,
As they felt the charm of her mirthful grace,
And the cheer of her happy laughter.

Oh, give me the girl who will smile and sing
And make all glad together!
To be plain or fair is a lesser thing,
But a kind, unselfish heart can bring
Good cheer in the darkest weather.
—Mary A. Gillette.

ACCUMULATED INFORMATION.

KATE BAILEY.
(Brainerd, Minn.)

WHEN the REVIEW comes to hand, I always turn to the Home department first, and then the General Articles. I am always grateful to our brethren and sisters who contribute their articles to the REVIEW.

I found a few useful things, and also other things that come handy, the knowledge of which I always take a pleasure in bringing to my friends with whom I come in contact. I have been for a long time impressed to write about these things for the REVIEW, but being a deaf-mute, I shrank through the lack of my command of language, I became encouraged to take this step when the REVIEW extended its invitation to us to write something, assuring us that even a line of valuable information would be accepted.

What would become of the dear REVIEW if our people would follow their inclinations to keep silent through shyness, as I did? I believe this to be selfishness.

I was interested in Sister Priddy's article on "Care of the Hair." Let me add one thing to it by telling that the tar soap has cured me of the itching scalp, and also my nieces. I had been more or less troubled with this for about fifteen years. I often washed the scalp with Castile and Ivory soap, and rubbed it with some lotions, such as alcohol and castor oil, sulphur and water, glycerine and kerosene oil, etc. Sometimes they gave me but a temporary relief, and often failed. Last fall I asked the druggist in Brainerd for a remedy for that trouble. He showed me a bar of tar soap. After a second wash with it, I was relieved for a long time. Since the third wash I took last winter, I have not had the itching

scalp. My niece was relieved not only of the itching scalp, but also of falling hair. Having met some friends who have this trouble, I am led to think there may be others among the readers of our paper who have the same. Don't ask for tar soap of a grocer, but of a druggist. It is fifteen cents a bar.

When you are stung by bees, make a good mud-ball, apply it to the sting, and the pain will cease.

I found a way to make blueberries last twice as long by using cornstarch. In one quart of the berries, pour one quart of water. Moisten some cornstarch—about two heaping tablespoonfuls to two quarts—in the same way as for starching clothes, and be careful not to make it too thin. Stir it into the boiling berries, and boil a few minutes. Thin cornstarch does not thicken them very well. Berries of other kinds, when prepared in this way, do not always look as well as blueberries, which are of a dark color.

One cup of prunes, two of raisins, half a cup of tapioca, and one of sugar will make two quarts of fruit soup, or sauce. Steam the tapioca till it is dissolved, cook the prunes till nearly done, and cook the raisins half an hour. They may be steamed. Take more than two quarts of water. Dried plums may be substituted. When they were plentiful, I dried them after cooking and sweetening them. This is better than drying them raw. Squashes and pumpkins are excellent when dried after being cooked or baked, and when soaked, are ready for use.

Last summer pin-cherries were plentiful. Berries of all kinds were killed by the drought in May and June, but pin-cherries thrive better in dry weather than they do in rainy weather. To preserve the cherries for winter, I boiled them about one hour in water enough to cover them. Then I drained the juice through a colander, and put in sufficient sugar to make it sweet. After the sugar was dissolved, I canned the wine. In winter when butter was scarce, I thickened it with cornstarch in the same way I did the blueberry sauce. It looked like jelly, and did not taste too strong and sweet, as does the genuine jelly in which "one pound of sugar to one pound of fruit" is used. I made wild grape wine in the same way. It is less expensive than jelly. Some people prefer to dilute the wine with a little water.

I read in the *Farm, Stock, and Home* a recipe for canning fruits with cotton batting, and tried it. Apples, grapes, wine, and berries have been canned with good success, but tomatoes failed. The wine in some bottles was perfect, and in others there was mold on the top. In the berries there was mold always, but below the mold the fruit was all right. Can the fruit as hot as for sealing in glass jars, put into any vessel or bottle, and quickly cover the mouth with a piece of stiff paper (never newspaper), and lay on it a piece of cotton batting, such as is used for comforters, cover it with another piece of paper, and wind all together around the neck very tightly a dozen times, so as to exclude microbes. The pieces of these materials should be larger than the mouths of the vessels. I found this method very handy when glass jars were all used, and berries were plentiful, and the bottles and vessels without sealing caps were many.

I read Elder Butler's letter to the REVIEW with

deep interest and sympathy. I have always believed the Testimonies and read them all. Every time I have slighted or deviated from any of them, I have felt a loss of God's blessing, and failed in more points. Surely, blessed are they that give heed to the Testimonies. Which of the Ten Commandments did King Saul disobey?—None directly, but the testimony of God through Samuel. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." 1 Sam. 15:23. Are we not in danger of being rejected of God for rejecting the Testimonies for our Church?

Lately I have read "Power for Witnessing" with great interest and profit, and recommend it to all the readers of the REVIEW.

COW'S MILK AND TUBERCULOSIS.

THE opinion of the eminent Dr. Koch, of Berlin, that tuberculosis is not transmissible from the milk or flesh of cows to human beings, comes far short of meeting with universal acceptance. Many contradictory views are expressed, and among these is one which comes to us from the Michigan State Board of Health, in the *Teachers' Sanitary Bulletin*. The subject of the "Infectiousness of Milk of Tuberculous Cows" is quite fully considered, and examples are cited to sustain the conclusions reached. The following conclusions were arrived at:—

"1. Milk of tuberculous cows is liable to be infected with tubercle bacilli.

"2. Milk is especially liable to be infectious when from a cow that has tubercular disease of the udder.

"3. Milk infected with tubercle bacilli is known to cause the death of calves fed on it; also the death of pigs fed on it.

"4. There is reason to believe that milk infected with tubercle bacilli causes the death of many children, and tubercular disease of many other children, fed on such milk. The great proportion of deaths from tubercular disease of the bowels, and from tubercular meningitis, in children at the ages when usually fed on cow's milk, is corroborative evidence of this.

"5. Tuberculosis is not usually transmitted from cow to calf by heredity.

"6. At the present time tuberculosis is not caused by the timothy bacillus, nor by any saprophyte; the disease is caused by the bacillus tuberculosis, which is a true parasite; and the disease is spread (directly and indirectly) only from infected animals and persons.

"7. Tuberculosis in cows is easily restricted.

"8. As a measure of pecuniary economy to citizens of the State, and also in the interest of the public health, it is the imperative duty of the State to promptly take such action that tuberculosis in cows shall be restricted; and that the present very considerable and unnecessary waste of human life because of infected milk shall be stopped."

Although doctors disagree on this subject, it is certainly best to be on the safe side, and heat all milk not positively known to be free from tubercular germs, to the boiling point, before using.

L. A. S.

THE truths which were pointed out many years ago to Seventh-day Adventists concerning the evils of wearing long dresses which drag in the dust of the streets and walks, are now fully recognized by the world, and in some places this unhealthful style of dress is discouraged by society, and even by the civil authorities. For example, this is how they do in Germany, as mentioned by the Springfield (Mass.) *Republican*:—

"The campaign against women's trailing skirts as communicators of disease is lively in Ger-

many, and municipalities are prohibiting them. Women wearing such skirts are not allowed to enter the gardens at Ems, and the decision as to the proper length rests with the keeper. Dresden puts notices on the trees that wearers of trailing skirts will be fined."

Long before the important part played by germs in the communication of disease was known and established in sanitary science, Seventh-day Adventists were warned against the danger of wearing trailing skirts. It is now seen that they enjoyed the privilege, which perhaps they did not all appreciate, of being years in advance of the scientific world in this important matter.

L. A. S.

TREATMENT OF THE DROWNED, SUFFOCATED, OR ELECTRICALLY SHOCKED.

Restore Breathing; Restore Animal Heat; Restore the Circulation of the Blood.

THE following method and rules, devised and prepared by the Committee on Accidents, etc., being a modification of rules furnished by Dr. Beech, of Coldwater, and of those published by the Life Saving Society of New York, have been adopted and printed by the State Board of Health of Michigan, for distribution throughout the State, as a life-saving measure. Any com-



munication upon the subject may be addressed to Office of State Board of Health, Lansing, Mich.

RULE 1.—Remove all obstructions to breathing. Instantly loosen or cut apart all neck and waist bands; turn the patient on his face, with the head downward; stand astride the hips with your face toward his head, and, locking your fingers together under his belly, raise the body as high as you can without lifting the forehead off the ground (Fig. 1), and give the body a smart jerk to remove mucus from the throat and water from the windpipe; hold the body sus-



ended long enough to slowly count one, two, three, four, five, repeating the jerk more gently two or three times. Then act by Rule 2.

RULE 2.—Keep the patient face downward, and maintaining all the while your position astride the body, grasp the points of the shoulders by the clothing, or, if the body is naked, thrust your fingers into the armpits, clasping your thumbs over the points of the shoulders, and raise the chest as high as you can (Fig. 2) without lifting the head quite off the ground, and hold it long enough to slowly count one, two, three. Replace

him on the ground, with his forehead on his flexed arm, the neck straightened out, and the mouth and nose free. Place your elbows against your knees and your hands upon the sides of his chest (Fig. 3) over the lower ribs, and press downward and inward with increasing force long



enough to slowly count one, two. Then suddenly let go, grasp the shoulders as before, and raise the chest (Fig. 2); then press upon the ribs, etc. (Fig. 3). These alternate movements should be repeated from ten to fifteen times a minute for an hour at least, unless breathing is restored sooner. Use the same regularity as in natural breathing.

Do not give up too soon. You are working for life. Any time within two hours you may be on the very threshold of success without there being any sign of it.

RULE 3.—After breathing has commenced, restore the animal heat. Wrap him in warm blankets, apply bottles of hot water, hot bricks, or anything to restore heat. Warm the head nearly as fast as the body, lest convulsions come on. Rubbing the body with warm cloths or with the hand, and slapping the fleshy parts, may assist to restore warmth, the circulation of the blood, and the breathing also. The rubbing of the limbs should always be from the extremities toward the body. If the patient can surely swallow, give hot coffee, tea, milk, or a little hot sling. Give spirits sparingly, lest they produce depression. Place the patient in a warm bed, and give him plenty of fresh air; keep him quiet.

Avoid delay. A moment may turn the scale for life or death. Dry ground, shelter, warmth, stimulants, etc., at this moment are nothing,—artificial breathing is everything,—is the one remedy,—all others are secondary.

Do not stop to remove wet clothing. Precious time is wasted, and the patient may be fatally chilled by exposure of the naked body, even in summer. Give all your attention and effort to restore breathing by forcing air into, and out of, the lungs. If the breathing has just ceased, a smart slap on the face, or a vigorous twist of the hair will sometimes start it again, and may be tried incidentally, as may, also, pressing the finger upon the root of the tongue.

Before natural breathing is fully restored, do not let the patient lie on his back unless some person holds the tongue forward. The tongue by falling back may close the windpipe, and cause fatal choking.

If several persons are present, one may hold the head steady, keeping the neck nearly straight; others may remove wet clothing, replacing at once clothing which is dry and warm; they may also chafe the limbs, rubbing toward the body, and thus promote the circulation.

Prevent friends from crowding around the patient and excluding fresh air; also from trying to give stimulants before he can swallow. The first causes suffocation; the second, fatal choking.

In suffocation by smoke or any poisonous gas, as also by hanging, proceed the same as for drowning, omitting effort to expel water, etc., from windpipe.

In suspended breathing from effects of chloroform, hydrate of chloral, electric shock, etc., proceed by Rule 2, taking especial pains to keep the head very low, and preventing closure of the windpipe by the tongue falling back.

SOME RECIPES CALLED FOR.

A CORRESPONDENT writes us from Virginia, asking if we cannot tell him how to obtain some homemade substitutes for some of the foods manufactured in Battle Creek, which cost more than some people can afford to pay. He says:—

"I notice with pleasure several recent articles, formulas, etc., in the REVIEW, calculated to encourage common folks in the practice of health reform. It seems to me that the objections to a diet of mush should be kept ever before our people. I find but few who are not still eating their grains in that form, and nearly all seem surprised that I do not consider oatmeal and grits an ideal diet.

"There must be homemade substitutes for the more important high-priced sanitarium foods. It has been so stated at General Conference and other public gatherings of our people. The essential directions for making such substitutes have been published over and over in *Good Health*, we are told, but they have been overlooked by the most of us; so you will be doing real service to your readers if you can make it clear that one can be a reformer and yet not eat foods from Battle Creek.

"We get peanuts here at from three to four and one-half cents per pound; corn, rice, wheat, etc., at farmer's prices. It seems absurd that we should be urged to buy prepared wheat, corn, and nuts at ten times (more or less) these prices. The prepared foods are good. People who are accustomed to high-priced hotels, etc., can no doubt be reached, and in many instances the whole gospel in this manner be set before 'the neglected rich;' but I protest against teaching no one but the rich. So I say to you, Give us precept upon precept, fact upon fact, to wean our people from meat and mush, and to show them the better ways of cooking. W. C."

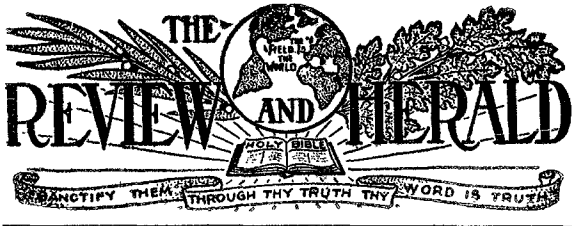
We have no recipes at hand for making the substitute preparations here called for, but it is probable that many of our readers could give valuable information in this line, and we have printed this to set the matter before them, and invite them to contribute such information for the columns of the REVIEW. We shall hope to have a number of responses to this invitation.

L. A. S.

THE necessity for great care in the use of antitoxine for the treatment of diphtheria is shown by the report of the death of eleven children in St. Louis, Mo., from tetanus, or "lockjaw," as it is commonly called, as the direct result of having been inoculated with this preparation. The pure antitoxine is harmless; but in this case it was impure and contained the germs which speedily brought on the fatal malady. L. A. S.

"It is our wisdom to believe ourselves permitted and encouraged to ask anything and everything of God, with the single reserve of submission to His wiser and better will. Are you poor? Ask your Heavenly Father, and He will either give you riches or make poverty a greater blessing. Are you sick? Ask God; and He will either grant you recovery or give you reason to praise Him forever for every pang you suffer. Are you embarrassed and perplexed in your worldly affairs? Ask God, and He will either deliver you from trouble or make it the means of bringing peace and joy into your soul. Are you in want of anything? Go to your best Friend, pour out the full tale of your sorrows into His attentive ear, and be not afraid to believe that He will give you to drink of the infinite river of His own pleasures."

"IN one who is learning of Jesus there will be manifest a growing distaste for careless manners, unseemly language, and coarse thought."



BATTLE CREEK, MICH., NOVEMBER 12, 1901.

URIAH SMITH - - - - - EDITOR.
L. A. SMITH }
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FALLING LEAVES—AN OBJECT LESSON.

We have just passed the season of the year when the figure of falling leaves is often used in our work. How often we hear the expression, Our publications should be scattered as thickly as falling leaves on every hand. When the weather is calm, the leaves fall on all sides of the tree, and are evenly distributed on every hand; but they do not always lie there; often a little breeze springs up, and then what a scene takes place! The leaves, just before so calm and still, are set in motion; and in proportion to the strength of the breeze, they go leaping and dancing before the gale. We have often watched them, and have thought how well they illustrate our condition when the heavenly breezes blow upon us. Under the impulse of the Holy Spirit we do not feel like lying still and settling down in one place; but, like the leaves, we are all in motion; and like the leaves under the impulse of the breeze, all move in one direction, as though we had some definite object in view. May the heavenly breezes blow in power on the Church, so that, like the falling leaves, we may be continually scurrying over the country, bearing the good news of the gospel to every nation, kindred, tongue, and people.

"Because of sin the atmosphere of our world has become as the atmosphere of a pesthouse."

WHILE IT IS CALLED TO-DAY.

"But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin." Heb. 3:13. This brings to view present duty, in view of present danger. The present duty is the duty of exhorting one another; and the present danger is that of being hardened through the deceitfulness of sin. The apostle strikes a point of time, and the only point which we can use and call our own. Yesterday is past, and cannot be recalled. To-morrow has not yet come, and to us may never come; but to-day is ours, to be used judiciously for God's glory and our good.

The subject is a little more extended in the next chapter: "Again, He limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear His voice, harden not your hearts." Heb. 4:7. Should we live till to-morrow, then that will be to-day to us. But how long will the to-days be lengthened out? The language of verse 7 indicates a severe stretch of God's patience,—"Saying in David, To-day, after so long a time,"—implying that much time has elapsed, but still God's long-suffering and patience hold out; and even now His voice is still heard pleading; and if we will hear, we are invited to repent and harden not our hearts. That impressive poem, "The Boundary Line," applies well to this point. We quote three stanzas:—

"There is a time,—we know not when,—
A point,—we know not where,—
That marks the destiny of men
For glory or despair.

"How long may we go on in sin?
How long will God forbear?
Where does hope end? and where begin
The confines of despair?"

"A message from the skies is sent:
Ye who from God depart,

While it is called To-day, repent,
And harden not your heart."

What is it to harden the heart? and how does one do it? It is something we are earnestly warned against. We do it by tempting God and provoking Him, as Israel did in the wilderness. Heb. 3:7-11: "As the Holy Ghost saith, To-day if ye will hear His voice, harden not your hearts, as in the provocation, when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest."

The apostle continues, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin." This is one of the ways in which our hearts are hardened. We suffer them to harden under the deceitfulness of sin. Sin is phenomenally deceitful. It has never yet been known to make good one of the fair promises it has made to the children of men; and yet men are as madly infatuated with it as ever. This is natural; for we read of the human heart itself that it is "deceitful above all things, and desperately wicked;" just the soil for the deceitful element of sin to take root in.

We may perhaps learn what it is to harden the heart, against which we are so urgently warned, by studying the cases of those who are held up as marked examples of that failing. The most prominent among these is, perhaps, Pharaoh, king of Egypt, of whom God says, "For this same purpose have I raised thee up," or caused thee to stand, that is, to come to the throne, "that I might show my power in thee, and that my name might be declared throughout all the earth." Rom. 9:17. God foresaw that a crisis was coming between himself and Pharaoh; that the king of Egypt was intending to array all his power against God, to prevent His delivering His people from Egypt, which He had promised to do. Under these circumstances He might have said, Now I will remove Pharaoh and bring a more accommodating man to the throne, who will readily yield to my will, and let my people go. Had He done so, His enemies would have said, Of course He could carry out His plans; for He took the time to do it when He had a mere puppet on the throne, a weak, pusillanimous man, whom He could influence at His pleasure. So He didn't act that way, but let the hard-hearted, stiff-necked Pharaoh come to the throne, that he might exert the highest human power to defeat God's purposes; and then the Lord would carry out His word over it all, to get honor to His name in all the earth. He thus vindicated His power before all men.

But Pharaoh hardened his heart. Under judgments he repeatedly promised to let the people go; but as soon as the judgment was lifted, he would go back on his word, and refuse to let the people go. Thus Pharaoh hardened his heart by repeatedly denying his word, in favor of his own selfish interest. It was his own voluntary act. So he hardened his own heart. But the Scriptures speak of it as God hardening his heart, because God had pointed out the way of duty, and opened the way so fully for it to be carried out, and under these influences brought Pharaoh repeatedly to promise to do the right thing, and then suffered him to turn around and contradict and act contrary to his own word. God was treating Pharaoh as a free moral agent, setting before him sufficient light and truth, but suffering him to act out his own selfish disposition, and make his own choice. The hardening of Pharaoh's heart was his own act directly, and the act of God only indirectly. And Paul shows that Pharaoh was not under any compulsion to do as he did. Speaking of this very case of Pharaoh, in Romans 9, he says: "What if God, willing to show His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that He

might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory?"

The first and leading object of God is to show mercy unto His people; and to do this it is often necessary for Him to endure with much long-suffering the vessels of wrath, as He did with Pharaoh. He has vessels of mercy, on whom He desires to make known the riches of His glory. But the vessels of wrath stand in the way, and for a time retard His purposes and delay His plans. So He endures them with much long-suffering and patience, and bears with them till His mercy and long-suffering can no longer endure, and then cuts them down.

A stiff neck is often associated with hard-heartedness in the characters of those who are not doing God's will, showing that those who are opposing God have set up their own wills in opposition to His. This is a further exhibition of pride and selfishness, which God cannot tolerate in His creatures. This is another element that enters largely into the hardening of the heart which we are warned against. "To-day if ye will hear His voice, harden not your hearts."

The message to the Laodiceans tallies exactly with this exhortation: "And unto the angel of the Church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot. . . . So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

A more deplorable spiritual condition than that of the Laodiceans it would be beyond the power of language to describe. And no language can describe a more full and gracious promise by which it is to be met. "To-day if ye will hear His voice, harden not your hearts."

"The Lord has His eye upon every one of His people; He has His plans concerning each."

AN ARGUMENT FOR CHURCH SCHOOLS.

A GREAT deal has been said of late to Seventh-day Adventists concerning the necessity of church schools. Here is an argument on the subject which possibly has not been presented. It is sent to us in the form of the following press dispatch:—

"MARION, IND., OCTOBER 29.—Rev. George W. Osborne, a Seventh-day Adventist minister, was arrested to-day by Truant Officer James, on the charge of disobeying the truancy law and keeping his ten-year-old son out of school. Osborne pleaded not guilty, and his bond was fixed at fifty dollars, which he did not attempt to give, but went to jail. He gave as his reason for not sending his son to school that he did not wish him to learn certain things taught in the public schools."

Whatever danger there was in the teaching to which objection was raised in this case, there is unquestionably very great danger in the associations which a child can hardly avoid making where children of every stamp and tendency are brought together, as they are in the public schools, and parents are justified in preferring that the intellects of their children should not be cultivated at the sacrifice of virtue and morality. This is a danger which is to some extent at least obviated in our church schools.

The State requires its citizens to receive a certain degree of education. This is done on the theory that education tends strongly to prevent the formation of criminal character, and is thus a safeguard to the State and to the welfare of society. Against this view we have no objection to make. We are not arguing that such a law is wrong. But a church school would have met the requirements of the law, and would have avoided the trouble which has come to Brother Osborne in this case.

Without church schools to which they can send their children, conscientious parents who would guard their children against the antichristian teaching and associations which have become marked features of the worldly systems of education, are more than likely to get into trouble with the civil authorities. This is the first case of the kind to which our attention has been called; but many others may certainly be looked for in the near future.

L. A. S.

"If we have fellowship with God, we are His ministers, though we may never preach to a congregation."

BABYLON'S FALL; AND THE CHURCH'S PURIFICATION.

Of the spiritual state into which the nominally Christian Church will lapse before the end of time, the word of inspired prophecy says:—

"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:2, 4.

Babylon, when the time of this prophecy is reached, will have become like the world; for "every foul spirit," and "every unclean and hateful bird," are things which characterize the world in its fallen state. A church becomes like the world by opening her doors to worldliness. The fulfillment of this prophecy will be reached through some movement which will draw the world into the Babylonian church, until every mark of distinction between it and the world shall be obliterated.

How can the Church most readily open her doors to worldliness?

What is it in the Christian Church that is calculated to keep worldliness outside of her? Worldliness is kept out, as we all know, by the absence of any inducement for it to enter. Christianity means self-denial, which is the opposite of the spirit of the world; and so long as the Church maintains the spirit of pure Christianity, she will offer no congenial dwelling place for worldliness; worldly minded people will need no pressure to keep them on the outside. The truly Christian Church is the very last place into which one identified with the world would wish to come.

It is by removing this natural barrier, therefore, that the Church opens her doors to worldliness. The Church does this by presenting an inducement, from a worldly standpoint, for people to enter her communion,—by making her church-membership an advantage to a worldly end. The Church will do this—is doing it already—by going into politics.

When success in politics depends on membership in the Church; that is, when the Church and religious societies go so fully into politics that their vote is cast solidly against any candidate for office who does not meet the requirements they will have set up, so that political aspirants understand that their hope of success depends on their alliance with the Church, then will they flock to the doors of the Church eager to enroll their names on her membership books, and make haste to offer their services as champions of any cause for which the Church may be seeking political aid.

This was done by the Christian Church after the days of the apostles, and there came from it the "falling away" foretold by the apostle Paul, and the formation of the papacy. Looking back to the

time of Constantine, we see the Church trading her religious influence to the emperor, to help forward his designs, in exchange for the emperor's authority and influence in furthering her own designs. We see this in the history of the papal church from that time forward. And when the Protestant churches of to-day shall ally themselves with politics, there will come a second "falling away" from Christianity, on their part, as complete as was the first.

But while this is taking place, a "voice from heaven" is proclaiming, "Come out of her, my people." A work of an opposite character will be going on in the Church of whom it is said, "Here are they that keep the commandments of God, and the faith of Jesus." While hypocrites will be flocking into Babylon, they will be flocking out of the Church which is preparing for the second coming of Christ. For the time will come when men of God will be able to "discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." Mal. 3:18. The time will come when hypocrisy will no longer be able to hide beneath a cloak of piety in the Church of Christ. As it was in the days of the apostles, when Ananias and Sapphira were struck dead, and "of the rest durst no man join himself to them" (the Church), so will it be when "the restoration of all things" shall be completed in the Church. There will be the same gift of discernment that was exercised by Peter and Paul, before which no disguise could avail to hide that which was beneath it. No pressure will be needed then to separate unworthy members from the Church. All such will go out of their own choice, seeking more congenial associations. But that which drives out unworthy characters will be the strongest attraction to such as love the truth, and believers will be added to the Church, as at the first, in great numbers.

Thus will the religious world separate into two companies, the one uniting wholly with the world, and the other wholly separating from the world. To which company shall we belong? The utter corruption of Babylon is accomplished by her alliance with the State—her descent into the arena of politics. By that which the Babylonian church thinks is to usher in the kingdom of God, she will separate herself wholly from that kingdom. The kingdom of God that is to fill the earth is a stone "cut out of the mountain *without hands*." Dan. 2:34, 45. Not by the hands of men, not by ballots, nor by bullets, nor by any measures that men can devise, will that kingdom be set up which shall stand forever, but by the hand of Omnipotence alone; and we become connected with that kingdom by faith, and by that alone.

You say that you are not in politics; that you are not going with the Babylonish company; but what about the political spirit,—the spirit of self-exaltation, of desire to rule over others, or of the worship of man? Is this spirit in your heart? If so, you are a politician in the worst sense of the word. The choice before every one to-day is between this spirit and the spirit of Christ—the spirit of self-sacrifice for others—without which a man is "none of His." May we not regret the choice we have made, at that day when the sinners in Zion shall be afraid, and fearfulness shall surprise the hypocrites. Isa. 33:14. "The days of the purification of the Church are hastening on apace." L. A. S.

"We are not to elevate our standard just a little above the world's standard, but we are to make the distinction decidedly apparent. The reason we have had so little influence upon unbelieving relatives and associates is that there has been so little decided difference between our practices and those of the world."

Don't pray for anything which is to benefit yourself alone. The Lord will not bless you, unless in so doing He can bless others around you.

In *your* Bible, God is not speaking to any other person in the world but yourself.

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.]

838.—HE SHALL CONFIRM THE COVENANT.

Will you kindly inform me to whom the pronoun "he" refers to Dan. 9:27? Refer me to authorities from which I can obtain information in regard to the different chronologies, as Usher's, Jackson's, Hale's, etc. Would be pleased to see the twenty-sixth and twenty-seventh verses explained a little more fully than in "Thoughts on Daniel." The "prince" is applied by some to Titus, and the "covenant" to the Jewish war. How is this?

Mrs. E. F. H., Marquette, Mich.

ANSWER.—The seventy weeks are enumerated in verse 25 of Daniel 9. The commandment to restore and build Jerusalem was the decree of Artaxerxes Longimanus, issued to Ezra, in the seventh year of the reign of that king, B. C. 457. From this point we reckon the periods specified: 1. The seven weeks, or forty-nine years, allotted to the building of the wall, find a proper ending in the last act of reformation by Nehemiah, in the ninth year of Darius Nothus, B. C. 408. Next come the threescore and two weeks, which, added to the preceding seven weeks, make sixty-nine weeks, or four hundred and eighty-three years, to the Messiah the Prince. Christ was manifested as the Messiah, "the anointed One," at His baptism (Acts 10:38; Luke 4:18); and His baptism occurred at the right time in A. D. 27, autumn, when Christ went forth preaching the gospel of the kingdom of God, and saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." This was just 483 years from the time Ezra received his commission from the king, and went up to Jerusalem. Ezra 7. The commandment could be said to have "gone forth," not when the decree was promulgated (for that was doubtless in the year 458 B. C.), but when it began to be carried into effect. "Now Ezra began to go up to Jerusalem upon the first day of the first month." He went up, of course, with the decree in his hand, which must have been promulgated long enough before this to bring it into the year 458 B. C. He arrived at Jerusalem on the first day of the fifth month. Verse 9. Allowing two months more for settlement and collection of material, Ezra and his companions would be prepared to drive the first stake for the beginning of the work from which to run their lines of measurement for the different divisions of the long period, in the seventh month of that year, which is the exact season of the year to make the prophecy fit into all the specifications given. Christ's ministry, as measured by the evangelist John, continued just three years and a half. John 2:13; 5:1; 6:4; 13:1. This was His fourth Passover, in the spring of A. D. 31; and this was His last; for here He was crucified. This last week of the seventy was not a week of seven days, but a prophetic week of seven years. We have seen that the seventy weeks began with the work of building the wall, in the autumn of 457 B. C. And the period that reached to the Messiah the Prince (483 even years) reached to the baptism of Christ, in the autumn of A. D. 27. It is supposed, beyond question, that Christ attended every Passover that occurred during His ministry, but only four, as mentioned above, are recorded. Where would this bring His crucifixion? The Passover always occurred in the spring. Christ's baptism, occurring in the autumn of A. D. 27, His first Passover would be in the spring of A. D. 28; His second in A. D. 29; His third in A. D. 30; and His fourth at the end of the three years and a half, in the spring of A. D. 31. Here the crucifixion took place. This agrees exactly with the prophecy. "And after threescore and two weeks shall Messiah be cut off, but not for himself." How long after?—Three years and a half. "And the people of the prince that shall come shall destroy the city and the sanctuary." The Romans destroyed the city and the sanctuary. The "prince" here spoken of, then, is the prince of the Romans, Titus, who at the head of the Roman armies destroyed

Jerusalem. But "the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he [who?—Christ] shall confirm the covenant with many for one week." Verses 26, 27. This is the One who causes the sacrifice and oblation to cease. What covenant?—The new covenant, which Christ came to make and ratify. Although the Roman prince is brought in, in the latter part of verse 26, we must not forget that the Messiah is the burden of the prophecy in verses 24, 25, and the first part of verse 26. The prominent theme is the cutting off of the Messiah, His confirming of the covenant, and His causing the sacrifice and oblation to cease, in the midst (middle) of the week. All this points to His crucifixion, three and a half years from the beginning of His ministry in the autumn of A. D. 27. The sacrifice and oblation must refer to the Jewish service connected with the sanctuary, which did virtually cease when the veil of the temple was rent in twain at the crucifixion of Christ, just after He had said, "Behold, your house is left unto you desolate." Matt. 23:37, 38.

But how could Christ confirm the new covenant one week (or seven years) when He was cut off, and the services of the temple ceased at and by the crucifixion in the middle of that week? Paul explains (Heb. 2:3): "How shall we escape, if we neglect so great salvation [the new covenant]; which at the first began to be spoken by the Lord [was confirmed by Him during the three years and a half of His personal ministry], and was [further] confirmed unto us by them that heard Him [the apostles]." After the crucifixion, in the middle of the last week of the seventy, which were "cut off," or allotted, to Daniel's people, three and a half years more remained to complete the whole period. Counting from the spring of A. D. 31, they would terminate in the autumn of A. D. 34; and by that time, and about that time, the Jews had permanently rejected the gospel, Stephen had been martyred, Paul converted, the middle wall of partition between the Jews and the rest of the world was broken down, and Paul and Barnabas waxed bold and said: "It was necessary that the word of God should first have been spoken to you [for they were the ones with whom the new covenant was to be made, Heb. 8:8]: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord." Acts 13:46-48.

Such was the scene which took place when the first great dispensational section of the 2300 days came to an end, and the seventy weeks expired.

Another great epoch in that period remained—when the whole 2300 years should terminate. As the first 490 years ended in A. D. 34, autumn, 1810 years remained to complete the 2300. These, added to A. D. 34, autumn, bring us to the autumn of 1844, where the Grand Trunk of prophecy, the 2300 days, came to an end, and that stupendous move in the heavenly world took place—the transfer of the service in the temple on high from the holy to the most holy place, which ministration is accomplished once for all, and the cleansing of the sanctuary, pointed out to the prophet Daniel in the palace of the king of Babylon, over 2,400 years ago, began.

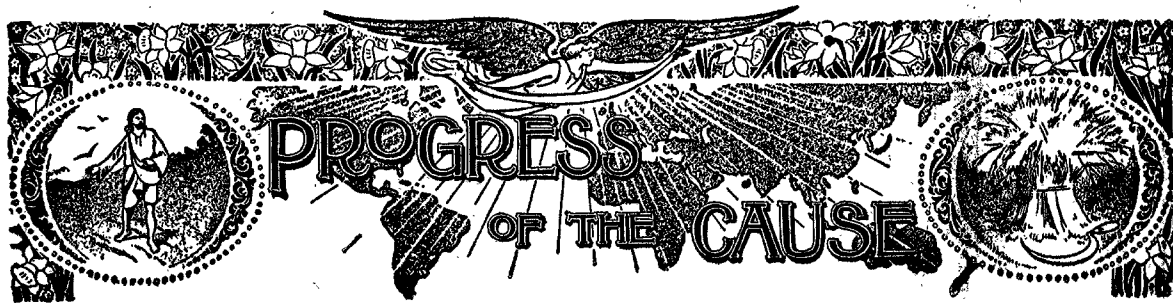
This scene should have made a greater commotion on earth than that which took place at the end of the seventy weeks. But by this time the theology of the world had been so lumbered up and obscured with the rubbish of error and tradition that but few understood it. But this, thank God, is being cleared away. The concentrated search-light of Rev. 18:1 is yet to shine forth on this subject. The Gentiles will come to the brightness of its rising, till multitudes more will rejoice for the consolation than glorified God for the gracious words spoken by Paul and Barnabas as recorded in Acts 13:48.

Nothing can exceed the beauty and sublimity of the subject of the sanctuary, the prophecies that

point to it, and the scriptures that explain the *modus operandi* of the ministration of Christ for perishing men.

2. CHRONOLOGY.—In answer to the call for references to chronology, we would say that we have

always regarded Hale's chronology a standard on that subject. For a brief and condensed work on the subject, Bliss's Analysis of Sacred Chronology, published at this Office, would probably be sufficient for all practical purposes.



AN APPEAL FOR PARAGUAY.

THE Third Angel's Message in its work recognizes no territorial boundaries; hence all mission fields demand our attention according to their several needs, which may be governed by the number of population, or other conditions, social, intellectual, or religious. We are glad to note that the term "foreign" has been dropped from the name of our Mission Board, and we trust it may be unknown to us as a people in dealing with mission fields in general.

In the light of the foregoing, an apology for our appeal in behalf of the Paraguayan field is unnecessary. It is now nearly nine months since we first visited the National Colony, which, according to the last census taken, numbers one hundred and nine families, the French and German elements predominating. The following is a summary of work done in the colony since January 1:—

Sermons preached.....	25
Bible readings held.....	124
Periodicals distributed.....	293
Pages of literature sold and distributed.....	15,425
Subscriptions to periodicals.....	7
Number baptized.....	5
Tithe and offerings received.....	\$12.57

Four persons previously reported as keeping the Sabbath have since ceased to do so; however, others are interested, and we hope for a good company to hold up the standard of truth. Those who have accepted the truth are walking in all the light, including healthful living and tithing, and are not only disposed to do their duty, but to sacrifice in order to hold up the light in the colony. This object will not be realized without a struggle, however; for one cannot fail to be impressed with the absence of all that tends to moral, spiritual, and intellectual enlightenment; in fact, one could not render himself unpopular in any more effective manner than by espousing the cause of Christ. Here the newcomer finds no church,—not even Catholic,—no Sunday-schools, no day-school worthy of consideration, no library, no literature of any kind coming into the homes (?) of the people. The children apparently are growing up with no stimulus to a higher ideal of living than their parents are accustomed to, which means, in the majority of cases, an existence but little above the level of the animal. If the untoward influences were only negative in character, the situation would not be so deplorable; but the positive are by no means lacking. Ten distilleries of *caña*, or native white rum, and the numerous saloons testify to the truthfulness of this statement. As their product retails at only six cents a quart, the cases of the debauched and degraded through this traffic are not few in number. One case that appealed to our sympathy was that of a French colonist who, during the season of grinding sugar cane, from which rum is manufactured, was able to make six barrels of molasses a week, for which he received forty-two dollars. But as he, his wife, and two grown daughters could neither read nor write, they were unable to account for the receipt and expenditure of their income, with the result that the father, following his usual custom of spending Sunday in the village, usually came out of the ensuing debauch relieved of the entire week's earnings, with no corresponding value received. We are creditably informed that even the government police, like vultures, follow the poor unfortunate inebriate, ready, in case he falls from his horse, to relieve him of his coat, hat, and money.

The question comes forcibly to us, Have we done our duty to this colony after having proclaimed the truth publicly and from house to house? In view of the many monuments to the honor of the prince of darkness, it would seem to be of the highest importance that we have at least a Christian school to arrest the great tide of evil that is

sweeping the youth down to destruction. The school building would also serve as a place in which to hold religious services. Several features of the colony would seem almost to insure the success of such a school: First, the existing Spanish school teaches little else than the catechism; second, the majority of the better class of colonists, being nominally Protestant, will not support the Spanish school, but would in all probability give their support to a good Protestant school; third, there is no other school outside of the colony within a radius of eighteen miles. Already the government has granted us, free, one acre of land in the village on which to erect a school building and house for the teacher. Unfortunately those who are interested in the success of this enterprise are the poorest financially in the colony. However, they have quite generally responded with the means at hand, which consists in the main of labor, and lumber in the rough. Up to the present we have less than seventy-five dollars pledged. We have taken the preliminary steps in faith, believing that the needed funds will be forthcoming. About four hundred dollars will be needed for the purchase of materials, etc., unobtainable through the supporters of this enterprise. This amount we would gladly raise among those directly interested, but it is not to be found. One colonist, a fair case, showed me the account of every cent he had received for products sold from his small allotment, which indicated an average of \$37.50, Paraguayan currency, per month, equivalent to about \$4.40, United States money. This amount must provide support for a family of seven persons for one month. It is true that the cultivation of sugar cane is more profitable, some having realized a gain during the harvest season of \$294, gold, in three months, but as the only sale available of the molasses made from the cane is to the rum distilleries, our people have from conscientious motives desisted from its cultivation, preferring smaller gains from a more honorable occupation.

Circumstances having rendered it impossible for these unfortunate colonists to provide a Christian school for their children, is it just that they be left without assistance? The Lord has plainly said that in communities where a church exists, a school should be established, though there were only six children to attend. In the National Colony of Paraguay there should be several times this number to attend our school, since there are about two hundred children without school facilities.

Who of our more favored brethren and sisters will feel it a privilege to assist us in this work? All such, if faithful, will have the joy of seeing souls saved in the kingdom from this darkened land. All donations, large or small, will be appreciated, and may be sent to the treasurer of the Mission Board, H. M. Mitchell, Battle Creek, Mich.

E. W. SNYDER.

SOUTH AFRICAN CONFERENCE.

THE tenth annual meeting of the South African Conference of Seventh-day Adventists was held at Cape Town, Sept. 26 to Oct. 6, 1901. About fifty delegates were in attendance, the majority of whom reside in the vicinity of Cape Town. One session of the Conference was held each day, also a devotional meeting, a Bible study, and a preaching service. An excellent spirit of union and brotherly love prevailed from the beginning, and was intensified as the meetings progressed. The same system of organization and conduct of the Conference prevailed as that which characterized the last session of the General Conference, and has since apparently been adopted by our people throughout the world. One church was admitted to the Conference. The medical missionary work was revived, and it was decided to reopen the Plumstead Orphanage. There was a good response to the preaching of the word,

and the last Sabbath of the Conference six persons were baptized. There was ample money in the Conference treasury to settle with all the laborers, and the different funds, of the Conference were found to be in a satisfactory condition. The report of the canvassers showed remarkable sales considering the warlike times which prevail in South Africa. Elder W. S. Hyatt was unanimously re-elected Conference President, and Brother O. O. Fortner, Secretary. There was a re-division of the territory of South Africa, and new mission fields were formed. These embrace Orange River Colony, Rhodesia, Basutoland, and Natal-Transvaal. An advisory committee of five members was created to have the supervision of all missionary work in South Africa. The persons chosen to compose this committee were Elders W. S. Hyatt, J. M. Freeman, H. J. Edmed, F. L. Mead, and the writer. This new organization is called the South African Union Council.

The last two days of the Conference were especially characterized by much of the blessing of the Lord. Soul-stirring testimony meetings were held on Sabbath in connection with the celebration of the ordinances of the Lord's house, and again on Sunday night, after a sermon on "Our high calling as Christian soldiers."

Elder Hyatt takes hold of his work with renewed energy and courage, and we trust that at this Conference the work of the Lord received new impetus and power for the coming year.

The day following the close of the Conference, we received the sad intelligence of the death of Elder Mead. He had started from the mission farm near Bulawayo to attend the Conference, had got as far as Kimberley, where he was taken sick with pneumonia, and although every attention was given him by our people there, who were skilled in hydrotherapy, yet in a few days he succumbed to the disease. This loss calls for additional volunteers for bleeding Africa. We hope that our workers may hereafter be settled in more healthful localities than any portion of Central Africa, where missionary training stations can be maintained, and native workers who can endure the malarious climate, sent to the interior. Africa, with more than two hundred millions of blood-bought souls, has but five ordained ministers, who are commissioned to give the last message of mercy to the world. May the Lord lay the burden upon consecrated individuals to come to this needy field and spend their lives for the Master.

G. W. REASER.

THE BIBLE TRAINING SCHOOL IN NEW YORK CITY.

MANY of the readers of the REVIEW may have wondered why we have not previously given a report concerning the work. If the reader could understand and comprehend something of the magnitude of New York City and its connection with adjacent cities, he could better understand the nature of our work. New York City and the cities which immediately surround it, including Jersey City, contain about 4,000,000 people. The statistics of 1900 show that the number of inhabitants is larger than that of any State in the United States, except the States of New York, Pennsylvania, Ohio, and Illinois, being more than a million more people than there are in Michigan or Massachusetts. In this city there are some buildings over thirty stories high, and the city averages five stories in height; so there are five families deep in this city. We are located near the center of the city, and in the building where we live there are fifty-three families. The building is seven stories high, and two elevators run night and day. The elevator men in the buildings are all instructed not to let any peddler, canvasser, or stranger enter unless he first states his business plainly, and tells whom he wishes to see.

There are four Seventh-day Adventist churches in Brooklyn, two English, one German, and one Scandinavian; in New York proper, including the church that has been organized since we came here, there are four; and in Jersey City there are two. The united membership of all these churches is about five hundred. The churches in New York proper are located as follows: No. 1 on 125th Street, in the northern part; No. 2 on 11th Street, in the southern part of the city; and another across the Harlem River.

We live on West 57th Street, in the central part of the city, between the Upper and Lower churches, and work among all classes of people. We now have a small church organized in this part of the city.

From the beginning of our work the providence of God has gone before us. We have labored to train and educate the workers themselves in canvassing, in visiting from house to house, in holding Bible readings, and in other ways, and have endeavored also to form as many little nuclei in the city as possible, where we can interest the

people. We have labored to educate our brethren and sisters in the churches to go out and distribute tracts and hold Bible readings, that the seed may be scattered in all parts of the city. Our Bible workers have worked almost exclusively in the section near where we live. There are at present eight workers in our family, besides Elder J. A. Brunson, my wife, and myself. All of these except one are holding Bible readings and selling publications whenever opportunity offers. One of our workers who was called home on account of sickness, returns next week; then our family of workers will number twelve. Those who had no experience before coming here are beginning to see fruit of their labors, some with whom they are reading taking their stand on the Sabbath.

The special providence of God has attracted people to us. One of the first to accept the Sabbath, having never heard anything about the truth, wrote us asking if he could come and have a Bible reading on the law. One of his friends who had been to Washington, D. C., had heard the truth preached, and returned home all wrought up over it. He learned our address and wrote us, and kept the second Sabbath after this. Special circumstances have developed an interest in different places, and some have been led to accept the truth.

We held meetings in our own house until two weeks ago. About six weeks ago we began to pray that the Lord would give us a hall in this vicinity. Respectable halls in this city rent very high. Usually our brethren pay five dollars for the use of a hall for Sabbath meetings in the daytime. Twenty-five dollars is a cheap price for Sunday nights. In God's providence we have secured for our present use a hall that will seat over one thousand persons. It is right in the heart of the city, and its rent has been held at five hundred dollars a month, but we have it for a trifle. It is lighted with electricity: inside there are three hundred and fifty eight-candle-power lamps, and outside there are one hundred more to attract people to the place. However, the building is for sale, and could our brethren furnish us five thousand dollars at once to head a list, we feel sure that the building could be purchased, as well as the land upon which it stands, by donations from interested parties outside of our people who would be glad to see our work permanently established in this city.

The cost of fitting up the hall for religious meetings was about three hundred dollars. A large part of this was given by outside parties and by our brethren who helped in the work. Lumbermen gave us lumber; the Heywood Company donated two hundred chairs, the wholesale price of which is \$4.50 a dozen; the Estey Organ Company placed an organ valued at three hundred dollars in the building, subject to their call. The hall is not for ourselves. If it were simply for us alone, a much smaller place would serve the purpose, but we need a place where the public of this city can be reached. If the hall were purchased, there would be no taxes on the building if owned for religious purposes. It would furnish a place for general meetings and for the assembling of large crowds. New York is a wealthy city, and there are many in it who are noble, generous-hearted people, when they see a work going forward for the benefit of humanity.

To relate the particular instances of God's opening providences would occupy too much space in an ordinary report like this. We can only say that we are thankful to our brethren for remembering us, and we hope that they will continue to do so, and that those who have means to invest in establishing a settled place for the Lord to abide in this great city will send it in, for we would be glad to receive donations from a small sum up to thousands of dollars. Now is the time to purchase before others take it from us.

In reference to the running expenses of the Bible school in this city, our friends have remembered us from all over the field. They have sent us sums of from fifty cents to one hundred dollars, so that our expenses, which have amounted to more than one hundred and fifty dollars a month, have all been met. Now they are increased to about two hundred dollars a month, as we have added to our number of workers.

Our Bible readers have gained access to many homes; a goodly number have already taken their stand for the truth, and many others are now in the valley of decision. One striking fact is that while the persons who have accepted the truth have held a variety of positions in business, none have lost their position on account of the Sabbath. All are keeping the Sabbath in the same business that they were in when the truth found them. We praise the Lord for this.

We distribute large quantities of reading-matter in the city. If the reader has clean papers and tracts that he would like to have scattered among these teeming millions, kindly send them, prepaid, to our address, and we will gladly receive them.

Please be sure to pay all expense of sending, as our balance of cash is something like the widow's meal in the barrel: we are always near the bottom, but the Lord has never allowed us to pay out the last dollar. We praise Him for all this, and go forward. Pray for us that the Lord may give many souls.

S. N. HASKELL.

400 West 57th St., New York City.

TENNESSEE.

We closed our work at Goshen, Tenn., after a three weeks' meeting. The attendance was good. Some seemed to think it did not make much difference to what church they belonged; still others were not much moved, but about fifteen promised to keep the Sabbath. After visiting these, and bringing out every point of our faith, some thought they could not go any farther at present. One family was willing to accept the whole message, and have united with the church in Murfreesboro. We feel that the work is not lost, for that one family can be a light in that place, and perhaps others will accept the truth after a time.

We expect to begin a series of meetings in Murfreesboro. The city council has given us a large hall in the courthouse, free of charge, in which to hold meetings. A number seem anxious to listen to the word. I am visiting the people; they are friendly, and talk freely about the truth.

I think the people here in the South are beginning to look at the truth with more favor than in the past. Some lights have been established, especially the publishing house in Nashville. We already begin to feel its influence in this place. In nearly every place to which I go, I find some one who has been to our sanitarium in Battle Creek, and the impressions received there are a help in our work. I can truly praise God for our institutions.

Brethren and sisters, do not be afraid to put your means into these institutions, and especially in these needy fields. Now is the time to work for God. I can see His hand in our coming to this field; and if hundreds more would come here, they would find many opportunities to do good. Good land can be bought here cheap; I know of farms of one hundred acres that can be bought for five or six hundred dollars, and if properly worked, will yield from twenty to twenty-five bushels of wheat to the acre. Corn is a good crop, and brings as much again per bushel as in the North. Some of these farms have forty or fifty acres of cleared land, and plenty of good timber for wood and saw timber. Any one wishing further information may write me, sending stamp for reply. I know of these places, for I have been on them, and have seen the crops growing. If some would come here with the missionary spirit, God would bless them, and they would be a help in getting the truth on a more solid foundation.

The people here are friendly; and when you get acquainted with their ways, you will like them as well as the people of the North. I like to live here, and God has given me health and strength to work every day since I came here. B. HAGLE.

COLORADO SANITARIUM.

We are glad to say that the Lord has been signally blessing our sanitarium, more, perhaps, during the last year of its experience than during any preceding year. Fully one third more patients have visited us during the last twelve months than in any previous period of its history, and the patients, too, have been of an excellent class. They have manifested a deeper interest in the principles of our work, and have returned to their homes with a more thorough knowledge of the principles for which the institution stands. The Lord has blessed and is blessing in the accomplishment of cures, and as patients have taken their departure, many expressions of heartfelt gratitude have been uttered.

An increased interest over any preceding year has been shown by the patients in religious matters. During the summer months, particularly, lectures were given upon various phases of present truth, and these were well attended, and listened to with marked interest.

This increased patronage is not due, perhaps, to any special efforts that have been put forth of late, but rather it seems to be the fruit of the faithful labor of the past. The earnest, devoted efforts of Dr. Riley, and of Brother and Sister Druillard during the years of depression through which the institution passed, are now beginning to bear fruit. Then, too, we believe the Lord, in pity and forbearance, is turning the captivity of His work here. However it may be, to Him we ascribe all the praise.

At the present time our staff of physicians consists of Drs. W. H. Riley, O. G. Place, Kate Lindsay, and Alice Conway. Dr. Riley, in addition to the superintendency of the institution, holds the chair of

mental and nervous diseases in the State University of Colorado. This has been an assistance to the institution, in that it has given the medical work a standing among the medical fraternity. No small per cent of our patients come now through the suggestion of their medical advisors at home. The long experience of Dr. Lindsay, we believe, will materially aid our work here. Indeed, we know that it has already done so in a large degree, and we are pleased to report that she expects to remain with the institution for some time. Her efforts for our lady patients, supplemented by the valuable services of Dr. Conway, give to the institution the help it has needed for a long time. It was under the direction of Dr. Place that the work was begun, and it is a cause for rejoicing on the part of his many friends that he is again connected with the institution here. His large practical experience, and particularly his experience in surgery, will be of inestimable value to the sanitarium.

The family of helpers are of good courage. While they have trials, they also see many ways in which the Lord is at work, and this brings to them encouragement in their trying experiences. The nurses' class which begins this month will be the largest, and considering everything, the best class, we trust, that has ever entered upon the nurses' course in the institution.

FRANCIS M. WILCOX.

THE MISSIONARY SIDE OF THE HYGIENIC DINING-ROOM WORK.

TWENTY-FIVE years ago many of us thought that if we carried the message to the representatives of all nations in this country, then the gospel injunction to us would be obeyed. But little by little the Lord has helped us to take a broader view of His work in the earth. Early in this movement the only way we had of propagating the principles of truth was by the means of public lectures and a handful of literature. God in His providence has opened up, one after the other, additional channels whereby the masses may be reached. Humanity cannot all be equally helped by the same methods.

In recent years the canvassing work, medical missionary work, and the educational work have each become prominent factors in this work of helping the world. It is becoming more and more evident that we ought to be daily interested in every movement that is truly good so far as God in His providence opens the way for us.

It is only within the last few years that our attention has been called to the question of establishing hygienic dining rooms in our large cities. We were slow at first to see the great need that existed in this direction. It had hardly dawned upon us that thousands were going to their graves every year because we were not doing our duty in educating them to eat only healthful foods, actually providing such for them, thus heeding in a practical way the Master's injunction, "Give ye them to eat." God has signally blessed the efforts that have been made to take up this work. It has brought our workers into contact with a class of society that before scarcely knew of our existence. I refer to the business elements in our large cities, and we find that the hearts and minds of these people are wonderfully open for the reception of truth. The many encouraging experiences in this enterprise recently started at the University of Chicago will be noted in a future article.

A personal letter just received from Brother Menkal, who a few months ago opened up this work in Denver, is so full of encouragement that I take the liberty of making some extracts from it for the benefit of the readers of the REVIEW:—

"We can see an overruling providence in the establishment of our hygienic dining room here in Denver. In the first place, it is situated in the very heart of the city, where it is difficult to find a suitable place; but we were led to a man who had rented this place for other purposes, but failing to carry out this plan, had decided to sell his lease; thus we secured one of the best spots in Denver for our work.

"We expected a hard and long pull to educate the people in the principles of health; but to our amazement, we found, a few days after opening, that our capacity was too small; so we crowded in all the tables possible, and these were soon filled. The next move was to take out our food counter, and occupy that space with tables; still we had not sufficient room, so two weeks ago we moved the partition between the kitchen and the dining room back six feet, which allowed room for more tables, and our work is still growing.

"The class of people who patronize our dining rooms are the leading business people in the city, and a number of physicians are also sending their patients. One lady physician told me the other day that since beginning to eat at our place she had gained thirty-two pounds. People ask her, 'Doctor,

what are you doing for yourself?' Her reply is, 'Eating Battle Creek foods.' A lady stenographer to one of the leading railroad officials, told me that she had gained fourteen pounds. Previously to her coming to our place her health was poor, while now she is the very picture of health. Her expression the other day was, 'I feel wholesome, inside.' This same young lady has been skeptical regarding religious matters, but the other evening she requested Mrs. Menkal and myself to give her a study regarding personal salvation. Through her influence many bright young people have been converted to the principles of right living.

"Recently a young man came to me and said, 'Mr. Menkal, will you please write up a paper which I can sign, pledging myself not to use meat, tea, coffee, tobacco, or alcohol, and to eat only two meals a day?' He said, 'The other day I went into a restaurant and ordered some meat; after eating this I wanted a cigar, after smoking which I felt a desire for some beer, which I drank, and now my stomach is all upset; please make me out something which I can sign right away.' I am very much interested in this young man.

"A number of business men have been bringing their wives to our dining rooms in order that they may become familiar with our dishes, and adopt the same principles in their home cooking.

"It is almost an every-day occurrence for us to hear our patrons inquire for light on some point of our faith. The other day a physician called for me, saying he desired to have me meet a certain clergyman; so we called upon him, and the doctor, in introducing me, said, among other things, 'I believe these people are the most orthodox in the interpretation of the Bible, and the most modern in their methods of reaching the people.'

"This work is certainly making an excellent impression upon the minds of the most intelligent and the best people. I have had splendid opportunities to explain our views to a number of business men here, while calling upon them in the interest of this work.

"There is one important feature of this branch of the message which demands earnest consideration. Those who are engaged in this work meet many unpleasant experiences, and unless there is a constant effort to point out the divine order in this work, and a continual reminder of the importance of keeping in touch with God, worldliness and the cares of life are likely to take possession.

"We have organized a medical missionary Sabbath-school, which is held in the afternoon, and some of our brethren are also attending this. The evil one has his snares laid everywhere, and what we need is much divine wisdom. The prospects are all encouraging thus far, and interesting features are developing every day. I am impressed with the importance of recognizing God in every experience of life, and then every event will be interesting."

DAVID PAULSON.



SCOTIA, N. D., Oct. 19, 1901.

EDITOR OF REVIEW AND HERALD: I feel impressed to write you, this beautiful Sabbath day, concerning the grand opportunities awaiting workers in this part of the great northwest termed North Dakota.

The crops this year are unusually fine, prices are good, and farmers all have plenty of money.

We are an isolated family of Sabbath-keepers, living three miles from the Canadian line, in the famous Mouse River country, one of the most fertile portions of the State. We live on a main traveled road, about twenty rods from a schoolhouse, which is open to all denominations, and is now occupied every Sunday by either the Methodists or Presbyterians. The people are, on the whole, religiously inclined, the greater portion in our immediate vicinity being English Canadians, although the general population is composed of persons coming from all parts of the United States, especially from Michigan.

We believe that the golden opportunity for the canvasser to make a small fortune, besides doing a vast amount of good, is just now. We will provide a home for two consecrated workers as long as they wish to remain.

Yours in the faith,

BENJ. F. BANKS.

[If any canvassers or others intend to visit this place, they should first write to Brother Banks.—Ed.]



Leading Events of Week Nov. 3-9.

—England will send 5,000 more cavalrymen to South Africa.

—Colombian rebels capture the town of Tumaco, 500 miles south of Panama.

—The Boers sustain a heavy loss in an engagement in the East Transvaal.

—The Nicaraguan Canal treaty with England is at last reported to be in sight.

—Fourteen American war-ships are maintaining a blockade of Samar Island, P. I.

—The bubonic plague makes its appearance in Liverpool, but it is carefully quarantined.

—Snowstorms were reported in several places in Illinois, Wisconsin, and Iowa, the 3d inst.

—Nine persons were burned to death at Hurley, Wis., in the fire which destroyed the Klondike Theater, the 6th inst.

—France and Russia reach an agreement "to force Turkey to make reforms in Armenia and other provinces."

—The American consul, Dickinson, is trying to induce the brigands who abducted Miss Stone, to take less ransom money than they ask.

—Adjutant-General Corbin and Miss Edyth Patten were married at Washington, D. C., the 6th inst., by Cardinal Gibbons, in the presence of 600 guests.

—The European press, speaking of the case of Miss Stone, casts reflections upon this country because of "the inability of the United States to protect its citizens."

—On the 5th inst. the French squadron, under Admiral Caillard, took possession of the three principal Turkish ports of the Island of Mitylene, in the Grecian archipelago.

—In his sermon at St. Patrick's Cathedral, New York, Sunday, the 3d, Archbishop Corrigan "denounced socialism as diametrically opposed to Christianity, and as tending to cause misery."

—Li Hung Chang, the noted Chinese soldier, statesman, and diplomat, died at Peking, the 7th inst., at 11:15 A. M., after a brief illness. His demise delays the Russian occupation of Manchuria.

—On the 4th inst. the committee of the Aero Club of Paris, awarded M. Santos-Dumont the Brazilian aeronaut the Deutsch prize of 100,000 francs (\$20,000) "for sailing from St. Cloud to and around the Eiffel tower and back to St. Cloud, in thirty minutes."

—A Manila dispatch of the 5th inst. discloses the fact that "a plot to massacre the American garrison at Moncada, Province of Tarlac, Island of Luzon, has been revealed by the wife of one of the conspirators," who hid a delective beneath the house where they met. Many arrests followed, and incriminating papers were seized.

—Tuesday, the 5th, witnessed the overthrow of Van Wyck, Tammany's candidate for mayor of New York City, and the election of Seth Low, fusion candidate, by a 35,000 plurality. Judge W. T. Jerome was also elected District Attorney. Republicans now expect great reforms to be made in the government of that great and corrupt city.

—According to a Paris dispatch of the 5th inst. "a secret compact exists between France, Russia, and England, under the terms of which Russia is to be left peacefully in Manchuria, England in Egypt, and France is to be allowed to occupy Syria." But compacts will go to the winds when the final scramble between the Powers begins in earnest.

—A dispatch from Jerusalem, dated the 5th inst., states that "the church of the Holy Sepulcher, surmounting Christ's tomb (?) was the scene of a sanguinary affray on Monday last, between Franciscans and Greeks, during which there were a number of casualties on both sides. The dispute arose on the question as to which community had the right to sweep the church." Turkish troops that had been watching for the fight, were "outnumbered and overpowered by the contending parties," both of which pretend to be Christians—followers of the meek and lowly Jesus!

— The rebels in Java are defeated in two engagements, by the Dutch troops.

— Chile offers its services to settle differences between Venezuela and Colombia.

— A thirteen-year-old girl of Whitesville, N. Y., dopes with a man sixty-eight years old.

— As the result of the elections of the 5th, the Democrats will have a majority of sixteen in the Maryland Legislature.

— The labor unions began on the 7th inst. a campaign "to secure the re-enactment of the Geary Chinese exclusion law."

— A delay of one year in the St. Louis fair is urged by the chairman of the Foreign Relations' committee for fear of utter failure.

— The Mexican delegates to the Pan-American Congress propose an international court to settle all differences between the American republics.

— Edward Percival Seeger, a Harvard graduate, died at Ithaca, N. Y., the 4th inst., of blood-poisoning from a pin prick received three days before.

— Na Tung, former Boxer leader, was appointed to the Chinese Foreign Office by an edict of the 5th inst. He was also helped to office by strong Japanese influence.

— While at work on the new federal penitentiary at Fort Leavenworth, Kan., the 7th inst., 450 convicts attacked their guards, killing one and wounding three. Twenty-five convicts escaped, two others being killed.

— A Calcutta dispatch of the 4th inst. states that "great unrest prevails on the Kurram frontier, where a British survey party has been attacked and thirteen Sepoys killed. It is possible that a punitive expedition will be sent."

— Over a dozen St. Louis, Mo., children died this week from tetanus (lockjaw), victims to the use of antitoxin for the prevention of diphtheria. Investigations are being made, the city having furnished the antitoxin serum administered in each case.

— On Monday, the 4th inst., London was enveloped in "a fog such as Great Britain had not experienced for years, blocking shipping, deranging railways, and throwing business into confusion. The fog descended so thickly in the afternoon that the avenues of traffic resembled the steam room of a Turkish bath."

— On the 7th inst. Claude Couse, of the Dayton, Ohio, *Daily News* office, "set 3,250 lines of nonpareil, linometer count, making a total of 84,500 ems, in eight hours. The machine was speeded to seven lines a minute. To secure this result it was necessary to touch the keys 109,000 times, or nearly six times a second." The REVIEW is set by means of one or more linotype machines each week.

— From Rome, Italy, under date of the 5th inst., comes the statement that the *Voce Della Verita*, the organ of the Vatican, published "a letter, dated October 28, from the Pope to Mgr. Chappelle, in which his Holiness rejoices at the excellent manner in which, in spite of the difficulties encountered, Mgr. Chappelle has accomplished his mission in the Philippines, and highly compliments him upon the result of his labors."

— The London *Gazette* of the 4th inst. contains the new title of the king of England: "*Edward VII, Dei Gratia Britannorum et Terrarum Transmarinarum Quae in Ditione Sunt Britannica Rex, Fidei Defensor, Indiae Imperator.*" Freely translated the title reads: "Edward the Seventh, by the grace of God, of the United Kingdom of Great Britain and Ireland and of the British dominions beyond the sea, King, defender of the faith, and Emperor of India." It is provided that "coins of the old style shall be lawful currency until the king's pleasure."

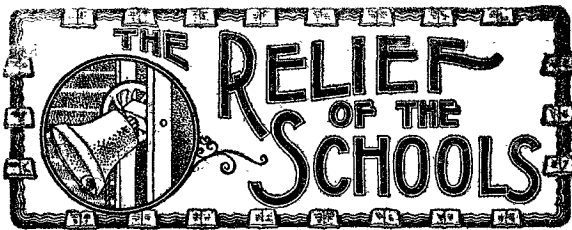
— A Paris dispatch of the 4th inst. makes public General Botha's counter proclamation to Lord Kitchener's recent proclamation. It was issued on September 15, and reads as follows: "Whereas, no official of the Orange Free State or the Transvaal Republic, and no general, commandant, or burgher intends to obey Lord Kitchener's proclamation, or to trouble with it; and, whereas, the proclamation contains falsehoods, habitual to the English; and, whereas, Lord Kitchener's proclamation has strengthened the determination of all burghers to resist to the end; now, therefore, I, Louis Botha, Commandant General of the Republican forces, with the consent of the governments, officers, and burghers of both republics, proclaim Lord Kitchener, his staff, and the officers and soldiers serving under his orders and fighting us now, to be outlaws in South Africa, and all officers and burghers in the two republics and in Cape Colony are ordered to shoot every armed Englishman whom they meet."

— Germans are angered over "the alleged offensive references to the conduct of the German troops in 1870, made by Mr. Chamberlain, the British Colonial Secretary," in a recent speech.

— A Paris dispatch of the 8th states that the Sultan "has notified France that he agrees to all the French claims. The Turkish embassy in Paris confirms this. M. Delcasse, the Minister of Foreign Affairs, has informed the Turkish government that the French squadron will leave Mitylene as soon as he receives official communication that the Sultan has ratified the decision of the Sublime Porte." In recognizing the French demands the Sultan "first authorizes the working of the French schools hitherto unrecognized; secondly, he recognizes, officially, the existence of the religious and hospitable institutions already founded, and accords them customs immunity and exemption from certain taxes; and, thirdly, he authorizes the reconstruction of the schools and hospitable institutions destroyed at the time of the Armenian troubles, of which a detailed list is attached to the French note." He also agrees to recognize the Chaldean patriarch, as demanded by France.

— In the Chicago *Tribune* of the 9th inst. appears a Washington dispatch stating that "the American government's response to the request for its views, made by France, with reference to the desire of that country to enforce the collection of its claims against Turkey, marks one of the most important steps in the definition of the right of the United States to protect its interests in Europe. . . . That in itself constituted a recognition of the United States as having the same right as a power in the European concert to a voice in the determination of Turkish affairs. . . . Should France be permitted by the European concert to retain possession of the Turkish customhouse which she now holds, the United States will regard that as a precedent for the exercise of similar rights by this government, not only in Turkey, but elsewhere in Europe, should the case ever arise where it will feel obliged to resort to radical steps, as have been taken by France." In the present instance Great Britain saw fit not to interfere, and Russia stood ready to assist her ally, France. The United States is now asserting its position among "the kings of the East" in no uncertain tones.

A. J. B.



TESTIMONIES FROM THE CHURCHES.

THE reports that appear in the State papers from time to time show that a campaign has already begun for the sale of "Christ's Object Lessons" and the churches are writing constantly of the blessing that attends this work. The Spirit of Christ is working everywhere to unify hearts and bless those who enter into the work for the relief of our schools. To many consecrated brethren and sisters the selling of these books has brought new life and deeper experience.

Here are a few of the reports that have made our hearts glad, and led us to thank God for a part in this work:—

"We are pleased to note the happy changes that this work is bringing about in our churches, and in the individual experience of the workers. It is making warm hearts and glowing faces, and putting new life into all our religious services. Some are getting a love for the work which will result in placing them in the ranks of our regular canvassers. One brother who had a great dread, or horror, of the canvassing work now writes, 'I should like to leave all and go to canvassing, as I enjoy doing that work very much.' This is an entire revolution of feelings and desire, and we trust that many others are having like experiences; for we do need regular canvassers very much."

The following is a clipping from a paper published in the far West:—

"I realize that the message is going with more and more power, and that the Lord will bless any canvasser who will present the truth in honesty of purpose to warn the world."

From Maine comes this word:—

"We pray that a wonderful change may be wrought in many hearts, and that the call for canvassers will be a definite one from the Lord, and that none will slight the still small voice that prompts

them to go forth with the printed pages of truth."

The Minnesota *Worker* publishes this encouraging paragraph:—

"Since my last report, I have spent some time with 'Christ's Object Lessons.' The Lord had gone out before us, and in many cases hearts have been found ready to receive the book. I have enjoyed the work, and hope to be in it again as soon as my duties will permit. It is good to be in so good a work, and to know that we can be helpers in wiping out the debt that hangs over us. Brethren, these debts are to be dreaded, whether they be Conference or individual debts. When we get into the horrid gulf, and find the Lord taking us by the hand to help us out, it gives courage. Don't forget, too, brethren, that in each copy of 'Christ's Object Lessons' sold, you literally pay \$1.25 on this debt. Let everybody keep watch for an opening to become helpers in this good work. It is encouraging to see the canvassing work rising. May the good work go on."

Personal testimony is always encouraging. Another brother writes as follows:—

"It is indeed a blessed privilege to have a part in this, the Lord's work, and there are especial blessings realized by the consecrated canvasser that cannot be experienced in any other line of labor in the Master's vineyard. As we go from house to house with these books, which we know contain the very truths that the people need, our hearts are lifted in prayer to God for wisdom that we may, as workers together with Him, impress the people with their need, and thus the way be opened to place the silent messengers in the home; and when the worker goes forth in this way, the Lord will bless him with success."

The Lord has told us that this movement would unify the churches. Surely it has done this; and unity among brethren means that a greater work is soon to be done than has ever been done. Read the experience of one church:—

"Strong farmers, of stammering tongue, perhaps, but honest men who believe that the Lord is coming, went out for the first time, in many cases, to sell a book. It was a new experience, but it was a bright one, and happiness of soul was the result. When the first book was sold, new courage was imparted to persevere and sell more books. Timid sisters, and even little children, also laid hold of the work, and their efforts were crowned with success. The joy of having actually accomplished something definite for the Master was expressed by many. That keen Christian pleasure is the fruit of selling 'Christ's Object Lessons' was testified to by scores. And high above all this towered the blessed evidence, rolled forth from many a heart, that this movement had unified the churches, just as the Spirit of God had said that it would. Besides this, the movement has given strength and courage to the churches. The doing of actual work in a field of labor so long dreaded and unentered by the laity, has made the churches strong."

Do not such reports as this stir us to be "up and doing"? We are told that "every member of every family in every church" should be in this work. How long, how long, shall we delay? Cannot every church soon have such a report ready for their State paper? God's people are to be a light to the world. "The lamp is in our hands. Let it shine forth brightly."

"Through the work for the relief of our schools a fourfold blessing will be realized,—a blessing to the schools, to the world, to the Church, and to the workers.

"While funds are gathered for the relief of the schools, the best reading-matter is being placed in the hands of a large number of people, who, if this effort had not been made, would never have seen 'Christ's Object Lessons.' There are souls in desolate places who will be reached by this effort. The lessons drawn from the parables of our Saviour will be to very many as the leaves of the tree of life.

"It is the Lord's design that 'Christ's Object Lessons,' with its precious instruction, shall unify the believers. The self-sacrificing efforts put forth by the members of our churches will prove a means of uniting them, that they may be sanctified, body, soul, and spirit, as vessels unto honor, prepared to receive the Holy Spirit. Those who seek to do God's will, investing every talent to the best advantage, will become wise in working for His kingdom. They will learn lessons of the greatest value, and they will feel the highest satisfaction of a rational mind. Peace and grace and power of intellect will be given them.

"After we have, by sanctified energy and prayer, done all that we can do in the work for our schools, we shall see the glory of God. When the trial has been fully made, there will be a blessed result."—*"Testimonies for the Church," Vol. VI.*

Then let us sanctify energy and time, and do all we can. Let us make the trial in divine strength, and see the result. Brethren and sisters, let us make the blessing ours by doing.

THIRTY THOUSAND ON THE WAY.

ON October 11 the Shipping department of the Review and Herald received from the Manufacturing department the first installment of completed books of the first edition of "Marvel of Nations," and by November 4 nearly all the edition of 10,000 was shipped out, and orders given for the printing of another edition of 10,000, and for the stock for the third edition of 10,000 more. Thus steps have been taken at this early date toward publishing 30,000 copies of this excellent book.

From all parts of the country encouraging reports are coming from those who are engaged in canvassing for "Marvel of Nations." It is a good book to sell, and many thousands of it ought to be put into the homes of the people during the present winter. It serves as an entering wedge for other books, inasmuch as it creates a desire for further study of the prophecies.

The American people are ever interested in the historical past and the present of this country, and on account of this fact it is comparatively easy to interest them in the "Marvel of Nations," which contains a compendium of important facts in connection with the development of the United States, and through these they are brought to the important features of the book—the Scriptural future of our nation, the final termination of all earthly governments, and the coming kingdom of God.

The very nature of the book renders it easy to sell, and it contains the message for this time. God has associated the rise and progress of this nation with the Third Angel's Message, and the design of "Marvel of Nations" is in compliance with this plan, and therefore it cannot fail to accomplish much good, nor to find its way into the homes of many to whom the message is due.

Let those who can devote all, or even a part, of their time in canvassing for this book send to their State Tract Society for a prospectus and assigned territory, and begin to work at once while the times are good, and while the people are buying books. The price of the prospectus is 60 cts., postpaid. The retail price of the book is \$1.25 and \$1.50. All agents receive 50 per cent discount.

WHAT EX-CATHOLICS SAY OF "THE SUPREMACY OF PETER."

"As long as Roman Catholicism endures, the subject of Peter's primacy and supremacy will be of prime importance. The doctrine of Peter's supremacy and his establishment as Bishop of Rome is the foundation upon which the entire fabric of the Roman Church rests. M. E. Kellogg has just published a volume of 290 pages, entitled 'The Supremacy of Peter, or Did Christ Establish a Primacy in the Church?'

"This is the latest and clearest refutation of the Roman claims and pretensions, for busy readers, that we have ever seen. It ranks with Rev. Dr. Mason Gallagher's admirable work, 'Was the Apostle Peter Ever at Rome?' and, like it, is just the book to be in the hands of persons who are ignorant of Romanism.

"There is no feeling of hatred toward Catholics manifested by the writer. The work is directed against the system. The author believes the Roman Church has contained and still contains many devout Christians, whose right of conscience he would not trench upon in the least. The papacy as a system is objected to because it represents and embodies an unscriptural and dangerous abuse of power—dangerous to both civil and religious liberty."—Father O'Connor, in the Converted Catholic.

"I have carefully read the book, 'The Supremacy of Peter,' by M. E. Kellogg. It is, in my opinion, the best book of its kind ever published in English. I have recommended it, and shall recommend it in the future, to any Roman Catholic inquirers after truth. The manner in which all Scripture texts generally adduced by Roman Catholic theologians as proofs of papal primacy, supremacy, and infallibility are examined, and shown to prove nothing either separately or collectively as to the headship of Peter, is clear, conclusive, and exhaustive.

"As former teacher of Holy Scripture in the Roman Catholic Ecclesiastical Seminary in Colombo (Ceylon), I have had an opportunity of studying many works on this essential doctrine of 'a falling or standing' Roman Catholicism, and I hesitate not to pronounce it the best I have seen."—William Tucker Harding, of New York.

This is a very important publication, and it should have a general circulation.

The price has been reduced from \$1.00 to 50 cts., and special terms will be made with those who will take an agency for this book. It is neatly bound in cloth, 5 x 7 1/2 inches in size, and contains 290 pages.

HOME AND CHURCH SCHOOL MANUAL.

ON account of an unexpected delay in securing the paper from the manufacturers for this manual, it has not been possible to complete it until the present time. It is now finished, and all orders will be promptly filled. It is bound in two styles of binding: cloth, 50 cts.; paper covers, 25 cts., postpaid.

Every mother and every teacher should have a copy of this important work as early as possible. It supplies a long-felt need in the work of our home and church schools, and its coming, as it does, recommended by the General Conference Educational Committee, should inspire confidence in it. The object of this manual is to furnish a basis of organization upon which parents in the home and teachers in the schools may build.

Beginning with the general principles of Christian education, and their application to the home training in the education of the children until they are of school age, it provides a course of study for church and intermediate schools, with definite instructions upon the application of these principles. It contains many hints and helps for teachers, and solves many of the practical problems in our church-school work.

Place all orders with your State Tract Society.

"THE STORY OF DANIEL THE PROPHET."

The Evening Standard, of New Bedford, Mass.

STEPHEN N. HASKELL, the author of this paraphrase and explanation of the Prophet Daniel's life-story, explains that this "book is the result of much prayerful study. It is sent forth with an earnest prayer that, in the hands of the parents, it may be the means of making the study of the Bible in the family a blessing to young and old; and that the teacher in the school-room may see precious rays of light flashing from its pages, pointing both teacher and pupil to the great divine Teacher." The book is an exposition of the Scripture relating to Daniel, from the point of view of a man who believes that "we are living in the closing scenes of this world's history," and who takes the most serious, and to our mind, a somewhat disproportionate view of the importance of closely interpreting prophecy in its relation to human history. We find this tendency in the opening sentences of the first chapter, where the author writes:—

"Although Daniel lived twenty-five hundred years ago, he is a latter-day prophet. His character should be studied, for its development reveals the secret of God's preparation of those who will welcome Christ at His appearing. His prophecies should be understood, for in them is the key which unlocks history to the end of time. The Saviour himself bore witness to this. When the disciples asked, 'What shall be the sign of thy coming, and of the end of the world?' He said, 'When ye . . . see the abomination of desolation, spoken of by Daniel the prophet, . . . whose readeth, let him understand.' In this we have the divine permission to read and understand the prophecies of Daniel. Those prophecies are intended, therefore, to warn a people of the coming of Christ."

Students of literature of this sort readily recognize the basis of the argument, and the course and conclusion of the argument itself. There are minds to which it appeals strongly, and there are those to whom it appears a perversion of the highest uses of the Scripture record. Yet those who dwell on this phase of Biblical interpretation are always earnest men, of high character and undoubted piety, and having a sincere desire to promote the good of their fellow men. We can see this desire manifested throughout this book, and can but appreciate the devoted spirit which has diligently worked to frame the argument. The author has elaborated his theories in a forcible manner, which commands respect even if it does not win concurrence. We commend the book to students of Scriptural history.

Published by the Review and Herald Pub. Co., at Battle Creek, Mich.

PROFESSOR DRUMMOND'S ADDRESSES.

THIS book contains 138 pages of the glorious principles of truth expressed in the simple yet forcible manner of this famous author. It contains: A Sketch of the Life of Professor Drummond; Love,—the Supreme Gift,—the Greatest Thing in the World; The Perfected Life,—the Greatest Need of the World; Dealing with Doubt; Preparation for Learning; The Study of the Bible; "First," a Talk With Boys.

This is a good book to loan to neighbors and friends, and a splendid one to sell before the holidays. Nicely bound in cloth. The price has been reduced from 75 cts. to 35 cts., postpaid.

GENERAL CONFERENCE COMMITTEE.

DURING the recent council of the General Conference Committee, the circulation of "Testimonies for the Church," Volume VI, No. 34, was taken under consideration, and on account of the great importance of this special volume at this particular time, it was urged that a copy of this book be placed in every home among our people as early as possible.

It was conceded by all present that this volume is the most important of all the Testimonies ever issued, and that all our people everywhere are in great need of the light which this book contains.

Its cautions and counsels at this time will save them from many mistakes and wanderings in the midst of the present perplexities, dangers, and the whirl of life. The needs of every department of the work as it stands to-day are thoroughly considered, and the best methods for the advancement of the cause are revealed.

Let all who do not have a copy, at once order one from their State Tract Society. Price, \$1.00 for the cloth binding; \$1.50 for the library and Russia bindings.

BELL'S PROGRESSIVE BIBLE LESSONS.

HAVING a surplus of Numbers SIX and EIGHT of this series of lessons, we offer the two for the price of one—25 cts., postpaid.

Number Six embraces the greater part of the ministry of Christ, and Number Eight completes the Acts of the apostles. These books are designed especially for the larger classes in the intermediate department, and also for junior work in the Sabbath-schools.

Send all orders to the Review and Herald Pub. Co., Battle Creek, Mich.

GRAND TRUNK R'Y SYSTEM.

Taking Effect June 2, 1901.

TRAINS LEAVE BATTLE CREEK.

West-Bound.

Table listing train schedules for West-Bound routes, including destinations like Chicago, Detroit, and South Bend, with departure times.

East-Bound.

Table listing train schedules for East-Bound routes, including destinations like Detroit, Canada, and South Bend, with departure times.

W. C. CUNLIFFE, Agent, BATTLE CREEK.

MICHIGAN CENTRAL

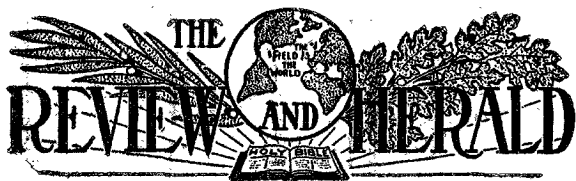
"The Niagara Falls Route."

Corrected June 9, 1901.

Large table showing Michigan Central train schedules for various routes (EAST and WEST) with columns for train numbers and departure times.

*Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 7:45 a. m. and 4:00 p. m., and arrive at 12:40 p. m. and 6:00 p. m. daily except Sunday.

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



BATTLE CREEK, MICH., NOVEMBER 12, 1901.

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THE quoted items in italic on the editorial pages are from the new volume of "Testimonies for the Church."

DON'T fail to read the missionary call made in this issue (page 730) by the Foreign Mission Board. More than ever, Seventh-day Adventists are now to be a missionary people. Those who have not the missionary spirit will soon drop out by the way.

The Board voted last week to discontinue the *Berean Library*. This will cut off the pound rate of postage. All who order numbers of that library will please therefore add enough to the price to cover postage at the ordinary rates. The reason of the change in the law is that so many conspired together to defraud the government in the matter of postage on the old plan. They would send out vast amounts of advertising circulars for their own pecuniary advantage, at pound rates of postage.

It was voted last February to translate the "Marvel of Nations" into the Danish-Norwegian, Swedish, and German, and bring out these translations so that they could be issued simultaneously with the English edition; but by some misunderstanding, this work has fallen behind. Looking the matter up lately, it was found that these editions could not be brought out in season for the holiday trade, but that they could be brought out in season for what is called the spring delivery. So it has been decided they can be ready to be delivered May 1, 1902. We would therefore say to canvassers, While going over the ground soliciting orders in these languages, take

all you can to be delivered by May 1, 1902; and the books will be ready. The first lot of 10,000 in English is already disposed of, a second lot of 10,000 is under way, and the paper for a third lot of 10,000 is ordered. This 30,000 ought all to be disposed of before the spring delivery mentioned above. Good reports are coming in. The book promises well.

Sabbath Service.

THE venerable pastor of the church, Elder I. D. Van Horn, occupied the Tabernacle pulpit, Sabbath, Nov. 9, 1901, taking for the foundation of his remarks 1 Cor. 15:1-3. After singing by the choir, reading of Scripture by Elder H. M. Mitchell, and prayer by Elder A. C. Bourdeau, Brother Van Horn gave a good gospel sermon from the Scripture named. These old gems of truth shone with new light under his polishing. He traced the work of Christ in all its departments, showing that the gospel pertains to all dispensations, and that it is all wrong to single out the dispensation since Christ and apply to it exclusively the term "gospel dispensation," as the dispensations from the garden of Eden till the present time have all equally had the gospel. He traced events down to the present time, showing that we have passed down this side the beginning of the message of Rev. 14:6; showed what death it was (the death in Adam) which Christ abolished when 2 Tim. 1:10 was fulfilled; contrasted the "hour of His judgment" of Rev. 14:6, with the "day of judgment" of Acts 17:31; 2 Peter 3:7. He then traced the work of judgment down through the thousand years, which time is occupied with examining the records of the wicked, when such passages as 1 Cor. 6:2 are fulfilled; then at the end of the thousand years, sentence is executed upon the wicked in the second death, from which a clean universe comes forth. There is no flaw nor failure in any part of the work of the Lord. Shall we be prepared to have a part in the final outcome?

The Call to Prayer.

ANNUAL SEASON FOR 1901, DECEMBER 21-28.

No mere formal appointment or formal observance of a stated time for religious meeting will meet the demands of the present hour. There is a more weighty reason than custom for calling all the people to a special time of prayer and consecration. We face a situation and a work which demand a new experience. If we accept God's call to give "the Advent message to the world in this generation," we must accept the power through which alone this great commission can be fulfilled. That power is the same as was bestowed upon the early Church for the accomplishment of a similar work in one generation. "Ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Men filled with this Pentecostal gift went forth in the power of the Spirit to preach repentance and remission of sins in His name *among all nations*, beginning at Jerusalem. Multitudes of those who heard the simple story of the death, resurrection, and ascension of Jesus of Nazareth were, according to the promise, convicted of sin, and cried out, "Men and brethren, what shall we do?" The number of believers grew rapidly, and the work spread to new fields. Those who were scattered abroad through persecution "went everywhere preaching the word." Saul, the bitter opponent of the truth of the gospel, was converted into Paul, the zealous preacher of "the faith which he once destroyed." As the apostle to the Gentiles he was mightily used of God to carry the good tidings to "the regions beyond," until he was able to write to the church at Colosse of "the truth of the gospel, which is come unto you, *as it is in all the world;*" and to speak of "the hope of the gospel, which ye have heard, and *which was preached to every creature which is under heaven.*" Thus in one generation a message was given to all the world. But this was accomplished solely through

the direct agency of the Holy Ghost, the Spirit of the Father speaking in men. To-day we are called to do a similar work with the assurance of the renewal of the same wondrous gift. Over a territory much more widely extended, and to a people much greater in number, we are now being aroused to give the message of the power and glory of the coming of the Lord in a single generation. Every facility for reaching the people in all parts of the world is at our command for this final ministry of the truth, but nothing will take the place of the anointing of the Holy Ghost. The machinery is here; more power is needed. The wheels are here; we need the spirit of life in the wheels. "Ask, and it shall be given you. . . . If a son shall ask bread of any of you that is a father, will he give him a stone? . . . If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" We must prove the promise.

In calling attention to the appointed time for prayer and religious awakening, which has been set this year for December 21-28, we wish to direct the minds of all to a definite purpose. It is a time of opportunity. A great blessing is offered as a preparation for a great work. Asking for the blessing should mean consecration for the work. Let there be a united concert of prayer, and all directed to one end—the power of the Spirit for service. A faith that believes for great things, inditing a petition which asks for great things, will bring great things. Who will set his heart to seek the Lord? Who will unite for a time of blessed revival? Who will make a new consecration for service? Who will begin to pray now that this annual occasion may bring a new experience of living power into all hearts through the baptism of the Holy Spirit, and thus be a mighty stimulus for the rapid spread of the message in all the earth? Think, believe, act.

W. W. PRESCOTT.

Circulate the Books.

THE Circulation department of the Review and Herald is making a strenuous effort to clear our shelves of a large assortment of books, some of which have lain in stock for a long while. To do this, a great reduction in price has been made on several. Read the notices on the fifteenth page of this paper. We notice that the excellent work by M. E. Kellogg, entitled "The Supremacy of Peter, or, Did Christ Establish a Supremacy in the Christian Church?" which has heretofore been offered for \$1.00 a copy, is now offered for 50 cts. a copy. We have been surprised that this work, which has been before our people for four years, has met with so slow a sale. We can assure all our readers that if they had been so often called upon to explain John 20:21-23 as we have been in our forty-nine years' connection with this Office, they would hail such a book as this with open arms. This work not only explains these texts of Scripture, which Catholics make such a handle of, and which are generally regarded such difficult texts for Protestants, but many other cunning constructions of the Sacred Writings which Catholics endeavor to twist to their own advantage. Read the book.

Will You Aid?

THIS question is addressed to every one of our people everywhere. Among the many imperative demands of the cause, there stands prominent the one to sell "Christ's Object Lessons." This book was donated especially to free our denominational institutions from debt. The book was issued a year ago, and many of our people took hold of the work with a will, and several thousand dollars was brought in toward the liquidation of the debts of our various schools.

Now we wish that every one in our ranks would take hold this year as never before. There is your merchant, your tailor, your blacksmith, in fact, all with whom you do business, to whom you may sell a book if possible. Canvass your neighborhood, and let us all take hold and see how many can be sold between now and the holidays. It is an excellent book for a Christmas present. Between now and December 15, people will purchase many books for the purpose of making presents to friends, and shall we not supply them with "Christ's Object Lessons"?

Last year the idea was suggested that each one sell six books. Many did this, and the work proved successful. The number was sold. We trust all such will take hold again this year, and sell many more than this number. Let us not forget this matter, but take hold and work with all our might. Order sample copy from your tract society if you have not one on hand. Who will aid now?

S. H. LANE.