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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.

NOW IS THE TIME.

MRS. P. ALDERMAN.

If we gain the heavenly portal
 Pure at last,
 All the seeming and the scheming
 In the past,
 Now's the time for victory,
 Heed no more the selfish plea;
 Be steadfast.

Then He'll trust us with His treasures,
 Gems untold,
 When no guile nor secret measures
 We shall hold,
 When our souls are pure and white
 As fine linen in the light
 Of His fold.

Longs my soul to be made pure
 In His sight,
 Ne'er to falter, but endure
 In the fight.
 Then He'll give us things most holy.
 Cleansing blood, O make me lowly,
 Free from blight!

Now is time to wake and pray.
 Soul of mine,
 Sleep not till another day,—
 'Tis not thine,—
 For the Lord has given us warning,
 Haste to seek thy soul's adorning;
 Rise and shine.

A VERY PRESENT HELP.

MRS. E. G. WHITE.

God desires His people to remember the message given to the Church of Ephesus: "These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the

first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. . . . He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

John was commanded to write this wonderful message for us. Why has it not more influence in our lives? Why are we satisfied with a low standard, when such wonderful incentives are placed before us to lead us to reach the standard of perfection?

If those who enter the service of God would strive earnestly to increase in fervency and genuine love, what a powerful and convincing evidence in favor of the truth would be given to the world! Hearts would be knit together. The believers would search the Scriptures daily, as did the noble Bereans. Their faith would rest upon a sure foundation, even the tried stone, which sustains the whole structure of Christianity. Founded upon truth, their convictions would not be shaken by storm or tempest. They would not depend on feeling, knowing that feelings are changeable. Their faith would lay hold of unchangeable, eternal truth.

When God gave Christ to our world, He endowed human beings with imperishable riches. John writes of Christ, "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength. And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

This is the One who says to us to-day, "Him that cometh to me I will in no wise cast out." Then cling to Him. Do not, I beseech you, dishonor your Redeemer by turning from Him to seek help from human beings. Help those who

are weak in faith by showing firm confidence in God. Do not encourage these souls to lean on any human prop. Do not insult the Saviour by turning from His promises, from the fullness of His love and assurance, to human resources. Speak not a word of doubt in the One who loves you, whose you are by creation and by redemption. Go not for help to those who are just as dependent as you are. Christ has declared, "Without me ye can do nothing." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Christians, do you believe this promise? Had there been a surer way of finding rest, would not the Lord have pointed it out to His weary, fainting children? But He has told us of no way in which to find rest except by wearing His yoke. "Take my yoke upon you," He says, "and learn of me; . . . and ye shall find rest unto your souls." And the dear Saviour adds, "My yoke is easy, and my burden is light."

I wish to say to my friends here and in foreign countries, Do not waste time and money by writing to your friends for something with which to satisfy your soul-hunger. Christ says, "I am the bread of life."

When you need help, go to Him who alone is able to take away your sin. No human being can do this work. Then why do you appeal to men for wisdom? "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." In your unworthiness and helplessness, come to Christ, saying, "Lord, save, or I perish." From Him you can learn the manifold wisdom of God, wisdom more precious than words can tell. "Ask, and it shall be given you."

Have we not all acted disrespectfully and uncourteously toward the One to whom we owe all we have? God sees the dishonor we do Him, He knows that in humanity we shall find no solace for our woe, and He pities us because we are so needy yet so unwilling to make Him our confidant, our burden-bearer. He sees human beings slighting the love and mercy provided for them, and He says, sadly, "Ye will not come to me, that ye might have life." Our distrust is an insult to the One who has done so much for us. He will never neglect those who come to Him. Of the poor, fainting soul, tired of looking to humanity only to be betrayed and forgotten, Christ says, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me."

All are invited to eat of the bread of life. It is for our present and eternal happiness to accept this invitation. When we are in need of guidance, let us go directly to the One who says, "I know thy works." "I am He that liveth, and was dead; and, behold, I am alive for evermore." Our Saviour is not lying in Joseph's new tomb. He has proclaimed over the sepulcher, "I am the resurrection, and the life." Then do not take your sorrows and difficulties to man. Present yourself to Him who is able to do "exceeding abundantly," more than you ask or think. He knows just how to assist poor, trembling souls. Do not turn from the loving, compassionate Re-

deemer to human friends, who, though they may give you the very best they have, may lead you into wrong. Take all your troubles to Jesus. Cast your helpless soul upon Him who will not only take your burdens, but will receive you and strengthen and comfort you. He is the great Healer of all maladies.

"Turn you to the stronghold, ye prisoners of hope." There is strength for us in Christ. He is our Advocate before the Father. He dispatches His messengers to every part of His dominion to communicate His will to His creatures. He walks in the midst of His churches. He desires to sanctify, elevate, and ennoble His followers. He holds the stars in His right hand, and it is His purpose to let His light shine forth through these to the world. He desires to say of His people, as He said of Israel of old, "Thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God." He desires to prepare His people for higher service in the Church above. He has given us a great work to do. Let us do it with accuracy and determination. Let us show forth in our lives what the truth has done for us. Let there be less dependence on human counsel. Why turn from Him who is all-sufficient to ask counsel of finite beings? Let us make the Saviour our confidence, saying, "Lord, to whom shall we go? thou hast the words of eternal life."

GOD IN HISTORY.

PROF. E. A. SUTHERLAND.

"*A God in history?*" Gibbon, seated among the ruins of the Capitol, and contemplating its august remains, owned the intervention of a superior destiny. He saw it; he felt it: in vain would he avert his eyes. That shadow of a mysterious power started from behind broken pillars.

Shall we not discern amidst the great ruins of humanity that almighty hand which a man of noble genius—one who had never bent the knee to Christ—perceived amid the scattered fragments of the monuments of Romulus? . . . and shall we not confess it to be the hand of God? . . .

"And see what luster this great truth (God in history) receives under the Christian dispensation. What is Jesus Christ if He be not God in history? It was this discovery of Jesus Christ which enabled John Müller, the greatest of modern historians, fully to comprehend his subject. 'The gospel,' said he, 'is the fulfillment of every hope, the perfection of all philosophy, the interpreter of every revolution, the key to all seeming contradictions in the physical and the moral world; it is life and immortality. Since I have known the Saviour, everything is clear to my eyes; with Him there is no difficulty I cannot solve.'"

Thus wrote an eminent historian; and is not this great truth, that God has appeared in human nature, in reality the keystone of the arch, the mysterious link which binds all earthly things together, and connects them with heaven?

The recognition of this principle—God in history—has rendered immortal the work of D'Aubigné, from whom the preceding quotation is made. Men who have searched deep into the annals of nations find there the hand of God. "The Most High ruleth in the kingdom of men." Who of all people upon earth should know this fact, and not only know the fact, but be able to interpret the handwriting of Jehovah as seen in past and current history,—who, if not the people who are looking for the Saviour's second coming?

The value of the study of history is theoretically acknowledged by those who have had their minds turned toward the prophecies; nevertheless it is true that comparatively few understand

the philosophy of history. This weakness is one cause of inefficiency on the part of the ministry. God's voice is to be heard on every hand, speaking in trumpet tones; but to the majority it is but as the sound of thunder, and the multitudes pass on unwarned to the day of final reckoning.

In the hand of the man who has a knowledge of God in history, the subject becomes a power in the proclamation of the message for to-day. How sad the fact, then, that so little use is made of the historical works which have been prepared for our people! I have reference especially to the histories prepared by Elder A. T. Jones, with great labor, after years of study, with the one purpose of pointing out the truth that God is in history, and of placing in the hand of the student a key to the interpretation, not only of prophecy, but of current events as well. I say it is a lamentable fact that so little time is devoted to the study of the three volumes, "Empires of the Bible," "Empires of Prophecy," and "Ecclesiastical Empire."

The golden thread of truth is, in these volumes, followed from the days of the theocracy in Israel to the present time. The philosophy of history is given in clear statements, and principles are illustrated by striking historical facts. Cause and effect are so carefully compared that the thoughtful student is furnished with a key for the interpretation of facts wherever they may be encountered. These books were prepared for our ministers and our advanced schools. It is a mistake that they do not receive universal recognition.

Many realize their deficiency and inability to meet men of education and culture, but they are unable to enter a training school for a better preparation. For such Emmanuel Missionary College will open a Correspondence Study Department. The study of the Bible, and history in the light of the Scriptures, will be one strong feature. The three histories written by Elder Jones will be the basis for this work in the Correspondence Study department. Moreover, Elder Jones himself will outline the work to be pursued by students of history, and will furnish test questions for the lessons. Work done by correspondence will be carefully graded by the secretary, and as the faculty of the Correspondence Study department is largely made up of members of the College faculty, the work done by correspondence will affiliate with class-room work. Credit will be given for all work satisfactorily completed. The independent student will find in this department real help to self-improvement. The department opens Jan. 1, 1902.

SOME SCRAP QUOTATIONS.

GEO. E. PRICE.

(*Tracadie, New Brunswick.*)

For some time I have had two valuable quotations, or extracts, on hand which I have thought I ought to share with my fellow laborers. I have hitherto refrained from sending them because I could not see my way to work them up into suitable articles. But I give them now just as they are, and while neither may be entirely new to all our workers, yet to many they will serve as a valuable help in explaining the prophecies of Daniel:—

"The ram was long the emblem of Persia; the golden diadem of the empire was ornamented with rams' horns; and, what seems strange, among the sculptures of Persepolis, the old capital, may still be seen the ram's head with two horns, one higher than the other."—"*Buried Cities Recovered*," page 508, by F. S. De Hass.

The complement of this I found in the Standard Dictionary, under "Ammonite:" "The word is derived from the ancient Egyptian *Amen* or *Amon*, who was identified in the Great Oasis (el Khargeh) with Kneph or Khnum, to whom

the ram was sacred, and who was there worshiped as Amen-Khnum under the form of a man with the head of a ram. It is from the form of the ram's horns of this deity that the fossil mollusk called *Cornu Ammonis* derives its name. See also the Greek *Ammon*, a form of Zeus with ram's horns, also called Jupiter-Ammon. Alexander the Great is represented on the coins of Lysimachus deified, with the horn of Ammon and diadem.—*Amelia B. Edwards, letter to Standard Dictionary, Oct. 23, '91.*"

I have another which has recently come to hand, and which, though on an entirely different subject, I think is too good to be lost.

It is in a recent review of "Lost Essays" of the late Prof. Max Müller, of Oxford, found in *Nature*, July 11, 1901, page 251; and *Nature*, as everybody knows, is one of the very highest of English scientific journals.

"The essay on 'Coincidences' will be read by every one who is interested in the study of comparative religion with the deepest interest, for in it is demonstrated with considerable clearness and with incontrovertible proofs, if we accept the facts set out by Prof. Max Müller, that Christianity owes much to Buddhism. The Roman Catholic missionaries Huc and Gabet, while traveling in Thibet in 1845, discovered to their horror that the Buddhist priesthood possessed the crosier, the miter, the dalmatic, the cope, the service with two choirs, the psalmody, exorcism, and prayer beads, and that the celibacy of the priesthood, spiritual retreats, worship of saints, fastings, processions, litanies, holy water, etc., were as much the characteristics of the Buddhist as of the Roman Catholic religion. After thinking the matter over for some time, the Christian missionaries made up their minds that these resemblances were the work of the devil, who wished to lead astray any missionary who ventured to travel in Thibet, and now we know that an actual historical communication existed between Roman Catholic and Buddhist priests. It has recently been proved that the Buddhist Canon was collected at the Council held in 259 B. C. at Patna by Asoka, and that the Pāli Canon of Buddhism was written down in the first century before our era, and that the Sanskrit Canon was written down in the first century after. Thus it seems clear that if any borrowing at all took place between the two religions, the Christian borrowed from the Buddhist, and not the Buddhist from the Christian. This need cause no surprise, for, apart from the well-known historical connection which existed between the Buddhists and Nestorians in the seventh, eighth, and ninth centuries, there was undoubtedly frequent communication between Judea and Persia and Asia Minor from the time of Alexander the Great. The Buddhist religion was, like the Christian, a missionary religion, and in proof of this Prof. Max Müller has adduced some very interesting facts."

Of course the reader will understand the use of the words "Christians" and "Christianity" in the above remarkable paragraph, as synonymous with "Roman Catholic" and "Roman Catholicism." It is difficult to imagine what further evidence along this line is needed to show the true origin of the Roman Catholic Church, or the transcendent unlikeness between true Christianity and every form of heathenism.

In my little book now being issued by the Pacific Press Publishing Company, I have undertaken to show on scientific evidence that all the geological changes took place at the flood, as stated, or at least implied, in those precious seventh, eighth, and ninth chapters of "Patriarchs and Prophets." I have some valuable material bearing on the subject, but I know that there is an immense amount of material of equal value that I have not yet seen. If any of my readers would kindly send to the REVIEW any facts bearing on this subject, I have no doubt the editor would open a small corner for this exchange of

ideas, and thus aid in developing an integral part of this message which calls upon this age of evolutionists to "worship Him that made heaven, and earth, and the sea, and the fountains of waters;" a message which brings to us the Sabbath as a souvenir of creation and creation's God, and thus an everlasting protest against the fashionable evolutionary geology. A great reform on our views of science is, I believe, now due; and if we will each contribute our mite, we may soon see the Biblical story of a universal deluge demonstrated by scientific evidence beyond all reasonable cavil.

[We are at your service, in any way we can assist.—ED.]

THE CONDITION OF THE PITCAIRN ISLANDERS.

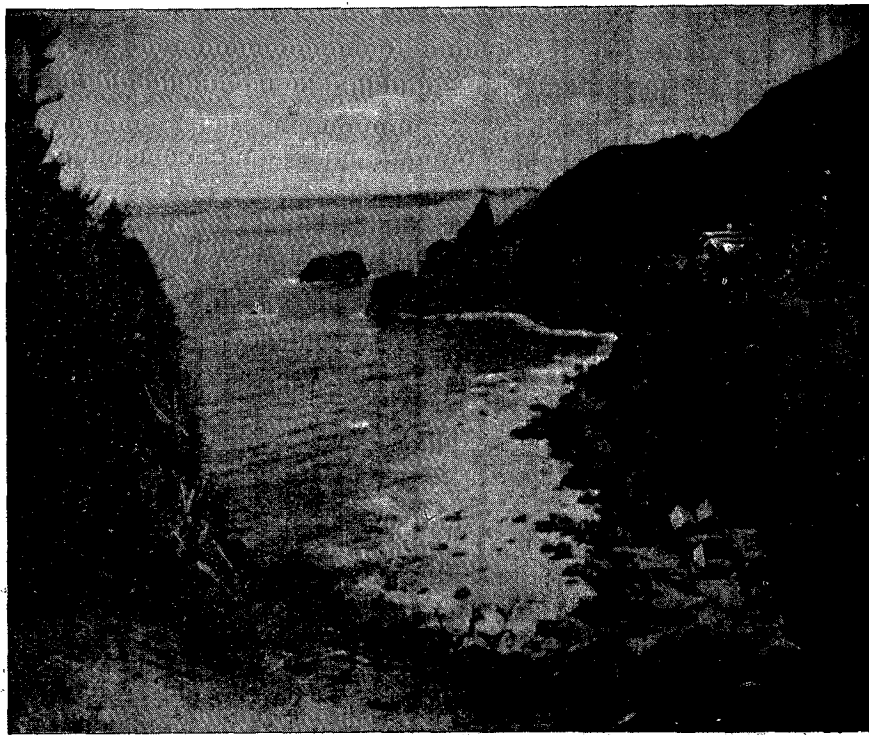
*The London Standard.**

AMONG the Parliamentary Papers yesterday issued was one of an extremely interesting character, in the shape of a report forwarded to the Admiralty by Commander George F. S. Knowling, of his Majesty's ship "Icarus," dated Honolulu, March 31, in which that officer gives an account of his visit to Pitcairn Island. Commander Knowling says:—

"I arrived in Bounty Bay at 5 P. M. on Feb. 21, 1901. A boat-load of islanders (men) came off; but in view of there still being several

nanas, pineapples, marsh- and water-melons, limes, oranges, mangoes, pumpkins, coffee, tomatoes, sweet potatoes, Indian corn, and arrowroot. A strong blow in August last, followed by what is described as a tidal wave, and which swept away a portion of the boathouse in Bounty Bay, did much damage among the oranges, almost destroying this year's crop, and also blew down large numbers of banana trees.

"There is an abundance of water in Brown's well, which is nearly in the center of the island, fed from the high hills around, and which has not been known to run dry since the present inhabitants' return from Norfolk Island. A water-course leads the water from the well to a tank close above the village. There is another large well farther to the westward, and there is generally plenty of water.

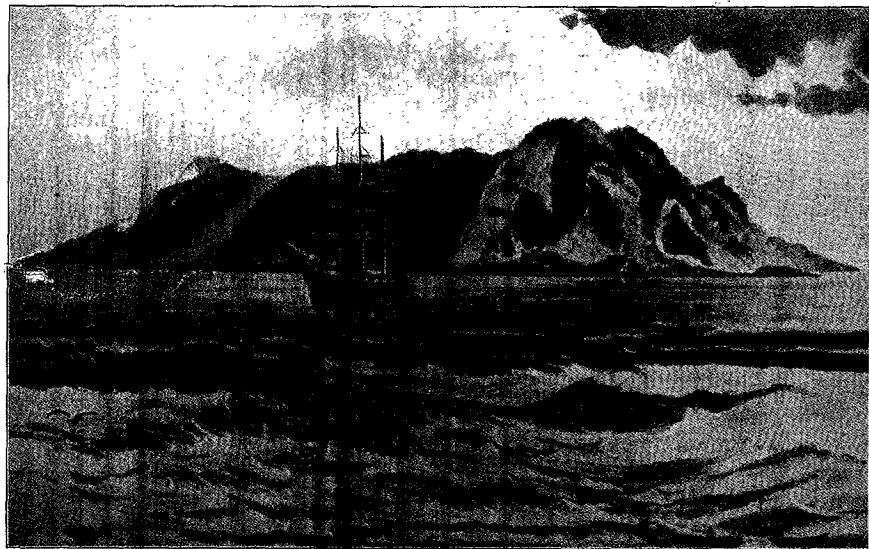


BOUNTY BAY, PITCAIRN.

women of the family do all the housework, and many of them smooth and paint cocoanuts, plait and decorate mat bags, etc.

"Disease appears to be still almost unknown. The typhoid of 1894 was brought here by a shipwrecked crew, and no other epidemic has touched the island since. The leading people prefer to continue, as hitherto, without medicines of any sort. One small boy has been recently killed by a fall while chasing goats on the cliffs. Thursday October Christian, son of the man of the same name, and grandson of Fletcher Christian, master's mate of the 'Bounty,' is the oldest man on the island, aged now eighty-three; two other men are over seventy-five, and the oldest woman is seventy-two. None of these old people suffer from anything beyond the weakness of old age, and all seem thoroughly contented and happy. The early loss of the front teeth in the upper jaw continues among many of the islanders, but the teeth of numbers of adults, as well as of the children, are without a flaw. Some families, in which up to the present there has been practically no intermarriage, still suffer from this loss of teeth. No one smokes or uses intoxicating liquor. Men, women, and children seem, without exception, in robust health and full of vigor.

"Thanks to the care of the elected Parliament—consisting of seven members, with Mr. McCoy as President—full employment is found for every one. The discipline seems to be all it should be, the islanders contented, and the day's work often, to my knowledge, such as would as-



PITCAIRN ISLAND.

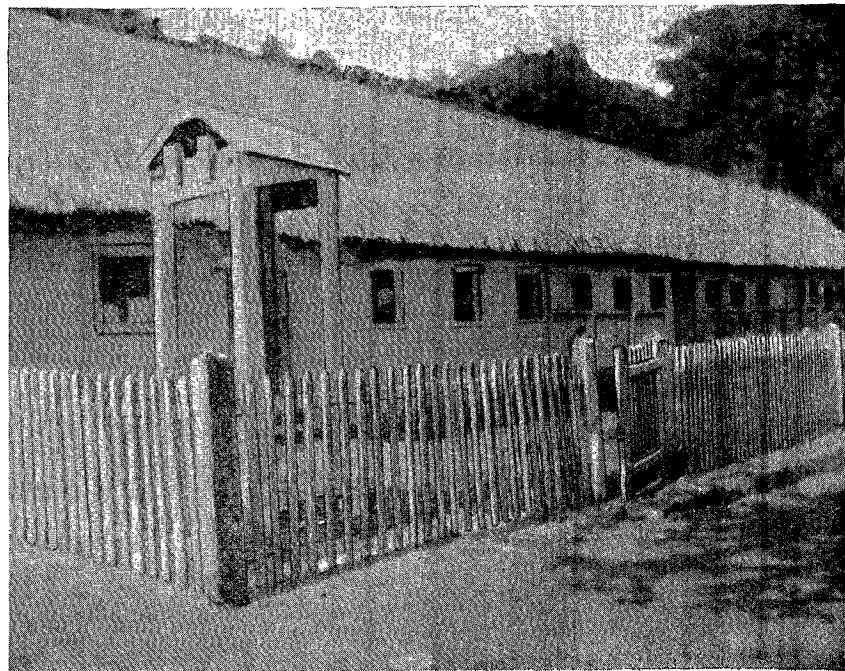
cases of dengue fever in the ship, I allowed only Mr. James R. McCoy, the Chief Magistrate, on board. He reported all well in health, one hundred and twenty-six people on the island, the adult females being rather in excess of the males. Arrangements were made to land next day, and I then proceeded to Northwest anchorage, where there was less swell; anchored there—losing an anchor, which was afterward recovered—for the night, and landed at Bounty Bay the next morning. After this I communicated with the island each day, myself and a few officers landing, but by the surgeon's advice no islanders were allowed on board. The swell continued more or less heavy in both anchorages, so we stood off and on, or lay to off the island during the remainder of our stay. Mr. McCoy has only recently returned to the island, he having very pluckily piloted a burning ship to Mangareva, beaching her there rather than agree to her captain running her, as he wished to do, on to the coast of Pitcairn.

"Supplies of the following things are abundant: poultry and goats (the latter the islanders either shoot or drive in from the hills; and the young goats, of which we took a large number, are excellent. There are two herds of these, each numbering about one hundred); cocoanuts, ba-

Pitcairn, taking away large quantities of bananas, pumpkins, and arrowroot. The leading men here think that they will be able to maintain this trade. There is now a very fair road leading to the landing place at Northwest anchorage.

"The adult males have to give all their labor during the early part of the day—from after an early breakfast at 5 A. M. until 2 P. M.—to works for the public good, directed by the local Parliament of seven. At the present time twenty-nine men are available, and their labor is divided between building a new church adjoining the present school-room, a new whaler, and the necessary boat work, shooting of goats, etc. The dinner hour is at 2 P. M., and the remainder of the day the people employ themselves about their own business of gardening, etc. The

"During the last four years thirty-five vessels, on an average, have called at the island each year, but the islanders generally seem to see very little of the crews of merchant vessels. In most cases only the master of the vessel lands for a short time, the ships scarcely ever anchoring. During his stay last month in Mangareva (Gambier Islands), Mr. McCoy endeavored to arrange something in the way of a regular trade between the two islands, and one of their vessels has since called at

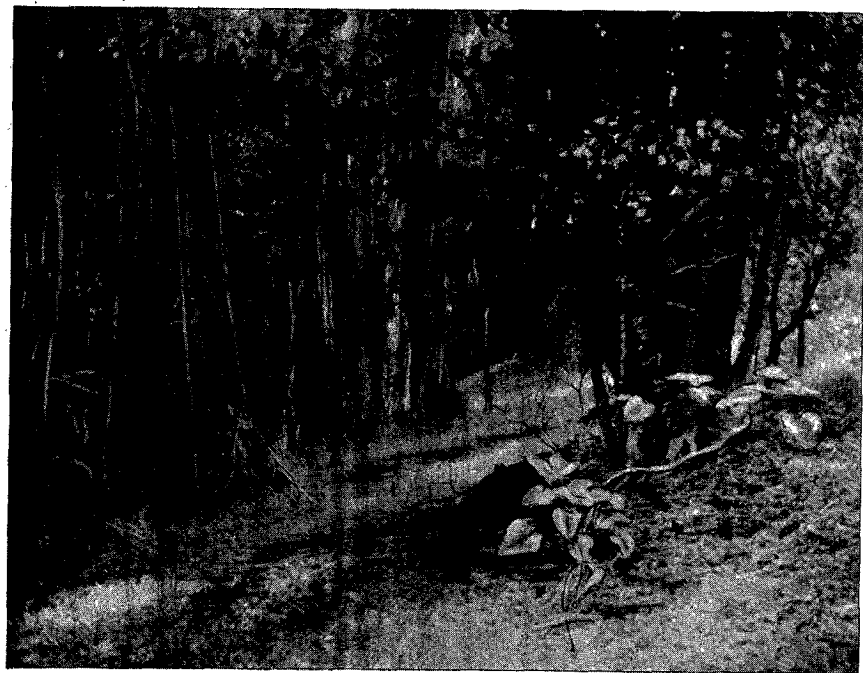


S. D. A. CHAPEL, PITCAIRN.

*Issue of Aug. 28, 1901.

tonish many a British laborer, as it astonished, on more than one occasion, myself and the ship's company. Their religion remains that of the Seventh-day Adventists. The Saturday services are well conducted, and the strong religious feeling which was once so marked a characteristic of the islanders appears — after the check it received a few years ago — to have again gathered strength.

“To Mr. McCoy's firmness and tact, ably sec-



BANYAN TREE, (PITCAIRN) COVERING OVER THREE ACRES.

onded by the six other elected members of the Parliament, I consider is due the general improvement which must have taken place in the island since the date of the 'Royalist's' visit. It was common talk, during our recent visit to both Honolulu and Tahiti, that the islanders were rapidly deteriorating in morals and physique, a condition of things which my officers and myself — after the best opportunities of judging — believe does not hold good at this time; and, on the other hand, looking to the present flourishing state of the island and its people, it is difficult to understand how reports to their detriment can have got abroad. Mr. McCoy had been away for a few months before the murder case which preceded the 'Royalist's' visit, and he admits that he found on his return much that needed improvement. A strong hand is naturally required at the head of this unique community, and fortunately Mr. McCoy is likely to be at the front for many years to come. The names of the present seven members of the local Parliament are as follows: Mr. James R. McCoy (President), Mr. Charles Vieder Young (Judge), Mr. Benjamin Stanley Young (Judge), Mr. Gerard Bromley Christian, Mr. Ernest Hayward Christian, Mr. Moses Young, and Mr. George Francis Warren (Secretary).

“The principal difficulties which the near future may bring to the island are, I think, three; namely, (1) the absence among the men of early middle age of a fitting successor to Mr. McCoy; (2) the surplus of females in the present and rising generation, a difficulty naturally accentuated in a small and secluded community. Any arrangement which would include the removal and care of some of these youthful females — of whom some of the grown-up ones would now willingly leave — would be a work of useful philanthropy; (3) the tendency growing among the islanders to make use of a sort of language of their own, which I am told is a clipping of English words, and which is, at the best, a species of pigeon English. This shows signs already of making some of them appear slow of comprehension when addressed in English.

“Much rain has fallen on the island of late, but only one day during our stay was wet. The

wind blew generally from the northeast, with little strength, but bringing a long swell and often a confused sea into both anchorages, making landing at Northwest anchorage impracticable, and in Bounty Bay possible only under an islander's pilotage. The current at the anchorages was generally westerly, and at times reached a strength of one and a half knots. During the visit of the 'Icarus,' and at what may, I think, prove to be a somewhat critical stage of their ex-

istence, I found the leading islanders always grateful for any recognition of their recent improvements, and for advice as to their future conduct, and I feel sure that such recognition and advice from the higher authorities would strengthen their hands, and be of much value to the whole community.”

GANGRENE OF THE SOUL.

ELDER K. C. RUSSELL.

IN 2 Tim. 2:17 are recorded the names of two persons who were afflicted with this terrible disease. See margin to text and Revised Version.

From reliable medical authority I quote the following statement regarding the disease: “Gangrene, or death of the tissues, is frequently a very formidable condition, and one which requires prompt and efficient treatment. The danger is not only from extension of the disease, but from absorption of the elements of the dead tissue.”

What alarm a knowledge of the presence of this awful malady in our physical system would excite. We would at once seek to obtain the most effectual means to eradicate from our bodies this deadly malady.

If we would be so exercised over the presence of this disease in our physical bodies, and put forth such desperate efforts to have it removed, how much greater should be our alarm when we learn that the disease has fastened upon our souls, and with what earnest efforts we should seek to have every germ of the disease removed.

It may be of interest to know the symptoms of gangrene. Again it is said by medical authorities that one of the first symptoms of this disease is great sensitiveness to the touch; and as it reaches a more advanced stage, the sense of feeling disappears.

The first symptom manifests itself in the soul when the conditions are of such a nature that the person becomes offended. The offense may be caused by some unkind remark by a brother or sister, or in various other ways, or it may have its origin in the imagination of the afflicted one. The symptoms of gangrene of the soul are often seen when things do not move in the church or in the Sabbath-school as the diseased one thinks they should.

Dear reader, are you now experiencing the first symptom of gangrene of the soul, which is great sensitiveness to the touch. If you are, do not delay to employ those means that the Lord has provided by which the disease may be effectually cured.

When the most serious symptom manifests itself, there is a lack of feeling. This symptom is apparent in the soul when the individual can remain away from the services of the Lord's house without feeling any remorse of conscience. It is seen, also, when one can disregard the light God has given concerning the care of the body,

tithing, family and secret prayer, and a daily study of the Bible, without any sense of condemnation. When a soul reaches that stage, it is in a critical condition, and only the most radical measures will be able to produce a cure.

A cure can be effected only when the patient is willing earnestly to seek God's pardon for his sins, and will continue to seek the Lord until he obtains that peace and blessing that the Saviour longs to bestow.

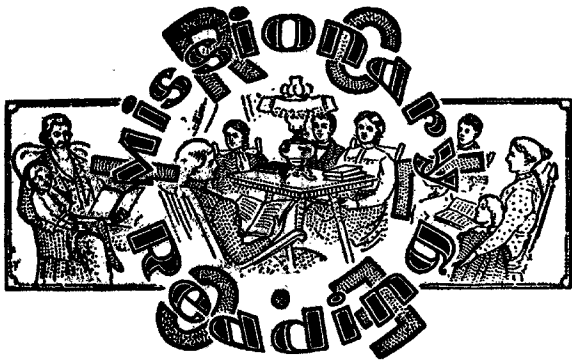
When we reach a point in our experience where to be right with God is our greatest concern, regardless of what some one else has done, then it is that our great sensitiveness to touch will disappear, and we shall be preserved from reaching a point where we shall become insensible to right and wrong.

“ARISTOCRAT” and “plebeian” are only comparative terms. Some years ago Professor Geddes, of Edinburgh, moved his family into a slum district, where they hoped to do friendly work among the poor. One evening he asked a distinguished statesman to dine with two local guests, a chimney-sweep and a scavenger. The statesman accepted with unfeigned pleasure; the scavenger said he would come; but the chimney-sweep refused to sit down with the scavenger. At another time the family on the first floor of the decrepit tenement they inhabited told Professor Geddes that if he continued to speak to the family in the garret, he must drop their acquaintance. “If the angels have any fun in them,” wrote Horace Walpole, “how our distinctions must divert them!” — *Bible Echo*.

“THE magistrates seem to be having a difficult task on hand, in trying to decide questions of conscience,” observes an exchange published in London, England. “The law allows the ‘conscientious objector’ to vaccination to receive a certificate of exemption, but it seems that a man's statement to that effect is not sufficient. He must prove to the satisfaction of the magistrates that he is conscientious. Of course the thing is impossible, for in a case of that kind no one can do more than solemnly declare his conscientious convictions. The result is that the granting of the exemption depends wholly upon what the magistrate believes in the case, and not on what the applicant believes. The worst feature about the matter is the precedent that is set, that a man's conscience may be a subject of legal examination. The Inquisition was built upon that.”

It is an easy thing to sing, “All I have I give to Jesus, it belongs to Him,” but the singing is hollow mockery when we spend more in one year for chewing-gum or soda water than we give in five years to the evangelization of the heathen world. We often sing, “I love thy Church, O God;” and then pay more for the trimming of a hat or the decorations of a “social function” than we contribute to the Church in a twelve-month. We sing, “My Jesus, I love thee,” and drop a nickel in the collection-basket, reserving the fifty cents for the purchase of a ticket to the Monday matinée or lecture. What does Jesus think? “God so loved the world that He gave,” What? — The best He had. We can measure God's love by His gift. Suppose He were to measure ours by the same standard! — *Selected*.

MR. RUSKIN has left on record a list of chapters of the Bible, made out by his mother, the installation of which in his mind, he says, he could count very confidently as the most precious, and, on the whole, the one essential part of his education. These chapters were Exodus 15, 20; 2 Samuel 1, 5, and 17 to the end; 1 Kings 8; Psalms 23, 32, 90, 103, 112, 119, 139; Proverbs 2, 3, 8, and 15; Isaiah 58; Matthew 5, 6, and 7; Acts 26; 1 Corinthians 13 and 15; James 4; Revelation 5 and 6. — *Selected*.



FEEDING THE HUNGRY.

DAVID PAULSON, M. D.

(November 24-30.)

GOD makes a man hungry, so it is a divine ministration to satisfy the very craving which God himself has created; but, like any other function of the body, the appetite may be so perverted that the satisfying of its clamors may actually be a ministration of death. The Lord never intended any function of the body to be degraded to such an extent that it should be used for selfish gratification. Why should not eating and drinking be regarded in just as sacred a light as we regard the reading of the Bible or prayer? The fact that the majority do *not* regard it in this light has nothing to do with the question. The majority did not regard truth in the proper light in the days of Noah, and so they were left outside the ark. And those, to-day, no matter on what church book their names are enrolled, who regard their bodies simply as a harp, whose strings they may play upon for selfish gratification will have to be born again before they can be translated to heaven without seeing death.

God also created the mental and the moral appetite just as truly as He creates physical hunger. In asking a thousand questions in regard to a thousand things the child manifests a thirst for knowledge which is as truly heaven-born as is its thirst for water. It is wrong to quench its physical thirst with water to which has been added such poisons as tea and coffee, or with water from a well which, on account of its close proximity to the barnyard or other sources of infection, has become contaminated. It is likewise a sin to satisfy a child's mental hunger and thirst by supplying it with vile literature.

Although we are born in iniquity and sin, and have inherited to a certain extent the propensities and lusts that characterized our parents, yet there is in the heart of every human being who has not sinned away his day of grace, a definitely implanted hunger and thirst for Him who is the "desire of all nations." In the majority of even the most degraded specimens of humanity, warped and deformed as are their spiritual and physical tastes, there is a relish for the sincere, unadulterated milk of the gospel, but nothing short of this can *stimulate* their spiritual appetites. Those weak gospel milk-and-water combinations that are served up so frequently, mingled with a great deal of human notions, do not *arouse* the spiritual taste in those who have so nearly lost their spiritual appetite. The man in health can often relish almost anything, but the invalid requires dainties and delicacies; so if we would feed the moral invalid that is nigh unto spiritual death, we must be prepared so to present to him the sweet gospel of Christ, in all its delicacy and beauty and fragrance, that it will serve to tempt his appetite.

After Nehemiah had reared the wall of Jerusalem amid untold difficulties, they had a pentecostal feast, and he charged the people to "send portions unto them for whom nothing is prepared." Neh. 8:10. We have been trying to build up a wall of truth, and the Lord has certainly blessed our efforts; but there are thousands

for whom nothing suitable to feed upon, either mentally, morally, or physically, has yet been prepared. Have we any responsibility in reference to this matter? or shall we compel the Lord to raise up *others* to feed the hungry ones for whom nothing is prepared? Is the definite message of Christ ringing in your ears, "Give ye them to eat"? The great majority in the world are trying to live upon husks, just as truly as did the prodigal son. The highly spiced food and various condiments, the diseased animal foods, tea and coffee, doughy breads, pasty mushes, and a long series of similar wretched things are composing the dietaries of multitudes to-day. Christ is saying to us, "Give ye them to eat." He is anxious to use us to cleanse such tables. Shall He call in vain?

A recent analysis of the New York Mutual Life Insurance Company's statistics of the causes of the death of over 45,000 of their policy holders shows that by far the largest percentage of deaths are of such a character that they may be traced *directly* to follies and errors in eating and drinking. How many of these premature deaths might have been avoided if we had years ago grasped the thought that the establishment of pure food dining rooms in our large cities is a solemn duty enjoined by this message, or if each of our sisters had been so thoroughly stirred over the terrible number of unnecessary funerals as first to obtain a knowledge in reference to the principles of health, and then teach them to her neighbors? Thank God, a good beginning has been made in both these directions. Although it is only during the last few years that we have responded to the crying necessity of establishing places in our large cities where the people may be fed upon food that is conducive to purity of life and clearness of intellect and strength of body, yet nearly a score of these places are in successful operation, and are being patronized by a class of people whom it would be difficult to get an audience with in any other line of our missionary operations, and the opportunities are measured only by the degree of the consecration of those who are connected with them. Only a few weeks ago one of these dining rooms was opened in Madison, at the University of Wisconsin. It gives good promise of becoming an entering wedge for the truth. More recently another has been started at the University of Chicago; and although at this writing it has been in operation only a few weeks, it is already patronized by members of the faculty and the best class of students, and words of highest appreciation are heard on every side. We are thus being daily brought into contact with a class of humanity that has never before come within the influence of any of our missionary operations which are being carried on in different parts of this city.

Suppose none of these people ever become members of our church; is it a small thing to have had an opportunity to help make humanity healthier and happier? Did not Christ help many who were not saved? Is it too much to say that this people ought to lead the world in every enterprise and movement that stands for the upbuilding and betterment of humanity. If we are willing to keep our eyes open to our opportunities, we may have just this privilege; for the world is so absorbed in financial gain that they cannot be expected to be largely interested in movements that do not promise satisfactory lucrative returns.

The mail business in this country has increased so enormously that whole trains have to be chartered to transport it from some of our great centers. This indicates the amount of material that is required to feed the natural craving for mental food. Shall our literature and publications, which contain just the truths for this time, be left in the rear, while the products of worldly minds are being flaunted before the eyes of the people everywhere? We have now developed a class of literature which will not only satisfy every normal taste, but will tend to correct per-

verted mental and moral appetites. Yet we must ask for divine wisdom that we may prescribe the right kind of mental food. It is not enough to say that there is truth in all our publications. We are dealing almost constantly with diseased minds, and it requires just as careful discrimination to decide what kind of literature will *best* meet their condition as it requires to prepare a diet prescription for a dyspeptic.

To give a person a copy of the *Good Health* when he should have a copy of the *Signs*, while not a fatal error, is nevertheless a blunder. On the other hand, there is a class of persons whom God has especially prepared to appreciate the *Good Health*, and whose minds are not in a condition to assimilate with the same ability the truths that are contained in the *Signs*. There is a class of youthful readers who would feast on the *Youth's Instructor*; and why should they not have it? There is no gospel worker, no matter to what church he belongs, who would ever need a second invitation to read the *Life Boat* if he had been permitted to read one copy; for it deals with just the topics that he is interested in. What a pity he should go through life without learning that we publish such a paper! And so with each of our papers. The same principle holds good with reference to our books.

After we have carefully diagnosed the mental and moral condition of our friends and of those with whom we are brought in contact, let us earnestly study what kind of food they need, and God will bless our efforts. To force a man to eat either spiritual, mental, or physical food that he is not prepared for is nauseating to him, and nearly always leads to unpleasant results. It is not a sufficient excuse for the careless nurse to say, "Well, I gave the fever patient nothing but good food:" and so with the gospel worker; after he has stirred up a tempest of unnecessary prejudice, or has nauseated an individual on what he has tried to impart to him, then it is not a sufficient excuse for his lack of good judgment to say, "I taught him nothing but the truth." We are to study to show ourselves approved of God, as workmen that need not to be ashamed, rightly dividing the word of truth. We are to give to the household of God "meat in due season," or, in other words, what is to them seasonable food. *We are to present to the world not only theories and arguments, but that practical religion which feeds them, soul, body, and spirit, even as did the Master, who left us the immortal command, "Give ye them to eat."

QUESTIONS.

1. Who creates hunger?
2. Under what circumstances may eating, instead of being a divine ministration, become a sinful ministration?
3. Does self-gratification of any function of the body tend to prepare the individual for translation?
4. How does the child manifest the mental longing that God has implanted within it?
5. Does God implant a moral hunger within us similar to the physical and mental?
6. If physical food has to be served in a dainty and delicate manner for the physical invalid, is it less important to be able to present the gospel in its most attractive and appetizing form to the sin-sick soul?
7. Is Christ's admonition, "Give ye them to eat," carried out by the food that is served upon the average table to-day?
8. What startling fact does the report of the New York Mutual Life Insurance Company present for consideration to those who love the lives of their fellow men?
9. If we willingly withhold from the people the knowledge which would have saved their lives, are we not responsible to a certain extent for their death?
10. In what way may pure food dining rooms in our large cities become opportunities for untold good?

11. Is it our privilege to lead out in any movements that have for their object the uplifting of humanity, or does God simply want us to drop in, the last ones in the rear?

12. What do the enormous train-loads of mail suggest as to the extent of the modern mental appetite?

13. Is it necessary for us to discriminate as to

what literature we put into the hands of the people? If so, why?

14. If forcing a man to eat physical food which he dislikes nauseates him, will not seeking to compel a man to absorb mental truths for which he is not prepared, have a similar effect?

15. What does the gospel admonition, "rightly dividing the word of truth," mean to you?

The joy and strength that came in obedience to this suggestion I would not part with for all that could be given me. The blessing thus received continually increases.

Sisters, are you weary? combine the doing of home duties with the storing of the mind with God's thoughts, and there will come a strength that will surprise you. God's love and truth will spring up in your heart as a fountain—a well-spring of life.

THE COUNTY HOUSE.

* * *

THE word county house, or, as it is more commonly called, the poorhouse, has a sound we dislike, and none of us would look forward with pleasure to a sojourn therein. No; we hope to be taken care of in our helplessness and age without going to the county house. The fathers and mothers who have spent the best of their lives in hard toil, laboring early and late that their boys and girls may have an education, and be prepared to take their place with the learned and scholarly,—these parents, after spending not only their strength but their living with the one purpose in view,—that of seeing their children do well and have good homes of their own,—in many cases have found a small corner in one of those homes in which to pass their last days. To be sure, some of these corners are not very bright, but they are more to be desired than the misfortune, or, as some would say, "disgrace," of going to the county house.

You may vow, and perhaps have already done so, that your father or mother shall never go to the poorhouse. But do you know we are living in perilous times? Read 2 Tim. 3:1-5, and look around you to see if any of those signs are in process of fulfillment.

I visited our county house not long ago, and as I talked with a lady past eighty years of age who had been kept by the county for nearly twenty years, I could not help thinking of the scripture referred to above. She was telling me about the people she used to know. I asked her some questions: "Have you any children?"—"Yes; a daughter." "Is she living?"—"Yes." "Married?"—"Yes." "Has she a good home?"—"Yes, but there is no place in it for mother." Sad thought! mother, who nursed her early and late, caring for her in sickness and health,—surely this daughter is "without natural affection." In another room I saw a man not yet sixty years old, but helpless, or nearly so, with paralysis. He has a son living in town, in sight of the county house. "He does not come to see me very often," the father said. I talked with another aged man whose only son is a minister. He said, "My son told me that I should never come to the poorhouse while he lived." But it seems that the son has a family of his own, and the parsonage is not large enough for his father and stepmother to have rooms with them; so they are spending their last days in the county house.

If this life ended all, it would be sad indeed; but some of the poorhouse people have bright hopes for the future. They told me that they expect a mansion in heaven. They have treasures laid up there, and realize that this life with its changeableness will soon end.

I listened to Elder Luther Warren preach one evening. His text had only three words: "Thy kingdom come." He asked if we were saying it or praying it? I am not going to try to tell you all he said, although it made a deep impression on the minds of those present. One point he made was this: If some people get to heaven at all, they will have to live at the county house. Then I thought of my visit. These people I talked with, when young, did not expect to spend their last days at the county house. Perhaps we do not expect to live at the county house in heaven, but what assurance have we that we shall



YOU MIGHT HAVE THAID "OH!"

I WAS hard at work in my study

When I heard a gentle tap.

"Come in!" and in came my Josie,
Tearful from some mishap,
And I knew that she was longing
To be cuddled in my lap.

"I bruithed my finder orful,
And papa, it doeth ache tho!"

"Well, well, run away to mama,
For I can't help it, Jo."
She raised her tear-wet lashes—
"Papa, you might have thaid 'Oh!'"

The study door closed softly,

And I was left alone,

With nothing to hinder my writing
But the thought of a tender tone,
So loving and so reproachful
'Twould have touched a heart of stone.

And I sat and looked at my paper,
But somehow I couldn't write,
And there broke on me in the silence
The dawn of a clearer light;
The touch of that aching finger
Had given me my sight.

Have a tender word, my brothers,
For the little troubles and pains.

It was not beneath our Master,
It is far above our gains;
It will hasten the heavenly kingdom,
Where only love remains.

—Minnie Leona Upton, in the *American Mother*.

THE HOME.

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

THROUGH the institution of marriage the Lord gave to man one of his most priceless gifts—the home. There is no place like it. In youth and old age it is a haven of rest, a refuge from storm. What tender memories cluster round the word! We can think of nothing in this sin-cursed earth more beautiful than a Christian home, a home where husband and wife manifest love and gentleness, and the children are trained in the nurture and admonition of the Lord. Angels as well as men admire the scene, and delight to hover round, bringing their heavenly influence to every member.

But, alas! how many homes whose inmates profess the name of Christ are such only in name. How many are made sad by unkind words, fretfulness, and complaining! How many wives have lost the buoyancy of youth, become downcast, frail, and discouraged by reason of the fretful words of a complaining, irritable husband. Likewise the angry words of an unappreciative wife have brought despondency to many an affectionate, loving husband. The following words from the Spirit of the Lord tell the sad story: "Unkindness, complaining, and anger shut Jesus from the dwelling. I saw that angels of God will flee from a house where there are unpleasant words,

fretfulness, and strife."—*Testimony for the Church, Vol. I, page 307.*

Reader, have the holy angels ever been grieved away from your home by the things here mentioned—"unpleasant words, fretfulness, and strife"? A home from which the angels of light and glory have departed is a dismal picture. Yet the impatience of the husband toward the wife, of the wife toward the husband, and of both the parents toward the children, has grieved many a good angel away, and left many a sad heart. Strange that any home would permit this wicked thing to remain, much less a home whose members are preparing for the coming of the Lord.

Again I quote: "We must subdue a hasty temper, and control our words; and in this we shall gain great victories. Unless we control our words and temper, we are slaves to Satan. We are in subjection to him. He leads us captive. All jangling, and unpleasant, impatient, fretful words are an offering presented to his satanic majesty. And it is a costly offering, more costly than any sacrifice we can make for God; for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness."—*Id., page 310.*

What is needed most of all is a life the light of which shines in the home. If it does not shine in the home, it will never shine any place. The religion of Christ takes homes full of strife, impatience, fretfulness, and every wickedness, and makes them peaceful. Foreign-mission work is simply planting in the midst of heathen darkness a Christian home, where the gentle graces of the Holy Spirit will shine forth, and be a miniature of that eternal home toward which the feet of the weary pilgrims are tending.

WORDS OF CHEER.

JOSEPHINE A. DICKENS.

SOME, through lack of physical strength, and ease of circumstances, have not been required to do much housework, but suddenly a change may come, and they be compelled to engage in home duties. These lines are written with the hope of helping such a one to find joy and strength in dish-washing, which will lead to joy in other duties.

In the midst of prosperity, adversity came, and I was reminded of the words, in Proverbs: "If thou faint in the day of adversity, thy strength is small." Faint? I did not want to. When called upon to wash dishes one morning, the thought came, How can I stand in that place where I shall be obliged to stoop while washing dishes, and still keep cheerful? The voice within said, Copy verses of Scripture in large letters on slips of paper, and pin them up before you; also take a poem of Miss Havergal's, and do likewise. Commit these to memory.

not? Where are we storing our treasure? Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

There are many things that can sweep earthly riches away from us, but what we lay up in heaven is safe. "He that hath pity upon the poor lendeth unto the Lord." There is no better way to invest money than to lend to the Lord. How much have we in the bank of heaven? Enough to keep us out of the county house? Is our bank account such that we can draw on it throughout eternity and not exhaust it?

Elder Warren used this only as a figure. In reality there will be no place in heaven for those who have lived for self here on earth. Let us arouse from our slumber, and pray, not only in words but in deeds, "Thy kingdom come." May the Lord help us to realize we are living in perilous times.

HOW TO BECOME BEAUTIFUL.

W. C. MATHEWSON.
(Luce, Mich.)

BEAUTY was one special feature of the earth when it came from the hand of the Creator. This quality was conspicuous in all nature, from the towering tree to the tiny flower. So complete was the animal kingdom in this respect that serpents, now so revolting to the sight, were beautiful, flying creatures. Man, created last of all, possessed this element in a pre-eminent degree, in being fashioned according to the divine similitude—the most beautiful of beings.

But sin has marred the beauty of creation, giving nature, in many respects, an unsightly appearance. Man, dwarfed and degenerated, bears but little resemblance to his original state of beauty.

What we now regard as beauty would seem repulsive were we privileged to visit distant worlds to view unperverted nature. While all these worlds inexpressibly excel the grandest of earthly beauties, yet some of them are more magnificent than others. "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." 1 Cor. 15: 41.

But these beauties, superior as they might seem, would vanish into insignificance when contrasted with the beauties of the city of God. "Beautiful for situation . . . is . . . the city of the great King." Ps. 48: 2. After beholding the beauties of the city, grander sights of matchless splendor, overflowing our hearts with unutterable delight, would be the special features of the throne of God. No language could describe the scene.

Returning to this earth, how dismal and unsatisfying would everything appear! Earthly nature has lost her real beauty. It is to be regained. The image of God in man, now so sadly defaced, is to be restored. Redemption stops nothing short of re-beautifying. Redeemed man is man re-beautified, and God wants us to know it. He has done everything possible to teach us this truth.

The great center for the work of man's redemption is in the heavenly sanctuary, where our Redeemer, our High Priest, ministers and reigns as priest and king at the right hand of the throne of God. Heb. 8: 1.

In no better way can we study the plan of redemption than by studying the heavenly sanctuary. The only profitable way of doing this is to study the earthly sanctuary, which is a pattern of the heavenly. Heb. 8: 5.

In studying the earthly sanctuary, its beauty immediately becomes the all-absorbing theme. "No language can describe the glory of the scene presented within the sanctuary,—the gold-plated

walls reflecting the light from the golden candlestick, the brilliant hues of the richly embroidered curtains with their shining angels, the table, and the altar of incense, glittering with gold; beyond the second veil the sacred ark, with its mystic cherubim, and above it the holy Shekinah, the visible manifestation of Jehovah's presence; all but a dim reflection of the glories of the temple of God in heaven, the great center of the work for man's redemption."—"Patriarchs and Prophets," page 349.

Why was beauty made such a prominent feature in the construction of the earthly tabernacle? may be asked. Since the heavenly sanctuary in connection with the throne of God is the most beautiful institution in the universe (Ps. 50: 2), it would have been a great mistake not to make the earthly sanctuary a beautiful structure. Without its beauty, it would not have been a true pattern of the heavenly sanctuary. But this was not the sole reason.

The sanctuary, being God's dwelling place, was a holy institution, so holy that the first and second apartments were called the holy place and the most holy place, respectively. Holiness and beauty are inseparable qualities, as the following texts of Scripture indicate: "Our holy and our beautiful house, where our fathers praised thee, is burned up with fire." Isa. 64: 11. "Worship the Lord in the beauty of holiness." Ps. 29: 2. Therefore, since the sanctuary was very holy, it was necessary to construct it proportionately beautiful.

God's instruction to Moses was: "Let them make me a sanctuary; that I may dwell among them." Ex. 25: 8. Why did He want to dwell among them? How were they benefited by His dwelling among them in the tabernacle? Would such an arrangement sanctify their bodies?—No. God's dwelling among them was not His primary purpose; it was only a secondary one. He dwelt among them in order to teach them that He desired to dwell in them. 2 Cor. 6: 16. He made the sanctuary-temple His dwelling place in order to teach them how their body-temples might be made His dwelling place. The Israelites, associating the beauty of the sanctuary-temple with its corresponding holiness, in contrast to their own unholy, sin-scarred body-temples, could more easily grasp the truth afterward given to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." John 3: 3. Their own bodies were unfit for God's abiding presence, for He dwells "in the high and holy place, with him also that is of a contrite and humble spirit." Isa. 57: 15. The beauty of the sanctuary was God's way, and the best way, of teaching them this fact. In relation to this thought, let us compare the creation of man with the construction of the tabernacle:—

Christ created man.

Christ used a pattern in creating man.

Christ's pattern was a pattern of God, a beautiful heavenly Being.

Christ made man exactly according to the pattern.

The man that Christ made was a beautiful, holy creature.

Moses built the tabernacle.

Moses used a pattern in building the tabernacle.

Moses' pattern was a pattern of the heavenly sanctuary, a beautiful institution.

Moses constructed the tabernacle exactly according to the pattern.

The tabernacle that Moses built was a beautiful and holy institution.

From the comparison given above, all may readily understand that the beauty of the earthly sanctuary was an object lesson of the original beauty of man, which, by means of the work done in the heavenly sanctuary, is to be recovered. The psalmist understood this truth; for he says: "Strength and beauty are in His sanctuary." Ps. 96: 6. "Let the beauty of the Lord our God be upon us." Prov. 90: 17.

Reader, Do you admire the beauty of God's sanctuary? Do you wish to become beautiful

also? Read the following recipe: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image [of beauty] from glory [beauty] to glory [beauty]." 2 Cor. 3: 18. This recipe never fails. Try it.

ACCEPT IT.

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

WHEN about to go from home once for a few weeks, I requested a flower-loving neighbor to gather all the sweet-pea blossoms that would appear on my vines during my absence.

Though declaring that that would be a great privilege, she hesitated to accept it, expressing fear that to do so would be to deprive me of my own. I assured her that the flowers could be of no benefit to me when I was away, and that, on the contrary, if not picked, they would exhaust the strength of the plants, which then would cease to bloom.

Thus I endeavored to convince her that by taking the flowers, she would do me a favor. She thanked me cordially, and I went away feeling satisfied that the vines would be kept in good vigor; but on my return, I was dismayed to find them containing many pods, and few buds.

My neighbor hastened to inform me—as if confessing a trespass—that she had picked some of the sweet-pea blossoms; but when I asked why she had not taken more, she replied that she did not like to be so greedy as to rob me.

In like manner, we fear to accept the full pardon and power which God would delight to give. We forget that giving does not impoverish Him, and that only when His infinite gift is accepted, will His infinite love be satisfied.

TIMELY RECIPES.

M. EUGENIA MC KEE.
(Hickory, N. C.)

APPLES or pears to keep well should be nicely culled, then spread on a floor in a cool room where no sunshine will touch them, or on shelves for the purpose. A layer of fresh dry straw underneath is well, to keep them from touching one another. But a superior way is to pack in large stone jars with clean, dry paper around each. Of course none but perfect fruit is thus treated. The top should then be well covered with four or five thicknesses of paper, to exclude air and frost.

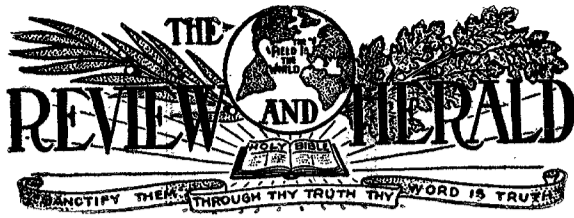
If the fruit is to be carried any distance, to prevent bruising put a thick layer of paper between the layers of fruit; and instead of jars use baskets, well lined with heavy paper, and covered. Clothes hampers, or any covered basket or tub will do.

I recently saw a recipe for using bran to fill up the interstices, much as eggs are packed. It should be well dried, and the fruit should be dry also.

Never sweat apples previously to storing them. They should never be laid in heaps at all. The fruit is apt to retain a bad flavor. If they cannot be laid singly, lay at least thinly on a clean floor or on fine paper. Never use soiled paper having an odor. Free air should be admitted to them for several hours each day in dry weather. The rule is, Keep as cool as possible without freezing.

Grapes on the stem may be packed in bran, and kept in a cool, dry place for several months, if all imperfect ones are removed, and the bran is perfectly clean and dry.

AN orator or author is never successful till he has learned to make his words smaller than his ideas.—Emerson.



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A. J. BOURDEAU } ASSISTANTS.

NO MORE SEA.

Will there be a sea on the new earth? The query is raised on this point because of an expression found in Rev. 21:1, which says, "And there was no more sea." It is very easy to take these terms in a general and unlimited sense, and give them a very rigid interpretation, and then it would appear that on the new earth the sea is to be done away, disappear, and be no more. The question in itself is of no sort of consequence whatever. But it is of interest to those who have a disposition to let the mind run forward and dwell upon our future inheritance, and who have a curiosity to set up a picture before the imagination of all the local features of the scene. The reason we say that it is of no consequence whatever how we decide the question, is because we know, from the general instruction on the subject, that whichever way it is, that way will be best. If it is best that there shall be no sea in the new earth, then there will be none. And if it is best that there should be a sea, then there will be one. Our speculations upon it will not make a particle of difference. It will all be arranged in the highest wisdom of God, and we shall be abundantly satisfied therewith.

We had a note on this point in the REVIEW of July 9, 1901, Ques. 814, in which we gave a modified rendering to Rev. 21:1; thus: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." We contended for a unity of thought in the whole passage. The term "the earth" would naturally include the sea, unless there was a thought peculiar about the sea, which rendered a separate mention of it appropriate. So the construction we gave of the passage was this: "And I saw a new heaven and a new earth;" and since there is a discrimination made between the earth and the sea, it might have continued: "And a new sea; for the first heaven and the first earth were passed away; and there was no more sea." The literal rendering of this language would be: "And the sea [fixing the mind on the first sea, like the first earth] was no more." That, too, had passed away in the scene which John beheld; and the same idea attaches to the sea that is expressed in regard to the heaven and the earth; namely, "I saw a new sea," adapted to the new order of things.

The answer to question 814, as given in the REVIEW of July 9, was as follows: "We do not understand the text to affirm that there will be no more sea, or that the sea will no longer exist. The prophet was describing the change that is to take place in the present constitution of things. He saw a new heaven and a new earth; 'for,' he says, 'the first heaven and the first earth were passed away;' and the next and last clause, instead of reading, as in our version, 'And there was no more sea,' might be translated, 'And the sea is no longer,' that is, the sea as it at present exists will be no more. This brings the sea into the same category with the heavens and the earth, and affirms that the great change that is coming will affect the sea the same as it affects the heaven and the earth. 'I saw a new heaven and a new earth,' says John. So the sea will also be renewed, or made new."

This seems to us plain enough. But a correspondent, even in the ministry, takes exception to all this, and takes us to task quite severely and quite

sharply for such treatment of the Scripture. He calls it wresting the Scripture and denying the Scripture. He says we might, on the same ground, pervert and deny any of the plain statements of the word of God. This is strange. The prophecies are entitled to a certain degree of flexibility in their application. This remark we made at the time of the Minneapolis Conference in 1888. A good deal of fun was made of it then; but it is true, nevertheless. For instance, the ten horns on the head of the fourth beast of Daniel 7 denoted, according to the explanation of the angel, ten kings, or kingdoms, that should arise out of Old Rome. In time they were all developed, and the historian could locate them, and put his finger on the map of their territory. But in the changes and revolutions that followed, three of these ten horns were plucked up by the roots; that is, the kingdoms which they represented were wholly destroyed. Then, after this, the image representing the Roman Empire had only seven toes, had it? and the beast but seven horns? but the ten toes and the ten horns are contemplated in the prophecy as continuing unto the end, because they represent divisions in the days of which the God of heaven is to set up His kingdom.

Just so the sea, after the time in which it is said that it was no more, or was no longer, may be contemplated as existing, like the heaven and the earth, in its renewed, or purified, state. Such continuance we believe the utility and beauty of the renewed state demand. The dominion of the King in His beauty is spoken of as "extending from sea to sea [Ps. 72:8], and from the river unto the ends of the earth." The proportion of land and water as it exists upon the earth to-day gives us three fourths of the surface of the earth covered with water. It does not accord with our ideas of the perfect state to suppose that such a proportion will be abandoned to a watery waste. In the chapter which speaks of the new heaven and new earth, John heard the voice of Him that sat upon the throne saying, "Behold, I make all things new." The sea is enumerated among the "all things." Then the sea is to be made over new.

"If we do but one third of that which we have intrusted talents to do, the other two thirds are working against Christ."

INTENSITY.

We were told years ago that "intensity" was a characteristic of the time we have now reached in the world's history. "A new power is springing up from beneath, and taking fast hold on" those agencies which are of the world. Since we were first pointed to this truth, great events have occurred in the world, and marvelous changes have taken place in an incredibly brief space of time. A complete revolution has been wrought in principles and sentiments that had stood for a century. History has been made, and is being made, with tremendous rapidity.

Have you noticed that this is so? Have you observed that an intensity of feeling runs beneath the surface of events, and now and then breaks out in forms of tumult and violence? Have you observed how the mob spirit has grown upon the people of this country in the past few years? how there has been a return to the infliction of "cruel and unusual punishments," expressly forbidden by the national Constitution? how law and established authority are being set at naught in many places, and mob law instituted in the place of the machinery of civil government? That which could have been spoken with safety a few years ago, can now be uttered only at the risk of personal violence. New definitions of treason are being found, and new avenues of ill feeling and hatred opened up.

There is a simple reason for all this, and an awful one. The restraining Spirit of God is being withdrawn from the earth, and men are being more and more given over to the impulses and passions of the carnal heart.

This awful spirit is stalking through the land to-day, and like a plague, may make some of us its victims. Satan is behind it, and through it is seeking to get full control of the world's inhabitants. He will draw us into the vortex of carnal passion and strife if possible. We are surprised sometimes, many of us, by the sudden uprising of this wrathful, passionate spirit—the true spirit of anarchy—in our own hearts, where it has been lurking unsuspected. Beware of it; give it no room for activity if you would stand in the final conflict upon the side of the servants of God.

There is another side to the picture; the intensity is not all on the side of darkness. No spirit is so great or so intense as the Spirit of God,—the Spirit which is in the work that is now preparing the world for the second advent of the Messiah. Intensity will be characteristic of God's closing work in the earth. Have you felt it—do you feel it—stirring you up to greater zeal and activity and love in the cause of God? Intensity is in the world, is filling the world, and is dividing the world into two great classes. One class will be moved by the spirit of evil thinking and surmising, evil speaking and evil plotting, rebellion, treason, and ungovernable passion, by which the world will be filled with violence, as it was in the days of Noah; the other class will be moved by the Spirit of love to God and man, of peace and gentleness, and in contrast with the opposing class will be described as "holy, harmless, undefiled." But their work will be with an intensity of power which no opposing force can withstand.

What spirit are we cultivating—toward which of these classes are we tending—to-day? It is our privilege to come up now, in "the power of the Spirit," to "the help of the Lord against the mighty."

L. A. S.

"We must know Christ personally. Then only can we rightly represent Him to the world."

AN IMPORTANT CHANGE.

In the reorganization of our work since the last General Conference, important changes have been made in the management of what we call religious liberty work. The International Religious Liberty Association has been discontinued, and the special work that the association was organized to conduct has been placed under the direction of a committee of five, to be known as the Religious Liberty Committee. This committee is appointed by the General Conference Committee, and constitutes what is called the Religious Liberty department of the General Conference.

In making this change it is not intended that we as a people shall cease to proclaim the principles of true Christian liberty. The preaching of the gospel is the best, truest, and most effective proclamation of religious liberty. Instead of doing less to enlighten the world regarding these principles, we should do far more than heretofore. This work should not be left to either the officers of an association or the members of a committee. It should be done, and it will be done, by every person who knows the joy of religious liberty; and it cannot be effectively done by any others.

In making the change referred to above, the Religious Liberty office in Chicago has been closed. The president of the former association, Elder Moon, is chairman of the present committee, and Brother H. E. Osborne is secretary. While these officers will not devote their entire time to this specific work, they will give it special attention, and will lead any special campaign that may be necessary to meet dangerous movements that may arise.

The *Sentinel of Liberty* has been taken over by the Pacific Press Publishing Company, and transferred to New York City. It has been changed to a monthly magazine of sixty-four pages, and cover. Its name has been slightly altered. It is now called the *Sentinel of Christian Liberty*. The first number in the new form will be sent out November 15.

The publishers promise to make the *Sentinel* a broader, better paper than it has ever been. Brother John D. Bradley has been chosen editor. He is to be assisted by editorial contributors, among whom are Brethren A. T. Jones, M. C. Wilcox, and L. A. Smith.

Since instruction has come to us to the effect that the mission of the *Sentinel* is not ended, and since the publishers are planning to enlarge the scope of the journal, it is plain that earnest efforts should be made to place it in the hands of those for whom it is to live. The publishers and editors must have the co-operation of the rank and file of the people in the circulation of the *Sentinel*, or their expense and labor will be to a large extent lost. The situation calls as earnestly for the circulation of the paper as it does for its publication. A duty, and a privilege, therefore, rests upon the people as well as upon the publishers and editors. Let us all do our duty in behalf of the *Sentinel of Christian Liberty*.

A. G. DANIELLS.

"There must be an interchange of taking in and giving out, receiving and imparting. This links us up as laborers together with God."

LOVE NOT THE WORLD.

It has been discovered that among Seventh-day Adventist parents there is a deplorable and dangerous love of the world; and this thing is true in such measure as to call for a statement of the case in an article in the REVIEW.

This love of the world is of such a degree that it is deplorable as to the parents themselves, who indulge it; and of such a degree that it is dangerous to their own children, from the fact that out of sheer love of the world these parents deliberately devise and plan ways and means to put their children in the way of the world, to be trained in the love of the world, and to be kept in that way. By many this may be considered too strong a statement; but it is not: it is the sober truth.

This discovery has not been *made*, in the sense that it has been beforehand thought of and searched for. Not at all; it has been forced upon the attention of those who have to do with the general work of the cause of God; it has been forced upon our attention by the activity of the parents themselves in planning and executing for their children these world-loving designs. And it is thus forced upon our attention in such a way and to such an extent that in behalf of the children themselves we are compelled thus publicly to plead with the parents not to mislead and destroy their own children by their world-loving devices and plans.

There is one thing certain, which is that the three-fold message—the Third Angel's Message—is the only means that God has in these last days of truly separating His people from the world. That message is, first, "the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." It is, secondly, the announcement of the fall of Babylon, and the call, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." It is, thirdly, the warning against the worship of the Beast and his Image; and, fourthly, it is the announcement of the completed work of the gospel in bringing believers to perfection, where it is said of them by the Lord himself, "Here are they that keep the commandments of God, and the faith of Jesus." And the next thing is the coming of the Lord to take to himself these whom the Third Angel's Message shall have made fully ready to meet Him "in peace, without spot, and blameless."

It is, therefore, certain that the truth of the Third Angel's Message is the only means that God has in these days to separate anybody truly and completely from the world. If they shall not be com-

pletely separated from the world by the truth of this message, that thing will never be done at all. And if any one who professes the truth of that message is not in heart and mind completely separated from the world, then he is simply perverting the message itself, and is trifling with his eternal destiny.

The Third Angel's Message is therefore the greatest thing that is in the world, or that can ever be in the world; and the privileges and opportunities afforded by the work of the Third Angel's Message are the greatest that can ever come to the life of any young man or young woman in this world; and if parents who profess the truth of the Third Angel's Message, really *believed* the truth of that message, they would know of a certainty that the greatest thing that they can possibly do for their children is to have them thoroughly imbued with the spirit and life of the Third Angel's Message; and they would not count as too great any possible investment of means, of personal effort, or of personal consecration and devotion, to keep their children from the world, and under the influences of, and in connection with, the facilities of that gracious message.

The education, whether medical or other, that is given in the schools of the Third Angel's Message is the best in the world. Now that is the sober truth; though all those to whom this article is especially addressed will probably snicker at it. And this is precisely wherein their love of the world asserts itself: they think that the way of the world is better than is the way of the Third Angel's Message. They think that the schools of the world, both medical and other, which separate from God, and especially set aside the work of God, are better for their children than are the schools of the Third Angel's Message, where God is all in all, and where the word of God is the foundation and inspiration of every line of study. They would rather have their children in schools of the world, where they acquire what the Bible repeatedly calls *ignorance*, and what is plainly ignorance, than to have them in schools of the Third Angel's Message, where they acquire only knowledge.

And why is this?—Oh! it is solely because of the "honor," the "standing," the "dignity," that, in the eyes of the world, attaches to such a worldly course. We know that this is so, because these parents themselves say so. This present season professed Seventh-day Adventist parents have turned away, or allowed to be turned away, their sons and daughters from schools of the Third Angel's Message, to fashionable, aristocratic, worldly schools, *because* of the fashionable, aristocratic, worldly "standing" that those children will have by going through those schools: this, after those sons and daughters had of their own accord sent in their names for entrance to schools of the Third Angel's Message.

And in the case of the medical college it is even worse; for there, after the children had actually entered the American Medical Missionary College, parents sought to turn them to other medical schools, solely because of the higher worldly standing that it would give them. And yet among these other medical colleges, and among leading medical men, it is well known that the course of instruction and training the students get in the American Medical Missionary College is as good as any that can be had in the United States, while for the work of the Third Angel's Message it is the best that there is in the world.

What is it, then, but sheer love for the world that will lead parents who profess the truth of the Third Angel's Message to wish to turn their children away from the instrumentalities of the Third Angel's Message, to institutions that are only of the world? And especially what is it but sheer love of the world that will lead them to do this when the best of these institutions themselves recognize that the education and training given in the American Medical Missionary College is equal to that given in their own?

There is yet another notable way in which this love of the world on the part of the parents is mani-

festated to the positive danger of their own children; that is, in the lust for speculation,—investing their money in mining, in oil lands, or in whatever other scheme may be presented by any ready talker who may gain their attention. They will even draw their money out of the work of the Third Angel's Message to put into these wild, speculative schemes, where not one in ten of them ever again sees a cent of it. And then, when they find that their money is gone to the winds, they pour upon the ready talker all the blame for their losing their money! as though he had picked their pocket, or had held them up and robbed them; whereas all that he did was to pour out pleasing talk (which they knew to be his business), and their love of money was so strong that they could not control themselves sufficiently to keep their money, but freely handed it over.

This is not, by any means, to say that the ready talker is altogether innocent; but it is, by all means, to say that as certainly as a person loves God more than he loves money and the worldly honor and standing that money gives, all the ready talkers on earth can never get him to invest a single cent in any speculative scheme. What but the love of money and of the world can it be that will lead a person who professes the truth of the Third Angel's Message to withhold or to draw out from the work of that message his money to invest in any speculative scheme of mines or oil lands or any other? Invested in the work of the Third Angel's Message, which he professes to love, his money could do only good forever and ever. But instead of that, he withdraws or withholds from that good work his money, to put it into a speculative scheme to make more money. Then it is as plain as A B C that *not* the love of God, but the *love of money*, has the strongest hold on him.

A few years ago one of our brethren was approached by a mine promoter to get him to invest. Several of his brethren had already invested, and the persuasion was made the stronger by reason of this. He listened awhile to the ready talker, and then quietly said: "My brother, I would rather have the witness of the Spirit of God in my heart than to have all the gold in this world." And that ready talker had not another word to say to him. And let all the Seventh-day Adventists in the world say, Amen.

It is written: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." That is the simple statement of an everlasting truth: "If any man love the world, the love of the Father is not in him." It does not say that the love of the Father *cannot* or *can never* be in him: it states the simple truth that if he love the world, the love of the Father is not in him. He can abandon and repudiate the love of the world, and have the love of the Father in him; but so long as he loves the world, the love of the Father is not in him. The two things cannot be in the same place at the same time; they are antagonistic relationships. He may belong to the church, go to meeting on the Sabbath and do no work on the Sabbath; but if he loves the world, the love of the Father is not in him: his profession of the religion of the Father is a fraud.

Again, it is written: "Know ye not that the friendship of the world is enmity with God?" Note, it is not *at* enmity with God; it *is* enmity; it is the thing itself, the very essence. "Whosoever therefore will be the friend of the world is the enemy of God." And what good is the enemy of God in the Church, or doing no work on the Sabbath? Far better would it be for both the Church and mankind in general if he would appear in his true colors and character, as that which he truly *is*—the enemy of God.

No; Christianity and the world are to one another foreign States; and not only that, but are foreign States that are everlastingly at war, with neither truce nor protocol, nor any other arrangements ever contemplated that can imply even cessation of active hostilities, much less peace. "Ye are not of the world, but I have chosen you out of the world, there-

fore the world hateth you." John 15: 19. "They are not of the world, even as I am not of the world." John 17: 14, 16. "I have overcome [I have conquered] the world." "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation." John 16: 33.

Why is it that there is this perpetual, uncompromising antagonism between Christianity and the world? Why is it that Christianity and the world are such exclusive opposites that if any man love the world, the love of the Father is not in him? Why is it that the friendship of the world is enmity with God, so that whosoever will be the friend of the world is the enemy of God? There is abundant reason for it all. There is nothing in it nor about it that is in any sense arbitrary on the part of God.

The truth is that this world is subjected by usurpation to "the prince of this world;" and it is an idolatrous subjection; because "the prince of this world" is "the god of this world." Accordingly, the way of the world, the course of the world, is "according to the prince of the power of the air," and that prince is "the spirit that now worketh in the children of disobedience." "You hath He quickened who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2: 1, 2.

The spirit that works in the children of disobedience is the spirit of Satan. This spirit is the prince of the power of the air. Then the prince of the power of the air is Satan. To walk according to the course of this world is to walk according to the prince of the power of the air, who is the spirit that worketh in the children of disobedience, who is Satan. Therefore, to walk according to the course of this world is to walk according to the course of Satan. To love the way of the world is to love the way of Satan. To love the world is to love the prince of this world: it is to love the god of this world; who is Satan.

This is shown in yet another word: In 1 John 5: 19, R. V., it is written: "We know that we are of God, and the whole world lieth in the evil one." Other translations render it, "Lieth in the wicked one." The thought is that the world lieth in the wicked one, as a child lies in the arms and bosom of its mother. Think of that; and then think of a person loving that order of things, in view of the blessed invitation of the Lord to all to come to Him, and the precious promise that "He shall gather the lambs with His arm, and carry them in His bosom."

And this is how it is that if any man love the world, the love of the Father is not in him: the love of the Father is not in the person who loves Satan. This is how it is that the friendship of the world is enmity with God: it is friendship with Satan, and friendship with Satan cannot be anything else than enmity with God. This is how it is that whosoever will be the friend of the world, is the enemy of God: to be the friend of the world is to be the friend of Satan. And how can anybody be the friend of Satan without being the enemy of God? This is how it is that the Lord Jesus in the world, who is God with us, could say in the fullness of truth, "The prince of this world . . . hath nothing in me." And so will every one gladly say, who is of Christ.

Parents, please do not, by any kind of example or influence, teach your children to love the world or to choose the way of the world; it is the way of Satan, the enemy of God, and leads straight to destruction. ALONZO T. JONES.

"Now, when we are on the borders of the eternal world, what can be of so much value to us as to be found loyal and true to the God of heaven?"

BEWARE of the suggestions that come to you when you are discouraged. What you should listen to then is the "exceeding great and precious promises" of the unfailing Word.

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.]

839.—THE USE OF TOBACCO.

In the Editor's opinion, can the use of tobacco ever be indulged by a professed believer in the message of to-day, and it be no offense against the laws of God and the claims of Christianity? I know of a brother who was in a bad state of health, and although he took special treatment, and lived as near as possible to health reform, yet he got no better. He began to smoke, and in a very short time he has become apparently robust and strong.

R. S., O'Neill, Neb.

ANSWER.—It is the opinion of the Editor that the indulgence in the use of tobacco in any form, by a professed believer in the message, must be a violation of the laws of God and of the claims of Christianity, and hence an offense against Heaven. We used to have a good sister in the Battle Creek church, whose verdict on all such questions was this: "In matters of health, resort to everything reasonable; and when it becomes necessary to resort to that which is *unreasonable*, then cease to resort." There is a saving clause in this question. Speaking of the man who resorted to the practice of smoking, the question says: "In a very short time he has become *apparently* robust and strong." The query in our minds is whether this is not only *apparent*, and if the seeds and the power of disease do not remain, and will not exert themselves hereafter, in their full strength, showing that the apparent strength and robustness attained are simply a piece of Christian Science imagination.

840.—THE PALE HORSE.

Will you please explain in the REVIEW AND HERALD the meaning of Rev. 6: 8, and oblige.

W. H. G., Altamont, Manitoba.

ANS.—This is a record of the fourth seal. There is nothing peculiar about this except the color of the horse, a pale, sickly, unnatural color. The white, red, and black colors of the horses of the preceding seals are natural colors. The rider of this horse is named Death, and hell (*hades, the grave*) followed with him. So great was the mortality during the period of this seal, that it would seem as if the "pale nations of the dead" had come upon the earth, and were following in the wake of this power. The time of the period of this seal can hardly be mistaken. It must refer to the time when the papacy bore unrestrained sway over Christendom, from 538-1798, or to the time when the Reformers had their work of exposing the corruptions of the papal system well established.

"And power was given unto them"—*him*, says the margin; that is, the power personified by Death on the pale horse; namely, the papacy.

"The fourth part of the earth," the territory over which this power had sway. "Sword, hunger, and death, and beasts of the earth," that is, exposure or torture by these means which causes death; and according to the lowest estimate, over fifty millions of martyrs cry to God for vengeance from under the bloody altars of this power.

841.—EXCEPTIONS TAKEN.

If any one does not agree to the answers given to correspondents in the Question Chair, he is at liberty to state that fact, and to give the ground of his objection, and we are happy to have any do this. We have just heard from one who finds numerous things to take exceptions to on various points. These are questions in REVIEW of June 11, 1901, June 25, 1901; and Oct. 8, 1901. The writer says: "As I read the REVIEW, I am often surprised at positions taken in its pages, especially in the Question department, which show such ignorance of the light given in the Testimonies. I think *this* paper at least, should be *sound*, and teach *sound doctrine*." This is what we design to have the REVIEW do; and we would say to all correspondents, If you are sure

what the Testimonies mean on any point, let that settle the question, regardless of what our answer may be; for if the Testimonies decide any matter, appeal need not be made to us. The only question that can arise is on the construction of the Testimonies. Here is a case in point: In the REVIEW of June 11, Ques. 804, also in REVIEW of Oct. 8, 1901, Ques. 833, both in regard to the same question,—the power of the Church to forgive sin,—the answer given was that the passage in John 20: 21-23, which is made to sustain a fearful heresy in the Roman Catholic Church, recounted a special privilege conferred upon the disciples on that occasion, but was not designed for perpetuation in the Church. They received no charge to transmit that power to their successors in office. This cuts off the Catholic claim entirely. In answer to this, our correspondent, C. G. A., Missoula, Mont., refers to "Desire of Ages," page 806, next to last par., where "the statement is plainly made" that "Christ charged His disciples to preach the remission of sins in His name among all nations; but they themselves were not empowered to *remove* one stain of sin. The name of Jesus is the only 'name under heaven given among men, whereby we must be saved.'" Acts 4: 12. This is in perfect accord with our answer. Preaching repentance and remission of sin through Christ is a very different thing from pretending actually to remove the guilt of sin, as Catholic priests pretend to do by their ceremonies. To quote further from the "Desire of Ages," near beginning of paragraph referred to: "To no man, to no body of men, is given power to free the soul from guilt. Christ charged His disciples to preach the remission of sins in His name among all nations." The difficulty here arises from misconstruing the meaning of the preaching of the remission of sin in His name among all nations. To preach remission of sins in Christ's name is not to remit them. The Scriptures intimate that God only can forgive sin. Mark 2: 7.

Here is another instance: In REVIEW of June 25, 1901, Ques. 810, is a question relating to the food of John the Baptist. Here is the question: "We read in Matt. 3: 4 that the food of John the Baptist was locusts and wild honey. Is the word 'locust' here the same as that found in Lev. 11: 22?"

The reader will notice the scope of the question. It relates to the etymology of the word "locust" as found in Matt. 3: 4 and in Lev. 11: 22; and here is the answer: "It is the corresponding Greek word. This word refers primarily and exclusively to the living insect called the locust; that is, we find no definition of the word applying to any other object." This is all in accordance with the facts in the case, on the subject of which we were treating. We were not ignorant of the statement found in Vol. III, page 62, of the Testimonies, which reads as follows: "John separated himself from friends, and from the luxuries of life. The simplicity of his dress, a garment woven of camel's hair, was a standing rebuke to the extravagance and display of the Jewish priests, and of the people generally. His diet, purely vegetable, of locusts and wild honey, was a rebuke to the indulgence of appetite, and the gluttony that everywhere prevailed." In our answer to the question which, as stated above, pertained only to the etymology of the word, we went on to state what customs prevailed in the East, mentioning the locust tree, which bears a pod called by the people "St. John's bread," and for sale in the market, and of the dried and powdered locust insects, which are exposed in the market for sale; showing that both the vegetable and the insect are used for food by the people of the East. But there is nothing in the word or its definitions to show which was used; and there was nothing in the question to lead us into a discussion of that subject.

To exchange principle for policy is to do evil that good may come. But the result is evil and not good. And when once you begin the sacrifice of principle, you will not know where to stop until your whole stock of principle is exhausted.



OPPORTUNITIES FOR MISSIONARIES IN MEXICO.

BEFORE coming to Mexico we had heard so much about the condition of things here that we imagined it was a country filled with cutthroats and robbers. We felt that nearly every man's hand would be against us.

But so far we have found things much better than we expected. Mexico City with its suburbs is said to contain five hundred thousand people. And there seems to be far less crime here than in cities of the same size in America.

The people are very polite and friendly. In fact, I believe that they can teach us many lessons in politeness and courtesy. It does us good to see the affection that they show for one another. It is true that many of them have bad habits, and that some of them cannot be trusted. But this is true of all nations. On the whole, we think that the people here compare quite favorably with the people of other nations, considering the advantages they have had.

One of the greatest needs in Mexico at the present time is converted people—those who will live the life of Christ before the people. I do not know of another country that offers such advantages to self-supporting missionaries. There are many enterprises that can be carried on that will return a good living. One of our brethren here, who receives one hundred dollars a month for keeping the books of a firm, has been canning fruit in a small way during the time that he could spare from his work, and in two months has cleared five hundred dollars. This brother expects to clear between five and ten thousand dollars in the same business next year.

Another brother has been running a bakery in San Luis Potosi for about a year, and is now taking in about one thousand dollars a month.

One of our sisters is acting as governess in a Mexican family at Dolores Hidalgo, for which she receives seventy dollars a month and board. Every little while we notice advertisements in the papers for an American governess. The people are anxious to learn our language and our ways.

It is not very hard work for one to get a school of Mexican children to teach. It is not necessary to understand their language in order to teach them English.

Several of our brethren could move to the same locality, buy a tract of land, and start a church school. In this way they could give employment to the natives, and teach them the truth. This is one of the finest countries for farming that I have ever seen. Almost anything you plant will grow. It is not as it is in the United States, where only one crop is planted in a year. You can plant here as fast as you can gather the previous crop. They cut alfalfa about every month or six weeks.

There are many other enterprises which would yield a good income, and enable our people to get the truth before this people who are in such great darkness. But time and space will not allow me to speak of them at present.

If any one who is thinking of coming to Mexico has any questions to ask, Prof. G. W. Caviness, Tacubaya, D. F., Mexico, or myself will take pleasure in answering them.

Just think of a country where you have fresh fruits and vegetables the year round, with a climate that is almost perfect. And in this country there are thousands and thousands of people who know nothing of the truth which we love so dearly. Many of them are anxious to know how they can serve God more perfectly.

We trust that God, by His Holy Spirit, may im-

press the hearts of some of our brethren and sisters who know the truth, and have a real burden for souls, to come to this needy field.

A. G. BODWELL AND WIFE.

Tacubaya, D. F., Mexico.

BRITISH WEST INDIES.

SAN FERNANDO, TRINIDAD.—The Lord is blessing us richly in this part of the harvest field. Soon after I was called to lead in the work here, I was impressed that we must do something to increase the interest in the canvassing work. All except two or three of the canvassers, having become more or less discouraged and burdened with debt, had left the field. Assisted by Brother P. Porter, of Jamaica, we conducted a ten days' institute at Couva, which was well attended. As we earnestly studied the word of the Lord, to learn the secret of success, the Spirit came very near, and frequently the study hour was turned into a praise service, so wonderful was the light and truth revealed to us.

As we came near to the Lord, He revealed the effects of disorder and lack of co-operation; and the same blessed principles that guided at our last



STEAMER "MAY GRAHAM" AT EMMANUEL COLLEGE LANDING.

General Conference were made so simple that we could apply them to our conditions. The field was organized into districts, and all canvassers and colporteurs assigned their station. We expect that about twenty will devote their entire time to "conquering Trinidad with the Advent message," which was our rallying call. Philip Porter was appointed general canvassing agent.

We are doing our best to finish three chapels this year, which are much needed. At one of our stations a good interest has been awakened among the East Indians, and several well-educated men have already taken their stand with us. Thus the work is opening among the eighty thousand of India's sons among whom we have been placed. Shall the work be allowed to languish for the lack of a few dollars to provide necessary houses in which to teach them? To prevent possible losses, all those desirous of assisting us in erecting these houses of worship should send such funds through the Foreign Mission Board, who will see that their offerings reach the desired field.

Truly, the work is one, and the work is onward, and victory is at the end of the race.

W. G. KNEELAND.

OPENING OF EMMANUEL MISSIONARY COLLEGE.

FIVE months after the closing work in Battle Creek College in the spring of 1901, students and teachers again met in the new quarters at Berrien Springs. The work of those few months cannot be described. It means much to transfer the interests of an institution, and reopen under conditions so widely different. Many felt that it would be a task too difficult to accomplish, and counseled the management to postpone the opening for one year. October 30, however, things were in readiness.

It is pioneer work, to be sure, but a spirit of greater earnestness on the part of students I never witnessed. It made one courageous just to come in contact with the young men and women who were here in time to help transform the hotel into a dormitory and to prepare class rooms.

The opening exercises on the morning of the 30th were very simple. Friends in the village assembled with the students, and an hour was devoted to words of welcome and good cheer. It is surprising to note the hearty reception accorded the college by the people of Berrien Springs. This spirit has been noticeable ever since the decision to locate here, and a hearty expression of the public feeling was made at the opening of the college.

The words of Miss Orcutt, an experienced teacher and W. C. T. U. worker, expressed the sentiments of many. Two years ago she was one of the teachers in the People's University, a socialistic movement started at Berrien Springs. This organization purchased the courthouse buildings, in which the college work is now conducted, and the hotel which is now used as a college dormitory was then filled with guests in attendance at their summer school. Unable to carry to completion their plans for a settlement and university, this movement died out. The Seventh-day Adventists have come into the same

place, are occupying the same buildings, and, as Miss Orcutt said, "There is every indication that the educational interests of the new school will be a success. They are working on a higher plane than we did, by recognizing the spiritual side of education." She wished us Godspeed.

Two telephone messages of greeting were heartily appreciated. One came from the General Conference Committee, assembled at Battle Creek, and the other from Professor Magan, whose illness prevented him from being among the teachers.

The entrance examinations began Wednesday morning. Professor Sutherland gave the students a talk upon the need of developing systematically, and laid before them the plan of the institution to make thorough students. The entrance examinations opened the eyes of some to their own need. One man who has attended various institutions in the East, said, after taking his test: "This is something new; I have studied Greek and Latin, and have taken other advanced work, but I never saw a school open like this. I am here for work, and want those subjects which will best prepare me for usefulness."

Every student devotes at least two hours to man-

ual labor; a number work their entire way. Last Sunday the gentlemen teachers and nearly every boy spent a half day on the farm. A wood shed was needed at the dormitory, so Professor Haughey and some of the boys are building one. This is the beginning of student labor, as it will be utilized in the erection of buildings on the farm.

Elder W. C. White spent a day at the college, looking over the farm and temporary buildings. In his talk with students he counseled them to make friends with the neighbors, to hold meetings, and in every way possible let the light of truth shine.

Already a number of openings have occurred. During the summer public meetings were conducted two evenings each week. In this way some were reached. The W. C. T. U. has asked the co-operation of several of our lady teachers, and Mrs. Dr. Edwards has a standing invitation to give instruction to the women. The way is open for both Dr. and Mrs. Edwards to do medical work in the village.

The school has begun, with but few students, it is true, fifty being the present attendance; but this gives an opportunity to get the work well started, when it would have been difficult to accommodate a large number. The simplicity with which the work opens bespeaks a steady growth. A number of new students are planning to enter December 3, the beginning of the latter half of the fall term, when several new classes form.

Doubtless we have reached an era in the educational work. The exodus from the cities has begun. The freedom of the country breathes a spirit of strength into the work; and as a happy family, students and teachers look upon this as the beginning of a great work in the cause of Christ.

M. BESSIE DEGRAW.

CHILE.

We began work in Iquique the first of April. Brother Balada remained until May 20, and I until September 1. Twenty-four persons were baptized, and a church of about thirty-four members was organized, also a Sabbath-school.

During my stay with them we studied the books of Daniel and Revelation, using as a text-book Elder U. Smith's work on this subject. These studies were well received by the majority, and there is a clamor for this valuable work in Castellano. We hope the translation is in progress.

Brother Davis, our only remaining canvasser, is thinking seriously of retiring from the field on account of his health. We need eight or ten canvassers for this large field. Will no one respond?

G. H. BABER.

Valparaiso, October 8.

AN APPEAL FOR THE SOUTHERN FIELD.

CHRIST's injunction to us is: "Say not ye, There are yet four months, and then cometh harvest? Lift up your eyes, and look on the fields; for they are white already to harvest." In the REVIEW of August 27, in an article entitled the "Southern Work," written by Mrs. E. G. White, taken from Diary of 1899, is the following: "There should be a thousand workers where there is now but one." That means that there is one thousand times more whitened fields already to harvest than the workers now in the field are able to reap. Will not much of the harvest be wasted if allowed to stand? For years God has been pleading with His people to whom He has given great light, to enter this neglected portion of the Lord's vineyard; but many of us have been using the same argument as did the ten spies, saying there are great giants in the land, and we can never possess it. Brethren, can we afford to act the part of the ten spies in this most dangerous time? Shall we not say, with faithful Caleb and Joshua, "In thy strength, O Lord, we are able to take the land"? "All scripture is given" "for our admonition, upon whom the ends of the world are come."

Thus the sin of Israel in not going forward and possessing the Canaan land as God directed them, is a warning to us in our relation to the needy Southern field. One day the Israelites might have entered; and the Lord would have gone with them, and fought their battles, and given them the land. The next day, because of their murmurings, the Lord told them not to go; but then they thought they were strong enough to take the land, so they

presumptuously prepared for battle, and marched into the land, but were greatly defeated, because the Lord could not then go with them. The opportune time with them had passed, and they were bidden by the Lord to turn back into the wilderness, there to learn lessons of faith.

Here is a lesson for us. Over two years ago we were told by the prophet of the Lord that what was done in the South for the colored people would have to be done quickly, and where are we now?—Two years this side of that time. Does not this fact lead us to search our hearts; are we not compelled to ask ourselves the question, Has God been calling me to this needy field of labor? God has been calling for whole families to move into different portions of this Southern field; then, by precept and example,



SAINT JOSEPH RIVER FROM WHITE'S BLUFF, EMMANUEL COLLEGE FARM.

and a well-ordered industrial life, to teach the people not merely in the letter of the word, but to teach them how to build humble dwellings, and make a livelihood for themselves. The Southern field would be much blessed, and many hearts made to rejoice in the truth for this time, should all act intelligently in this matter now. Men of capital should move South, and start industries. Some are to enter the field as canvassers, ministers, teachers, nurses, and doctors. All these may find a part to act in this portion of the Lord's vineyard.

Truly, the Southern field is a hard field, as compared with many other portions of the Lord's vineyard. But there is nothing to be done at the command of God that may not be accomplished in His strength. My short acquaintance with the Southern people has been a happy surprise to me. I have found them a much better class of people than I had in mind when I left Michigan a short time ago. As a rule, they are hospitable. Many who have spent much time laboring in the South have testified to that effect. What we need most is more of the faith of Caleb and Joshua. The work in the South is to be taken up in a quiet, humble way. All should acquaint themselves with the Testimonies relating especially to the Southern field before undertaking the work. God grant that many more may consecrate their lives to the work in the Southern field.

LEROY DEAN.

Graysville, Tenn.

POPLAR BLUFF (MO.) CAMP-MEETING.

THE local camp-meeting for southeastern Missouri, appointed to be held at Poplar Bluff, October 29 to November 4, is now in the past. The weather was warm and pleasant, except the last day, which was made cool by the first severe frost of the season. The attendance of our own people was not large. Sabula, Glen Allen, and Poplar Bluff were the companies represented. The evening services were well attended by the people of the city, and good attention was given to the word spoken. The burden of the message was the necessity of living a godly, consistent Christian life in order to be ready to meet the Lord at His soon coming. The different departments of the work—the Sabbath-school, missionary, educational, and canvassing work, etc.—were given some thought. The privileges of this

meeting were greatly enjoyed by the brethren. Three persons went forward in baptism. Elder R. C. Porter and the writer were the laborers present.

W. S. CRUZAN.

A TRIP NORTH.

I WAS on a trip North last spring. Our church at Mt. Pleasant, Iowa, is prosperous and flourishing. They have the best church school I have seen anywhere. The Smouses seem wholly consecrated to God's work. At Dexter, Minn., we have a fine little church with energetic, painstaking workers, and conscientious, God-fearing lay members. At Clifton Springs, N. Y., we have one brother, G. J. Stevens,

who, for over forty years has upheld the blessed present truth alone. At Canandaigua, N. Y., and in the surrounding towns, Sister Lulu Wightman is doing a grand work for God and man. She and her helpers have built up several churches and societies. Christ works with and through them for His glory.

Praise God, the message grows grander and brighter, sweeter and better, every hour.

I had a grand time at Battle Creek, where I visited my children, saw many old friends, made many new ones, and replenished my stock of books, tracts, etc.

B. T. WALKER.

MAINE.

SINCE reporting last, we have held meetings in Washburn, Westfield, Blaine, Mars Hill, Dyer Brook, and Crystal. The interest to hear is good, and some are investigating. At Dyer Brook two were baptized, and united with the church. Our brethren are doing well in pledging on the tent fund.

J. B. GOODRICH.

Special Mention.

"THE KEY TO THE SUPERNATURAL."

ONE of the peculiar signs in connection with Christ's first advent was the wonderful activity among unclean spirits. What a multitude of persons in that day were possessed by them! When they cried out in the presence of Christ, they showed their expectancy as well as their anxiety. The questions they asked Jesus were a revelation. They said: "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" Matt. 8:29.

It seems, too, as we near the end, we are having similar demonstrations. The efforts of modern Spiritualism are a repetition of the scenes of spirit-possession as they were seen in Christ's day. They have succeeded more fully in their attempts to cross the border-land, and thus do away with the supernatural. As a sample of their claims as well as of their blasphemous utterances, we give the following extract. Speaking of "the key to the super-

natural," one who made an address at the General Conference of Spiritualists held in London, England, several weeks ago, said: "That key is in the hands of the Spiritualist, who sees clearly enough that the man Jesus was a supreme medium, who lived so near to the spirit world and to the spirit forces that our 'supernatural' was his natural, as to some others it has been since, and may be again, and whose so-called 'resurrection' was only his supreme ability to present himself in a temporarily materialized form to his disciples. All this is to the Spiritualist perfectly plain, and what he has to offer is a perfect key."

We confess that we cannot see that we are any better off with this new key. The speaker did not claim that he had it. In fact, he did not say that any one had it to-day. It seems that since Christ there have been, according to his statement, some supreme mediums, and there may be such again. There is no doubt but Spiritualists are looking for some one to come who will lift the veil and reveal the whole matter. Meanwhile we are willing to take the word of God as "the key to the supernatural." We, according to that word, are looking for Christ to come, and not for a substitute. We are assured that He who, when here, could reveal and did reveal, will, when He comes, introduce the perfect state, when we shall see "face to face," and "know even as we are known." We are willing to wait and see and know.



Leading Events of Week Nov. 10-16.

- The usual number of crimes this week.
- A new cable is being laid from Waterville, Ireland, to America.
- Municipal ownership of street railways is being agitated in Chicago.
- An earthquake was felt on the 15th inst. at Buena Vista, Colo.
- Miss Stone, the kidnapped American Missionary, is still a captive.
- Several houses at Erzeroum, Turkey, are wrecked by an earthquake.
- It is likely that General Weyler will be made temporary Premier of Spain.
- The town of Tower, Minn., is the first to erect and unveil a monument to Wm. McKinley.
- Episcopal preachers of Chicago denounced Sunday golf playing, in their sermons the 10th inst.
- The Cudahy packing plant at Kansas City, Mo., was destroyed by fire the 15th inst. Loss, \$150,000.
- The headquarters of the National Civic Federation are removed from Chicago to New York City.
- The twelve buildings to compose the St. Louis fair will cost \$6,750,000, and will cover 126 acres.
- A shower of Leonid meteors was observed in several parts of the country the evening of the 14th inst.
- The Attorney-General of the United States is said to have "ordered suits brought against several trusts."
- Count von Hatzfeldt-Wildenburg, German Ambassador to England, is replaced by Count von Metternich.
- Diplomatic relations are restored between France and Turkey, the French fleet having left Mitylene.
- Bulgaria is notified by the United States that it will be held responsible if Miss Stone is killed by the bandits.
- The independent biscuit manufacturers met at Cincinnati, Ohio, the 11th inst., "to consider the formation of a combine."
- President Roosevelt is urged to include in his message to Congress, a recommendation to abrogate the present treaty preventing the ship-yards on the Great Lakes from taking contracts to build war-ships.
- Queen Wilhelmina, of Holland, is very ill, and all her subjects are praying for her recovery. Should she die, the throne would probably be taken by the Grand Duke of Saxe-Weimar, her second cousin, who is heir to the regal title.

— The usual number of safe-blowings and bank robberies this week.

— The usual number of fires, wrecks, and other accidents, this week.

— The Russian and German ambassadors return to Washington, D. C.

— American cavalrymen disperse 200 Filipinos in Batangas, killing sixteen.

— The employees of sixty paper mills in Fox and Wisconsin River Valleys plan to strike.

— The Glasgow Exposition closed the 12th inst. Total attendance, 11,496,622. Net profit, \$400,000.

— The English coast was swept by a fierce gale the 12th inst., causing much loss of life and damage to harbors and shipping.

— General Kitchener reported on the 12th inst. 63 Boers killed, 105 wounded, and 104 taken prisoners, since the 4th inst.

— Chicago complains bitterly of its poor telephone service. The only remedy seems to be the starting of a rival company.

— It is proposed that two burial corps be established in the Philippines, "to ship the remains of soldiers to the United States."

— Two of the Leavenworth, Kan., escaped convicts captured the officers pursuing them, took their guns, and made good their escape.

— A car-load of California "honey" made of glucose, and labeled as "pure clover honey," is barred from the Chicago market by the pure food law.

— Governor Beckham, of Kentucky, scores Governor Durbin, of Indiana, for refusing to honor his requisition for the person of W. S. Taylor, ex-governor of Kentucky.

— Detroit's federation of Christian churches considers the advisability of taking "a religious census of the city, the expense to be shared by the churches belonging to the federation."

— Supreme Finance-keeper Thompson, of the Knights of the Maccabees, Port Huron, Mich., proves to be "a defaulter in the sum of \$57,000." His bondsmen will make the sum good to the order.

— A dispatch from Escanaba, Mich., dated the 16th inst., states that live asphalt beds have been discovered in the northern part of Delta County, which are said to be "equal in quality to the famous Trinidad product."

— A Camden, N. J., dispatch of the 16th inst. states that "the eighth death from lockjaw, due to vaccination, has been reported. Citizens are up in arms, and are openly defying the school authorities, who are trying to compel vaccination of all school children."

— The work of making the new 16-inch gun at the Watervliet, N. Y., arsenal is still in progress. When completed, it will be capable of hurling its projectile twenty-one miles. This "largest gun in the world" will be mounted at Fort Hamilton, in New York harbor.

— According to a London dispatch of the 16th inst., Great Britain will conduct no further negotiations with either Kruger or Stein. Lord Kitchener's "system of blockhouses shutting away from Boer attack 14,800 square miles of the Transvaal and 17,000 miles of the Orange River Colony," is said to be proving effective. It is believed that the funds of the burghers are running low.

— Disguised as Indians, robbers entered the house of Michael Johnson, a farmer living near Hammond, Ind., on the 14th inst., and secured \$178. They then burned his lips with a candle to have him reveal where the rest of his money was. Had not a servant girl in an adjoining room escaped, the robbers would probably have remained to torture the old man and his wife to death, so sure were they that he had \$10,000 hidden on his premises. In these lawless times it is safer for one to be poor than to be reputed wealthy.

— In its issue of the 14th inst., the Detroit *Christian Herald* quotes the following words recently uttered by the Rev. John M. Schick, President Roosevelt's pastor: "Anarchy is the product of disbelieving discontent, and it may point its pistol at the breast of one prominent Christian in politics, but God will always have another Christian in politics, ready to take his place; and when this happens at the topmost pinnacle of American politics, the country, in the midst of its deepest sorrow, finds confidence in her institutions, and is comforted because God has there a Christian man in politics." But, look where we may in the Word, it is impossible to find any record of Christ's being in politics.

— American canned foods purchased for the French army are found to be spoiled.

— Some Chicago boys admitted in court the 14th inst. that they had "formed a conspiracy to kill a truant officer."

— General Uribe-Uribe declares that the Colombian revolutionists are fighting "to insure United control of the Panama Canal."

— It is once more reported that negotiations for the sale of the Danish West Indian Islands to the United States are "nearly completed."

— On the 14th inst. the chief of police of Duluth, Minn., was indicted "for malfeasance in office in permitting saloons to run on Sunday."

— In a lecture at the University of Chicago the 14th inst., Professor Laughlin "declared his doubts of the value of the classics in modern education."

— Utah experienced some twenty earthquake shocks the 13th and 14th inst. Damage, \$500,000; the damage in the town of Richfield alone being estimated at \$100,000.

— Many vessels on the Great Lakes were compelled to remain in port on the 15th inst. because of a gale which had been raging three days. A number of wrecks are reported.

— The Secretary of the United States Navy, in his annual report, recommends "appropriations for twenty-two new war-ships, including three first-class battle-ships and two armored cruisers."

— Dispatches of the 15th inst. state that the British Cabinet is "split over the Boer question;" that the Chancellor of the Exchequer is "harshly criticised by his associates," and may resign.

— The American schooners "Nettie" and "Lottie" are seized by a Portuguese gunboat at Horta, Fayal, "for clandestinely conveying twenty-six immigrants who were trying to avoid military service."

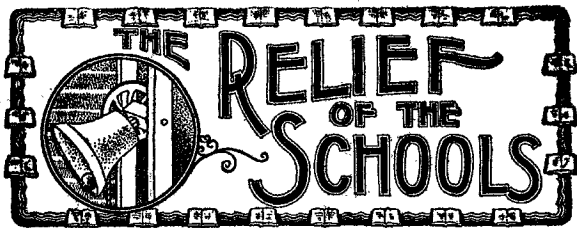
— During the afternoon of the 16th inst. Henri Fournier, the famous French *chauffeur*, "made a mile in his 2,000-pound gasoline automobile on Coney Island boulevard in the record-smashing time of 51 4-5 seconds."

— Dr. Wilbur F. Crafts called on the President last week "to exercise his influence to secure the passage of the bill known as the 'New Hebrides bill,' the object of which is "the protection of the natives of the Hebrides and other islands against firearms and intoxicants." President Roosevelt received Dr. Crafts with consideration, and promised to give the matter his careful thought."

— According to a Washington dispatch of the 16th inst., "the Isthmian Canal Commission, of which Rear-Admiral Walker is chairman, has completed its report. The signatures of the members were attached last night, and the commission is now ready to go out of existence. The report will be presented to President Roosevelt Monday for transmission by him to Congress. The commission is unanimous in its conclusions. It favors the adoption of the Nicaraguan route as the most feasible and most practicable for an isthmian canal to be 'under the control, management, and ownership of the United States.'"

— A special dispatch from Atlantic City, N. J., dated the 13th inst., states that "a suicide club" has been formed in that city by a man from Newark, and that "the local society has thirty-four members, and over one hundred applications for membership have been received. . . . The by-laws state that once each year the members shall assemble at the place of meeting, and each member draw one bean from a jar. He who receives the black bean must, between the time of drawing and the next yearly meeting, commit suicide. A sum of money will be set aside to defray the funeral and other expenses of each and every departed member." It would seem that there are already enough suicides each year, without any clubs to foster this form of crazy, gone-to-seed pessimism.

— In a test at Sandy Hook, N. Y., the 15th inst., the Gathmann dynamite gun proved a failure, while the twelve-inch army gun "produced results that may revolutionize naval warfare." The test shot "drove a hole thirteen inches in diameter through a hardened steel plate eleven and one-half inches thick, and immediately thereafter, before the shell had got out of the steel cofferdam behind the plate, exploded, making a hole in the interior steel construction through which a man could run an automobile." Imagine the effect of such a shot with its after-explosion upon even the best war-ship! The secret of making the high explosive used in this gun belongs exclusively to the United States. Since armor plate is now made as hard as possible, and as thick as the ships will stand, it will be of interest to note the inventions that will be made to counteract the effect of this new explosive. A. J. B.



The Total Cash received on the Relief of the Schools Fund up to date is \$35,169.17.

ROLL OF JUBILEE SINGERS.

NAME.	AMOUNT.	O. N. & L. P. Whet-
Roxana E. Miller...	1 00	sel, Scandinavian
John & Lydia W. Brown	5 00	tund
John & L. W. Brown, Scandinavian fund.	2 50	D. Wood
Mr. & Mrs. J. V. Mack	2 00	Mrs. Sarah Spinney
Mrs. Mary Goldsmith, Scandinavian fund.	1 00	B. B. Lynton
Mrs. Eunice Guild	1 00	M. A. Morrow
H. S. Cornish	2 00	Mrs. L. F. White
Mr. & Mrs. H. C. Rahn	1 00	F. W. Proctor
Alice E. Price	5 00	Mrs. Pinkerton
H. Perlick	3 60	Mabel Hatchaway
B. C. & B. B. Tabor	2 00	Sheardan Kayhill
Ida M. Walters	5 00	Lucinda Francis
Libbie Edson	5 00	Mary J. Rees
Frances Soucey	10 00	W. N. Perham
Ralph M. Wood	3 00	H. A. Jenkins
Mrs. Wm. McCollum	5 00	Martha T. Knutson
H. S. M.	4 00	Emma Uptogrove
H. S. M., Scandinavian fund.	2 00	H. J. & Irene Roberts
B. M. Heald	5 00	Mrs. Nelson Simmons
S. N. Ayers	1 00	Mrs. Josephine Gibbs
Mrs. Alice E. Pierce, Scandinavian fund.	1 00	Mrs. Josephine & daughter, Scandinavian fund.
Fritz Guy	5 00	Mrs. Emma Etkinson
Mrs. Jennie Bickford	5 00	Rachel Straw
R. H. Dames	1 00	J. S. Hanon
Mrs. C. Malm	2 25	Mary A. Kellar
J. W. Emerson	1 00	R. N. Houston
George Stow	5 00	Mrs. Albert Scratton
Mrs. Julia E. Stow	1 50	M. Stephenson
Mrs. Nettie Winters	1 25	Moses C. Davis
Mrs. W. H. Dufur	100 00	Elizabeth Scott
Jessie Werfield	5 00	Vernon Brown
James Klosterney	1 50	W. S. Randall
Mrs. Porter C. Dean	1 00	Mrs. E.A. Shields
Geneva M. C. Comstock	2 00	Rose V. Davenport
Della Ryan	2 00	Mrs. A. G. Hoover
		T. H. Dunbar
		Hannah Penn
		Amelia Wilson
		Mrs. W. J. Wilson
		A friend
		Barbara Hilligoos



The Missionary Acre Fund.

In a recent REVIEW, Dr. J. H. Kellogg requested that the means accruing from the sale of the proceeds from missionary acres and gardens be sent to the writer, who is glad to state that he has received some means. The Battle Creek College property has been sold to the International Medical Missionary Training School Association, of which Elder Daniells is president; W. H. Edwards, secretary; and the writer, treasurer. The money received from the acre fund will aid in purchasing the old college property, and the new association has rented it to the American Medical Missionary College, which institution is constantly educating physicians for the denomination, to be sent everywhere throughout the civilized world to advance the gospel of health and temperance.

It is the only institution of the kind that has ever existed among our people, and is doing a noble work in training nurses and physicians to do valiant service in the field, and to stand at the head of our sanitariums and medical work throughout the entire world. No one agency is exerting more influence in favor of the truth everywhere than our health principles, and it is no more than just that as a denomination we take hold, and through the missionary acre fund purchase the Battle Creek College property for the medical college. The money received will pay off the debts of the old college; and as these debts are canceled, money will go into the hands of our brethren who have loaned to the college, and also go to the Review and Herald Office, which has stood by and loaned money to the college in its hours of financial distress for the last twenty-five years; and when the money reaches the hands of the creditors, it will simply advance the good work.

We would therefore ask all who have not sent in the money from the sale of produce to do so as soon as possible, and we can assure them that the money will be so

appropriated as to help the medical college; and as soon as the debts are paid, the property will be turned over to said college. No object is more worthy of the property than that institution which is training a class of young men and women who are standing firmly in defense of the truth. Please send to the writer all proceeds from the missionary acres and gardens. Address Battle Creek, Mich. S. H. LANE.

Have You Started in the Good Work Yet? □

OUR printing offices have on their shelves several thousand copies of "Christ's Object Lessons," waiting for some one to sell them. Now is the time. There will not be a better time during the present season than just before the holidays. People are now looking for Christmas presents. A good book is a splendid present. Will not our workers everywhere recommend this book, and sell thousands of copies between now and Christmas? The book is going well wherever our people are working for it.

A worker in England, W. C. Sisley, writes as follows:—"Last night on my way home I delivered a copy of "Christ's Object Lessons" to a well-to-do shopkeeper. He was so well pleased with the book and the object for which I was selling it that he took four more copies, which he proposed to sell or to give to his friends.

"After remaining home a few minutes, I started out again, and made six calls, selling four books. It took some little self-denial to leave my cozy fireside, but I felt amply repaid, for by selling these books I have been able to secure thirty-two shillings for the school fund, comfort a gentleman who had just lost his daughter, encourage a struggling young man who is supporting his mother, and impress a worldly merchant with the uncertainty of riches, and his need of Christ; none of which I could have done had I stayed at home."

The proceeds of the book in England are to establish a school, while in this country the proceeds will help pay the debts on our schools. You will note the missionary work that the worker did, as suggested by the preceding quotation. The work can be done in this country, and thus a threefold object be attained. When the book is got out, money will be brought in to help our educational institutions, and missionary work will be done. This indeed is a noble work. Reader, are you trying it? If not, will you not begin immediately? S. H. LANE.

A Splendid Opportunity for 1902!

THE Correspondence School for Nurses connected with the Sanitarium Medical Missionary Training School will begin a new class at the beginning of the new year. Lessons are sent weekly to students who are unable to leave home duties in order to take a regular course at one of our sanitariums. This is the third year this course has been carried on, and scores are availing themselves of it. Studies on eleven subjects are given, among which missionary work and the care and treatment of the sick are prominent.

The tuition fee is three dollars, which barely covers the cost of sending out the lessons, correcting the replies, and returning the reports to the pupil. The books required for this work are furnished at actual cost price. We shall organize a new class in January, which will continue one year (some finish in six months), and shall be glad to hear from all who are interested. A descriptive circular, giving full particulars, also testimonials from those who have taken the course, will be sent free on application.

Address Cor. Dept. Sanitarium Training School, Battle Creek, Mich.

Foods Free!

THE undersigned happen to have on hand some No. 2 grade cereal foods they are willing to send out free to needy and worthy persons. So long as the foods last, we shall be pleased to send them out, one or two cases at a shipment, to be divided, without cost, among those who may be in need of the foods, and are not in position to pay for them. We would prefer to receive orders through the elder of the church or the church clerk. The foods are perfectly wholesome and as nutritious as any, but do not happen to be quite up to the grade that we are putting on the market. Address the Sanitas Nut Food Co., Battle Creek, Mich.

Address.

THE address of Elder H. W. Herrell is now Twenty-fifth and Clay Sts., Richmond, Va.

Business Notices.

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

WANTED.—A stenographer; steady employment; none but first-class need apply; Graham writer. Address Joseph Lambert, Battle Creek, Mich.

WANTED.—Assistance to send two children—a girl and a boy—to Cedar Lake Academy. For further information please write to Mrs. M. Everard, Stephenson, Mich.

FOR SALE.—The Beecher farm of 252 acres of fine fruit land, five miles west of Battle Creek. Can be bought now for \$8,000, to settle the estate. Address Samuel Barr, Battle Creek, Mich.

Obituaries

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

ABBOTT.—Died at her home in Almond, Wis., Nov. 6, 1901, Sister Dellilah Abbott. She was born in Akron, Ohio, Dec. 22, 1824. She accepted present truth twenty years ago, and was a firm believer in the second coming of Christ. Words of comfort were spoken by the writer, from John 11:25, to a large concourse of people. SWIN SWINSON.

CUMMINGS.—Died at the home of her grandmother, Mrs. H. N. Truesdell, Port Huron, Mich., Oct. 16, 1901, Hattie Cummings, aged 32 years. She had been a great sufferer for the past twelve years, and during that time her life has shown the most beautiful traits of Christian character. Among her last words were, "Jesus is mine; I am thankful for that." * * *

IRISH.—Died at East Olean, N. Y., Sept. 24, 1901, Bennie W. Irish, son of N. Wardner and Ida Wightman Irish, aged 23 years. For four years he had had consumption, and the last six months was a great sufferer from an abscess. He was very patient, and died trusting in the Lord. By his request W. D. Burdick, pastor of the Nile Seventh-day Baptist church, preached the funeral sermon from 1 John 3:1, 2,—"words frequently referred to by Bennie during his sickness." W. D. BURDICK.

LOYD.—Died at her home in Princeton, Ill., Sept. 12, 1901, of pneumonia, Sister H. N. Loyd. She had been very feeble for some years, and we were all happily surprised to meet her on the ground at the recent Kankakee camp-meeting. She was, as ever, rejoicing in the keeping power of God. As an Adventist she stood alone in her family and town, but her light shone bright. Upon inquiry, her son wrote me that "she died as she had lived." That being true, she sleeps in Jesus. W. D. CURTIS.

STEPHENS.—Died at Island Falls, Me., Oct. 30, 1901, of consumption, Cosena E. Stephens, aged 25 years, 8 months, and 29 days. She accepted present truth several years ago, was faithful in the service of the Master, and died in the triumphs of faith. She leaves a husband and two small children, a loving father and mother, and several brothers and sisters to mourn their loss. May the Lord comfort their hearts. Remarks at the funeral were made by the writer, from John 11:23. J. B. GOODRICH.

ALWAY.—Died at St. Joseph's Hospital, Mankato, Minn., of a complication of ailments resulting from an operation for appendicitis, Emma May Alway, of Eagle Lake, Minn. She was next to the youngest of seven sisters. There were also two brothers, one of whom is Elder W. A. Alway, of Ogden, Utah. Emma's life was one of quiet, unselfish service for others. Although not having made a public profession, a few hours before her death she expressed herself as being sure she loved Jesus, and that He was her Saviour. Funeral services were conducted by the writer, assisted by Elder O. O. Bernstein and Elder Elijah Hale (Methodist). M. B. VAN KIRK.

MORRILL.—Died, Oct. 26, 1901, of internal abscess, Sister Sarah Morrill, wife of Brother Simeon Morrill, of Janesville, Minn., aged 75 years, 7 months, 22 days. Sister Morrill was a native of Vermont, having been born in Waterville, in 1826. She, with her husband, Simeon Morrill, came to Wisconsin in 1850, and then to Minnesota in 1862. While living in Wisconsin, they both accepted the Third Angel's Message, in the faith of which Sister Morrill died. She leaves her aged companion, and four sons and a daughter, with their families. Her last resting place is in the beautiful cemetery at Janesville; and we hope that when the Life-giver shall appear, she will come forth to enjoy life everlasting. Words of comfort were drawn from Job 14:14. M. B. VAN KIRK.

VAN DEUSEN.—Brother J. S. Van Deussen was born in Vergennes, Mich., Dec. 6, 1840. He peacefully passed away in death in Battle Creek, Mich., Sept. 28, 1901, aged 60 years, 9 months, and 22 days. About the age of twenty-one he, with his elder brother, Elder E. Van Deussen, accepted the Third Angel's Message, the Lord's great work of truth for our time. He never gave up his faith in the great principles of this message, though at times somewhat discouraged. Several weeks before his death he had a bright experience, renewed his covenant with God, and found peace and acceptance. In his failing health he bore his suffering with patience. He leaves a wife, two daughters, and one son to mourn, but not without hope. Funeral services were held in the Tabernacle, and burial took place at Oakhill Cemetery, Sept. 30, 1901. I. D. VAN HORN.

CRAW.—Died at his home at Sadorus, Ill., Aug. 24, 1901, Brother Alvah Craw. Brother Craw was born July 20, 1820, consequently at his death was 81 years, 1 month, and 4 days of age. But few men are more true to principle and more upright than was Brother Craw. For many years after his conversion, he and his companion were associated with the Baptist Church. More than twenty years ago he became acquainted with the views of Seventh-day Adventists and heartily accepted them, and remained faithful and true to them until the day of his death. He was liberal with his means toward the cause of God, and his children were taught in the way of righteousness. His home was the home of the ministers and many worn pilgrims who chanced to stop underneath his roof. He leaves to mourn a loving companion, three sons, and three daughters, and a number of grandchildren. Among his children is Sister G. W. Baber. His funeral was so well attended that the large Methodist church of his town was not able to seat the people. All his children were present, and as we laid him away to rest, we did so with the expectation of meeting him in the swiftly approaching resurrection morn. S. H. LANE.

THE MASTER'S GREATEST MONOSYLLABLES.

Our New Holiday Book.

This is a sparkling volume of 132 pages, based on our Lord's use of the monosyllables, "COME," "GO," "DO," and "LO."

This little treatise on the Master's Greatest Monosyllables is perfectly calculated to turn the thoughts of the reader heavenward.

Precious little monograph! Let it go forth to do work for the Master.

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Listen to a few unsought testimonials in favor of this unique book, "The Master's Greatest Monosyllables:"

FROM MINISTERS OF THE GOSPEL.

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It is a grand work, not little in thought, but broad and deep. Its manner and style, sublime and beautiful.

REV. E. B. LEE, Monteralio, Ala.

It will be helpful to spiritual people, and will do good.

BISHOP C. C. M'CAHE, Omaha, Neb.

Have enjoyed reading your book very much.

REV. F. E. DICKINSON, Kendallville, Ind.

It is thoroughly helpful to Christian faith.

REV. J. S. BOYDEN, D. D., Kalamazoo, Mich.

An excellent little work.

REV. H. R. BAKER, Valley, Ohio.

Desire to express my sincere satisfaction with the book.

REV. EDWIN E. YOUNG, Germantown, Ohio.

Excellent illustrations and sayings in your book. I read it with interest. Wife read it, and was helped.

REV. A. A. COBER, Dayton, Ohio.

I have had the idea in my own mind for a long time that some one could write with a blessing on "The Master's Monosyllables."

REV. J. WILBUR CHAPMAN, D. D., New York City.

This is our new holiday book. It will be ready for delivery December 1. Beautifully designed cloth cover. Price, 50 cts., postpaid.

Now is just the time, and this is just the book to sell to the people to present to their friends. The young and the old can sell it. Not denominational. Good for everybody, and readily appreciated when exhibited.

Order a book of your State Tract Society, and begin taking orders at once.

THE SCRIPTURAL FOUNDATION OF SCIENCE.

Just Out.

This book was written for the purpose of inspiring faith in the Bible as the guide in all scientific investigation. It maintains that all truth is in the Word: that the Word is perfect, containing all the truth so fully that it is called THE TRUTH: and being the truth, it contains conformity to all fact.

It is the purpose of the book to answer all such questions as: "How can the Bible be a guide in science when it does not mention many of the simple facts of science?" and to demonstrate that, notwithstanding its seeming silence in many simple things, the Bible is the most perfect guidebook in science that can be found.

This book is worthy of a careful consideration, and a large circulation. It is beautifully bound in cloth, elaborately illustrated by the author, printed in new clear type. In size it is 5 x 7 inches, one-half inch thick; contains 272 pages; price, 75 cts., postpaid.

Send all orders to your Tract Society.

A RECRUITING AGENT.

THE new book, "Marvel of Nations," seems to have appeared again upon the field at the right time. This book has the message ring, and will no doubt be used by the Lord in bringing many to the truth.

T. E. BOWEN, Sec. N. Y. Tract Society.

Wherever this book is used, there is a revival of the old-time energy in the work. It contains the special message for this time, which is manifest through its power to stimulate believers and arrest the attention of the public.

We want a thousand faithful, energetic canvassers for this book at once. Order prospectus and books of your State Tract Society. Full-book prospectus, 60 cts., postpaid. The book itself sells for \$1.25 and \$1.50. Fifty per cent discount allowed agents.

GOOD BOOKS FOR CHILDREN ON NATURE STUDY.

"WILD ANIMALS I HAVE KNOWN." By Ernest Seton-Thompson; with 200 illustrations from drawings by the author. Square, 12mo; \$2.00, postpaid.

A wonderful book, worth many times its price, and equally interesting to old and young. To buy this book for your family will be an investment that will pay good interest.

"LOBO, RAG, AND VIXEN." Contains a part of the book, "Wild Animals I Have Known," being complete in itself. 60 cts., postpaid.

"PUSSY MEOW." This is a new book recently placed on the market, being the life history of a cat, told in a pleasing, interesting style. It is illustrated by many photographs of cats, and is a book that cannot help but please the young folks. 60 cts., net; postage extra.

"DICKEY DOWNEY." The autobiography of a bird, illustrated with many beautiful colored plates. 60 cts., postpaid.

"BEAUTIFUL JOE." The life history of a dog. Will be especially interesting to boys. Told in a style that will please every one. 75 cts. and 35 cents, postpaid.

"LIVES OF THE HUNTED." By Ernest Seton-Thompson. A new book just from the press, containing accounts of three animals and four birds. A book that is unsurpassed. \$1.75, postage added—17 cts.

"BIRD HOMES." By Dugmore. This is a beautiful book, unsurpassed in artistic design and merit, illustrated with sixteen colored plates and fifty other pictures, all from photographs by the author; 7/8 x 10 3/8 inches. \$2, postpaid.

"BEE PEOPLE." Illustrated. This is just as its name implies—a study of bees for young people. This is one of the finest nature books yet published. \$1.25, postpaid.

"A FIRST BOOK OF BIRDS." By Olive Thorn Miller. With 24 text cuts and 20 full-page illustrations. This is one of the best books on birds we have seen, the illustrations being very pleasing. \$1.00, postpaid.

"SQUIRRELS AND OTHER FUR BEARERS." By John Burroughs. This book has fifteen illustrations in colors, and a frontispiece from life; gilt top, \$1.00, postpaid. Order of Review and Herald, Battle Creek, Mich.

HEALTHFUL LIVING.

A COMPILATION of many important facts selected from thousands of printed pages which have appeared in various forms from Mrs. White's pen within the last thirty years, and a large amount of manuscript never before printed.

The purpose of this volume is to present in a clear and condensed form the revealed teachings pertaining to health and health reform.

It is neatly bound in cloth, 5 x 7 in., and contains 336 pages. Price, 50 cts., postpaid.

Order of your State Tract Society.

SOMETHING SPECIAL.

WE have a special offer for the readers of the REVIEW in the excellent work entitled "Naomi, a Friend of Jesus."

This is a book of real merit. It is tastily bound in substantial paper, and contains 125 pages. The regular prices were 25 cents and 50 cents. Between now and the holidays the prices will be 15 cents for the paper cover and 30 cents for the cloth binding.

It contains a simple yet beautiful biography of the early life of Christ; a history of the Jews during His life; thrilling narratives of many of the social events in which the Saviour of the world took an interest; and a touching account of Naomi, the shepherd's daughter from whom the book takes its name. It is a book in which the young and the old are alike interested, and will make an appropriate holiday present. Our boys and girls could sell many copies of this attractive work between now and the holidays in their immediate neighborhoods.

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

THE MONITOR OF HEALTH.

A PLAIN, clear, and concise treatise of over three hundred common diseases and their remedies. The purpose of the book is to teach in a simple manner the nature and the causes of common diseases, and to prescribe for their cure and avoidance.

Every home should be supplied with a copy of this valuable work, for it contains much that is of practical value in health and in sickness.

The former price of the book was \$1.25, but in order to place it in the homes of many, the price is reduced to only 75 cts. It is illustrated with colored plates, and contains over 400 pages.

Order of your Tract Society.

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 No. 9, No. 7, No. 1, No. 3, No. 5, No. 75, and Nos. 9 and 75, with departure times to Chicago and other destinations.

East-Bound.

Table listing train schedules for East-Bound routes, including No. 10, No. 8, No. 4, No. 6, No. 2, No. 74, and Nos. 10 and 74, with departure times to Detroit, Canada, and other destinations.

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, WEST) and destinations (Chicago, Detroit, Buffalo, etc.) with detailed departure and arrival 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 6.80 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 19, 1901.

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A report from L. R. Conradi, on the work in Southern Russia, will appear next week.

DR. A. B. OLSEN returns this week to England, to begin the work of establishing a sanitarium in that country.

SISTER E. G. WHITE is now in the East, in the interests of the work in New York City and the Atlantic Conference.

THE Swedish "Christ's Object Lessons" is now ready. It is a page-for-page facsimile of the English. The proceeds of this edition go to the school in Sweden. Price, \$1.25.

ELDER A. G. DANIELLS left Battle Creek, November 13, for Nashville, Tenn., to assist in forwarding the work in that city; thence going to Florida, to return by way of New York City.

THE buildings formerly occupied by the Battle Creek College are now used as business offices for the sanitarium, and as dormitories for the students attending the American Medical Missionary College.

STUDENTS who wish to enter Emmanuel Missionary College should take notice that the second half of the fall term begins December 3. This is the earliest date of entrance for those who wish work this fall. Make your arrangements early, and be present on the day named. With the present plan of class work no one can afford to miss a day. New classes begin December 3. For particulars address E. A. Sutherland, Berrien Springs, Mich.

In last week's issue a slight mistake was made in quoting the price of "The Supremacy of Peter," and of the paper binding of the "Home and Church School Manual." The price of "The Supremacy of Peter" is 60 cts., postpaid, and the paper binding of the Manual is 35 cts., postpaid.

Berean Library.

THE *Berean Library* is discontinued, and we cannot receive any more subscriptions for it, but the Review and Herald will send copies of any number of this publication, postpaid, to all who desire them at the regular published prices. No extra postage will be required.

An Interesting Sketch.

NEXT week we shall print in this paper a most interesting paper by Brother George W. Amadon, which was read by him during the sessions of the recent Battle Creek Sabbath-school Convention held in this city, October 18 and 19. The title of this article is "A Sketch of the Battle Creek Sabbath-school from Its Commencement to the Present Time." This will be followed by other papers of interest relating to Sabbath-school work. All who are engaged in this department of the Lord's work will wish to read these articles.

The editors are endeavoring to fill the REVIEW full of matters of vital interest to every Seventh-day Adventist church-member, and desire the co-operation of every subscriber in their efforts to increase the circulation of the paper. Can you not help this good work forward by securing at least one new subscription from one of your neighbors?

A. J. B.

The Tabernacle Pulpit.

THE Sabbath services of the 16th inst. were devoted to the interests of our Battle Creek church school. Dr. J. H. Kellogg gave a forty-five minute talk to the "one hundred and forty children composing the school, and by means of questions, and answers by the children, succeeded remarkably well in keeping their attention during the entire time. The subject of the talk was the marvelous power of God manifested in the sunlight and gravitation. The large audience of adults present were as deeply interested as the children themselves. The speaker was assisted in the services by Elders I. D. Van Horn, S. H. Lane, and H. M. Mitchell. Musical selections were rendered by both the children and the choir.

The church-school work is carried on in the Tabernacle vestries, the class work being conducted by seven teachers, assisted by Miss Grace E. Amadon, who is in charge. That the work done in this school is first-class was shown by the prompt, intelligent, and philosophical answers given by the children to the speaker of the day, as he propounded to them questions concerning nature which would puzzle many older persons.

A. J. B.

Mission Needs and the Week of Prayer.

THE blessings of the Week of Prayer, now approaching, are not to be sought for ourselves alone. The blessing received and passed on to others is the blessing really retained. The psalmist sets the model for the missionary prayer: "God be merciful unto us, and bless us; and cause His face to shine upon us; that thy way may be known upon earth, thy saving health among all nations." The gifts from heaven showered upon this people on this occasion are to be passed on in a world-wide ministry of blessing to others.

The annual offering, which has always been a feature of the prayer season, ought this year to be made a matter of special preparation. The growing demands of the mission fields appeal as never before. We have only to rise up in the strength of God and go out into every corner of the earth with the truth, and the work will be finished and cut short in righteousness. Why wander longer in the wilderness of this world, talking about the time when the message will be preached in all nations, and we shall enter the promised land? Why not throw everything we have, as one people, into this work, and let God finish it? When the little lad gave to Christ all the loaves and fishes that he had, small as the store was, the hungry multitude was soon fed. In all the earth the souls for whose con-

version the coming kingdom is waiting are hungering for the truth. When we give all that we have received from God, of life and strength and means, the hungry multitude will quickly be fed with the bread of life. There is inspiration in a great work when God sets us the task.

The Mission Board brethren, at the recent council, repeatedly declared that one hundred thousand dollars was none too much to expect from the annual offering if the crying demands of the fields for immediate forward moves are to be responded to. Why not aim at this figure, more than a trebling of former Week-of-Prayer offerings? The tide of missionary interest is rising. More was given for the work abroad in the three quarters of this year than in any full year heretofore. God's Spirit is clearly indicating the line of advance that is quickly to bear the witness to all. He has prepared the fields. From all the four quarters of the earth our brethren send word of open doors, and appeal for workers and means. What answer will our people send to the fields and up to heaven this coming Week of Prayer? Why not the hundred thousand dollars, laid upon the altar of the world's need?

Rally every believer in our ranks and all the children to prepare for a splendid thankoffering. The Bible says that the liberal soul deviseth liberal things. Let us, out of loving hearts, devise in every way that the Spirit of God may suggest, to give tangible evidence that we do love God's cause supremely, and that we are investing in it as the one interest of our lives.

W. A. SPICER,
Sec. Mission Board.

Vivisection Again.

SISTER SOPHIA B. BRUNSON, now attending the Ohio University, Columbus, Ohio, writes us, November 1:—

"44 BUTTLES AVE., COLUMBUS, OHIO.—I was so profoundly impressed by the article on vivisection, by Canon Wilberforce, which was published October 15 in the REVIEW AND HERALD, that I would like to scatter it broadcast. I could easily use one hundred copies of the paper. I would like to give one to each professor and student of the Ohio Medical University, which I am now attending; and also to the members of the W. C. T. U. in Columbus. But I do not suppose I could obtain so many copies. However, if you have them, send me twenty-five copies, and also the bill for the same." Although we printed an extra supply of the article, the seventy-five copies sent to Sister Brunson practically exhausts the remainder of the edition. The very few copies that remain will be furnished for distribution, at 3 cents each.

"The Scriptural Foundation of Science."

THIS late work, by L. A. Reed, has already received a brief notice, with a promise of a further notice. This we are now prepared to give. Reference was made to the neat outside appearance of the book; it is just as pleasing inside as outside. As indicated, by the title, all true science has its foundation in the Scriptures. A knowledge of this fact directs one's mind to the true source of right information, and enables one to study more understandingly. The Introduction sets forth the treasures of wisdom as found in the word of God. There is one chapter which particularly impressed us. It is entitled "The Gospel of Despair," and sets forth the blank despair to which the deductions of science point us, and suggest no avenue of hope. In contrast with this, how radiant and magnificent is the hope held out in the Scriptures, backed up by the displays of His wondrous power as manifested in creation. The study of this work will be of immense advantage. Price, of the book, postpaid, 75 cts.—not 50 cts., as previously stated. All take notice.

November Advocate.

THE November issue of the *Advocate of Christian Education* is a Mothers' Number. Its pages are filled with matter which should be read by every Christian parent. Mothers are anxious to know how to educate their children; they desire to know how to co-operate with the church-school teacher; the Church wishes to see greater results from its Sabbath-school. These questions are presented in the columns of the November *Advocate*. This matter, will interest any mother. See that your neighbors are supplied with a copy.

One mother who is working for children writes: "Thanks for the club of *Advocates*. They have been a feast of fat things to many precious souls." Price, 5 cents for a single copy. In clubs of 10 or more, 4 cents apiece. Address the *Advocate*, Berrien Springs, Mich.