

The Adventist REVIEW AND HERALD And Sabbath

HOLY BIBLE IS THE FIELD OF THE WORLD

Church Organ of the Seventh-day Adventists

Established A. D. 1850

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

VOL. 78, No. 49.

BATTLE CREEK, MICH., TUESDAY, DECEMBER 3, 1901.

WHOLE No., 2457.

Devoted to Expositions of Prophecy
and Practical Piety.

ISSUED EACH TUESDAY BY THE
Seventh-day Adventist Publishing Association.

Terms, in Advance.

One Year.....	\$1.50	Four Months.....	\$.50
Eight Months.....	1.00	Three Months.....	.40
Six Months.....	.75	Two Months.....	.25

Address all communications and make all Drafts and Money orders payable to—

REVIEW AND HERALD, Battle Creek, Mich.
[ENTERED AT THE POST OFFICE AT BATTLE CREEK]

General Articles.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

THE FAITH OF DANIEL.

MRS. L. D. AVERY-STUTTLE.

THE swift days have passed by, the winged years
passed by,

The centuries passed by like birds in their flight,
Since dwelt in a city, a vast, mighty city,
That godly man, Daniel, who dared to do right,
The great King Darius, the mighty Darius,
The Median monarch, sat high on the throne,
While over the princes, the great men and princes,
The king has placed Daniel, the Hebrew, alone.

Then quick in their bosoms, the great princes' bosoms,
The fires of envy and jealousy burned,
Indeed they could rest not and eat not and drink not
Till 'gainst the good Daniel the monarch was
turned.

At last they have conquered, the princes have con-
quered,
The writing is written and signed by the king,
And soon to his presence exultingly hasten
These treacherous princes, the tidings to bring.

"Pray, hast thou not spoken that none ask petition,
Save but to thee only, whatever their lot?
Remember the law of the Medes and the Persians—
The Medes and the Persians—that altereth not.
And now, King Darius, that captive of Judah
Doth make his petition three times every day;
He heeds not thy mandate, he scorneth thy mandate,
With face toward Jerusalem kneeleth to pray."

Then quick to the lions, the fierce, hungry lions,
They hurried the prophet,—these envious men,—
And into the dark, gloomy cavern they threw him,
And placed a great stone at the mouth of the den.
But good King Darius, the Median monarch,
Arose in the morning as soon as 'twas day,
And ran to the cavern and cried in his anguish:
"Hath thy God delivered thee, Daniel, I pray?"

"O king, live forever; my God in His mercy
Hath sent a bright angel to stand by my side;
The mouths of the lions are closed by His power;
Lo, they have not hurt me;" the captive replied.
Then quick from the cavern, the dark, gloomy
cavern,

From den of the lions, the prophet they drew,
And brought they those princes, those lords and high
princes,
And quick to the lions those victims they threw.

Then loud roared the lions, the fierce, hungry lions,
And brake all the bones of those envious men,
The mastery had o'er them, they quick fell before
them.

Or ever they came to the floor of the den.
E'en thus the Lord saveth His people; He saveth
The souls who delight in His counsel, to-day;
The workers of evil not always shall triumph,
For soon shall He come and no longer delay.

ROBBING GOD.—No. 1.

MRS. E. G. WHITE.

THE Lord desires His people to realize that selfishness is the great sin of the world, and that it has also become the prevailing sin of the Church. The Lord has been greatly dishonored by the failure of the Church to impart of their means for the advancement of the work which He desires to see going forward with power. I entreat my brethren and sisters throughout the world to awaken to the responsibility that rests upon them to pay a faithful tithe. Do not allow lax principles to lead you to rob God. Keep a faithful account with your Creator. Realize fully the importance of being just with Him who has divine foreknowledge. Let every one search his heart diligently. Let him look up his accounts, and find out how he stands as related to God.

He who gave His only begotten Son to die for you, has made a covenant with you. He gives you His blessings, and in return He requires you to bring Him your tithes and offerings. No one will ever dare to say that there was no way in which He could understand in regard to this matter. God's plan regarding tithes and offerings is definitely stated in the third chapter of Malachi. God calls upon His human agents to be true to the contract He has made with them. "Bring ye all the tithes into the storehouse," He says, "that there may be meat in mine house."

Duty is duty, and should be performed for its own sake. But the Lord has compassion upon us in our fallen condition, and accompanies His commands with promises. He calls upon His people to prove Him, declaring that He will reward obedience with the richest blessings. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." He encourages us to give to Him, declaring that the returns He makes to us will be proportionate to our gifts to Him. "He which soweth bountifully shall reap also bountifully." God is not unrighteous to forget your work and your labor of love.

How tender, how true God is with us! He has given us in Christ the richest blessings. Through Him He has put His signature upon the contract He has made with us. Are we trifling with God, selfishly robbing Him of the returns He has declared we should make to Him?

The Lord speaks, saying, "Ye are cursed with a curse: for ye have robbed me, even this whole nation." "Even from the days of your fathers ye have gone away from mine ordinances, and

have not kept them." Souls are perishing in sin because church-members are robbing God, lavishing indulgences upon themselves, while the treasury of God is poorly supplied with funds. Thus God is dishonored, and His cause is impoverished. There is not means enough in the treasury to supply God's laborers in the field of service. Christ looks upon a vineyard unworked, a world unwarned, with wickedness increasing on every hand. Men and women are spending the Lord's goods in selfish gratification, preparing for the fearful punishment that must come upon them unless they repent.

The treasury must be supplied with funds, that Christian missions may be set in operation and supported. Schools must be established, that the youth may be prepared to stand at the last day. The multitudes going to ruin must be labored for. For the accomplishment of this good work the tithes and offerings of the people of God are needed. Let church-members do their very best in this matter. Withhold not your offering because it is small. If it is given with a willing mind and an understanding heart, the Lord will accept it, and in His hands it will be many times increased.

Can we not reason from cause to effect? Can we not see that because of our slothfulness in trading on the Lord's goods, because of our selfishness in refusing to return to Him His own portion, His work is retarded?

When Christ made His triumphal entry into Jerusalem, the applause of the multitude was at its height. Hosannas were on the lips of the people; but the Saviour felt no joy. He beheld the city, and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." He saw the thousands and thousands soon to be involved in the terrible destruction of the doomed city. How deep must His emotion have been as He thought of the nation that had forged its own fetters, sealed its own doom, gathered about it the cloud of Jehovah's wrath. "You have defiantly resisted all my pleadings," He said. "Again and again I have averted the bolts of justice. In love I have waited for your penitence and repentance. I have borne with you as a man beareth with his own son that serveth him. But ye would not come unto me that ye might have life."

But Christ's agonizing tears were not shed only for Jerusalem. He wept as He thought of the terrible retribution to fall upon an unrepentant world. He is still working in patience and love for the salvation of sinners. Is not the divine Messenger knocking at the door of the heart for entrance? Is not the Spirit striving with sinners? Has not Christ invited sin-sick souls to sit at His feet and learn of Him, to wear His yoke of submission and obedience? Has He not traversed the length and breadth of the land, scattering blessings in His path? There is no wearying of His patience, no repressing of His love. Hear His voice speaking to the weak, the weary, the helpless. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of

me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Will you not let grace soften the heart of stone?

God says to His people to-day, "It is my desire that you shall exemplify before a world sunken in sin and selfishness the sinlessness of the Redeemer's character. By the testimony you bear, men and women are to understand that this is the day of healing, the day of opportunity." How many who claim to believe on Christ have learned His lessons of kindness, of tender pity, of unselfish love for the thousands perishing in their sins, scattered in all lands like wrecks on a desert shore? Those who share in Christ's glory must share also in His ministry. Help the weak, the wretched, the desponding. Over and over again repeat the gracious invitation, "Come unto me, . . . and I will give you rest."

OUR TIMES.

ELDER CLARENCE SANTEE.

"THE Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come," etc. 2 Peter 3:9, 10.

The Lord is speaking of the coming of the day of the Lord, but says that some will scoff at the idea, while others will be saying, "My Lord delayeth His coming." "He does not say that Christ will *not* come; . . . He is removing from the minds of others the conviction that the Lord is coming *quickly*."—*Special Testimony*, No. 4, page 9.

"Time has continued a few years longer than they expected, therefore they think that it may continue a few years more, and in this way their minds are being led from present truth, out after the world."

This is the condition at the present time, yet there have never been so many signs of the approach of the end itself as we see now.

In the sad events of the recent past in our government, issues have been brought to the surface that will of necessity call in question the right of free speech, and the extent to which one may go in individual liberty, when that liberty is exercised in opposition to the masses. In the measures that have seemed to the majority necessary to restrain anarchy and lawlessness, there are elements which, if placed in unsafe hands, would work untold hardship to those who "keep the commandments of God, and the faith of Jesus." To-day the Lord is holding the "winds," but the evidences are many that they are about to break forth.

To illustrate the unthinking haste and excitement that may to-day sway vast multitudes to deeds of violence, I will cite the case of a poor mental wreck of a man who had been but a few weeks from an asylum for the insane. He was allowed to attend a large gathering in a park in my home city, where resolutions against anarchy were discussed and passed with a hearty American enthusiasm. I am told that this unfortunate man, realizing that something that caused excitement was being discussed, would repeat any word that others used. When the hearers were called upon to respond in favor of the resolutions, there was a hearty "yes," he also saying "yes." And when it was asked if there were any to say "no," he repeated the word "no." Then, before the mental condition of this unfortunate man could be made known, there was a rush for him with cries of "Kill him," "hang him;" and before officers could reach him, the man was nearly killed. Men, women, and children joined in the cry and rush. One woman drew a hat pin, and strove to kill him with it. When the condition of the bruised and bleeding man was known,

some were ashamed, while others justified themselves by pleading "loyalty."

There seems to be no anchor to-day which holds the fierce passions of the human heart. Brethren, when once these passions are stirred against the "remnant" people of God, when the "dragon" makes war with the remnant of the seed of the woman, who "keep the commandments of God, and have the testimony of Jesus Christ," the time for peaceably pointing sinners to the Lamb of God will be forever past.

Let me ask, in all candor, Was not the spirit that trampled all law under foot, and strove to take the life of the poor imbecile, the same that rules in the breast of the lawless anarchist?

But one may ask, Do you believe it possible that in our loved country of liberty these waves of blind passion and unrestrained excitement could be turned to engulf one who accepts the teachings of Jesus Christ, of whatever name? I must answer, It will be done.

As far back as Oct. 23, 1850, a writer, speaking of this matter, stated that the time would come when the different religious powers would unite, "and issue a decree that all who would not observe the first day of the week instead of the seventh, shall be slain." Another writer, much farther back,—the beloved disciple,—when speaking of this time, says that they shall "cause that as many as would not worship the Image of the Beast should be killed." Rev. 13:15, last part. God's people are delivered at that time.

The years have swiftly passed, and now these predictions, remote as they seemed of fulfillment a few years ago, are actually pondered in the minds of thinking men, as the only feasible way speedily to bring all classes to their standard of Christianity. In the leaflet that was sent broadcast, entitled "An Arraignment of Saturdarians," it was more than hinted that the Seventh-day Adventists are sowing the seeds of anarchy and lawlessness, and undermining the base of all Christian principles, by teaching that there is no sacredness in, and that no blessing will be received by keeping, the Sunday, termed "the Christian sabbath." Another, in speaking of this, asked the question, Why should we go on pruning and cutting back while we allow these men freely to sow the seed?

The unrest of the masses will continue and deepen, men's lives will become more insecure, plotting and intrigue will become more bold, and crime will increase. The cause will be sought in every direction but the right one, and the result will be the centering of all eyes upon the small company who remain true to the principles of the Ten Commandments.

A parallel to this time is recorded in 1 Kings, chapters 18 and 19. The people had turned from the commandments of God to serve Baal. Elijah warned them, but he was unheeded. In consequence of their evil course, blighting curses came upon the land. The people had heard the warnings of God's messenger, and now as they groaned under the curse, they were led to believe that if this stickler for the commandments of God were out of the way, their trouble would cease. Upon again seeing the prophet of God, Ahab charges him, "Art thou he that troubleth Israel?" The answer was, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Kings 18:17, 18.

The test is near. There is still a great work to do. "The Lord is not slack . . . as some men count slackness." He is not careless nor indifferent, but He has commissioned the angels to stay the tide, that the servants of God may be sought out and sealed. Are the laborers awake? How many are numbered among the laborers? Those who are not laborers are what? God has certainly commissioned every soul to whom He has given light, to carry it to others. Your talent may not be great, but you can fulfill the require-

ment. "It is required in stewards, that a man be found faithful."

This is the need to-day, faithful men and faithful women. Stand among these, and you can never fail.

DO GOOD.

ALLEN C. BROWN.
(Lacon, Ill.)

THE admonition, "Trust in the Lord, and do good" (Ps. 37:3), is well worthy of our consideration in this age of selfishness and pleasure-seeking. Many would have it read, Trust in the Lord, and feel good. The worldly Church is seeking this good feeling by every device possible; and many have come to think that because they are feeling good, they must be doing good. They heed not the two small words, Do good.

Many times when one is doing good, he will be far from feeling good. Our Saviour went about doing good, but He suffered everything at the hands of cruel men. He even endured the shame of the cross for the sake of doing good, for the sake of saving a lost world. In order to do good we have to trust in the Lord, then sacrifice self completely. In other words, if need be, we have to give up that good feeling of ease and comfort, and perhaps even forego a pleasant service in the house of God, in order to do good by ministering to another's needs; or we may have to lay aside a soul-inspiring book, which we are enjoying on a gloomy day, cozily seated by an open grate, which of course makes us feel good, to help some one in distress, thus heeding the command, Do good. It will not make us feel good at the time to leave our comfortable place. But James sums it up in these words: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Not one word does he say about that good feeling: we are to do good whether we feel good or not. Leave the feelings with the Lord. "Let us not be weary in well doing: for in due season we shall reap, if we faint not." If one has a good feeling all the time, watch out; for the Word says, "All that will live godly in Christ Jesus shall suffer persecution," which expresses the thought that all who do good shall suffer persecution. We may have peace of mind,—that certainly is our privilege,—but we must not expect always to feel good. Not that we shall have no good feelings when we are doing well, but let us not be disappointed if we do not experience them all or any of the time. We should ask ourselves, Can I do good by doing such an act? Will it be for the glory of God or my own selfish pleasure? Let us even ask ourselves what our motive is in going to divine worship on the Sabbath day. We should go to do good, and with the Lord's blessing get good, otherwise it is from a selfish motive, and the Lord cannot bless us while in that condition.

The time is coming, and we trust very soon, when all those who do good in this present evil world will both do good and feel good all the time; for we read in 2 Cor. 4:17: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

So those who are not seeking for comfort and pleasure and good feelings in this present experience have for their consolation the assurance that they will be numbered among those spoken of in Rev. 3:21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches,"

GROWTH.

J. C. BROWER.
(Americus, Ga.)

THE seed-planter is the Son of man. The seed is the word of God. In the parable the seed which the man had sown germinated and grew. Thus its brief story is told: "First the blade, then the ear, after that the full corn in the ear."

It passed from one stage to the other, changing imperceptibly though surely. The transition from the blade to the ear, and the ear to the full corn, demonstrated life. It changed constantly. This is life. Only dead, inanimate things do not change—do not live. Thus the growth went on until in its plant life it reached the "full corn in the ear." This was attained *before* the harvester came. It was now complete. Immediately it was harvested. The embryonic plant, inclosed in its hard, impenetrable shell, had, under proper conditions, broken its shell, and finally, in the fruit, had realized the ideal for which it had been striving.

This side of eternity our ideals will never be realized, for all right ideals reach over into eternity, and are an anchor of the soul, both sure and steadfast, entering into that within the veil.

The man in the parable knew not *how* the seed grew. Jesus stated the same thing to Nicodemus when He said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth."

Life is mysterious and beyond man's ken. He sees old earth teeming with life, yet cannot tell how. Life is one of the secret things that belong to God. Deut. 29:29. Yet no man disbelieves physical life, nor does he doubt it. Then why doubt about the life of which Jesus said, "I am come that they might have life, and that they might have it more abundantly"? This was said of eternal life.

Now in the parable the blade could never get back into its former tiny, hard shell; the ear never back into the blade, nor could the full corn in the ear ever go back into the ear. When it passed from one stage to a larger and greater, that passing was final. Never would it pass that way again. It could not go back into its former self again—*never!*

But how with you, dear brother? Do you grow? or do you, contrary to the great lesson in the parable, go back into your old self again, sinning as before you were forgiven? Do you, as Dr. Holmes said of the chambered nautilus, "stretch in its [your] last-found home, and knew [know] the *old* no more"? Or are you knowing the old again, thinking that in the future you will arouse yourself and positively quit thinking your same old illicit thoughts,—thoughts that you wouldn't have your brother in the pew or pulpit know for the world? Impure thoughts beget impure actions and words; for as a man thinketh, so is he: Do you have the same old envy in your heart, the same irritable disposition? Do you use the same sharp words as before? O brother, as you leave the past, leave it forever. Never return to its sad experiences. A better, brighter now awaits you. Do not hanker after the old shell. If you have really grown, you'll have hard work to get back into it again. It will take squeezing, and that squeezing may cost you your life.

"Build thee more stately mansions, O my soul,
As the swift seasons roll.
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine out-grown shell by life's unresting
sea."

"We are learners that we may be teachers. This idea must be imprinted in the mind of every church-member."

THANKS UNTO GOD.

Now thanks unto our Lord above
For all His mercies ever new;
For morning sun and evening cloud,
For blessings of the rain and dew.

His hand hath dowered our lives with joy,
His wisdom o'er our way has been;
In Him we've found the strength to wage
The never-ceasing strife with sin.

We praise our Lord for gift and store,
We praise Him, too, for gifts withheld,
For every onward step to heaven,
For every strife of evil quelled,

For blessings of the hearth and home,
For wifely's charm, serenely sweet,
For children's voices blithe with song,
For groups that round the altar meet.

And ever as we count the good,
And sum it in our measures small,
Beyond our human powers it seems
To tell our Lord's great love at all.

Jehovah, who art high above
Our mortal ken, thou hast revealed
Thyself unto our simple love,
In Christ our Saviour, Sun, and Shield.

And so all days and all our ways
Must with devout thanksgiving brim;
As lift our souls their earnest praise,
Each syllable a thought of Him.

—Margaret E. Sangster.

BE PATIENT.

PHILIP GIDDINGS.

"Be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

The Christian life is a race, and the "where-withal" we run it is patience. Paul says, "Let us run with patience the race that is set before us." Heb. 12:1.

In James 5 there are two different root-words from which "patience" is translated. The root-idea of the first (*θύσις*) is "sacrifice," "offering," "to burn as incense;" and so to consume, to suffer (*μακρός*, long), to suffer long. The root-idea of the other (*μονή*) is "to endure," "to hold out," "to wait;" and so to be patient.

"Sacrifice,"—this is what the Christian ought to be—on God's altar of service, not refusing to be dealt with as seems best to Him, but with full, submissive confidence in a Father's unchanging love and unerring wisdom, like Isaac, not to wrestle, but to rest. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

"Offering"—whole burnt offering. The Christian is to offer not a part only, but the whole self. Nor is he to offer the whole for any other purpose than to be burned, to be consumed, to be spent,—wholly to the Lord. The burnt offering was voluntary. Thus also the Christian's service should be, "not grudgingly, or of necessity," but cheerfully and willingly; "for God loveth a cheerful giver." 1 Cor. 9:7. The question is still, "Who then is *willing* to consecrate his service this day unto God?" 1 Chron. 29:5. "Whosoever is of a *willing* heart, let him bring it, an offering of the Lord." Ex. 35:5.

Some give themselves to God, but would dictate how God should use them. They do not object to being placed on the altar, so long as the knife and the fire are not used. They would serve God only as it serves their convenience. They would go God's errand provided they have a business of their own in the same direction. They would be "showbread;" but even the showbread was not simply for show, but to be consumed.

The service of Christ is self-losing; but in that paradoxical way, lose so as to gain. "He that loseth his life . . . shall find it." "There is that scattereth, and yet increaseth." "That which thou sowest is not quickened [made alive], except it die."

Is it not so in the nature of things? Is not a man's income the *return* of his outcome increased? Is not rest the fruit of weariness? Crown is but the metamorphosis of cross,—double *s* changing to *wn*. He that sows time for God, shall reap eternity to himself.

"To burn as incense." The sweet savor of the incense is smelled only as it burns; and then it is not lost, but becoming volatile, it ascends. The fragrance of the stacte, and onycha, and galbanum, with pure frankincense, was best got only as these substances were beaten very small and submitted to holy fire. And those who would make an offering and a sacrifice to God for a sweet smelling savor must fall on the Rock and be broken to pieces.

"We must through much tribulation enter into the kingdom." Acts 14:22. The *tribulum* was the thrashing-machine, wherewith the ancients beat out their corn. By like process God is beating out His. Therefore "we glory in tribulations also: knowing that tribulation worketh patience." Rom. 5:3. Without patience we shall growl instead of glory; and growls would blemish the offering. Therefore in patience let us possess our souls. Luke 21:19. We cannot change the path to the kingdom. It used to be via the Cross Road, cutting adverse angles with the Broadway of Self, and still is. There is only one way, as there is only one Christ, and that way through the street called Strait.

The most trying thing for most of us is to be patient, to suffer and not complain. But this is the means God has chosen—patience, suffering, more or less severe, according to the purpose He has in view,—to us many a time incomprehensible, and, perhaps, must be until we know as we are known.

But this much seems apparent—that God is working on the plan of the reversal. "Since by man came death, by man came also the resurrection of the dead." 1 Cor. 15:21. As the devil brought death into life, God will bring life out of death. As he brought tears into laughter, God will bring laughter out of tears. As he brought curse into God's blessing, God will bring blessing out of his curse. And so it is written, Cursed be the earth for man's sake,—not the curse of vengeance or ill-will, but of an antidote made necessary, a "counterirritant over the seat of disorder to obtain a revulsive action."

Not more so the wrath of men than of demons shall praise Him. The very serpent whose bite would cause death, God can use so "that every one that is bitten, when he looketh upon it, shall live." Num. 21:8. Yea, God can take that serpent, at once the symbol of death and of life, and illustrate the Saviour, through whose death is life: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." John 3:14, 15.

So, then, the riddle is still: "Out of the eater came forth meat, and out of the strong came forth sweetness." Judges 14:14. It is the plan now that bread must be got out of the sweat of affliction. Bethel's ladder whereon angels descend and ascend is based on stony griefs, which, however, are but the gate of heaven. Meteors must be seen through smoked glasses, and even our teardrops might serve to refract and reflect God's sunlight of love into prismatic bow of promise.

Be patient, suffer, permit to be done with or unto. It is the process of perfection. "My brethren, count it all joy when ye fall into divers

temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:2-4.

The value of a thing is in proportion to the labor bestowed upon it. When I was a child, there were some children whose lot seemed to my ignorance more to be coveted than others. I noticed they did not go to school,—no lessons to learn, no correction to receive. They did just whatever they wanted to do. Their parents simply let them alone. The others had to go to school. They had hard tasks to perform, corrections to receive, parents frowning to submit to,—a rein and bridle, sometimes stiffly drawn, to insist the way they should and must go.

Standing to-day on the height of riper years and clearer vision, I see the difference: One class, fine, cultured men, like the transparent, brilliant diamond of value; the other, coarse, dark, shapeless, and comparatively valueless charcoal—same in substance, but different in arrangement. All the difference there is between man and man is in their training. Train, strain, restrain,—these three.

Taste this loaf of bread. See how fine its texture compared to that other loaf. Both from the same brand. But one dough has been kneaded more than the other.

Look at that beautiful statue of Athene by Phidias. Whence comes the difference between it and that shapeless block yonder?

Spiritually are not some of us, like ignorant children, thinking that, because God chastens us, we are badly treated, and worse off than others whom He lets alone, forgetting that "whom the Lord loveth He chasteneth"? And because the wicked for a time are not plagued like other men, we, like David, almost wish we were they?

Be patient, brethren. We now see through a glass darkly, but after a while it will be face to face.

"How long, Lord?" Ps. 79:5. To us, God's dealings seem sometimes interminable. We do not understand why the cloud hangs over us so long, why the pressure of trouble lasts year after year. We cry out, in gusts of impatience, "How long, Lord?"

This parable helped me; may it help you to be silent, still, and long-suffering: A bar of iron worth £1, when wrought into horseshoes, is worth £2; if made into needles, it is worth £70; if into penknife blades, it is worth £650; into watch springs, it is worth £50,000. What a drilling the poor bar must undergo to be worth this; but the more it is manipulated, the more it is hammered, and passed through the fire, and beaten and pounded and polished, the greater its value.

So with us. Those that suffer most are capable of yielding most; and it is through pain that God is getting the most out of us for His glory and the blessing of others. It will be all right some day. We shall see it all and be satisfied. Yes, great Father, we would like to be watch springs. Go on, stay not the discipline. Take no heed of our cry if sometimes we forget ourselves and question, "How long?"

BE CONTENT

UNWRAP thy life, of any wants refine:

He who with Christ would dine
Shall see no table curiously spread,
But fish and barley bread.

Where rearest thou that Jesus bade us pray,
"Give us our sumptuous fare from day to day"?

Why wilt thou take a castle on thy back

When God gave but a pack?

With gown of honest wear, why wilt thou tease
For braid and fripperies?

Learn thou with flowers to dress—with birds to feed—

And pinch thy large want to thy little need.

—F. Landbridge, in Nashville (Tenn.) American.

TRY THE SPIRITS.

MRS. E. M. PEEBLES.

OUR Saviour, in Matthew 24, speaks of a time when there shall "arise false Christs, and false prophets," who shall "show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

It is comparatively easy to decide upon the questions of Spiritualism, Christian Science, so-called divine healing, and the modern phase of sanctification; and many other of the delusions whose name is Legion. The simple test given in Isa. 8:20 is sufficient: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

But there is a kind to which this does not at once seem to be a sufficient test. These frequently appear among the true people of God; and many honest souls have been entrapped by Satan because some one with more zeal than knowledge has appeared and claimed to have a gift, either of prophecy or divine healing, and they dared not say anything against it for fear it might be of God. The words of our Saviour are a sufficient test for these. See John 16:13, 14: "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of himself; but whatsoever He shall hear that shall He speak: and He will show you things to come. He shall glorify me: for He shall receive of mine, and shall show it unto you."

Notice, "He shall not speak of himself." The person who really has a miraculous gift will be the last to parade it before the people, saying, "Follow me; I have a gift. God is with me;" but on the contrary, he is humbled and abashed, like Daniel of old when he said, "My comeliness was turned in me into corruption," and "there remained no strength in me," and "I stood trembling." Self is lost sight of in the presence of our Maker, as in the case of Isaiah, who said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Isa. 6:5. The *I* is left out, except as it is mentioned with humility and tears because of the sense of utter unworthiness to be used in such a sacred, responsible work. There is no dividing the flock, calling off a little band of followers, with *me* as the center, but there will be always a drawing to the body of whom Christ is the Head. He may and will weep over the failings and sins that are in the Church; but, like Daniel, he will say, "We have sinned, and have committed iniquity and have done wickedly," etc. Dan. 9:5. He shares mutually (even though in reality he is not guilty) the humbling of soul and the confession that are due because of the backslidden condition in which the Church finds herself.

Notice again in the text referred to, "He shall glorify me: for He shall receive of mine, and shall show it unto you;" that is, being taught of the Spirit, he can communicate precious lessons of obedience, of humility, of faith and confidence in One who is mighty to save from the sins and errors which every true follower of Jesus grieves over and deplores, and seeks with all the power of his being to turn from. He knows only Christ, and Him crucified. A broken and contrite heart, and a crucified and risen Saviour, in whose merits alone *he* is, like all others, to trust,—these are his only offerings, and to these will he always point others. Like John the Baptist, he will say, "Behold the Lamb of God, which taketh away the sin of the world." He "is preferred before me," "the latchet of whose shoes I am unworthy to stoop down and unloose." "He must increase, but I must decrease."

HOW TO KEEP FROM FALLING.

MRS. LENNA ISELIN.
(Spring Bluff, Wis.)

DISCOURAGEMENT often arises from the fact that, after beginning a new life, we often fall. Roots of pride, jealousy, hatred, strife, and impatience have been placed by Satan all along the way, and he rejoices when we fall.

The world also is watching our progress, and every deviation from the right path is noticed and commented upon. Our failures are used as stumbling-blocks for others, who seem to forget that we are only mortal, and that naturally we have the same evil tendencies as they. Besides, as soon as we accept Christ, Satan uses every artifice conceivable to cause our downfall. Forces are brought to bear on us that they know nothing of; so they stand at one side, and look at our faults through Satan's magnifying glass. They seek to cover their sins with our failures; but every sin will be uncovered in the day of judgment, and "the soul that sinneth, it shall die."

All this leads to discouragement. We know that we fall, often; and we are hurt by it. We feel sad because of it. Nevertheless, we need not despair; for there is One watching us with tender pity. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Why?—"For He knoweth our frame; He remembereth that we are dust."

This assurance that we have one pitiful, loving Friend, though all others fail, is indeed comforting. We may always find a balm for every wound, if we turn to the word of God. We may also find a preventive. Job says, "Thy words have upheld him that was falling, and thou hast strengthened the feeble knees." Peter says, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." The Lord says through His prophet Isaiah, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

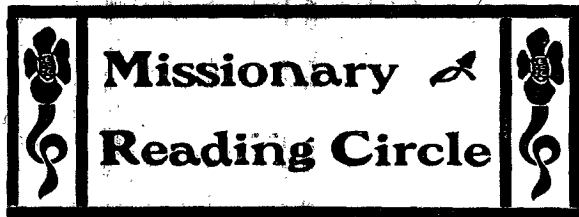
The great trouble is we think of the Lord as one far away, about whom we have read and heard a great deal, but have never had a close, personal acquaintance with Him. Let us accustom ourselves to the thought that He is close by our side; that we are never one moment alone. When we feel the need of help, He is ready to protect us. Let us place our hand confidently in His, and walk with Him. No matter how rough the way may be, we can safely follow Jesus. He has trod the way before. He knows where all the protruding roots, thorns, and briars may be found; and He will help us through all the difficult places if we let Him.

"Enoch walked with God: and he was not; for God took him." He was translated. We who are hoping for translation when Jesus comes must, before that time, have learned to walk with God.

We ourselves can do nothing. Often Satan allows us to gain a few victories to establish confidence in *self*; but no sooner do we begin to feel confident of success, than our confidence is terribly shaken by a fall. Let us surrender *self* "unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy."

Saviour, let me walk with thee;
Strengthen thou the feeble knee,
That I fall not by the way;
Hold my trembling hand, I pray.

THE daily life of a good man is a fountain which enriches and refreshes all that come near.
—Daniel March, D. D.



DECEMBER STUDY OF THE FIELD.

Articles on Palestine, India, Jamaica, Northern Russia, Matabeleland, and Letters and Reports in the December issue of the *Missionary Magazine*.

1. RELATE some of the experiences in beginning the work in Palestine. How did our laborers gain access to the homes of the people?
2. Why was it necessary to open treatment rooms? Tell how the people live in Palestine.
3. How had the Lord gone before the laborers in preparing a place for this work? What success has attended the efforts in Jaffa?
4. Describe the opening of the same kind of work in Jerusalem, and its success. What religious conditions in Palestine make the work difficult?
5. How many women are there in India? Tell something of their condition.
6. How many workers have we had devoting their entire time to them? Through whom must these women hear the last message of mercy?
7. Describe the progress of the work in north-eastern Jamaica. What circumstance has spread a knowledge of the message?
8. How many Sabbath-keepers are reported? What can you say of the condition of this field?
9. When was the message first carried into northern Russia? What step was recently taken to organize this work? How many nationalities are represented?
10. What is the membership of the north Russian mission field? Tell something of its financial condition.
11. Locate on the map some of the important cities. What appeal is made for this field?
12. Describe the plan of the school at the Mission Farm in Matabeleland. What success has attended it?
13. Locate the new out-station. What other openings could be occupied?
14. How many new Sabbath-keepers are reported in the *Missionary Magazine* this month? How many churches and Sabbath-schools have been organized? Mention some of the appeals that are emphasized in this number.

GOD-GIVEN OPPORTUNITIES.

DAVID PAULSON, M. D.

(Concluded.)

THIS can be done without taking the least advantage of the efforts that others have made to gather in the people. Here is the place to let the truth shine out in the life rather than by words, unless we can consistently speak words that will cheer some of the earnest souls in the good work they are trying to do.

There are thousands of ministers in other denominations whom God loves for their work's sake. They are sincere, praying men, and have love for humanity in their hearts. Instead of avoiding these men, let us seek to become personally acquainted with them, inviting them to our firesides. The following words ought to bring this home to our hearts with special force: "Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men, for whom Christ is interceding. A solemn responsibility is theirs. As Christ's messengers, we should manifest a deep, earnest interest in these shepherds of the flocks."—*Testimonies for the Church*, page 78.

There are multitudes of solid, substantial business men who are both earnest and upright, and who have secured the position which they now maintain because they possess clear brains and sound business sense. Many of these men, when they discover that the love of humanity really pulsates in our being, and that we are helping others in a practical and sensible manner, will take hold to assist us in a substantial way. It will, however, take something besides *talk* to impress them favorably, for the world is full of that, and they have no reason to believe that our talk is any better than that of others. They must see the life of Christ *acted* out.

How beautifully our duty is expressed in the following quotation: "Those who bear heavy responsibilities in public life, physicians and teachers, lawyers and judges, public officers and business men, should be given a clear, distinct message. . . . Thousands of wealthy men have gone to their graves unwarned, because they have been judged by appearance, and passed by as hopeless subjects. But, indifferent as they may appear, I have been shown that most of this class are soul-burdened. There are thousands of rich men who are starving for spiritual food. Many in official life feel their need of something which they have not. Few among them go to church; for they feel that they receive no benefit. The teaching they hear does not touch the soul. Shall we make no personal effort in their behalf? Some will ask, Can we not reach them with publications? There are many who cannot be reached in this way. It is personal effort that they need."—*Id.* This shows plainly that if we depend exclusively upon our literature to do *all* our missionary work for us, some of the choicest element in society will never be reached. With lives overflowing with the love of Christ, we must come in touch with them through some of the other channels; and when we are apparently accomplishing the least, we shall often be doing the most.

Why not make a special note of the names of certain ones, and then present them daily at the throne of grace, and seek every way that we can to be a real help to them? God would bless us in this work. A certain amount of effort at the right time and in the right place will be a hundredfold more effective than if performed in the wrong manner, at the wrong time, and in the wrong place.

The following quotation shows us plainly that we are not continually to remind people that they are wrong, even if it is so: "The Lord wants His people to follow other methods than that of condemning wrong, even though the condemnation be just. He wants us to do something more than to hurl at our adversaries charges that only drive them farther from the truth. The work which Christ came to do in our world was not to erect barriers, and constantly thrust upon the people the fact that they were wrong."—*Id.*, page 121. May the Lord help us to heed this suggestion. We have so great a work to perform that we cannot afford to erect barriers that God has not bidden us to rear between us and the people.

There is an extensive work to do in medical missionary lines. In view of the following words it is incomprehensible how any one can be tempted to believe that this branch of the work has been overdone: "In every city where we have a church, there is need of a place where treatment can be given." And why should we not have a church in every city? "A place should be provided where treatment may be given for common ailments. . . . It is the Lord's purpose that in every part of our world health institutions shall be established as a branch of the gospel work. These institutions are to be His agencies for reaching a class whom nothing else will reach."—*Id.*, page 113.

What are you personally doing to encourage our young people to secure such a training as

will prepare them to lead out in planting some of these new enterprises? Many of them are training themselves to engage in purely worldly enterprises, instead of putting all on the altar of service.

There are some who imagine that because the end is near, we ought not to have established and properly equipped our medical missionary college; that we ought not to establish any more medical institutions, or to plant any new missionary enterprises. But if such would simply take one broad view of the field, and see how little has yet been accomplished, they would readily recognize that the fact that the end *is near* is the best possible reason why we should do these things, and do them speedily. Upon this point nothing is so helpful as these words: "A great work must be done all through the world, and let no one conclude that because the end is near, there is no need of special effort to build up the various institutions as the cause shall demand. . . . When the Lord shall bid us make no further effort to build meeting-houses and establish schools, sanitariums, and publishing institutions, it will be time for us to fold our hands, and let the Lord close up the work; but now is our opportunity to show our zeal for God and our love for humanity. . . . Institutions for the treatment of the sick must be established in foreign lands, and medical missionaries must be raised up who will be self-denying, who will lift the cross, who will be prepared to fill positions of trust, and be able to educate others."—*Id.*, page 440.

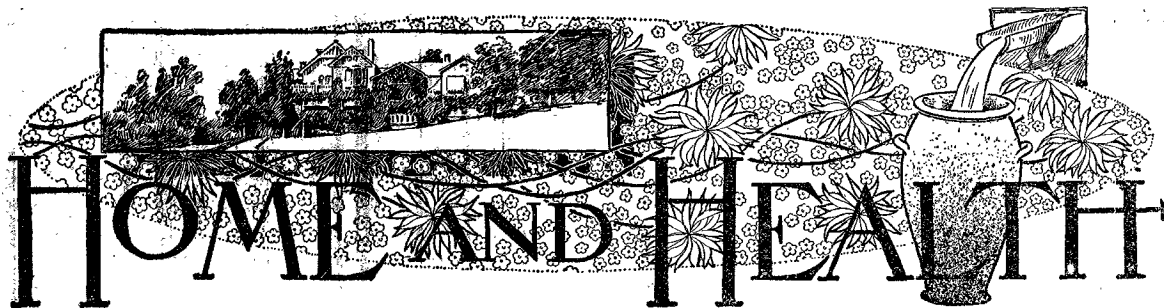
There are many who fail to recognize the extensive educational work that is required to counteract the great tide of evil habits that is bearing humanity down, and they think that this whole work can be accomplished without connecting with it definite and positive instruction and definite and positive work. Those who are actually at the front of the battle will appreciate the force of the following quotation: "Use your means to create, rather than your influence to diminish, agencies for good. Let no one listen to the suggestion that we can exercise faith, and have all our infirmities removed, and that there is therefore no need of institutions for the recovery of health. Faith and works are not dissevered. Since the Lord is soon to come, act decidedly and determinedly to increase the facilities, that a great work may be done in a short time."—*Id.*, page 441.

Another great opportunity that we have, and one which has been strangely neglected, is the State, county, and city prisons all over our land. There are many excellent men in these prisons, and the Lord will open up the way for us to come in contact with them if there has already been created in our hearts a genuine desire to do for them what society is not willing to do, that is, to extend to them a helping hand as they leave the prison doors. The number of wicked men outside of prison walls is far larger than is the number confined within the prisons.

Our experience in dealing with prisoners has impressed us again and again with the fact that there are many whom the Lord was unable to impress with the gospel before they got into prison, but their experience while there was such as to bring them into a state of mind in which they could be reached by the gospel.

The Lord has signally blessed the *Life Boat* in prison work. It has received the unqualified indorsement of prison officials all over this broad land. Why should not our churches everywhere see that the smaller prisons are supplied, first with this paper, and then with other publications as the way may open, and then follow that with personal work and gospel meetings as providence may indicate?

May the Lord help us speedily to become a people who have a *realizing* sense of our God-given commission, and a *sanctified* eyesight to recognize our God-given opportunities.



SOME HOMEMADE NUT FOODS.

WINNIE L. KELSEA.

THE call from "W. C.," of Virginia, which was printed in the REVIEW of November 12, brought down from our kitchen shelf a number of recipes collected when on a similar search for substitutes for the more expensive health foods.

Much has been said concerning the use and abuse of the roasted peanut,—some claiming that peanuts prepared in that manner were practically indigestible, producing in the system large quantities of uric acid, followed by all its attendant evils. It was therefore with much relief that I read in the November *Good Health*, under "answers to correspondents," the following: "Do peanuts baked in a slow oven until they are a dark-yellow color make healthful nut butter?—*Ans.* Peanuts may be baked in an oven, if care is taken to avoid a temperature sufficiently high to burn the nuts or to produce a dark-brown color. It is a good precaution to put a large pan of water in the oven with the nuts."

Granting that nuts prepared in this manner are healthful, it remains to get them into the more usable form of nut butter. I have tried different ways, but have found none so satisfactory as that of browning the nuts, and grinding them through a nut butter mill, advertisements of which have appeared from time to time in our periodicals. Before grinding the nuts, the skins should be removed by rubbing the nuts between the hands, or better, by rubbing them briskly over a coarse sieve.

The recipes here given are not original, but have been culled from various sources, tried, and found good. The following makes a pleasing substitute for nuttose: Take three cups of strong caramel-cereal, strained, two cups of nut butter, one cup of cornstarch, and one teaspoonful of salt. Combine the ingredients by mixing the cornstarch, butter, and salt first; then put in the coffee, adding a little at a time, and mixing until smooth. Put in a can or dish with a tight-fitting cover, and cook in a closed steamer for from three to five hours. The contents of the can will be firm when cooked, and may be cut in slices, or used in many of the ways in which meat is served.

Another: Two cups nut butter, one and one-half cups of water, three tablespoonfuls of cornstarch, three-fourths teaspoonful of finely powdered sage, and one teaspoonful of salt. Prepare in the same manner as the foregoing recipe.

These substitutes for nuttose mold quickly in warm weather, but will keep for a week or more during winter, if kept in a cool place.

As these recipes are written for the benefit of those to whom all articles from the food factories are unavailable, it may be suggested that any coffee made from parched or roasted grains may take the place of caramel-cereal. A good coffee is made from equal parts of wheat, oats, and barley, browned in the oven like ordinary coffee, and ground.

Another way would be to take three quarts of the best bran, one quart of cornmeal, and three tablespoonfuls of molasses; mix and brown in the oven like ordinary coffee.

In preparing nut butter for the table, place the quantity desired for a meal in a bowl, add a little water, stir until smooth, then add a little more water, until the butter is of a consistency to spread smoothly. No more should be prepared than will be needed for the meal, as nut butter quickly ferments when water is added, but will keep indefinitely when placed in a covered dish just as it comes from the mill.

To those who are just beginning the use of nut butter, it may be well to add a word of caution: Avoid the too free use of it, bearing in mind that the peanut is highly nutritious, and should be eaten accordingly. Properly used, it forms a valuable addition to a vegetarian's bill of fare.

WHEN THE CHILDREN COME HOME.

S. FRANCES GILBREATH-INGERSOLL.
(Middlefield, Ohio.)

SHE sits in the twilight, dreaming,—
Wrinkled, and old, and gray,—
And the shadows upon the hearthstone
Are those of a by-gone day.

The years are dropped as a garment;
And down through memory's hall
She hears the patter of footsteps,
And voices of children call.

Brave Martin, the brown-haired laddie;
Sweet May, like a springtime bloom;
Wee Daisy, with heart full of sunshine,
Are all in the little room.

A tiny white stone in the churchyard
Reads, "Benny—a year and a day."
But he nestles to-night in her bosom,
And watches the children play.

The pathway of life has been rugged;
Oft bruised were the patient feet;
And now, near the end of her journey,
She comes where the two ways meet.

Though hers trends down to the "valley,"
And theirs to the mountain height,
She heeds neither chill nor "shadow"
As she dreams they are here to-night.

There's a smile on the lips so silent;
The hands are folded in rest;
The heart, with its unfilled longing,
Lies silent within her breast.

In the sleep that knows no waking
Till the Lord in His glory shall come,
She waits the glad dawn of the morning,
When the children shall all come home.

HOME-KEEPING.

O. M. HAYWARD, M. D.

THERE are many who have educated abilities, whose sole excuse for not doing aggressive work for God and the advancement of His truth is that they "have a home to keep." Enslaved by "home duties" and "domestic cares," they spend their precious energies without stint, not even allowing themselves a little quiet time to pray. Feverish and fretful, they struggle on, unsatisfied and unhappy because of a constant failure to reach their ideal; and as one that beats the air, they have frequently to acknowledge that it is all in vain.

They may take courage, and try again by introducing new regulations, or bringing some untried plan or system into the home life. This strengthens hope, and they feel better for a time; but their renewed energies are soon spent, and they are drinking again of the bitter cup of disappointment. The more completely these people become engrossed in their efforts at home-making, the greater investments they find to be necessary, of time and strength and money. To them home becomes the end and object of existence. Everything centers there. It is the hub of their world of activity. All else must bend to its advantage. Some one outside may be shelterless, may freeze or starve, and souls around may perish, but the sacred precincts of that home must not be entered, its rhythm disturbed, or its machinery interfered with.

In all the great, wide world there is nothing good, nothing worth while, nothing to be looked upon with favor, that cannot be bent to the advantage of the narrow sphere of such a home. Guests are not to be invited nor entertained according to their needs, but according to the supposed interests of the place. Can Christians be happy in this kind of home-making?—Not while the word of Christ in Luke 14:26-33 stands as a part of the Holy Scriptures, or Matt. 10:37, 38, sets forth the test of discipleship and the exalted plane of true Christian living.

To make home the chief aim of life is idolatry, and the struggling, disappointed home-maker may expect to perish with his idol when the earth melts with fervent heat, and the works that are therein are burned up.

The truly happy home is the mission home—the home that has a mission. This home exists for a purpose. It is a means rather than the end of life. It is a means of imparting light and life and joy, not to its inmates only, but to all who come within the range of its influence, and that will be many. Kept by faithful stewards of the grace and goodness and good things of God, this home will not be a cross and a burden to its keepers, but a delight, a rest, a factor of importance in Christian growth, and a means of dispensing Heaven's blessings, which is union with Christ. See "Healthful Living," par. 1154. These home-keepers will not be slaves to home cares, but as Christ's free men and women, will be ever ready for whatever work the Master has for them to do. The whole secret is told in Luke 18:29, 30. I wish you would turn and read it. Read it carefully, and understand its meaning; it is worth your while.

There are to be no selfish homes among those who are preparing for the fulfillment of the promise made to Abraham, and who look "for a city which hath foundations," in which Jesus is now preparing mansions for those who are faithful in the use of the homes He gives them here. As a lighthouse on a rocky, wave-lashed coast, as a beacon on shoals of sand, every Christian home is to be kept, not for personal pleasure or gratification of selfish wish, but to point a way of safety to passing mariners, in storm and in calm; and to offer shelter and refuge to those who are "ready to perish." Christian homes are the lights along the shore of the dark, wild ocean of this sinful age.

Christians, "let the lower lights be burning" as long as "He gives to us the keeping of these lights along the shore." "Whoso . . . seeth his brother have need,"—need of food, shelter, sympathy, home cheer, comfort, good books, prayers, education,— "and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" And because that love does not dwell in them, many of our dear Adventist home-keepers are withering and drying up, to be swept away as thrashing-floor chaff when the great Winnower garners His harvest. As lighthouse watchmen we are not only to keep the lights burning, but ever to scan the raging seas around, and whenever we see a soul in danger, or one cast upon our strip of coast, go out and bring him in.

To be happy home-keepers we must be generous home givers.

WOMEN LOSING THEIR MODESTY.

Max O'Rell, in *Chicago American*.

If women are becoming less modest, no doubt it is due to their emancipation and to the spreading of education. Outside of the peasantry of Continental Europe, a modest woman, as our grandfathers understood the epithet, is seldom to be met anywhere. The French girl of my boyhood, who never went further than uttering *Oui, Monsieur*, or *Non, Monsieur*, while in conversation with a man, is a thing of the past.

She is no longer advised by her mother as to what she will wear or what she will read. She wears and reads what she likes.

I cannot help thinking, however, that the modern craving for dress is the principal cause for the loss of modesty in women.

The streets of all the cities of the civilized world are paraded by crowds of overdressed women, whose sole preoccupation seems to be to take notice of one another's frocks, and I will say this for them, that they also seem to be far more concerned with the kind of effect they are having on the members of their own sex than as to the figure they are cutting in the eyes of men.

I often wonder how such women look and carry themselves in their own households, before their fathers, husbands, or brothers. Those who have penetrated behind the scenes assure me that the difference is marvelous.

In any case, it has come to this, that the streets of London, Paris, New York, and hundreds of other cities are thronged with women concerning whom it would be impossible for the ordinary man to say whether they are or are not "improprieties."

Of course, the evils growing out of this restless vanity of modern times, the craze for publicity and the constant desire to be talked about, have been pandered to and encouraged by the "society" papers and by the caterers to frivolity generally.

There is scarcely a paper published in any little town of England, America, and the British colonies that has not social columns in which it is recorded that "Miss Smith has come to town on a visit to Miss Jones," or "Miss Robinson has left the city to go on a visit to Miss Brown," or, again, Miss A. gave a tea party, or Mrs. B. an evening party, at which Mrs. C. looked beautiful in black, and Miss D. thrillingly lovely in electric blue.

Add to this the scandals that are related in the columns that are devoted in those papers to the so-called smart people, and which are read by women and girls of all ages, and I think you will agree with me in saying that the harm done to women by this modern literature is incalculable.

The constant increase of amusements also tends to make women more frivolous and less modest. At the root of the whole matter is the ever-increasing love of pleasure, dress, and publicity.

However, it would be unfair to contend that man has not contributed his share to this result. It is a case of action and reaction. Man has shown a growing tendency to find his pleasures outside his home. His facilities for so doing are vastly increased. Man is every year more and more ignoring the fact that a woman who properly orders and governs a house is doing more toward the common good of a household than the breadwinner in managing his business or following his trade.

I often ask myself whether men who talk so glibly about the domestic life and duties know the demand actually made by such life and duties on those conscientious women who still, under the altered conditions of these days, faithfully

discharge the functions cheerfully performed by their grandmothers.

When a man goes wrong, the French say, "*Cherchez la femme*." When women go wrong, I am always inclined to exclaim: "*Cherchez l'homme*."

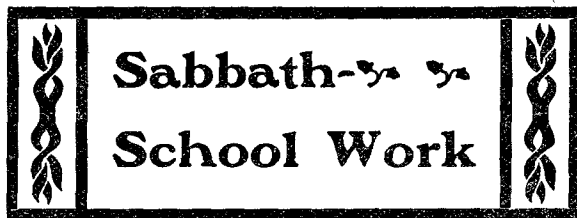
REQUEST FOR PRAYERS.

I ASK the prayers of the sisters for my husband, that if it is God's will, he will be restored to health and strength again, in mind and body.

MRS. J. C. CALL.

Edgerton, Wis.

You can't isolate yourself, and say that the evil in you shall not spread. Men's lives are as thoroughly blended with each other as the air we breathe. Evil spreads as necessarily as disease. Every sin brings suffering to others besides those who commit it.—*Eliot*.



HOW TO TEACH THE LESSON.

FOR a limited time it is allotted to us to deal with the *art* of teaching, which has to do with the plan, the method, by means of which the *science* of teaching is put into practice.

First, let us ask, What is teaching?—It is helping one to know that of which he is ignorant, or, speaking figuratively, it is sowing seed.

If seeds are to be sown, the first, and one of the most important steps, is to prepare the soil. So in teaching, one of the most important steps is that the mind of the pupil be in a receptive condition. If there is whispering and disorder, the mind is unprepared for the lesson, and the teaching will be fruitless. Need we say, then, that discipline is the foundation of this preparation?

It is the work of the Sabbath-school teacher to impart knowledge. Every Sabbath-school pupil knows something, and the unknown is to be understood and grasped by the known.

Paul says, "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made." This was the great Teacher's method, as will be seen by a careful study of His teachings.

When He wished to teach His disciples His great work for the children of men, He took the sower in the field as an object lesson,—something with which they were familiar, something right before their eyes. The stony ground, the birds to catch away the seeds, and the weeds to choke out the life of the tender plants, were all before their eyes. With these things, so well known to them all, He sought to teach the great unknown truth of His mission on earth.

Nicodemus thought he understood the things of God. How did Jesus teach him that he did not?—He took the wind, the effects of which Nicodemus well knew; but just as its source was a mystery, so is the working of the Spirit of God.

Recall how He taught the people that He had power to forgive sins. He said to the palsied man, "Arise and walk." By the known, they were to see and understand the unknown.

Another point in the method of the great Teacher was the simplicity of His language. With teachers of little ones especially, we plead that they speak in a known tongue. Look at things and speak from the child's standpoint. Recall how vague and unsatisfactory were many of your ideas received in childhood.

A friend told me of her experience when a child in understanding the Fourth Commandment: "For in six days the Lord made heaven and earth, the sea, and all that in them is." She understood it to be "all that in the miz." So everything that she did not understand thereafter was in the "miz," that is, a mystery.

A teacher once told a class of boys that the children of Israel worshiped God "through the golden calf." Afterward when the boys were talking about the "golden calf," they concluded that it must

have been hollow, for the children of Israel worshiped God through it. We need to be plain and simple in our language.

Had these children been taught to read the Word for themselves, they would have understood these lessons much more readily.

Right here let us plead for a reformation in the study of the Sabbath-school lessons. Let them be studied from the Bible by old and young. Lesson helps are good and useful, but we all need to go to the fountain head—the Bible. Even the little ones may be taught to read the lesson right from the Bible. Each day of the week let there be an earnest effort on the part of the parents to prepare the soil by helping the children to read the lesson from the Bible. Let the blessed Book be opened with reverence, and with a deep and hallowed consciousness of the presence of God.

We often hear it said that the lesson goes in at one ear and out at the other. Well, suppose we send the message to the soul, direct from the source, through the eyes. That is, let the child read for himself the pure words. Then use the other senses to impress the lesson.

The psalmist says, "Taste and see that the Lord is good." Think how eager little hands are to touch that they may know. Yes, and even older ones are inclined that way. This is evident from the necessary signs in museums, "Hands Off."

Objects, pictures, and blackboards are indispensable in making the lessons impressive and lasting, but let there be the constant use of the Bible.

Here are some steps for each lesson which may help some:—

1. Preparation; that is, questioning on things known, arousing old ideas, thus producing a condition of thoughtfulness.
2. Presentation; that is, taking up the new lesson.
3. Summary, the gathering up of the central truths of the lesson.
4. Application, the bringing out of the lessons to be carried into every-day life.

The first step might be said to be the creating of an intellectual appetite. It prepares the child's mind for the assimilation of the new knowledge.

In each lesson, ask yourself the question, What is there in nature, pictures, or blackboard exercise by which I can better impress this lesson upon the minds of my pupils?

Simply telling the story is not teaching the lesson, or simply asking the questions on the lesson sheet is not teaching it.

Questions are to stimulate mental action. They should be simple and clear, but seldom so worded that the answer may be yes or no. To illustrate: "Did Abraham show faith in God when he offered up Isaac?" "Were Joseph's brethren angry when they sold him?" Such questions do not stimulate mental action.

To hold the attention of all the class, it is better that no pupil knows to whom the question is to be put. Hence, ask the question before calling the name.

If a pupil is listless, do not say, "We would like the attention of John," or "Mary," but put some interesting question to that pupil, thus arousing his interest.

Speak distinctly, and let the pupils understand that questions are not to be repeated. Repeating questions only encourages the habit of inattention.

One of the most important requisites in teaching is that questions be asked with animation, not loud and noisy, but with a pleasing, spirited manner. Dull, slow questioning wearies pupils.

When a teacher says he is prepared to teach a lesson, to our mind that means he has so mastered it that his attention will not be divided between his pupils and his lesson sheet. The pupils are worthy of all his attention.

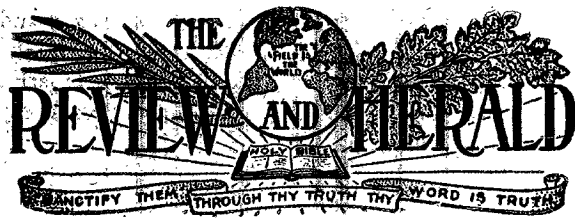
Here is still another very important part of teaching the Sabbath-school lesson,—the bringing out of the practical lessons to be carried into daily life. Instruction should generate knowledge that incites to action. No superficial, careless study will bring out these lessons so as to make lasting impressions. The utmost tact and skill are needed in this part of the work. The divine Teacher alone can give the needed wisdom.

This brings us to the question, Can we teach what we do not know? If we do not know God, can we help others to know Him? The aim of the Sabbath-school is the salvation of its pupils. They must know God and the power of His salvation.

Here is a thought from the pen of another: "Lessons should be taught in the Sabbath-school that will shed light into the chambers of the heart and mind; and that this may be accomplished, the teacher must be under the influence of the Holy Spirit."

If we walk with Jesus, He will teach us as He did the disciples on their way to Emmaus. Then shall we be able to lead others to the fountain of life,

MRS. ELLA KING SANDERS.



BATTLE CREEK, MICH., DECEMBER 3, 1901.

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

DO YOU KNOW?

A CORRESPONDENT has sent us a little seven-page leaflet containing fifty-four questions, in brief paragraphs, each one of which begins with the question, in bold type, "Do you know?" Some of these questions are put in such a way that "No" could be the only answer to them according to the Scriptures.

For instance, question number four reads:—

"Do you know that, according to the Scriptures, 'the time of the end' above mentioned, began in A. D. 1799, and will continue till A. D. 1915?"

We answer, No, we do not; but we do know that, according to the Scriptures, "the time of the end" began at the end of the 1260 years of papal supremacy, in 1798 (Dan. 11:40), and will continue till "all these things shall be finished." Dan. 12:6, 7. We do not find any prophecy of the one hundred and sixteen years that are thrown in here to extend the period from 1799 to 1915. This we suppose to extend to the coming of Christ; but this would be setting a time for that event. This, according to Rev. 10:6, cannot be; for when verse 6 is fulfilled (and we are past that time now), there is to be no further movement based on prophetic time, which has entered so largely into our work in the past.

Our views on the subject of the sanctuary also cut off all future setting of time for the end, or the coming of Christ; for though a prophetic period was given to mark the beginning of the cleansing of the sanctuary (Dan. 8:14), the time covered by that work is left altogether indefinite, as "the patience of the saints." Moreover it is expressly affirmed, over and over again, that the cleansing of the sanctuary will be brought to an end when no man is aware of it, or is expecting it; and so with the utmost intensity it is enjoined upon us to be on our watch continually, lest that day come upon us and find us "sleeping." Mark 13:35, 36.

In question 19 reference is made to the "times of restitution" spoken of in Acts 3:19, 21; and then follows question 20:—

"Do you know that St. Peter there declares that these times of blessing will not precede, but will follow, the second coming of our Lord Jesus Christ?"

We answer, No; we do not know any such thing; but we know that the text represents the blessings there promised, as introduced by the coming of Christ, *not following* that event. Of course that part of the restitution that is dependent on the coming of Christ for its accomplishment will follow that event; but there is an important event specified which must precede that coming, which is beginning to be too largely and dangerously overlooked in the religious world to-day.

We refer to what is stated in verse 19: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ," etc. This reads, "When the times of refreshing shall come from the presence of the Lord." In the Greek this passage reads, "so that," or "in order that," "the refreshing may come from the presence of the Lord, and He shall send Jesus Christ." This latter statement refers beyond question to the second coming of Christ, and what is stated before must precede that event. And what are these things? "Repent ye therefore, and be converted, that your sins may be blotted out, so that

the times of refreshing may come from the presence of the Lord." This puts the coming of the refreshing before the coming of the Lord; and this must be preceded by the blotting out of sins. But this blotting out of sins is the closing up of the cleansing of the sanctuary and the finishing of the work of Christ as mediator for mankind; but this is the close of probation; and this is the point we wish to make and *emphasize*; that is, that there can be no probation extended and no offers of forgiveness of sin held out to the world after Christ comes. This is a very seductive but appalling error largely held out to men at the present time. We feel bound to do all in our power to disabuse men's minds of that idea.

But what about the refreshing? Do we get none of that before Christ comes and probation ends?—Undoubtedly we do; for the outpouring of the Spirit, the latter rain, which must be included in the "refreshing," is necessary to prepare us for the crisis and test we are then to meet. But the full extent and glorious reality of the promised refreshing we shall not probably experience before Christ appears. There will be much to be fulfilled to us, and enjoyed by us, after that event, but all that we receive before will be necessary to prepare us for His coming. But let no one get the idea that there will be probation and hope of forgiveness of sin and salvation after the coming of Christ. Secure forgiveness by repentance and confession before that time comes.

"Now, as never before, is to be sounded the invitation, 'If any man thirst, let him come unto me, and drink.'"

A RIGHT VIEW OF THE MESSAGE.

THE Third Angel's Message, as now proclaimed in the earth, is a series of three messages blended into one. First came the angel proclaiming the hour of God's judgment; next the angel crying, "Babylon is fallen, is fallen;" and the third angel followed, giving a warning against the worship of the "Beast" and his "Image." But with the beginning of the message, "Babylon is fallen," the message of the hour of God's judgment did not cease; and with the first sounding of the warning against the worship of the Beast and his Image the two messages preceding it did not terminate; but the second message was joined with the first, and the third was joined with the first and second. And neither the first nor the second message has lost any degree of its importance since the day it was first proclaimed.

To give these messages to the world has been the work of Seventh-day Adventists. As the work has progressed, new features have been added, and new lines of work have been opened up; but the appearance of a new feature in this great gospel enterprise did not mean that any already-existing feature was to disappear; and the opening up of a new line of effort did not mean that work was to cease upon any line already begun. All the features which had given character to the message were to be retained, and no line of work was to be lessened in importance as the message advanced toward the final issue.

"There is to be no change in the general features of our work. It is to stand as clear and distinct as prophecy has made it. . . . If any stand in the way, to hinder the advancement of the work in the lines that God has appointed, they will displease God. 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."—*"Testimonies for the Church," Vol. VI, page 17.*

"The three angels of Revelation 14 are represented as flying in the midst of heaven, symbolizing the work of those who proclaim the First, Second, and Third Angels' Messages. All are linked together. The evidences of the abiding, ever-living truth of these grand messages, that mean so much to the Church, that have awakened such intense op-

position from the religious world, are not extinct. Satan is constantly seeking to cast a shadow about these messages, so that the people of God shall not clearly discern their import, their time and place; but they live, and are to exert their power upon our religious experience while time shall last."—*Id.*

Let us not make the mistake of thinking that some lines of the work have been outgrown; that they have "had their day," and that the issues to which they pertained are now dead. This is what the enemy of the message would like to have us believe. He would be pleased to have us look with disfavor upon some older line of effort, which perhaps has lost much of its old-time prominence, and bestow all our thought and attention upon some newer line of work, which, by reason of its novelty or by force of other circumstances, may be claiming the particular attention of our people. Not that there is any great danger of attaching undue importance to any branch of the work of the Third Angel's Message, for we can hardly overestimate the importance of any of the special truths this message bears to the world; but there is danger that we shall fail to realize that every branch of the work is of vast importance, and must be pushed forward with unflinching energy and faith.

It is human nature to be attracted to the thing which is "at the front." There is a class of people who do not want to be connected with a work unless it is "on the boom." But this is not the class of people most needed by the Third Angel's Message. The call is not so much for those who are willing to catch on and ride when something is going on the top wave of prosperity, as for those who are willing to get behind and push, simply because they believe the work is of the Lord, though it may be beset with difficulties and discouragements.

We must be careful not to get too narrow a view of the work of the Third Angel's Message. The cause of God is not moving forward in column form, permitting of only one part of it being at the front, with all other parts necessarily in the rear, so that to be up abreast of the work we must be connected with the one thing at the head; but the cause is advancing as a line of battle, presenting an extended front, which includes all the essential departments of the work, every "line of truth that has made the Seventh-day Adventist people what they are." No one of these lines of truth is to be weakened, or treated as though it had been relegated to the rear.

Nor is one branch of the work to consider itself independent of another branch. To a considerable extent this feeling has prevailed among the workers, and it is most unfortunate. The work is one, even as the Church is one body, though having many members. "For the body is not one member, but many," wrote Paul to the Corinthians; and in the same connection we are instructed and admonished thus: "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. . . . That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." 1 Cor. 12:17-27.

One member of the body cannot say to another member, "I have no need of you." The whole body would speedily become impotent if the members should behave themselves thus. And one part of the message of present truth cannot say to another part, "I have no need of you." One part of the line of battle cannot speak thus to another part, for it is of the utmost importance that the whole line be kept intact; since if any part is broken, all parts are likely to suffer defeat.

Then let it be believed, and ever kept in mind, that "no line of truth that has made the Seventh-day Adventist people what they are, is to be weakened." There are no outgrown issues in this work. Let every part of the line of present truth be made strong, and let all parts move forward together. God's hand has been in the development of this work, and He has brought forward just the agencies needed to oppose the world's forces of sin and error. Each line of truth presented is a part of the everlasting gospel which must go to the world in this generation, and will hasten the coming of the world's Redeemer. "Press together," is the word; of this there is opportunity, and there is need.

L. A. S.

"The Day-star has risen upon us, and we are to flash its light upon the pathway of those in darkness."

THE WEEK OF PRAYER FOR 1901.

THE Week of Prayer to be held December 21-28, 1901, ought to be the most serious and blessed occasion to this denomination that we have ever experienced. Everything about us calls for this. We are living in the closing scenes of this world's history. Every line of prophecy in the Scriptures is entirely fulfilled, save the last link of each, which connects time with eternity. The signs given by our Saviour to make us know that He is about to come, have been fulfilled. The working of Satan, which the Lord said would be with all power and signs and lying wonders just before His coming, is everywhere manifest. The most subtle delusions of every kind are abroad in the land, sweeping into darkness and down to perdition millions of the human family. National, political, social, industrial, and religious conditions are to-day just what the unfailing word of God says they would be at the coming of our blessed Lord. There can be no doubt in the mind of the earnest Bible student as to our whereabouts in the stream of time.

To meet the present crisis, which is greater than any through which God's people have ever passed, a last message of warning is being given to the world. This message has come to us, and has found a place in our hearts. We have acknowledged it as having come from heaven, and have taken our stand before the world as a people loyal to the claims of God. We have accepted the great responsibility of becoming depositaries of this truth, and of proclaiming it to the ends of the earth.

This is a great work. It is altogether too vast for man alone to accomplish. Nothing short of divine wisdom and power can carry it through to a glorious consummation. This is why it is appropriate that at least once a year we should set apart a period of time to be devoted wholly to earnest prayer and personal consecration. During this occasion fervent petitions should ascend to God from every believer in present truth for divine wisdom, to know how to lead men and women from the subtle delusions surrounding them into the glorious light of the gospel of Christ. It is a delicate work to deal with human minds. Left to ourselves in this work, we shall surely fail; but God, who knows the thoughts of all men, knows how to reach the secret depths of the heart, and can teach us how to do this, and for this teaching we ought earnestly to pray. And to encourage us, the Lord says, If any man "lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Furthermore, we must have power for service. Creative power alone can change men's hearts, and thus lead them to allegiance to God. This power every believer in the Third Angel's Message must have in order to make his efforts effective. In giving His commission to the Church, and explaining that His gospel of salvation must be given to every creature, Jesus emphasized the fact that this work could not be done by human power. He said, "Tarry ye in the city of Jerusalem, until ye be endued with

power from on high." And on another occasion He said that "ye shall receive power after that the Holy Ghost is come upon you." This power was to qualify them for effective service. Thus our great Leader recognizes our need of divine power, and gives the fullest assurance that if we seek it, He will give it to us.

Another object for which earnest prayers should ascend to heaven is that consecrated and thoroughly qualified laborers should be sent forth into the harvest field. Jesus says, "Lift up your eyes, and look on the fields; for they are white already to harvest." "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." Here we are encouraged to pray for the raising up of earnest, consecrated workers to fill the openings of God's providence. To-day calls are coming from every direction for ministers, Bible workers, Christian physicians, nurses, teachers, and canvassing evangelists. A thousand new workers should step to the front at once to meet the urgent calls of the hour. During the coming Week of Prayer most earnest and importunate petitions should be made for at least this number of laborers to go forth into the harvest field.

As it requires means to support God's workmen, every believer should sincerely ask for a great increase in the contributions to missions. One hundred thousand dollars will be none too much to meet the growing demands of the mission fields already opened. This is not too much for the believers in present truth to present to their Lord on this occasion. Unparalleled financial prosperity is to be seen everywhere, and God's people are receiving their share of these blessings. The annual offering during the coming Week of Prayer can reach \$100,000 without overburdening a single brother or sister connected with this cause. Were we to pray over this work as it is our privilege, the Lord would give us such revelations of the needs of the cause, and the blessedness of giving, that we could not withhold our means, and there is no doubt but that the coming annual offering to be made in December would reach this amount.

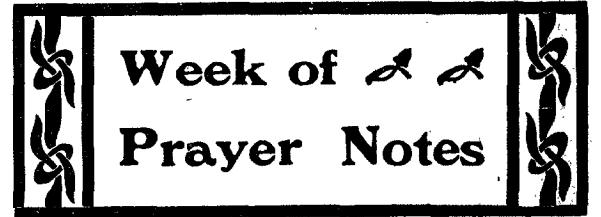
In order for the Week of Prayer to be all that the term implies, there must be earnest praying. Nor should we wait until the appointed time arrives before beginning to pray. From now until that special season of devotion begins, every believer should pray and study and plan to make the occasion all that it ought to be. If we give it no thought until it opens, we shall be unprepared to appreciate the readings, and to enter into the spirit of the occasion. Unless we plan to observe the Week of Prayer, we shall find many things to draw our attention from the devotion of the week, and thus cause us to lose the blessings we might gain. We should all plan our work so that, just as far as possible, we shall be free from labor. Certain home duties must of course be attended to; but if possible, every one should be free to spend the most of each day in the study of the Bible and the Testimonies, and in earnest prayer for the help we need, as indicated above. We should be at liberty to attend all the meetings of the church during the week, and to join heartily in every effort possible for the conversion of the children, for the reclaiming of the backslidden, and for a general revival of the Church. Above all, every one should earnestly seek for a personal blessing. We must make a full surrender of all to God. Every idol must be banished from the heart, that Christ may have full possession. He must be permitted to be Lord of all, or He cannot consent to be Lord at all.

In view of all these considerations, how gladly we should look forward to a season of special prayer and consecration, and how earnestly and thoroughly should we prepare to make the most of that occasion when we come to it. Let us remember that

we shall obtain help during the coming season of devotion just in proportion as we put thought and preparation and prayer into it. The Lord now calls upon every one connected with His work to arise and do his duty, and He will greatly bless every one who will respond to this call.

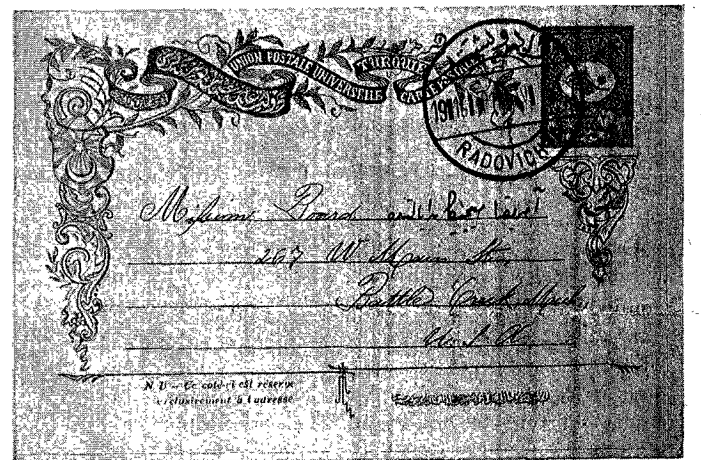
A. G. DANIELLS.

It is necessary to keep moving in the cause of God; we must "walk in the light," not stand still in it, else it will soon depart from us.



THE MACEDONIAN CRY.

PAUL was shown the vision in which "there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." "Immediately," says the writer of the Acts, "we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." Now we need no revelation to learn the needs. The Macedonian cry comes in the Mission Board mails from every continent. Shall we not "immediately" endeavor to send help to every land?



MACEDONIAN POSTAL CARD TO MISSION BOARD, BRINGING THE MESSAGE AGAIN, "COME OVER AND HELP US."

See RH P. 2:12, July 29/19

Just now the call comes literally from Macedonia itself. In that troubled region the truth has a foothold. We give herewith a facsimile of a postal card just received from Macedonia, on which the leader of a little company, who have newly come into the faith, pens this appeal:—

"I am glad to tell you that the gospel of Jesus Christ is being preached here. In vicinities about, there are persons who are interested in this truth and hungry for it. I praise the Lord for all He has done. Before I came here, they never heard about the signs of the times or the Sabbath, nor any other point of present truth. But now, let the praise be to the Lord, His true sayings are being heard and known here. Pray for the work everywhere, and don't forget us here in Macedonia, where the apostle Paul worked so much. We need help."

The sight of a postal card saying, in effect, "Come over into Macedonia, and help us," is just as much a call for immediate response as was Paul's vision at Troas. We have longed for a beginning in this region. The work must be strengthened in these parts "immediately." If you had work to do about a powder magazine, and sparks were flying about, would you not do your work as quickly as possible? The Balkans have been aptly called the "powder magazine of Europe." Humanity seethes here in perpetual disturbance. Statesmen would not be surprised any moment at outbreaks which might prove the spark that would set all Europe ablaze. Now, just now, is our time to speed the gospel of peace through Eastern Europe. When a missionary is held captive by brigands in Macedonia, nations are stirred, and thousands are freely offered to effect her ransom. What will we give this coming Week of Prayer to ransom souls held captive by sin in Macedonia and the regions round about?

W. A. SPICER,
Sec. Mission Board.

AN IMPORTANT OCCASION.

THE approaching Week of Prayer will be the most important season ever celebrated by us as a people. The occasion means much to every one. All who participate in it will be benefited and abundantly blessed, while he who neglects it will reap darkness and discouragement, and will be farther from the Lord than before the season came.

We are certainly living in the last of the last days; and as the sacred hours of this Week of Prayer approach, we should each be prepared for it, having sought the Lord earnestly for His Holy Spirit. The signs of the times were never more ominous than they are this moment. The nations are getting angry, and preparation for war is going on everywhere. Complications are being formed that no statesman can solve, and which can only be fought out in the great battle of Armageddon. The Eastern question is fast hastening to its consummation, and soon he that is to come will come, and will not tarry. In view of this we should make the most of the Week of Prayer. Let us begin now with prayer, devotion, and consecration to God, and seek that nearness that we must have in order to be prepared for the outpouring of the latter rain. Let consecration and devotion be the watchword of the occasion, and let us adopt that word now. Those who give no thought to the occasion until the season is upon them, will not be prepared to get out of it what the Lord desires we shall as individuals obtain from it.

Our aim should be to secure more faith, devotion, humility, and earnestness, so that we may prosecute the work in the future as never before. This can be done only by consecration and the outpouring of the Spirit of God. The cause at large demands of us our time, talents, and means; but the acquisition of means for the cause of God should not be our first aim. Prayer to God, earnestness, and devotion should be the point at which we should aim, and yet means were never more needed than at the present time.

Our ranks are becoming numerous, the times are prosperous, and there was never before so much money in the country per capita, nor a time when the citizens of the nation were so nearly out of debt. Work has been plentiful, wages good, and almost every one has money, and those that have not have an opportunity for earning it, so our donations this year should be the largest ever known in a week of prayer since the service was first instituted. One hundred thousand dollars as an annual offering is needed this year to press the work into new fields, into the regions beyond, where the light of the message has never gone, and where thousands and millions are going down the broad way for the want of that light and knowledge which our missionaries can impart. Therefore our donations should be liberal. Do not wait until the last moment to decide how much you will give, but make up your mind now to be very liberal, and then plan for the means if you have not the amount on hand which you desire to give. When we were in the world, and lusting after the things of the world, if we desired anything and were not prepared to secure it, we immediately began planning to get it. Shall we not be just as wise in our generation in giving the last message of mercy to a dying world as we were to obtain the perishing things of this life? Who will begin now to secure means for the Lord?

This Week of Prayer means more to us than any in the past has meant. More than a decade of years ago, when the first prayer occasion was celebrated by us as a people, all took part in the services with earnestness. Nearly every one discontinued his work and made a business of attending the meetings, if necessary all day long, and much more was given then in proportion to our membership than is given to-day. When we are fully consecrated to God and His service, it will be a pleasure to pay our tithe, and to make freewill offerings to the Lord to carry on His blessed work.

Will not our church elders and leaders and ministers everywhere plan now to interest every one in the occasion? Who will respond by saying, "Indeed, we will begin the work right now."

Reader, do not lay this paper down and put the matter off, but let us begin now to pray to God most earnestly for the success of this occasion with our people everywhere. The writer would suggest that the elders plan meetings. The presidents of our Conferences should plan to furnish help for all our churches just as far as possible, and hold before our people everywhere the needs of the various fields throughout the entire world, ever realizing that the commission is, "Go ye into all the world, and preach the gospel to every creature." That this may be done more fully in the year to come than ever before let us all pray and donate during the coming Week of Prayer.

S. H. LANE.



JAMAICA, WEST INDIES.

PROVIDENCE.—September 10 we left Grove Town and came to Providence. An interest seemed to have awakened here as a result of work at the former place. Stormy weather has hindered us greatly. Nevertheless, six honest souls have been baptized as a result of the effort.

Since we came here, the company at Grove Town has not been idle. When the time for baptism came, they had seven in readiness. Two of these were keeping the Sabbath before we left, but had not yielded wholly on other points; the others came in largely through the personal efforts of different members of the church. It is indeed refreshing to see how earnestly these people labor to extend a knowledge of the message after they have once accepted it. And their labor bears fruit, too. While we have but six or seven here, I am confident that these will work until others are added to their little company.

The place of baptism is nine miles down the mountains from Grove Town, and over twenty miles from Providence. Yet the people did not complain about the walk. Two sisters walked forty-four miles to be baptized. Surely the argument of "inconvenience" had no weight with them.

In our work the past two months we have had the faithful assistance of Brother A. G. Peart, one of our native laborers.

The work in this island is onward. We have more calls than can be answered. We expect to leave this place next week to hold meetings in another parish.

W. JAY TANNER,
MRS. E. E. TANNER

A PLEA FOR WALES.

FOR nearly three years I have been working in and about London, and the Lord has been good to me. The last year has been filled with many blessings, and my stay in Balham, and the connection with the friends and co-laborers there, will be ever remembered. The experiences have been such as to bring me nearer to the people, and in touch with the Lord. The difficulties have proved great blessings. And although it is with sorrow that I leave the many dear friends there, yet it is with a strong desire and earnest wish to help some who are very dear to my heart,—my Welsh friends in and about the colliery districts of South Wales.

There are over one hundred thousand men and boys working in the pits there; and having myself spent thirteen years in a coal pit in Wales, I feel that something ought to be done to bring this glorious message of salvation to them; and by permission of the Conference Committee, I am now on my way to that field, trusting God to use me to bring light and truth to some poor souls.

I have often wondered why the Lord brought the truth to me when there are so many mighty men who would have done so much more in spreading the light than I have done, or can do. Yet I know He has a work for me to do; and if I am faithful, He will give all the grace needed to accomplish it.

Nearly seven years ago I used to talk the truth to my fellow colliers as we worked three and one-half miles from the mine entrance, at a depth of over two hundred yards, and I wondered why they could not see and believe as I did. Since then I have been out in the great cities, wondering why a collier should be called from the pit to teach people in large towns. Now I come back to the pits, having learned some lessons, and I beg you all to pray for me, that I may be useful, and be a great blessing here. I want to stay here until the Lord comes, if it is His will; and though the way seems hedged about, yet I have confidence that all will be well.

There are many difficulties here, as elsewhere, one being our inability to get suitable halls in which to hold meetings; and it is because of this I wish to make an earnest plea. For sixty pounds I can get a good portable hall (without such I cannot see how we are to reach these colliers), which will be in every way suitable to the field, and easy to move about in the valleys of South Wales. This small amount could easily be raised if every one felt the need.

Let all who are enjoying the blessings of this last message, and who, during the winter evenings will sit by their fires in comfort and warmth, look at the burning coal, and remember the men and boys who risked their lives day after day to get it for them, and who, during these next three months, will not see the light of the sun only on Saturday afternoons and Sundays, and remember that these are souls for whom Jesus died. Thank God for the colliers, but don't forget the offering; thank God for the warm fire, but don't forget those who mined the coal for you; and you will be rewarded. Some of these brave fellows will rise to bless you.

The hall I have spoken of may be had by Jan. 1, 1902. Shall we get it? Who will help answer this question? Let it be a New Year's gift to Wales, won't you? Send your gifts to Sister Jacques, 451 Holloway Rd., London, N. (marked "Gifts for Wales"), who will acknowledge their receipt in the *Worker*. Let your prayers accompany your gifts for the work in Wales.

W. H. MEREDITH.

SOUTH AFRICAN CONFERENCE.

THE ninth session of the South African Conference was held in the Cape Town and Claremont churches, September 27 to October 6. Plans had previously been laid to hold the Conference and a camp-meeting in the Eastern Province, but upon asking permission of the authorities, we were informed that this could not be done under the restrictions of martial law. The large number of delegates that succeeded in reaching Cape Town from every part of South Africa was an indication that the Lord had directed the meeting to be held here.

Elder G. W. Reaser, who recently came to this field to take charge of the work in Natal, was present at the meeting, and rendered valuable help. Elder J. M. Freeman, our missionary to Basutoland, and Brother J. A. Chaney were also with us. Though traveling by rail at present is fraught with danger, favor was shown by the authorities in granting the necessary passes to our brethren, and the protecting hand of the Lord was with them as they journeyed to the meeting.

As far as practicable the business of the Conference was conducted on the same lines that were maintained at the General Conference. Elder Reaser was invited to share with Elder Hyatt the responsibility of presiding at the meetings. A large committee was appointed from the floor, which recommended the various subcommittees to consider every phase of the Conference work.

The Committee on Plans presented twenty-four recommendations, which were adopted, some of which are summarized as follows:—

Praise to God for His blessings and for protection amid the dangers of plague and the ravages of war; extension of the medical missionary work in the cities on a simple basis; establishment of a health-food depot in Cape Town in connection with the International Tract Society; ten weeks' training class for workers, to be conducted in connection with the college; the publication of the *South African Journal of Health* to be under the auspices of the Medical Missionary and Benevolent Association Board of South Africa; indorsement of the six-penny-a-week plan for support of mission work; support of our people to be given to Claremont Union College in its efforts to carry out the principles of Christian education; establishment of church schools wherever practicable; continuation of the *South African Sentinel*, and a more general support to be given to it; co-operation of our people in the circulation of our papers; colporteurs' licenses to be granted to our experienced canvassers; use of our Sabbath-school donations for the last half of this year for the printing of inexpensive literature in the native languages; indorsement of the plan in operation in other fields for the sale of "Christ's Object Lessons."

Much interest was taken in the discussion of these various subjects, and light and blessing came in as the true principles of gospel work were emphasized.

Recommendations submitted by the Committee on Division of Territory and Plans for Mission Work were adopted, providing for the division of South Africa into three fields: (1) The South African Conference, comprising the Cape Colony, with

the Orange River Colony and Basutoland as mission fields; (2) Natal-Transvaal Mission Field; (3) Rhodesian Mission Field; also for the formation of a South African Union Council of five members, to have the supervision of the work in mission territory.

As the constitution which was adopted at the organization of the Conference nine years ago no longer met the requirements of the work, a new one was framed and adopted. After careful consideration the Conference voted to reopen, and operate on an economical basis, the Plumstead Orphanage, which had been temporarily closed.

The treasurer reported the total amount received into the tithe treasury during the last Conference year to be \$10,440.46, and the disbursements \$9,980.98. The report of the International Tract Society showed a good financial standing, and that active work had been done in the distribution of literature. The college had enjoyed a prosperous year. The Kimberley Baths has been rebuilt, and has added greatly to its facilities for medical missionary work, but has unfortunately become involved in considerable debt. The Conference has taken charge of this institution. The large Claremont Sanitarium has passed from the control of the Medical Missionary and Benevolent Association to a private syndicate.

The Conference has passed through a trying year. The long-continued war, with its disastrous influences, has been a constant menace to the progress of the work. But notwithstanding the great difficulties, the Lord has abundantly blessed His people, and a good work has been accomplished.

The Conference just closed has in many respects been the most enjoyable, and we trust the most beneficial, one held in South Africa for years. The utmost harmony prevailed at all the Conference and committee meetings. It was the Spirit of the Lord that brought this union and confidence; the influence of man could never have accomplished it. The early morning and evening services held in the Claremont church were a great blessing. Many turned to the Lord, and all renewed their consecration to Him.

The following officers were chosen for the ensuing year: President, W. S. Hyatt; Secretary and Treasurer, O. O. Fortner. Executive Committee: W. S. Hyatt, H. J. Edmed, D. F. Tarr, H. W. Lindsay, E. A. Ingle. Secretary of the International Tract Society and Sabbath-school Department, O. O. Fortner. Members of the South African Union Council: G. W. Reaser (chairman), W. S. Hyatt, F. L. Mead (since deceased), J. M. Freeman, H. J. Edmed.

Though the tithe receipts admit of but a small working force, the prospects are good for the coming year. We have sometimes been led to think that this field has had more than its share of difficulties; but we do not forget that the work is the Lord's, and that His power, and that of legions of angels, is pledged to help if we will but work with Him. We look to God for strength, for wisdom, and for grace to carry the triumphs of this message to the many classes of people of this great continent.

O. O. FORTNER,
Conference Secretary.

BONACCA, BAY ISLANDS.¹

FRANGUILLA.—We are about in the middle of our third year here. The first year we had two students; the second, five; and now there are twelve.

Brother Richard Wood assisted the boys with material, so they have now erected a building for themselves. The girls have one, and we have one for our family, in which the recitations are held. Good health and good cheer prevail. Things look bright ahead. One of our last year's boys is teaching at Ruatan this year. We expect him back to school soon.

We have finished our first four months' feast of pineapples, from May to September, from our own planting. The bananas we are not able to use in the family are fed to the cattle, as we have seven head. Our coconuts, mangoes, oranges, and many of our native fruits are not bearing yet, nor will they for a few years. About a hundred rubber tree seeds planted last year are doing finely. Some of them have reached a height of about eight feet. This year the thousand seeds planted failed to grow, having become too dry before planting. We do not ask any one to come to our school, but we do ask the Lord to send us such as will receive benefit; and we believe He has.

WM. EVANS.

BRAZIL.¹

RIO JANEIRO.—We are glad to say the work is onward here. More money is coming in than for some time. The canvassing work is reviving, and we see better days for this branch. In the faith and

¹ Reported in *Missionary Magazine*.

strength of God, we press forward, sure of success. We have started a small church and workers' paper in the German language, for the education of our people, hoping to bring more life and activity into our ranks. We also plan to start a Missionary Reading Circle in this paper, for our people.

The work at the mission school at Brusque is prospering. Five of the first class are now out in the field. More than twenty are in attendance at present. Three are on their way on horseback, from Rio Grande do Sul, a journey of about two weeks, and others are preparing to attend. But the home is full, so that the brethren think it necessary to build a new dormitory for the girls, and let the boys occupy the old one. We are thankful that God has recognized this school as His by blessing it so that workers are being prepared for this field, and we need no longer write to the States for more German help. But this is not a German, but a Portuguese field, therefore we need to lay plans for more advanced and broader work along this line. We must make earnest efforts to give the message to the natives. The best way to do this is by educating native talent. This means that we must establish an educational work in the native tongue. Next to a school for the natives, we need a good press, and a printer to connect with it. These are needs we have long felt and prayed for. The Lord grant that we may soon realize our hopes and prayers.

A. B. STAUFFER.

PORTO RICO.¹

HAVING been here but three months, it is impossible to fully portray this field and its needs, yet some of its features are visible on the surface, and many indeed of its needs stand out so plainly to all at a glance, that it is only necessary to be here to see them.

My travels over the island so far, covering about two hundred and fifty miles, have given me an opportunity to visit some of its most important cities, some of its richest agricultural districts, and converse with some of the best minds among the Porto Rican people.

This is a rich and fertile spot. Nearly everything necessary for man's existence can be produced in large quantities. All the fruits and vegetables of the tropics grow here, and a great many of the vegetables commonly raised in the United States,—besides some of the fruits which grow there.

A great advantage is realized here in being able to raise two crops a year of most all the island products. Sugar, coffee, and tobacco are the articles from which the people realize their greatest returns. As soon as a good railroad can be built connecting the interior with the coast, a paying fruit trade can be established with the island, especially in bananas, oranges, pineapples, and plantain.

The most important thing which concerns us as a people, is getting the truth before all nations. There are over nine hundred thousand souls here, and every one of them should have the gospel. How can we best supply this need. There are less than a dozen Protestant ministers in the field, about the same number of teachers in the denominational schools, and one medical missionary; this is the extent of the gospel forces in Porto Rico. Of the seventy towns here, only about twenty have been entered by Protestant workers; so it is evident that there is still plenty of room for workers.

Since the change from Spanish to American rule, by reason of the ravages of the war, and the revenge of the poorer classes just at the time of the declaration of peace, also the destruction of crops and property by a terrific hurricane passing through the country, a great deal of suffering and poverty exists; but much is being done by the United States to relieve these conditions; and in order to lift the poor out of ignorance, good public schools are being established in every locality, so that in a short time every Porto Rican child will have the advantage of an education. Before this reaches our readers, about eight hundred schools will be open for a nine months' term.

Many are sick among the rich and poor because of their ignorance of the laws of health. The idea prevails that it is dangerous to drink water without rum in it. Tobacco is universally used, and considered a great blessing. The Porto Rican says, "Take my food and my drink away, but leave me my tobacco."

There is not a first-class hospital nor a sanitarium of any description on the island. Nothing is needed so badly in all the field as a sanitarium where the people from all the West Indies may receive healthful treatment. Many are forced, because of the lack of such a place, to go to the States in order to be treated for simple diseases.

The location of Porto Rico, its close proximity to America, its good climate, water, and the productive-

ness of its soil, all argue in behalf of the establishment of some branch of the medical work here.

Another opportunity would be in the line of an agricultural school, as such schools are needed very much, and could probably soon be made self-supporting. The government has seen this, and is planning for several schools of this nature just as soon as teachers can be secured.

There is no place so advantageous as Porto Rico for the education and training of workers for the great South American field and other Spanish-speaking countries. The natural resources of the country, the nature of the government, and the language of the people render it very convenient for a center in this part of the field.

The way is open for the medical missionary, the teacher, and the canvasser and colporteur.

Brethren, do not think this is a small place and needs but little help. You that are able, offer your means, and if you feel that God wants you here, offer yourselves. Let us not wait until others occupy all the openings before we do something, but let us act now.

A. M. FISCHER.

COLOMBIA.¹

BOCAS DEL TORO.—The situation in this part of Colombia is now changed considerably. Last Friday night, September 13, the government soldiers made a landing on Old Bank side, by means of canoes and small boats. They divided their forces into three companies, and about noon on Sabbath attacked the rebels in their stronghold. We could hear the shooting, the volleys pouring in on both sides almost all the afternoon. At the same time that the soldiers made their attack on the rear, the marines, in their launches, came at them from the bay, so that the rebels were surrounded.

They retreated, and at midnight the government soldiers had the entire situation at their mercy. Their mercy was very unmerciful. They looted every house in Old Bank, whether of foreigner or native. They turned everything upside down, and took everything they could make use of. All the men had left the place but a few, and these were taken prisoners and their houses wrecked. The few women that were left were made to stand aside, while their homes were plundered.

In the morning the general came over, and declared the port open. So we went over to see the situation. The soldiers met us on the wharf, and we were welcome to go about the place, and see all. It was a pitiable sight—houses broken open, and desolation and destruction of household property everywhere. Twenty-four had been killed on one side, and eighteen on the other. They were thrown into the sea for a burial. The rebels seem to be scattered for the present, and many think that we will have better times now for a while.

Though it is sad to see men killed who are unprepared for the life to come, this was the sure outcome of the situation, and we are thankful the suspense is broken for the present. While we do not participate in the spirit of warfare on either side, we are glad to see things shaping again, seemingly, for the better, so that we may carry on the work of the Master, in laboring for the salvation of perishing souls.

It is hoped that in a few days we will be safe to go about as usual. We had our first evening meeting last night, but the people are so stirred up over war news, that we had a very small attendance. I suppose it will take several days for the excitement to wear off. May the Lord help us to improve the minutes, if we have granted to us another time in which we can work unmolested. Some of the leading men here think that the government will soon have the revolution put down, and things will be better. We do not know how to judge, so will have to wait and see. I hope that peace will be restored, and that things may brighten up a little for the sake of all.

We have been spared from all dangers and losses so far, and we still trust in the power of God for safety.

F. J. HUTCHINS.

JAMAICA'S NEED OF CHRISTIAN SCHOOLS.²

"THE Church is asleep, and does not realize the magnitude of this matter of educating the children and youth. . . . The Church should take in the situation, and by their influence and means seek to bring about this desired end."

A few words in regard to the needs of this branch of our work in Jamaica may be of some assistance in helping us to realize the "magnitude of this matter," and so far as Jamaica is concerned, open the way for us to carry out intelligently the latter part of the quotation.

² Reported in *Advocate of Christian Education*.

The island of Jamaica is about the size of the State of Connecticut. It has a population of 735,000, of whom only about 20,000 are white, the great majority being descendants of the slaves who were freed in 1838.

The Third Angel's Message has found many willing hearers all over the island. More than one thousand meet from Sabbath to Sabbath to worship the Lord, and the work is just begun. Already scores of Seventh-day Adventists' children are turning their faces toward those who have sent them this precious message, saying, "What are you going to do with us?" This question must be answered.

In order to get the force of this query, it is necessary to look at the conditions surrounding our children. The public school system of Jamaica is in one sense a union of Church and State. The government furnishes the money, and the schools are under the supervision of different denominations. Generally the church building is the only schoolroom. Although the schools are public schools, they are known as Church of England, Baptist, or Wesleyan schools, according to the denomination supervising them. The local minister oversees the schools.

With the public schools under such control, it is easy to see the position in which our children are placed. For instance, in one of our churches we have some earnest little Christians who are active missionaries. The leaven of their influence has accomplished something in the school. One day when the Wesleyan minister was visiting the school, he called all the Adventist children forward, gave them some instruction on the Sunday question, severely reprimanded them, and warned them that if they had anything further to say about Adventist doctrines, he would turn them out of the school. Their parents are tax-payers.

The losing of caste, the ridicule of their playmates, the pressure brought to bear by their teacher, the words and threats of the minister, would cause many an older heart to faint.

Each denomination teaches its own peculiar doctrines. Does not the fact that our children are being molded according to these wrong principles while their minds are plastic, appeal to you? Will this enable them to stand in the day just before us?

We do not desire to bring any particular complaint against the teachers. As in every other country, Jamaica has both good and indifferent instructors. But we do believe the educational system is wrong. For this the present teachers are not responsible. Many are lifting their voices against it.

In the first place, the teacher's salary depends almost entirely upon the number of marks which his school receives. In other words, there is a system of payment by results. These marks are determined by an examination made by a government inspector during a visit of one or two days. This practice fosters the pernicious cramming system and other educational evils.

From what I have been able to observe, the teachers proceed on two principles; namely, that hearing a recitation is teaching, and that telling a thing is teaching it. The simple fact that a child has a mind of his own seems to be forgotten. The children move from place to place, and whisper, and even talk aloud. As in the Oriental schools, each child studies aloud. The schools are usually overcrowded. This necessitates having a part of the "hearing of the recitations" done by older pupils. As the oldest pupils in school can be but fourteen, one may judge of the value of such instruction.

Another fact that should appeal to us is the prevailing immorality. According to the government register of births, sixty-five per cent of the births in the islands are illegitimate. We have not the space to give any of the causes of this condition, but it reveals to us in a startling manner the necessity of taking our children out of the overcrowded public schools, and putting them in schools of our own.

GEO. F. ENOCH.

TENNESSEE.

MURFREESBORO.—The interest in this place is increasing. We are holding meetings from house to house. I believe the Lord has some honest souls here, and we will hunt and fish until we find them. My son-in-law is canvassing in and around Murfreesboro, and he finds the people troubled. They take down dusty Bibles, and want him to tell them what some things mean.

What we need the most in this place is a house of worship, and we must have it in order to give the right mold to our work. Every denomination has a church here; and people think if we have no church building, we don't amount to much. Now, dear brethren and sisters, you that have a house of worship, remember us and send us help, so we can build a church. A little money will be sufficient, as we have brethren who can do the work. If our brethren and sisters in each church would contribute

a little at this time, we could soon have a house of worship. Send us help, and God will bless you.

This leaves us all of good courage, believing the Lord will hear our prayers at this time.

B. HAGLE AND WIFE.

TEXAS.

ROLYAT.—The brethren here have built a neat little church-school building, and the school, consisting of nine pupils, with Miss Ada M. Philips, of Oklahoma City, for teacher, has been progressing nicely for some time. All are more than pleased with the school, and hope that this humble beginning may result in great good.

Eastern Louisiana, southern Arkansas, north-eastern Texas, and the southern part of the Indian Territory lie contiguous to this school, and there is work enough for one hundred missionaries for a year or so. All cannot go to foreign fields, but some could come here with their children, and help build up this school; and while giving their children the advantages of such an education as the Lord would have them receive, they could support themselves by farming, canvassing, or in other ways. This is a good farming and fruit country, a land of sunshine and mild winters. Good unimproved land may be bought here near the school at from three dollars to five dollars an acre; one quarter down, and the remainder in three equal yearly payments. Notes bear ten per cent. Improved land may be bought at from six dollars to twelve dollars an acre. If further information is desired, address C. P. Bodwell, Rolyat, Tex.

THE NATIONAL PURITY CONVENTION.

FROM October 8-10 the National Purity Convention was held in Chicago. There were delegates present from Europe and from different parts of this country, and able and earnest workers in purity and other reformatory lines spoke words that were both helpful and instructive.

A marked characteristic of the entire session was the high moral tone in which the work was carried on, and the evident desire that those workers felt in their hearts to help beat back the terrible tide of immorality which is now threatening to engulf both old and young. There are thousands of Christian people who imagine that their own children are growing up pure, sweet, and wholesome, when in reality they are rotten to the core. A case which recently came under my own observation serves to illustrate this: One of our sisters was making some comments upon the downfall of one of her neighbor boys, while her own daughter, whom she supposed to be a model girl, was not only habitually drinking liquor, but was smoking cigarettes and occasionally using morphine, and at that very time was in the greatest possible danger of still further degrading herself; yet this mother, who was looking forward to the time when her whole family would be translated to meet the Lord in the air, knew more about neighborhood gossip than she did in regard to her own daughter's terrible condition.

Every one who has come in close contact with young people knows very well that this case is not at all an exceptional one. We need not comfort ourselves with the thought that our children have inherited any stronger traits of character than the children of our neighbors. If our children are to present to the world a higher grade of morality and spiritual power than that which is manifested by the young people around us, somebody must take pains to instruct them in a definite and positive manner in right principles, the acceptance of which keeps them free from the soul- and body-destroying habits that are at present working such havoc upon the race.

Those who are leading out in these reformatory movements may not always work in the wisest manner, but in view of the present alarming condition, it is far more commendable to raise danger signals than to sit with folded hands, and regard the present appalling condition with an air of indifference.

One of the most impressive talks that was given at this convention was by Mrs. E. M. Whitmore, who has been marvelously used by Providence in the work of rescuing the fallen. Her topic was "Light from the Depths." She related wonderful answers to prayer and encouraging results that the triumph of faith had wrought. These were certainly a telling evidence of the fact that God blesses faithful efforts, no matter by whom they are put forth.

"How to Elevate the Home Life" was discussed by Dr. Mary Wood-Allen, whose publications have been a great help to our people everywhere, who have taken pains to read and study them. Her little booklets furnish charming and instructive lessons as to how to teach in a pure and sweet way from the open book of nature the very truths that every child must be taught by its parents, or else

learn sooner or later from lips polluted with villainess.

Jenkin Lloyd Jones gave an address upon the subject of "Moralizing versus Demoralizing Amusements," and the principles which he enunciated upon this subject will not speedily be effaced from the memory of those who had the privilege of listening to it. He deplored the large number of various organizations that are multiplying machinery and wheels within wheels, and declared that each one of them is a standing condemnation to the Church for not having done its full duty.

The Battle Creek Sanitarium furnished a purity banquet to all the delegates. This was an appropriate object lesson of what constitutes a pure diet, and was the first practical example of what may be accomplished with the natural products of the earth, that many of these workers had ever had the opportunity of seeing. Many of them had never before recognized so clearly the intimate relation that exists between vile food and a vile life. The man who persists in partaking day by day of Sodom, will, after a while, *live* Sodom, particularly if he has been properly informed in reference to this question. Dr. Kellogg's paper the following day, entitled "The Influence of Diet upon Character," was sent home by the Spirit of God to the audience with peculiar force, and the day of God alone will reveal the full harvest from the sowing of those heaven-born truths which the Lord helped the doctor to put into that paper.

One of our lady physicians gave an address on the subject of "The Medical Side of the Purity Question," which especially emphasized the great and important field which presents itself before consecrated women physicians. She brought out clearly the responsibility which rests on the Church to help encourage those who are taking the first steps toward a higher and better life, and showed how easy it is to discourage and drive such back again to a life of despair.

A remark that one Christian worker dropped had a lesson in it for us all. She said that when she saw no souls saved as the result of her efforts, she went to God alone to see "what was the matter with her own heart;" and when she had seen where her shortcomings were, and God had helped her to put them away, then she would get souls for her hire. Is this not a wiser course to pursue than to blame circumstances for getting in our way?

We have had special light, and while it may not be our duty to bind ourselves in bundles with these various organizations, which are trying to do what they can to help society, yet, on the other hand, it is not right for us to stand aloof from them. While we should not step down from our elevated platform of reform which the Lord has given us, yet we should on every possible occasion extend to them a helping hand, and bid them Godspeed. If we maintain an indifferent attitude in reference to these reforms, God cannot bless us. We must upon our bended knees learn from God how we can come close to those who show that they love truth and reform. It is not our duty to bid them to come to us. It is our duty to go to them. We should not condemn their imperfect methods, nor create disturbances by presenting arguments, but take hold with them of such correct principles as they are interested in, and thus show them that God has given us a clearer and more beautiful light on these and other subjects, and those who love truth will be charmed by it, and be turned to it. If we had been alive to ALL our opportunities, we could to-day be leaders in every reformatory movement that humanity needs; and unless we speedily arouse and become alive to the present situation, God will raise up other workers who will immediately cry out, "Shall we sit still, and compel God to raise up others to do our missionary work for us? If we are to lead the world in these reformatory lines, it will require earnest and persevering study. The literature and truths upon these subjects will have to be thoroughly studied. God will not miraculously fit us to be leaders of men if we ignore the means He has already provided."

DAVID PAULSON.

COLOMBIA.

ST. ANDREWS ISLAND.—The school continues about the same. Many make the excuse that they are afraid we will teach the children that "Saturday is Sunday." We have many things to contend with, yet are of good courage. "Thanks be to God, which giveth us the victory." The last quarter the average attendance of the Sabbath-school has been about thirty-three. Mr. Smith has been preaching on conversion and repentance, and we have gathered our little band in our own rooms, and read to them from "Power for Witnessing." It seemed to touch them deeply, and a spirit of confession has come in. We believe several will be baptized when Elder Hutchins comes. We hope then to organize a church.

MRS. S. PARKER SMITH.



Leading Events of Week Nov. 24-30.

— Ohio River pilots strike for an increase of fifty per cent in wages.

— An American syndicate is negotiating for the famous Clyde shipyards.

— The Democrats are moving their headquarters from Chicago to Washington, D. C.

— In an address at Havana, General Gomez indorses Palma as presidential candidate.

— A \$50,000,000 zinc smelter trust is being formed, to include mines in southwestern Missouri.

— Japan decides not to ask for a loan of money, preferring to economize and get along without it.

— Indians at Watonga, O. T., got drunk the 24th ult., and drove out the entire white population.

— The United States battle-ship "Kearsarge" leaves New York, to join the North Atlantic squadron.

— The striking miners re-establish their camp near Nortonville, Ky., and defy State troops to dislodge them.

— Thursday, November 28, was celebrated as Thanksgiving day throughout the United States, her colonies, and by Americans abroad.

— Reports of the 26th ult. state that Captain Lawson's company of the Nineteenth Infantry, U. S. A., "has captured an insurgent fort on Bohol Island."

— The United States government purchases for \$15,000 the site of the San Juan battlefield, Santiago, Cuba, for a reservation. Later on it will be converted into a beautiful park.

— The mine operators of Ohio, West Virginia, and Pennsylvania, met at the Auditorium, Chicago, the 26th ult., and agreed to increase the price of soft coal 25 cents a ton.

— As the result of a boiler explosion in the Penberthy Injector Company's plant, Detroit, Mich., the 26th ult., twenty-six persons were killed, twenty-six injured, and fifteen missing. The three-story structure was demolished.

— On the 29th ult. the Liberals surrendered the city of Colon to Captain Perry of the United States battle-ship "Iowa," who held the place until the arrival of General Alban, with a Colombian force. The Americans then returned to Panama.

— A Boer "rescue meeting" is appointed for Sunday, the 8th inst., in the Auditorium, Chicago, "to protest against the British reconcentrado camps." Bourke Cochran, of New York, will speak upon the subject, "What President Roosevelt Can Do."

— A Paris dispatch of the 29th ult. states that Maître Labori and Colonel Picquart are no more the friends of Dreyfus, the former being now "on the high road to become a popular hero with the anti-Dreyfusards." It will be remembered that Labori was the chief lawyer for Dreyfus, and was shot by the anti-Dreyfusards during the famous trial at Rennes.

— The Greek Cabinet resigns "as a result of the demonstrations against the proposed translation of the Gospels into modern Greek," rioters having stoned the residences of the Ministers. In her visits among the wounded Greek soldiers during the Greco-Turkish war, Queen Olga found that they could not read the Bible in the classical Greek. She therefore ordered it translated into modern Greek.

— A Philadelphia, Pa., dispatch of the 25th ult. states that Mrs. Mary Clarke De Vore, a returned missionary from Utah, "startled the Presbyterian ministers' weekly meeting in Witherspoon Hall to-day." She said: "I come to you as a woman with a price set on my head by agents of the Mormon Church; whose footsteps are dogged by them even in your city, and who dares not go out after dark, even in Philadelphia, for fear of being attacked by these men." For fifteen years Mrs. De Vore has been associated with the Presbyterian Board of Home Missions, going to Hiram, Utah, in August, 1900. According to her statements she has been assaulted, shot at, and persecuted in numerous other ways by the Mormons.

— The German Reichstag reassembled at Berlin the 26th ult.

— A severe gale swept the Long Island and New Jersey coasts the 24th ult., causing much damage.

— President Roosevelt signs the order placing the rural free delivery system under civil service regulations.

— Great enthusiasm for President Roosevelt was shown at a dinner to Sir Thomas Lipton, given in London, the 25th ult.

— An unknown person paid \$18,669 into the United States treasury the 25th ult., stating that he owed the government that amount.

— Father Crowley, of Chicago, apologizes to Cardinal Martinelli, and will be reinstated as priest, after doing penance at a monastery.

— Wu Ting Fang, the Chinese ambassador at Washington, scores the American newspapers for their stand on the Chinese exclusion law.

— The Berrien Springs Oil and Gas Co. struck oil on George Dean's farm, two miles east of Berrien Springs, Mich., the afternoon of the 30th ult.

— Colonel A. D. Anderson, originator of the World's Fair idea at Chicago, committed suicide by drowning himself in the Potomac River at Washington, the 25th ult.

— A Washington dispatch of the 30th ult. states that David B. Henderson, of Iowa, was on that day elected Speaker of the House of Representatives by the Republican caucus.

— Mr. Patterson, an Englishman, secretary of Sixto Lopez, the well-known Filipino, was deported from Manila the 26th ult. by the authority of the United States, "for refusing to take the colonial oath of allegiance."

— Lockjaw resulting from vaccination, causes three more deaths in Camden, N. J., making "ten in all from the same cause in that city during the past three weeks." It really begins to look as if it would be safer not to be vaccinated.

— Battle Creek, Mich., now boasts of having within its limits, or near by, eighteen health food factories. This boom in the manufacture of health foods is due primarily to the original effort of the Sanitarium managers to furnish proper foods to their patients and helpers. "Behold, how great a matter a little fire kindleth!"

— A San Francisco midnight dispatch of the 30th ult. says: "At least fifty lives were lost here late to-night by a collision of the ferry steamers 'San Rafael' and 'Sausalito,' in a dense fog. The 'San Rafael' was sunk, but the 'Sausalito' is now being towed up the bay. Tugs have gone to the scene of the collision, which is off Alcatraz Island."

— On the 29th ult. the German Reichstag defeated a proposal to prohibit the transatlantic steamers from beginning voyages on Sunday. The Secretary of the Interior argued that "in the face of the great efforts now being made by foreign countries to secure the world's carrying trade, Germany must not go to this extreme for the sake of Sunday rest."

— The newspapers state that the majority of the Republican members of Congress oppose any tariff concessions to the Cubans, hoping thereby to compel the annexation of Cuba to this republic. A Washington dispatch of the 29th ult. states that "one of the oldest and wisest members of Congress" states that the pledge to grant Cuba her independence was a mistake, and that "Cuba ought to be annexed to the United States. It controls the Gulf of Mexico, and it is the key to the Nicaragua Canal. If the Cubans want trade advantages, if they want to secure the United States as a permanent market, . . . there is just one way to do it, and that is by coming into the United States."

— The night of the 27th ult. emigrant train No. 13, west-bound, on the Wabash Railway, and passenger train No. 4, east-bound, collided, near Seneca, Mich., seventy miles south of Detroit. Both trains were going at full speed. It is estimated that eighty persons were killed or burned to death in the wreck. One of the engineers evidently made a mistake in reading his orders to sidetrack at Seneca. The railway officials do not admit the loss of life so great as that reported. Passengers on the two rear coaches escaped all injury. The lawlessness and carelessness prevalent in these last days makes any voyage a truly dangerous undertaking.

— A Washington dispatch of the 30th ult. states that Germany may be compelled to force an indemnity from Venezuela, but that the Monroe Doctrine will be strictly enforced by the United States. In the words of the dispatch, "the policy of this government, in case of a war between Germany and

Venezuela, is clearly defined. It will be demanded that there be no unnecessary occupation of Venezuelan territory, and least of all will there be permitted any pledges of territory to redeem the German debt. In other words, Germany may knock at the doors of Venezuela for its pay, and, failing to get it, may enter, but the United States would put Germany out if she stayed beyond a reasonable limit for the settlement of the debt." Since this country claims the right to force an indemnity from Turkey, Bulgaria, or any other European Power, should it be deemed necessary (see dispatch quoted in News and Notes, Review of November 12, page 741), it cannot well hinder Germany or any other nation from collecting bills on this side of the water.

A. J. B.



Missouri Conference and Tract Society.

THE twenty-first annual meeting of the Missouri Conference and Tract Society will be held at Utica, Dec. 26-31, 1901.
J. M. REES, Pres.

As the Missouri Conference is to be held during the holidays, December 26-31, the Week of Prayer for this Conference is set one week earlier, December 14-21.

J. M. REES.

A Personal Letter.

DEAR BRETHREN AND SISTERS: If such a thing were practicable, I should like to write a personal letter to each reader of the REVIEW, telling of the urgent requests which are made by young people who desire an education, but who lack the necessary means. Case after case could be mentioned. There is talent and ability, but the school is unable to carry a greater burden than is now laid upon it, and we are obliged to turn a deaf ear to these requests for entrance.

It seems to me that the situation becomes more trying each year. Once it was hard for students, even after taking a course in one of our colleges, to find positions in the cause; but the situation is now different. There are constant demands for teachers, canvassers, and business men. The Foreign Mission Board is pleading for laborers. The Lord has spoken, telling us that ministers should not remain with the churches, but should go out into new fields. This means that younger talent, men of less experience, must work at home, and in this way gain a preparation for future labor in foreign fields.

The church schools—that movement from above for the salvation of our children—should have strong teachers. I wish with all my soul that we could see five hundred new workers prepared to teach next fall. It would cause a sudden awakening all along the line if this could be done. For its accomplishment we must now plan.

There are in our churches men who have means, and who desire that means to be used where it will accomplish the most good. The persons who need assistance are unknown to those who have this means. Is there no way to bring these people together, or at any rate direct the attention of the one to the other?

One church in Indiana has selected a young man of ability, and the members pledge monthly payments on his school expenses. Another church in Ontario arranged to raise fifty dollars toward giving a young minister a year's training in the college. A brother in Michigan has a sum of money deposited at the college, which he increases by occasional donations. This money is loaned to students, and returned after they become wage-earners.

I know of men who have children who should be in school, but the children do not care to take a Christian training. Would it not be pleasing to the Lord if such parents would invest means in helping other young persons to obtain an education?

I have mentioned a variety of circumstances; perhaps you are acquainted with others. For the sake of the young people, for the love of the cause, I am going to ask men who have means which they would willingly expend in helping worthy young people, to correspond with me, and I will promise to do my part in seeing that this is loaned to worthy persons.

With a prayer that the Spirit of God may move upon hearts to respond, I am,

Most sincerely yours,

E. A. SUTHERLAND.

The Work Begun in Earnest.

We are glad to report to the readers of the REVIEW that the work of selling "Christ's Object Lessons" has begun again in earnest. In several Conferences the ministers are giving their time to selling "Christ's Object Lessons," and we trust that our brethren and sisters throughout all the churches are again at work. If not, will you not begin the work now? Between now and the holidays many will buy books for Christmas presents, and those who are working to sell "Christ's Object Lessons" will be blessed in the work.

A sister over eighty years of age, in writing of her experience in selling "Christ's Object Lessons," says: "You would be surprised to know what good success I have had in canvassing. While it is always a cross to enter a strange house, I have felt I was doing the Lord's work, and have had some rich experiences. I am in excellent health. The outdoor exercise keeps me well."

One of our ministers, a president of a Conference, pledged himself to sell one hundred books. When he first started out, for a day or two he had but little or no success; but feeling that he was doing the Master's service, he continued with renewed zeal, and in two days made a good beginning in disposing of his books, and resolved never to stop until his one hundred were sold.

Reader, have you begun yet? If you are so situated that you cannot possibly get into the work, would it not be well to give some one moderate wages to sell the books for you, or allow him forty or fifty cents on each book he sells, paying this from your own purse? Some would be glad to do the work, and perhaps you would be glad to pay them the commission, and thus both would have a part in the good work.

Remember that every copy of "Christ's Object Lessons" sold places one dollar or more in the hands of the educational institution in your district, to pay the debts of that institution. If you are in the Eastern Union Conference, every book sold aids South Lancaster Academy in paying its debt. If you are in Ohio, you are aiding Mt. Vernon Academy. If you live in the Lake Union Conference, every book sold aids in diminishing the debt of the Battle Creek College.

If you are living in the Northwestern Union Conference, you are aiding Union College; if on the Pacific Coast, you are aiding Healdsburg and Walla Walla colleges. If you are in the Southwestern Union Conference, you are aiding Keene Academy; and if in the South, you are aiding the schools there.

Shall we not make a mighty effort this fall to put thousands of dollars into the various school treasuries to aid in the good work? I know our brethren everywhere will say, "Indeed, we will take hold." We shall be glad to hear from those who are canvassing for "Christ's Object Lessons," as we are especially interested in the experiences of the workers, and shall be glad to have them write out their experiences for the church paper, the REVIEW; and thus we can hold a social meeting together every week.

The writer would suggest that those who are canvassing for "Christ's Object Lessons" carry some children's books with them; as they can be sold readily, the holidays being near, in connection with "Christ's Object Lessons," and may be placed in some families where the latter cannot be sold; but do not let these helps hinder the sale of "Christ's Object Lessons." Hold that before the people as the principal book, and dispose of the others only in case you cannot sell the former; and it may be that you can sell one of these smaller books as well as a copy of "Christ's Object Lessons." We would recommend such books as "Easy Steps," "Best Stories," "Gospel Primer," "Steps to Christ," etc. Fifty per cent is allowed on these books, and they may aid the canvasser in keeping in the field in the sale of "Christ's Object Lessons."

Let us make a long, steady pull in this work; for success will certainly attend it. It has in the past, and will in the future. S. H. LANE.

Spend Your Winter in the Sunny South.

THREE MONTHS' BOARD AND ROOM FREE.

DURING the long cold winters in the North, there are many of our canvassers who are able to do but comparatively little work, while none can put in full time. This fact, together with the great need of workers in the South, prompts us to make a special call at this time for canvassers of experience to spend the winter in this field.

Those already at work are meeting with remarkable success, and there is plenty of room for more. In this connection, it might be interesting to state that one of our young lady canvassers secured sixty orders for "Best Stories" last week. This was her second week at canvassing. Another worker sold sixty-three copies of "Bible Readings," amounting to \$150, in one week. Others are doing equally well.

The Southern people are kind and hospitable, and seem hungry for the truth. Aside from canvassing, there is abundant opportunity for other missionary work.

We have nine States here that have scarcely been entered,—Tennessee, Kentucky, North and South Carolina, Georgia, Florida, Alabama, Louisiana, and Mississippi. There are grand openings for consecrated workers of experience.

Because of the urgent need of such workers to carry the printed page of truth throughout this vast field, we will pay the board and room for three months, of canvassers of ability and experience who will come and engage in this work. However, before coming, it will be necessary for you to write us, and make arrangements. Please mention some reliable references when writing.

The South has been designated as "a world of its own," and we must have workers of ability who are consecrated to the Lord's cause, and who have had experience in can-

vassing. If you do not belong to this class, please do not apply.

On the other hand, if you are capable, and thoroughly consecrated to the work of God, there is no limit to the amount of good that you may accomplish. The fields "are white already to harvest," but the laborers are few. If you feel that the Lord has a work for you to do in this long-neglected portion of His vineyard, we shall be glad to hear from you. Address Southern Publishing Association, 1025 Jefferson St., Nashville, Tenn.

The Life Boat.

(Established 1898.)

Published Monthly. 25 cents a year. Illustrated.
50 cents in Chicago and Foreign Countries.

Editors:

W. S. SADLER. DAVID PAULSON, M. D.

The *Life Boat* was first issued in March, 1898, and from a circulation of less than five hundred, has gone to the fourteen thousand mark. It is a magazine of sixteen pages and cover. It is published monthly, and each number is illustrated with characteristic scenes of mission work and city life. The editors endeavor to make it a true reflection of the work with which it is so intimately connected. The constant aim is to put into the *Life Boat* only such matter as will be readily comprehended and appreciated by the most ignorant and unlearned in the city's slums, or behind prison bars, and the success and wide circulation of the *Life Boat* has clearly demonstrated that this simple gospel story, the story of how men and women are transformed by grace, is equally interesting to the well-educated and those of refined tastes. Two special prison editions of fifty thousand copies have been issued, one in 1899 and one in 1900. A large number of regular correspondents have resulted from these efforts. Another special Prisoners' Number of the paper will be issued early in 1902, if sufficient funds are raised.

December Advocate.

THIS issue of the *Advocate* will interest parents and teachers in a special manner, as it contains live matter concerning the education of our children.

The conference of educational superintendents held at Berrien Springs, November 15-18, brought together men and women who have had actual experience in this work, and the proceedings of the conference cannot but help every church in its work for children. When your friends ask why you do not send your children to the public schools, what do you tell them? Give them an *Advocate* to read. A year's subscription for this journal would cost you but 50 cents, and it would be a good missionary investment. Work as diligently for Christian education as to spread the Sabbath truth, for the former helps men and women into the latter.

Remember the December issue. Price, 5 cents for single copy; 4 cents in clubs of ten or more. Address *The Advocate*, Berrien Springs, Mich.

Addresses.

THE address of Elder C. A. Beeson is Atchison, Kan.

The address of Elder W. A. Westworth will be 24 Elm St., Barre, Vt., until further notice.

Publications Wanted.

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

E. N. Vaughan, Salisbury, N. C.

Sheriff, Charleston, Ill., *Life Boat* and other papers.

I. G. Bigelow, New Albany, Ind., REVIEW, *Signs*, *Instructor*, *Little Friend*.

J. T. Eaton, Alpharetta, Ga., REVIEW, *Signs*, *Little Friend*, *Instructor*, *Gospel Herald*, *Life Boat*, and tracts from *Apples of Gold* and *Bible Students' Library*. Can use a large number.

Business Notices.

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

WANTED.—A gentleman and a lady nurse who can give all the Battle Creek Sanitarium treatments. Give references. Address Indianapolis Sanitarium, 224 West Ohio St., Indianapolis, Ind.

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.

FOR SALE.—A good farm of forty acres, three miles from Battle Creek post-office; five acres timber; good house, barn, windmill, etc. Address E. H. Harnden, 14 Bedford St., Battle Creek, Mich.

Obituaries

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

The Death of My Afflicted Wife.

BUTLER.—Friday, November 15, about 3 P. M., the life record of my dear companion, and her long period of over twelve years of great suffering, closed by a second stroke of apoplexy. She passed away without a pang of conscious pain. It so happened that I was all alone with her at the time of her death. For several months past her health had seemed as good as at any time since her sad stroke, only she had great pain at times in her paralyzed limbs. But she had felt quite poorly for a day or two before the end came, though able to sit up most of the time. Of course during all these long years since her first stroke, I have known that she was liable at any moment to have the stroke repeated, with fatal consequences. Yet her death came to me as a great shock.

It had been her request, often repeated, that I should write nothing in her obituary notice extensive or laudatory. So I will give but briefly a few facts. Lenthal Ames Lockwood was born in Springfield, Vt., April 29, 1826, hence was over seventy-five years of age at her death. Her parents moved during her early life to Waitsfield, Vt., where her youth and early womanhood were spent. Her parents at that time were devoted members of the Baptist Church. She was converted when about sixteen. There were very few Baptists in that community, and her baptism, which took place before a large crowd of curiosity-seekers, was quite an ordeal for her young faith, she being a timid young girl, and the only candidate. Her parents and several members of the family, herself among them, accepted the Adventist faith under the labors of William Miller and other preachers as early as 1843. She and they began the observance of the seventh-day Sabbath about 1846, even before they heard any Seventh-day Adventist preacher. Elder Joseph Bates came to Waitsfield soon after, and explained to them more fully the truths we all believe. Shortly after, she became acquainted with Elder and Mrs. White. So she was one of the very earliest believers of the faith in which she ever after was a firm believer till death closed the scene. Her parents and mine lived about twelve miles apart in neighboring towns, and were well acquainted as early as 1843. We all moved West nearly fifty years ago. Our marriage occurred March 10, 1859, so we traveled the rough road of life together over forty-two years, and during all that time I never for one moment regretted our union.

When I began to preach this message about thirty-five years ago, being absent from home most of the time, the care of our little family of three young children, and the burdens of life fell heavily upon her, and the sorrows of the separation almost broke her heart. But she never murmured, nor sought for a moment to hinder me from what I regarded as a solemn duty; was always a loving, faithful wife and mother, doing her best to make us all happy. But her burdens were heavy, and almost too much for her strength. Not only her domestic duties, but the care of much company and the burdens of large meetings, consequent upon my official life, pressed heavily upon her. Her sad stroke of apoplexy over twelve years ago, after we had been in Florida a little over a year, made her a confirmed invalid. Her right limbs could never be moved by will power after that. Her whole right side was paralyzed. So she has had always to be moved in her chair, lifted to the bed, carried in my arms to the carriage when she rode, and helped in many ways. I felt I could not leave her, and very few women had strength to do all these things for her. So I have stayed by my suffering companion all these years. Her sufferings have been very great, at times almost unendurable. But she bore them with remarkable fortitude. Because of her request I can say but little on this point. Let me, however, say this much: A venerable and intelligent physician, who was provisionally near us and attended upon her when first stricken down, and has often visited her since, stated at the funeral, in a few remarks he made, that he never was acquainted in all his long experience with a person who bore all her sufferings with more cheerfulness and heroism than she did. Much of the time she was cheerful, but when her pains were almost unendurable, she could not restrain her feelings. How thankful I am that the Lord mercifully spared her from a single pain at her death.

It was a great comfort that we could have with us, after her death, our old especial friends, Elders A. G. Daniels and R. M. Kilgore, and Elder and Mrs. Keck, our near neighbors, who came from the Orlando meeting to be with us. Our neighbors were all very kind, and did all they could to assist us.

When the sad stroke came, it almost unmanned me. It made everything seem so dark to me. How could I bear the burdens of life further? My heart was greatly depressed. But our merciful Father has caused this cloud of depression to be lifted, and I can say, from the heart: *He doeth all things well*. She sleeps in Jesus, resting without a pang of pain. For years she had longed to die. Death had no terrors for her, though early in life she was greatly depressed by them. How blessed the Christian hope! It is inexpressibly precious to me. Soon we shall "meet again, meet ne'er to sever."

GEO. I. BUTLER.

DAMSGAARD.—Died at the home of her brother, Anton Helligso, at Webster, S. D., Nov. 12, 1901, Mrs. Christine Damsgaard. Sister Damsgaard was born in Denmark, Nov. 20, 1865. She accepted the Advent Message in 1894, and was a faithful Christian worker up to the time of her sickness and death. She leaves one son, eleven years old, to mourn the loss of a dear mother. Words of comfort were read from Rev. 20: 6; 14: 13. C. A. BURMAN.

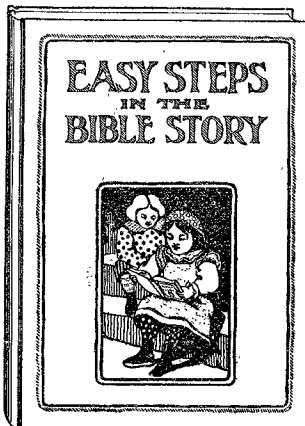
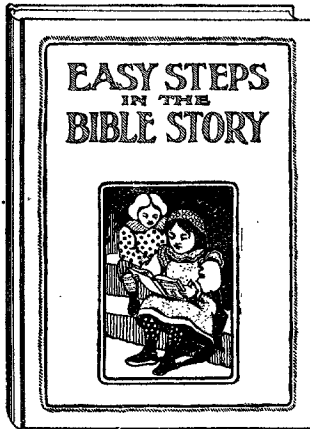
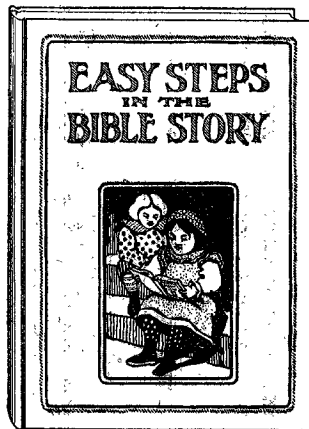
AN EXCELLENT HOLIDAY BOOK

Easy Steps in the Bible Story.

BY ADELAIDE BEE COOPER, EDITOR OF THE YOUTH'S INSTRUCTOR.

SOLD ONLY BY SUBSCRIPTION.

AGENTS WANTED IN EVERY COMMUNITY.



The beautiful stories of the Bible, told in childlike simplicity, and arranged in a progressive form for the purpose of educating the child in a clear, consecutive knowledge of biblical history.

No better book can be placed in the home for the early education of the children. It is a splendid holiday book. Children can sell it.

Price in cloth, 50 cents. Price in paper covers, 25 cents.

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 3/8 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.

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.

A Handsome Present.

Christ's Object Lessons, bound in velvet leather, with silk lining, makes a beautiful present. We have a small presentation edition of this excellent book, bound in the above described style, which we sell for \$2.75 per volume, postpaid. No better selection can be made for a present.

Address State

TRACT SOCIETY.

NAOMI.

A Beautiful Story of the Life of Christ, and "Naomi," the Shepherd's Daughter.

A handsome present for the young and old for only THIRTY CENTS in cloth binding, and FIFTEEN CENTS in paper covers. 125 pages, 6 1/2 x 8 1/2 inches in size. It is a good book to sell for holiday presents.

ORDER OF THE

Review & Herald Pub. Co.,

BATTLE CREEK, MICH.

Our New Holiday Book.

THE MASTER'S GREATEST MONOSYLLABLES.

Ready for Delivery December First.

A book on the Lord's use of Monosyllables—a faith-making volume and a soul winner.

"It is a beautiful little work; a fine thing to present to friends."—Rev. E. W. Hickson, Foulson, Ill.

Order of the State Tract Society.

Price, 50 cents postpaid.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 3, 1901.

Table with columns for EAST and WEST routes, listing stations like Chicago, Detroit, Buffalo, and times for various services (Night Express, Mail, etc.).

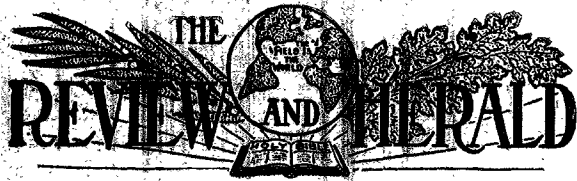
Daily. Daily except Sunday. Trains on Battle Creek Division depart at 7.45 a. m. and 4.00 p. m., and arrive at 12.40 p. m. and 6.10 p. m. Daily except Sunday.

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

GRAND TRUNK R'Y SYSTEM.

Table with columns for EAST and WEST routes, listing stations like Chicago, Valparaiso, South Bend, and times for various services.

Nos. 2-4-6-8 Daily. Nos. 10-76 Daily except Sunday. Nos. 3-5-7 Daily. Nos. 9-11-75 Daily except Sunday. G. W. VAUX, A. G. P. & T. A. Chicago. W. C. CUNLIFFE, Agent Battle Creek.



BATTLE CREEK, MICH., DECEMBER 3, 1901.

Contents of This Number.

Poetry.

The Faith of Daniel—Thanks unto God—Be Content—When the Children Come Home . . . 777, 779, 780, 782

General Articles.

Robbing God, No. 1—Our Times—Do Good—Growth—Be Patient—Try the Spirits—How to Keep from Falling . . . 777-780

Missionary Reading Circle.

December Study of the Field—God-Given Opportunities . . . 781

Home and Health.

Home-Keeping—Some Homemade Nut Foods—Women Losing Their Modesty—Request for prayers . . . 782, 783

Sabbath-School Work.

How to Teach the Lesson . . . 783

Editorial.

Do You Know? Ed.—A Right View of the Message, L. A. S.—The Week of Prayer for 1901, ELDER A. G. DANIELLS . . . 784, 785

Week of Prayer Notes.

The Macedonian Cry—An Important Occasion . . . 785, 786

Progress of the Cause.

Jamaica, West Indies—A Plea for Wales—South African Conference—Bonagca, Bay Islands—Brazil—Porto Rico—Columbia—Jamaica's Need of Christian Schools—Tennessee—Texas—The National Purity Convention . . . 786-788

News and Notes.

Leading Events of Week Nov. 24-30, A. J. B. . . . 789

Special Notices.

Missouri Conference and Tract Society—A Personal Letter—The Work Begun in Earnest—Spend Your Winter in the Sunny South—The Life Boat—December Advocate—Addresses—Publications Wanted—Business Notices . . . 789, 79

Obituaries.

. . . 790

Does your subscription expire this month? If so, did you renew last week? If not, please renew now.

The Question Chair and Relief of the Schools departments are both crowded out this week, as well as some editorial matter.

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

ELDER L. McCoy, chaplain of the Sanitarium, delivered an interesting sermon in the Sanitarium chapel, Sabbath, the 30th ult., his subject being the second coming of Christ. Many of the patients, as well as the helpers, attend these weekly services, thus gaining a knowledge of present truth.

SISTER ALLISON is in charge of our city mission work in this place, and reports some interesting experiences connected with her faithful efforts to reclaim the honest among the so-called lower classes. She finds as much crime and evil to contend with in this small city as in the slum districts of Chicago, where she worked for several years.

THE December number of the *Missionary Magazine* has just been mailed. This number is unusually interesting. Among the leading articles we notice "Matabeleland," by Elder F. L. Mead, probably the last article written before his death; "Progress in Palestine;" "In Northern Russia;" "The Women of India;" "Religious Conditions in Porto Rico;" and "Tidings from Finland;" while a large number of fields are mentioned. Every Seventh-day Adventist family should have this journal. The price is only 50 cents a year. Now is the time to order so that your subscription will begin with the first number of the new year. Order through your State office, or direct from the Mission Board, 267 West Main St., Battle Creek, Mich.

Next Week.

THE editors have received an interesting letter from T. Enright, the Catholic priest of St. Louis, Mo., who has repeatedly offered \$1,000 to any person who will show him from the Bible alone, that he is obliged to keep Sunday, the first day of the week, as the Sabbath. Having seen frequent statements, from S. W. Gamble and others, to the effect that Father Enright had withdrawn his offer, we wrote him an inquiry. His reply will appear in next week's issue.

A Bloodless Dinner.

THE Sanitarium did the handsome thing for the people in this vicinity on Thanksgiving day. Taking the church list, invitations were sent out which brought in about eleven hundred guests, who sat down to tables in the gymnasium, and also occupied the regular dining hall and other vacant spaces. At the conclusion of the exercises on the evening of Thanksgiving, word was sent down that if any were too aged or too feeble to attend, carriages would be sent to bring them to the dinner, and return them afterward. Many availed themselves of this offer, and so the occasion was furnished with guests, in whose countenances thanksgiving and good cheer might be read. A pleasing feature of the occasion was one plump, live turkey secured upon the rostrum, to which a label was fastened, saying that he was thankful that his life was spared. Thus the day passed off very pleasantly, and, so far as we know, to the satisfaction of all.

Religious Persecution.

THERE is religious persecution in Manitoba. November 2, at Morden, Brother F. J. Goertzen and a neighbor, whose name we do not have, were fined fifteen dollars each for having desecrated Sunday by doing secular work. Brother Goertzen's offense consisted in drawing wheat from the field to his house; his neighbor's Sunday work was done in his stable. The man who served the papers said he was appointed to prosecute "all breakers of the Sunday, or American sabbath."

At the same time, three children, the youngest four years of age and the oldest ten, were prosecuted for a like offense. They were playing in the garden, and a neighbor spied them carrying some potatoes. Immediately the machinery of the criminal law was set in motion to deal with this heinous offense, and the mother was told that unless she paid the fine imposed, her little ones would be put in jail. She paid the fine. All parties were threatened with severer punishment if they continued to disregard Sunday.

This happened in Manitoba, but the same kind of people live there that are to be found in all parts of this country. The carnal heart does not act differently in Manitoba from what it does in Michigan. The "dragon" is as wroth against commandment-keepers in one part of the country as in another.

"Brethren and sisters, would that I might say something to awaken you to the importance of this time, the significance of the events that are now taking place. I point you to the aggressive movements now being made for the restriction of religious liberty."—"Testimonies for the Church," Vol. VI, page 18. We ought to see these things without being pointed to them; let us certainly not fail to see them now, and to act as we are admonished by them.

"MODERN MIRACLES," a book of 192 pages, filled with miracles of grace wrought in the reformation of drunkards and criminals, through the presentation of the whole gospel of salvation for soul, mind, and body as presented at the Life Boat Mission, 436 State St., Chicago. One of the most thrillingly interesting books ever written. Price, 25 cents, paper cover; 50 cents, cloth. Will be ready for the holidays. Address the *Life Boat*, 2 & 4 Thirty-third Place, Chicago, Ill.

The Bible by Whole Books.

USUALLY one text is taken for the foundation of a discourse, but Elder W. A. Spicer took as the basis of his discourse in the Tabernacle, Sabbath, November 30, the whole book of Habakkuk. The lessons drawn from it were numerous and pertinent. "Though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. 2:2, 3), R. V. it "hasteth toward the end; it will not delay." The promise is, to the people of God, that their feet shall be made like hinds' feet. It is not our place to go moping and dawdling in the Christian course in its conclusion, but to go with life, and springing as the nimble hinds go on in their way, flying past all obstacles.

"A World-Wide Paper."

THE reader will find on page 786 (Progress department) an interesting report concerning the work in South Africa. In his letter inclosing the same, Brother O. O. Fortner, Secretary of the South African Conference, writes the Editor of the REVIEW as follows:—

"CAPE TOWN, 23d October, 1901.

"DEAR BROTHER: Please find inclosed a report of the proceedings of our late conference. We shall be pleased if you will insert this in the Progress department.

"The REVIEW is appreciated very much by our people in this field. We are glad that we have such a world-wide paper. It deals with the work of this message in every part of the world, and speaks as directly to those in distant parts as it does to those nearer its home. I hope that it will ever increase in efficiency until it has borne its last cheering message to God's waiting people."

You, dear reader, can, by your active co-operation with the editors, help to make the REVIEW still more "a world-wide paper." Send to us for free sample copies, and hand them out to those about you. The giving of one single copy of our publications has often been the means of a conversion. The price of the REVIEW, to subscribers in distant lands, is only \$1.50, the same as to those in this country—the trifling sum of three cents per week. When, in 1897, the price of the paper was reduced from \$2.00 to \$1.50, the object was to bring the paper within the reach of all, and to charge but one price to all. There being no commissions or profits to agents, the work of extending the influence and circulation of the REVIEW becomes a missionary effort on the part of every reader—a true labor of love. We are really glad that this is so. Now, who will be the first to send for free sample copies for distribution?

A. J. B.

A Sequel.

WE have received from Thomas I. Moore, whose sad experience was noticed in the REVIEW of May 28, 1901, a sequel to "Annie Moore Cable," whose mind was destroyed in the process of developing as a spirit medium. This unfortunate woman has not yet recovered her sanity, but is still suffering under an affliction which to her friends is worse than death. Her father is still exercised as to what can be done to rid the land of this dangerous delusion. He has been trying to secure legislation against it, which is of doubtful utility; a more practical method, it seems to us, is to gather statistics to show the evil it has accomplished, so as to create a great moral influence which will put people on their guard against it, and so keep multitudes out of the fatal snare. He sends blank forms for petitions to the United States Congress for the appointment of a commission to investigate insane asylums, to ascertain how many have become insane by dabbling in Spiritualism, hypnotism, and kindred delusions. This is a worthy object, and we hope it will be heartily responded to. Address Thomas I. Moore, Box 275, Bradford, Ohio. Send stamps for whatever you order from him.