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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.

A SONG OF PRAISE.

ALICE M. AVERY-HARPER.

O how blest it is to labor in the Master's service
now;
For to me His work is pleasant, as before Him oft
I bow;
I will praise and serve Him ever; sweetest peace it
doth afford,
As joyfully I journey on, while trusting in the Lord.

I will praise Him for redemption, for the gift of
His dear Son,
For the hope of Zion's glory, when the victory is
won.
I will bless Him for my being, praise Him as He
reigns above,
For His goodness and His greatness, and for His
abounding love.

I will praise Him that He liveth, for His loving-
kindness true.
O, thrice blessed is the nation that shall His com-
mandments do!
I will praise Him for creation, for the moon and
stars so bright,
For the sun, and gentle zephyrs, for the darkness
and the light.

I will praise Him for the winter, for the summer's
timely heat,
For the birds, the buds, and blossoms, with their
balmy perfume sweet,
For the thunder and the lightning, for the spring-
time's gentle rain,
For the "knowledge of the Holy" would I join in
glad refrain.

Let us praise Him with the timbrel, and the harp of
solemn sound,
With the organ and the cymbal publish Christ to
all around;
In the mighty congregation, we will praise Him with
our voice,
With the psaltery and the trumpet. Let His people
all rejoice.

BRING AN OFFERING TO THE LORD.

MRS. E. G. WHITE.

DURING the General Conference the Lord wrought mightily for His people. Every time I think of that meeting, a sweet solemnity comes over me, and sends a glow of gratitude to my

soul. We have seen the stately steppings of the Lord our Redeemer. We praise His holy name; for He has brought deliverance to His people.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married."

"He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness, it sustained Him. For He put on righteousness as a breastplate, and an helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly He will repay, fury to His adversaries, recompense to His enemies; to the islands He will repay recompense. So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

We thank the Lord that He has wrought among us by His Spirit during the General Conference. Let His people offer Him praise and thanksgiving. Let them bring to Him their offerings of gratitude, that His work may go forward with power.

Think of the work the Redeemer accomplished in our behalf. Behold the cross of Calvary, erected to save us from eternal death. Above it, as though traced in characters of gold, shine the words, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." Then shall we not offer Him praise and thanksgiving, in word and deed? He gives us talents to be employed in His service. We should gratefully return to Him a faithful tithe, with gifts and offerings, saying, "Of thine own we freely give thee." This we should do that His work in all parts of the vineyard may be sustained, that His name may be glorified by the memorials established for Him in every place.

Our hearts must be filled with unselfishness before we can enter the city of God. God's people should bring their offerings to Him in much greater abundance, and with much more cheerfulness. Man is permitted to handle the Lord's goods. Thus he is tested and proved. His heart must be perfumed with the incense of Christ's righteousness, the Saviour must work in him to will and to do of His good pleasure, in order for the handling of the goods intrusted to him to bear the indorsement of the God of heaven. Let us reveal Christ by the way in which we use His goods. Let us in every instance do as He would do. "For there is none other name under heaven given among men, whereby we must be saved."

To men and women God has given varied talents, and to each one He says, "Use my gifts for the saving of souls." Man is ever to remember that he is to act as God's helping hand in behalf of the human race. He is not to use selfishly that which the Lord has intrusted to him for the carrying forward of the divine enterprise of mercy. He is to take the Lord's suggestions, and work upon them for the blessing of those around him. Constantly he is to stand before his Lord in the attitude of obedience, saying, in word and action, "I delight to do thy will, O my God."

Every temporal and spiritual blessing comes from the great first Cause. God declares, "I am Alpha and Omega, the first and the last." He is the benefactor of the universe. His tender mercies are over all His works. "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." It is God's desire that man shall proclaim the benevolence of His character. In word and deed His people are to reveal His mercy, calling attention to His compassionate designs. The world is to see in the believers who make it their first aim to fulfill the will of Christ, a true representation of Christianity.

There is robbery of God among Seventh-day Adventists. For years this great evil has been increasing, till it seems as though the people had lost their connection with Jehovah. The money which should be returned to the Lord in tithes and offerings is spent for useless purposes, such as producing pictures of human faces. The many, many photographs in your houses are a dishonor to God. They bear silent witness that you have backslidden from righteousness. I look to heaven and cry, "Lord, how long shall this evil divert means from thy treasury?"

Think of the money that for the last few years has been spent in photographs! Think of the good it would have done if invested in the cause of God! Had the money God has intrusted to His people been used in accordance with His will, His institutions would not now be loaded down with debt.

I speak as I am instructed. I have a message for every family that has been robbing God in smaller or larger sums. Repent! Humble your hearts before God. Crucify self and selfishness. No longer use your intrusted means for selfish indulgence. Do all in your power to redeem the past. Show your friends and neighbors and your children that you regard money as too precious to be used for selfish purposes. Give for the advancement of the Lord's cause the money you would otherwise spend for photographs.

Christ desires, by the fullness of His power, so to strengthen His Church that the whole world shall be encircled with an atmosphere of grace. Infinite benevolence is pouring out its treasures for the saving of souls from sin, that man may be made one with God. The Lord calls upon us to co-operate with Him in the carrying out of His great purpose. He has given us the privilege of carrying forward the work that He began.

There are many souls to be brought to a saving knowledge of the truth. Sinners are far from the Father's house, perishing with hunger. Do you ask, How does God regard those who have wandered from Him? I point you to Calvary. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "And not for ours only, but also for the sins of the whole world."

We have been chosen as laborers together with God. Then shall we not give the gospel plan our sympathy and co-operation? Shall we not, by denying self, advance God's enterprise of mercy? Shall we not refrain from spending money needlessly and selfishly, that we may bring to the Lord an offering in righteousness? Christ became poor, that through His poverty we might come into possession of eternal riches. Can we behold the suffering endured in our behalf by the Son of God without being filled with a desire to sacrifice something for Him? He left His home to die for us. Shall we not reveal to others His tenderness and compassion?

I call upon my brethren and sisters to bring an offering to the Lord, that His work may go forward with power. Bring a large offering if you can. But if your offering must be small, remember that the Lord will richly bless you in doing your best.

INTERESTING REMINISCENCES.

[BEFORE the passing of the anniversary of the tenth day of the seventh month, October 22, our aged brother, Washington Morse, wrote us from Pittsfield, Vt., Oct. 7, 1901. His words, considering his age and his past experience in the work, will be of interest to all our readers; and we trust that some of the zeal manifested in his late experiences may start anew the flame in many hearts to engage anew in this good work.—ED.]

DEAR BRETHREN AND SISTERS: AS we are nearing the fifty-seventh anniversary of the ending of the prophetic periods, Oct. 22, 1844, I feel impressed to acknowledge God's great goodness to me during the year past. While I have been called to mourn the loss of my dear companion, with whom I had lived and taken sweet counsel for sixty-four years, God, in His great mercy, has spared my life and raised me up from the depths of sorrow to see as never before what a glorious truth He has committed to His remnant people.

The first day of March I took my last lingering look at the grave of my dear wife, and started to carry out her wishes for me to again take my place to labor in the missionary field. As I began to move out among those whom I had left two years ago, I felt that a great change had come over the people. The truth contained in the books they bought years ago is taking deep root in many minds, and many questions are asked. I found ears to hear, and doors open in many households, and received urgent requests to visit the churches. I was urged to attend the church that I left fifty-six years ago, and as I took my place to speak to them, I was made very free. God gave me a testimony that was well received. For several Sundays I was there, and at every meeting I was made happy in talking to that people, and other churches in like manner; and when the time came that I was to leave that field, Peterboro, Ontario, many expressed their sorrow that I was going away.

The last day of July I left Canada for old Vermont, my native State, having been absent forty-five years. I have found great liberty in laboring not only among my dear brethren in the present truth, but with the Methodists, Congregationalists, and others. I have visited Barre, Chelsea, Williamstown, Northfield, Roxbury, Randolph, Brookfield. The last-named place is the town where I was born, eighty-five years ago. I

visited the house of my birthplace. This was the house my father built ninety-three years ago. Many long-forgotten memories were brought to my mind.

At Williamstown, I, with many others, left my work in July, 1844, to go out to give the midnight cry (see Matthew 25), and traveled from town to town. Here was where we hung up our scythes and sickles, and left our crops to stand to preach to the people. And as we went from place to place, and passed fields where crops stood unharvested, we knew what that meant. In those days, there were tollgates from Burlington to Barton, Vt.; but they were all opened for those preaching the Judgment Hour Message, as far as my memory serves.

I am happy to say that many are the blessings I have received since coming to Vermont. I find many open doors to preach the present truth. I am permitted to preach in the Methodist churches in different places. I came to Pittsfield one week ago, and attended meeting the night I came. I was made happy that night and the next night. The meeting was given into my hands, and at the close of the services the elder wished me to preach on Sunday or in the evening. I did so. My text was Dan. 8:14. I had great liberty, and the congregation seemed chained to their seats. The pastor in charge took my hand, and said, "God bless you, my brother." This he did at three different times.

My dear brethren, the sanctuary is the keynote of our message. Before I went to the meeting I had a discourse laid out in my mind; but after I came into the church, it all left my mind, and the sanctuary was brought before me in power, and I never had such freedom in speaking on that subject before. The same great love that I used to feel under the first message filled my heart as I presented the truth concerning the sanctuary and the judgment.

In Williamstown I attended an association meeting held in the Congregational church; where there were several ministers. After listening to several mournful reports, I was moved to speak, and God gave me a testimony in very deed. Judging from the amens, it was well received; and many were the hearty greetings I received.

I find my hands more than full. Many are the letters I receive, saying, "Come back and labor with us," or, "Do not fail to come and visit our church." And as I leave those where I stop, I hear it said with weeping, "Pray for me, and pray for my husband." O my brethren, we are not half awake to the wants of the people. Cut loose, cut loose from the entanglements of this poor world, which is soon to be destroyed, soon to be in its chaotic state again. Jer. 4:23.

In Dan. 12:13 a blessing is pronounced upon those who wait and come to the end of the thirteen hundred and thirty-five days. This period began in A. D. 508, and ended in 1843, and the blessing has reference to the increase of knowledge, and marks the full beginning of a work which is to continue unbroken till the Lord comes. The three messages of Rev. 14:6-12 constitute this work. These messages are inseparable, and altogether form the last threefold message. The essential work of these messages is told in plain language. It is a warning of the judgment hour, the fall of Babylon, and the worship of the Beast and his Image. Now, how can any one receive the blessings here pronounced under this light without understanding the messages in their fullest extent? The thing which the angels desired to look into is the unfolding of God's word since the time of the blessing promised in 1843. My brethren, to us is committed this solemn and yet glorious work of giving the people this light, and shall we let the fleeting, transitory things of earth turn us aside from so sacred a work? Now it is said to us there is no longer delay. If we have delayed this message, let us no longer do so.

"Say not ye there are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

I have nothing but good cheer to report. My health is excellent. Last week after a hard day's work, I started at five o'clock and walked six miles, and talked until nine in the evening with much of God's blessing. God has bidden you all to remember the men of gray hairs. And He has said that you should consider it a sacred duty to care for them. Especially I ask your prayers.

WASHINGTON MORSE.

IN WHAT SHOULD WE GLORY?

W. S. SADLER.
(San Francisco, Cal.)

"THUS saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9:23, 24.

The prophet John, in giving a description of the dangers of the last Church on the earth, urged that their special peril would be that they would think they were rich and increased in goods, and had need of nothing, not knowing that they were poor, and wretched, and miserable, and blind. Almost one thousand years before He came in person, the Lord had spoken to Jeremiah, "Let not the wise man glory in his wisdom." While this may refer to worldly professors, to great scientists, teachers, doctors, or other learned men, it especially refers to the man who *thinks* he is wise; because a man who is really and truly wise will have wisdom enough not to glory in the little he has. He will know that it comes from above, and was not born in him. "Neither let the mighty man glory in his might." Some persons aspire to power in church circles, just as others do in social or political circles. And the same principle applies to wealthy persons. "Let not the rich man glory in his riches;" but if any glorying is done, "let him that glorieth glory in this, that he understandeth and *knoweth me*." That is the only thing worth congratulating yourself on.

Many people know Him who do not understand Him. It is one thing to know God, and quite another thing to understand Him. To understand God is to recognize that He is the God who exercises loving-kindness, judgment, and righteousness. To know God is life eternal. If any man wishes to glory, let him glory in the fact that day by day he is learning more about the character of God; that God exercises loving-kindness, etc., and that in the things that happen to-day he can see the loving-kindness of God. If we cannot see God's loving-kindness in the things that happen to us in our daily lives, let us pray for eyesalve, that we may be able to see. The Lord is constantly letting us reap what we sow; and if in that which happens to us to-day we are unable to discern the harvest, or echo, of what we did yesterday, let us again ask the Lord for eyesalve with which to anoint our eyes that we may see.

We are not to rejoice, or glory, in the fact that we are strong or rich or mighty or wise. Jesus said: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15:11. If we get our cup of joy full, it will run over, thus imparting joy to others. When you feel depressed, find some one to pray with, and your feelings of sadness or discouragement will vanish immediately. A man struggles and strives with the burden of sin till one day he looks to Jesus and

calls for help, and the burden leaves him. We should bear in mind that God is dealing kindly with us, and that He doeth all things well.

No matter how dark the clouds overhead may become,—it makes no difference. It is the dark cloud, accompanied with thunder and lightning, which a few hours hence brings upon the earth the refreshing rain that causes everything to flourish and grow. The moral cloud that hangs over us to-day has in it showers of blessings for us if we will but see the hand of the Lord in it. He rides upon the clouds the same as He manifests himself in the sunshine. The same God who causes the sun to set at night will cause it to rise next morning. A little boy once asked his mother what made the sun go down. He was told it was the Lord. Then he said, "What an awful thing it would be if He should forget some morning to bring it up!" But He never forgets to do these things. His mercies are sure and new every morning.

What we ought to glory in is not *our* goodness, but His goodness; not our faithfulness, but His. He is faithful that promised.

Many souls have looked to Jesus, and have thought they got enough in that one look to save them. The look did save them then, but they must continue looking; their growth and progress depend upon the steadfastness with which they continue to look to Jesus, the author and finisher of our faith; and He can finish our faith only to the extent to which we keep looking to Him.

We are just like reflectors: the reflector does not have any light in itself. We simply take that which Jesus shines upon us, and reflect it to others. Like the moon, which takes her light from the sun, the Church gets her light from the Sun of Righteousness. The Sun of Righteousness is to shine upon us, and we are then to reflect the light to the world about us.

Everything the good Lord allows to happen to us, He always measures out. Sometimes the devil empties the measure; but he can empty out on us no more than the Lord has measured out for us. The Lord knows that we are but dust. He is able to succor us when we are tempted, and He knows all about our infirmities; so in arranging trials and character-developing discipline for us, the Lord does the best He can for us under the circumstances. Surely we ought to be satisfied, and to say with Paul, "I have learned in whatsoever state I am, therewith to be content." "Godliness with contentment is great gain."

Others ought to be able to see that we have been with Jesus and have learned of Him. The Bible tells us that it is the way of the transgressor that is hard; so whenever we have a hard time, either we have transgressed, or we really are having a good time, but the devil is persuading us that we are having a hard time. If Satan cannot get us to transgress, and so make a hard time for ourselves, he gets up an artificial hard time for us, and so tries his best to make us believe we are having a hard time even when we are abundantly blessed.

AS WE FORGIVE OUR DEBTORS.

W. H. THURSTON.

SOME, after praying the Lord's prayer, "Forgive us our debts, as we forgive our debtors," wonder why they do not enjoy more of the blessing of God, but the reason is simply because they do not half forgive their debtors. That little word "as" has a wonderful meaning.

God promises to help in the wear and tear and tussle of this life, help cure the evil habits with which we sometimes struggle, and at our request not only forgives, but forgets the wrong things in our life. Yes, forgets! And that is the only thing that God ever does forget—pardoned transgression. God's memory is the best memory

in the universe, and He remembers all that has occurred in all time and in all the world save one kind of occurrence. That passes completely out of His memory. He declares, "Their sins and their iniquities will I remember no more." Under some circumstances I have heard people, professed Christians, say, "I can forgive, but I cannot forget." Forgiving without forgetting is no forgiveness at all. God wants us to forgive our debtors as He has promised to, *and does*, forgive us.

The Bible says: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." There are many ways of standing in the way of sinners. A man said to me, a few days ago, "Mr. — stands in my way." How is that? I asked. "Why," said he, "he professes to be a Christian, and he accuses his brethren, is unforgiving, dislikes to confess, and to some will not speak. The fruit of his life gives the lie to the fruit of his lips."

Of His people the Lord declares, "Ye are my witnesses." "Sin shall not have dominion over you." So let it be in every one of us, and let us be witnesses in deed and in truth, everywhere and in every place, not standing in the way of sinners, but in our lives witnessing to the fruits of the Spirit.

We who have been enlightened and have exchanged the works of the flesh for the fruits of the Spirit are debtors to those who are still serving self, and it is our privilege to see them serving the Lord and believing on Him through our words. See John 17:20.

Victory is ours; and having put our hands to the plow, let us not look back in this late day, but let us press forward, like the great apostle, who said, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." "Be ye transformed."

CHRISTIAN CHARACTER.

A. C. GILBERT.
(Danville, Ill.)

OF all wonderful buildings that God can create, or man construct, none is more wonderful than the building called character. Both God and man have important parts to act in its construction. One cannot work independently of the other. God, the great master architect, draws the plans, and we are to build accordingly.

God made us free moral agents, and endowed us each with the power of choice, therefore we are responsible for the kind of material that is put into this building. The quality depends entirely upon the way in which we spend our time.

If a man wishes to build a house that will endure the inclemency of the weather, and withstand the ravages of time, he first lays a good foundation, and then selects the best material that can be found. He does not take what happens to come his way, or that which is the most easily obtained.

So we who desire a character that will bear up amid the trials and perplexities which are just before us,—a character that will stand the test when the great Inspector shall critically examine the work upon this most wonderful building,—must *now* be seeking earnestly for that substance which will, when molded by the immaculate hand of Jehovah, fit us for the society of angels and the presence of God.

How may we secure the essential requisites for this work?

Although science may be the gambler's motto, and luck the trader's maxim, shall we obtain our characters in this way? Do you think to get into heaven through chance?—No, no; far from it. How then?

As every building must have a foundation, let us see what the apostle Paul says about the foundation of character: "That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:18, 19. Here are enumerated some of the attributes which are essential to the building of good character,—that we do good unto all men; that we be abounding continually in the works of God; ready to distribute to those who are in need; willing to communicate to others the great and precious truths so liberally given us of God. If we will make these truths practical, carrying them with us into our daily life, we shall find no time to idle away.

He who is striving day by day to improve his opportunities and privileges; he who realizes that his time is given him of God, and that he is responsible for every moment; and that "of no talent God has given will He require a more strict account than of his time," is building upon a sure foundation—the Rock Christ Jesus—which will endure throughout eternity; for he has the assurance that Christ will help him build, and that God will work in him "that which is well pleasing in His sight, through Christ Jesus."

The completeness and perfection of Christian character is not attained until every impulse to help others comes from within. Do not think that this building is completed in an instant: the work is accomplished by daily living an honest, upright, Christian life. Love for others will become the ruling principle of our lives, and we shall form the habit of doing good to our fellow men, and every motive and every impulse will be for the uplifting of humanity.

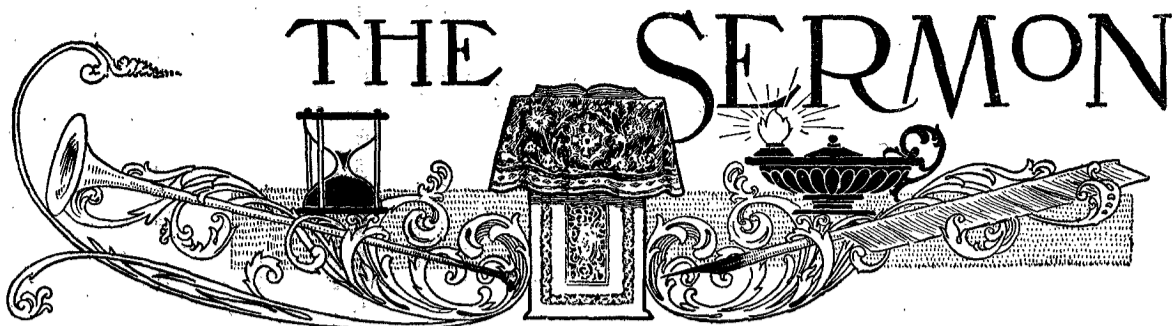
"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. This does not mean that when we accept Christ as our pattern and example of perfection, we at once become perfect, nor that we no more can sin; but it *does* mean that we have within us those *elements* of perfection which, if developed, will reach its highest standard. The reason we have not reached a higher standard is because we have allowed these inborn, God-given talents to remain dormant. The thing for us to do is to arouse ourselves and see whither we are going,—up or down the scale of perfection,—and earnestly cultivate those gifts and traits of character which will, when properly cared for, enable us to grow up into perfect men and women in Christ Jesus.

SCHOOL OF CHRIST.

H. A. ST. JOHN.

THE Church of Christ on earth is the school of Christ. The text-books are the book of Creation and the book of Revelation. The study of these brings illumination, elevation, and salvation. In the study of all the sciences embraced in the books of Creation and Revelation the great All-father, the Creator of all, has lovingly and freely proffered to each and every sincere and diligent student an ever-present, all-wise, and infallible teacher, the Holy Spirit. This ever-blessed teacher will guide into all truth, and into the practice of all truth, that we, like the Author of all truth, may be sanctified through the truth, and thus become the personification of truth.

Let no student in the school of Christ think for a moment of making progress in the study of the science of salvation, or *any other science*, without the guidance of the Holy Spirit. There is such a thing as ever learning, and never being able to come to the knowledge of the truth, because the learner is not guided and taught of God through the Holy Spirit. Let us ask daily for the Holy Spirit's aid.



KNOWING THE UNKNOWNABLE.*

ELDER F. D. STARR.

TEXT: "And to know, the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3:19.

To know that which passes knowledge must be to know that which is unknowable. But this would evidently be an impossibility, and Christianity is designed to do this very thing for its possessor, to enable him to do those things which from a natural standpoint are impossible. In fact, if our religion does not lead us out into the realm of the impossible, the supernatural, and the miraculous, what does it amount to? If it does not lead us to do "more than others" in this as well as in other respects, how are we any better off for having it? We will read the context in connection with this text, beginning with verse 14: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

The apostle here prays for the Church, that they might be strengthened to do this very thing, and he states that God is *able* to make them *able* to do it.

The thing directly under consideration is the comprehending of the love of Christ which passeth knowledge. Many poor souls go disconsolate through life, not knowing whether God loves them or not; they also imagine that no one loves them. This is a morbid condition of the mind, and such persons need to comprehend the fact that God loves them with an infinite love, and that as far as human love is concerned, quite likely they receive as much as they bestow, and as much as they deserve.

But when we have succeeded in removing from our hearts that hallucination that we are not the recipients of the infinite love of our Heavenly Father and of our blessed Redeemer, and grasp the fact that we do share their love, have we reached the point held before us in this text?—We have only begun to realize the meaning of this Scripture. What was the love of Christ?—It was an active love. His very being was alive with unselfish devotion to the good of others. That love is to be our own, inseparably connected with our own experience. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" This love, active as well as passive, is to be ours. What is its breadth?—As broad as the universe. What is its length?—As long as eternity. How deep is it?—As deep as hell, deep as the lowest depth of perdition to

which a poor sinner ever sank. How high is it?—As high as heaven. Is this an extravagant view of the subject? "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" Job 11:8.

"God is love," and it is His purpose concerning us that we should be enabled to reach this divine knowledge concerning himself, by His power who can accomplish the impossible; for with God all things are possible. Through Him man is to accomplish the impossible. He is to see that which cannot be seen, the invisible. Of Moses it is said, "He endured, as seeing Him who is invisible." Heb. 11:27. The same thought is expressed in 2 Cor. 4:18: "While we look not at the things which are seen, but at the things which are not seen." To see the things which are not seen, the invisible, would be to see that which cannot be seen. The same experience came to the servant of Elisha. The prophet prayed that the eyes of the young man might be opened that he might see what the prophet himself could already see, the invisible heavenly host; and then the servant could see that which could not be seen by the natural eye.

But the power of not seeing the visible seems almost as astonishing as the power of seeing the invisible. "We look not at the things which are seen." What! come right up before an object that is as plain as day before your eyes and not see it! not see such a splendid chance to speculate and make money! not perceive an insult offered to us! Remember what the prophet said of Christ: "Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as He that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but He heareth not." This negative power, if we may so call it, is given to him who is dead indeed unto sin. This power is ours. But not only is the believer to see that which cannot be seen, he is also to hear that which cannot be heard. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:21. What shall hear the word? Does it say, Thine heart shall hear? thine imagination shall hear? you will think you hear? Ah, it is more real than that. With what do we really hear anyway?—With the ear.

That is it: "Thine ears shall hear a word behind thee." It is for us to hear the unheardable—the inaudible. Paul says, "They that were with me . . . heard not the voice of Him that spake to me." The "still small voice," which appeals so powerfully to the listener, is not discerned by him who will not hearken to the voice of the Lord. Men may not hear the voice of Him that speaks unto us, but it is for us who have ears to hear, to hear what the Spirit says. The unspeakable words are spoken by a power that is sufficient to perform the impossible, and these unspeakable words are heard by him who hears the inaudible utterances of the divine invisible One.

"That Christ may dwell in your hearts by faith." If Christ dwells in my heart, then His love will dwell there, and that love is an active love. Let us notice the ways in which the love of Christ was manifested. First, His love for His Father. This was what led Him out into the mountain by night to commune with God. It was this intense attachment to His Father. When

we know the love of Christ in this respect, then, as the hart pants for the water-brooks, so our souls long for God.

Then Christ's love for the holy angels, those invisible companions who are constantly about us! We are not much acquainted with them yet, but they are well acquainted with us, and we hope soon to be with them. But while we have not seen them, yet it will be a species of love whose reflex action will give us comfort and joy in this vale of tears to consider all the information the Holy Scriptures have given us about these celestial beings, and it is our privilege to let our affection, though not our adoration, go out toward those ministering spirits.

Next notice the love of Christ for His brethren, for the Church. All His intercourse with them is a constant proof of His undying love for them. "Having loved His own which were in the world, He loved them unto the end." Notwithstanding He knew they were about to deny and forsake Him, yet His love continued the same to the end. How long does our love for the brethren continue? Is it simply till some difference of opinion arises? till they do something that does not suit us? That is human love, that is not the love of Christ. *He loved them to the end.* Do we know that love?

Then there is the love for the poor apostate, the backslider. It seems as if such were made the special objects of Christ's love. Listen: "Turn, O backsliding children, saith the Lord; for I am married unto you." What wonderful love in the many invitations extended to the backslider! Are our feelings toward the prodigal those of the elder brother in the parable, or do we know the love of Christ which passeth knowledge toward the backslider?

Last of all, let us notice the Saviour's love for the whole world outside in darkness and wickedness. Did love divine extend so far? "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And the Son shared in this love. It is for us to know this unspeakable love that passeth knowledge, that it may lead us to the same missionary interest and effort that He showed, for the world around us.

With love going out in so many directions from our hearts, will not our lives be lives of love, and will not this love, the love of Christ, put into the shade all our petty trials and difficulties?—Indeed, it will. And then to crown it all, toward our blessed Redeemer himself, who has brought us into this blessed experience, and is the bond of all love and perfection, shall a constant stream of love flow from our hearts, refreshing our lives and our pathway, and making them blossom like the garden of God.

ITEMS OF INTEREST

—The new issue of postal cards, to appear about December 1, will bear an engraving of President McKinley's head.

—Dispatches state that General Weyler "may become ruler of Spain, as he intimated he would accept the dictatorship if the people ask it."

—Miss Stone, the American missionary, is still in the hands of the brigands. They are holding out for the \$110,000 ransom originally asked for.

—On the 30th ult. the police of Leipzig, Germany, seized "an edition of Count Tolstoi's brochure, 'The Meaning of Life,' at a Leipzig publishing house."

—The annual report of the United States Commissioner of Pensions shows that most of the soldiers in the Spanish-American War have applied for pensions.

—The new ministry of the Netherlands decides to postpone the proposed drainage of the Zuyder Zee, which would add 750 square miles to the area of Holland.

—The immediate cause of Li Hung Chang's death is said to have been a hemorrhage caused by the angry excitement of a stormy interview with the Russian envoy, regarding Manchuria.

* Sermon preached in the Tabernacle, at Battle Creek, Aug. 31, 1901, and by request written out for the REVIEW.

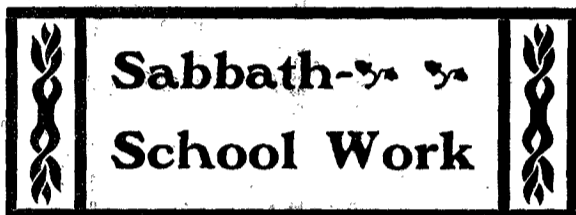
—It would cost \$250,000,000 more to complete the Panama Canal, the value of the work already done on the same being \$100,000,000. The total cost would therefore be \$350,000,000, or "about \$50,000 more than the highest estimate of the probable cost of the Nicaraguan route."

—Commenting upon the social status of the Jew and his ostracism in most civilized lands, the Chicago *Israelite* says: "Is it any wonder that the Jew should be eager for money, which alone wrests from the world a title to equality? It may be truly said of the Jew that his smiling face hides a breaking heart."

—The origin of the expression, "He has a feather in his cap," is of interest. An exchange says that "none shall wear a feather but he who has killed a Turk," was "an old Hungarian saying, and the number of feathers in his cap indicated how many Turks the man had killed." This information is contained in the Lansdowne manuscript describing Hungary in 1599, now found in the British Museum.

—A New York weekly states that the Guelph family, to which Queen Victoria belonged, "can show the longest line of authentic succession through males of any that has reigned in Europe. They date from the Italian Guelphs of the eleventh century, and in Bavaria, Brunswick, and England have filled a place in history to the present day." There are now but four male survivors in the legitimate line of the English House of Hanover, or the Guelph family.

A. J. B.



A SKETCH OF THE BATTLE CREEK SABBATH-SCHOOL FROM ITS COMMENCEMENT TO THE PRESENT TIME.*

THE beginning of our Sabbath-school work in this city dates from the autumn of the year 1855. In the month of October of that year the small plant of the Review Office was moved from Rochester, N. Y., to the village of Battle Creek. There were fourteen persons, in all, who then came to this place. Elder James White's family numbered seven, and there were also Brother J. W. Bacheller and his mother and sister, Brother and Sister Belden (the parents of F. E. Belden), Brother Uriah Smith, and the writer, all of us making the fourteen already mentioned.

At that time there were ten families of Sabbath-keepers living in this place, and in these families there were about twenty children and young persons, who, with their parents, made forty Sabbath-keepers. These, with those who came from the East with the press, constituted the charter members of the original Battle Creek church, as follows:—

Cyrenius Smith,	Delphia J. Frisbie,
Louisa Smith,	Zerah Brooks,
William Smith,	Mrs. Z. Brooks,
Martha L. Smith,	David Hewitt,
Lorinda Smith,	Olive Hewitt,
A. A. Dodge,	Walter Grant,
Caroline Dodge,	Nancy Grant,
Henry Lyon,	S. B. Warren,
Deborah Lyon,	Mrs. S. B. Warren,
J. R. Lewis,	J. P. Munsell,
Mrs. J. R. Lewis,	Matilda Munsell,
J. B. Frisbie,	Mrs. Mary E. Tozer.

At that time there was no church building here for believers in "the present truth," and our meetings were often attended by fifty persons or more. This congested condition of the meetings immediately led to the erection of a small chapel, which stood about a dozen feet south of the flat which is now in process of erection on the west side of Cass Street near Champion Street. This small church building, 18 x 24 ft., was put up in the fall and winter of 1855-56, and was without doubt the first meeting-house erected by Seventh-day Adventists.

At this early date, and before any place of worship was constructed, the Sabbath-keepers then living here had a Bible class study and a small Sabbath-school. The one brother who had a burden in this matter, and who led out in forming the nucleus of a Sabbath-school, was Brother Merritt G. Kellogg. He was the oldest brother of Dr. J. H. Kellogg, and has long been a faithful medical missionary among the islands of the Pacific.

Brother Kellogg at first did not have the assistance that he should have had in the Sabbath-school work, but there soon came an admonition from the Lord which prompted others to take hold and assist.

In starting the Sabbath-school work, the one great embarrassment was the lack of suitable lesson helps, as we have at the present time. And in the absence of such assistance, lessons were generally given out from some portion of the Bible; verses were committed by the children, and questions were asked on them by the teachers. There had previously been printed a few Sabbath-school lessons in the *Youth's Instructor*, in Rochester, N. Y.; but as they were not issued in book form, these lessons were not generally available at this early date.

For the use of young people and adults, there had been prepared in 1855 a series of fifty-two Sabbath-school lessons by Elder R. F. Cottrell, on the "Commandments of God and the Faith of Jesus." These were issued in a neat little volume called the "Bible Class," by Elder James White, and for years this book was the basis of Sabbath-school study by the young people and the older ones. But as Elder Cottrell's excellent book was run from type, and no plates were made, after a while the edition was exhausted, and the study of this book necessarily ceased. Hence for a number of years lessons had to be improvised for the school as the tact of the leaders and workers could suggest. In prosecuting the work after this method, quite a number of the books of the New Testament, and several in the Old, were gone through in our Sabbath-school study.

But notwithstanding the several inconveniences under which the work was carried on, the Sabbath-school gradually increased in interest and size, and this was especially so as people began to move to Battle Creek. In 1855 our school numbered fifty persons, divided into ten classes, and Brother John P. Kellogg, the father of Dr. J. H. Kellogg of the Sanitarium, was superintendent.

In 1863 there were seventy-five souls in our Sabbath-school, the same number that went down to Egypt in the days of Joseph. In 1870 the school had increased to one hundred persons. In the year 1877 was created the "General Sabbath-school organization," which gave a decided impetus to the work; and from that time to the present there has been a more intelligent and definite purpose before the school, which has not only told in Battle Creek, but throughout the world where the truth has gone. From this date also there has been no lack of suitable lesson helps for both young and old.

In the earlier period of this work there were no regular Sabbath contributions as at present, but funds were frequently raised to assist the needy, and to furnish our youth's paper to those unable to subscribe. From time to time more or less of this benevolence was connected with our Sabbath-school work. When Brother G. H. Bell became connected with the Battle Creek Sabbath-school, about 1868, a much greater effort was made to raise funds than previously.

Mention has been made of the embarrassment in Sabbath-school work on account of having no lesson helps for the *young children*. To supply this great lack, in 1863 a sister by the name of Adelia P. Patten, now the wife of Elder I. D. Van Horn, began a series of Sabbath-school lessons in the *Youth's Instructor*, entitled "Bible Knowledge for Little Children." There were one hundred and four of these excellent lessons, and they treated upon Old Testament history, beginning with the book of Genesis, and ending with the teachings and life of the Saviour. These important lessons were a great blessing in Sabbath-school work in Battle Creek and in the cause at large.

During the years 1861, '62, and '63, a series of "Miscellaneous Bible Questions" for children and youth was furnished by the editors of the *Youth's Instructor*, through the columns of that paper, which tended to create a lively interest in Sabbath-schools wherever they were in existence. This was learned by the frequent letters that came to the Review and Herald Office.

Up to the year 1878 there had been one serious hindrance in Sabbath-school work, not only in Battle Creek, but elsewhere, in the lack of a suitable song book in connection with our schools. But about this time it pleased God to raise up Brother J. E. White, who, with the aid of Brother F. E. Belden and others, brought out the Sabbath-school song book entitled "The Song Anchor," which had a remarkable circulation, and which has stimulated the zeal of multitudes in this blessed line of work. Before this we had only a little primer of hymns printed in Rochester, N. Y., a compilation of about eighty pages of words only, without music, to which tunes were adapted when the book was used. But this little book was only a stepping-stone till something better was provided. It may also here be added that "The Song Anchor" has been followed by other excellent books of a similar character, which

have been a decided blessing in Sabbath-school interests.

In glancing over the past history of our Sabbath-school in this place, it must not be neglected to state that in no small degree the success of the work depended on the energy of our secretaries. A good system of reporting greatly tended to the upbuilding of the work. And on this point honorable mention may be made of such faithful secretaries as Mary Kelsey White, Mina Fairfield, Jennie Trembley Richards, Winnie Loughborough Kelsea, Maud Sisley Boyd, and very many others. Some of these are now sleeping, but they will surely come forth when the trumpet sounds, and share in the great recompense.

It is a pleasant point here to state that in the diversified history and varied experiences of the Battle Creek church during the past forty-six years, the Sabbath-school work has been continued with no serious interruptions nor long vacations. In summer and in winter, in heat and cold, during rain and shine, the Sabbath-school work has gone forward with no serious break.

One more item in this connection it is proper to not pass over, and that is the superintendency of the Battle Creek Sabbath-school. As already mentioned, the first superintendent, in 1855, was Brother M. G. Kellogg. He served awhile, then this mantle of responsibility rested upon his father, John P. Kellogg. Later on the writer looked after this interest awhile, and in 1865 Brother G. H. Bell, in the Lord's providence, was raised up to put his shoulders to the Sabbath-school wheels. As time proved, he was the man for the place. He printed valuable Sabbath-school lessons in our youth's paper, for children and young people, and later, these were carefully revised and placed in permanent book form, and constituted the eight valuable series of lesson books known as the "Progressive Bible Lessons."

Brother Bell's health not being good, he was succeeded in the superintendency by Brother Wm. K. Loughborough, who had already served as Brother Bell's assistant. And these two brethren, far more than others, stood at the head of the Sabbath-school work in this city. For years Brother Loughborough especially was connected with our school. Being a master mechanic, and a man of taste, if we had an outing for the school, or special exercises for the holidays, this brother was the one to step forward and spend much time and means in making things interesting for the school.

But it is not best for the same one to carry a particular burden too long, and so after a long service Brother Loughborough was succeeded by Elijah Gaskill, now a faithful ship missionary in Cape Town, South Africa.

Before finishing this history of the Sabbath-school work in Battle Creek, we will give a list of the names of the persons who have acted as superintendents or assistants from the time of Brother Gaskill down to the present.

They are as follows:—

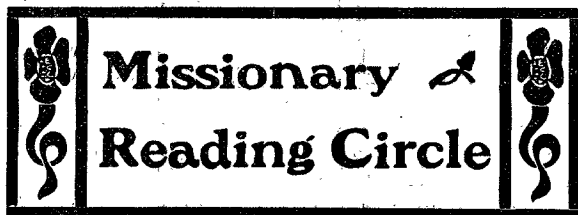
Brother C. W. Stone,	C. D. Rhodes,
Prof. A. B. Oyen,	Homer Aldrich,
Dr. J. H. Kellogg,	Frederick Griggs,
Wm. C. Gage,	F. W. Howe,
G. W. Morse,	F. E. Belden,
Moses E. Kellogg,	E. J. Hibbard,
A. F. Ballenger,	W. H. Saxby,
E. S. Ballenger,	J. W. Collie,
L. T. Nicola,	C. F. Marvin,

and the present incumbent, Brother H. E. Osborne.

This sketch would be somewhat incomplete if no mention was made of the various places in which the Sabbath-school work here has been carried on. As previously stated, our first little schools were held in private houses; then two months later in the humble chapel erected on Cass Street. But as the Review and Herald Office attracted believers to this place, the small 18 x 24 ft. building became too strait for us; and in 1857, two years later, another church building, 28 x 42 ft., was built on Van Buren Street, and dedicated and used by our people as a place of worship, and for Sabbath-school. But the word of God grew and multiplied, brethren and sisters continued to move to Battle Creek, and at the end of eleven years it became necessary to have a still larger house. Then twelve vacant lots just west of the Public Square were bought, and a commodious house, 44 x 60 ft., was erected, the house on Van Buren Street being sold to the colored people. This last place of worship, and for Sabbath-school, served us well until the year 1878, when a much larger house for worship and for our large Sabbath-school seemed absolutely necessary. Then this third church building was moved against the south side of the Review Office, and incorporated into that institution. And in the memorable year 1878 began the construction of this commodious Tabernacle, which for a period of twenty-three years has served its part in this closing work.

GEO. W. AMADON.

* Paper read at the Sabbath-school convention held at Battle Creek, Oct. 18, 19, 1901.



GOD-GIVEN OPPORTUNITIES.

DAVID PAULSON, M. D.

(December 1-7.)

God not only imparts to us strength according to our days, but He also gives us opportunities, whether we recognize them or not, that are precisely adapted to our capacity. "A man's gift maketh room for him." Prov. 18:16. If we have but small opportunities, it is because God cannot safely trust us with greater ones. The common notion that some one is hedging up our opportunities is altogether a delusion of the devil. Thousands of people go through the world so blindfolded that they fail to recognize the marvelous opportunities with which God is surrounding them, yet they are all the time longing to do some *great* thing; and because they cannot do this, they are not willing to do that which the Lord does give them an opportunity to do.

Some argue, "It is utterly useless to try to help So-and-so. If I had some promising cases to deal with, I would try to help them;" but if God brings us in contact with only *unpromising* cases, it is because He knows that we have not yet learned how properly to co-operate with Him in saving the *promising* cases, even if He should give us a chance; so He permits us to work only on unpromising material until we shall have been trained sufficiently to make it safe for Him to trust us with those who can be saved.

In order for us to know whether we have any opportunities to do good among our associates, it is necessary for us to come very *close* to them. This will require divine tact and wisdom. We have been admonished that "we should not try to see how different we can be from others, but how near we can come to those whom we wish to influence, that we may help them to the position we ourselves so highly prize. Such a course will commend the truths we hold."

There are many who seem to think that if they agree with another, even on points that are truths, they will thereby compromise their own position. On this point the following quotations are certainly helpful: "In order to reach those who are in the darkness of error and false theories, we must approach them with the utmost caution, and with the greatest wisdom, agreeing with them on every point that we can conscientiously." "Agree with every one on every subject you can. Admit it when he is right; for the acknowledgment will greatly help to draw him nearer to you. He will then have no occasion to think you consider your own opinions infallible, or that you look upon him with contempt." "Agree with the people on every point where you can consistently do so. Let them see that you love their souls, and want to be in harmony with them so far as possible."

Christ came *close* to the people. He not only enjoyed himself at the simple wedding gathering of his friends, but He also felt perfectly at home at the festal board of the publican; but He went to neither place simply to indulge His appetite or to let himself down to a cheap level. It has been said of Him that He "reproved self-indulgence in all its forms, yet He was social in His nature. He accepted the hospitality of all classes, visiting the homes of the rich and the poor, the learned and the ignorant, and seeking to elevate their thoughts from questions of commonplace life to those things that are spiritual and eternal. He gave no license to dissipation, and no shadow of worldly levity marred His conduct; yet He found pleasure in scenes of innocent happiness, and by

His presence sanctioned the social gathering."

How many have tried to have a sweet, wholesome social gathering in their house, to which some of the people in the neighborhood could be invited and be made to feel at home? The importance of this is emphasized in these words: "We are not to renounce social communion. We should not seclude ourselves from others. Through the social relations Christianity comes in contact with the world." "Social power, sanctioned by the grace of Christ, must be improved in winning souls for the Saviour." When these social gatherings, however, are characterized by the spirit indicated in the following quotation we may be sure they are fitting no one for translation: "To encourage an unbecoming familiarity in the association of men and women, boys and girls, under the pretext of seeking conversion and sanctification, is to foster an evil whose influence is of the worst character."

There are some who think that because we have a truth which should make us intensely in earnest, it is a virtue to go with the head bowed down like a bulrush. Such sadness suggests that the more holy we become, the more miserable we are. Let such draw a lesson from the following quotation: "Let those who are striving for the glorious inheritance with the saints in light, not present a forbidding, cold, unsympathetic aspect. Let them not act in such a way as will lead the youth to avoid their society."

A genuine personal interest in others, combined with a true sympathy, will marvelously assist us in helping them. We are told that "Jesus met the people at their daily vocations, and manifested an interest in their daily affairs. He carried His instruction into the household, bringing families in their own homes under the influence of His divine presence. His strong personal sympathy helped to win hearts."

There are many excellent people who are saying, "Sir, we would see Jesus;" but the feeble, waning piety, the church trials, the lack of Christian courtesy and sympathy, the broad condemnation of other professed Christians, have been such as to impress them unfavorably with the glorious truth which God has committed to us in this generation. It has been pointed out that "God has jewels in all the churches, and it is not for us to make sweeping denunciations of the professed religious world, but in humility and love, present to all the truth as it is in Jesus."

There are thousands of people outside our ranks who have not yet had a chance to accept precious light which has been given us in such abundance, as the following quotation clearly brings out: "Many outside the ranks of Sabbath-keepers, who have not had the light, give more promise of becoming children of God, joint heirs with Jesus, than do those who have had the light of truth, and who have not appreciated it, but have walked in the sparks of their own kindling."

But we are not simply to be good; we must be inspired from above actually to *do good*. Our sisters everywhere ought to let the suggestion contained in the following quotation sink deep into their hearts: "Let them be prepared to attend mothers' meetings, or other meetings in which they can speak words for the Master. But enter into no opposition, create no controversy." It will be useless to read papers in mothers' meetings unless these papers are filled with good, wholesome instruction for mothers. Those mothers who themselves are bringing up a well-ordered family, and so have learned from the Master how to keep the spirit of wrangling and controversy out of their *own* homes, will not be likely to introduce a spirit of opposition and controversy in one of the outside churches if God should open the way for them to read papers there.

While it may not be our duty to link up with other temperance organizations, yet much good has come to humanity from the educational efforts of these good people; and we have lost many op-

portunities to do good by neglecting to hold out a helping hand to those who are leading out in these movements, and to encourage temperance work more with voice and pen, as the following quotation clearly indicates: "In other churches there are Christians who are standing in defense of the principles of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us. We should call upon great and good men to second our efforts to save that which is lost." — "Testimonies for the Church," Vol. VI, page 110.

We cannot expect these people to stand shoulder to shoulder with us unless we have studied this subject so thoroughly that we are able to present it in a clear and lucid manner. We should do *definite* work, and bring people to a positive decision on the temperance question. From the following suggestion it is evident that we have only begun to take hold of the temperance movement: "We should present to the people the principles of true temperance, and call for signers to the temperance pledge. Careful attention should be given to those who are enslaved by evil habits. We must lead them to the cross of Christ." — *Id.*

Persons who possess a rare tact, coupled with a deep Christian experience, should, as the way opens, attend meetings in other churches, and by the fragrance which Christ has put into their lives, win their way to human hearts. The day of the Lord alone will reveal how many good opportunities we have lost because we have failed to act on the following suggestion: "Let some of the workers attend religious gatherings in other churches, and as there is opportunity, take part in them." — *Id.*, page 75. There are various more or less imperfect organizations for young people, yet they have undoubtedly saved thousands from going to destruction. We may not approve of all their methods, yet the Lord knows that we have been very slow in organizing anything, even among our own youth, to say nothing of the thousands of young people about us to whom we owe an almost equal obligation. Since we have done so little, let us be slow to condemn the feeble efforts others are putting forth in that direction.

May the Lord deliver us entirely from condemning and judging the motives of those men and women who are attempting in various ways to make the world better, even if they fall far short of reaching their ideal. We ought to be helping every such movement, encouraging every such part of it as we know to be good, and be slow to condemn or criticize that which does not meet our approval. Upon this point we have recently been told that "judicious young men should be encouraged to attend the meetings of the Young Men's Christian Association, not for the sake of contention, but to search the Scriptures with them and suggest helpful questions."

Undoubtedly there will be some who, instead of carrying out this instruction in the spirit that it intends, will stir up a spirit of contention. We should have nothing to do with condemning the world, nor should we dwell particularly on its errors. We are to lift up the truth, but we are not to present it under such circumstances as is mentioned in the preceding quotations any faster than God helps us to create an appetite in others for it. We have no right, unless God especially lays the burden upon us, to create a controversy or dissension, and this is especially true when attending meetings that are held under the supervision of others. It is not right for us to take advantage of such occasions to raise disputed questions, for the cause of truth is rarely advanced in the least by so doing. We expect others to accord us this courtesy when they visit our meetings, and they have a right to expect the same from us. There are proper times and places for us to unfold the great truths that have caused us to differ so largely from the great religious bodies about us.

(Concluded next week.)



SLEEP.

He sees when their footsteps falter, when their hearts
grow weak and faint;
He marks when their strength is failing, and listens
to each complaint;
He bids them rest for a season, for the pathway has
grown too steep;
And folded in fair green pastures
He giveth His loved ones sleep.

Like weary and worn-out children, that sigh for the
daylight's close,
He knows that they oft are longing for home and its
sweet repose;
So He calls them in from their labors ere the shadows
around them creep,
And silently watching o'er them,
He giveth His loved ones sleep.

He giveth it, oh, so gently, as a mother will hush to
rest
The babe that she softly pillows so tenderly on her
breast!
Forgotten are now the trials and sorrows that made
them weep,
For with many a soothing promise,
He giveth His loved ones sleep.

He giveth it! Friends the dearest can never this
boon bestow;
But He touches the dropping eyelids, and placid the
features grow;
Their foes may gather about them, and storms may
round them sweep,
But guarding them safe from danger,
He giveth His loved ones sleep.

All dread of the distant future, all fears that op-
pressed to-day,
Like mists, that clear in the sunlight, have noiselessly
passed away;
Nor call nor clamor can rouse them from slumbers
so pure and deep,
For only His voice can reach them,
Who giveth His loved ones sleep.

Weep not that their toils are over, weep not that
their race is run;
God grant that we may rest as calmly when our work,
like theirs, is done!
Till then we would yield with gladness our treasures
to Him to keep,
And rejoice in the sweet assurance,
He giveth His loved ones sleep.

— The Chamber of Peace.

HOW PARENTS HINDER THE SALVATION
OF THEIR CHILDREN.

ELDER G. B. THOMPSON.

A YOUNG man, when approached by a Christian worker and asked to give himself to the Lord and obey His commandments, said: "I do not care to become a Christian. I do not want any of father's and mother's kind of religion. They profess to be Christians, keep the Sabbath, and are looking for the Lord to come, but they are unkind to each other. I hear them give back sharp, angry replies to each other daily, argue, dispute, and sulk over the most trivial matters. I try to please them, work hard, and endeavor to be obedient, but can do scarcely anything right, receive no encouragement, and they get cross and angry with me. I have become discouraged, and do not care to be a Christian."

We hope this is an isolated case. It is certainly a sad one. Many say, "I wish you would pray for my boy," or "my girl," when they have a work to do in removing the stumbling-

blocks which they have placed in the way. This is illustrated by the case referred to. The parents, by unconsecrated lives, were in the gateway, blocking the entrance to the kingdom. If their son is lost, they will not be clear of his blood.

If the sharp, angry words and strife could be banished from homes, it would mean the salvation of many children. These things are from Satan, and how pleased the Lord would be to remove them from the heart.

Many a boy who is discouraged and in a back-slidden condition would be reclaimed if father and mother would but confess to him their unfaithfulness, would tell him how sorry and ashamed they are for their harsh words to him and to each other, and then, in the secret place, pray with him. Parents, show your child you are an overcomer. Don't find fault with him, nor murmur and complain at all he does, especially when he has done his best. This brings discouragement and alienation. Commend his faithfulness. Encourage him in every way you can. Bind him to your heart by love. This will bring a blessing to your own soul, and salvation to your child.

"SERVANT-GIRLISM."

From a Religious Standpoint.

WM. P. PEARCE.

AMONG the important, perplexing problems which confront household queens is that of "servant-girlism." It has raised "a great cry in Egypt." Theories have been advanced, advices given, treatises written, and though—

"The affair cries, haste
And speed must answer it."

yet unanswered and unchanged it still remains.

Unlike Continental conditions where caste has full sway and domestic service a premium, the madams of American homes find independence arrayed against real or imaginary exactions. The blame is not one-sided. The servant has conceived the idea that her position is degrading, while the madam and her young ladies believe her mission is to serve. Both are wrong.

The domestic department is as honorable as it is necessary. The apron and dusting cap are ensigns which speak of a laudable position and industry which as—

"Surely brings

Reward of good, no matter what be done,"
as the crown which decks the brow of England's queen, or the apron which distinguishes Persia's royal standard.

Honor to the royal roasters and caterers. Blessings on the heads of those who make music out of a frying pan to the accompaniment of a gridiron. Success to the indispensable enemies of cobwebs and dirt, who have the ability to keep the house neat and their tempers sweet. Let not useless burdens be placed upon them, or their liberties unnecessarily circumscribed, or their position minimized. They are household indispensables, who emit sunshine in proportion as the madams smile upon them.

How to solve the problem in retaining servant girls, is a question frequently asked. Inasmuch as my work deals with the pen instead of the frying pan, books rather than brooms, I confess

I do not know. Mrs. Eliza Stuart Phelps Ward thinks she has solved it by inducing a class of persons to enter it who had previously considered it degrading; and Inez Goodman has shown in her "Ten Weeks in a Kitchen" that mistresses could easily solve it, if they would hire out for that limit of time, as she did, without the application of the golden rule.

From a religious standpoint this problem may be solved. The story runs that a chaplain in the army, passing over the field, saw a wounded soldier lying on the ground. "Would you like me to read the Bible?" The wounded soldier said, "I'm so thirsty, I would rather have a drink of water." As quickly as possible the chaplain brought it. The man said: "Could you lift my head and put something under it?" The chaplain removed his light overcoat, and tenderly lifting the soldier, put it as a pillow for the tired head. "Now," said the man, "if I only had something over me; I'm so cold!" There was only one thing the chaplain could do, take off his coat and cover the man. This he did. The soldier looked into his face and said: "For God's sake, if there is anything in that book which makes a man do what you have done, let me hear it."

It is to this Book, which suits every person's condition and every exigence in life, I turn for information in the solution of this problem.

Servants must not be too independent and imperative in their demands. They must not expect to "run things" to their liking, nor should they take advantage of any favors shown, but should be obedient, honest, and respectful to their superiors, as if such were to Christ himself. "Servants, be obedient to them that are your masters" (Eph. 6:5); "not purloining, but showing all good fidelity" (Titus 2:10); "not with eyeservice, . . . but . . . with good will doing service, as to the Lord." Eph. 6:6.

With such a spirit as this, every household task would be easy, service would be adorned by love's coronet, and "servant-girlism" would be a term which would count for more than it does. In the beautiful lines of George Herbert—

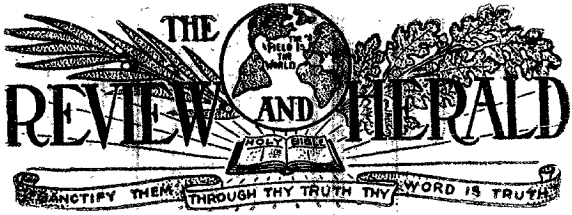
"A servant with this cause,
Makes drudgery divine;
Who sweeps a room as for Thy sake
Makes that and the action fine."

Mistresses should not be too exacting and domineering. Time, health, comfort, and remuneration of the servant should be carefully considered. Denham thus expressed it all in a verse:—

"Expect not more from servants than is just;
Reward them well, if they observe their trust,
Nor with them cruelty or pride invade,
Since God and nature them our kinsfolk made."

Paul the apostle emphasized the reciprocal spirit. Madams should not expect a spirit in servant girls which they are not willing to show themselves. "And, ye mistresses, do the same things unto them, forbearing threatening." Eph. 6:9. "Give unto your servants that which is just and equal." Col. 4:1. "Let your speech be alway with grace, seasoned with salt." Col. 4:6. Kind words, smiles of appreciation, and a few favors are not given in vain. "Hearts are flowers; they remain open to the soft-falling dew, but shut up in the violent downpour of rain."

Thus the problem confronts us. To reason is good, and she is "next to the gods whom reason and not passion impels." To advise may be profitable, and she who accepts, whether serving or ruling, may be "superior to him who gives it." She who loves the Master will consider the term "servant" as one of high honor, and with Him will be willing to serve; while she who rises in the consciousness of relation to God will stoop to make duty pleasant for that one who ministers to her.



BATTLE CREEK, MICH., NOVEMBER 26, 1901.

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

THE KEYNOTE OF THE MESSAGE.

IN the stirring report of his experience, given in another column, Brother Washington Morse, speaking of the subject of the sanctuary, says, "Brethren, this is the keynote of the message." And his experience on this trip, and the favor he met with from professors in other denominations, seem to confirm his declaration.

From our own point of view, this is emphatically true. The subject of the sanctuary is the keynote of the message we have to present. It dissolved the doubt and perplexity the Adventist body found themselves involved in at the passing of the time in 1844. It threw a great flood of light on the situation. It revealed clearly the position we were then in, in the fulfillment of some prophecies. It threw light on the parable of the ten virgins of Matthew 25. It explained the entering in with Christ to the marriage, the wedding garment, and the presumptuous guest who ventured into the marriage without that garment on (Matt. 22:12), and illumined the whole galaxy of truths that clustered around our then position, and which would have been involved in darkness without the light shed upon us by the subject of the sanctuary.

It showed us that we had not been wandering in the dark in making known the coming and kingdom of our Lord Jesus Christ, that there had been no failure; and so we were begotten again to a new hope and to lively faith and fresh courage.

And that light has followed us all the way along, shedding new luster on important truths.

It throws light upon the message to the Laodiceans, of Revelation 3, the last one of the seven churches which fill out and close the present Christian age. It reveals the final and closing work of the judgment, a period upon which we have now entered, and fifty-seven years of which have already passed.

The closing up of the work of our High Priest and Advocate on high is the finishing of the gospel, predicted in Rev. 10:7.

There is no more inspiring and important topic for our people at the present time than the subject of the sanctuary. It is the keynote of the Third Angel's Message. Study it till you understand it, and become imbued with its spirit.

"Now is the time for the last warning to be given. There is a special power in the presentation of the truth at the present time; but how long will it continue?—Only a little while. If there was ever a crisis, it is now."

THE SHADOW OF THE DARK AGES.

THE rapid spread of the spirit of lawlessness in this country within recent years is doubtless but slightly realized by the vast majority of the American people, but few of whom have opportunity to observe, individually, more than a minute fraction of that which constitutes the evidence on this subject. Here are some statements made by Booker T. Washington, in an article covering the first page of the *Sunday School Times* of November 2, which are worthy of note:—

"The average citizen may not appreciate the fact

that a lynching has taken place within the last twenty years within every one of our States except five."

"During the exciting days following the shooting of the late President McKinley, it was my privilege to mingle a good deal with the people in one of our Western States, and almost every other man who referred to the crime expressed himself as being in favor of burning, or the execution without trial, of Czolgosz. As I listened to these expressions day after day, it convinced me, as never before, that a spirit of lawlessness has got a hold upon the whole country that few of us realize."

Years ago Seventh-day Adventists were told that "a new power is springing up from beneath, and taking fast hold of all Satan's agencies," of which fact a marked increase in lawlessness would be the natural indication. In this, as in other important matters, they were privileged to have the truth years in advance of other people. But do Seventh-day Adventists realize even now, as this observer does, the abnormal nature of the times we have now reached? Truly we, who have so long been told what these things mean, should not be behind any others in knowing that these things are so.

"Perhaps the most demoralizing and hurtful result of mob violence," Mr. Washington says, "is the hardening effect which it has upon our youth. . . . One of the saddest remarks that I ever heard come from the lips of a child was when he said, in my presence, that he wished he could see a man burned." This observer computes that "on an average fifty persons witnessed the execution" of every person lynched in this country, of which witnesses many were youth of tender age.

Do we ever stop to realize that while many years, historically, separate the world to-day from the Dark Ages, we are separated from them, *educationally*, by but a single generation? In other words, that the rising generation, educated as were the youth in those savage times, would bring the Dark Ages again as soon as they reached maturity. And just that education, in many places, is now being given.

But the hope of the world is the coming of the Son of man.

L. A. S.

"For all who are disheartened there is but one remedy,—faith, prayer, and work."

PURPOSE OF THE THIRD ANGEL'S MESSAGE.

WHY is a special proclamation necessary to prepare the world for the second coming of Christ?

Death, we are sometimes told, is the end of the world; and truly enough, to the individual overtaken by it, it is the end of all things until the resurrection. But the last message to the world is not to prepare people for death; for death has been busy in all ages of the world, and the grace of God has ever been the means, as it is now, whereby men might prepare themselves for the fatal visitation.

If, then, men do not need a special message from God to prepare them for death, why do they need such a message to prepare them for the end of the world? The end of the world will not more truly fix the destiny of any person than it is fixed by death. It is not more important to be prepared for the end of the world than to be prepared for death. Nor can we suppose that God is sending a special message to the world to-day because He especially favors this generation, and would provide them an extraordinary opportunity to secure eternal salvation in His kingdom.

The purpose of the Third Angel's Message is not to prepare people for death, or to confer upon them some special privilege not enjoyed by other generations, but to prepare the world for the judgment. The investigative judgment began its session, has been in progress, and will be finished, in this generation.

The proclamation of the first angel is, "Fear God, and give glory to Him; for the hour of His judg-

ment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

It called for a great work of reform, for the Church as well as the world had been transgressing the Fourth Commandment, not observing the day sanctified by Him who made heaven and earth. This message to the world called upon men to show their loyalty to God by turning from the observance of an institution set up by the papacy, to the observance of the Sabbath of the Lord, which He has given to be the sign of His authority and power. It called upon men to separate themselves from the world and from the churches which retained merely a form of godliness, and make manifest the fact of their loyalty to the God of heaven. Thus this message brought to men a test by which it would be determined who were loyal to God, and therefore worthy of a place in the kingdom of God. It was a test which would lead men to take a decided stand for or against the truth of God, and thus draw a dividing line through the inhabitants of the earth.

The Creator set His hand to the work of gathering out a people loyal to himself; and the adversary, Satan, set himself against the work, and instituted measures by which he hoped to gather the inhabitants of the earth under his banner. The churches which rejected the message of the hour of God's judgment suffered thereby a moral fall, and placed themselves where they could be used to further the purposes of the enemy. As God had called upon the world to worship Him, Satan sought to bring the world to an opposite worship, whereby men would manifest that they were disloyal to God. He set about to revive the spirit and principles of the papacy. The "Beast" still survived in the Old World, and in the New he began the work of making an image, or likeness, of it, so that in all the world men might be drawn or forced to the worship of either the one or the other. And then came another message from the God of heaven, denouncing the worship of the Beast and his Image, and threatening the unmixed wrath of God upon all who should be guilty of such worship.

Thus with the proclamation of the hour of God's judgment and the call to return to the true worship of the Creator, intensity was infused into the conflict between the kingdom of God and the kingdom of Satan in the earth. New influences were brought to bear both for and against the truth, and men were moved by a new power both from above and from beneath, and upon both sides this power has been continually re-enforced. Upon the side of God it will culminate in the "loud cry" and the latter rain, and upon the side of the enemy it will culminate in the "working of Satan with all power and signs and lying wonders." Thus the inhabitants of the world will be brought to take their stand upon the one side or the other. They will be brought to judge themselves worthy or unworthy of eternal life.

"All are now deciding their eternal destiny. . . . The law of God is to be magnified; its claims must be presented in their true, sacred character, that the people may be brought to decide for or against the truth."—*"Testimonies for the Church," Vol. VI.* "The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not."—*"Great Controversy," page 605.* "By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth will be brought to take their stand."—*Id. page 612.*

Thus the inhabitants of the world will be brought, one and all, to decide their own cases, to *judge themselves*. "All that dwell upon the earth shall worship him [the papacy—the "Beast" or his "Image"], whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Rev. 13:8. These facts have, we believe, a direct bearing on the question that is sometimes asked, whether at this time the judgment in heaven has begun upon the cases of the living. The cases of the living are not passed upon as are those of the dead, and cannot be, while probation lasts. But each person living is, by every act and by the decisions he now makes, no less surely passing upon his own case, and fixing his final destiny. The influences which God has set at work in the earth, and which are continually increasing in power, are drawing each one of us nearer to God and heaven, or, if we resist them, leaving us further and further separated from Him and the happy destiny of the redeemed. And when the last message shall have done its work, the destiny of every living person will be as clearly decided as are the destinies of the dead; and the investigative judgment will be finished.

God is at this time *sealing* His servants with His seal. This sealing work goes forward, and the elements of destruction are held in check, until the last one who will accept the gift of eternal life has done so, and been sealed. Thus the case of every child of God is decided for a place in the family of God, and by the absence of the same token all other cases are marked for final destruction. Thus the purpose of the Third Angel's Message is to fix the eternal destiny of every person living, not by arbitrarily closing the probation of any, but by bringing each individual to make the final choice for himself.

L. A. S.

"There is to be no change in the general features of our work. . . . No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world."

THE FEAR OF GOD.

WHAT is the fear of God? God has answered the question himself. "The fear of the Lord is to hate evil." Prov. 8:13.

The fear of God is a mark of the righteous person, and its absence is a characteristic of the one who is wicked. But the righteous person is not afraid of the Lord, as of one whom he would not wish to meet, or who would be likely, in his view, to perpetrate some injustice upon him. This kind of fear is felt only by the wicked. The unrighteous person fears that he will be overtaken by justice, and therefore does not wish to meet the God of justice. He knows God only as an avenger who has threatened punishment for every evil work in the day of final reckoning.

But by those who know Him aright, God is known as a Father, as the pardoner of transgression and the bestower of every good gift; as One at whose right hand there are pleasures for evermore. The feeling which is inseparable from this knowledge of God is love. And "there is no fear in love; but perfect love casteth out fear. . . . He that feareth is not made perfect in love." 1 John 4:18.

The more one loves the Lord, the greater will be one's hatred of evil, since evil is the exact opposite of God's character. And therefore the greater the love of God in a person's heart, the more will that individual possess the true fear of God. God is aversé to all that is evil. Not for all that there is in the universe, not for any consideration that could ever possibly be, would God commit an unrighteous act; and therefore God himself possesses the same "fear" which man is exhorted to have, and that in greater degree than man could possess it, as God is a being of higher attributes than man. It is the fear of God; not the feeling of being afraid of God, but the sharing of the feeling which God has for sin and evil. We must share this feeling with Him if we are to be like Him. This is the only fear of God that is known by the upright in heart.

L. A. S.

In the Question Chair.

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

842.—THE SPIRITS IN PRISON.

WILL you please give an explanation of 1 Peter 3:18-20. Some say that Christ preached to those who had been drowned by the flood.

B. F. S., *Howell, Mich.*

ANS.—This question is fully considered, and answered, in the book "Here and Hereafter," pages 93-100, to which the reader is referred. But a few points may be presented here, which will tend to help the mind of our correspondent:—

1. If the word "spirits" refers to the people drowned by the flood, their probation had ended, and according to the popular view, when a wicked man dies, he is immediately judged, and sent to hell.

2. Then, if this refers to the wicked antediluvians, they had been nearly twenty-four hundred years in hell when Christ in His disembodied spirit, while His body lay in the grave before His resurrection, went and preached to them.

3. But why should Christ go down to hell to preach to those judged and condemned spirits there? This question staggers the popular view.

When was the preaching done?—It was done while the long-suffering of God waited in the days of Noah. How was it done?—By the Spirit of Christ through Noah. It was while repentance and salvation were possible to them; for this is always the object of preaching. But if the antediluvians could find repentance and salvation in hell, the Romish doctrine of purgatory is established. And a doctrine worse than the Romish purgatory,—namely, the modern heresy of a new probation after death,—is proved, which takes away every motive for repentance in this life. But if Christ preached to the antediluvians through Noah, how were they "in prison"? God had told Noah that a flood was determined, and that man's days should be limited to one hundred and twenty years. Thus they were shut up in prison. But until the flood came and took them all away, the hope of salvation was still held out to them.

843.—TYPOGRAPHICAL ERROR IN TESTIMONY.

Please notice in Vol. VI of the Testimonies, page 155, lines 19 and 20 from top read: "Opening their hearts to the precious rays of light wrong and dangerous conclusions." How should it read?

W. W. W., *Los Angeles, Cal.*

ANS.—The words "the precious rays of light" are a typographical error. They should be omitted. Then the passage would read: "Plans and opinions that should not be entertained will imprint themselves, opening their hearts to wrong and dangerous conclusions."

844.—BAPTISM.

When an infant, I was baptized by the Lutherans, but have been persuaded to be baptized by immersion. My friends tell me this is wrong, and I am in trouble about it.

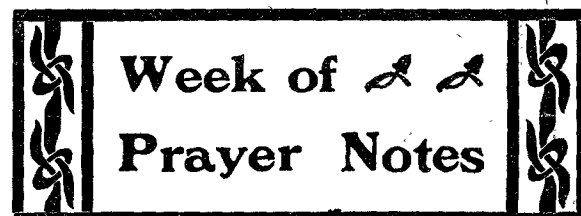
Mrs. A. B., *Greytown, Dunn Co., Wis.*

ANS.—I do not think you need to give yourself any uneasiness about your baptism. As for your having been baptized in infancy by the Lutheran Church, that does not count anything in the Scriptures; for an accepted professor of religion has to first believe before he can properly be baptized. "He that believeth and is baptized shall be saved." Mark 16:16. But infants cannot believe.

And as for your being baptized the second time, we have the warrant of the Scriptures for that, in Acts 19:3, 5. The believers had received first John's baptism; and when they were instructed in the new truth concerning Christ, they were baptized again, in the name of the Lord Jesus. There is nothing in the ordinance, nor in the instruction concerning it, which would prevent the repetition of the act, or make it blasphemy against the Holy Ghost to perform that rite a second time.

The prerequisite of baptism is death to sin; and the natural act to be performed in reference to a dead man is to bury him. This is why baptism is illustrated by the figure of a burial. And when a man backslides and becomes alive in sin, and afterward again dies to sin, as at his first conversion, there would seem to be nothing inappropriate in repeating the act of burial.

The doctrine and the teaching of the Scriptures on the subject of baptism are very clear and very simple. And if you will study the subject in the light of these suggestions, I think you will have your mind fully settled upon that point.



The World's Cry.

"From India, from Africa, from China, from the islands of the sea, from the down-trodden millions of so-called Christian lands, the cry of human woe is ascending to God. That cry will not long be unanswered."—"Christ's Object Lessons," page 179.

All heaven is in earnest to give the answer soon. To us has been committed the work of going to the world with the message of preparation for Christ's second coming, which is to be heaven's final answer to the cry of woe. The Week of Prayer will give every soul a special opportunity to seek God to know what part in this urgent message each is to bear. The cry of woe is not an unreal one. It ascends to God from souls that suffer and long for deliverance. In assuming to be in any way connected with God and His work at this time, we face an obligation to do something very real and definite. It will cost money, and it will cost lives to go to all the world with this message. Are we laying all of life and all of means upon the altar at this time of preparation for the Week of Prayer and the annual offering for missions?

A CALL FROM THE AFRICAN GOLD COAST.

Here is a letter from the African Gold Coast that shows how very definite is the call. It is addressed not to the Mission Board, but "To the Brethren



THE LANDING PLACE—CAPE COAST CASTLE, GOLD COAST.

and Sisters of the Seventh-day Adventist Church, United States of America." First, it may be explained, we began work in the Gold Coast about seven years ago. The region is exceedingly malarious, and after starting a work and seeing some fruits, our missionaries were compelled to retire to recuperate. Other fields called for all the means available, and the work in the Gold Coast has not been taken up again. A few believers still hold on there, and at the recent autumn Council of the Mission Board it was voted to begin work again for the millions in West Africa, as soon as laborers and means will allow.

In the meantime this letter comes, with its apologies for ungrammatical language. We will not attempt to straighten it into proper English, as this native brother's epistle goes straight to the point as it is. He says:—

"My elders and brethren of the Lord, can you be so negligent to constitute a corps of white laborers for the work to save we sinners? When I consider the mining people who are wasting their lives for the sake of gold, and how thousands of white people are still landing for an attempt to find gold, it makes with shame for the Adventists to delay God's truth when a few workers suffered with a fever

and none sent out in substitute for their absence. Yet for our sins Christ, the Prince of heaven, came and died that through Him we might be saved. Laborers, captains, soldiers, who are still fighting for the Lord, are you afraid to die for the emancipation of beings, slaves to Satan? Can't you volunteer yourselves to provide sufficient money to send laborers out here to save we lost sinners? The end is nearing; and if you do not make haste to save us, our responsibilities will be upon you Adventists. I beg to call your attention to this cry to appoint men at once."

The Gold Coast is the key to a vast region, and native workers must be developed to carry the message right back through the coast provinces into the heart of the Sudan. Working such fields will cost money. After a few seasons workers may have to retire to some other locality, as to Europe or South Africa, to recruit. But by having a few laborers to relieve one another, and so keep a continuous and aggressive policy in operation, the work may be done. Of course every believer will say that where once the standard of the truth has been unfurled and souls call for help, there must never be retreat. Pray God to select the workers for this and a thousand other points, and plan for a gift to missions at the Week of Prayer season which shall partake of the spirit of Heaven's own response to the cry of the needy.

W. A. SPICER,
Cor. Sec. Mission Board.

THE WEEK OF PRAYER.

THE real good to be accomplished by this occasion depends not so much upon how greatly our feelings will be stirred as upon how thoroughly we shall be filled with a determination to arise and recognize our God-given opportunities. We can all look back to some day in our experience when upon some special occasion we settled something,—we laid something deeply into the Rock. If we are ever to stand with the redeemed, we must have that experience repeated with reference to other things almost every day of our lives.

If this Week of Prayer shall enable us to become anchored to truth as we never have been before, if it shall water our hearts and souls with the dew of heaven to such a degree that our neighbors shall know that something has happened to us, then it will not have been in vain. Until our sympathies for others are thoroughly aroused, doing missionary work is merely a business proposition; we simply do it because we feel that we have to. Falling on the Rock during the Week of Prayer can take that feeling out of our hearts, and replace it by a tender, pitying love that will not lead us to criticize and condemn others, nor even waste precious time in arguing with them; but the persuasive power of love manifested in us will win those to Christ who can be won.

I recently heard Mr. Blackstone relate an incident that contains a great lesson. He told us of a business man who was trying to secure sleep in his berth in a Pullman sleeper, but was being prevented by the piercing cries of an infant in a berth almost opposite to his. By and by he became so exasperated that he shouted out in a rough, commanding tone, "Why don't the mother of that child hush it up?" A trembling, half-broken voice answered back, "The mother of this child is in a coffin in the baggage car ahead. I am its father, and have tried for two nights to quiet it. I will do the best I can." Immediately this gentleman jumped out of his berth, stretched out his hands, and begged the father to give him the child. Then he walked up and down the aisle, soothing it to sleep in his arms, meanwhile pressing it close to his breast; soon the motherless child dropped into a peaceful slumber, and was returned to its father. What had wrought this change? Simply this, the gentleman's sympathies had been enlisted.

If this Week of Prayer shall serve to put into our hearts this kind of feeling for the sick, the suffering, the disappointed, and the distressed all about us, we shall have multitudes of opportunities to help others where we now do not in the least imagine that they exist. The Lord is not going to make such a mistake as to put missionary opportunities in our pathway simply for us to spoil by our coldness and by our feeble, waning piety.

I have heard Brother Daniells say, over and over again this year at some of our large camp-meetings, "It is no use playing with this question any longer." Those significant words have left a deep impression upon my mind. Our responsibility to humanity is not going to be met by occasionally handing out a tract or a paper. Such a miracle of grace must be wrought in our lives that others will unconsciously be drawn to the same source to secure the same work. But this transformation will never

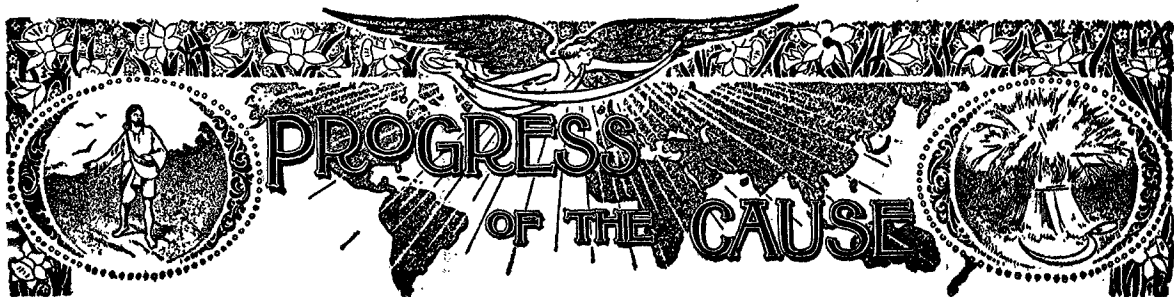
be wrought for us until there is a hungering and thirsting for it; until it comes to mean more to us than our daily business. It was said of Christ that while He was praying, His countenance was changed. Those words were not written in vain. It means that something happens to us when we pray in sincerity, recognizing our deep need. "The self-sufficient worker may seem to be moving the world, but the humble wrestler moves heaven."

This will be the first Week of Prayer after the most wonderful General Conference that this people has ever seen. Shall that same spirit be carried into every church upon this occasion, or shall we, like the children of Israel when they were about to pass into the promised land, have to turn our faces back toward the wilderness again? In this closing work is it too much to expect that God is going to raise up men like Joseph, Daniel, Stephen, and Paul? These men were often found upon their

knees before God, and it was there that they received that inspiration which enabled them to move so marvelously the hearts of men.

With such wonderful possibilities before us, shall we drift along simply living cheap, ordinary, and next to useless lives? We are in the time when God has promised that "a little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." None of us need imagine that the Lord is going to select us as object lessons in the fulfillment of this prophecy if we have so little interest in it that we are unwilling to prostrate ourselves before God, and have the rubbish and dross removed from our lives, and our scheme and plans brought to naught, so that it may be safe for the Lord to make of us an object lesson of what He can accomplish through human flesh when it is fully and unreservedly dedicated to Him.

DAVID PAULSON.



EN ROUTE TO CHILE.

OUR company, Elders Westphal and Ketrang, and myself, and our families, are having a very pleasant voyage, on the way to South America. The weather has been fine all the way. And all of our company have been comparatively well.

We are to reach Rio, Brazil, to-day, and Buenos Ayres the last part of the week. After the general meeting to be held in Argentine, Elder Ketrang and myself and our families will go on to Chile, our appointed field of labor.

A. R. OGDEN.

Sept. 24, 1901.

GENERAL MEETING IN SOUTHERN RUSSIA.

FROM Helsingfors I went to St. Petersburg, the rapidly growing capital of the Russian empire, and spent Sabbath, October 5, with our church in that city. Our private rooms, where the meetings have to be held, were well filled during the three services we had, and five offered themselves for church membership. From this place some young people will go to our school at Friedensau.

Four nights on crowded cars brought me to Fürstenort, at the foot of the Caucasus, where our meeting for the South had been appointed, October 7-13. Elders J. T. Boettcher and D. P. Gaede, who had preceded me, had been having good meetings previous to my arrival. Although twelve had been baptized the two previous Sabbaths, yet over twenty others gave their hearts to the Lord before the close of the meeting.

When I visited Fürstenort three years ago, this German settlement was but just begun, and now it numbers forty families, the most of whom are Sabbath-keepers. They have erected a nice meeting-house. There were about eighty of our people from abroad, and an average attendance of three hundred taxed the capacity of the house to the utmost. Elder H. J. Loeb sack could be with us, but his state of health would not permit him to take a very active part.

As the South is the oldest field in Russia, and contains over seven hundred members, it was thought best to organize it into a Conference. Since Northern Russia had been formed into a mission field, and the work among the native Russians had been organized into a third division, the brethren in the South felt willing to sustain the work in their field in the future, especially as the German Union Conference had freed them from one thousand dollars' indebtedness left after settling with the workers. Elder H. J. Loeb sack was chosen president of this young Conference, and there will be associated with him on the Conference Committee, Brethren Tetz, Schuerer, Fischer, and Lehmann.

The educational work received considerable attention, and about twenty-five dollars was donated toward a publishing fund for "Christ's Object Lessons," and all promised their co-operation in its circulation. Six young people will attend our school at Friedensau. Church-school teachers could do a good work in some places, but, as a rule, they would have to pass government examinations.

The last Sabbath was the best day. At noon Elders Boettcher and Gaede baptized twenty-two,

and one followed in baptism that evening. In the afternoon Brethren H. K. Loeb sack and J. Ebel were set apart to the ministry. The Lord came very near His people during this occasion. Sunday forenoon fifteen who had backslidden from God were again received into church membership, so that the church at Fürstenort had an increase of nearly fifty, and the meeting brought them new life and hope.

There are at present three ordained ministers and two licentiates, and four faithful canvassers, in the South Russian Conference. The prospects for the whole field were never so promising as now, and we all separated full of praise to the Lord, who had been our shield and buckler.

Elder Boettcher's visit was much appreciated. On his way back to Switzerland, he spent a Sabbath in Western Russia. Personally, I reached Constantinople October 20, and am now departing for a general meeting in Asia Minor.

L. R. CONRAD.

QUEBEC.

SINCE closing my last report, I have labored at places where more or less of our French literature had been sent. Among these were Scotstown, Indian Lorette, Quebec, and Chambly. At each of these places our literature had done good work, and I aimed so to labor as to deepen the favorable impression made by the printed page. This I did by supplying interested parties with literature on more advanced subjects, and by leaving with them extra copies of certain tracts to lend to their friends, thus helping in the dissemination of the light of precious truth for these times. I also visited much, talked the truth in families, and in public. Moreover I placed a few copies of our bound books, both in French and in English.

At Scotstown I had precious seasons with France-French families who had come from a part of France in which I labored after they left France, and who had been recommended to me by a colporteur and evangelist who received the message at the time of my last stay in Europe. These gave me a hearty welcome, having been personally acquainted with the colporteur referred to, who had recommended me to them, the latter having also read tracts and pamphlets bearing my signature. By special invitation, I spoke twice in their Advent chapel. They had light on only a part of the First Angel's Message. I dwelt on practical themes growing out of the closing work of Christ in the heavenly sanctuary.

Here I made a most pleasant acquaintance with, and talked the truth to, three ministers, one of whom was a priest of the Church of England, who indeed treated me after a godly sort. A short time before this, I had had several hours' talk on the leading subjects of our faith with another priest of the same church, who rejoiced to learn of our prosperity, and bade us Godspeed. These experiences encourage me to sow the seed of truth by the side of all waters, and draw me in fond affection to God-fearing ministers of other denominations.

At Indian Lorette I had the privilege of visiting some of the remnant of the Hurons,—the most intelligent and best-looking Indians I have ever met in America. I found them to have a fair complexion

and well-developed physiques, and I do not wonder that Champlain, a noted French explorer, who was born in 1567 and died in 1635, said of them that they were as white as the French in southern France, and were the best and most peaceable tribe of Indians he had seen in America.

I stopped with a prominent character among these Indians, who speak good French, and found him and his family eager after the message for these times. I found with him "Great Controversy" in English, which he said a Mr. Taylor (formerly a Seventh-day Adventist Canadian canvasser), had sold him. He seemed to prize it very much, although he could not read much in it. But he brought it out readily in confirmation of what I said on the signs in the sun, moon, and stars, pointing to the very pages of that work on which these signs were described. Of course, I left with this man French works covering these and other subjects. Never have I found people more interested in our prophetic chart. For hours they would listen to an explanation of this chart, interrupting me occasionally with statements like these: "Do not fear to speak; we are not weary. Our memory is good; go on." It was good to be there, and I encouraged these dear souls with the promise that a course of lectures would be given in their locality by some French laborer at a more favorable season of the year, when the bread of life could be broken to them in a place suitable to accommodate all who would desire to hear.

I was favorably impressed with the appearance of persons and things in the city of Quebec. This is the oldest city in Canada, its foundation having been laid by Champlain twelve years before the English Pilgrims landed on Plymouth Rock. It was this French explorer who discovered Lake Champlain, the Great Lakes, etc. He had been a major-general and a God-fearing man under the reign of Henry IV, the king of France who issued the edict of Nantes, granting religious liberty to all. The following words engraved on a stone roll connected with Champlain's monument in Quebec, show the noble spirit that actuated this French explorer and founder of Quebec: "*Que Dieu par sa grâce et à son honneur fasse prospérer cette entreprise.*" (May God, by His grace and to His honor, cause this enterprise to prosper.) Had the principle couched in these words been regarded in Canada, or New France, in early times, more religious liberty would have reigned in this French province, and a wise Providence never would have brought Canada under British rule. May we improve upon the pleasant relations now existing between French and English in this province, and may the city of Quebec and other cities in this province soon be entered by devoted French canvassers and evangelists.

I am now at Chambly, visiting one of the relatives of the France-French families I have recently visited at Scotstown. He is a missionary teacher, and is doing a good work in shedding the light of the gospel among Roman Catholics. He believes in the soon coming of Christ, has enjoyed the explanation of our prophetic chart, and given me the privilege of speaking twice in his hall, the theme treated being the proximity of Christ's return. Both Catholics and Protestants were deeply interested. Here, too, we have utilized our French tracts and pamphlets, which are appreciated.

D. T. BOURDEAU.

November 11.

ARKANSAS.

BLACK ROCK.—At the close of the debate between Elder Field and Mr. Lawson, I began a meeting at Fair View schoolhouse, five miles from Black Rock (the church house at this place having been previously closed to Adventists), September 24, and continued with good interest until the school directors closed the doors, November 3. This is by far the hardest field in which I have ever labored. The people seem to be afraid to invite me to their homes, though a few good families gave me a hearty welcome, but would frequently leave me alone at the schoolhouse; and one night I had the privilege of sleeping there alone. But with my heavy ducking blackboard thrown over the recitation bench near the stove, with my dress coat for a bed and my Bible for a pillow, and three charts pinned together to wrap my feet in, I slept as soundly as though angels were hovering near. In fact, I claimed the promise in Ps. 34:7. The Lord was working with the people, and many were interested in the truth when the directors informed me that the floor and walls of the house were being damaged by tobacco chewers, and that the people were tired of the meeting, and I must close. The last week of the meeting the audience was the best I had had, the house being crowded the last night. Sometime during the last week of the meeting some one stole four of my lamps, my commandment chart, and a

new copy of "Marvel of Nations," which I had just received.

Ten have signed the covenant, two or three others are keeping the Sabbath, and many are deeply interested. I will begin a meeting, God willing, at Pleasant Hill schoolhouse, about two miles from Fair View, next Sunday night, the 10th inst., and in the meantime visit the interested ones near Fair View.

I have sent in three subscriptions for the REVIEW, and one for the Signs. I could use clean copies of our papers and tracts (English) if sent at once, prepaid, to me at Black Rock.

I am of good courage, and by the help and grace of God, will press the battle to the gates.

H. CLAY GRIFFIN.

ONTARIO.

SCOTLAND.—Being one of the isolated ones, I wrote to Elder Collie, who kindly sent Elder Simpson to hold a service in my home; and having only a few hours' notice, I spread the good news as far as possible in two hours' time. At three o'clock on Sunday, seventy people assembled at my house, and listened with the greatest attention while our brother held up Jesus. Hearts were moved, and after service the people took Brother Simpson by the hand and told him they had never heard the gospel so presented.

We announced a meeting at eight o'clock, and before seven the people began coming, until over one hundred filled our parlors and stairs and hall. God helped our brother to tell these people just where we stand to-day. They offered us the Baptist church for our evening service, and are now asking for meetings. This field is white for the harvest. We pray that this work may continue here, as there are so many anxious ones seeking for more light.

MRS. R. CORNISH.

THE WORK IN JAFFA.*

THE work in Jaffa was begun in the fall of 1899 by Brother Hörner, a nurse from Basel. Brother Hörner had just finished a two-years' course in the training school of the Institut Sanitaire, and entered on his appointed work with much courage in the Lord. The outlook for evangelical effort was not in the least encouraging. Other missionaries had worked from thirty to forty years without making appreciable advancement as far as the conversion of souls was concerned. Doubtless the word of God had been sown, and much good accomplished, though very few had been brave enough to confess Christ in face of the persecutions that were sure to follow.

Brother Hörner was sent at the earnest request of Brother Krum, who foresaw the crying need of the gospel of health in that city. A place for a bath room was found, provided with steam and hot water from a neighboring mill. One of the first things accomplished was the healing of several ulcerated feet that the doctors had declared would have to be amputated. This and other equally marvelous cases spread the fame of the little bath room to the surrounding country, extending to Jerusalem and even beyond Jordan, so that, as in the days of the Great Physician, the people came from afar, bringing their sick with them. In the meantime, people began to be more interested in the special truth for this time, and as a result quite a company of believers was raised up.

A year ago he was joined in his labors by Sister Hausmann, to whom he was married. They continue in the blessed work of ministering to suffering humanity until the present time.

From a recent letter from Brother Hörner, we learn that the work in Jaffa is still onward. During the last twelve months they have administered twelve hundred and sixty treatments in all. One thing that he seems to be especially thankful for is that by means of correct habits they have been enabled to live in this hot, unhealthy climate without being attacked by the prevailing fevers.

A company of three are soon to leave Basel to connect with a similar work begun by Brother Krum in Jerusalem. May the day hasten when the whole earth will be lightened with the glory of the Lord.

P. A. DE FOREST, M. D.

THE LESSER ANTILLES.*

Not having been able to visit some of the islands in this field for the past two years, we embraced the opportunity to go to St. Thomas, and assist in the work there, while Elder Haysmer was locating some of the new workers in other fields. We were in St. Thomas five weeks, and made many pleasant ac-

*Reported in *Missionary Magazine*.

quaintances with the kind-hearted people. Each of these little West Indian islands is a world of itself, and has its own peculiar customs. The Lord has a people in each one.

From St. Thomas we went to St. Kitts, where Brother and Sister Spring had recently gone to take the place of Elder Morrow and wife who had been assigned to British Guiana. We spent one week pleasantly with them, helping them to plan, and becoming acquainted with the best methods to pursue the work in that place. Our next visit was to Antigua, where we found Brother and Sister Wellman just about settled in their new quarters, and fitting up a place for church service. It was a real treat to spend a week with one of Michigan's old laborers. How good to meet in distant lands those we have known in the home land, of the same faith! These dear workers were in excellent health, and of good courage. I consider this one of the most difficult of all the Antilles, on account of its low financial condition. Twenty places of business which were opened there two years ago, are now closed.

Our next point was the island of Dominica, where three of our former Sabbath-keepers in Antigua are now located. They have a small company there. A canvasser is needed very much; and very soon there will be an opening for a minister and his wife.

Montserrat, a small island in close proximity to Antigua, also should have attention at once. Brother Wellman expects to visit this place and look over the field. A canvasser could work both islands at the same time. Although earthquake and storm keep this island in a wrecked condition, yet the Lord certainly has a people there.

Brother Sweaney and wife looked after the work in Barbados while we were gone. I am now planning to go to the island of St. Vincent soon, and locate there for a time. It has been well canvassed with our books, and seems ready for the word.

Two of our canvassers have been there for the last year. Two more of our native canvassers will go to Grenada to resume their work soon. It has been left for a few months. On most of these islands there is a certain time to canvass and a certain time to deliver, because at regular times during the year the products are sold, and then the people have money with which to purchase the books.

Times on these islands are very hard, and wages are low. The worst place I know of, however, is Antigua, where a woman receives eight cents a day to work with a hoe on the public road, and perhaps has from two to four days' labor each week. The men get twelve, fourteen, and sixteen cents for the same number of days. Twenty-four cents is more common in the other islands. From this you will see if a person buys a high-priced book, it takes a long time for him to get the money to pay for it.

We praise the Lord for His manifold mercies, and our highest wish is to live to His glory.

E. VAN DEUSEN.

SOUTHWESTERN UNION CONFERENCE.

Recommendations Passed by Executive Committee.

INASMUCH as the Third Angel's Message is to be given in this generation; and since there is only a short time remaining in which to complete the work, and as the Lord is calling for a general move forward to close up the work, and is telling us that a revival of the circulation of the printed page is and will be a powerful means of accomplishing His purposes, not only in the dissemination of the truth, but in arousing our sleeping forces to life, therefore we—

1. Recommend, That we urge all our ministers to use more literature in their work; and as they bring persons to a knowledge of the truth, or as they visit the churches, lay before them in clear lines the importance of activity in some kind of work for the Master, making prominent the use of our literature—

(a) By securing their subscriptions for our papers, for their own use and to pass on to others, giving due attention to health literature.

(b) By using tracts in a liberal manner among their neighbors by the envelope plan, or any other that will be effectual.

(c) By encouraging suitable persons to consecrate themselves to life service in selling our large books, and laying before each church the duty of putting into this work at least one or more of its members.

2. That each Conference lay large plans, and make liberal provisions for the thorough training of as many of their members as will consecrate themselves to this work,—

(a) By holding institutes in as many places and at such times as a sufficient number can be got together.

(b) By providing the best instruction possible, that the spiritual condition of such workers may be elevated.

3. That each conference encourage those who have been trained for this work—

(a) By encouraging the State agent to spend some time each year with the canvassers in their fields of labor, and canvassing with them.

(b) By raising a fund to be loaned to canvassers when it is necessary in order to get them started in the work and keep them in the field, such loan to be returned to the tract society to be again used in a similar manner.

4. That we make earnest efforts to revive the sale of our health literature, giving attention to it, equal to that we bestow on our other literature,—

(a) By encouraging some of our most successful canvassers to engage in its sale, and providing for their training.

(b) That each Conference select two or more of their best canvassers, and if need be, help them to attend the next session of the Union Conference, where suitable instruction may be given in the sale of our health books.

R. W. PARMELE, Sec.

ICELAND.*

ICELAND is in many respects a peculiar land. The territory is as large as Ireland, but the inhabitants only number between 70,000 and 74,000. The population being so small, it follows that they are scattered, and the cities are long distances from one another. Often we have to ride on horseback whole days without reaching a home. The only way to journey here in the country is by riding horses, for there are no roads except some around about the capital, Reykjavik. To go across Iceland from one end to the other, would take two and a half or three weeks in the winter time, and would be very expensive, and a very few could be visited on such a tour.

The people are poor. A great many Icelanders out in the country do not get any money in their hands nearly all their lives. The reason for this is that when the farmer or fisherman sells his products to the merchants, often he does not get money for them, but only some of the merchant's store articles. This, of course, is unfortunate for all kinds of business. In our work, especially, it is difficult to sell books. When men do not have any money at all, it is impossible for them to buy anything. However, we have been somewhat successful. We sell some books in the bookstores of other publishers. A couple of our own people here have canvassed. I have given some time to it.

In religious respects Iceland is very different from other countries in Europe. Hardly any understand conversion. Most of the church people are Unitarians, believing all men will be saved, and that none perish. This the Lutheran priests themselves teach. You will understand how difficult it is in such a land to get people to understand the solemnity of the truth. But the Lord has been with me in the work, and I feel sure that some results will be realized. A few weeks ago I had the opportunity of baptizing one dear brother, and I hope for others.

D. OSTLUND.

SOUTH AFRICA.*

We returned to the farm from Cape Town. May 31, and on the 2d of June held a council of all the workers here, when it was voted to open an out-station northeast of Bulawayo, about one hundred and forty miles from here. It was arranged that Brother Armitage go there, and that Brother Anderson remove to the home station. On July 17 Brother Armitage started for his new field of labor. We divided thirty-two oxen into three spans, and spanned them into three wagons loaded with household effects, provisions, and building material. We were just four weeks making the long trip. We left one of the teams with Brother Armitage for the present. Another team remained and worked one week, and then returned home, while with a third team, Walter and I returned by way of Gwelo, and the Insiza Valley, on a tour of inspection. I think we have a very good location for Brother Armitage's station, one hundred and ten miles from Bulawayo, and thirty miles from Gwelo.

The question may arise as to why, with so few workers, we spread out to open another station. Four or five years ago the workers here were urged to occupy places at convenient positions from the home station. But now these and other desirable locations are occupied by other societies. So even though we do not have additional help, we have decided to scatter out, and occupy at least one more good point before it, too, is gone.

Our program for a school has worked splendidly thus far. The first of July we sent out four native teachers to work among the people. They are having good success among kraals. True, these are young men, and not college graduates; but they can

*Reported in *Missionary Magazine*.

tell others what they have learned. The prospect is very good for a larger attendance at the next term of school, beginning the first of November.

Matters are not growing better in the Transvaal. We are all well at this writing.

F. L. MEAD.

A letter from Sister Mead, written about the same date, will interest our readers.

She says: "While Mr. Mead and Walter were away, I was kept rather busy, tending the store, and helping look after the boys and keep them at their work. We have some very good boys here, who do their work well, whether they are alone or some white person is with them. Our family of native young people and children numbers twenty-two now, and we have two young men who are at a kraal fifteen miles away teaching a school. We heard from them to-day, and learned that they have twenty-nine pupils. We think that is very good, indeed.

"One young man started to his home kraal this morning, because he says there are seven more there who want to come to the mission and live, and go to school. We feel that the Lord has set His hand to the work here, and is blessing our efforts to bring a knowledge of His Word to the people.

"We often think of our many friends in America, and would be very glad to see them, and enjoy a good visit with them, but we are glad we came to Africa; and when we see the interest manifested by some to learn what the Lord says, we feel that it is not in vain that we are here."

SOUTHERN CALIFORNIA.

SAN DIEGO.—The Lord is greatly blessing in the work in this place. Souls are finding peace in the Lord, and working for the salvation of others. Elder Santee spent one week with us recently. This was a season of refreshing to the church, and all enjoyed the lessons given. For some time the work has been deepening. Sabbath, November 9, was a day long to be remembered because of the outpouring of the Holy Spirit. The speaker was in the pulpit, ready to begin his sermon, when a sister arose, and wanted to know if it would be a proper time to ask the prayers of God's people. When told it was, she confessed her sins, and asked all to remember her when they pray. She was followed by nearly the whole church, confessing their faults, and asking an interest in one another's petitions, for themselves, their friends and relatives. There was a silence in the church, made solemn by the presence of the angels of heaven. One Methodist lady who came in to worship with us said, in her testimony: "I am indeed glad to be here. I believe you have the Spirit of the Lord. Why, it seems just like one of the old love feasts we used to have in the Methodist Church, but we don't have any of them nowadays."

After a season of prayer in which God was petitioned to remember each request, and increase the burden for souls, we had a praise service. Many claimed the victory by faith, and expressed their confidence in the Lord to answer their prayers. Seven arose for baptism, making eleven in the past two weeks. Two are middle-aged sisters who were faithful workers in the Methodist Church.

T. S. WHITELOCK, M. D.

THE CHICAGO MEDICAL MISSION.

It is more than eight years since the work of the Chicago Medical Mission began in a miserable little basement on Custom House Place. The work has steadily grown until it is now represented by a branch sanitarium at No. 28 Thirty-third Place, with Dr. Paulson and more than twenty nurses in charge; a medical college near by, with a corps of physicians and one hundred and twenty students; a home for friendless working men, which lodges between two hundred and fifty and three hundred men every night, furnishing facilities for baths and laundry, and a hygienic lunch counter, at which hundreds are fed every day; the Life Boat Mission, where hundreds listen to the gospel every night of the year, and from which many hundreds have gone out with a saving knowledge of the gospel; the Life Boat Rest, on Clark Street, which holds out a helping hand to erring women; and a splendidly equipped dispensary on Halstead Street, where clinics are held daily for the benefit of the poor. A dispensary is also being fitted up at the Working Men's Home, and several hospital wards are maintained at the medical college building at 28 Thirty-third Place.

I may also mention the Hygeia Dining Rooms, near the Chicago University, where several scores of professors and students daily enjoy the hygienic fare which is spread for them, which is one of the legitimate outgrowths of the beginning made in the spring of 1883. Lying-in wards, visiting nurses'

work, cottage meeting work, and various other lines of missionary effort are being conducted in connection with the Chicago Medical Mission, which has steadily grown from a small beginning in 1883 to its present proportions.

This work is attracting an increasing measure of attention from all quarters. It has come to be one of the established and reliable philanthropic enterprises of the Western metropolis. Police officials, officers of charitable associations, clergymen of all denominations, social reformers, physicians, and people of all classes who deal with reforms and social questions, are well acquainted with the work, and co-operate with it in a most encouraging way. The development of this work in Chicago has been a continued expression of providential care and guidance. Many doors have been opened in most unexpected ways. There have been times when the way looked very dark and discouraging, but the clouds have all cleared away, and the prospect before the work is in every way most encouraging.

In my weekly visits to Chicago, I am glad to note a steady gain in interest and enthusiasm. There is a spirit of earnestness on the part of the students, and push and energy on the part of both teachers and students, which is most commendable. There seems to be a seeking after truth, and a desire to stand firmly for every principle of truth and righteousness, and a disposition to labor diligently for the promulgation of the glorious principles of truth which Providence has given to us for the world.

For several years past, a considerable part of the work has been carried on in a building located at 1926 Wabash Ave. The building they had was very old, dark, and gloomy, and while favorably situated, was by no means a desirable place to live in. Recently, however, new, healthful, and pleasantly located quarters have been secured, which is a great boon to the workers. Many most excellent improvements have been made in the work recently, and others are in progress. At the present time there is no place on earth where young men and women who desire a preparation for work in behalf of their fellow men can find the conditions more favorable for training, and especially for obtaining a varied and profitable experience, than in connection with the Chicago Medical Mission. Dr. Paulson is permanently located in connection with the school. Instruction is also given by Dr. Holden, Dr. Mary Paulson, Dr. Elmer Otis, and others.

All the different phases of our work are represented—sanitarium work, visiting nurses' work, city mission work, cottage meetings, various kinds of rescue work, schools of health, etc. Those who are anxious to obtain a preparation for work in any of these lines may address the undersigned, or Dr. David Paulson, 28 Thirty-third Place, Chicago, Ill.

J. H. KELLOGG.

Battle Creek, Mich.

WISCONSIN.

BIRNAMWOOD.—In company with Elder H. W. Reed, I spent last Sabbath and Sunday, November 9 and 10, at Birnamwood. Elder Reed had been there a few days previously to this time, and had held meetings, and arranged for a special gathering on these two days.

While there, we organized a church composed of twenty-one members, and dedicated a commodious church building. The company at Birnamwood is composed to a large extent of Sabbath-keepers who have had membership in our churches elsewhere. Perhaps half a dozen of these had never belonged to our Church, and at the time of organizing none of them had membership in any of our churches, those who had previously had membership having transferred to Birnamwood, entering the unorganized company. So the whole number will be a net increase to the Conference in membership.

There is a friendly feeling existing among the people of the village toward our work, and some of them are really interested in the truth. Elder Reed will soon begin a regular series of meetings in the place, and continue as long as the interest seems to justify the effort. We hope to see others added to this church soon.

This makes five churches organized in the Wisconsin Conference during the last five months. The one organized in October was at Orange, in Burnett County, in the country west of Spooner and east of Grantsburg, and thirty miles from a railroad. At present this church has only eleven persons to compose its membership, but some Swedes are keeping the Sabbath, and will probably soon unite with the church. Two laborers, speaking their language, will be among them for the next two months, doing what they can to advance the interests of the work there.

This church intends to build a church and school-house next year.

WM. COVERT.

ORGANIZATION OF THE BERRIEN SPRINGS CHURCH.

Four months ago the people of Berrien Springs looked askance at the few Adventists who visited their village in search of a new site for Battle Creek College. Evidently many felt as one man expressed himself: "At first I was full of prejudice, and did not care to know them; finally, I attended some of their meetings in the grove, and I found that my prejudice was without foundation."

The meetings referred to were held in the pavilion two evenings each week as long as the summer school lasted. As the students gathered for worship each morning and evening, the sound of their voices floated over the quiet village, and their songs reached many an unexpectant ear. Thus little by little the workers gathered here exerted an influence in the community. There has been no effort to enter into controversy; the ministers have been undisturbed, and no attack has been made, much as it was feared, but instead our people have joined their voices in prayer and song in the weekly prayer-meetings; they have worked with the ladies of the W. C. T. U. until there is a spirit of inquiry regarding our principles of dress and diet. When Dr. and Mrs. Edwards came for the opening of school, there were patients in waiting for them, and at the opening exercises of the college the hope was openly expressed by citizens that a sanitarium might be established at Berrien Springs.

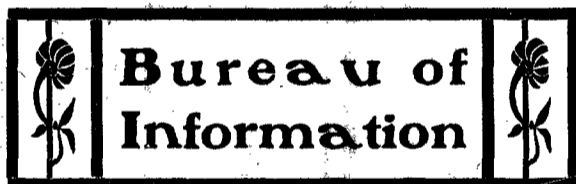
A few weeks ago steps were taken to organize a church, a few teachers and students forming the nucleus. That the students in attendance during the fall term might have the privilege of becoming charter members, the roster is left open until January. In organizing the church, the Sabbath-school, and the missionary society were closely united, the leader of each being a member of the Executive Board.

Prof. J. H. Haughey was elected leader of the church, and Dr. Edwards was made superintendent of the Sabbath-school. A church-school board was appointed at the first meeting, and arrangements made for the education of the children. This is to be a real church school, every member helping in the support, and free education being offered to every child who applies for admission.

It is proposed to make the church as nearly ideal as possible. We have begun by looking after the children, and laying the financial burden upon all.

The Sabbath-school also has a high standard in view; it is hoped to make it a real training station for Sabbath-school workers.

M. BESSIE DEGRW.



If there is any widow, or forsaken wife with a child or two, who wants to find a home, she may correspond with me. I like this place, it is a pleasant home, but I will give it to any one more needy than myself. It is eight miles from town. Address Kate Bailey, 311 Farrar St., Brainerd, Minn.

OPPORTUNITY TO DO GOOD.

ALCORN COUNTY, MISS., presents a field greatly in need of Christian help work. The cotton and corn crops especially have been poor this last season, and in consequence the renters are all very poor this year, and their small crop will not pay for the food bought on credit while they were cultivating their crop. Many families are destitute, the children without warm clothes or shoes. Some are suffering these cold nights, and many children are going barefooted. If some of our people will send me, prepaid, some outgrown clothes, shoes, etc., I will distribute them to the needy, as many widows and orphans and country people are driven by hunger to the city to earn a living. My wife and I have been giving all we could, and have received many garments from people here to give to these unfortunates. Not a tenth of the suffering ones are relieved, so I take this way to let our people know of the good they can do by sending us clothing, especially for children. We do missionary work by nursing the sick, holding cottage meetings and Bible readings, supplying paper racks at railroad stations, feeding the hungry, etc. There is good interest to read and hear the truth. Address me at Corinth, Alcorn Co., Miss.

E. P. AUGER.



Leading Events of Week Nov. 17-23.

—The British cruiser "Tribune" receives orders to proceed to Colon.

—Argentine Republic troops are said to have invaded Chilean territory.

—The famine conditions in Russian provinces are "worse than first reported."

—Colombia notifies the United States of its inability to protect isthmian traffic.

—Rebels defeat the government troops under General Alban in a battle near Panama.

—The London *Spectator* urges the indorsement of the Monroe Doctrine by the British government.

—Venezuela and Colombia agree to a three weeks' armistice because of heavy rains. May the rains continue.

—The President's message to Congress was approved by the Cabinet the 19th inst. The document consists of 25,000 words.

—Seven were killed and thirty seriously wounded at Athens, Greece, the 21st., "in fights between Greek troops and citizens," students leading the mob.

—London dispatches of the 23d inst. state that "German hostility since the Boer war opened inclines the British to favor closer relationship with the French."

—Newspapers state that the peace party in England is growing rapidly, and that powerful interests are "bringing pressure to bear on the Cabinet to end the Boer war."

—President Castro, of Venezuela, discovers a plot to overthrow the government, and causes the arrest of Ramon Guerre, Minister of War, together with many of Guerre's friends.

—American troops landed at Colon the 20th inst. "to prevent interference with traffic across the isthmus." The rebels captured the city the same day, taking the Colombian forces by surprise.

—Fire destroyed the bullion tunnel of the Smuggler-Union gold mine, Telluride, Colo., the 20th inst., shutting off the escape of two hundred miners. Thirty are known to be dead, twenty-three bodies having been taken out the 21st inst.

—On the 18th inst. there was signed at Washington, D. C., "a new treaty between Great Britain and the United States relative to the Nicaraguan Canal, the draft of which was delivered by Secretary Hay to the British ambassador last May."

—A dispatch from Los Angeles, Cal., dated the 20th inst., states that "the Santa Fé limited trains, east and west bound, met in a head-on collision near Franconia, Ariz., at 5:15 this morning. Seven trainmen were killed, three passengers and fourteen trainmen injured."

—Dispatches state that on the 19th inst. the city of Colon, Colombia, was "captured by the insurgent forces, after a short fight in which some fifteen men were killed and forty wounded." The same dispatch also reports "the landing from the United States gunboat 'Machias,' of one hundred marines to guard the isthmus railroad station."

—In a speech on "Our Diplomacy," delivered at the 133d annual banquet of the New York Chamber of Commerce, the 19th inst., Secretary Hay said, among other things: "The briefest expression of our rule of conduct is perhaps the Monroe Doctrine and the golden rule. With this simple chart we can hardly go far wrong."

—An Augusta, Me., dispatch of the 18th inst. states that "up to date twelve persons have been mistaken for deer and shot by careless hunters. Five of the men are dead." If more persons would read and circulate that most excellent book of true animal stories, "Wild Animals I Have Known," by Ernest Seton-Thompson, the large number of those whose delight it is to shoot innocent animals would be greatly diminished. As its author says, all wild animals meet with a tragic death, and have all they can do to escape from their enemies of the animal kingdom, to say nothing of men.

—Paris experienced "a London fog" the 17th inst., interfering with traffic.

—Mrs. Lillian Stevens is re-elected president of the National Woman's Christian Temperance Union.

—The gypsum and plaster companies of Kansas, Oklahoma, and Texas, combined the 19th inst. Capitalization, \$10,000,000.

—On the 19th inst. the lower house of the Georgia Legislature "rejected a bill to disfranchise negroes, by a vote of 113 to 17."

—A San Francisco dispatch of the 17th inst. describes an alleged plot in Alaska to set up a republic, overthrowing the local government of the Northwest Territory.

—A gas well was struck at Tipton, Ind., the 22d inst., having a flow of 50,000,000 feet. The workmen were obliged to throw down their tools and flee for their lives.

—The Norwegian steamer "Ella" was lost in a storm off the Newfoundland coast, the 17th inst., her crew of thirty men perishing. Other disasters at sea are also reported.

—Private Pollard, of the Thirtieth U. S. Infantry, is sentenced by court-martial to five years' imprisonment at hard labor "for having said, relative to President McKinley's assassination, that he was glad of it."

—Governor Van Sant, of Minnesota, states that he will call "a special session of the legislature to deal with the consolidation of the Great Northern and Northern Pacific Railroads, if the present laws will not prevent it."

—On the 17th inst. a battle occurred at the Providence coal mines, Webster County, Ky., "between armed guards and striking miners. Over 2,000 shots were fired. One striking miner was killed and one striker and three guards were wounded."

—Officials of the Holy Name Cathedral, Chicago, ask the secular court to "enjoin Father Crowley, the excommunicated priest, from attending service at the church." The priest has retained counsel. It is the first suit of its kind on record.

—A dispatch from Galway, Ireland, dated the 21st inst., states that "Arthur Lynch, Colonel of the Second Irish Brigade in the Boer war, was elected to a seat in Parliament to-day. It is freely declared by his opponents that he will not be permitted to take his seat." He is an Australian by birth, owns an Irish estate, and lives in Paris.

—A Constantinople dispatch of the 23d inst. states that "the Porte has addressed a note to the Powers complaining that their continual interference in Turkish internal affairs has undermined the Sultan's authority, and rendered it impossible for him to carry out the reforms stipulated in the Berlin Treaty. The Porte demands that the Powers cease this interference in Turkish affairs, and states that the Sultan will then introduce the reforms required."

—President Roosevelt's proclamation designating Thursday, the 28th inst., as Thanksgiving day in the United States, reads as follows:—

"The season is nigh when, according to the time-hallowed custom of our people, the President appoints a day as the especial occasion for praise and thanksgiving to God. This Thanksgiving finds the people still bowed with sorrow for the death of a great and good President. We mourn President McKinley because we so loved and honored him; and the manner of his death should awaken in the breasts of our people a keen anxiety for the country, and at the same time a resolute purpose not to be driven by any calamity from the path of strong, orderly, popular liberty, which, as a nation, we have thus far safely trod.

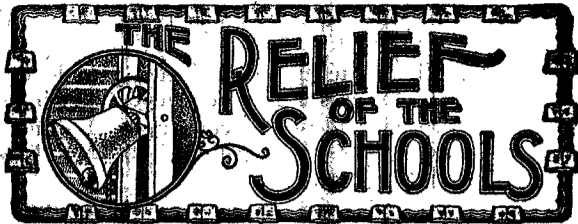
"Yet in spite of this great disaster, it is nevertheless true that no people on earth have such abundant cause for thanksgiving as we have. The past year, in particular, has been one of peace and plenty. We have prospered in things material, and have been able to work for our own uplifting in things intellectual and spiritual. Let us remember that, as much has been given, much will be expected from us, and that true homage comes from the heart as well as from the lips, and shows itself in deeds. We can best prove our thankfulness to the Almighty by the way in which on this earth and at this time each of us does his duty to his fellow men."

"Now, therefore, I, Theodore Roosevelt, President of the United States, do hereby designate as a day of general thanksgiving, Thursday, the 28th of this present November, and do recommend that throughout the land the people cease from their wonted occupations, and at their several homes and places of worship reverently thank the Giver of all good for the countless blessings of our national life.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the city of Washington this second day of November, in the year of our Lord One Thousand Nine Hundred and One, and of the Independence of the United States the One Hundred and Twenty-sixth."

The best way to celebrate Thanksgiving day is by sharing with God's poor the many bounties which we have received at His hand.

A. J. B.



“ARISE! SHINE! FOR THY LIGHT IS COME.”

WHAT are you doing in your particular section? Have you entered this work with the Lord? Long ago He lifted His mighty arm in behalf of His schools; long ago He called us to arouse out of sleep. Are we awake to the situation here?

The Lord has prepared the ground; all things are ready for our work. He doesn't ask us to build an oak tree, but He *does* ask us to sow faithfully the acorns. He doesn't ask us to gather the harvest: “The reapers are the angels.” But, O brethren, let us *sow the seed*; let us put our lives into God's hands so fully that He can use us to His glory in His appointed work. The people *must* have God's truth. They will learn to love His voice in nature, they will learn to know that voice in their own souls, if they are guided to see His workings in all about them.

What a mine of wealth is stored in one single chapter of “Christ's Object Lessons,”—wealth of truth right along this line! Are we feeding the people on this truth? Are we loyal to our Leader in following wherever He goes to prepare the way for us to work? Let every soul that has been touched with a desire to do something for the relief of God's schools and the uplifting of Christ's name in the earth, *delay no longer*. Standing on the threshold of eternity and expecting to meet the result of every neglected opportunity at the judgment bar of God, dare we put off doing what the Lord has said must be done to roll the reproach from His name and His work in the earth? Let those who hope for a home in the new earth *arouse!* God says that “only those who are interested in the cause of God on earth will sing the song of redeeming love above.” Do you believe it? Do you hope to mingle your voices in that song? Then “*arise, shine; for thy light is come.*”

Let the interest marked by faithful, prayerful, unceasing effort be shown in the work with “Christ's Object Lessons.”
MARY C. COOK.

A LESSON FROM THE FARMER.

THE other day I was out in the country with a canvasser. We saw a farmer sowing wheat. He was sowing that he may reap next year. He had no thought of reaping sooner; he was perfectly willing to sow now, and wait till next year for the harvest. He knew, too, that when the cold and snows of winter come, there will be seen no sign of his sowing. He also knew that when the sun and warmth of spring come, the wheat will be seen where he had sown it so long before. The power of God keeps it alive all winter, and in the spring the farmer rejoices that he sowed. Still greater is his joy when he gathers the wheat in his barn.

Brethren, now is the sowing time. We know, if we believe the Testimonies, the seeds of truth sown now will be kept alive by the Spirit of God through these years till near the end, when the warmth and light from that same Spirit will cause them to grow and ripen into fruit. Brethren, why not sow now, expecting to reap then, if not before?—*New York Indicator*.

If all the brethren and sisters would only take hold of the work of scattering these precious books, as well as our other literature, what a mighty flood of truth would burst upon old New England. May God help us all to be so filled with the Spirit of God, and the spirit of the message, that we shall scatter the seed broadcast, and see souls in the kingdom as a result.

We hope that you will all remember the work in this section in your prayers.—*N. E. Gleaner*.

ARE YOU WITH GOD IN THIS WORK?

ONE morning, while at breakfast, a gentleman asked his little three-year-old boy where God is. He said, “He is out canvassing.”

If those who are out selling our books would only realize it more fully, they could not possibly get discouraged. Just think of it! “If God be for us, who can be against us?”—*Minnesota Worker*.

The Total Cash received on the Relief of the Schools Fund up to date is \$35,173.32.

ROLL OF JUBILEE SINGERS.

NAME.	AMOUNT.	Mr. Freeman, Scandi-
Mr. & Mrs. Emil Anderson, Scandina-		navian fund..... 1 00
John F. Newby.....	\$25 00	Mrs. F. Severence... 1 00
Z. G. Baharian.....	1 00	Frances Madgwick... 2 30
Mrs. C. H. King....	1 00	Anna Rosbruge.... 4 28
Mrs. T. R. Allison... 1 00		J. E. Richardson... 22 00
J. H. Parsons.....	10 00	Friends (Minn.).... 37 06
Maria T. Benjamin.. 50		Mrs. Edna Gillbanks. 1 00
Mrs. Jane Lewis. ... 1 00		C. S. Killen..... 5 00
Mrs. Alice Hopkins.. 5 00		J. M. Downs..... 2 50
Elizabeth Pirtle.... 2 00		J. A. Gregory..... 10 00
J. B. Adams.....	50	Mr. & Mrs. C. G. Hamp 10 00
W. J. Hanna.....	1 00	Mrs. Emma Morehouse 1 00
W. L. Grace.....	1 00	Mrs. J. H. Hammond 1 00
Mrs. Adelia Sechler.. 10 00		A. E. Davidson..... 1 00
W. H. Noyes.....	16 00	W. H. Blake..... 1 00
C. C. F. Thair, Scan-		Mrs. W. J. Blake... 1 00
dinavian fund.....	4 50	W. H. Libby..... 1 00
Mrs. S. A. Bryant... 5 00		Mrs. W. H. Libby... 1 00
Sherburne (Minn.)		Laura L. Libby..... 1 00
Sabbath-school 7 00		Willie Libby..... 1 00
Anna Kent.....	5 00	Nettie Libby..... 1 00
C. Hale.....	3 00	D. Dingman..... 1 00
Mr. & Mrs. Howe... 1 25		Miss A. M. Davidson 25
Fred W. Elrich, Scan-		Mrs. J. C. Nichols... 1 00
dinavian fund.....	5 00	J. E. Hool..... 1 00
Mrs. J. Magallon.... 10 00		Ruby Cushing..... 1 00
		Addison Cushing.... 1 00



West Virginia Conference.

THE thirteenth annual session of the West Virginia Conference will be held at Parkersburg, W. Va., Dec. 12-19, 1901, at which time the officers of the Conference will be elected for the ensuing year.
S. M. COBB.

The Work at Nashville.

SOME weeks ago a call was made for fifty \$100 contributions to assist us in purchasing necessary machinery equipment, to provide in part a working capital, and for the purchasing of a stock of paper and other material to put into books. To meet the demands of this peculiar field, it is necessary to publish large editions of small books, and to do this we must have sufficient material and adequate facilities.

We are grateful indeed for the help that has come to us in response to this appeal, and that all may know how much is yet needed to make up the sum required, we append the names of those who have thus far responded:—

George B. Thompson.....	\$100 00
Mrs. Carrie Thompson.....	150 00
Elder H. A. St. John.....	100 00
Mrs. M. A. Loper.....	100 00
A friend.....	100 00
Jonathan Richart.....	250 00
Ida E. Richart.....	250 00
Wm. Hurlock.....	500 00
S. W. Hastings and wife.....	100 00
Chas. Briggs.....	100 00

\$1,750 00

In addition to this amount some smaller sums have been received, which are none the less appreciated.

Feeling confident that the full sum of \$5,000 would come in, we have gone forward in our preparation for the work to be done. A stock of paper and working material has been purchased, and will be put into books as fast as possible. Machinery has also been added, thus giving us the facilities actually necessary at the present time.

We have enjoyed much of God's blessing since the work on our building was begun. At the outset we had less than one hundred dollars, but we had confidence that if we were obedient to God's way,—to “plan by faith, work by faith, and not go into debt.”—He would open the way before us. To His praise, we can now report that the building is completed, free from debt. We feel to say, “This is the Lord's doing; it is marvelous in our eyes.”

Now, brethren, we are in urgent need of the balance of the five thousand dollars called for. The payments on the machinery and paper stock recently purchased, we have arranged to meet as the money comes in. We are confident that God will impress those of you who have means, to respond to this call. We also ought to have a fund to aid in furnishing a stock of books, tracts, and pamphlets, so that the office can be brought to the highest point of efficiency, and thus meet the purpose for which it was established.

If you feel prompted to aid at this time, please address the undersigned.

SOUTHERN PUBLISHING ASSOCIATION.
1025 Jefferson St., Nashville, Tenn.

Addresses.

THE post-office address of Elder R. F. Andrews is Box 4, College View, Neb.

The home address of Elder D. E. Lindsey is now 909 Montrose Ave., Toledo, Ohio.

Any one knowing the addresses of Claus Peterson and H. A. Dyke, please write to L. Trowbridge at 1513 Burt St., Omaha, Neb.

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.—Position as cook in a vegetarian institution. Address Ottilie Langner, 15 Richie Place, Chicago, Ill.

WANTED.—At once, two experienced cooks at vegetarian café, 755 Market St., San Francisco, Cal. Good salaries for the right men. Address E. G. Fulton, Mgr.

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.

Publications Wanted.

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

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

E. V. Wilbourn, 110 E. James, Cleburn, Tex.

Mrs. R. E. Knowles, Sidney, Kitsap Co., Wash.

Mrs. G. W. Payne, Rosebower, Tenn. *Signs*, *REVIEW*, *Sentinel*, health journals, tracts.

T. J. Sellards, Nevis, Minn., has sufficient papers except of the *Life Boat*. A few copies wanted.

Mrs. E. A. Mitcheltree, Box 277, West Middlesex, Pa. *Signs*, *Sentinel*, *Instructor*, *Life Boat*, *Little Friend*.

Mrs. John A. Harper, State St., East End, Clare, Mich., tracts, pamphlets, *REVIEWS*, especially *REVIEW* of September 24 and October 9, “Marshaling of the Nations,” “The Reign of Terror,” “What Was Nailed to the Cross?” “From Sabbath to Sunday,” etc.

Sabbath Sunset Calendar

“Remember the Sabbath day to keep it holy.
“Six days shalt thou labor, and do all thy work.
“But the seventh day is the Sabbath of the Lord thy God.” Ex. 20:8-10.
“From even unto even, shall ye celebrate your Sabbath.” Lev. 23:32.

1901 DECEMBER 1901						
Su	Mo	Tu	We	Th	Fr	Sa
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	☾	☾	☾	☾
L. Q. 2 NM 10 F. Q. 18 FM 25						

The Sun Sets

	Day of Month.	BOSTON New England, Michigan, N. Y. State, Wiscon- sin, N. and S. Dakota, Washington, and Oregon.	N. Y. CITY Connecticut, Pennsylvania, Ohio, Indiana, Illinois, Ne- braska, and Northern Cali- fornia.	WASHINGTON Virginia, Ken- tucky, Mis- sour, Kansas, Colorado, Utah Nevada, and Central Cali- fornia.	CHARLESTON Georgia, Ala- bama, Texas, Mississippi, Louisiana, New Mexico, Arizo- na, and South- ern California.
FRI.	6	4.23	4.33	4.38	4.54
SAB.	7	4.28	4.33	4.38	4.54
FRI.	13	4.29	4.34	4.39	4.55
SAB.	14	4.29	4.34	4.39	4.57
FRI.	20	4.30	4.35	4.41	4.59
SAB.	21	4.31	4.36	4.42	4.59
FRI.	27	4.34	4.39	4.45	5.03
SAB.	28	4.35	4.40	4.46	5.03

A REAL HELP.



ARE YOU BURDENED by carrying a large, heavy Bible? Why not carry a light, thin one? We have just received a supply of these light, thin Bibles, printed on India paper, bound in *genuine sealskin*, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges.

Until January 1, 1902

We will send them postpaid upon receipt of \$4.00, which is a very low price. Size of book 6 7/8 x 4 5/8 inches and only 5/8 of an inch thick. *Right size to fit in coat pocket*—just the size of the border around this ad.

If after purchasing one of these you are not satisfied with it, return it to us, and we will send you back your money.

Sample of type.

Christ promiseth

JOHN, XV.

the Holy Spirit.

my "name, that will I do, that the Father may be glorified in the Son.
14 If ye shall ask any thing in my name, I will do it.
15 If ye love me, keep my commandments.
16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

A. D. 33.
CHAP. 14.
m. Jan. 1, 5
1 John 3, 22
1 John 5, 14
n. 1 John 5, 3
o. Rom. 8, 15
p. 1 John 2, 7
q. 1 John 4, 6
r. Rom. 8, 7
s. 1 Cor. 2, 14
t. 1 John 2, 27
u. Or. orphans.
v. ch. 16, 16
w. 1 Cor. 15, 20

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER XV.

1 The union between Christ and his church, under the parable of a vine. 20 The office of the Holy Ghost, etc.
I AM the true vine, and my Father is the husbandman.
2 Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit.

Order of the—

REVIEW AND HERALD PUB. CO.,

Battle Creek, Mich.

DAILY FOOD FOR CHRISTIANS

A beautiful little vest pocket volume containing two choice scripture verses and an appropriate selection from some poem for every day in the year. The book is calendared, having the names of the months at the top of the pages, and each day of each month numbered down the pages, with the verses set opposite each date. Just the thing for boys and girls to sell for Christmas presents.

The size of the book is 2 1/4 x 3 3/4 inches.

Tastefully bound in cloth or leather.

Prices, 15 to 50 cents

20 per cent off will be allowed those who sell these books.

ORDER OF THE

**REVIEW and HERALD
PUB. CO.**

BATTLE CREEK, MICH.

The Scriptural Foundations of Science.

Have you ever thought of the immensity of the universe and the consequent greatness of the Creator? If you have or have not it will do you good to read *The Infinitude of Space* in the new book entitled "The Scriptural Foundations of Science." It will make you think. You will realize your littleness and your Creator's wisdom and power, and at the same time warm your heart. Do you know how far away are the stars that glimmer in the sky each night? Read the chapter on Celestial Magnitudes, and you will gather some idea. Some of these great, ponderous truths will help you out of the little ideas that at times take possession of us all. You will be encouraged and inspired by reading the last chapter in the book, The Reign of Law. But then, you must get the book, and read, in order to know what is there.

Order of your—

TRACT SOCIETY,

REVIEW AND HERALD, Battle Creek, Mich.,

or
PACIFIC PRESS PUB. CO., Oakland, Cal.

NAOMI.

This beautiful book contains the life of Christ in story form and the history of the Jewish people during the time of his life. Splendid book to sell for Christmas presents. We have a large supply on hand, and in order to dispose of them we have placed the prices at 15 and 30 cents, postpaid. The book is beautifully bound, contains 125 pages, and is 6 1/2 x 8 1/2 inches in size.

Order of the—

REVIEW AND HERALD PUB. CO.,

Battle Creek,

Mich.

GRAND TRUNK R'Y SYSTEM.

Taking Effect June 2, 1901.

TRAINS LEAVE BATTLE CREEK.

West-Bound.

No. 9, Mail and Express, to Chicago..... 12.15 P. M.
No. 7, Limited Express, to Chicago..... 7.00 A. M.
No. 1, Chicago Express, to Chicago..... 9.23 A. M.
No. 3, Lehigh Valley Express, to Chicago..... 3.50 P. M.
No. 5, International Express..... 2.17 A. M.
No. 75, Mixed, to South Bend..... 7.30 A. M.
Nos. 9 and 75, daily, except Sunday.
Nos. 1, 3, 5, and 7, daily.

East-Bound.

No. 10, Mail and Express, East and Detroit..... 3.45 P. M.
No. 8, Limited Express, East and Detroit..... 4.50 P. M.
No. 4, Lehigh Express, East and Canada..... 8.22 P. M.
No. 6, Atlantic Express, East and Detroit..... 2.10 A. M.
No. 2, Express, East and Detroit..... 7.00 A. M.
No. 74, Mixed (starts from Nichols yard)..... 7.15 A. M.
Nos. 10 and 74, daily, except Sunday.
Nos. 4, 6, 8, and 2, daily.

W. C. CUNLIFFE, Agent,
BATTLE CREEK.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 9, 1901.

EAST	8	12	6	10	14	4	86
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Pa.-Am. Special.	*Atl. nite Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00	pm 6.00	pm 11.30
Michigan City.....	11.25		8.45	pm 12.08	4.42	7.28	am 1.20
Niles.....	am 12.40		10.15	1.00	5.42	8.21	2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.55	9.25	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.28	9.57	5.04
Marshall.....	3.28	8.38	1.30	3.08	7.51		5.32
Albion.....	3.55	9.00	1.50	3.30	8.11		5.50
Jackson.....	4.45	10.05	2.35	4.05	8.50	11.10	6.40
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43	11.59	7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45	am 1.00	9.15
Falls View.....					am 5.44	7.19	pm 5.09
Susp. Bridge.....					6.05	7.40	pm 5.39
Niagara Falls.....					6.15	7.55	6.40
Buffalo.....				am 12.20	7.05	8.45	6.80
Rochester.....				3.18	10.00		8.40
Syracuse.....				5.15	pm 12.15		10.45
Albany.....				9.05	4.50		am 2.50
Niles.....	9.25	1.22	1.30	pm 1.30	5.45		am 3.30
Springfield.....	4.47	2.20	4.45	12.15	6.15		7.40
Boston.....				3.00	9.00		10.34
WEST	7	17-21	8	5	23	13	37
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Boston.....							
New York.....		pm 2.00			pm 3.30		pm 6.00
Syracuse.....		4.00			6.00		am 9.15
Rochester.....		11.30			am 2.00		am 10.30
Buffalo.....		am 1.20			4.05		pm 12.10
Niagara Falls.....		3.20		pm 8.30	5.20		pm 3.50
Falls View.....				9.12	6.02		4.32
Susp. Bridge.....				9.39			
Detroit.....	pm 8.20	8.25	am 7.15	am 2.10	pm 12.40	pm 4.35	5.07
Ann Arbor.....	9.43	9.28	8.40	3.08	1.38	6.45	am 12.20
Jackson.....	11.15	10.20	11.05	4.02	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	5.04	3.50	9.08	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	5.38	4.28	10.00	3.40
Niles.....	9.25	1.22	3.25	7.04	6.05		5.08
Michigan City.....	4.47	2.20	4.45	7.38	7.05		5.35
Chicago.....	6.55	4.00	6.40	9.30	8.55		7.00

*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 6.30 p. m. daily except Sunday.

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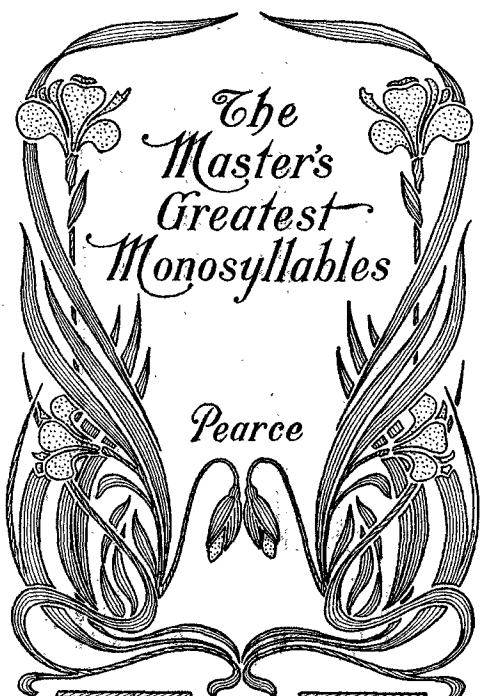
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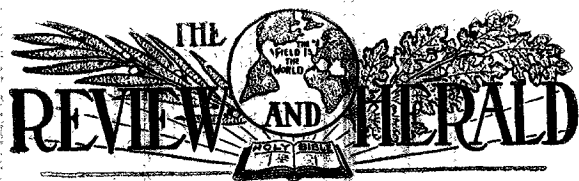
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BATTLE CREEK, MICH., NOVEMBER 26, 1901.

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THE work of the sanitarium is prospering, the building being filled to overflowing with patients from all parts of the country and the world.

THE employees of the Review and Herald Publishing Company assemble in the west building chapel every Sunday at 7:00 A. M., for prayer and worship, before beginning the duties of the week. The services usually last from thirty minutes to an hour each.

THE usual meeting of the Young People's Society was held in the Tabernacle, Sabbath afternoon, at three o'clock. The meetings of this missionary society have become a fixed feature of the church work in this place. The service generally consists of Bible studies, social meetings, and historical sketches of our denomination. The attendance is from 200 to 300.

THE directory number of the *General Conference Bulletin* is now printed and ready for distribution. Five cents will secure a copy. Address *General Conference Bulletin*, 267 West Main St., Battle Creek, Mich. It is a most valuable number, containing full information regarding the organization of the Union Conferences, and giving the latest addresses of all workers connected with the cause throughout the world.

THANKSGIVING.

THE ripe rosy apples are all gathered in;
They wait for the winter in barrel and bin;
And nuts for the children, a plentiful store,
Are spread out to-day on the broad attic floor;
The great golden pumpkins that grew such a size,
Are ready to make into Thanksgiving pies;
And all the good times that the children hold dear
Have come round again with the feast of the year.
Now what shall we do in our bright happy homes
To welcome this time of good times as it comes?
And what, do you say, is the very best way
To show we are thankful on Thanksgiving day?
The best thing that hearts that are thankful can do
Is this: to make thankful some other hearts, too;
For lives that are grateful and sunny and glad,
To carry their sunshine to lives that are sad;
For children who have all they want and to spare,
Their good things with poor little children to share;
For this will bring blessing, and this is the way
To show we are thankful on Thanksgiving day.
—*Christian Herald*.

"How to Teach the Lesson."

IN this paper will be found the interesting sketch of the Battle Creek Sabbath-school promised last week. Next week we shall print in the same department an interesting ten-minute paper by Mrs. Ella King Sanders, entitled "How to Teach the Lesson." We have the promise of still other papers which were read during the sessions of the Sabbath-school convention recently held in this place. B.

A Postal Card.

ONE way in which you may assist us in increasing the circulation of this paper is for you to drop us a postal, indicating thereon the number of free sample copies you can use to advantage in your neighborhood. The readers of the REVIEW are its best friends, and it is upon their assistance that we count. Please send your card to-day.

Another thing which you may do will assist us greatly: Write upon the postal the names and addresses of every Seventh-day Adventist church-member in your town who is not at present taking the REVIEW. By mailing them a number of sample copies of the paper, and by a personal call or two from you, many of these will be induced to subscribe.

It is said that "nothing succeeds like success." That being true, the effort to give the REVIEW a still wider field of circulation is bound to succeed, since the new subscriptions are rolling in in encouraging numbers each week. May we not count upon you as ONE PERSON who stands ready to help on this good work? We await your reply. Address the editors. A. J. B.

Death of Sister Butler.

JUST after we went to press last week, a dispatch was received from Bowling Green, Fla., that Sister Butler, wife of Elder Geo. I. Butler, had fallen asleep. Her death occurred Friday, the 15th, at 3 P. M. The burial took place on Sunday, the 17th. Elders A. G. Daniells and R. M. Kilgore were present. More particulars hereafter. Meanwhile we extend sympathy to those who are made especially sad by the decease of Sister Butler, whose patient endurance of a long conflict with disease will make the realization of the blessed hope, in her case, all the more "blessed."

Since writing the foregoing, we have received an extended obituary notice from Elder Butler, which will appear next week.

"He shall come to his end, and none shall help him," says the prophecy of Daniel, speaking of the Turkish Power. Dan. 11:45. Turkey has long been dependent on the help of other Powers for the maintenance of her position in Europe, and has had the help of European Powers when brought into a tight place, until she has come to rely on such help as a regular thing in her political controversies. But on the last occasion, when pressed by France, the accustomed and anticipated help

failed her. To the last moment Turkey refused the French demands, trusting that some of the Powers would come to her assistance. Finally, she appealed to England for help, but England was silent. The French fleet appeared in Turkish waters, and Turkey was forced to submit. "None shall help him," says the prophecy; and apparently Turkey has come within sight of the time when this prophecy is to meet its fulfillment. "And at that time shall Michael stand up."

To Church Elders and Leaders.

A PLAINTIVE plea for help from the African Gold Coast appears in the special Week of Prayer Department of this paper. From now on to the prayer season we shall give, in that department, some extracts from Mission Board correspondence, which we hope leaders of meetings will make use of week by week. Special articles will appear also. Please call attention to the demands for extension of the work on our frontiers, and urge all to begin at once to pray for laborers to be sent forth, and to plan for a large annual offering. The readings for the Week of Prayer and the envelopes for the offering will be sent out early in December.

MISSION BOARD.

Concerning Thanksgiving.

ELDER I. D. VAN HORN occupied the Tabernacle pulpit Sabbath, November 23, preaching a sermon on Scriptural thanksgiving, from the text Phil. 4:4-7. He was assisted in the services by Elders I. H. Evans and H. M. Mitchell. In the old dispensation the feast of ingathering was celebrated in the fall of the year, after the crops had been harvested. In respect of time, then, the American celebration of Thanksgiving day on the last Thursday in November is consistent with the Bible feast. Christians should always give thanks to our Heavenly Father for His many gifts and blessings, and there can be no objection to the proper observance of Thanksgiving day. However, instead of gratifying our appetite, we should minister to the worthy poor, that they too may have abundant reason for thanksgiving. Baptism was administered at the close of the service. A. J. B.

The Life Boat.

THE November number of the *Life Boat*, published at 2 and 4 Thirty-third Place, Chicago, Ill., has reached our table. As usual, it is filled with short soul-stirring sketches of experience, narrating how the speakers have been rescued from sin. Nothing is better calculated to fill a struggling, discouraged soul with hope and courage than such testimonies as these. There is a Prisoner's department, devoted to special matter for this class. The paper is issued monthly, at only 25 cents per year, which is not sufficient to meet the expense. We second every appeal to support this work.

There Are Five Tuesdays

in December, 1901; and we find, by examining our REVIEW mailing list, that subscriptions will expire on four Tuesdays of the month. Here are the names of four subscribers (taken at random from the list) whose subscriptions expire on the 3d, 10th, 17th, and 24th of December, respectively:—

AMBaldwin	9th Dec
LeviStrite	10th Dec
JohnSchapers	17th Dec
JohnRiley	24th Dec

If your subscription to the REVIEW expires in December, 1901, you will find a renewal blank inclosed in this REVIEW. While renewing your own subscription, will you not also send us a two-months' subscription for that friend of yours? REVIEW AND HERALD.