

# The Adventist REVIEW AND HERALD Church Organ of the Seventh-day Adventists

HOLY BIBLE  
 IS THE FIELD  
 OF THE WORLD

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. 50.

BATTLE CREEK, MICH., TUESDAY, DECEMBER 10, 1901.

WHOLE No., 2458.

## Dedicated 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.

### RAISE THE SONG OF HARVEST HOME.

Come, ye thankful people, come,  
 Raise the song of harvest-home:  
 All is safely gathered in,  
 Ere the winter storms begin;  
 God, our Maker, doth provide  
 For our wants to be supplied;  
 Come to God's own temple, come,  
 Raise the song of harvest-home.

All the world is God's own field,  
 Fruit unto His praise to yield;  
 Wheat and tares together sown,  
 Unto joy or sorrow grown;  
 First the blade, and then the ear,  
 Then the full corn shall appear;  
 Lord of harvest, grant that we  
 Wholesome grain and pure may be.

For the Lord our God shall come,  
 And shall take His harvest home;  
 From His field shall in that day  
 All offenses purge away;  
 Give His angels charge at last  
 In the fire the tares to cast,  
 But the fruitful ears to store  
 In His garner evermore.

Even so, Lord, quickly come  
 To thy final harvest-home:  
 Gather thou thy people in,  
 Free from sorrow, free from sin;  
 There forever purified,  
 In thy presence to abide;  
 Come with all thine angels, come,  
 Raise the glorious harvest-home.

—Selected.

### ROBBING GOD.—No. 2.

MRS. E. G. WHITE.

FOR our present and eternal good, God has given us temporal and spiritual blessings. He enjoins upon us to become servants of His love, to impart to others the grace He has bestowed upon us. We are to act as His helping hand. No narrow, indolent selfishness is to be cherished. We are to inquire, "Lord, what wilt thou have me to do?" Those who love Christ will love the souls for whom He gave His life, and will daily reveal this love. Let the members of the Church arouse. Let them not cherish a narrow, self-centered religion. Christ calls upon them

to be earnest, energetic, persevering workers. Those who truly believe in Christ and truly love Him are drawn by Him to act a part in the great, grand work of heaven's love, giving thanks to God for His unspeakable gift.

Think of God's boundless compassion. He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. Think of the Saviour's matchless love. While we were yet sinners, Christ died to save us from eternal death. In return for the great love wherewith Christ has loved you, you are to bring to Him your thank offering. You are to make a gratitude offering of yourself. Your time, your talents, your affections,—all are to flow to the world in a tide of love for the saving of the lost. Jesus has made it possible for you to accept His love, and in happy co-operation with Him to work under its fragrant influence. He requires you to use your possessions in unselfish service, that His plan for the salvation of souls may be carried forward with power. He requires you to give your undivided energies to His work. To have your name on the church book does not make you a Christian. You are to bring your gifts to the altar of sacrifice, co-operating with God to the utmost of your ability, that through you He may reveal the beauty of His truth. Withhold nothing from the Saviour. All is His. You would have nothing to give, did He not first give to you.

Selfishness has come in, and has appropriated to itself that which belongs to God. This is covetousness, which is idolatry. Men monopolize that which God has lent them, as though it were their own property, to do with as they please. When their power to grasp wealth is gratified, they think that their possessions make them of value in the sight of God. This is a snare, a deception of Satan. What does outward pomp and show avail? What do men and women gain by pride and self-indulgence? "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Worldly treasure is fleeting. Only through Christ can we obtain eternal riches. The wealth that He gives is beyond all computation. Having found God, you are supremely rich in the contemplation of His treasure. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

Ask yourself the question, What am I doing with the Lord's talents? Are you placing yourselves where the words are applicable to you, "Ye are cursed with a curse: for ye have robbed me, even this whole nation"? We are living in a time of solemn privilege and sacred trust, a time in which our destiny is being decided for life or for death. Let us come to our senses. You who claim to be children of God, bring your tithes to His treasury. Make your offerings willingly and abundantly, according as God has prospered you. Remember that the Lord has intrusted you with talents, upon which you are to trade diligently for Him. Remember also that the faithful servant takes no credit to himself.

All the praise and glory is given to the Lord: Thou deliverest unto me thy pound. No gain could have been made unless there had first been a deposit. There could have been no interest without the principal. The capital was advanced by the Lord. Success in trading comes from Him, and to Him belongs the glory.

Oh, if all who have a knowledge of the truth would only obey the teaching of this truth! Why is it that men, standing on the very threshold of the eternal world, are so blinded? There is not a dearth of means, generally speaking, among Seventh-day Adventists. But many Seventh-day Adventists fail to realize the responsibility which rests upon them to co-operate with God and Christ for the saving of souls. They do not show forth to the world the great interest God has in sinners. They do not make the most of the opportunities granted them. The leprosy of selfishness has taken hold of the Church. The Lord Jesus Christ will heal the Church of this terrible disease if she will be healed. The remedy is found in the fifty-eighth chapter of Isaiah.

Let us work earnestly and unselfishly for God, "knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

To us has been given the greatest wealth of truth ever committed to mortals. God desires us to have a true understanding of the words, "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world." Enlarge your hearts. Embrace more and still more of the heavenly goods.

What shall we render to God for all His benefits to us? Does the weight of your obligation to your Creator rest heavily upon you? Are you seeking to save the souls who are perishing in sin? Do you realize that now is the time to work for the Master, that now is the time to bring your tithes and offerings into the storehouse? Upon His people God has placed the solemn charge of representing Him in this world. "Ye are the light of the world," He says to them. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." If the truth is not carried into new territory, if the warning message is not given to those who are in darkness, the Church will be held responsible.

Rightly appreciate the gifts of influence and property. Rightly estimate the value of the capital intrusted to you. It places you where you are held responsible to see and relieve the needs of God's cause. Labor for the advancement of the interests which are dearest to the heart of God. With your money, your time, your strength, your influence, work for the upbuilding of these interests. The Lord God of Israel needs the

co-operation of every soul, because there is a large field to be worked. Hasten, my brethren and sisters, to bring to God a faithful tithe, and to bring Him also a willing thank offering. There are many who will not be blessed till they make restitution of the tithe which they have withheld. God is waiting for you to redeem the past. The hand of the holy law is laid upon every soul who enjoys God's benefits. Let those who have kept back their tithe make an accurate reckoning, and bring to the Lord that of which they have robbed His work. Make restitution, and bring the Lord peace offerings. "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." If you acknowledge that you have done wrong in misappropriating His goods, and freely and fully repent, He will forgive your transgression.

In heaven the angelic beings delight to do the will of God. On earth shall we be backward? God is waiting for you to bring your means to His treasury, that there may be meat in His house. First consecrate yourselves to Him; then bring to Him your gifts.

Wonderful blessing attended the liberality of the early Christian Church. Paul writes, "Our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. . . . Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many in our behalf. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that we, always having all sufficiency in all things, may abound to every good work: . . . being enriched in everything to all bountifulness, which causeth through us thanksgiving to God."

Unselfish liberality threw the early Church into a transport of joy. The members knew that thus the power of God was being borne to the needy. Their benevolent energy testified that they had not received the grace of God in vain. What could produce such liberality but the sanctification of the Spirit through the word? In the eyes of believers and unbelievers it was a miracle of grace.

We too often fail to tell of God's faithfulness in rewarding those who obey Him. By murmuring and complaining we darken our own pathway and the pathway of others. It is to be regretted that the Church to-day feels so little inclination to express thanksgiving to the Lord for enriching her with His grace, for giving her His talent of means, that she may have wherewith to supply His treasury.

The barren portions of the Lord's vineyard cry to God, saying, "Men have neglected to care for me." By allowing their fellow beings to remain in the bondage of want and degradation, men and women allow Satan to reproach God for permitting His children to suffer for the necessities of life. God is insulted by the indifference of those to whom He has intrusted His goods. His stewards refuse to notice the distress which they might relieve. Thus they bring a reproach upon God.

Let no one trifle with his responsibilities. If you are not trading upon dollars, but only upon cents, remember that the blessing of God rests upon unwearied diligence. He does not despise the day of small things. A wise use of the littles will bring a wonderful increase. One talent

wisely used will bring two to God. Interest is expected in proportion to the intrusted capital. God accepts according to what a man hath, and not according to that he hath not.

God calls for what you owe Him in tithes and offerings. He calls for consecration in every line of His work. Act faithfully your part at your appointed post of duty. Work earnestly, remembering that Christ is by your side, planning, devising, and constructing for you. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." Give cheerfully, gladly, willingly, thankful that you are able to do something to advance God's kingdom in the world. Empty the heart of selfishness, and brace the mind for Christian activity. If you are in close connection with God, you will be willing to make any sacrifice to place eternal life within the reach of the perishing.

In the name of the Lord, I beseech my brethren and sisters, at this crisis in our work, to come up to the help of the Lord, to the help of the Lord against the mighty. Withholding from God always brings a curse. Spiritual prosperity is closely bound up with Christian liberality. Hunger only for the exaltation of imitating the divine beneficence of the Redeemer. You have the precious assurance that your treasure is going before you to the heavenly courts. Would you make your property secure? Place it in the hand that bears the nail prints of the crucifixion. Retain all in your possession, and it will be to your eternal loss. Give it to God, and from that moment it bears His inscription. It is sealed with His immutability. Would you enjoy your substance? Then use it to bless the suffering. Would you increase your possessions? "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

If all will act their part, the barrenness of the Lord's vineyard will no longer speak in condemnation of those who profess to follow Christ. Medical missionary work is to open the door for the gospel of present truth. The Third Angel's Message is to be heard in all places. Economize! Strip yourselves of pride. Give to God your earthly treasure. Give what you can now, and as you co-operate with Christ, your hand will open to impart still more. And God will refill your hand, that the treasure of truth may be taken to many souls. He will give to you that you may give to others.

#### THE JUDGMENT.

ELDER B. L. HOWE.  
(Honolulu, H. I.)

THE prophetic message that announces the entrance of Christ upon the atonement work, as represented in the cleansing of the sanctuary, is called the judgment message. Judgment is defined as "the act of judging; the mental operation by which facts are weighed, comparisons and deductions made, and conclusions reached; the faculty by the exercise of which deliberate conclusion is reached. Psychologically considered, it is the process or form of comparison in which conceptions or notions are compared, and their logical agreement or disagreement apprehended, and mentally asserted."

By these definitions it is evident that the term judgment is not, as it has come to be theologically considered, merely the rendering of a decision, but it has in it the thought of a progressive work, in which facts are considered, evidences are studied, testimony is weighed, and conclusions are reached, preparatory to the rendering of a final decision, which brings us to the definition of the term as used in law.

When the Lord decided that the earth should

be overflowed by water, He centered all the energies of heaven in the work of warning the people and preparing a way of escape. He connected every faithful man and woman with Him in this work.

When the time came for the revealing of God in Jesus Christ to the world, the angel came to Mary and said, "Thou shalt call His name Jesus: for He shall save His people from their sins." When Christ was born in Bethlehem of Judea, a multitude of the heavenly host came to make it known. The shepherds spread the tidings abroad.

When Jesus was baptized, the Father spoke from heaven, "This is my beloved Son." All heaven was doing everything in its power to turn the thoughts of the people on earth to the subject in which it was interested.

The time came for the judgment message to go to the world. The prophet Daniel had a view of the opening of the judgment. The Father and Christ were both engaged in the work, and not a multitude of the heavenly host, but the entire host—"ten thousand times ten thousand and thousands of thousands." Every one in heaven is interested in the judgment work. All have a part to act in it.

This wonderful interest in heaven does not, however, satisfy the mind and purpose of God. The exile on Patmos saw a mighty angel flying through the midst of heaven, crying with a loud voice, "Fear God, and give glory to Him; for the hour of His judgment is come." This time was reached in the fall of 1844. The judgment was set, the books were opened, and every member of the family in heaven was concerned about the work. But the work of the judgment especially concerned the people on earth. The cases of the dead were to be investigated, but it was the travelers, somewhere on the road between birth and the grave, that the Lord was especially anxious to have connected with the work of the judgment. God is now holding an open court into which He invites all. So the call to come into court is sent down from heaven. It travels by land and by sea, and through the day and night the cry sounds, "Fear God, and give glory to Him; for the hour of His judgment is come." At the going forth of this message a solemn earnestness settled down upon the people everywhere. In the places where the older people were not allowed to preach the message, the Spirit of God came upon the children, and they preached with such power that backsliders returned to the Lord, and sinners were converted.

In the type every one who was called under the name of Israel was interested and had a part to act in the service of the day of atonement. Although the decision was not reached until the close of the day, every individual had a part to work out for himself, from the beginning to the end of the judgment day. So the work of the final judgment is not all in the decree which says that every man must remain just as he is.

The hour of God's judgment came at the conclusion of the prophetic period of twenty-three hundred days, in the fall of 1844, and every one who has heard the certain sound of the trumpet since that time, and has accepted the message, has become a living, active part of that open court, which the Judge of all is conducting.

The Judge and all His associates in heaven are devoting their thought and energy to weighing the evidences for and against the applicants for eternal life. Are we overcoming, or are we being overcome? Are our sins all confessed, and pardon written over against the very last one? We need not concern ourselves as to whether the judgment has begun with the living. If we are living this side of 1844, we cannot be living in any other time than the time of the judgment.

The work of the day of atonement in the type demanded the most solemn service and best energies of all the living people; so the judgment

message for to-day is sent to living, active people, that they may know, and live, and act as though standing before the throne of the Eternal. Only those who receive this message as a living reality, and walk with God, as Enoch did, will meet their Lord at His coming without tasting death.

We now have a case in the open court of heaven, for the Lord has raised us up together with Christ, and we are sitting with Him, in the sanctuary, in heavenly places. "As many of you as have been baptized into Christ, have put on Christ." Blessed life! hidden with Christ in God, nothing is seen but God's own life.

With what earnestness, with what gladness, we should press forward, for the glad day is just about to be ushered in, in which the last foul stain of sin is to be forever blotted from the universe.

"The great day of the Lord is near, it is near and hasteth greatly." God help us all, and make us stand now, that we may stand then.

### LET HER ALONE.

T. E. BOWEN.

JESUS was at the home of Simon. This man professed to be a follower of God, but he had committed grievous sins. Yet Jesus came into the world to save sinners, so He accepted Simon's invitation to dine with him. While those at the table were conversing, a timid woman, unobserved, stole into the room, and broke upon the Saviour's feet from behind (the custom then being to recline at meals) an alabaster box of ointment, very precious, and began wiping His feet with her long flowing hair, the tears of gratitude falling fast as she reverently kissed the feet of her divine Lord. She purposed to remain unobserved, but the precious perfume filled the room.

She had heard rumors that Jesus might be taken away, and fearing she might not have another opportunity of showing her love and gratitude for the wonderful mercy shown her in the forgiveness of her great sins, she hastened to break the seal of her treasured box.

The spirit of criticism began to manifest itself. Judas ventured to suggest that it would have been far better to have sold this ointment and given the proceeds to the poor. Simon thought if Jesus was the Messiah, He would not have permitted this woman to touch Him, for he knew she was a great sinner. Jesus was unmoved by this censure. Turning to her accusers, He said: "Let her alone." He said more, but ponder this statement: *Let her alone.* She took this way of manifesting her love for me. Let her alone.

How many acts of love have been frozen to death before they found expression, by some cold censure or criticism. Christ's "Let her alone" applies to all such.

Some timid wife longs to invite a needy one to share the comforts of her home, but the husband inwardly or outwardly objects, and so the good deed is smothered. Some children long to give expression to their childish love for Christ, but for fear of censure restrain it. How much better it would be to let them alone.

Mary's was the only precious box of ointment broken upon the Saviour while He was alive. Are you sorry she broke it?

Let us know that this cold, unfeeling spirit is not of heaven. It comes from beneath. We need to heed what the Saviour said in more ways than one, and let people alone. Let them follow the good promptings of the Spirit. God is able also to guide them. Much more might be done for God, would all heed these words to them of old, "Let her alone."

"THERE is no service like his who serves because he loves."

### THE VOICE IN THE STORM.

Nor always under calm and sunny skies  
The Lord doth meet us, though we seek Him there,  
Eager to hear Him talk of lilies fair,  
And utter parables that make men wise.

Nor do we find the One whose word we prize  
Always at feasts, though He doth love to share  
Our social joys; and when we feasts prepare,  
'Tis He with better wine our want supplies.

But sometimes on the wing of storm He comes,  
In the deep midnight of our black despair;  
'Mid raging waves and winds that never cease,  
When the helm fails us, and the cold benumbs  
Our helpless hands,—then, as we lift our prayer,  
He speaks, and lo! our hearts are filled with peace.

—Springfield Republican.

### I KICKS AGIN IT, SAH.

DR. A. J. GORDON.

SUCH was the vehement exclamation of Brother Moses. My first acquaintance with Moses began thus:—

Soon after the close of the war a neighbor said to me one day: "I wish you would call in and see my colored man, who has recently come to me from the South. I assure you he is a character."

I called one morning according to request, and after a pleasant introduction, I said: "Brother Moses, I wish you would tell me your Christian experience, if you can spare time for it."

"I allers has time enough for dat, sah," he replied. "It was on the sixth day of October, 1853, at three o'clock in de mornin', in massa's cornfield in ole Virginny, dat de Lord spoke peace to my soul.

"I had been a-mournin' for weeks, yet all de while more or less confidential in myself, and settin' store by de heaps of good works and prayers and repentin's I'd done. But at last dese deceitful refuges began to gib way, and de foundations of de great deep broke up in my soul, and for three days and nights I could neither eat, drink, nor sleep, a-mournin' and a-wailin' for my sins.

"At last, nigh sunrise, in de third day, out in de cornfield, I says: 'Lord, you must save dis despairin' sinner, or he'll die. I know I's wicked, and vile, and rebellious, but den you's all-merciful and forgivin.'

"He reached out His hand edgeways toward me; and if dat hand had been a sharp, two-edged sword, it wouldn't cut me open quicker'n it did, separatin' de joints and de marrer, and layin' bare de corruption of my heart. I never dreamed what a heap of blackness dar was in dat heart till dat mornin'. Den, quicker'n I can tell, He reached out His hand agin, so kinder soft and tender, and closed me up, and didn't leave a rent or a scar or a sore place in my heart, and He says to me, 'Son, dy sins, which is many, is forgiven dee.'

"Den I know'd I'd been born agin; dat old things had passed away, and all things had become new. From dat day I's been surer dat I's born'd agin than I am dat I was born'd de first time. Dat's my experience. Some folks don't believe it, but I knows it, for it's what I's tasted and seen."

"Have you any special religious interest in your church?" I asked Moses.

"No room for any interest," he replied. "De church is so lumbered up wid fairs, and festivals, and jollifications, dat de Sperit's got no chance to work among us. Leastwise dats my solemn 'pinion, dough some says I's heady and setful. But I's sick of it, sah! I goes to church Sunday, and de fust thing de minister gets up and reads a long program of de worldly doin's and goin's for de week—de music and de supper, and de grammatic readings, and what not—twenty-five cents admission, and all must come. I tell ye,

I kicks agin it, sah, and will, long's I hab bref in my body."

"What do you mean by saying you kick against it?" I asked.

"I rebukes it, sah, in de name of de Lord. Last Sunday I spoke out in meetin' and said, 'Breddren, what ye been redeemed for, and brought into de church? Didn't de Lord tell you dat you's to be de light of de world and de salt of de earth? Well, when I sees how much time some of you gibs to fairs and festivals, and den you can't come to de prayer-meeting 'cause you's so busy,' I says, 'if you ever was de Lord's true salt, you've lost your flavor; and if you don't look out, you'll be cast out, trodden under foot of men.'"

"But, Brother Moses," I asked, wishing to draw out further wisdom from this deep fountain, "don't you think these things are necessary for making the church attractive to the masses, and inviting to the young?"

"No, sah;" he replied, with great warmth. "No, sah; Christians is de salt of de world, and dey is put into de world to preserve it from corruption. But some's got de idee dat you must bring corruption into de church so's to preserve de salt, as dough de gospel is goin' to die out unless it's sugared and seasoned wid carnal 'musements. Dat's de poplar notion. But I kicks agin it, sah."

"Yes; but the people say there is no harm in a social gathering and a plain supper, and a little music and reading for entertaining the people," I continued.

"Well, dat's de question," replied Moses. "I takes de Scriptures for my standpoint of faith and practice, and I have searched in vain to find where de 'postels and elders ever got up suppers of turkey, and chickens, and sandwiches, and cold tongue, and den invited de breddren to come to church and eat 'em at twenty cents a head. No, brudder, 'musements in de church is unsanctifying, howsomever folks may think 'bout it.

"We had a festibal in our meeting-house two weeks back. I looks in a few minutes, and sees de crowd dere and de doin's. Fust the pianny and de fiddle strikes up, and den all de young folks' feet begin to shuffle and scrape under de seat, like de unthinkin' horse rushin' into battle, and sez I, 'Take off the 'straint and how long 'fore dis whole company'd be a dancin' and a waltzin' in de house of God?'

"Den dey had de guess cake, and de waffles, and waffled off a calico quilt to de one dat drawed de prize; and sez I, 'What's dis but eddicating people to gamblin' and lotteries?' Den de grammatic reader comes on, all dressed up wid ribbons an' furbelows. Sez I again, 'What's dis but jus' nussin our young 'uns for de stage and de theater?' I tell you, I kicks agin it, sah, and allers shall.

"Well, next night was prayer-meetin'; only twenty out, an' all as mum as if de Lord had never opened their mouths; and when I warns 'em about it, dey says, 'Brudder Moses, de Spirit didn't move us.' I's prayin' 'bout it night and day. It's 'cause de Lord's children don't think, dey does so. You remember how He says, 'My people do not consider.'"

Reader, Moses is a real character, and not a myth. He was born in slavery, and if he is able to read, it is only a recent acquirement. But his mind is saturated with the Scripture as he has caught its phraseology from the rude preachers of his race. May it not be that he is one of the "babes" to whom the Father has revealed some things which He has hid "from the wise and prudent"?

"Oh, what a little thing can turn  
A heavy heart from sighs to song!  
A smile can make the world less stern,  
A word can cause the soul to burn  
With glow of heaven, all night long."



### BABYLON AND THE LOUD CRY.

ELDER JOHN A. BRUNSON.

"AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 1-4.

From this passage of Scripture we learn that when the fall of Babylon is completed, universal corruption will prevail; for "all nations" will then "have drunk of the wine of the wrath of her fornication." Her cup of iniquity will be full. Satan will then be working with "all power and signs and lying wonders, and with all deceivableness of unrighteousness;" "and they that 'received not the love of the truth, that they might be saved,' will be left to receive 'strong delusions, that they should believe a lie.' Not until this condition shall be reached, and the union of the Church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. The change is a progressive one." — "Great Controversy," pages 389, 390. Then "darkness shall cover the earth, and gross darkness the people," and the destructive thunderbolts of God's wrath will be ready to fall upon the sin-benighted world.

But at this juncture, just before "the overflowing scourge shall pass through," and the awful, desolating "consumption, even determined upon the whole earth," shall be accomplished, is heard the call of mercy, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." God's wrath cannot fall upon Babylon as long as any of His people are found in her midst. Every soul who honestly loves the truth will hear and heed the voice of warning. The truth and the truth-lover were made for each other, and the gracious God will see that the two come together. The object of the "loud cry" is to accomplish the complete separation of the wheat from the chaff; and when the work is done, there will be none of Zion in Babylon, and none of Babylon in Zion.

The people who compose Zion will be the complete embodiment in the flesh of the principles of Christ, while those who compose Babylon will be the complete embodiment of the principles of Satan. These two classes will be an object lesson to the whole universe. The one class stand as a living illustration of the result of the prevalence of the principles of God. The righteousness of God and the holiness of heaven are conspicuously manifest in their lives. What they are is what all would have been if Satan's shadow had not darkened the world. What a contrast does the latter class present! They stand as an example of Satan's finished work. Filthy and unright-

eous, their hearts are the habitation of demons, and their characters the incarnation of all that is vilely selfish and selfishly vile. What they are, wicked, wretched, vile, is what all would have been if the light of God's love from Calvary's cross had not penetrated the darkness of Satan's shadow, and rescued the truth-lovers from the gloom of despair and death. Upon this picture, with its sharply contrasted features of light and darkness, holiness and iniquity, happiness and misery, the universe gaze with intense interest. They see in the one class a clear demonstration of God's infinite love, in the other of Satan's deep malignity. The purity and peace of the one loudly and gratefully proclaim the eternal justice and infinite mercy of God's law; the wails of woe that arise from the other declare the awful consequence of Satan's rule. As they gaze upon the scene, they all acknowledge the wisdom of God's plan of action; and when the mighty blasts of His fury are about to burst upon the world, they with one voice proclaim, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of ages."

Now let us endeavor to ascertain the cause of Babylon's fall. The statement has already been made that it is not sudden, but progressive. The repulsive picture of Rev. 18: 2 is the logical and necessary consequence of causes that have operated slowly but surely for years. It is but an awful and vividly portrayed illustration of the unchangeable law — "whatsoever a man soweth, that shall he also reap." The fall of Babylon is in no way the result of an arbitrary decree of God, but the legitimate outworking of a competent cause. What is that cause? Let Rev. 18: 7 tell the story: "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." Note carefully the record. What did Babylon do? (1) She "glorified herself;" she was guilty of the sin of self-glorification; (2) she "lived deliciously." This speaks loudly of self-indulgence; (3) she said in her heart, "I sit a queen, and am no widow, and shall see no sorrow." This makes prominent the sin of proud, haughty self-exaltation. Look well at the abominable trio, self-glorification, self-indulgence, self-exaltation. Reduce them all to unity, and what have we? — Selfishness. Write it large; capitalize it — SELFISHNESS. Are you personally acquainted with it? Have you felt its withering, damnable sting? Have the fetid fumes of its blasting breath been allowed to blow upon your work that you have undertaken in the Master's name? Look closely. Examine minutely. *The principle of selfishness is the principle of Babylon, and Babylon is doomed to destruction.* This principle is satanic in its origin. In Isaiah 14 we have an account of Satan's fall: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God. . . . I will ascend above the heights of the clouds; I will be like the Most High." Similar language is employed concerning Satan in Eze. 28: 17: "Thine heart was lifted up because

of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Here we see manifested in Satan this same principle of selfishness exhibited in pride and self-exaltation, and to this principle his downfall is attributed. Hence we conclude that selfishness, which is the principle of Babylon, is only the manifestation of the principle of Satan, and will lead to Babylon's downfall and utter destruction.

But why call it Babylon? — Because ancient Babylon in its glory was the most perfect earthly embodiment of this principle, and hence has given name to it. "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" are the self-important words of the haughty monarch of that proud empire of antiquity. Babylon, the earthly embodiment of the satanic principle of selfishness, is contrasted with Zion, the earthly embodiment of the heavenly principle of unselfishness. Babylon is Satan's counterfeit of the Lord's Zion. They are the respective representatives of opposite principles. They are irreconcilably antagonistic. The complete supremacy of the one must mean the utter extinction of the other; hence the statement above, that when the loud cry has completed its work of sifting and separating, there will be none, *absolutely none*, of Babylon in Zion, and none of Zion in Babylon.

Now from the foregoing remarks it is easy to determine what Babylon is. Since selfishness is the great, fundamental principle of Babylon, wherever an embodiment of this principle is found, there is so much of Babylon. If it is found in the midst of the various churches of Christendom, then Babylon is in the midst of those churches. But we may come a little closer. If it is found in Seventh-day Adventist churches, then Babylon is in the midst of Adventists. But let us make a closer application still. Whoever we are, *if this principle of selfishness is in our hearts, then Babylon is in us.* Are we envious, sensitive, proud? Are we afflicted with a sense of self-importance, that disease of moral blindness that is almost an epidemic in Zion? Are we disposed to think our worth has been underrated, and our real value unappreciated? If so, we betray unmistakable symptoms of this dread disease of Babylon.

Selfishness is the curse of Christendom to-day. All selfishness is sin, and like the bondwoman, must be cast out. It must be eradicated. Until that is done, we must remain weak. The weakness of the Church to-day is directly ascribable to selfishness. We pray for power, but power can never baptize a selfish heart; for that would be adding strength to the devil's arm. It would be encouraging rather than destroying Babylon. The loud cry of the loud cry should be heard. The long-suffering Jesus is waiting to lead the advancing armies of Israel to certain victory. At a word He could cause the great mountains of difficulty to vanish like dew before the rising sun. He is calling to us now, *just now*: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." This command is supported by the promise, "Then thou shalt see, and flow together, and thine heart shalt fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the wealth [margin and R. V.] of the Gentiles shall come unto thee." But something restrains the Captain of the Lord's host. What is it? Shall I say it? Hold thine ear close and listen. The message is for *you*. *The restraining cause is the selfishness of your heart and mine.* Come, let us face the fact. Let us humble ourselves before God, and confess the sins of our hearts that He may cleanse. Christ can conduct

only a clean camp to victory. Selfishness is in Zion. But selfishness is Babylon. Therefore Babylon is in Zion. The logic is invincible. But Babylon must be overthrown. It must be cast out of Zion before the latter can be intrusted with the loud cry. Those in whose hearts Babylon is can never be intrusted with the cry, Come out of Babylon. That would be calling out of Babylon into Babylon. But God wants to call from Babylon to Zion, and those who give the call must be such as have heeded the divine injunction: "Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." Rom. 6:31, R. V.

What, then, is the antidote? — An experimental knowledge of righteousness by faith. This alone can take the boast of selfishness out of the human heart. This alone humbles the creature and exalts the Creator. It teaches one to use such language as this, "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith." It emphasizes the cardinal fact "that no flesh should glory in His presence." It joyfully acknowledges that salvation "is the gift of God: not of works, lest any man should boast." He who knows the blessedness of righteousness by faith gratefully confesses that he is nothing, and that "Christ is all, and in all." Then, and not till then, is he prepared to become a channel for the transmission of divine power and wisdom. He then becomes a true reformer. Every real reform that the world has yet known has had its foundation in the true doctrine of righteousness by faith. It was so in the days of Noah, in the days of Abraham, of Paul, of Luther, of Wesley. It will be so again. The true basis of the loud cry is righteousness by faith. This is the central thought of the message. It includes all, and in its light every part is readily and perfectly adjusted to every other part. May God add His blessing, and fulfill His promise: "All thy children shall be taught of the Lord; and great shall be the peace of thy children." Then we may expect to see "signs and wonders . . . done by the name of thy holy child Jesus."

#### ITEMS OF INTEREST.

—Rumor comes from Constantinople that Miss Stone, the kidnapped missionary, is dead.

—Some members of the Pan-American Congress favor a railway from the United States to South America.

—The Canadian Minister of Justice objects to England's yielding its "rights" in making a new Nicaragua Canal treaty.

—According to a New York court decision, consumptive immigrants will not hereafter be allowed to enter the United States.

—Henry Hart, an eccentric New York millionaire, leaves property to his niece "on condition that she does not marry a Christian."

—An expert diver locates the wreck of the Pacific mail steamer "Rio de Janeiro," which foundered not long ago off the California coast.

—The German Emperor places an order in America for 300,000 tons of anthracite coal, paying less for it than the regular price charged in Chicago.

—A London dispatch of the 29th ult. states that "the invention of a new machine gun, which is capable of firing bullets at the same rate as a Maxim gun, with a range of 6,000 yards, is interesting military circles."

—On the 23d ult. the Holland submarine boat "Fulton" dove in Peconic Bay, Long Island, and remained under water fifteen hours, "twelve hours longer than any other submarine boat has been submerged." One of the six persons in the boat at the time was Rear-Admiral John Lowe.

—The Chicago Wrecking Company buys the remains of the Pan-American Exposition, as they stand, for \$132,000. There are in the buildings 33,000,000 feet of lumber, 2,000,000 pounds of pipe, 200,000 incandescent lights, 20,000 flag poles, and 30,000 flags; and it is estimated that "more than 1,000 freight cars will be needed to transport the material to Chicago."

—Mrs. McKinley fails to improve healthwise.

—Barney Conway, aged 106, died the 29th ult. near New Albany, Ind.

—Extensive deposits of copper ore are reported to exist in Alaskan islands.

—Natives of New Hebrides are punished for having attacked French ships.

—United States revenue officers discover a "moonshine" whisky factory in Pittsburg, Pa.

—An automatic telephone exchange is invented and successfully operated by a Baltimore, Md., man.

—Canada is accused of violating its agreement with this country "concerning the importation of cattle."

—Twelve horses were gored to death in a bull fight at Mexico City the 26th ult. Many Americans were present.

—Montana's governor offers to join Governor Van Sant, of Minnesota, in the fight against the great railroad combine.

—The Harrowah Shirt and Overall plant, Montreal, Quebec, was destroyed by fire the morning of the 27th ult. Loss, \$50,000.

—In Marquette, Alger, Ontonagon, Houghton, and other counties of the upper Michigan peninsula, the snow is from one foot to two feet deep.

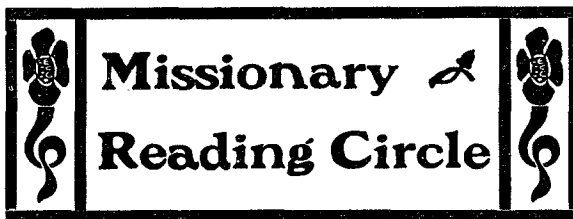
—Superintendent Machen stated that "in five years rural free delivery will cover the whole of the inhabited territory of the United States."

—A conference relating to the manufacture of sugar will be held in Brussels, Belgium, the 16th inst., the United States not being invited to send delegates.

—United States army officers are "incensed at the barbaric methods of warfare" now being adopted by the Filipinos. It might be well to inquire whether "civilized" methods of warfare do not accomplish the same purpose as those used by the natives of the Philippines.

—A writer for the *Review of Reviews* says that Cuba is "a gigantic farm of 28,000,000 acres of marvelously fertile soil. Thirteen million acres remain as virgin forest. Her present population is a little above one and a half millions. Were Cuba as densely populated as Massachusetts, her census would show 11,000,000 inhabitants. An equal density with that of England would give her upward of 22,000,000,000. Her ability to support a population per square mile equivalent to that of England, so large a percentage of which is dependent upon manufacturing interests, is somewhat doubtful, from the fact that Cuba presents little or no possibility of ever becoming a manufacturing center." However, in view of the much greater fertility of the soil, it is thought that Cuba could provide a comfortable and profitable living for 10,000,000 people.

A. J. B.



#### BEAR YE ONE ANOTHER'S BURDENS — HOW?

ELDER W. A. SPICER.

(December 15-21.)

"BEAR ye one another's burdens, and so fulfill the law of Christ." Gal. 6:2.

The law of Christ is the life of Christ; it is His way of living. That law commits one to a life of burden-bearing because that is the manner of His life.

Jesus is the Master Burden-bearer. Because the world could not bear its own burden, and because it needed help, Jesus came. He could not stop in heaven, apart from human need and human woe. By the very law of His life, He was constrained to go down to help the world in trouble.

We are to fulfill the law of Christ. His law, His life, in us, will assuredly constrain us to go to the help of every need within our reach. It is a law of the divine life that it must work to build up and to help. The same Spirit of God

that wrought in Christ and that works in all heaven, is the power that works in us, just in the measure that we permit.

Christ's burden is light, and His yoke easy. Yet how it pressed Him! Worn and weary, He took upon Him our griefs and carried our sorrows. He bore the crushing weight of sin upon the cross. Still, it was for the joy that was set before Him that He endured it. And in that joy of the Lord was His strength. He loved the world that He suffered for, and so His burden was light.

Dr. McGregor, of Scotland, once met a little girl staggering under the load of a robust little lad, whom she carried in her arms along the rough roadway.

"Isn't that a heavy load for you, my little girl?" he said.

"Oh, no, sir," she replied; "you see, sir, he is my brother."

The brave Highland lassie had the secret that makes the burden light. She loved her little brother.

The love for others that is to make all burden-bearing a joy is not manufactured within ourselves. It is the gift of God's own love that comes as a result of personal experience. Rom. 5:4, 5. But by exercise the gift of helpfulness is increased.

How shall we bear the burdens of others? Love must teach the way.

The burden of sin is the heaviest of all. Know Christ as the One who bears your sins, and you can point the way of release for others.

A discouraged heart is a burdened one. Speak the cheerful word that shows that somebody cares. The uplifting power of a kindly hand upon the shoulder is a marvel of spiritual science.

The poor are to be relieved, the sick to be ministered to. Everywhere people are carrying burdens grievous to be borne because of ignorance of right ways of living. It is a desperate sin in these times for any Seventh-day Adventist to allow himself to remain in ignorance of the simple principles of healthful living, which are Heaven's gift to this people in order that they may undo heavy burdens and let the oppressed go free.

Job was a burden-bearer of ancient times. "When the ear heard me," he said, "then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. . . . I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out." Job 29:11-16.

This is so good a lesson on bearing burdens that God has preserved it for us in modern times.

While the burdens of the world grow heavier year by year, calling for an army of burden-bearers, the Bible shows that selfishness will be a special characteristic of the last days. Men will be "lovers of their own selves." The Lord must save us from this wickedness. He is to have a whole people whose lives will be a protest against selfishness, and who will manifest again the same spirit of helpfulness toward all men that Jesus showed. "If any man have not the spirit of Christ, he is none of His."

Anybody who nurses a sour disposition and an evil temper cannot help adding to the burdens of the world. On the other hand, anybody who cultivates a cheery, kindly disposition will be lifting burdens on every hand.

#### QUESTIONS.

1. What is the law of the divine life?
2. Of what are we to be partakers?
3. What made Christ's burden light?
4. Let the company discuss practical ways of lightening burdens in the church and community.



### A PLEA FOR THE CHILDREN.

A. K.

A COMMANDING tone wears both parent and child, and is like a creaking door hinge to the listener. What must it be to the pure beings that God sends to guard the children? Father and mother, were you ever able to act naturally when placed under the scrutinizing eyes of one who is always looking for evil? Was it not easy for you to be good while in the presence of some one whom you knew to be helpful and charitable? "Charity *thinketh* no evil." Did you ever hear anything like this: "There you are at the same old trick again; I knew you would be, I never saw such a child." And so the parent goes on, repeating the child's faults, and holding them up before him much magnified, till the little one really feels that he is one of the unaccountables, one of the worst of children.

Try the other way. Overlook little things which are but childish pranks. If you see him repeating something which is not right, talk to him kindly about it. Show him the results of both ways. Tell him you know what it is to try to be good, and fail, as you have just such times yourself. Explain that, finally, good will overcome evil, as the power of God is greater than the power of Satan, and that the foe we are fighting has already been conquered.

If the child fails again, say, "Well, you did lose the battle that time, but God knows you meant to do right, and by and by you will get the mastery." Place confidence in him, and let him know you are looking for good results; they will come. "Whatsoever is not of faith is sin." If he has your confidence, he will dread to disappoint you.

I well remember a country school, where we had one little boy who *would* rob birds' nests. The children found a nest, which they had closely watched, robbed, and told me, in Willie's presence, that he had robbed the nest. I said, "Why, no! Willie would not rob a nest, especially if he knew it was wrong." The look of surprise in his face, caused by the unexpected confidence I placed in him, told me that he would never do such a thing again. The victory was gained, and I received a valuable lesson. He was a changed boy from that day; he knew I was looking only for good from him, which expectation made him respect himself and me.

"Children may wish to do right, they may purpose in their hearts to be obedient and kind to their parents or guardians; but they need help and encouragement from them. They may make good resolutions, but unless their principles are strengthened by religion, and their lives influenced by the renewing grace of God, they will fail to come up to the mark." — "Testimonies for the Church," Vol. I, page 399.

Let us redouble our efforts for the lambs of the flock. I see nothing in my children, in the way of wrong, but what they have learned from "children grown tall." So let us learn to control ourselves before we look for better children.

How much children are caressed when in their infancy and innocency. "What sweet little things!" But alas for poor baby when he is a few years older! he is not "so sweet" then, and must stand aside to see baby number two loved

and caressed, and now he shows such a "bad disposition." But what school has he been in? Who has been his teacher? By beholding, he has become changed. Who is to blame?

I know of no truer mirror than our children. Do not you see yourself reflected many times as soon as the children are old enough to act out what they have seen in you, and have inherited? We are too harsh and severe with them under many circumstances. Let us get right before God, and deal with them as our heavenly Parent deals with us. "Parents cannot succeed well in the government of their children until they have perfect control of themselves. They must first learn to subdue themselves, to control their words, and the very expression of their countenance. They should not suffer the tones of their voice to be disturbed or agitated with excitement or passion."

How many of us who are parents have this perfect control? God is able to make grace abound in us. My prayer is that God will help us to square our lives by His word, and save the children. Let every parent read "Dangers of the Young," in "Testimonies for the Church," Vol. I. The writer had many a struggle to get where she could smile at the noise and pranks of mischievous children, especially boys who seem to have no other way of giving vent to their energy. A child readily learns who is annoyed by his presence, and will soon become a constant nuisance unless one studies the disposition, and deals with it accordingly.

### WOMAN'S HOME INFLUENCE.

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

WHEREVER man has achieved distinction, in contest of war, in fields of science or art, or in acts of high philanthropy, woman can point to notable examples among her own sex who have kept even pace with him. And yet she has done, and can do, a work beside which man's most brilliant successes pale and grow commonplace. It is essentially woman's work to make a perfect Christian home, type of the home perfect and eternal. Man may make the laws governing the strongest of nations, guide empires and kingdoms through perilous times; but how often history shows that woman's hand and woman's mind have been the controlling powers back of it all. It is the motherhood of woman to which we are indebted for all the world holds of successful effort or faithful endeavor. When Garfield, crowned with all the honors a nation could bestow, bent in reverent salutation to the white-haired mother, he gave a kingly acknowledgment to all he owed to a Christian motherhood. John Quincy Adams, when his body was bent and his hair silvered with the weight of eighty years, was accustomed to repeat each night, with folded hands and reverent voice, that simple child's prayer, learned at his mother's knee when a little boy: "Now I lay me down to sleep." How often, when the mist of long years of wandering and sin deepens into the shadows of old age, does the memory of mother love and mother counsel gleam athwart the darkened mind.

It is in the home life of a nation that we must look for its groundwork of principles, its sta-

bility, its religious faith. In the Bible alone do we find one religion for both man and woman; and to this fact, more than all else, is due the extent and strength of Christianity to-day, and its refining, civilizing influence wherever it obtains a foothold; and only thus can a nation grow in purity and wisdom. The *onus* of this rests upon the mother. "Give me," said the Catholic priest, "all children till they are ten years old, and I will guarantee their future religion for all time." Ought a Christian mother to say less? Women have done work in the mission fields that can scarcely be estimated; but it dwarfs into insignificance beside the work — for weal or woe — that mothers are doing in the homes of our land to-day. A pebble dropped into the boundless ocean is a small thing; but its circles widen out and on infinitely; and who can tell where the influence of one home may end?

In the early days of Massachusetts lived a woman, a vagrant and a thief. From statistical authority, that one woman's descendants number several hundred; and every one, without exception, has been either a vagabond, a thief, or a criminal. A noted missionary, walking through a rural district in England, saw an old woman, clad in homespun, knitting by the open doorway of her humble cottage. "O," said he, "what can such people as that woman yonder realize of the cry that goes up from benighted heathen lands, and the need of consecrated sacrifice and self-denial?" "Take off your hat," was his companion's reply, "you stand in the presence of royalty itself. Yonder woman, humble and poor, by a life of unceasing toil educated her three sons; and only a few days ago, with tear-dimmed eyes but unfaltering faith, she saw the last one of the three sail away to far-off mission fields, and returned to her poor home to earn her daily bread in humble labor, knowing that in this world she will never again look upon the faces of her children. She has given her all for the Master's work."

Out over the vast assembly, down through the hushed, expectant silence, rang a wonderful voice in the words of the song, "Where is my wandering boy?" O, the pathos, the heartbreak, the yearning in that voice! And yet my tears were more for the boy — homeless, misguided, and unrepentant — than for the mother. And why? If you, dear mothers, unite to yourselves a congenial company around the card table in your own house, you can but expect that your boy will go where he finds congenial company for his game of cards, too. If you serve wine in dainty fashion to your guests, you can scarcely condemn the rumseller, when he entices your son with brilliant lights and gay surroundings. If you clasp hands across the threshold of home with the tainted and impure, you need not be surprised if the smirch of contact rests upon your innocent daughters. Not that you should hold yourselves aloof in the spirit of the Pharisee; but while stooping with Christlike touch to comfort and win the debased and erring, you can surely find a more fitting place than within the home shelter.

It has been given to woman to reach greater depth and sublimer height than man; for not only came — and still comes — the curse of sin unto death, but also of her was the Christ-child, the Redeemer, born, and there is healing in her touch. Can either influence be measured or limited by earth's narrow bound?

O mothers, the way is so hard and strange to little feet, and dangers lurk not only in the darkening wood, but in the sunny, blossoming glades! Let each day bind about you and your little ones gossamer threads that shall grow into a cable, anchoring your life-bark in the still waters and havens of heavenly peace. But there are mothers who sit in darkness, and whose lives are one long prayer that the Good Shepherd may

bring back the wanderers into the fold. The sins of the fathers are still visited upon the innocent children, and the taint of inherited passion and appetite poisons the life of mother and child. And yet I cannot but think that in the "great day" when the records of earth are unfolded, a Christian mother's prayers will weigh heavily in the balance, when the pitying, merciful Father asks of parents the souls of little ones intrusted to their care.

#### SCIENTIFIC RIGHTEOUSNESS.

THE meaning of this expression, if it be a permissible one, is explained by the following, which we take from the *Independent* (N. Y. City), of November 7. It is an editorial description of Briarcliff Manor, a collection of farms situated not far from New York City, and owned by a wealthy resident of that city, who has devoted himself to the idea of securing scientific perfection in all that pertains to the running of his farms. And certainly this "righteousness" is not to be despised; for no person can be truly righteous while failing to strive for perfection in the particulars which are here described. Every farm owner who reads these lines should be stimulated by them to activity in this direction. The editor says:—

"That a man of wealth should leave the country for the city is not a novelty, but that a man who has acquired wealth by trade or manufacture should leave the city to develop an ideal farm is something new and notable. This is what Mr. Walter W. Law has done at Briarcliff Manor. He determined to have a farm run absolutely on the highest principles—a farm where science should speak the first word and the last word, and all the time.

"Science is nothing but accumulated experience—what we have found out to be best and truest; and so Briarcliff Manor farms were simply to do the best, instead of second best, or third best, or tenth best. The houses were to be models, the stables were to be ideal, the orchards planted and worked ideally, the gardens must show what possibly could be done in vegetables, and the corn crop and the oats and the wheat must not be left to any guesses of man or nature. Feeding must be done on scientific principles; barns must be as sanitary as houses; stables must be sunny and thoroughly ventilated. Water must be absolutely pure for the cattle, and their sanitary conditions as perfect as those for human beings.

"Then it followed that the arrangement for human beings must be on the highest level. Men and boys who were employed must be looked after to produce a splendid human result. That is, they must not be left to act as so many mechanical appliances or brute force masters of the lower animals. The superintendent says: 'I think we have now the noblest farm in the United States, and that we have good men, intelligent men—the very best men—is the reason that we have the best farm.' It seems not yet quite familiar to us that a store should have the golden rule for a business maxim; but what are we to make of a farm where the superintendent says, 'Not until we apply the golden rule to cows will we ever get the best from them?' The walls of the stables are hung with such mottoes as, 'Speak gently; it is better far to rule by love than by fear.' The application of this rule to cows ought to create a moral evolution in the stablemen, so that by and by it could be applied to human folk as well, and thoroughly believed in as a workable law of life. Prizes are distributed at Briarcliff of this sort: 'Evelina Gatardy, most gentle with cows.' 'Theodore Anderson, most careful teamster in feeding his horses and keeping his stables clean.' There are other prizes for 'Cleanest delivery wagon,' 'Neatest house yard,' 'Best

garden truck,' 'Best-kept room in Dalmeny.' Emphasis is placed on the fact that all virtues have a commercial value. Commercial success and character may and should go forward together. This is a principle worth the study of everybody.

"Do not misunderstand us that Briarcliff is a great charitable institution. It is *par excellence* a money-making establishment. It intends to show, not that 'farming pays,' but that 'the best farming pays.' In all ways success and righteousness are inseparable—we mean scientific righteousness. To do a thing rightly is the only proper way to do it, and a person who does a thing a little short of the right way is unrighteous.

"Bulletins on impure milk and other topics have a twofold value; they advertise products, and they instruct the consumers of milk. We are deeply interested as a people in pure food products, in cleaner dairying, in scientific farming in every direction—that is, the largest production of the best possible products, in orchard, garden, field,—and the stable and house as well. This we call natural piety—to do the best with what God gives us for the good of our fellow beings. If this sort of spirit can be infused into agricultural work, we shall have great faith in that social reform which will make the golden rule the law of human society."

#### HOW TO MAKE HENS LAY IN WINTER.

J. L. McNaughton, in *Chicago Tribune*.

Two years ago, in a lecture before the chemistry class at the medical university where I was a student, the professor stated that hens do not lay as many eggs in winter as in summer because they cannot get the necessary food to produce the yolk of the egg, and that if farmers would feed their fowls powdered red albumen in winter, they would have as many eggs as in summer.

After the lecture I asked the professor in what quantities and how the albumen should be fed. He said to take a pound of powdered red albumen and mix it with one pound of black or red pepper, ground fine; then every morning to mix some ground feed, half wheat bran and half corn meal, and to each quart of this mixed feed add two teaspoons of the mixed pepper and albumen, then enough hot water to make the feed damp, but not sticky, and give a quart of this hot feed to each twelve hens. Every evening give a quart of whole grain, wheat, or corn, or both mixed, to each twelve fowls, and in two weeks the hens will begin to lay.

I wrote to my father and brothers, giving them this recipe, and they and several neighbors tried it last winter with success. The coldest weather did not stop their hens laying. My father keeps one hundred light brahmas. Winter before last they did not lay at all, but on this feed last winter they averaged seven dozen eggs a day all winter. One thing the brahmas used to do to a finish, that was to sit, but last spring father could not get a hen to sit until he quit this feed.

My brother bought two hundred and fifty young hens last September, and began giving this feed two weeks ago. He is now getting over two hundred eggs a day.

It was Dr. Holland who said that we get out of life what we put into it. It is likewise true that we usually get what we go for. There was a certain school in this land some years ago that would not take a student who had no definite purpose in view. Sometimes the rule seemed to be rather arbitrary, but the principal was rigid. He contended that a student who was aimless would be a poor student, and would not be a credit to the school or of much use in the world. Some who were refused were turned to a consideration of life in new aspects, while not a

few determined upon a course, and then sought admission to the school. It may have been a narrow conception of education, but it contained a principle many of us need to learn. What are you going for? Nothing? Then that is precisely what you will get. It does not follow that every caprice of the heart will be satisfied; but it does follow that every earnest purpose of life will find realization in some way. What a great majority of young people need to-day is simply this: Going for something; going for it steadily, persistently, through sunshine and rain, accepting opportunities, making opportunities, keeping at it. To such a sturdy heart there is sure to come a rich reward.—*Baptist Union*.

#### IN THE KITCHEN.

MRS. D. A. FITCH, Guadalajara, Mexico, sends the following recipes:—

##### CRACKED WHEAT FLUFF.

Into one pint of well-cooked cracked wheat stir one-half cup of sweetened grape juice, or the same of braised cream. Add the whites of three eggs beaten to a stiff froth. Bake in a hot oven ten minutes, and serve at once.

MRS. H. TYSZKIEWICZ.

##### LENTIL SOUP.

Soak one and one-half quarts of lentils overnight. Slice in one large onion while cooking. When well done, strain through a colander, add more water to make it the right consistency for soup, a little thick. Strain through a Chinese strainer, turn into a double boiler, and to this add two cups of strained tomatoes, two tablespoonfuls of diluted nut butter, and two of browned flour. Add a little grated onion, and salt.

MISS M. HACKER.

##### CORN BREAD.

To one quart of bread sponge add salt, and a little more sugar than for white bread. Of half and half white flour and corn meal make a rather soft dough. Knead well, and set to rise. When risen, add the yolks of two or three eggs. A trifle of flour may be required; but the dough must be very soft. Put in a tin; and when light, bake slowly but very thoroughly. If the eggs do not make richness enough, a portion of nut meal may be added.

MRS. D. A. FITCH.

##### CEREAL PUFF.

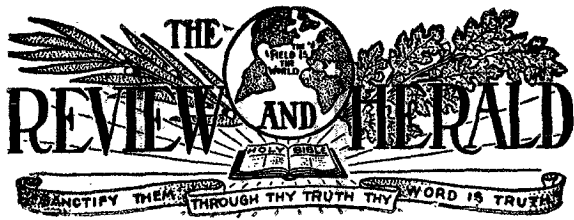
Pass a pint of cold mush through a colander. Add a cupful of cold water in which has been stirred two egg yolks, then just enough dry bread crumbs to make it firm. Lastly, add the stiffly beaten whites. Drop in spoonfuls on an oiled pan, and bake until slightly brown. Serve with nut gravy, maple syrup, or fruit sauce.

MRS. H. TYSZKIEWICZ.

##### BAKED OR BOILED MUSH.

Stir sufficient corn meal into actually boiling water to make a rather thin gruel, about half a cupful to a pint. Boil carefully for two or three hours, then turn into a mold. Stand aside overnight. When ready to use, turn out and cut into slices; place in a shallow baking-pan, the bottom of which has been dusted with gluten or sifted granola. Dust the mush lightly with salt; then brush the top with egg, and put it into a quick oven until it is golden brown. It may be broiled by simply being dipped into the white of egg and water, and broiled over a clear fire. If egg is not convenient, the mush may be brushed with milk, and baked. These are to aid in browning.—*Mrs. S. T. Rorer, in Ladies' Home Journal*.

"Apply a drop of oil to the door hinges to keep them from creaking."



BATTLE CREEK, MICH., DECEMBER 10, 1901.

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

**"ONCE IN GRACE, ALWAYS IN GRACE."**

THIS formula expresses a pleasing fable, with which many seem disposed to congratulate themselves, quiet their consciences, and allay their fears in regard to the consequences of the future. The old query, What shall we do to be saved? is still a live query in many minds. A correspondent in Berrien County, Mich., writes: "There has been a man around here who preaches that if a person is once truly converted, he never will be lost. No matter what he does, he will come to God again and be saved. He never will die in his sins."

Our correspondent says he does not know what denomination this man belongs to. The text he appeals to in support of his position is John 1:29: "Behold the Lamb of God, which taketh away the sin of the world." Of course, it is easy to give such scriptures as this a general application, and keeping back all the conditions to be complied with, come to most erroneous conclusions.

For instance, on this text it is easy to begin to reason that if Christ takes away the sins of the world, then they can appear no more against us for condemnation. But there are conditions attached to everything Christ proposes to do for us, and all the promises He gives us. It is true that He will take away the sin of the world. But is it to be done without any conditions on the part of the people? That would be **Universalism**. So the question still recurs, On what condition does Christ propose to take away the sin of the world? On the day of Pentecost, Peter mentioned one of the conditions. After his powerful discourse (Acts 2:14-36) his hearers were pricked in their hearts, and cried out, "What shall we do?" (verse 37) and he said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Verse 38.

A little later Peter states the conditions more fully (Acts 3:19, R. V.): "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that He may send the Christ who hath been appointed for you, even Jesus."

In both these texts the conditions are plainly expressed. These are repentance and conversion. Without these, sins are not to be blotted out and taken away by Christ.

Conversion is a miracle of grace; and the question is, When it has once been experienced, can it ever be lost? That we understand to be the contention of the man here referred to. And if it should be lost, is it not sure to be restored before the close of one's probation, so that he who has once been converted would not die in his sins, but be at the last under grace, so that it can be truthfully said, "Once in grace, always in grace"? that is, no matter how far he may have wandered from the path of grace, or the favor of God, he is sure to come back into it again before the end.

Such a position may be considered very full of consolation, and any apparent failure is very easily excused. If any one dies apparently in a state of condemnation, the excuse is at once at hand, "Then he never was converted." But what reason is there for supposing that if a person has been once in grace, or favor, or acceptance with God, he is bound to return to that condition, if he has lost it, before he dies?

The Spirit of God is a very sensitive and tender Spirit. It occupies the unique position that a real sin against it has no forgiveness. Matt. 12:31. It is very easily grieved. Hence the injunction as found in Eph. 4:30: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." We may grieve this Spirit till it takes its leave of us, and we are left to ourselves. The same rule holds good to-day, and will till the end of time, that was applied in the days of Noah: "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." Gen. 6:3. The antediluvians were once in grace, and the Lord's Spirit was striving with them. But they resisted more and more, till the earth was filled with violence, and every imagination of the thoughts of their hearts was only evil continually. Then the Lord took His Spirit from them, and at the last, instead of being in grace, they found themselves in the waters of the flood, which took them all away. So the Spirit of God may be grieved to-day; and the sentence will go forth in reference to the world in its present condition, "My Spirit shall not always strive with man." So we have this admonition: "Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12. And many such admonitions are found in the Scriptures, showing that although we have been standing, we may fall. And the apostle tells us what that fall is. It is a fall from grace, showing that we have previously been in grace. Gal. 5:1-4.

By one more reference it can be shown that though once in grace, it does not follow that we must always be in grace, or that we shall always be thus. We will take one who was eminent in the Christian life, yea, the very chiefest of the apostles. This was the apostle Paul; and what does he say of himself? Read his testimony in 1 Cor. 9:24-27: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Paul, acting as an apostle, and preaching to others, was certainly in grace. To him, after all his experiences and sacrifices and abundant revelations (2 Cor. 12:7), the Lord will never say, "I never knew you." Matt. 7:23. Yet he did not deem it sure that he should always be in grace. He had fears that he might be a "castaway." Then he certainly would not be in grace. And to guard against such a calamity, he fought against, with an unsparing hand, all the impulses and inclinations of his carnal nature. "I keep under my body." And here he uses the figure of a pugilist. Literally, "I smite it in the face, bring it into abject bondage, lest it get the mastery over me, and cause me to be a castaway." If Paul had reason for such fear, how much more has any man to-day? Let no man flatter himself into a feeling of safety, with the pleasing fable of "once in grace, always in grace."

*"While the angels hold the four winds, we are to work with all our capabilities. We must bear our message without any delay."*

**WHERE IS YOUR HEART?**

"WHERE your treasure is, there will your heart be also." Matt. 6:21.

Each of us knows where he has invested his treasure, and according to these words of Christ, each one may know, with equal certainty, whether his heart is set on things above or on things below. If your treasure is below, your heart is there also, no matter if you have been trying earnestly to persuade yourself it is somewhere else.

It is true now, and will be true to the end of

time, that "where your treasure is, there will your heart be also." And when time shall end, it will be forever impossible to change the location of either the one or the other.

And the location of the heart fixes the location of the individual, soul and body. If the heart is below at the day of Christ's coming, the individual will not be translated above; and if the heart is above, the individual will not be left below. It is certain, therefore, that each one of us, by the disposition he is making of the treasure, great or small, that comes into his hands, is deciding his destiny for "eternal gain or loss," to be revealed a few years hence. Treasure laid up below, means eternal loss when the earth and the things that are therein shall be burned up; and treasure given to the Lord, means eternal gain when the servants of God enter upon their reward in His kingdom. The bank of heaven will never fail, and will pay the highest interest to all investors throughout eternity.

Where are you investing your treasure? No more important question than this can demand your consideration just now.

L. A. S.

*"As you see the peril and misery of the world under the working of Satan, do not exhaust your God-given energies in idle lamentations, but go to work for yourselves and for others. Awake! and feel a burden for those who are perishing."*

**THE TRUE MISSIONARY.**

THE true missionary is he who follows the missionary example set by Jesus Christ.

Of Jesus it is written: "In Him was life; and the life was the light of men." John 1:4.

There is no light, apart from the life. If the life of the would-be missionary is not right, he may talk howsoever he will, and it will be but as sounding brass or a tinkling cymbal. The very truths that he utters are turned to darkness if "the life" is not in him.

The missionary is not necessarily one who goes somewhere. "The field is the world," and every Christian in the world is in the field. There is urgent need everywhere of that life which "is the light of men." In many places there is plenty of theoretical Christianity,—plenty of preaching,—but everywhere there are those who are dying spiritually for the want of that life which would demonstrate to them that Christianity is a divine reality, and set before them the power of God unto salvation. This is so in many Seventh-day Adventist churches.

Jesus Christ came from God; and of the apostle John it is written that He was a man "sent from God." Every true missionary is sent from God. First he must be raised up to sit with Christ in the heavenly places; so that, as has been said, the Christian is not one who looks up from earth to heaven, but one who looks down from heaven to earth. To him there is no "home" field or "foreign" field. He sees only one field, and that is the world.

The life of Christ was both in doing and in teaching. Acts 1:1. His teaching was founded upon His doing. All Christian teaching, to be effective, must rest upon this foundation. The light is in the life. It is the life that will draw the soul to the truth, or repel him from it.

"In Him was life," and in Him was God. No man can create this life; nor can he acquire it, save by opening his heart to Christ. He who opens his heart to Christ, becomes a missionary by the manifestation of the life of Christ in him, no matter in what part of the world he may reside. The darkness of sin and ignorance of God is not in one part of the earth only, but in all parts; it covers the earth, and gross darkness covers the people; and nowhere is the darkness greater than where people have put darkness for light and light for darkness. Nowhere is there greater darkness than in so-called Christian lands.

The word from heaven is, "Arise, shine." All are not called on to make a missionary journey; but



all are called to "arise" where they are, and give forth light into the surrounding darkness. And now, as ever, it is the life that is the light. Theories are plentiful, and words are cheap; but the life of Christ shown forth in human flesh is rare indeed. It will attract the attention of those who see it, as a light attracts the gaze of one wandering in darkness. Everywhere the invitation is to be sounded, "If any man thirst, let him come unto me, and drink;" but he who would sound the invitation must first himself have drunk from the life fountain. To become a true missionary is, in short, simply to open the heart fully to Christ, allowing Him to be in the soul a well of water, springing up unto the life that is everlasting.

L. A. S.

*"Words that should be a savor of life unto life, may by the spirit which accompanies them be made a savor of death unto death."*

### In the Question Chair.

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

#### 842.—WITHIN THY GATES.

THE Fourth Commandment forbids on the seventh day the labor of the man and woman, their son and daughter, manservant, maidservant, cattle, and stranger within their gates. How much is included in the words "Within thy gates"?

N. L. McC., Pomeroy, Wash.

ANS.—The whole question reveals the fact that the querist wishes to know if we consider it right for a Sabbath-keeper to hire out his horse to work on the Sabbath, or loan any tool or farm implement to be used on that day. The same question might be extended to the question of renting a farm or land to non-Sabbath-keepers; and questions of this class have been live questions among our people for the past fifty years, and have been presented with every modification of construction, and fine shade of meaning, that would naturally arise with those laboring for a practical solution of the problem.

Years ago the consensus of opinion among Seventh-day observers seemed to settle down on these points; namely, that so far as inanimate things are concerned, like tools or farm implements, where no intelligence nor moral obligation is involved, no blame could attach to a man who is disposed to accommodate his neighbors by lending them the use of such implements on the Sabbath, they being non-Sabbath-keepers and having no scruples about using them on that day. The same reasoning would apply to a certain extent in regard to the use of land on a rented farm on that day. But on this point certain conditions would necessarily be taken into account; that is, a person living on a farm, and making that his home, should take steps to safeguard his situation against annoyance and disturbance on the Sabbath day, which would interfere with his proper observance of the institution.

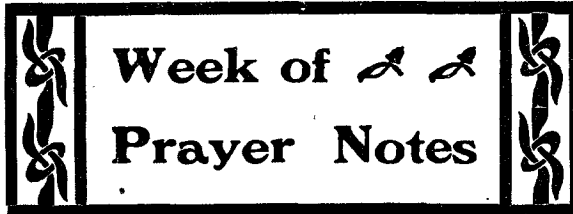
One, then, in letting a farm to a tenant who is not a Sabbath-keeper should, if he wishes to keep the Sabbath himself, stipulate in the rental that said tenant should not engage in any violent or boisterous labor on that day which would interfere with, or prevent, the peaceful and quiet observance of the day by any on the premises who desired so to regard the day. This the tenant could agree to and easily observe without surrendering any of his rights.

When it comes to the use of horses or other working animals, on the Sabbath, still another principle is involved; for the Sabbath commandment is designed to guard them, as well as men, against the constant strain of labor; and to secure this they must have regularly recurring seasons of rest from labor. Of course they have no intelligence or conscience which would confine them to just the seventh day as their period of rest. But it is generally thought that the periods of rest and labor enjoined in the commandment, that is, one day in every seven, is well-proportioned for the best good of working animals.

At this point comes in the question of taking pay for work done on the Sabbath. Here there ought not to be any dishonesty or trickery which it would be necessary to guard against. But in the present state of human nature, any one can see what would follow if it should come to be understood that one would hire out his horses or other animals on the Sabbath without compensation, or the physician would follow his profession on that day without fee; these free Sabbath workers would be subject to all the demands which their physical nature could endure, however light the demands might be on other days. Therefore in agreeing that my neighbor might employ my horse in his own business for a season,

I would make this restriction, though there would be nothing in his case to confine his labor to the seventh day, yet I would stipulate that he should have whatever physical advantages might be secured by the proportion of labor and rest specified in the Fourth Commandment.

"Within thy gates" would naturally cover and be confined to that area over which one has control. In case of a rented farm, it is virtually sold, as long as the tenant controls it; and if the owner reserves a portion as a home, as long as nothing is done to disturb his quiet and proper observance of the Sabbath, he is obeying what the commandment specifies as to "the stranger within thy gates."



## Week of Prayer Notes

### ON THE ALTAR OF AFRICA.

JUST now we are thinking and talking about giving for missions. Money gifts are not the largest offerings. Lives are to be laid upon the altar. When the late Brother F. L. Mead's aged mother gave up her only son for Africa, she made a precious offering to the missionary cause. I am sure she will permit me to make an extract from her letter, written



MEMBERS OF KING KHAMA'S BODYGUARD.

in reply to one conveying to her the news of her son's death at the front. She wrote:—

"My heart aches for the dear ones left there, and for the work he loved so much. But 'God is my refuge and strength, a very present help in trouble,' and He cheers and comforts me with the precious promises of His word. I felt it when they went away; but they felt it duty to go, and I would not hold them back. I laid my sacrifice upon the altar of Africa then, and I have never taken it back, and I hope I never shall. 'The Lord liveth; and blessed be my Rock.' I know He can give beauty for ashes, and the oil of joy for mourning, for He has done it for me, and He can do it again in His own time and way."

This precious cause, which centers in the gift to us of God's only begotten Son, calls for the consecration of the best that we have—of all. While now some are giving life itself, and gifts as precious as the very life, shall any feel that duty is done by an ordinary contribution for missions in this extraordinary time? Let us throw into this cause every interest of our lives, and finish the work. There is a real battle going on at the front, and our comrades look to this land for volunteers to supply the places of the fallen, and for the consecrated means necessary to press the battle to the gate.

Brother Anderson's letter, in this issue, states the immediate needs. The Mission Board will be glad to hear from tried workers who feel that they ought to respond to the call for laborers.

W. A. SPICER,

Cor. Sec. Mission Board.

### MATABELE MISSION — ITS LOSSES AND ITS NEEDS.

From Mission Board Correspondence.

AGAIN we are called to mourn the loss of the superintendent of this field. Elder F. L. Mead died in Kimberley, October 7. He was on his way to Cape Town to attend the council there. We are not yet informed as to the cause. When he left us, he was unusually well. Why he should be taken away at this time we know not. We can only say, "Thy will be done." Our mission has lost an efficient superintendent. The cause has lost a devoted worker, and we here have lost one who has been a father to us.

You all know what his work has been in the home land. I need not mention it. When he came here, this mission was having dark experiences. He put

his whole soul and strength into the work, and succeeded in getting things started on a good basis. He staggered under the heavy burden, and had to go to Cape Town twice to regain his strength.

As our work was rapidly expanding, and success attending our efforts, he rose above the heavy burdens that had been so wearing. He also divided the work so that it was being carried on harmoniously.

That you may know

some of the things he had in mind to present at the council, I will send you the last letter he ever wrote. It was written on the train the day before he was taken sick:—

"ON TRAIN, Sept. 27, 1901.

"DEAR BROTHER ANDERSON: We are going on very slow. Lay in Mafeking last night and Machudie night before last. Expect to stay in Vryberg to-night [at this place he was taken sick] and Kimberley to-morrow night.

"When in Bulawayo, I called on Mr. Taylor [he is the native commissioner]. He gave his full consent for opening a school at Wankies, and a letter to take to the native commissioner who is to be stationed there next month. I see no other way but that you will have to go as far as Wankies with the boys the first of January, and remain with them a week or two.

[I made a trip through this country in July and August. I went to the Zambesia and crossed it at Victoria Falls. This Chief Wankie expressed a desire for a school at his kraal, and sent two boys down with me to our school here. It is because of this that we plan to send two of our native teachers there the first of January.]

"A gentleman with whom I am traveling has just returned from the Kafui River, north of the Zambesia. He says that the country beyond the Kafui is the finest in all Rhodesia. Many people live on the river. We ought to be up there establishing a main station at once. Then we should be pushing up toward Tanganyika and Nyassa."

From this you can see what Elder Mead had in

mind to present at the council. Seven years ago King Khama invited our brethren to establish a mission in his country. Seven years is a long time to wait. What answer can we give to God for our neglect?

Our present situation is this: We have conducted three schools in native kraals this year, with an attendance of about seventy-five in all. The work has been very successful, and we have calls for three additional schools to be opened the first of January. At present I do not see how we can open but one, the one on the Zambesia. We have not a sufficient number of teachers trained to meet the demand.

We have divided our work for the present as follows: Walter Mead will take the shop, and buy the shop goods and our provisions in town. Sister Mead will continue to act as treasurer and bookkeeper. Brother Riley, a colored brother from the colony, will do the building, and direct the boys in the farm

work. Mrs. Anderson and myself will give our entire time and attention to the school. This is the best we can do at present.

Our present need in this field is a superintendent, and two men with their wives, who can teach school.

We can at present only go on with the plans Elder Mead had in mind. Briefly stated, they are these: Two men with their wives at the home station, conducting a training school for Christian workers who can go out into the kraals and teach the gospel.

The superintendent should be free to explore the country, find openings for new stations, labor for the white population with whom he comes in contact, and work along such general lines.

I do not think we have asked much. So please give all we ask.

These workers should arrive here not later than April 1 of next year.

W. H. ANDERSON.  
*Mission Farm, Bulawayo, Oct. 17, 1901.*

papers. We shall be glad to receive clean copies of our periodicals in the English, German, and Scandinavian languages, and will seek to place them where they will do the most good. I have secured thirty-seven subscriptions for the *Good Health*, three for the *REVIEW*, two for the *Signs*, several for the *Missionary Magazine* and the *Instructor*, and have disposed of twelve copies of "Christ's Object Lessons."

All have good health, and are of good courage in the Lord. Although we are in a far-off corner of the earth, we shall be glad to hear from our friends in the States, and from any others who are interested in this field. Our permanent address is Ponoka, Alta., Northwest Territories. J. W. BOYNTON.

#### "AFTER MANY DAYS."

WHEN Elder Corliss and the party accompanying him on the boat to Australia fifteen years ago, became acquainted with a Mr. Thomson and wife (Baptists), who were passengers on the same boat, doubtless they little thought that this family would be constant and interested attendants at a Seventh-day Adventist camp-meeting in Victoria, as a result of that acquaintance. Such is the case. Some of that party of missionaries preached the message while on the voyage. This man and his wife heard it, were somewhat interested at the time, and now are daily attending a meeting held a short distance from their home in Moreland, one of Melbourne's northern suburbs. He says the meetings seem like home. Yesterday he rose with others, publicly expressing a desire to live out the whole truth! A fuller report will doubtless follow.

H. E. SIMKIN.

Nov. 3, 1901.

#### THE VIRGINIA CONFERENCE.

THE eighteenth annual session of the Virginia Conference of Seventh-day Adventists was held at Richmond, Va., according to appointment, Nov. 8-17, 1901. As we had held a State meeting in the spring, and a local camp-meeting in August, we did not expect a general attendance of our people at this meeting, yet we were glad to see nearly every church represented.

Elder H. W. Cottrell, President of the Eastern Union Conference, of which our Conference is a member, Elder O. O. Farnsworth, President of the Chesapeake Conference, and Elder S. M. Cobb, President of the West Virginia Conference, were present to give instruction and counsel in the meetings of the session. The laborers of the State were also present to assist in the work. Best of all, the good Spirit of the Lord was present to move upon hearts; and alienations, differences, and wrong living were confessed, put away, forgiven, and a bond of unity was brought about, such as only the Spirit of God can accomplish. For all this we praise our Heavenly Father, and know that if we follow in the path He has indicated, the results can be but good.

A report of the work during the past year did not show many additions in membership, yet a few had accepted the message as a result of the labor put forth. The rainy and stormy weather during the summer hindered the tent work and the local camp-meeting, yet good results are seen, and we trust that the influences which have been set to work in a small way will widen, and that fruit will yet result from the same.

The work among the churches has resulted in bringing up the tithes, so that the past year has shown the largest tithe ever paid into the treasury in any one year. We believe the spiritual condition of our people is better also. Only a little more than seven hundred dollars has been received and paid on the heavy indebtedness of the Tract Society Department. The Sabbath-school work showed a better condition than in the past. More books were sold the past year than the year before, and the prospect for the future is bright in this line of our work.

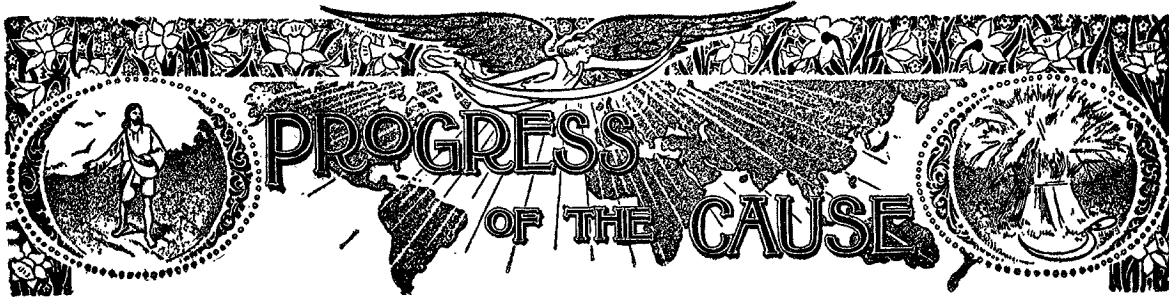
The Conference has laid before our people, for their immediate consideration and action, plans which, if carried out, will bring relief and prosperity to the work in the State.

The Conference Committee have arranged that the laborers be distributed as follows during the winter:—

Elder H. W. Herrel, who has just accepted a call from this Conference to labor in our midst, will be located at Richmond, working for the upbuilding of the church, and looking after the outside interest as the way may open, and also visit other points near by as the committee may require.

Elder B. F. Purdham will go to Lynchburg, and labor in that city as the way may open.

Elder T. H. Painter will continue the work assigned him at Clifton Forge and other points near by for the present.



#### QUEBEC AND MICHIGAN.

##### Further Labors and Profitable Reflections.

THE thirteenth and fourteenth of November were profitable days to me and to others at St. Constant, Quebec. Here I met with and visited Baptist brethren I used to stop with forty-six years ago while evangelizing among Catholics. I had not seen these dear ones during this long period. Many had died during my absence. Some remained to rejoice at my return, to listen attentively and respectfully to a relation of facts on the advancement of the cause I had espoused, and to accept at my hands French literature on present truth. Especially was I treated kindly and hospitably by the French Baptist minister of the place. I would have spoken in his church at his special request the night of the day of my arrival, had not a fearful snowstorm attended with high winds, piling up the snow in heavy drifts, made it impossible to hold a meeting.

How many profitable reflections were caused by my halt and brief stay at this place! Almost in sight in a westerly direction was the parsonage of the Catholic priest who forty-six years ago divulged to me the astounding fact that the Catholic Church changed the Sabbath. It was this circumstance, brought about by a kind and wise Providence, that led me seriously to study the Sabbath question, and to arrive at the conclusion that the priest referred to had told me the truth. About five miles in an opposite direction was the sacred spot on which, having prayerfully and thoroughly canvassed the subject of the Sabbath from every standpoint, I, the same year, took my stand in favor of the seventh-day Sabbath, not knowing that there was a Christian in all Canada who observed God's holy day. I, then and there, upon rising from my knees from a season of agonizing cries to God, decided, by God's grace, to keep all His commandments, at the sacrifice of friends, worldly support, worldly honor, and life itself, if necessary. I then received a special baptism of the Holy Spirit, answering to the one I had received at my first conversion in 1844, when God, in mercy and love, gave me the Spirit of adoption.

It was not without a struggle that I broke away from former associations, and began keeping the Lord's blessed and sanctified rest-day. This required a crucifixion that I had never fully experienced; and in passing through the trying ordeal, I experienced a second and more advanced conversion. This was the clearer and more precious to me from the fact that I was alone and was influenced by no human being. With a heart thirsting after truth, I obtained an experience that I have ever since valued infinitely above all that I sacrificed to walk in the light of the reformatory message of the third angel of Revelation 14.

This second-advent movement, like that of the first advent, had a small beginning. It was based on the fulfillment of prophecy, and could not be started until certain prophecies had met their accomplishment. Forty-six years ago this movement had only about one thousand adherents. We then had no well-equipped publishing house. We did not even have as much as a power press. We had no organized Conferences, no church schools, no colleges, no sanitariums, no medical colleges. What

marvelous progress has been made in all these lines! We can truly exclaim, How wonderfully, miraculously, the Lord has wrought! Surely, we are drawing near the close of this glorious work, and soon Jesus will come.

I have lately enjoyed precious seasons with the church at Montreal; and last Sabbath the ordinances of humility and the Lord's supper were celebrated for the first time with the young French converts at Namur. This was a great victory, and I was thankful to enjoy it with others.

I have recently come to Ann Arbor, Mich., to take a short period of rest from vocal and physical exertions, in doing necessary writing. To those who have inquired about my wife's state of health, I would say, to the praise of God, that she is fully restored to what she was before her sickness.

My post-office address, until further notice, will be 629 South Ingalls St., Ann Arbor, Mich.

D. T. BOURDEAU.

Dec. 2, 1901.

#### CANADA.

ALBERTA.—Since my last report, in July, I have spent some time in searching out the isolated Sabbath-keepers in Alberta, encouraging them to greater faithfulness, and seeking to become acquainted with the needs of the field as I had opportunity. I have visited all the principal towns in northern Alberta, and find a good class of people, who are willing to read, and who manifest very little prejudice. Everything is new, settlers far apart, and accommodations poor in many places, but people are warm-hearted and hospitable. As I could not obtain a house to rent within my means, I bought a lot and put up a small house in Ponoka, where my family are now living. During the summer the rain and mud were so excessive that it was hard to travel; but since the ground has frozen, we can get around a little better.

I have held one series of meetings, about fifteen miles west of Olds, in private houses, as there was no schoolhouse. A few families of our people had moved here, and by careful living had awakened an interest in the minds of some of their neighbors. November 19 I had the pleasure of baptizing four dear souls in a beautiful mountain stream. One of them was a sister who had long believed the message, but had neglected baptism; another was raised a French Roman Catholic; another desired rebaptism into the Third Angel's Message. A few more of our people are expected to move here from the States soon, and we hope to organize a church. The brethren have voted to get out logs for a church building and church school, during the winter. They have a Sabbath-school of about thirty members. They have prayer-meetings and Reading circles each week. Each family is supplied with the *REVIEW*, the *Good Health*, and other papers.

We have only one organized church and four Sabbath-schools in all this territory, but we are glad that others are becoming interested, and calls for labor are coming from different parts of the territory. One of our greatest needs just now is a team, or saddle horse, with which to go from one settlement to another, and scatter the tracts and

Brother Geo. W. Lewis will labor at Charlottesville and other points arranged by the committee, doing Bible work, canvassing, etc., as the way may open.

Brother J. A. Strickland will remain in Newport News, teaching the church school already started, and giving what attention he can to work at that point for the present.

Brother M. S. Wooding will work among his people as in the past, under the direction of the Conference Committee.

Dr. A. M. Neff will still continue to have charge of the Tract Society Department, performing the duties of this office in harmony with the constitution. He will also collect and adjust the accounts of this department, and will receive orders for trade books, tracts, supplies, etc., in harmony with the recommendation passed by the Conference.

Sister B. F. Purdham will have charge of the Sabbath-school Department, and will perform the duties of that office in harmony with the constitution.

The Pacific Press Publishing Company, New York City, will still have charge of the canvassing work in the State, and all who are thinking of entering this branch of the work should address Brother J. M. Calvert, Greensboro, Md., who is the State agent.

May the Lord bless every effort to His glory.  
R. D. HOTTEL.

### UPPER COLUMBIA CONFERENCE.

BAKER CITY, ORE.—Last September I was elected president of the local W. C. T. U. Having so many other pressing duties at home and for the church, I would not have accepted this added burden, had I not been positive that the Lord had a hand in it, and so I laid all the cares on Him, and He bears them.

The W. C. T. U. has a Penal Department of work, and has been holding meetings at the county jail every two or three weeks. There are seven prisoners incarcerated—a Chinaman, a negro, and five Americans. They enjoyed the services well, and wanted them oftener, so our church people have been meeting with them for the last two Sabbaths in the afternoon, and will continue to do so until after court meets. Then these prisoners will leave here. They think they will go free. Three of them show every evidence of conversion. The Spirit of God comes especially near on Sabbath; and as we read the word of God, they are melted to tears. One of the three who have asked for our prayers is a nice-appearing boy, not yet sixteen. He wants to sign the total abstinence pledge, when we (the W. C. T. U.) meet this afternoon. I believe the other two will sign the pledge also. They say liquor has been the cause of their downfall.

Our Superintendent of Prison Work uses the *Life Boat* in her work, and also reads it in the union to the women. The same woman has started a Chinese mission. Brother Frost and myself, together with others, are assisting her.

Our people should have begun this work two years ago. Dear brethren and sisters, do not neglect this work in your cities a day longer.

My letter is already too long, and there has been nothing said about our work on the church building, but things are moving.  
L. M. STULLER.

PINE VALLEY, ORE.—We began meetings in the tent at Halfway, September 12. The attendance was very good from the beginning, and especially good Sunday nights, as the tent was full every Sunday night we were there. We have given the people the privilege, every Sunday night, of assisting us in bearing the expenses of the meeting, and they have responded liberally, as the seven donations we have taken amount to \$36.67. October 19 we organized a church of thirteen members. Brother C. W. Lusk was ordained elder of the church. We closed the meetings at Halfway, October 20, and took the big tent down that night to keep it from getting wet. We moved two and one-half miles up the valley, and began meetings in Langrell's Hall, October 22. We have preached thirteen sermons here, and yesterday we baptized seven believers, and two others who had been baptized joined the church last night. These make an increase of nine members to the church, which now numbers twenty-two in all—all new members except 4. The interest is still good, with fair prospects of more additions soon. We expect to have a fair-sized church building ready for use this month. Brethren Lusk and W. S. Holbrook are working on it now, while I am visiting and preaching. We feel that the Lord is greatly blessing the work here, for which we are truly thankful, and we trust that through His continued blessing the truth may be firmly planted in this valley. It is our plan that my brother and I go to Salmon, Idaho, when we think it best to leave the work here. Brother Lusk will remain here and continue the work through the winter. We ask the prayers of the

faithful that the Lord may continue to bless our labors here and wherever we go. J. A. HOLBROOK.

THE following items are gleaned from the *Reaper* of the 27th ult.:—

ELDER BREED left last Thursday afternoon for Union, Ore., where he and Elder Martin are expecting to conduct a three days' meeting. He expects to stay in that part until next Sabbath, which he will spend with the Baker City church.

THE Young People's work at College Place, Wash., is progressing nicely. The meetings, which are held each Friday evening, are well attended, and a good spirit is manifested. Studies are being conducted each evening on the outline given in the *Youth's Instructor*.

MRS. S. E. SAVAGE sends the following report from Dayton, Wash.: "I distributed two hundred tracts, 'Sound an Alarm.' Will try to do something with 'Christ's Object Lessons' soon." She also sent in her order for about ninety books, mostly "Sunshine at Home," "Making Home Happy," and "Best Stories" for the holiday delivery.

THE College Place (Wash.) Missionary Society has decided to order a club of *Life Boats* for distribution at the State penitentiary and jails. A collection amounting to several dollars was taken up last Sabbath. We hope to see many others of our churches in the Conference take up this work; for it is one that has been sadly neglected.

BROTHER ROPER came in from his canvassing field last Friday. His book account shows that he has handled about five hundred and fifty copies of "Daniel and the Revelation" during the season, besides over two hundred smaller books. He says that "in his delivery at some places he delivered and sold as high as one hundred and one per cent of the orders taken."

MISS VINA TRAINER writes that she has stopped canvassing for a while, and is helping in the Bible work at Ontario, Ore., where Elder Sharpe is holding meetings. She sends in a report of her last week's work, of fifteen orders taken for "Daniel and the Revelation," besides \$8.25 worth of helps.

ELDER J. N. LOUGHBOROUGH is expected at College Place, Wash., next week. He will spend several weeks with the students at the college, conducting a course of studies on the rise and progress of the message.

THE Milton (Ore.) church is planning to do a good work with "Christ's Object Lessons."

ELDER SHARPE writes from Ontario, Ore.: "We are all well and of good courage. Have a good interest here that is growing better."

BROTHER WELLINGTON FROST is canvassing for "Christ's Object Lessons" in Baker City, Ore., and is disposing of quite a number.

BROTHER J. T. CARGILL, of Pendleton, Ore., came into the office the other day, and got twenty-five "Marvel of Nations."

### WEST VIRGINIA.

CLARKSBURG.—I am of good courage in the Lord's work. Have been connected with this work nearly eleven years, and the prospects never were brighter than now. I know the Lord is still sending His angels out before us to prepare the hearts of the people to receive the seeds of eternal truth. I am so glad that I am permitted to carry the seeds to the people. But the work will not be successful unless the Holy Spirit be in us continually.

I am glad to see the spirit of the work coming up in our Conference. I pray that my whole soul, mind, and heart may be in this work.

F. M. GARDNER.

WHEELING.—The general meeting of the Wheeling church convened October 29 and closed November 3. We found only a few representatives there, as some of the church had moved away to other fields of labor. Although the prospects were somewhat discouraging from a human standpoint, all are of good courage in the Lord, and manifest great zeal in both church and Sabbath-school work, and we look forward to the time when the church at Wheeling will be a mighty power for good in the hands of the Lord.  
EMMA S. NEWCOMER.

CHESTER.—Elder Cobb went from Wheeling to Virginia to attend the Conference meeting there.

Elder Lair and the writer went to Chester to visit the church at that place. Meetings were begun November 4 and continued until November 10. The Spirit of the Lord came into our midst, and hearts were touched. The quarterly meeting of the church was held on the Sabbath, and we all enjoyed much of the blessing of the Lord. All consecrated themselves anew to the Lord, and resolved by His help to carry out the plans they adopted for church and Sabbath-school work.

We trust the good work may go on, and as a result many souls be gathered into the fold of God.  
E. S. N.

SISTER MINNIE HADDIX reports the organization of a Sabbath-school at Clarksburg, with F. M. Gardner as superintendent.

### VERMONT.

ELDER WM. A. WESTWORTH and wife, of Washington, D. C., and formerly of New York, have come to labor in Vermont. We think we can now support another worker, and by consultation with Elder Cottrell, an invitation was given Brother Westworth to come to Vermont. We certainly need in our Conference more field laborers, men who can go into new territory, and bring the truth before those who know it not. We feel sure that our Vermont brethren and sisters will give Brother Westworth a cordial welcome to our State.

We hope all will be faithful in paying tithes, that as we increase our force of workers, they may all have a support. Elder Westworth will spend the winter in Barre, and the writer will devote the winter months largely to work among the churches, small companies, etc.  
J. W. WATT.

THE meetings at Barre will hereafter be held in Gospel Hall, on Elm Street, just off Main Street. The hall is on the first floor of the building formerly occupied by the Barre Telegram. Elder Westworth has moved into the tenement on the second floor of the same building.

### PENNSYLVANIA.

WASHINGTON.—The general meeting at Washington, like the others which have been reported by associate laborers, was better than we had dared to expect. The Spirit of God was present, and His power was realized in speaking and in receiving the word of life. Several members were added to this church during the past year; and on the whole, the outlook is better than it was a year ago. Cash and pledges to the amount of \$50.69 were given for the work in the State, and about twenty copies of "Christ's Object Lessons" were ordered.

Thus closes the best, most spiritual series of meetings that I have ever attended in all the years of my labors, and I feel certain that this is but a preparation for a still richer pentecostal experience by our dear people during the soon-coming Week of Prayer. We must take hold of God's word by living faith.

In the meetings attended by Elders Longacre and Wheeler and myself, a little over one thousand dollars was raised in cash and pledges for the "Gideon's Band" and tent and camp-meeting funds (\$158.94 for the latter), and about two hundred and fifty copies of "Christ's Object Lessons" were ordered. A faithful paying of these pledges will bring great blessings to the givers.  
S. S. SHROCK.

SCRANTON, WILKESBARRE, AND NORRISTOWN.—Owing to the street-car strike at Scranton, it was deemed expedient to give up the general meeting at that place. However, we had a two days' meeting there with all who could get to the place of meeting, and then we went to Wilkesbarre for meetings over Sabbath and Sunday. These meetings were conducted, as far as the time would permit, along the lines of the other general meetings, with good results. Subscriptions were taken for our various periodicals, and pledges were made to the various funds. The Sabbath-school work received careful attention. The responsibility of parents and the far-reaching effects of the home life and influences were the central thoughts dwelt upon. Many here, as well as at the other meetings, expressed themselves as being greatly benefited by this timely instruction.

The meeting at Norristown was also a good meeting. Almost twelve dollars was subscribed for the tent fund. During this meeting, Elder Fitzgerald was twice called away to attend funerals. We are constantly reminded that the present time is all that we have the assurance of for preparation for the future life. Our closing meeting at Norristown was a good one. Church officers were elected, and the Spirit of the Lord was present in a marked manner.

The question, "Can two walk together except they be agreed?" was answered by Brother Champlin in the afternoon. In the evening all hearts were touched by the story of the life of Christ, told in impressive language by Elder Lukens.

Sunday morning the Origin of the Cross was presented in a very interesting manner by Brother Painter. In the afternoon Elder Williams gave an instructive talk on Divine Healers and Dowieism. On Sunday evening we listened with much interest to the explanation of Matthew 24, by Elder Lukens.

The Holy Spirit was present during all these meetings, working upon the hearts of the people. A number raised their hands for prayer, and the backslidden were drawn again to the fold of Jesus. The attendance was excellent throughout the meeting, many coming from a distance. Our people attended from Sunderlinville, West Pike, Austin, Colesburg, Raymond, Corryville, and Coudersport. All received a blessing, and returned home with renewed courage.

FRANCIS DINGEE.

THE following items are gathered from the *Key-stone Gleaner* of December 4:—

SISTER A. VINCENT, one of our well-known canvassers, working in this city for the past year, was called to Portville, N. Y., last week by the death of her father, Sylvanus Vincent. Brother Vincent was in his eighty-second year.

BROTHER W. F. SCHWARTZ was in Williamsport a few days last week on a business trip. Brother Schwartz has been working in and about Scranton since June, but has now been transferred to Uniontown, Fayette County, to take up the work that was begun in that place more than a year ago.

SISTER MAGGIE RIEMAN, of Pittsburg, was prevented from attending the general meetings at that place by an accident which occurred to her little son.

#### AN EDUCATIONAL CONFERENCE.

THERE convened at Berrien Springs, Mich., November 15-18, an educational conference. This was a meeting of unusual interest because it had under consideration a threefold movement,—the Sabbath-schools, the church schools, and the young people's societies. The three departments were each well represented. Professor Prescott was present to represent the General Conference; Elder Luther Warren, and Miss Adelaide B. Cooper, editor of the *Instructor*, spoke for the young people's work in general. The church and Sabbath-school superintendents from Iowa, Nebraska, Wisconsin, Ohio, Illinois, and Michigan stood together in the interests of the children and youth, and labored to formulate plans to make the Sabbath-schools a stronger educational factor in the Church, and to make possible a system of universal education for the children.

Prof. E. A. Sutherland, who has been appointed by the Lake Union Conference to fill the position of general educational secretary, made vacant by the removal of H. R. Salisbury to the English work, was asked to preside.

In every reform there is an opportune time for a general advance movement. The educational message committed to the Seventh-day Adventist Church is a reform which lies at the foundation of the success of the denomination. In this reform the present is doubtless a climax. The seeds of the 16th century reformation were sown long before the days of Luther, but Luther saw the harvest; the truths of Christian education were committed to this people forty years ago. They have been of slow growth, but men to-day are reaping the ripened grain. Look on the fields; they are white already to harvest.

It is in the light of such facts that this meeting of educational superintendents bears a peculiar significance. It is literally true that now is the time for action. The Spirit of God was present, and men were aroused to action. Some States will conduct several meetings during the winter in the interest of church schools; reading-matter, in the form of small tracts, will be freely distributed; young people will be hastened into our training-schools to receive the needed preparation.

A great work lies before these superintendents. The subjects which were discussed reveal the variety of interests and the importance of the problems before them. It is a work which unites all Christians, whether they be parents, teachers, youth, or children. It calls for the most perfect co-operation. Note this partial list of problems:—

1. A school system for the masses.
2. Plans for arousing the denomination to support such a school system.
3. Essential qualifications of church-school teachers.
4. Graded Bible study for church schools.
5. The duty of educational secretaries to search

out young people who have ability to become teachers and business men in our various schools. Plans by which these persons may obtain necessary training.

6. How can the children be prepared to meet the religious test which is speedily coming?

7. Importance of connecting the medical missionary work with the church schools.

8. Young People's work and the Correspondence Study Department.

9. Sabbath-school work: how to make it educational.

10. Study books for the church schools.

11. A system of examination for church and intermediate schools.

12. Rural schools for the children: how to encourage an exodus from the cities.

13. How shall we arouse and maintain an interest in Christian education among our own people?

14. Church-school libraries: how to create and maintain them.

15. School methods should develop faith; those methods that do not develop faith prepare children for this world only.

16. Where shall the church school be conducted?

17. Course of reading for teachers.

Many of these subjects will be presented in the December *Advocate*. As your interest leads you to study the situation, read these proceedings for your own sake, and see that your friends and neighbors are taught the educational truths for to-day.

M. BESSIE DE GRAW.



#### Leading Events of Week Dec. 1-7.

—Lord Kitchener reports the capture of a small Boer force.

—Edward VII of England will be crowned on June 26, 1902.

—The rapid rise in the premium on gold causes uneasiness in Mexico.

—Chicago provides nine municipal ponds for skating, in six of its wards.

—Chicago's death rate for November was lower than the average for the past ten years.

—It is reported that Prince Henry and Queen Wilhelmina have resumed dining together.

—Twenty-five shoe manufacturers of Cincinnati declare their independence of organized labor.

—The State Bank of Williamsville, Ill., was robbed of \$4,000 and valuable jewelry the 3d inst.

—The annual convention of the American Federation of Labor began at Scranton, Pa., the 5th inst.

—All importers who paid duty on goods from the Philippines and Porto Rico, will doubtless be reimbursed.

—President Hutin, of the Panama Canal Company, offers to sell the property to the United States government.

—On Monday, the 2d inst., 3,000 bills were introduced in the House of Representatives before twelve o'clock.

—Chile and Argentina are buying arms and war munitions in Germany. A war between the two countries is imminent.

—Trouble is expected in the Cuban elections, since "all members of the Central Canvassing Board are candidates for office."

—On the 5th inst. the Alton Railway discharged fifty employees who refused to work on Thanksgiving day. A strike may follow.

—The Standard Oil Company acquires the monopoly of the oil business of Borneo and East Africa, by the purchase of the Shell line of steamers.

—The South Carolina Interstate and West Indian Exposition was opened at Charleston on the 2d inst., Senator Depew delivering the opening address.

—Several bills are introduced in Congress to stamp out anarchy in this country. Senator Hoar proposes to banish anarchists to an island where neither law nor order will be enforced, and to let them see how they would get along.

—Peking, China, makes great preparations for the return of the emperor.

—French troops and Chinese bandits clashed the 2d inst. on the Tonquin frontier, China.

—Students at Warsaw, Russia, attacked the German consulate at that place on the 4th inst.

—The Pittsburg, Pa., switchmen's strike is likely to result in closing the Carnegie steel works.

—The British ship "Nelson" founders at Astoria, Ore., the 4th inst., its crew of twenty-eight perishing.

—A company is incorporated at Baltimore, Md., to make whisky out of watermelons. What next?

—W. J. Bryan declares that the Chinese Exclusion Act should be amended so as to include the Filipinos and Japanese.

—An agreement is said to have been reached for the sale of the Danish West Indies to this country, for a sum between \$4,000,000 and \$5,000,000.

—Congress talks of reducing the Southern representation in that body "because of the denial of suffrage to negroes" in some Southern States.

—On the 2d inst. M. Sevaro made, at Paris, "a successful trial trip with his dirigible balloon," steering the same without difficulty over the city.

—In an address before the Chicago Council of Jewish Women the 2d inst., Dr. E. G. Hirsch declared that Sunday-schools do more harm than good.

—Richard Croker admitted on the 3d inst. that his leadership of Tammany Hall was practically at an end, and that his health required him to give up the work.

—General Botha declared on the 2d inst. that the Boers are able to continue the South African war five years, and that they will yet drive the British out of Cape Colony.

—On the 3d inst. was begun at St. Paul, Minn., the suit by the Attorney-General of Minnesota, attacking the consolidation of the Hill-Harriman railway lines of the Northwest.

—On the 3d inst. a bill was introduced in the House of Representatives, to punish the assassination or attempted assassination of the President or other high government officials.

—In a Chicago University debate of the 3d inst., on the question of whether football should be continued as an athletic sport of the colleges, the decision was that it should be discontinued.

—The full text of the new Hay-Pauncefote agreement concerning the Nicaraguan Canal was made public by the United States Senate the 5th inst. The United States alone is to control the waterway.

—On the 2d inst. Sousa's band played for two hours before King Edward, Queen Alexandra, and the royal family, in London. The king requested that the band play "The Stars and Stripes Forever."

—The Consul-General of Austria-Hungary located at Chicago, appeals to the Austrian legation at Washington to compel the Wabash Railway to reveal the whereabouts of several immigrants injured and killed in the recent wreck near Seneca, Mich.

—The United States Supreme Court decides that the Philippine Islands and Porto Rico became domestic territories of the United States immediately upon the ratification of the peace with Spain, and that duties levied upon the products of those territories are illegal.

—Filled with wine, Prince Henry publicly insults his wife, Queen Wilhelmina, of Holland, at a dinner party, and, being reproved by Major Van Tets, the queen's aide-de-camp, fights a duel with the latter. Van Tets is worsted in the encounter. With their strong love for their queen, the people of Holland will doubtless have something to say.

—The December issue of the *Cosmopolitan* magazine contains an editorial on the first page, appealing to the citizens of the United States, in behalf of the Boers, and containing a blank petition asking that President Roosevelt, and Queen Wilhelmina, of Holland, be appointed as arbitrators between the British and the Boers. The pro-Boer sentiment seems to be on the increase in England as well as in the United States.

—A dispatch of the 5th inst. from Andalusia, Ala., states that "Sheriff Bradshaw returned to Andalusia to-day with twenty-two negroes, who are accused of complicity in the killing of J. W. Dorsey, a merchant, and the fatal wounding of Fale Atkinson, city marshal, at Opp last evening. The negroes were chased with bloodhounds and captured by the sheriff and his posse. There are fears that the friends of the dead white men will attempt a wholesale lynching. The negroes are in jail here."

A Chicago exchange of the 7th inst. states that "at a meeting of the National Liberal Federation—the open caucus of the Liberal party of England—held at Derby on the 4th, a resolution was adopted which calls upon the British ministers [ministry] to publicly announce the terms on which they are prepared to conclude peace in South Africa. This resolution is evidently designed as the Liberal fighting ground in Parliament, which is to reconvene on the 16th of next month."

President Roosevelt's first message to Congress was read to both houses on the 3d inst. The document discusses the eradication of anarchy, the Chinese exclusion law, legislation relating to trusts, the appointing of a new cabinet officer as secretary of commerce and industries, the preservation of our forests and wild animals, Cuban independence, the Philippines' policy, the isthmian canal, the construction of a Pacific cable by the government, the Monroe Doctrine, the building of more war-ships to preserve peace, a hope for world-wide peace through The Hague conference, the individualization of the Indian by "allotment of tribal funds," the St. Louis and Charleston expositions, a permanent census bureau, the abuses of second-class mail privileges, the relations of the Powers with China, the Pan-American congress now in session in Mexico, etc. On the whole, the message is well received, though a few criticize it.

A. J. B.

couraged to believe that "Christ's Object Lessons" will liquidate the whole. The Lord has said that if we do our duty, the debt can be paid in this manner, and we therefore pray earnestly that the good work may continue till the last dollar is paid.

J. SUTHERLAND, Business Manager Union College.

Nov. 20, 1901.

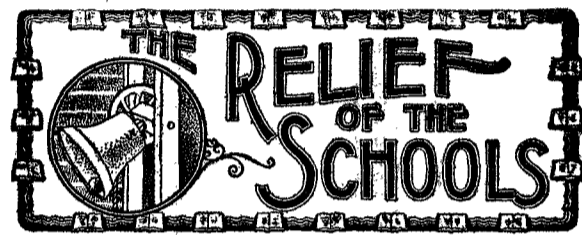
THE PROMISE REALIZED.

I DESIRE to say, for the encouragement of the readers of the REVIEW, that I have found God's promises to those who step out by faith and go to work with "Christ's Object Lessons" all true. "Peace and grace and power of intellect will be given them." How precious this promise! Praise God, I have found it true. Can the world do as much for its most faithful devotees? The first day out I sold seven copies. God goes before us by His angels to prepare the way. The book is a blessing to all who read it, and it proves the means of a twofold blessing to those who step out by faith and go to work with it.

One encouraging circumstance happened yesterday. A dear sister, past threescore and ten years, and a widow, too, placed five dollars in my hands for four copies of "Christ's Object Lessons," saying, "I want the Lord's work to go." The books will be used as gifts to loved ones. Brethren, this gift involved sacrifice, and was an act of love and faith. Many could do much more who are selfishly hoarding the Lord's money. O brethren, haste to help on the good work. Precious blessings await you. God's promises are all yea and amen.

C. E. H.

Vancouver, Wash., Nov. 23, 1901.



THE BOOKS ARE PAYING THE DEBT.

To the many patrons of Union College we take pleasure in making an announcement of how matters have stood since the beginning of the enterprise. Many have entertained the idea that Union College has been running behind in the matter of running expenses, but such is not the case. The institution has not run in debt to keep up expenses, but on the other hand, has kept up expenses, and has spent over ten thousand dollars in improvements, since the buildings were built, in putting in the sewer, electric lights, water plant, etc. The debt of the institution was incurred in this way: When the buildings were erected, the money for the purpose was obtained, partly by direct donations and partly by sale of land which had been donated to the Conference for that purpose. Much of this land was sold for cash, and the money promptly turned into the building fund; but about sixty-five thousand dollars' worth of this land was sold, and notes taken in payment for it. Now these notes themselves could not be used to complete the buildings, so, depending on these notes, the General Conference borrowed sixty-five thousand dollars, giving General Conference notes for the same, and with the money completed the work. Just following this came the financial crisis of 1893 and onward. This so lowered the prices of property about Union College that most of those who had given their notes to the General Conference simply turned the land back to the Conference, and refused to pay their notes. This left the General Conference with the sixty-five-thousand-dollar debt, which, with the interest, had grown to about seventy-nine thousand dollars when the proceeds of "Christ's Object Lessons" was donated to the work by Sister White. Returns have been coming in from the sale of this book, and the debt is now growing smaller,—a cause for rejoicing for all. As a result of this work, we have received the amounts given below, all but the Personal Donations and the Kansas Building Fund coming directly from the sale of the books, and these two are also a result of the movement:—

Table listing financial contributions: Iowa Tract Society \$6,000 00; Nebraska Tract Society 5,000 00; Kansas Tract Society 3,506 00; Colorado Tract Society 2,800 00; Minnesota Tract Society 1,577 24; Personal donations 1,165 60; Kansas Building Fund 694 59; Dakota Tract Society 593 85; Missouri Tract Society 500 00; Manitoba Tract Society 100 00; Total \$21,937 28

All this money has been paid out on the debt to those who hold interest-bearing notes against the General Conference. This reduces the debt to about fifty-seven thousand dollars, and we are en-

The Total Cash received on the Relief of the Schools Fund up to date is \$ 35,214.92.

ROLL OF JUBILEE SINGERS.

Table listing names and amounts: Elisha Taylor 1 00; George Cushing \$1 50; Mrs. George Cushing 1 50; A. B. Cushing 1 00; Mrs. A. B. Cushing 1 00; D. M. Wilson 1 00; Mrs. D. M. Wilson 1 00; Charles Scott 1 00; Mrs. Dennis Marsh 50; Mrs. Laura Carlisle 1 00; H. W. Cottrell 1 00; Irene Cleveland 1 00; Mr. & Mrs. Wm. McClelland 4 87; Mr. & Mrs. David McClelland 4 87; A. H. Nelson & wife 2 00; Mrs. M. F. Benton 1 00; S. A. Irwin 2 00; David H. Haylock 5 00; J. J. Butcher 1 00; A friend 50; Mrs. Marie Berrmann 25; W. H. Smith 3 00; L. P. Merickle 2 00; A friend 2 00; O. N. & L. P. Whetzel 2 50; A friend 75; E. L. McCormick, Scandinavian fund 1 00; Ann Beebe, Scandinavian fund 35; Ella Martin 1 00; Mr. & Mrs. Lucas 1 00; E. L. McCormick 1 00; Ann Beebe 25; Mary A. Kline 1 00; A friend 1 00; Mr. & Mrs. S.I. Greene & daughter 3 00; A friend 3 00; Hattie Fifield 1 00; Yours in the hope of the Lord 5 00; Phosa Hewitt 5 00; L. Schmidt 1 00; A. Dingwall 1 00; M. C. Morgan 1 00; N. Carahoo & family 3 00; F. J. Stierwalt 5 00; Thomas Cole 2 00; Thomas Cole, Scandinavian fund 2 00; Mrs. James Lyon 2 00; Mrs. Jas. Lyon, Scandinavian fund 2 00; Mrs. F. E. Verill 11; J. G. Yergin 1 00; Mrs. Emma Hutchins 1 00; Mrs. Palmer Cook 1 25; S. T. Crosby 5 00; Lafayette Lackwood 2 00; Alice Richardson 2 50; C. L. White 1 00; J. H. Conway 1 00; Mrs. A. G. Bodwell 1 00; Mrs. C. C. Lewis 1 00; C. L. Kilgore 1 00; Ella Burgess 1 00; E. E. Vinson 1 00; Sam Baliss 1 00; Mrs. W. A. McCutchin 1 00; W. Atwood 1 00; Mrs. O. Glass 1 00; Mrs. W. W. Jones 1 00; M. C. Duncan 1 00; Fannie Routh 1 00; D. W. Taylor 1 00; Mrs. S. Culberhouse 1 00; Mrs. Evans Martin 1 00; Martha Van Orman 1 00; W. M. Cubley 1 00; Mrs. Lucy Joyce 1 00; O. J. Corwin 1 00; D. C. Stone 1 00; August Kunze 1 00; Mrs. J. W. Lewis 1 00; F. E. Clark 1 00; Mrs. J. W. Rogers 1 00; Ernest Taylor 1 00; Early Abbott 1 00; John Cochran 1 00; W. W. Jones 1 00; Mrs. Elisha Taylor 1 00; Delia Lewis, Jr. 1 00; Selma Schramm 1 00; D. W. Field 50; Mrs. Woodall 50; Elsie Smith 50; Friends 50; S. R. Wentworth 1 00; E. E. Woodruff 1 00; George Sutherland 1 00; J. L. Jones 1 00; H. E. Giddings 1 00; Barbara Christman 1 00; I. C. Sultz 1 00; W. W. Jones 1 00; Mrs. S. Morgan 2 50; Bertie Johnston 2 50; Mrs. O. A. Richards 1 00; Miss Lioonia Richards 1 00; Mrs. Hannah Barker 1 00; Adolph Schunk 10 00; A friend 2 00; Anna C. Rice 2 00; Eugene Leland 50 00; Mrs. W. H. Schwartz 2 00; Mrs. Mary E. Tripp 1 00; J. S. Burford 5 00; C. E. Burford 25 00; Mr. & Mrs. J. B. Wallace 5 00; Mrs. J. M. Wilkinson 1 00; Mary Lloyd 1 00



Cumberland Conference.

THE first annual session of the Cumberland Conference of Seventh-day Adventists, and the first session of the Cumberland Tract Society, will be held at Graysville, Tenn., Jan. 1-10, 1902. Each church is entitled to one delegate, and an additional delegate for each ten members. All are delegates to the tract society.

SMITH SHARP, Pres.

Rural Health Retreat Stockholders.

ALL persons owning stock in the Rural Health Retreat Association of California are entitled, upon the transfer of said stock, to receive a life membership in the California Medical Missionary and Benevolent Association, the new incorporation organized to take the place of the Rural Health Retreat Association. Promptness in sending in stock is very desirable, as it will expedite the transfer to the new corporation. Address E. E. Parlin, Secretary Cal. M. M. & B. A., 1436 Market St., San Francisco, Cal.

Southern Union Conference.

THE meeting of the Southern Union Conference will be held at Graysville, Tenn., Jan. 1-12, 1902. At this time we can have the presence of Sister E. G. White and Elders A. G. Daniels, W. C. White, and probably W. W. Prescott. These persons are now in the East, and we could not have them with us at a later date. Graysville has been selected as the place for this meeting on account of the school, and a cordial invitation is extended by the Cumberland Conference. Tents will be erected for the accommodation of those who attend. It will be necessary for those coming, to bring sufficient bedding and supplies to make themselves comfortable, as the houses at this season of the year at Graysville are well filled.

The various Conferences should select and send delegates to this meeting for the transaction of important business that will be brought before us. Delegate credentials should be sent as soon as possible to the secretary, C. L. Kilgore, Graysville, Tenn. As the time is so short, it will be necessary for the Conferences to act promptly, and we should receive notice from all who are coming, that ample provision may be made.

Reduced rates may be had on the certificate plan. It will therefore be necessary for all who come to secure certificates from every agent of whom tickets are purchased. We make this statement on account of the previous custom of railroads to grant special rates for such gatherings. More definite instruction will be given. It is understood that at that time all clergy permits will be void, and no time will be afforded for their renewal; hence, ministers, as well as all others coming, should purchase full-fare tickets, and secure the required certificate for one-third fare return.

R. M. KILGORE, Pres. S. U. C.

The Chicago Medical Missionary Training School.

THE class instruction and training of this school is conducted under the supervision of the Chicago Branch of the Battle Creek Sanitarium. The same general line of instruction is maintained during the first year as is carried on at the parent institution, and it is planned for the workers to take their second year's work in the Battle Creek Sanitarium Training School.

Instruction is given in Bible study and missionary methods by Dr. David Paulson; in anatomy, physiology, and hygiene by Dr. W. B. Holden; in general nursing by Dr. Mary Wild Paulson; in hydrotherapy by Dr. Elmer Otis; in practical nursing by Miss Edna Langley.

The fall class is not so far advanced but that a dozen earnest, consecrated young men and women can yet enter, and thus secure, not merely the benefit of efficient class instruction, but also have a part in the unparalleled opportunities that a great missionary effort in such a large city as Chicago necessarily affords.

Those who think of coming should write at once for application blanks, and should also send in the names of several responsible persons to whom we may refer for further information in regard to their general fitness for such work. Applicants for this class should be at least twenty years old. They must possess a definite and positive Christian experience, and must already have engaged to some extent in soul-saving work.

Several young ladies who feel no call to take up the Medical Missionary Training School work, but who have a fair education and good tact in meeting people, can secure employment at once in our University Hygienic Dining Rooms, on small wages. None need make application for this work unless they also possess a genuine missionary experience.

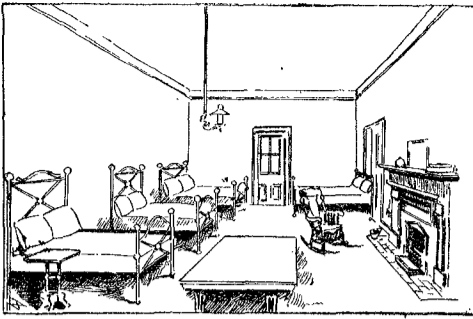
Applications either for the training school or for positions in the dining rooms may be sent to the Chicago Medical Missionary Training School, 28 Thirty-third Place, Chicago, Ill. J. H. KELLOGG.

The Nashville Colored Sanitarium.

Prominent among the enterprises undertaken in the interest of present truth among the colored people of the South, is the Nashville Colored Sanitarium, at 447 N. Cherry St., Nashville, only a little more than a block from the public square.

The building now ready for occupancy as a sanitarium and treatment rooms was secured last spring by the Southern Missionary Society, which planned the work. But in August it was turned over to a local board of five directors, and incorporated under the name of the Nashville Sanitarium Association.

This association is purely eleemosynary in character, and by its charter and by-laws all its officers, except the medical director, are prohibited from receiving any compensation whatever for their services to the institution.



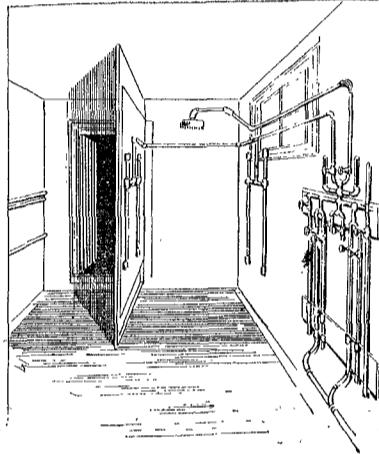
A WARD FOR PATIENTS.

of instruction in medical missionary lines. It is not the intention of those in charge of this enterprise to attempt at present to develop and send out graduate nurses, but students will receive instruction in housekeeping, cooking, simple treatments, etc., things that should be understood in every home and by everybody.

In no other way can all classes of people be reached so readily as by demonstrating to them that suffering can be relieved by simple means available in every home.

Our sanitarium building, with a large lot in the rear,

was purchased a few months ago for \$3,575. The duplicate of this property, standing by the side of it, was sold for \$8,000 a few years ago. The property is regarded a great bargain.



SPRAY ROOM.

Thus far the Southern Missionary Society has assisted this work, but is not able to continue to carry it in addition to its several schools.

This is in many respects the most promising work that has yet been undertaken for the colored people. Donations to assist it should be sent to the Nashville Sanitarium Association, 1025 Jefferson St., Nashville, Tenn.

This is one of the most practical as well as most promising enterprises ever undertaken in behalf of the colored people, and it cannot fail to accomplish much good if properly supported.

NASHVILLE SANITARIUM ASSOCIATION BOARD.

Business Notices.

WANTED.—A true S. D. A. girl or middle-aged woman, for general work; small family. Home more an object than wages.

WANTED.—A position as housekeeper, or to do general housework for an Adventist family, either in Ohio or Michigan.

FOR SALE OR EXCHANGE.—Having been assigned work in the Dakota Conference, I desire to sell or exchange, for property in Northwestern Union Conference.

WANTED.—The name and address of every S. D. A. in your town who is not taking the REVIEW.

WANTED.—A S. D. A. lady, to give instruction to two girls, aged six and twelve years. One who plays piano or organ preferred.

WANTED.—The name and address of a S. D. A. church-member who promises to carry one or more sample copies of the REVIEW to every S. D. A. in his or her town who is not a subscriber.

Publications Wanted.

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

L. C. Little, 811 Church St., Mobile, Ala., papers of all kinds, new and old.

Hy Irving, Palm Beach, Fla., Box 22, periodicals, and tracts on the Sabbath question.

Mrs. Lulu Wightman, Thomasville, Thomas Co., Ga., Signs of the Times, and tracts of all kinds.

John W. Buckland, Great Bend, Kan., Box 236, Instructor, Little Friend, Life Boat, and Signs.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 3, 1901.

Table with columns for EAST and WEST routes, listing times and fares for various cities like Chicago, Detroit, Buffalo, and Boston.

Daily. \*Daily except Sunday. Trains on Battle Creek Division depart at 7:45 a. m. and 4:00 p. m., and arrive at 12:40 p. m. and 6:30 p. m. daily except Sunday.

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

GRAND TRUNK R'Y SYSTEM.

Table showing routes and times for the Grand Trunk Railway System, including connections to Montreal, Boston, and Philadelphia.

Nos. 2-4 & 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.

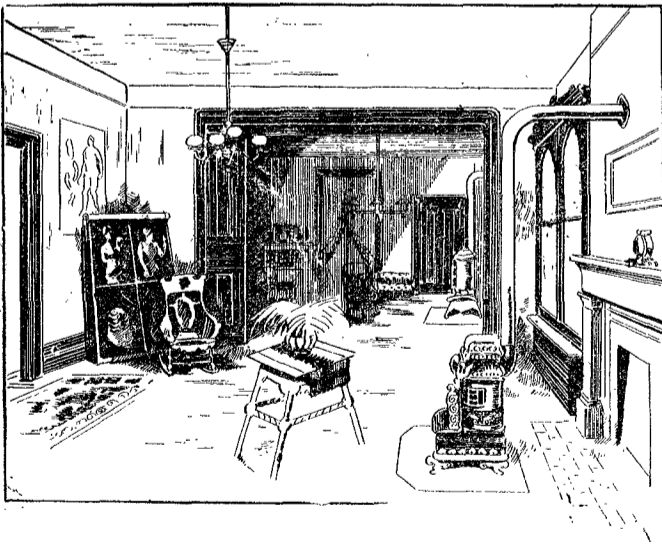


MAIN HALL AND STAIRWAY.

One of the leading colored physicians of the city has become deeply interested in this work, and will give the institution his services and the influence of his name and reputation, on very liberal terms.

The Nashville Colored Sanitarium is, we believe, the first institution of the kind ever established for the exclusive treatment of colored patients.

Nashville is the most important educational center for



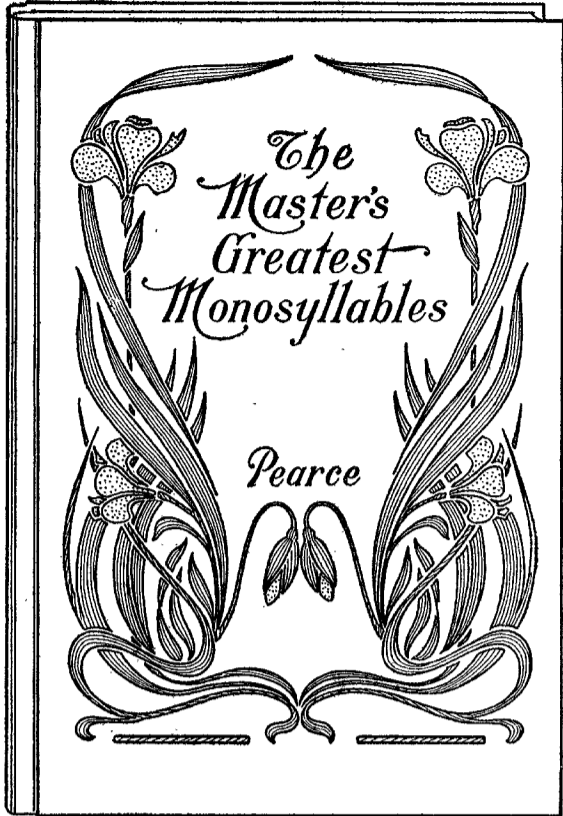
DOUBLE PARLORS — USED ALSO FOR LECTURE ROOMS.

colored people in the South, or, we might say, in the world. The Fisk University, the Roger Williams University, and the Meharry Medical College, well-known colored institutions, are all in Nashville.

A large number of the most intelligent, the most highly educated and refined negroes have their homes here. Many of them are well-to-do, and some are wealthy.

Connected with this institution will be different courses

# Our New Holiday Book



This is a sparkling volume of 132 pages, based on our Lord's use of the monosyllables "COME," "GO," "DO," and "I, O." All who examined the author's tentative edition bestow upon it unstinted praise. Indeed, the book is a spiritual feast of four courses (there are just four divisions of the work, with a dozen subsections), and the reader's interest will never flag from title-page to finish.

This little treatise on the Master's Greatest Monosyllables is perfectly calculated to turn the thoughts of the reader heavenward. It is brimful of incident, logic, Scripture texts, and comfort; in the last respect like the present that Jacob sent to Pharaoh: "A little balm, and a little honey, spices, and myrrh, nuts, and almonds." Gen. 43: 11. No one can read this book without having his spirit quickened in the right direction. There is not a needless sentence between the covers, and the whole is uplifting, inspiring, and encouraging. It is a good book to put into the hands of the discouraged or unconverted.

Price, postpaid, 50 cents  
**ORDER OF THE STATE TRACT SOCIETIES**

## THE SCRIPTURAL FOUNDATION'S OF SCIENCE

THE SCRIPTURAL FOUNDATION'S OF SCIENCE is an attractive book in both its binding and contents. For beginners and 'the common people' generally, as an introduction to science-study, it is excellent. I wish that it could be thoroughly read, especially by the youth, in every home in all the land."  
 ALONZO T. JONES.

I HAVE BEEN DELIGHTED AND ENTERTAINED by a careful reading of this work. It has the right ring. The author has swept away the rubbish of false science which largely consists of suppositions, theories, and speculations, and brought clearly to view the great foundation of all wisdom and knowledge, God's Word, which reveals the Author of all truth, and whose wonderful works bear continual witness to the truthfulness of his Word.

"To the thoughtful, this book will furnish much for meditation, and will enable them to see God alike in his creation and his revelation. I sincerely hope that 'Scriptural Foundation of Sciences' will have the large circulation that it deserves."  
 M. E. CADY.

## "PLAIN FACTS FOR OLD AND YOUNG"

of both sexes, is the name of a beautiful book by Dr. J. H. Kellogg, containing about 800 pages, including the 350 handsome illustrations in rose bronze ink. It treats the science of human life from infancy to old age. Beginning with a study of life and reproduction in plants, insects, and the lower animals, the subject is divested of all grossness, so that when the analysis of human life and reproduction is reached, it seems as pure a theme as God intended it to be.

It gives parents the right words to use when instructing their children. Not one boy or girl in a thousand can be brought up in *innocent* ignorance. While parents are praying for them instead of teaching them, they are learning evil. Angels are not sent from heaven to do the work of father and mother. It reveals the alarming prevalence of vice among children and youth, tells how to prevent, detect, and break up bad habits. It shows that knowledge is a safeguard, and ignorance is death. It is a great scientific moral barrier to a great evil. It vitally concerns heart and home happiness.

It contains chapters for girls, boys, young women, young men, wives, husbands, mothers, fathers, and old people, treating fully upon right and wrong practices in single and married life; effects being explained in 100 pages on special diseases of men and women, with 100 pages on general health topics, showing the true relation of dress, diet, exercise, etc., a special feature being the Home Gymnasium Department, with 120 illustrations on physical culture.

About 300,000 copies of this book have been sold by subscription in its smaller form, without illustrations, which add greatly to its helpful, uplifting influence. It is present truth on this great question. Each illustrated book contains a certificate of membership in the Health Library Association, with premium privileges, free from dues or assessments; also a large anatomical chart in three sections, nine colors.

Until Jan. 15, 1902, Seventh-day Adventists may order this book at 40 per cent discount from the retail prices, adding 30 cents for postage. It weighs four pounds. The retail subscription prices are \$3.75, \$4.25, \$4.75, \$5.25. The special prices until Jan. 15, 1902, so that all may obtain it, are, including postage, \$2.55, cloth; \$2.85, library; \$3.15, beautiful half K. Red Russia; \$3.45, elegant Full K. Red Russia, gilt edges. With either of the two best styles, a large luxotype picture will be mailed free, entitled "Loyal Helpmates," or "No Divorce," a model of cheerful union in an age of sourness and separation. Picture alone, 50c.

"Plain Facts" gives the first places to the Great Physician, who said, "As it was in the days of Noah and Lot, so shall it be in the days of the coming of the Son of man." Elder A. T. Jones says of the book, "It will do good, and only good." Most of life's misery is in this question. It is *fundamental*, not secondary.

Dr. Mary Wood-Allen, Supt. Purity Dept. World's W. C. T. U., examined and approved all publications in the Health and Purity Library before the list was made up, so that anything in it may be safely ordered in this age of impure literature; and at a discount to members. The approved list of health and purity books is in each copy of illustrated "Plain Facts," the purchase of which secures life membership.

Plain edition, no illustrations, no Anatomical Chart, no Certificate of Membership in the Health Library Association, but all the reading matter, \$1.98, postpaid.

A 24-page pamphlet, giving a complete description of it, will be mailed on receipt of 2 two-cent stamps.

Address Health and Purity Library Association, Battle Creek, Mich.  
 F. E. BELDEN, Manager, 112 Manchester St.



## A FIVE-YEARS' DIARY IN ONE BOOK

"A LINE A DAY"

The pages in the cut show the arrangement of the days, and the years, also the number of lines allowed to each daily record.

### HOW TO USE IT

Begin under date Jan. 1, 1902, and write down to the next year date. For the next day, use the space under Jan. 2 (on opposite page), and so on through the year. The next year begin in the next lower space under Jan. 1, 1903, etc.

This arrangement places a record of the same day in every month throughout the five years on each page of the diary, thereby focusing on one page five daily records for as many years.

Busy people do not wish to make extended records. Only important facts in a concise form are desired. This diary has ample space for such a record, and yet is only 3 1/4 x 6 1/2 x 1 1/2 inches in size. Just the right size to carry in the pocket. Substantially bound in fine Russia, gilt edges.

The price, postpaid, is \$1.00

REVIEW & HERALD PUB. CO., Battle Creek, Mich.

## Battle Hymn of the Kingdom

BY FRANCES EUGENIA BOLTON

A beautifully bound poem of thirteen stanzas, artistically arranged on as many pages with an impressive full-page, self-interpreting illustration on the opposite page.

The illustrations and the poem portray the prophetic events from the time of the assembling of the armies for the great battle of Armageddon to the establishment of the Kingdom of God. It is an excellent thing to present to a friend.

The size of the book is 5 x 7 1/4 x 3/4 inches.

Prices, 25 and 50 cents

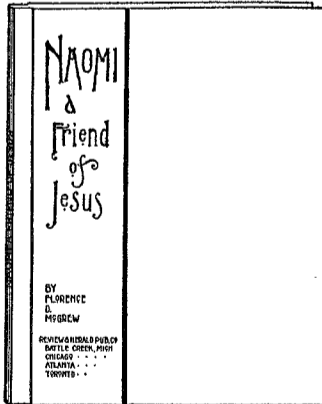
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Battle Creek, Michigan

# THREE GOOD BOOKS, \$1.25

**CATS AND DOGS.** Containing all the Types of Cats and Dogs, with a hundred-well illustrated stories, representing the habits and customs of these animals. 128 pages, 7 x 9 inches.



**NAOMI.** A Thrilling Story of the Life of Christ with a History of the Jews, and a biography



of Naomi, the Shepherd's Daughter, for whom the book is named.



**ALL SORTS.** A great variety of original, instructive, and entertaining stories for children. Beautifully prepared and profusely illustrated. 192 pages, 7 1/2 x 10 inches. The combined original price of these books was \$2.50. Our present offer is \$1.25, postpaid, for the three.

## ORDER OF REVIEW & HERALD, BATTLE CREEK, MICHIGAN



BATTLE CREEK, MICH., DECEMBER 10, 1901.

Contents of This Number.

**Poetry.**  
 Raise the Song of Harvest Home—The Voice in the Storm, 793, 795

**General Articles.**  
 Robbing God, No. 2—The Judgment—Let Her Alone—  
 I Kicks Agin It, Sah—Items of Interest, A. J. B. 793-795, 79

**The Sermon.**  
 Babylon and the Loud Cry . . . . . 799

**Missionary Reading Circle.**  
 Bear Ye One Another's Burdens, How? . . . . . 797

**Home and Health.**  
 A Plea for the Children—Woman's Home Influence—Scientific  
 Righteousness—How to Make Hens Lay in Winter—In the  
 Kitchen . . . . . 798, 799

**Editorial.**  
 "Once in Grace, Always in Grace," Ed.—Where Is Your  
 Heart? L. A. S.—The True Missionary, L. A. S.—In the Question  
 Chair, Ed. . . . . 800, 801

**Week of Prayer Notes.**  
 On the Altar of Africa—Matabele Mission; Its Losses and Its  
 Needs . . . . . 801

**Progress of the Cause.**  
 Quebec and Michigan—Canada—"After Many Days"—  
 The Virginia Conference—Upper Columbia Conference—  
 West Virginia—Vermont—Pennsylvania—An Educational  
 Conference . . . . . 802-804

**News and Notes.**  
 Leading Events of Week Dec. 1-7, A. J. B. . . . . 804

**The Relief of the Schools.**  
 The Books Are Paying the Debt—The Promise Realized—Roll  
 of Jubilee Singers . . . . . 805

**Special Notices.** . . . . . 805, 806

Just as this paper was going to press, we received an interesting contribution from Elder George I. Butler. It will appear next week.

ELDER S. H. LANE occupied the Tabernacle pulpit Sabbath, the 7th inst., presenting in an interesting way one of the leading signs of the second coming of Christ, namely, the rapid and vast accumulations of wealth in these last days.

ARE you reading what is said in the Week of Prayer Notes, which constitute a special feature of the REVIEW at this time? The articles in this department are designed to call attention to some needy parts of the field which should be especially remembered during the Week of Prayer, and to prepare our people for this important season. Let us all earnestly co-operate with the efforts that are thus put forth.

WHICH is better, to have your friend pay from fourteen to twenty cents each week for a daily newspaper, and wade, as it were, through its muddy contents to secure a few news items in each copy, or for him to subscribe for the REVIEW at only three cents a week, and get all the important news boiled down in the News and Notes Department? Have a little talk with him to this effect, showing him a sample copy. Then tell him that the News Department is but ONE of the many interesting departments found in the REVIEW each week.

An Interesting Lecture.

ERNEST THOMPSON-SETON, author of those excellent books of true animal stories entitled "Wild Animals I Have Known" and "The Lives of the Hunted," lectured at Battle Creek, Mich., Saturday evening, the 7th inst., before an audience of over two thousand people, in the Seventh-day Adventist Tabernacle. At the close of his most interesting lecture Dr. J. H. Kellogg announced that Mr. Seton would lecture the next two evenings. If Mr. Seton ever lectures in your city, be sure to avail yourself of the opportunity of hearing him.

His talks are sermons in themselves, though he never tacks a moral on any of his animal stories. You can secure no better Christmas gift for your children than one of the two books above mentioned. They are intensely thrilling, instructive, and are no fables. These books, as well as others he has written on the same subject, may be obtained from this Office. We get nothing for writing this.

A. J. B.

Offer Holds Good.

As stated last week, in view of the assertion so often made that Father Enright had withdrawn his offer of one thousand dollars for one text of Scripture that we are bound under grievous sin to keep Sunday holy, instead of the seventh day, we sent to said Enright a query on this point to learn from his own words the truth in regard to this matter. This is his reply, in which the lie about his withdrawal of his offer is thoroughly nailed:—

ST. LOUIS, MO., Nov. 26, 1901.

"DEAR SIR: Your note came while I was absent on missionary duties. I reside here at present—address above. I received a few letters from Madam Wilson. I requested her to send me some proofs of her assertions. So far I have received none. I have never withdrawn my offer.

"I hereby offer one thousand dollars to any one who can prove, from the Bible alone, that I am bound under grievous sin to keep Sunday holy.

T. ENRIGHT, C. S. S. R."

In Next Week's Issue.

WE have secured an interesting series of articles from the pen of Dr. Frederick M. Rossiter, of the Battle Creek Sanitarium medical staff. Alcohol is the general subject treated in the articles; and the first one, which will appear in our Home and Health Department next week, treats of "The History of Alcohol." The titles of the other articles now on hand are "The Alcohol Family," "Action of Alcohol on the Body, No. 1," "Action of Alcohol on the Body, No. 2." The title of the fifth article will be announced later.

Our people have been repeatedly urged, through the Spirit of Prophecy, to battle with intemperance wherever it is found. But to do so effectually, we must do so intelligently—we must know the true nature of that fell destroyer, alcohol. Having read these articles, you will be fully prepared, so far as knowledge is concerned, to instruct those about you, warning them against the evil effects of this great agent of intemperance.

Get your neighbors and friends to subscribe for the REVIEW, that they may have the benefit of these excellent articles. Induce them to take the paper for at least four months (50 cents); they will by that time be sufficiently well acquainted with the same to want to take it regularly. Sample copies will be sent, free of charge, for you to use in this good work. Send your postal to the undersigned, care of Editorial Department.

A. J. B.

No Wonder.

IN one of our Conference papers a minister mentions having met recently a Seventh-day Adventist who did not know that there had been a session of the General Conference last spring. He of course knew nothing of the reorganization that had taken place, and expressed his surprise at the changes that had been made. Such ignorance seems very surprising, but the surprise largely disappears when we learn the cause: he was not a subscriber to our church paper, the REVIEW AND HERALD. Really, what could be expected of a Seventh-day Adventist who tries to get along without the information given from week to week in our church paper? How could such a one be expected to keep pace with the message? He could not; and this illustration shows how far in the rear it is possible for one to get under such circumstances.

"My people are destroyed for lack of knowledge," says the Scripture. We can save souls from perish-

ing by a little effort put forth to extend the circulation of our church paper.

L. A. S.

ONE of the resolutions adopted at the eighteenth annual session of the Virginia Conference of Seventh-day Adventists, held at Richmond, Va., Nov. 8-17, reads as follows:—

"We recommend that our church organ, the REVIEW AND HERALD, be taken as a family paper in each home."

Thanks, brethren. Let all our State Conferences do likewise. Let all the people who read the REVIEW get behind this movement to increase its circulation, and the work will be easily and well done.

B.

Everybody, Please Notice!

THE readings for the Week of Prayer and the envelopes for the offerings for missions have been sent by the Mission Board to every church elder on our list. If you are a leader of a company, and have not received them, please send a postal card to your State tract society office at once. We ask every reader of this notice to call attention to it in the first meeting held after this paper is received, and ascertain if the elder or leader has a copy of the readings. We wish to make sure that no company shall fail to get the readings and the envelopes in ample time to make all preparation for the special season.

The readings have also been sent to isolated Sabbath-keepers. If any have been missed, a postal card to their State office or to the Mission Board, will bring a copy. A sufficient number have been printed to supply an individual copy to any who by sickness or other reason will be unable to attend the meetings during the Week of Prayer.

Conference workers will be supplied through the State tract society offices at once, so that all may look the readings over, and be prepared to talk up the interests of the occasion between now and December 21. Any inquiries may be addressed to the Mission Board, 267 West Main St., Battle Creek, Mich.

W. A. SPICER, Sec.

WANTED.—The name and address of a Seventh-day Adventist church-member who promises to carry one or more sample copies of the REVIEW to every Seventh-day Adventist in his or her town who is not a subscriber, and endeavor to induce each one to take the paper. Send postal to A. J. Bourdeau, Editorial Department, Review and Herald.

"Plain Facts."

"My people perish for lack of knowledge." "Know thyself" means study of something more than a theological system, even though it be correct. The inner life must be right, or theories of perfect truth relative to the second coming of Christ, the state of the dead, the Sabbath, etc., are made to appear as error; for a false life brands them false also; and thus in the home, the Church, the world, is consistent truth degraded to the low level of inconsistent life. The tendencies of the flesh and influences in the world should awaken us to "lift up a standard for the people" in the days of the coming of the Son of man, when the condition of the world is fast coming to be "as it was" in the days of Sodom and the antediluvian world. Those who want true help in this fundamental work for themselves, their children, and others, will find neglected present truth in "Plain Facts," by Dr. J. H. Kellogg, a beautiful illustrated volume of about 800 pages, now ready for Seventh-day Adventists at a special 40 per cent discount until Jan. 1, 1902. See advertisement, page 807, for further particulars.

WANTED.—The name and address of every Seventh-day Adventist in your town who is not taking the REVIEW. Address postal to A. J. Bourdeau, Editorial Department, Review and Herald.

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