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HOLY BIBLE IS THE FIELD OF THE WORLD

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

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General Articles.

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

FAITHFUL.

ELDER L. D. SANTEE.

"Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

True to the sacred cross,
The steadfast purpose of my heart shall be;
I count the world but loss,
So that Thy presence but abides with me.

Faithful, as thine own truth,
My soul rejoices in the promise given,
That, glad immortal youth
Will be the portion of the saints in heaven.

And when thy love demands
Some sacrifice that I can make for thee,
Then, with uplifted hands,
My life, my all, I give, dear Lord, to thee.

O pure and heavenly Guest,
Wilt thou the chambers of my being fill?
So shall I be at rest,
Safe and secure from every earthly ill.

And when thou com'st again,
To take thy people to the land of song,
I'll say farewell to pain,
And join the blood-washed, everliving throng.

THE NEEDS OF MISSIONARY EFFORT.

MRS. E. G. WHITE.

MISSIONS at home and missions abroad demand much more consideration than has been given them. Christ came to our world to teach us the importance of missionary effort. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity, and came to a world all seared and marred with the curse, to rescue human beings from eternal death. He took His position at the head of a fallen race, uniting in His body humanity and divinity, in order that all might be done that could be done for the complete restoration of the image of God in man.

Christ is the example for all who go forth as missionaries. His work is the model for all missionary endeavor. It calls for unreserved surrender, for the consecration of time and talents. It calls upon us to return to God the goods He has intrusted to us, with the interest which

has come to us as we have traded on them. All is to be put into the cause, to advance the work which Christ came to the world to do.

In the night season I was in a council meeting. We were seeking the Lord with earnest prayer in regard to opening new fields when there was little encouragement given by those at the head of the work that financial aid would be forthcoming. One of authority spoke to us words of instruction, the substance of which I shall trace.

Every family that is converted is to act as God's helping hand. Had every child for centuries in the past been trained to realize his accountability to God to do missionary work, what a change would be seen in the world to-day. Every morning and evening, sincere, earnest prayer should ascend from every family altar. The Lord will accept individuals from every family for special service, according to their several ability. Fathers and mothers are to act in the place of God to their children, representing Him whose they are by creation and by redemption. They should spare no pains to train their children in the right way, preparing them for service in the Lord's work.

In this age of the world, apostasy is the fashion. God's people are to make constant, untiring efforts to press upward. Gratitude offerings of prayer and praise are to be offered to God, but these are unacceptable unless serious, prayerful consideration is given to destitute, unworked fields. What mean the narrow, defective plans on which Christians are working? Why do parents neglect to train their children to go forth as missionaries?

While the Church, in comparison with past years, has made some advance, yet in comparison with what she should be, in comparison with the great sacrifice made in Gethsemane and on Calvary, she is far behind in the most important work ever given to mortals. May God help those to whom He has intrusted talents to awaken to His design and their individual responsibility. God says to them, "I have put you in possession of my goods, that by trading wisely on them, you may carry forward the Christian missions which are to be established far and near. I have given you the benefit of accumulated knowledge. The advantages of the past and the present are yours. Upon you rests the weighty burden of accumulated light."

With every age God's plan deepens and broadens to embrace the world. God's light-bearers are to adjust their movements to His progressive plans. They are to embrace new territory. The churches are to be wide awake, moving with the force of Omnipotence, because they move in harmony with God's purpose. They are to seize every opportunity for blessing a world lying in darkness.

Church-members should show greater devotion. They should labor with greater zeal for the promulgation of the last message of mercy. Now is the time for all to work. Now is the time to cut away every species of self-indulgence and idolatry. Those who are engaged in Christian ministry are to labor unselfishly for the Lord,

dying to self, and pressing together in unity. They are to love as brethren; they are to be kind and courteous; their influence is to be a savor of life unto life.

Many young men and women now engaged in secular labor will feel earnestly stirred to give themselves to the service of God. Some will feel a burden to enter the canvassing field, and will become able evangelists. Let these be given an opportunity to obtain an education for the work of God.

Those who are impressed to take up the work in the home field or in the regions beyond are to go forward in the name of the Lord. They will succeed if they give evidence that they depend on God for grace and strength. At the beginning their work may be very small, but it will enlarge if they follow the Lord's plan. God lives; He will work for the unselfish, self-sacrificing laborer, whoever and wherever he may be.

God does not ask His servants to show their devotion to Him by burying themselves in monasteries, or by going on long, painful pilgrimages. It is not necessary to do this in order to show a willingness to deny self. It is by working for those for whom Christ died that we show true love. By humiliation, suffering, and death Christ purchased the salvation of human beings. Those who love Him will think of how He laid aside His glory, and came to this earth to live in our behalf the life of the poorest, suffering often with hunger. "Foxes have holes, and the birds of the air have nests," He said, "but the Son of man hath not where to lay His head." Beholding this divine love, this wonderful sacrifice, they are filled with a desire to spend and be spent in the service of the Redeemer.

To each human being God has assigned a work. Abraham was called to go forth from his home, a light-bearer to the heathen. And without questioning he obeyed. "He went out, not knowing whither he went." So to-day God's servants are to go where He calls, trusting Him to guide them and give them success in their work.

God's people are to feel a noble, generous sympathy for every line of work carried on in the great harvest field. They are to be interested in everything which concerns the human brotherhood. By their baptismal vows they are pledged to make persevering, self-denying efforts to promote, in the hardest parts of the field, the work of soul-saving. God has placed on every believer the responsibility of striving to rescue the helpless and the oppressed. They are to break every yoke, letting the oppressed go free from the power of vicious habits and sinful practices.

Christians are to be Christlike in their earnest desire to save souls. They should regard it as the highest honor to be enlisted in Christ's army. They should thank God for the privilege of using the talent of speech to win souls to Christ. They should look upon no privilege as more precious than that of imparting to others the knowledge they have received.

My heart aches when I think of how many more might have been saved if men had done

their duty. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone."

God says to those who profess to believe in Him, "Go forth into all parts of the world, and diffuse the light of my truth, that men and women may be led to Christ." Let us awaken to our duty. Let us do all we can to help forward the Lord's work. Let superficial excuses be blown to the winds of heaven. No longer grieve the Spirit of God by delaying. Forget not the words, "We are laborers together with God." Co-operate with angels sent from the heavenly courts to minister to those who shall be heirs of salvation.

Time is passing; the end is near. While you are unconsecrated, golden opportunities to help souls to see Jesus as He is—full of grace and truth—are being lost. That which you have not done as a devoted Christian in the year which has now almost passed into eternity, you cannot now do. But through the grace of Christ you may redeem the time by redoubling your exertions. Let your interest in the souls for whom Christ has died deepen and broaden. Inquire not, "What shall this man do?" for then Christ would say to you, as He said to Peter, "What is that to thee? follow thou me." Keep in the love of the truth, and work with untiring endeavor to win souls to the Saviour.

Look upon the world to-day. Is the voice of prayer heard amid the din of confusion? Altars are created, but it is not to God that the sacrifices are offered. Deceivers, robbers, and murderers are many. Pride of ancestry and pride of wealth minister to the work of soul-destruction. Avarice, sensuality, malice,—these are the attributes which bear sway. Thousands are standing on the brink of perdition. Do you see them?—many of them lost, eternally lost to Christ, while professing Christians sleep the sleep of indifference!

More earnest, self-sacrificing men are needed, men who will go to God, and with strong crying and tears plead for the precious souls who are going to ruin. There can be no harvest without seed-sowing, no result without effort.

Christ gave His life to save sinners, and He says to His people, "Go ye into all the world, and preach the gospel to every creature." "Lo, I am with you alway, even unto the end of the world." He has laid out before us the work to be done, and has declared that He will give us power to do this work. Shall we take Him at His word, believing that He meant just what He said when He declared that the whole world is to hear the message of mercy?

The work is fast closing up, and on every side wickedness is increasing. We have but a short time in which to work. Why do not those to whom God has given light move out into new places? They will have to do this, whether they wish to or not; for God will scatter them to many places.

God is not willing that any should perish. He has abundantly provided for the salvation of all. If His people had gone forth as they should, giving the invitation to thousands, many souls would have been added to the Church. Let us awaken from spiritual slumber, and consecrate all that we have and are to the Lord. His Spirit will abide with true missionaries, furnishing them with power for service. God is an overflowing fountain of efficiency and strength. The gospel is the power of God unto salvation to every one that believes. When this power is utilized, it will be found to be more than sufficient to meet the power of the enemy.

It is impossible for the man who believes in Christ to see the work that needs to be done and not do anything. Daily the Church is to receive from heaven the healing balm of God's grace to impart to the needy and suffering. God's people are weighted with the most sacred responsibilities and the most glorious privileges. All who believe the message for this time will go forth into the field to do something for the Master, relying on the assurance, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." In practical obedience to the divine command, his confidence will increase, and his talents will multiply. The spiritual desert will rejoice and blossom as the rose.

Arise, ye sleeping virgins, and trim your lamps. Take up your appointed work. "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people."

HEALTHY RELIGION.

F. E. BELDEN.
(Battle Creek, Mich.)

To say that a thing is religious, is not saying much. To say that it is Christian, is saying all that is good, in a word.

But what is Christianity?—It is the control of self. Churchanity is an attempt to domineer others. To the same extent that men rule others instead of themselves, does the papacy or anti-christ rule instead of Christ. Every religious organization on earth has more or less of this domineering "Beast" spirit—has it in exact proportion to the amount of human nature brought into church work. None of it enters Christian work. It is uncontrollable except by divine power, bestowed on conditions. Yielding the outer life to the rules of the Church does not supply the power, even among Seventh-day Adventists, notwithstanding the correctness of their doctrinal theories. Yielding the inner life to God, daily, hourly, "moment by moment," is the only possible way of thinning the ranks of the papacy, Protestant or Roman Catholic.

Many a Protestant home has a papal husband, wife, father, mother, son, daughter, or other person, "running things," or trying to do so. Nearly all business "managers" become papalistic, as well as church managers. The friction of resistance or competitive effort to rule, is the cause of the numberless occasions of "unpleasantness" in the various relations of life, social, religious, political, or mercantile. Christianity—the control of self—is all that is needed to make all things run smoothly. But this will never be general; so Christians must suffer as did the Master, "resisting not evil."

It is much easier to manage others than to manage self; to stop work on the Sabbath than to stop overeating or wrong thinking on that day; to talk about the second coming of Christ than to perfect "holiness, without which no man shall see the Lord." Hence publications which deal with these vital self-governing principles are religious,—Christian religious, though not always sectarian religious. The most intensely religious—Christian religious—thing a man can do is to control his appetites and passions, or rather, fully to consent to let God do this for him, not forgetting his own part of the work. It is as great an error to suppose that God does this without our co-operation as to teach that we can do it independently of Him. This is why so much has been said relative to the importance of health principles and of the books which contain them. Call them "health" publications, if you please; but do not for a moment forget that, dealing with the *essence* of Christian life, they are therefore in fact the strongest kind of re-

ligious books, teaching the *continual*, Daniel-like recognition of the fact that we are "not our own," but "temples of the Holy Spirit," the divine essence of purity. Discarding this truth of God, His Spirit is discarded also.

"If any man will do His will, he shall know of the doctrine," means the entire yielding of body, soul, spirit, to God, as the thing of first importance. One who thus consecrates all, shall know all that he needs to know about lesser doctrines. But fill him with other perfect theories first, and the chances are that he will think himself "rich, and increased with goods," having "need of nothing," when in fact he is "poor, and blind, and naked," needing the "gold" of character "tried in the fire."

Heaven will be full of people whose theology when on earth was wrong in many points, but whose lives were right. "Outer darkness" will be full of people whose theology was well-nigh perfect, but whose characters were worthless. Thousands to-day, outside of the Seventh-day Adventist denomination, are living examples of victory over "the world, the flesh, and the devil;" yet they keep strictly the counterfeit first-day sabbath. Their characters being well-nigh perfect, God will do "a quick work" in the earth when these consecrated ones "shall know of the doctrine" concerning the true Sabbath test for this generation. But it takes longer to develop a good character; and while many of us sleep, satisfied with clean theoretical lamps, without oil, the Bridegroom will come. "And while they went to buy, the Bridegroom came; and they that were ready went in with him to the marriage: and the door was shut." It did not take long to trim the lamps of doctrine. All did that, in the parable; but the time required to fill them caused the eternal loss of heaven to those who had not the graces of the Spirit.

God's premium is on character, which is made of habits made of actions made of feelings made of foods, physical and mental, related to exercise, air, rest, cleanliness, etc. In other words, the "flesh" (ours) is about all we are able to control, even with divine power. Doing this, the Lord controls the devil, who controls the world, which, in the Church and outside of it, calls such consecration and sanctification of "body, soul, and spirit," "crankiness."

The true relation of habits to character, actions to habits, feelings to actions, food and exercise to feelings, is not understood by many. "My people are destroyed for lack of knowledge," says the Lord. Does that mean knowledge of theories of truth concerning the Sabbath, conditional immortality, the sanctuary and the judgment, the prophecies, and religious liberty,—to believe and advocate these things? or does it mean knowledge of how to co-operate through these channels with divine power, for which power many of us have prayed for years, seemingly ignorant of the fact that it is not all stored up in heaven, but that some of it is inseparably bound up in the right use of His temporal gifts and our physical and mental endowments?

Medical science (not "falsely so called") is simply the discovery of truth in nature, God's other book. One says, "Thou shalt not;" the other says, "For these reasons." One says, "Know thyself;" the other says, "I discover a cause of my feelings." One says, "Blessed are the pure in heart;" the other says, "Such is the ordained effect of these things on the mind, the throne of reason."

Knowledge fortifies; ignorance endangers the best of purposes. The law of heredity in our members is much weakened in its "warring" against the divine law in our minds, by our living in harmony with the divine laws of physiological cause and effect.

In this age of special God-given light on these points, they who "thank God through our Lord Jesus Christ" for the victory over inherited and

cultivated tendencies, must accept the flesh-crucifying truth that His life is in certain food elements and habits, and that the life of the enemy of all righteousness—gluttony, impatience, lust—is in certain other modern dietetic and so-called social inventions. He is honored as much by thanks for scientific knowledge, of which He is the author, and by the use of which we co-operate with Him in the warfare against sin, as by gratitude in other cases for seemingly more miraculous deliverance from death. One method of helping is as divine as the other. Lazy and sensual people want the Lord to do it all for them, if done at all—which they seem to regret is necessary. They cry out against human works as of no avail, and indeed they are not, without first yielding the *will* to Him, in which case He *works in us* “to do of His good pleasure,” and we then “*work out*” our salvation with fear and trembling. Having worked knowledge into us, must He also work it out for us without effort on our part? Let us remember that true faith “works by love and purifies the heart.”

Faith is active, not passive. He who does nothing has no true faith. If knowledge were not to be used by us, God would not have given it, but would have taken all evil tendencies out of the flesh. Not so. Christ said, “The flesh is weak,” even when “the spirit is willing.” Co-operation with God for the control of self, for the good of others, is therefore essential. This is healthy religion—Christianity.

PROMISES.

ELDER H. A. ST. JOHN.

PROPHECIES are promises. I promise that Jerusalem shall be encompassed with an army, and be laid level with the ground, and not one stone shall be left upon another of the magnificent temple. I promise that I will come again in the clouds of heaven with power and great glory. I promise that my coming again will be preceded by signs in the sun, moon, and stars, and on the earth distress of nations, with perplexity.

These are a few of the prophetic promises of Jesus. All promises are to a degree prophetic, relating to the future for their fulfillment.

A promise is a debt, unpaid until fulfilled. The value of a promise depends upon him who makes it. *Ability* and *will* are the two elements that enter into reasonable expectation. A broken promise is hard to mend. It is obviously true that respect and broken promises do not keep company. Faithfulness is essential to all Christian character. Joining the Church creates no new obligations, but simply promises to fulfill those already existing. These obligations were born with each and all. Promptness, accuracy, and the remembrance and faithful fulfillment of promises are the truest test of manhood. These reveal the man. Promptness and accuracy are of sufficient importance to form a separate article in every person's creed.

The basest form of lying is to promise with no purpose to fulfill. *Borrowing* and *stealing* are often different means to the same end. One is more direct than the other, but the results are similar. Any person may ruin his usefulness by forgetting the sacredness of his word. Even song, prayer, exhortation, preaching, and teaching go for little against broken promises.

What a beautiful suggestion as to the value of a promise was that made by the angel to the Marys at the resurrection of Jesus: “Behold, He goeth before you into Galilee; *there shall ye see Him: lo, I have told you.*” It was an engagement of Christ with His own, and how wonderfully and faithfully and exactly it was fulfilled by the Lord. May our promises, like His, ever be yea and amen. Christ has many promises to the world not yet fulfilled. When

the fullness of time comes, they will all be fulfilled by Him who cannot lie, who is the living embodiment of all truth. How blessed to trust in such promises!

SHALL WE JOIN SECRET SOCIETIES OR UNIONS?

ELDER CLARENCE SANTEE.

THE question, Shall we join secret societies or unions? has been troubling many of the brethren recently, on account of the difficulty of obtaining employment. This has not, as yet, been so marked outside of the larger cities, but it is growing, and will face all classes. The question of the difficulty of obtaining employment is not a new one. Many of the brethren had to face this question when accepting present truth. “How can I support my family?” has been the question that has kept scores of men from accepting the Bible Sabbath.

The wife may have accepted, and stands alone, while the one who should be the priest of the household, halts, condemned by his own conscience, yet fearing to step out and trust God. How strange that men can, so entirely, forget that it is God who gives all that we have, whether we be good or evil. He “sendeth rain on the just and on the unjust.” “He giveth to all life, and breath, and *all things.*” But they choose to trust in the arm of flesh, which can bring forth nothing, and can only use the things granted by the Lord, from whom they turn. We who are standing in the blessed light of truth to-day, have gained the victory over this foe, and have taken our stand with those who regard the Sabbath. But has Satan confessed himself vanquished, and left us alone?—No. The same temptations, under other forms, will meet us again and again. Just now the same serious question confronts many of the very persons who so nobly, by faith, took their stand on the words of the Saviour, “Seek ye first the kingdom of God, and His righteousness; and *all these things shall be added unto you.*”

The different lines of business are now represented by “unions,” which say, “Join us, and abide by our rules, or starve.” Faithful men have been thrown out of employment, honest men have seen taken from them the work for which there had been definite contracts made. The reason given was, “He does not belong to the union. If you employ him, we will have nothing to do with you.” The faithful laborer is sacrificed that the favor of a union may be retained. What can be said in favor of any company of men who will, knowingly, take from a man his honest livelihood, and thus bring suffering upon helpless families, simply because he does not put himself under their dictation, and add his influence to theirs, in crushing other men?

I asked a man why they were so urgent that all men of his trade should unite together? He answered, “It is a matter of the big fish swallowing the little ones. We must be the big fish, or we shall be swallowed.” Is this the Christian way? Is this Christian doctrine? If not, can we hold it, and yet be among those of whom it is said, “When He shall appear, we shall be like Him”?

The Lord has warned His people of every pitfall that lies in the way. The prophet says: “The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, *Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.*” Isa. 8:11, 12.

What is “their fear” which the Lord says *we* are not to fear? In the twenty-second verse we are told: “And they shall look unto the earth; and behold trouble and darkness.” “Their fear” evidently is the fear of that which may bring

them “trouble,” and to avoid it they “associate” themselves together (verse 9), or form “a confederacy,” a union, so as to defeat any attempts against their craft or trade. But will these unions to whom we pay the dues, and thus divert the funds which ought to be in the cause of God, accomplish their purpose?—No, for God is against them. He says of them, “Ye shall be broken in pieces. . . . Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us.” Verses 9, 10. If “God is with *us*,” and *they* “shall be broken in pieces,” then what attitude shall *we* sustain to them?

The end is hastening on. Soon the earth will cease to yield her increase. God has said that the fire will devour “the pastures of the wilderness,” “and the flame hath burned all the trees of the field.” Read Joel 1:15-20. At that time the Lord says, “No craftsman, of whatsoever craft he be, shall be found any more in thee.” Rev. 18:22. Where then will stand the man who has depended on the orders of his craft for a living? The arm of flesh has failed him. It will be too late then to cultivate that faith which will bring the fulfillment of the promise, “Bread shall be given him; his waters shall be sure.” God's people must be a separate people from all others. As men of the world band themselves together more closely for oppression, the servant of the Lord will separate himself farther from them. As all these elements, banding together, do their part in bringing to pass the edict “that no man might buy or sell, save he that had the mark,” it will be against God's people, because they are not found among them. “Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?” This does not mean that we are to fold our hands in idleness, but that, in faith, we are to accept of the “thought” that God has taken for us, and in this way we are assured that “all things shall be added” unto us.

Like the father who, in the early hours, maps out the work of the day, saying to this son, Do this, and to that son, Do that, and as the sons, with no thought or question, heartily join in carrying out the plans of the father, so we should let the Heavenly Father take the “thought” and form the plans, and we, as the sons, believing His thought to be all right, and for the best, join in carrying them out, knowing that thus all will be well in this present world, and we will have an abundant entrance into the world to come.

A RELIGION THAT MAKES WRONGS RIGHT.

The Christian.

ABOUT the year 1870, says a local paper, a farmer named Gleason, living northeast of Independence, Iowa, one morning found one of his colts dead, and there was certain evidence that it had been killed by some one. The young man supposed to have killed the colt left the country about that time, and very little was heard from him for some time, when it was learned that he had been converted and had joined the Church. Years afterward the young man returned to Buchanan County for a visit. While there, he went to Mr. Gleason's farm, and meeting Mr. Gleason said: “I believe you lost a colt several years ago.” “I did,” was the reply. “How much was it worth?” was the next question. “About eighty dollars.” “Will this pay for it?” said the visitor, handing out one hundred dollars. “Yes, and more, too,” said Mr. Gleason, handing back twenty dollars. The other person took the twenty dollars and departed, starting for Nebraska that day.

This is the kind of religion that is needed, and needed by some persons who were converted a long time ago,—so long ago that the strength of their religion apparently needs renewing.

The only way to correct a wrong done is to make it right, or confess it and be forgiven. Denying it does not make it right. Setting up bogus counter-claims and offsets does not make it right. Gaggling a wronged man and voting to pay no attention to him does not make it right. Lying about a man and trying to crush him does not make it right. Employing crooked lawyers to outwit him does not make it right. Slandering and boycotting the men who know the facts and dare tell them, does not make it right. Keeping quiet "till it blows over," does not make it right. Getting a majority to vote that it is all right does not make it right. Employing cheap partisans to abuse and misrepresent him does not make it right. Bribing those who have eaten his bread to lift up the heel against him does not make it right. Long prayers, loud talk, and reports of perfect peace and unbroken harmony do not make it right. When men have started on a wrong road, the only way to get right is to turn about and retrace their steps, cease to do evil and learn to do well, restore that which is taken away, confess the fault, and be forgiven; and then all will be well.

WHEN WILL CHRIST COME?

J. W. HERLINGER.
(Fairmount Springs, Pa.)

IN this time of peril and trouble, when the nations are distressed, perplexed, angry, and at war with one another, many who are looking for the end of all things, and "the glorious appearing of the great God and our Saviour Jesus Christ," are asking the questions, Why does Christ tarry? When will He come and deliver His people?

Surely Christ himself could give the best answer. He says: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

What is "this gospel of the kingdom"?—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him . . . that made heaven and earth, the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen. . . . And the third angel followed them, saying with a loud voice, If any man worship the Beast and his Image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture [of mercy] into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the Beast and his Image, and whosoever receiveth the mark of his name." Rev. 14:6-11.

Whom does Christ commission to preach "this gospel of the kingdom"—"the everlasting gospel"—to all the world? Christ says to all His disciples, "Go ye into all the world, and preach the gospel to every creature." "All power is given unto me in heaven and in earth," and, "lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20.

Then it follows that if we are engaged in giving the gospel to the world, Christ is with us; and He being with us, we have "all power" with which to accomplish the work.

Since Christ has given us the gracious privilege of proclaiming the everlasting gospel to all the world, and has endued us with power to accomplish that work, it lies with us in a measure to decide how soon Christ will come; for the

quicker we give the gospel to the world, the sooner the end will be.

Christ has chosen us to do this particular work, and we have been so slow to do the work, that Christ is becoming weary of us, and says that unless we are more faithful in giving the message, He will place the burden upon another people,—them that will do His will.

How only may we be free from the blood of all men?—"I [Paul] take you to record this day, that I am pure from the blood of all men." Why?—"For I have not shunned to declare unto you all the counsel of God." Acts 20:26, 27.

"Let us therefore cast off the works of darkness, and let us put on the armor of light." "Let us not sleep, as do others; but let us watch and be sober."

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

CHRIST IN YOU, THE HOPE OF GLORY.

J. M. HOPKINS.
(West Port, Minn.)

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col. 1:27.

"Christ in you, the hope of glory,"
Strength and comfort of the soul;
How we love the dear old story—
"Jesus Christ doth make thee whole."

"Christ in you, the hope of glory;"
Life, and light, and peace divine,
Yes, we love the dear old story:
"I am Christ's, and He is mine."

"Christ in you, the hope of glory;"
Why are Christians ever sad?
No; we love the dear old story:
"Jesus Christ doth make me glad."

THE GRACE OF GIVING.

ELDER JOHN A. BRUNSON.

THAT quality of mind which freely disposes one to give liberally of his material substance for the support of the gospel, is a grace bestowed by God, and like all the other gifts of God, it brings rich blessings when properly and judiciously exercised. "Moreover, brethren, we do you to wit [that is, we make known to you] of the grace of God bestowed on the churches of Macedonia." Note that grace was bestowed upon the Macedonian churches by God. What was this grace?—It was the grace of giving, for "in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." Note further that the exercise of this grace brought abundance of joy, even amid "a great trial of affliction" and "deep poverty." The joy was not in consequence of the affliction and poverty, but in spite of them. It is just as true that every gift from God is good, as it is that every good gift is from God; and because every gift from God is good, and is for service, the proper use thereof will redound to the glory of God and the good of man. The grace of giving is not an exception, and so Paul exhorted the Ephesians "to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." The rich experience of the Jews in contributing means for the erection of the temple is an illustration of this fact. The record says, "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord."

God wants His people to give *willingly*, "not grudgingly, or of necessity." Give because you

love, and you will love to give. The gift that is prompted by true, unselfish love is twice blessed. It becomes a blessing both to the recipient and to the giver. To him who loves Christ, giving is a privilege, not an unpleasant duty; and the sentiment of his heart is not how *little I can give and satisfy my conscience*, but how *liberally will my present condition allow me to indulge in this blessed privilege*. Unselfish giving is the natural expression of true love; and so highly does love esteem the privilege of giving, that it will not for a moment entertain the thought of abandoning it. Do you love Christ? Have you a personal affection for Him as real as that which you bear for a wife, or a mother, or a child? If so, this personal love for the personal Christ will constitute the real basis of your liberality. You will take delight in making a present to Christ, as truly as you do in giving Christmas gifts to some earthly loved one. You will not wait for the contribution box, nor congratulate yourself if you elude the solicitor, but you will give voluntarily, esteeming the opportunity of giving to your dear Saviour's cause a privilege too great to lose.

Remember also that God does not desire us to give because He needs our gifts; for "the earth is the Lord's, and the fullness thereof." "The silver is mine, and the gold is mine, saith the Lord of hosts." The millions of dollars that are in general circulation all belong to the Lord, and it is an easy matter for Him to turn a golden stream into His treasury. This He will do some day not far distant. His promise is, "The abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee." Isa. 60:5, R. V. The fulfillment of this promise is mercifully delayed, because God does not wish to deprive His own beloved children of the opportunity of showing their love and loyalty to Him by contributing of their means for the support of His cause, which they have espoused and profess to love. I repeat, then, God is not dependent upon our gifts. He seeks not ours, but us. He does not wish to deprive us of the blessing of giving. Therefore He allows His own cause to suffer financial embarrassment in order to test us, to know what is in our heart, to prove the depth and sincerity of our professed loyalty. He now appeals to us, His beloved children, to show our devotion by denying self in order that we may give more liberally to the support of the work. He will not turn the wealth of the Gentiles Zionward till He has first given us an opportunity. The gospel order of procedure is, The Jew first, and then the Gentile.

But ponder well this fact, my dear brother, that if we, the real seed of Abraham, the children of our Father's household, refuse to heed the gracious invitation which is now extended to us, and selfishly keep back the means that have been intrusted to our keeping, God will turn to the Gentiles; the golden stream will replenish His treasury, but we shall lose the blessing. Unselfish giving is a means of character building, and uprightness of character is what our Father wants. We cannot afford to miss this opportunity. God can easily produce the money required to meet the present demands without our co-operation; but can we afford to let Him do it? How gracious is God to identify us with His Son Jesus, so that His needs become ours and ours become His! and therefore He has made the prosperity of the cause to depend upon our loyalty and unselfish devotion. Then let us awake to present opportunities, and joyfully embrace the privilege of manifesting our love by our hearty support. The prophecy above quoted will be fulfilled whether we give or withhold. The wealth of the Gentiles really belongs to God, and will ultimately be used in advancing His work in the earth. But let us not by our selfishness and covetousness force God to turn away from us, His children, and seek from

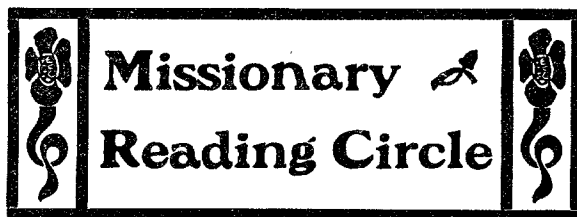
the Gentiles that which we can and ought to contribute. If we do, we shall lose much, God will be dishonored, the sufferings of Christ slightly treated, and we confirmed in our selfishness. God forbid that such may be.

Surely God is testing us in this matter. If we stand the test well, His name will be honored. If we fail to stand the test, we shall lose; but God will advance His work without us. We cannot plead inability, because our gifts, small or great, are an expression of our love. Neither shall we ask to be excused, for love continually seeks to express itself. Poverty will no more excuse a Christian from giving to Christ, than it will excuse him from loving Christ. When the child of God becomes too poor to love, then he becomes too poor to contribute, but not till then. By reason of poverty his gifts may be small, very small, and in the eyes of the world insignificant; but not so in the eyes of God. Thank God for the record of the widow's mite. Her humble gift was a love offering, and the Saviour valued it as such. He appreciated it, not because of its intrinsic value, but because it was an expression of her heart's truest and best affection. How precious it was in His eyes! It spoke to Him of a life that was loyal, of a heart that was true, of affections deep, pure, and unselfish.

Now brother, do you wish to be relieved of the privilege of giving to your Redeemer?—No, a thousand times no, if you love Him. Are you poor, and do you feel ashamed that your gift is small? Then remember that Christ is not seeking your money for money's sake, but He seeks your heart, your affections. He asks you to give, not to enrich Him, but to benefit and bless you. Behold how good He is in giving us a privilege big with blessing and abounding in joy. He himself declared, "It is more blessed to give than to receive." He personally experienced this blessedness, and then so arranged the plan of salvation that we may share it with Him.

It is time for parents to educate their children on this point, both by example and by precept. Instead of teaching the little ones on birthdays, anniversaries, and Christmas seasons selfishly to anticipate a present, teach them to give for the relief of others less favored than themselves. The Christian's joy consists less in the selfish pleasure of receiving than in the unselfish delight of giving. Make this fact prominent in the household. Teach it in word. Illustrate it in life. Become the living embodiment of the principle you inculcate. Then you may expect your children, brought up in the pure atmosphere of unselfishness, to reflect in their lives the sunshine of heavenly love. To be supremely unselfish is to be supremely happy. Therefore to teach a child to be selfish is to increase his unhappiness. But to teach him unselfishness increases his happiness, and therefore his usefulness.

The time has come for a movement forward. Our Father has adopted us into His family, made us one with His only Begotten, identified our interests with His, and now admonishes us that our loyal and liberal support is needed. Has He not a right to expect it? Does He not claim from us our first and truest allegiance?—Certainly He does. And moreover, have we not pledged our love, our life, our all? Do we not declare that we and all we possess are His entirely? Have we deceived ourselves? or do we joyfully acknowledge His claims upon us, and cheerfully respond? A great opportunity awaits us, yea, an opportunity that involves great privileges and solemn responsibilities. Somebody is going to recognize it and respond. Somebody is going to stand the test. Somebody is going to reap large spiritual blessings to the glory of our Redeemer. Who will it be? You? May God grant it for His name's sake.



THE WINE THAT THE LORD MAKES.

E. J. WAGGONER.

THE word "wine," as well as its equivalent in the Greek, is not specific. There are various kinds of wine, but nobody can tell the nature of the article referred to by the unqualified word "wine;" some qualifying word must be connected with it, in order for us to know whether the article referred to is good or bad, fermented or unfermented, unless there is something else in the text that indicates it, as, for instance, the effect that it produces. For just as a tree is known by its fruit, so wine is known by the consequences of drinking it.

There is good water and bad water—water that is pure, and water that is stale and nauseous. Fresh water is good, but the same water that is good to-day will be unfit to drink if allowed to stand a few days. It is water, however, even after it has stood till it is teeming with disease germs; and its name, "water," unqualified, does not convey any idea as to its character.

Just so it is with wine. When it is first pressed from the grape, it is pure, refreshing, and wholesome; but after it has stood exposed to the air for a season, it undergoes fermentation, or decay; it is then poisonous. It is still wine, however, although no longer good wine; and the term "wine," if unqualified, does not tell us anything as to which kind it is.

That the fresh, pure, unfermented juice of the grape is really wine, is seen from the following portions of Scripture: "As the new wine is found in the cluster, and one saith; Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all." Isa. 65: 8. Here we see that not only the freshly expressed juice of the grape, but even the juice while it is yet in the cluster in the vine, is real wine.

Again, in Gen. 40: 9-11 we read in the dream of Pharaoh's butler: "In my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."

Thus we see that not only is the wine found in the cluster of ripe grapes, but it is such wine as in ancient time was thought to be a drink fit for a king; for Pharaoh's butler dreamed of what he had been used to doing.

Now as to the wine that Jesus made for the guests at the marriage feast in Cana. It is true that the word has no qualifying adjective in the narrative of that event; but the circumstances unmistakably indicate its character.

In the first place, let us remember that only good things come from the hand of the Lord. He sends blessing, not a curse; and we have just read that the blessing is in the wine that is found in the cluster. On the other hand, we are told that they who drink the wine "when it giveth his color in the cup, when it moveth itself aright," that is, when it is fermented, have woe, sorrow, contentions, and wounds without cause, and that such wine at the last "biteth like a serpent, and stingeth like an adder." Prov. 23: 29-32. It takes away a man's senses, so that he is like one "that lieth down in the midst of the sea, or as he that lieth upon the top of a mast."

Verse 34. Can anybody charge the Lord with preparing such a drink for men? Who that reverences the Saviour can for a moment entertain the thought that He would deliberately manufacture, and order to be given to the guests at a marriage feast, such wine as would tend to take away their senses, inflame all their passions, and set them in an uproar, and possibly cause them to fight.

Still further: If it were true that on this occasion Jesus made fermented wine, it would furnish a most unnatural exception to God's work; for never in nature has such a thing as fermented wine been known. On the contrary, God takes the utmost pains to prevent the wine that he makes from fermenting. Let us study the case for a moment.

Examine a cluster of grapes. See how firm the skin is upon each grape, and how closely it is fastened to the stem. The skin of the grape, like that of other fruits, is its protection against decay, or fermentation. As long as the skin remains unbroken, fermentation cannot possibly take place. Each grape is, in fact, a small bottle of unfermented wine, hermetically sealed so as to preserve it from fermentation.

While the grapes are in that condition, they are good to eat—delicious and wholesome. But let us take another cluster. On this one there are some grapes that have been bruised, so that the skin is broken, and some have been half-way pulled off the stem. What is their condition?—They have begun to decay; a little mold is seen in each wounded grape, and no one would eat them, not even the drinker of fermented wine, unless he had already drunk so much of it as to lose his wits. Yet that which had begun on those wounded grapes is exactly what must take place in the expressed juice, in order that it may become fermented wine. You say the grapes that have been broken are rotten. So they are, or at least they are beginning to rot, and nobody likes to eat rotten grapes; yet the very same people who reject the decayed grapes, will eagerly drink the grape juice when it has rotted still more. How inconsistent! If the grape is unhealthful when it is diseased because of a wound, how can it be healthful when the disease has progressed so far that it has produced death? The fresh juice is life-producing; the fermented juice produces death.

Can you not now see clearly that the first state of wine, as the Lord makes it, is always unfermented? And not only so, but that unless man interferes, and changes the Lord's plan for the grape, the wine will always remain unfermented? God never makes fermented wine; that is always a product of the curse. Wine must stand some little time exposed to the air, before it becomes fermented wine.

Now we have the question answered, as to the kind of wine that Jesus prepared for the wedding guests. Just as the sun ripens the sap that is stored up in the cluster, so Christ, the Light of the world, the Sun of righteousness, made the same change in the water that was in the water pots; and it would be as forced and absurd to suppose that it was fermented, as to expect to find fermented wine in the grape cluster. The wine was drawn out, and at once carried to the governor of the feast. If any of it was left over, and allowed to stand exposed to the air for a time, it would undoubtedly ferment, just the same as any other wine that the Lord makes.

Such wine as Jesus made on that wedding day in Cana is good enough to be drunk in heaven, and will be furnished to all the guests at "the marriage supper of the Lamb." When Jesus passed the cup to His disciples on the night of the Passover,—a time when no leaven or ferment could be found in any Jewish house,—He said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26: 29.

It is hardly possible that there is anybody so irreverent as to suggest that the wine ("the fruit of the vine," mark you) on that occasion

will be such as could by any possibility produce intoxication, that is, wine which is of a poisonous nature.
E. J. WAGGONER.



SUCCESS.

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

'Tis not in the wealth you may win,
Nor honors the world can give,
That will crown you highest and truest,
In the life you may have to live.

For gold in itself is but dross, boy,
And honor an empty name,
When you barter your youth's fair jewels
For that which the world calls fame.

The workshop of life may be narrow;
The pattern is God's own plan;
And you hold in your own hands the best tools,
To build His great work—a man.

The "furnace" may seven times be heated;
But if at each time you "ring true,"
Be sure the Master is testing
Your soul for the best it can do.

Though you win not a leaf of the laurel,
Nor mount to a pedestal grand;
Though the coin of your honest endeavor
Pass current nowhere in earth's land;

Yet when you are weighed in the balance,
And heaven the record shall scan,
You'll have earned to the uttermost farthing
The price of the Christ for a man.

THE ALCOHOL FAMILY.*

FREDERICK M. ROSSITER, M. D.
(Battle Creek, Mich.)

THE old adage, "A man is known by the company he keeps," may be applied to alcohol. It belongs to a bad family, a family of chemical bodies that possess a common principle of action when introduced into the living animal body. Methylic alcohol, or wood alcohol, was discovered in 1812, and is obtained by the distillation of wood. Wood alcohol is used principally for burning in lamps, and in the arts. When it is used as a drink, its effect is decidedly marked.

Amylic alcohol, starch alcohol, or fusel oil, is obtained from the fermentation of potatoes, molasses, and grapes. It remains after the lighter alcohols have been distilled. It produces intoxication of the most dangerous character. Fusel oil is present in rum and in new whiskies, and partially accounts for the mania that possesses a man after drinking these beverages. Fusel oil is an active general poison. It disappears from whisky by oxidation in from five to ten years, hence the preference for "old whiskies."

Ether, chloroform, and chloral are all made from alcohol, and all produce profound narcosis, or stupor. All produce sleep by anæsthetizing the brain centers, and by directly depressing the high centers of the brain.

All alcohol is derived from the fermentation of sugar, as found in all juices, and its derivatives, such as starch and cellulose. Alcoholic beverages are classified as distilled and fermented. The fermented are divided into malts, which are derived from fermented grains, and wines, which

are fermented fruit juices. The malted drinks, such as beer, ale, and porter, contain from three to eight per cent of alcohol. The wines which are light, heavy, and fortified, contain from three to forty-eight per cent of alcohol. No fruit juices can form more than twenty per cent of alcohol; for when this limit is reached, the process of fermentation is stopped by its own products. Fortified wines are made by adding a certain percentage of alcohol to the already fermented wine. Champagne is a wine that is bottled before fermentation is complete, and so it is charged with carbon dioxide.

The distilled alcoholic drinks are whiskies, from the distillation of grain, after being fermented, and brandies, from the distillation of wines and fruit juices. The whiskies are corn and rye whiskies, gin, rum, and arrack. They contain from forty-eight to sixty per cent of alcohol. Gin contains oil of juniper or oil of turpentine. Rum is distilled from molasses and from the refuse of sugar refineries. It is one of the most poisonous of alcoholic drinks.

Brandies contain from forty-five to sixty per cent of alcohol, and are much more expensive than the whiskies, as they are distilled from fermented fruit juices.

Hence we see that alcohol is always a product of fermentation, never found in nature, and is a waste product. All alcoholic drinks are made at the expense and by the destruction of natural foods. That which the Creator put into the grain in order that it might perpetuate itself, or to assist in the digestion of it, thus giving and prolonging life, is perverted and changed into a poison, producing death.

Wheat, barley, and rye contain starch and gluten in each kernel. When moistened, and at a low temperature, the grain begins to sprout. The starch and gluten are intended to form the first food of the young plant. Starch and gluten are both insoluble in water, and so in their natural state cannot pass from the seed to supply the wants of the growing plant. Hence nature has made a wonderful provision for all these processes. The starch and gluten are both changed by a chemical process, which takes place at the base of the germ, at the exact time when they are wanted as food. Every little starch cell is surrounded with gluten, which is partly converted into a substance called diastase, and this in turn converts the starch into soluble grape sugar. Hence the sprout is sweet. One part of diastase will convert one thousand parts of starch into grape sugar. Brewers take advantage of this property of diastase, and so add large quantities of starch to their fermenting fluids to increase the percentage of alcohol, and then dilute it with water, thus increasing their profits.

In all malted drinks the grain is permitted to sprout for several days, or until the sprout is one and a half times the length of the grain; it is then arrested, dried, and soaked in water to dissolve the sugar and diastase. This fluid is then allowed to ferment to the desired point by the addition of hops.

One bushel of grain will produce about two

gallons of whisky. The flour that can be put on the tip of a knife has more food value than a barrel of beer, and a five-pound loaf of bread contains more nourishment than twenty-seven barrels of beer.

Enough grain is destroyed each year in the manufacture of alcoholic drinks to feed the entire world. The fruit destroyed in providing for depraved appetites, is sufficient to supply every soul with an abundance of delicious fruits and fruit juices. The alcoholic beverages consumed in the United States last year would make a canal ten feet deep, thirty feet wide, and one hundred and fifty miles long.

QUARANTINE YOUR HOUSE.

Memphis Advocate.

You must quarantine against immoral literature. This is a deadly poison. It comes in various and attractive disguises. Exclude it as you would the germs of a pestilence. To effectually protect your homes from its baleful influence, supply them with healthy literature. It is as easy to cultivate a good as a depraved literary taste in children. They will read something, and what they read will exert an important influence on their character. Let your most earnest effort be exerted to keep out of the house the sensational novel, the blood-curdling tale of vice, the obscene pictures, and the whole flood of wicked, degrading, crime-producing literature that threatens us. Put in reach of your family good papers, magazines, and books. Bait them with a chaste story, and keep them supplied with wholesome knowledge. A bad book may prepare your son for the cell of a felon. A novel may vitiate the whole life of your daughter.

CHRISTIANITY AND BEAUTY

The Christian.

WHEN Hiram Munger was once giving a somewhat unfaithful Christian a pretty thorough scolding, among other things he said:—

"You are ugly, and cross, and homely!"

"But I'm not to blame for being homely," pleaded the victim.

"Yes, you are," said he; "you look well enough when you've got the grace of God in your heart."

Solomon said, "A man's wisdom maketh his face to shine." And we know that that beautifying and illuminating wisdom has "the fear of the Lord" as its "beginning."

On the contrary, sin, anger, vice, and ignorance rob the face of its beauty, and cover the fairest countenance with ugliness and shame. Many a man wears the record of his sins upon his forehead.

Speaking of the gospel among Indian tribes, Miss Carpenter declares that the effects of Christianity were visible not only in the habits of some of the Indian tribes, but in their very faces.

A writer in the *Times* remarks on some photographs of the races of India, published by the government:—

"A few plates at the end of the volume are devoted to Malays, Burmese, and Karens. Of the last there is one group, a family of Karens, who have become converts of Christianity, who in their intelligent faces, neat dress, and orderly appearance, present a marked contrast to those of their kinsfolk who are still either Buddhists or pagans. Were it not that photographs are necessarily faithful, the change would seem almost too great to be entirely credited."

There is nothing incredible in this to those who believe that man was made in the image of his Maker, and defaced by sin and transgression, and who know what it is to be created anew, in Christ Jesus.

*Abstracts of lectures given in the American Medical Missionary College.

The countenance of the converted man or woman is a faithful index of the divine power that works within. And while fops and flirts are busied with their paints, and jewels, and tricks of adornment, true Christians, whose hearts are filled with the peace of God, have no need of these outward attractions; they look well enough without them; and their best adorning is "the ornament of a meek and quiet spirit, which is in the sight of God of great price."

LITTLE CHILD HEART, SLEEP.

DEAR little child heart, sleep and rest
Here on my tender mother breast.

Outside of our windows the night winds wail,
And the sea birds whirl in the wintry gale;

But here, in my bosom, is peaceful calm,
And love shall shelter thee safe from harm;

In gladness for thee shall the morrow dawn,
And the day be joyous, so slumber on.

Morning is coming — now sleep is best;
Dear little child heart, sleep and rest.

Dear little child heart, sleep and rest
There on the kind earth's mother breast.

Outside of thy haven the blast is cold,
And black night is abroad on the icy wold;

But there, in thy shelter, 'tis safe and warm,
And love shall shield thee from wind and storm.

No more for thee shall earth's morrow dawn,
And the day be joyous, but still — sleep on.

Morning is coming — and God knows best —
Dear little child heart, sleep and rest.

—Ethel Maude Colson.

WHERE TO BEGIN.

MRS. LUELLA B. PRIDDY.
(Lindsay, Ontario.)

MANY women have felt in their hearts a desire to do something for the cause of God. Then, when they thought of their many household cares which were absorbing every bit of energy of both mind and body, they have concluded there was nothing they could do. They have thought that they were too busy to form a habit of regular reading and study. And it is really a task to get out of the customary routine. But the Lord never calls to any duty without standing ready to supply the needed wisdom and grace and opportunity.

The Lord takes us just as we are, and just where we are. He is a kind, considerate Father, and knows all about our circumstances. Not all can go abroad, or labor in a public way. But all can be home missionaries, and all families are called upon to be neighborhood missionaries.

"But," says some busy, tired mother, whose hands and heart are full every day, "what can I do? I have to sew and cook, wash and sweep, and take care of the children."

We do not need to leave our appointed task to do missionary work. That very work is our mission field. Let the habits of life be as simple as possible, that there may be time to teach the word of God to the children. The experience gained in teaching the truth in such a simple way that young children may understand, will make the truth clearer to our own minds, and make us better fitted to carry the light to our neighbors.

Explain to the children the reason why we live as we do. Tell them that we should live on a wholesome diet, and take good care of our bodies, so that our minds may be clear, and that we may be strong to do God's will; teach them that we should not waste time in needless display on our clothing, or in our houses, for we are expecting Jesus to come, and we must have time and strength to get ready, and to help

other people to get ready, and that all who are not ready will lose eternal life. Tell them about the beautiful home Jesus has gone to prepare, and that there will be no sin there. Show by daily acts and words that it is the one thing for which we live. Tender little hearts will gladly receive the truth, and the mother will experience the joy that can only come by imparting light to others.

The children will want to help. Allow them to help mamma get her work done, so that they will have time to study the Bible together, and learn what God wants us to do, and that we may have more time to visit our neighbors and help them. Little children can catch the spirit of helpfulness and self-denial that is necessary to make them missionaries for God.

We can cultivate a habit of talking about divine things, so that it will be easy to speak of Jesus to our neighbors.

The truth is to be taught line upon line. A little effort at a time regularly kept up, will accomplish much more than a greater effort put forth in a spasmodic way. It is just so in presenting the truth to our neighbors.

It is a good plan to give them a tract or a paper regularly for a sufficient period of time for them to get a connected idea of the chain of truth. If we get a subscriber for a paper or book, we should, if possible, visit him and offer more literature.

Every time we meet a neighbor in a social way, we have an opportunity to do good. With a prayer in our hearts that our eyes may be opened, we shall be surprised at the many things that we find to do.

Women like to talk about their children and their domestic duties. We who have the light of health reform, and are taught by the Spirit of Prophecy, may be a great help to others by coming close to them in a neighborly way. As they speak of their troubles and perplexities, we may point them to Jesus. There is scarcely a topic of conversation that cannot be turned into helpful channels.

"Every church-member should feel it his special duty to labor for those living in his neighborhood. Study how you can best help those who take no interest in religious things. As you visit your friends and neighbors, show an interest in their spiritual, as well as in their temporal, welfare. Present Christ as a sin-pardoning Saviour. Invite your neighbors to your house, and read with them from the precious Bible, and from books that explain its truths. This, united with simple songs and fervent prayers, will touch their hearts. Let church-members educate themselves to do this work. This is just as essential as to save the benighted souls in foreign countries. While some feel the burden of souls afar off, let the many who are at home feel the burden of precious souls around them, and work just as diligently for their salvation.

"The hours so often spent in amusement that refreshes neither body nor soul, should be spent in visiting the poor, the sick, and the suffering, or in seeking to help some one who is in need." — "Testimonies for the Church," Vol. VI, page 276.

If the children see that the chief object of our lives is to carry the message to the world, it will impress them with its importance as nothing else can.

Just notice some mother as she is making new clothing for the children to wear on some holiday occasion, or preparing unusual dainties for the dinner. The children, by observing how absorbed she is in getting ready for the day, catch the enthusiasm, and their minds are full of joyful anticipations, and the coming holiday is the one theme of conversation. In the same way they may learn divine truth.

Do not be discouraged because opportunities seem small. Faithfulness in the every-day duties

of life may bring great and eternal results. Who can estimate the value of a soul saved in the kingdom?

HEALTH FOOD RECIPES.

MRS. GERTRUDE OBERHOLTZER.
(Wadsworth, Ohio.)

I NOTICED in the Home department a call for recipes of homemade health foods, as a substitute for mush. I make granola by toasting my bread slowly in the oven, and then grinding it in a meat chopper. Before we had the mill, I used to pound the pieces of zwieback in a deep crock with a wooden potato masher, then sift them through a colander into the dish pan, pound what was left again, and so on. Better granola may be made with unleavened bread, made simply with sweet cream or cold water, without baking-powder or soda.

Browned rice is better than oatmeal or grits. Wash several cupfuls, drain, and place in the oven till of a golden color. It may then be set away till wanted. We eat it mornings with thickened fruit juice. Corn-meal mush is good sliced and baked in the oven on an oiled pan. When I have thick sweet cream, I spread the mush with that; otherwise, I bake it less.

I make peanut butter in a half-gallon crock, — one cup raw peanuts, ground in my little mill, to four cups water, with a little salt, cover, and set in the oven till baked dry. This is nice to spread on the slices of mush before baking. The peanuts may be baked in the same way without grinding, pressing them through a fine colander.

We make graham or whole-wheat crackers with cream or cold water, mixing as for pie crust, and kneading five or ten minutes; roll thin and bake.

We are trying the plan advocated by Dr. Paulson, of eating the dry food first, and afterward the moist food. By taking just a little at a time, granola may be eaten dry. These things are plain, but no plainer than the food Jesus ate with His disciples.

HOMEMADE GRANUT.

EMMA HUNTER.
(Neal, O. T.)

BOIL blanched peanuts for four or five hours, or until quite tender and mealy, like a well-cooked bean. Make into nut butter by running through a mill or working through a colander. Make oatmeal by grinding oat flakes with a hand mill. Take one part of the nut butter and two parts of the oatmeal, — a very little sugar may be added if desired, as it makes it still more palatable, — salt to taste. Mix into a dough, roll into a thin cracker, and bake to a nice brown. Grind again, to the consistency of sanitarium granut. Very wholesome and palatable.

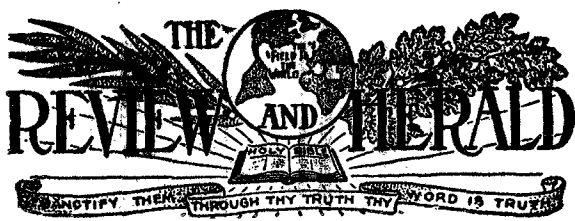
OATMEAL CRACKERS.

MARY KELSEY.
(Veblen, S. D.)

I RECENTLY saw a call for health-food recipes to be used in the home. I send one which I have improvised for making oatmeal crackers: —

To one quart of white flour, one quart of oatmeal (rolled), three tablespoonfuls of sugar, three tablespoonfuls of butter, add cold water, a small quantity at a time, to make a very stiff dough. Collect little rolls of dough, roll about as thick as for cookies. Cut, prick with a fork, and salt lightly on top. Bake in a moderate oven one-half hour, or until a delicate brown.

It is said that windows wiped with a sponge dipped in alcohol will not become frosty in cold weather.



BATTLE CREEK, MICH., DECEMBER 24, 1901.

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

ROMAN CATHOLICS VERSUS THE COMMANDMENTS.

A CORRESPONDENT thinks we do not treat the Roman Catholics fairly in attributing the change they make in the enumeration of the Commandments to their purpose to carry out some points of their faith; as, for instance, running the First and Second Commandments together to pave the way for the worship of images, and then dividing the Ninth Commandment, making two of it, to make good the number ten, which the Scriptures themselves attribute to the whole code. It is claimed that the Jews, the Lutherans, and the Greek Church enumerate them in the same manner; therefore the Catholics cannot be charged with having any sinister motive in taking this course, which has been handed down to them by instruction.

We do not deny that there are other classes besides the Catholics who enumerate the Commandments in a different order from that given in King James' Version. But with the Catholic, from what book is instruction generally conveyed to the children? Not from the Bible, but from the catechism, and the uniform way in which the matter is presented in the catechisms reveals the object they have in view. In "Daniel and the Revelation," page 554, this point is spoken of as follows:—

"If now the reader will compare the Ten Commandments as found in Roman Catholic catechisms with those Commandments as found in the Bible, he will see in the catechisms—we mean those portions specially devoted to instruction—that the Second Commandment is left out; that the Tenth is divided into two, to make up the lack caused by leaving out the Second, and keep good the number ten; and that the Fourth Commandment (called the Third in their enumeration) is made to enjoin the observation of Sunday as the Sabbath, and prescribe that the day shall be spent in hearing mass devoutly, attending vespers, and reading moral and pious books. Here are several variations from the Decalogue as found in the Bible. Which of them, if any, constitutes the change of the law intended in the prophecy? or are they all included in that change? Let it be borne in mind that, according to the prophecy, he [the little horn] was to *think* to change times and laws. This plainly conveys the idea of *intention* and *design*, and makes these qualities essential to the change in question. But respecting the omission of the Second Commandment, Catholics argue that it is included in the First, and hence should not be numbered as a separate commandment; and on the Tenth they claim that there is so plain a distinction of ideas as to require two commandments; so they make the coveting of a neighbor's wife the Ninth Commandment, and the coveting of his goods the Tenth. In all this they claim that they are giving the Commandments exactly as God intended to have them understood; so, while we may regard them as errors in their interpretation of the Commandments, we cannot set them down as *intentional changes*. Not so, however, with the Fourth Commandment. Respecting this Commandment, they do not claim that their version is like that given by God. They expressly claim a change here, and also that the change has been made by the Church."

This, we think, gives a fair representation of the matter. Mention is made of others besides the

Catholics who change the enumeration of the Commandments. Catholics make the change in their catechisms, from which the young are instructed. If the omission of the Second Commandment did not originate with the Catholics, they have certainly made prominent use of it, though that is not the change by which they fulfill the prophecy of Dan. 7:25. We would not intentionally misrepresent any one.

THE CALL OF THE HOUR.

"THE call of the hour is answered by the coming of the man."—"Testimonies for the Church," Vol. VI, page 332.

The call of the hour! What is it? How and by whom is that call answered?

The call of the hour is this: "Whom shall I send, and who will go for us?" The answer to that call is: "Here am I; send me."

The crisis of the ages is upon us. The only means in all the universe that can possibly prepare men to meet that crisis is God's eternal truth. "His truth shall be thy shield and buckler." "Ye shall know the truth, and the truth shall make you free."

That truth which is the light and hope of the world comes from but one source—"the Father of lights." "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

To every one into whose heart God has caused His light to shine, the call is given: "Arise, shine; for thy light is come." To all who "were sometimes darkness, but now are . . . light in the Lord," having been "called . . . out of darkness into His marvelous light," the trumpet call sounds: "*Ye are the light of the world;*" "*Go ye into all the world;*" "Let your light so shine before men, that they may see," and be turned "from darkness to light, and from the power of Satan unto God."

This is the call of the hour, and this call can be answered in one way only,— "by the coming of the man,"—by those who have received this light, coming forward with the hearty, cheerful, sincere response, "Here am I; send me."

Brethren, this call should be answered by us, and that without delay. We are living on "borrowed" time. The message comes to us, declaring that had we done our duty, had we answered the call of the hour as we should, the crisis would have been met and the controversy ended before this. Years ago the Lord sent His servants to the world with the message: "Come; for all things are now ready." "The hour of His judgment is come."

By half-heartedness, the very people who have received such great light, and on whom have been laid such tremendous responsibilities, have hindered the work of God, and delayed the coming of Jesus to bring the consummation of all things. But, thank God, this condition of things cannot continue forever. God has decreed that the reign of sin shall be broken. The cursed thing shall be brought to an end, and entirely and forever blotted from this fair universe. And although because of the hardness of our hearts, and the long-suffering of God, this work has been delayed, the cheering message comes, "There shall be delay no longer;" for "thy people shall be willing in the day of thy power."

It is said that on one occasion Napoleon appeared before an army of seven thousand men, and called for seven hundred to step forward who would follow him in a perilous charge on the enemy. In an instant, the whole army of seven thousand stepped forward, as one man.

Brethren, the call of the hour that comes from our great General is not to a part of His army, but to every one in His ranks. The call is for the very best service it is possible for every one to render. The call is for a stronger, more intelligent, and more efficient ministry. The call is for a far larger and much more capable and successful army of Bible workers and canvassers. The call is for the consecrated service of men endowed with business talents. The call is for earnest, well-informed, converted teachers, to aid in giving the children

and youth of this people a Christian education. The call is for true, pure-hearted, unselfish physicians and nurses to minister to a sick, dying world. The call is for the cheerful, honest return to God of tithes and offerings from the gifts of His love bestowed upon us.

This is the call. And this call can only be answered by the *coming* of the man.

Brother, will you answer this call from your great Leader? As you ponder this question, remember that the call is not for men only, that it is not for numbers. The world is full of men. The call is for new men, clean men, earnest men, persevering men; for men who know nothing about failure; for men whose vocabulary excludes the word "can't;" for men who would prefer death to defeat; for men who will resolutely press the battle against all obstacles to the very gates of the enemy.

Brother, the call of the hour is for this kind of men; no others need apply. A clear understanding of this point will clear up what is a great mystery to a class of people who cannot understand why they are not eagerly laid hold of when there is such pressing demand for hundreds of workers. The trouble with so many is that they are *not workers*. I do not mean that they are altogether inactive. They may keep up sufficient motion. But the call of the hour is for something more than motion. A wave of the sea keeps up motion, but it never gets anywhere. It rises and falls, it advances and recedes, and there it is, just where it started. The call of the hour is for good, common-sense, sanctified, earnest work; and this pertains to personal development and preparation for service, as well as to busy activity in the varied lines of work. Brother, ponder the following statements from the Spirit of Prophecy:—

"The ministry is no place for idlers. God's servants are to make full proof of their ministry." "The Lord has need of men of intense spiritual life." "Anything less than active, earnest service for the Master gives the lie to our profession of faith." "We are doing a work in the world, but we are not showing sufficient activity and zeal. If we were more in earnest, men would be convinced of the truth of our message. The tameness and monotony of our service for God repels many souls of a higher class, who need to see a deep, earnest, sanctified zeal. Legal religion will not answer for this age. We may perform all the outward acts of service, and yet be as destitute of the quickening influence of the Holy Spirit as the hills of Gilboa were destitute of dew and rain."

"Those in the service of God must show animation and determination in the work of winning souls." "If those now entering the field as laborers feel that they may relax their efforts, that self-denial and strict economy, not only of means but of time, are not now essential, the work will retrograde. The workers at the present time should have the same degree of piety, energy, and perseverance that the leaders had." "Without this spirit, the laborer will only mar and deface the cause of God. The work is really retrograding instead of advancing as God designs it should. Our present numbers and the extent of our work are [should not be] not to be compared with what they were in the beginning. We should consider what might have been done had every worker consecrated himself, in soul, body, and spirit, to God as he should have done."

This is the call of the hour, and the call is answered by the coming of the man of this kind. Thousands of such men are wanted at once. Who, in the ranks of our great Leader, will answer this call now by a full surrender of all the talents of mind, body, and money, which that Leader has intrusted to him? Let every one step forward.

A. G. DANIELLS.

Now is the time to "prepare the way of the Lord," and one essential part of this preparation is to remove the stumbling-blocks. Everywhere there are a great many of these that ought to be taken out of the way.

THE WEEK OF PRAYER.

THE Week of Prayer is not a lenten season, during which we are to try to be good enough and earnest enough in the work of God to balance up our lack of piety and earnestness during the preceding portion of the year. Any such conception as this is pure paganism.

Nor is the Week of Prayer a season set apart for the purpose of attracting the attention of God, and persuading Him to act in our behalf by exerting ourselves to an unusual degree in prayer-making and outward acts of devotion. This conception also is purely pagan.

God is not moved by our arguments, nor is His ear gained by our much speaking. It is not His part to be moved toward us; it is we who need to be moved toward Him. "God is love;" He was love from the first, and always will be love, and His attitude toward the human family has ever been that of infinite love; but we need more and more to become partakers of His nature, and to assume an attitude of greater love toward Him and His sacred cause. We should make a special effort to this end during this special prayer season.

God has rightly related himself to us, but we have not rightly related ourselves to Him. There is no good reason why this should be so. God desires and asks that this condition of things be changed, and that without delay. The Week of Prayer is a season when those who appreciate the importance of their privilege and duty in this respect will make most earnest efforts so to relate themselves to God that they will become unobstructed channels of His power and grace.

The Week of Prayer is not a mere elevation in our spiritual life, up which we are to mount for a few days, and then descend to our former level; but it is a stepping-stone to higher ground in Christian experience and service. The Christian pathway leads ever upward to higher ground. We may fail to realize this truth, but it is so. We may not see this higher ground, but it is there. We may see some around us who are on higher ground than we, but the higher ground to which God calls us stretches far up beyond their feet. On the heights we see "the man Christ Jesus;" to Him alone we must look to know the truth.

The apostle Paul did not count himself "to have apprehended," but he pressed "toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

The prayer that is offered in the courts above for God's Church on the earth is, "That ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness;" "the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places;" "that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

Such is "the high calling of God in Christ Jesus," to us, now, during this Week of Prayer. He has not planned that there shall be any delay in filling us with His fullness. There will be no delay if we do not hinder Him. God does not ask us to accomplish all this, or any part of it; He only asks that we shall no longer hinder the doing of it by himself. And He is able to do for us "ex-

ceeding abundantly above all that we ask or think." How wide shall we open the door of the heart to Him on this occasion? How large an inlet, and outlet as well, shall we provide for His fullness?

L. A. S.

THE WORSHIP OF GOD.

THE only true view of God is obtained by faith. The Second Commandment strictly forbids making any likeness of the supreme Being whom men are to worship, and who alone is entitled to their worship; because the attempt to worship God through a man-made representation of Him would surely lower man's conception of his Creator, and so pervert man's worship, and lead to the most evil results. How much depends upon a correct conception of God in the mind of the worshiper, is demonstrated by the awful picture presented in heathen lands, where the systems of worship have led men to the lowest depths of error, sin, and degradation.

The worship of God in spirit and in truth elevates man to a higher plane of life; it brings man nearer to, and makes him in character more like, the divine Being. But this result comes only from the worship of God in truth, and the worship of God in truth means a true conception of Him on the part of the worshiper. If this is lacking, the result which follows will be just the opposite; the worshiper will not be elevated, but degraded.

But it is not enough on our part to have no graven image nor likeness of God before our faces as the medium of our worship. We must not merely look not at the forbidden image, or likeness, but we must look unto Him. This He instructs us to do. "Look unto me, and be ye saved, all the ends of the earth." "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." And how can we look unto God, "whom no man hath seen, nor can see"? Faith solves the problem. By faith we, like Moses, endure "as seeing Him who is invisible." And "faith cometh by hearing, and hearing by the word of God." His word is the truth. And therefore the view of God which is obtained by faith—that is, by His word—is the true one. And seeing Him thus by faith, we can worship Him in spirit and in truth.

Let us not therefore attempt to carry on the worship of God apart from the word of God. A special season of prayer and devotion must mean, if it is understood aright, a special season of study of the Scriptures. If we are to be changed into a closer likeness to the divine Pattern, it must be by beholding Him, through the revelation of himself that He has given us.

If we would worship God in truth, we must see continually "the light of the knowledge of the glory of God in the face of Jesus Christ."

L. A. S.

Editorial Notes.

SUPERSTITION is religion without faith.

AN ounce of assistance is worth a pound of criticism, and more.

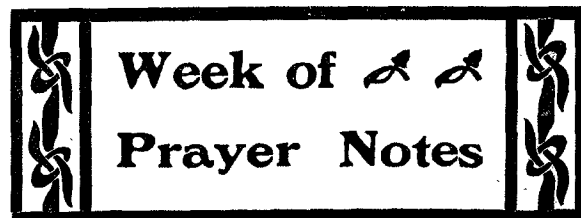
TALENT and enterprise count for but little in the cause of God unless coupled with the evidence of unselfish sincerity.

THE "loud cry," however loudly it may be sounded, will be inaudible to the one whose ear has refused to hear the "still, small voice."

GOD is not looking to see how great a profession of faith you will make now, but to see how much evidence of your faith you will show by your works.

CHRISTIANITY is a religion which lifts man up to God; paganism is a religion which, in the minds of its adherents, degrades God to the level of fallen man.

L. A. S.



A GENUINE REVIVAL.*

It seems fitting that our minds should be directed to the meaning of this call to prayer. It is not simply to stir the emotions for a few days; it is not simply that there may be a brief rousing up of the spiritual life; a call to a revival, a call to a united seeking of God at this time, has, or ought to have, a meaning to this people that the very same call might not have to any other people.

On what basis and for what purpose shall we ask for special gifts from heaven at this time?—Not simply to satisfy our own longings—although it is God's purpose that our longings shall be satisfied; not simply to gratify our own feelings—although when we do seek for His blessing on the right basis, it will gratify the highest and best feelings of which we are capable; but there should be one very definite purpose when we ask God for great things; and that is that His purpose and His will, His desire concerning us and His work, may be met at this time; that is, if the fact that here is a separate people called out from the world has any meaning whatever, it means that God purposes to accomplish a special work now, and that He has raised up an instrumentality for that purpose.

Every other thought ought to be swallowed up in this one united aim, that the work for which this people was raised up may be carried forward to completion, and that there may be a union of heart and soul, a union of desire, and a union of effort.

Power is needed for work; blessing is needed that something may be done; the gospel of the kingdom, the gospel of the soon coming of our Lord, must go quickly to every nation, kindred, tongue, and people, with a convincing and converting power.

For this, and in view of this, this whole people need a great revival, a great quickening, a power that shall give promise that the work committed to us shall be done, and shall be done quickly.

Let us ask what is involved in the idea of a revival. That which rests merely upon a little emotion will quickly pass away; when the feelings merely are stirred, they are soon quieted; and that is especially so in this time; for if there ever was a time when every influence tended to lull to sleep every spiritual aspiration, it is this very time. It seems as though the very atmosphere was charged with that which deadens all spiritual life. There must be a change; there must be a mighty awakening, if we are to have a well-grounded hope that the work which God has to be done in this generation is to be accomplished.

Read the scripture in Isa. 57:15: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

To revive is to give new life, to make to live again. What causes a revival?—It is the indwelling presence of Him who is the life. That is the only thing that can cause a revival. There may be stirring, there may be outward activity, there may be the appearances of something done; but the only thing that can really cause a revival—that is, a living again, a new measure of life—is the giving of life. And so if we genuinely desire a revival, we must seek for a new measure of life, a new giving of life. He is the life; He is the fountain of life. When there is a new gift of life, there is a larger measure of His presence, and His presence is by the Spirit. The giving of His presence is the giving of the Spirit; that is, the giving of His life. When we ask for a revival, a real spiritual awakening, it is asking for the gift of the Spirit, the Spirit of life. It is seeking for the outpouring of that vivifying power, never to be separated from His own personal presence, and that must be within.

This experience of spiritual life is a real experience. There is something definite about it. It is a power that dwells in one. It is bringing one into fellowship with the eternal life and the eternal power. It is not making one in himself a source of power; but it is putting him in touch with all power. It is bringing him into the current of life-giving power, so that power may be revealed in him and through him—not his own power, but the power that is the gift of God by the gift of His own life. So, then, an effort for a revival is the definite ex-

*Sermon delivered Sabbath, Dec. 14, 1901, at the Tabernacle, Battle Creek, Mich.

perience of opening the way, removing hindrances, letting the chambers of the soul be open to life and true blessing, and then submitting the will to God's will, that He may be glorified in imparting a new measure of life, and that for service.

It seems to me that the ninth chapter of the book of Ezra sets before us a picture which has in it a very emphatic lesson for us at this time. Remember that at that time the people of God had been called up out of captivity for one definite purpose, and that was that they might go up and restore and rebuild Jerusalem, that the city of God, the sanctuary of God, the service of God, might be restored, and that God's people might take their place again as His own people, separate from the heathen. God gave them favor for that purpose; His blessing was upon them for that purpose. There was something to be done, and they were called out for the doing of that thing. And all the favor that God gave them with the kings of the earth, and the blessing that He put upon them, the opening of the way, the removing of all hindrances, the holding in check of all opposing forces, was all with reference to one thing, and that was that that work which would glorify God in the restoration of His city and His people might be accomplished.

Now after they had received these favors and blessings for this work, see what happened to them: "Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands. Yea, the hand of the princes and rulers hath been chief in this trespass. And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished."

God's restoring hand had been upon the people, and they had been brought up, and He had given them favor with kings, had opened the way, had held in check opposing forces, for this one purpose, that He might again have a separate people, to accomplish His work in the restoration and the building of His city. But they went back to old habits, and mingled themselves with the people about them. When Ezra, who was a prophet of God for leading this whole people, heard that that thing had been done, he rent his clothes, and plucked out his beard, and sat down astonished,—astonished that such a thing could happen after the experience that God had given that people.

"Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice. And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God, and said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens. Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day.

"And now for a little space grace hath been showed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

"And now, O our God, what shall we say after this? for we have forsaken thy commandments, which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth forever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children forever.

"And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; should we again break thy commandments, and join

in affinity with the people of these abominations?"

After God has called us out, and delivered us, and set us to work, shall we again turn aside, and mingle with the people and with the customs about us? That is what delays this work; and a revival is needed,—a revival of the presence of the Spirit and power of God with reference to the restoration of God's work in the earth, the giving of His message, the sending out of the cry, "Behold, He cometh with clouds; and every eye shall see Him;" and that not simply in word of mouth, but in the very experience of all this people.

Now there ought to be, yea, there *must* be, a revival,—a revival of a definite spirit, and a revival of a definite experience,—among this people. That is the thing that is needed to-day. It is because that vivid sense of the nearness of the Lord's coming has been largely lost, and because so many are saying in their hearts, "My Lord delayeth His coming,"—that is what takes off the keen edge from this message. May God revive this definite spirit in our midst. It is what we need,—that vivid sense of the nearness of that greatest of all events in the whole history of this world, the coming of Jesus in the clouds of heaven, with power and great glory. That time is near. We need a definite revival by the Spirit and power of God, that we may be quickened and aroused, and furnished with the sinews for this work anew, that this message may go forth in the spirit and power of Elias, to prepare the way for the coming of the Lord.

W. W. PRESCOTT.

ARE WE THANKFUL?

THERE is not a reader of this article but has many and urgent reasons for gratitude to God for mercies and blessings received during the past year. Many have been blessed with health and prosperity, and have enjoyed spiritual and temporal blessings to that extent that should they try to enumerate them, they would be incapable of so doing.

Are we thankful that the special truths for these last days have been pressed home upon the hearts of the people as never before, by voice, tongue, pen, and press, so much so that in our own land and in other countries new companies have been brought into the truth, new churches formed, and new Conferences organized? Through the diffusion of truth, Christ's kingdom of grace has been strengthened and built up, and to the same degree Satan's kingdom is endangered, hedged about, and blighted. As this deceiver sees precious souls rescued and blood-washed from sin, and cleansed by the sanctifying power of the Holy Spirit, and as he farther discerns in these once sin-darkened souls, character being reared like a mighty citadel which he himself is powerless successfully to assault and capture, he is enraged, and has come down in mighty power, knowing that he has but a short time in which to work. Are we thankful for this?

Every month out-going missionaries have embarked for remote parts of the great harvest field to gather in souls for the heavenly garner, to carry to heathen lands the message of salvation. Are you grateful for this?

Every soul born anew of the Spirit's holy power, every evil cast down, every sermon preached, watered by the dews of divine grace, hastens the coming of the King in His beauty. He has tarried long in the distant country, and His return may be expected soon. He is watching and inspecting our work now; and when He does come, He will abundantly reward His faithful ones; and as the final result of that coming, righteousness and everlasting peace will be permanently enthroned. Let us watch for that coming as the worn, storm-beaten night sentinel watches and longs for the appearing of the morning.

Are we thankful for all these things? If so, shall we not especially manifest it by a faithful attendance at all the meetings during the Week of Prayer? Shall we not fully consecrate ourselves to God? and shall we not donate liberally to the support of the work? Are you planning for this? If you have not the ready means, will you not plan and execute vigorously now to obtain means? Times are prosperous, work plenty; shall we not work and obtain some means to aid the Lord's needy cause? We are aware that many are in limited circumstances, and can give but little, and some may feel that they can donate nothing, from the fact that they do not possess to give. Possibly before you accepted the truth, you were addicted to the use of tobacco. Did you ever see a time then when you were so poor that you could not obtain it by some plan? Let us be just as diligent now to plan to obtain an offering for the Lord, as we were then to obtain means for that which was not bread. Are you not thankful that that bad habit and many others have been swept away by the truth? Every dime and dollar aids now as never before. Who will show thankfulness by sacrifice?

S. H. LANE.



MISSION BOARD CORRESPONDENCE.

Mexico City, Mexico.

I AM much encouraged by some of the experiences I am having here. One lady, with whom I was holding a reading on the Sabbath question, said, after we had studied the first and second chapters of Genesis, and were studying the Fourth Commandment, "Why do we not keep the Sabbath?" I told her that I did. She then asked me several questions in regard to what constitutes Sabbath-keeping, and said that she would keep the Sabbath as soon as she moved into her own home.

At another place where we give Bible readings, the young lady is a teacher in one of the government schools, and several of her friends attend the readings. One young lady is a telegraph operator. She grasps the points of truth quite readily. Several nights ago, after I had finished a reading on the "Manner of the Second Coming of Christ," I began to ask them questions to see whether they were comprehending the points brought out. To my surprise, the young lady operator outlined nearly everything that we had studied. It did me good to hear her tell it in Spanish. Then the school-teacher said that she was afraid to meet her Lord, and wanted to know how to prepare to meet Him. We directed her to several passages of Scripture, and after reading them she said, "It is truth because it is what the Bible teaches."

I had quite an interesting experience this week in my paper work. I met a man on the street and took his subscription for the paper. He did not have the money with him, but told me to call at his office. I went the next day, and as he was out, his son asked me to wait until he returned. When I told him the object of my visit, he said he wanted to subscribe for an English paper, so I secured his order for the *Signs*. These people belong to a wealthy family, close friends of the president, and I am glad to have both an English and a Spanish paper going into their home. I hope to become better acquainted with them.

Of course the work moves slowly here, but I believe we shall see some of these people take their stand for the truth. I sold four hundred and fifty papers in one day. This is the best that I have been able to do with the paper in one day.

A. G. BODWELL.

Constantinople, Turkey.

I REACHED here safely October 20, and have held a very good five-days' meeting at Bardizag, Asia Minor, where I baptized eight persons on Sunday. Sister Baharian acted as interpreter, but as she had no regular passport, she could not accompany me to another church in that region. I had no difficulty, as I have a Turkish passport.

To-morrow I leave for Smyrna, where I intend to remain a few days. There are several believers there. Then I expect to go to Jerusalem, and to remain in Palestine until Brother Jespersen arrives. He sails from Genoa, Italy, soon.

I will spend the first part of December in Egypt. Elder Baharian has been refused the permission to leave for Egypt, but we are trying now to have him go to Smyrna. All are agreed that he must try to get away, so that he can actively engage in the work. When Brother Krum comes here, he can visit the Sabbath-keepers, baptize the believers, and establish the churches.

Our German Union Conference shows quite an increase again. During the last quarter about one hundred and fifty were baptized and received into the church. The work is advancing all along the line.

L. R. CONRADI.

Antigua, British West Indies.

WHEN our rooms were ready for public services, we were perplexed to find that the people would not come, even though we had advertised. We decided to advertise still more extensively, taking up subjects of special public interest; since we have done this, we have not failed to have a full house when the weather was favorable.

Although this is a most difficult field, already we begin to see fruits of our labor, and expect an abundant harvest by and by. Four men kept last Sabbath, and another will unite with us to-morrow. Three of these are men with families. Two are shoe-

makers and one a tailor, so they are quite independent. One of the other two is a bright-minded young man of real worth. I think I can persuade him to canvass later on. The fifth man is of middle age, comes from a strong Roman Catholic family; his father is a government pensioner, having been for years an officer; and several of the family are in government employ now. He attended meetings from the first, but largely to criticise, and press me with hard questions, but this was suddenly brought to an end, when he was led to study the truth.

One of the shoemakers above mentioned, came to the service for the first time. In the course of my remarks, I referred to the wording of the Fourth Commandment in support of the record in the first chapter of Genesis, making several of its statements very emphatic. That is all I said concerning the seventh day, but the word of God burned its way to his very soul, and he at once decided to obey.

Many others are convinced of duty, and we are confident that some of them will be obedient. One of these is a white man, a leading clerk in one of the stores, a man of good ability and Christian experience. He has done some public work for Christ. He is helping us all he can, being a good singer. I hold private studies with him and three other young men.

Mrs. Wellman is busy visiting the people, and holding readings with the women. One woman has kept two Sabbaths, and several are at the point of decision.

D. E. WELLMAN.

OKLAHOMA TERRITORY.

CLAREMORE.—I began meetings here at Claremore, November 22. Six have been baptized, and eight more have made a start. So the good work goes on.

M. H. GREGORY.

WOODWARD, RICHMOND, RUTH, GIP.—The following report appears in the *Oklahoma Gleaner* of Dec. 11, 1901: "I arrived at Woodward, October 23, where we had the pleasure of meeting Elder G. G. Rupert and the brethren and sisters of that place. It was my privilege to bury six people in baptism the same day of my arrival. From there we came to Richmond, where we held meetings, Sabbath and Sunday, to the comfort and encouragement of the believers. Two came forward for prayers during our brief stay at that place, and expressed their desire for baptism. We next visited the church at Ruth a few days, and then came to Gip, where we had some excellent meetings. We remained there nearly three weeks. Before leaving, a church of seventeen members was organized, officers were elected, and the ordinances celebrated. Seven were baptized, and all expressed themselves as greatly blessed and strengthened in the word of the Lord."

MATTHEW LARSON.

THE canvassing work is progressing nicely in Oklahoma Territory.

MISSOURI.

SABULA, GLEN ALLEN, ST. LOUIS, ROLLA, AND SPRINGFIELD.—Since the Poplar Bluff camp-meeting I have visited the churches and companies at Sabula, Glen Allen, St. Louis, Rolla, and Springfield. I also visited some isolated Sabbath-keepers in the eastern part of the State. The services I held with the brethren seemed to be appreciated by them, and they were encouraged to press on to victory through our Lord Jesus Christ. At Springfield one was baptized who heard and accepted the message at Cabool, when Brother McNeely and myself had the tent there in the spring of 1900. We are to sow the seed of truth; and let the Lord give the increase.

W. S. CRUZAN.

A SABBATH-SCHOOL convention will be held at Utica, Mo., in connection with the State Conference to be held at that place, December 26-31.

OHIO.

TOLEDO.—We are having excellent services at the church and the mission. The church numbers eighty. We are now well settled in our new field of labor.

D. E. LINDSEY.

WATERFORD.—The following report appears in the *Welcome Visitor* of Dec. 12, 1901: "The meetings here closed October 27, the result being a church organization of seventeen members. Since that time we have been trying to erect a house of worship. There are difficulties to be met in most enterprises, and we meet them in this also. The people are poor, and not much money can be raised, but all show their interest by their willingness to work. We

had some difficulty in regard to the location of the church. These things are now in the past, and the foundation will soon be completed. Most of the saw logs are cut, ready to go to the mill. We go to the woods for our material, in order to obtain it as cheap as possible.

"It is a source of encouragement to see the interest the children have, and how they look forward to the time when the church-school building will be completed. There is no public school in the vicinity in which the church is being erected, and all (even those who are not Adventists) are anxious to see the building completed. All work willingly. We hope to see many souls from this neighborhood saved in the kingdom. Pray for the work at this place."

"JAMES H. SMITH,
W. W. MILLER."

BROTHER J. W. LOUGHHEAD reports that our Mt. Vernon (Ohio) Academy has been greatly blessed and prospered so far during the present year.

BROTHER JAMES E. SHULTZ, in charge of the Clyde (Ohio) church school, reports an enrollment of nineteen pupils.

WASHINGTON.

SHELTON.—I feel that I should write and let the *REVIEW* family know of the blessings we have had since coming to this place two years ago. There was not a Sabbath-keeper in the place when we came, but we found there was one sister near town. We visited her, and soon started a Sabbath-school at our house, and continued it until last June, when Brother Burg and Brother Squire came here with a tent. Now we have a nice church building, a church organization of seventeen members, and a Sabbath-school with twenty-eight members. Brother Burg baptized six of these, and the rest were received by letter. There is a good interest here, and the citizens assisted liberally in building the church, so there is but a small debt on it.

We thank the Lord for His loving-kindness to us in leading us there. We praise Him more and more as the time of His coming draws near. We want to be faithful in doing all He has for us to do; we know the time is short, and we must work while the day lasts; for the night cometh when no man can work. We are of good courage in the Lord.

Brother Squire has started a church school here, and has twelve pupils; others are talking of coming. We think we have much to be thankful for. May we have the prayers of the readers of the *REVIEW* that the good work may go on.

W. A. AND HATTIE HAYWARD.

KANSAS.

IOLA.—Since camp-meeting I have visited Iola, Toronto, Elk City, Bland, Buffalo, Chanute, and Galena. I was at Toronto during a short tent effort. One or two were added to the small company of believers.

At Elk City there is a good outside interest. We stayed there but a few days. At Bland I remained almost four weeks. There seemed to be a good interest throughout, but no one took a stand for the truth. A few days' meeting at Buffalo developed the fact that there is an interest to hear in this vicinity.

There does not seem to be much interest at Chanute, but at Galena, where Brethren Norwood and Easley are conducting a protracted effort, there is a good interest to hear, twelve or fifteen persons being in the valley of decision. I was much pleased to find the church of good courage, and manifesting a commendable zeal to do what they can to bring the truth before their neighbors. The calls for help and for meetings are numerous throughout the district.

God is blessing me with better health than I have had for some time, and I am in the work almost constantly, but the more I work, the more I see to do. Pray for the work, and for me.

D. H. OBERHOLTZER.

NICKERSON.—Since my last report I have visited Caldwell, Wellington, Wichita, Hutchinson, Turon, Preston, and Nickerson. The stay at these places has been from one to four days. In some places I have not been able to hold any meetings, but the Lord has blessed the short visits.

At Wellington and Wichita I enjoyed a short visit with the church schools. I was much pleased with the interest manifested by both teacher and pupils. May the good work go on.

I feel that I must say to our people, Prepare to attend the canvassers' institute that is to be held at Hutchinson some time in January. This will be a feast. Our church-members should attend this school and engage in the study of our books, and

thus become trained home canvassers. In this way a long-felt need would be supplied. Watch the *Worker* for particulars.

C. A. BEESON.

ILLINOIS.

KINGSTON.—We have been here three weeks. The Lord blesses in the meeting, and the people give good attention to the word spoken. Some seem much interested, and one man said he would give his heart anew to God.

Brother Fred Wheeler leaves us to-day (December 9) for a new field. We trust the Lord will bless him as he goes. He has rendered good service in visiting and singing, also in preaching the word.

We will look to the Lord for success in the work wherever we are called. We trust the friends pray for us here.

VICTOR THOMPSON,
FRED WHEELER.

ELDER J. P. HENDERSON recently visited the churches at Watseka, Pittwood, Lewiston, Jerseyville, and Springfield, and reports an encouraging outlook in the work in those parts.

THE headquarters of the Illinois Conference and Tract Society are soon to be removed from Sheridan to Chicago.

AN industrial school is to be established at Stewardson, Ill.

SEVERAL of our Illinois ministers report good success in their canvassing for "Christ's Object Lessons."

EASTERN UNION CONFERENCE.

THE first session of the Eastern Union Conference was held at South Lancaster, Mass., Nov. 27 to Dec. 5, 1901. The General Conference laborers who were present from abroad were Sister E. G. White, Elder S. N. Haskell, Elder W. C. White, Prof. W. W. Prescott, Elder I. H. Evans, Brother E. R. Palmer, and the writer. The attendance from the Atlantic Coast was good, and consisted of the officers of the Union Conference, presidents and ministers of the State Conferences, and other delegates and visitors. In all, there must have been seventy-five people present from abroad.

As the meeting covered only nine days, it was necessary to make the most of each day. Every morning at six o'clock a Bible study was conducted by Elder Haskell. During a part of the time Professor Prescott gave Bible studies at 8:30 A. M. The evenings were devoted to general public meetings. The lessons given in all these services were good, and the evening meetings were well attended, but none of the morning services were as well attended as the beautiful lessons deserved. The committees felt pressed for time, so attended to their business, sometimes even during the morning studies. I have a conviction that this is a mistake.

The fact is, nothing but spiritual life and power can make our business meetings, and the business itself, of any force and value. This is offered to all who will take time to seek and appropriate it. I am inclined to think that if the first day or two were given up wholly to earnest prayer, Bible study, and conference regarding our message, our field, and our needs, we should get such light and knowledge regarding the situation, that committees and delegates would be able to do better work in the remaining part of the Conference than they can during the whole time by plunging into business the first day. In this Conference the time set apart for business proceedings was given the first two days, to the study of important questions, without endeavoring to press business to the front. If this course is pursued more generally and fully in the future, I feel certain that great good will come to our Conferences.

The business proceedings passed off with very little, if any, friction, or even difference of opinion. The delegates found it necessary to deal with large, perplexing questions, affecting the evangelical, educational, medical, and publishing work. Before the Conference closed, it was apparent to all that the Eastern Union Conference has a mission—a large, important, far-reaching work on its hands. It was discovered that many details which lie at the very foundation of the growth and prosperity of the work on the Atlantic Coast had not been receiving due attention. These were taken up by this new Conference, and thus the work in all its phases was placed on a basis which gives reasonable assurance of more rapid development. As this was done, courage and good cheer came into the hearts of the burden-bearers.

As the business proceedings will be reported by the secretary, I will not refer at length to the de-

tails. By the organization of the Canadian Union Conference, the Eastern Union Conference lost the Canadian portion of its territory. But it has an abundance left. Its name was changed from Eastern to Atlantic Union Conference. Action was taken for the publication of a Union Conference paper. The headquarters are to remain, for a time at least, at South Lancaster. New York City would be more central, and in some respects more suitable, but South Lancaster has some decided advantages.

The South Lancaster Academy suspended school during the Conference, thus giving the students an opportunity to attend the meetings. The academy is enjoying a large attendance. Nearly all of the students are attending school for the purpose of obtaining that preparation for the work of God that a school can give. The managers of this school have reason to be of good courage in their work.

Several hours in the regular program were devoted to the consideration of our book, tract, and missionary work. It was indeed cheering to see the strong, unanimous sentiment in favor of a general forward movement along these lines. There was a hearty response to the call for every Seventh-day Adventist—minister, Bible worker, regular agent, and lay member—to take some part in circulating our literature. A general effort is to be made throughout the Eastern Conferences in behalf of the sale of "Christ's Object Lessons," and the extension of our book and tract work. It is evident that the old tract and missionary spirit, which had its origin in the East, as far as the work of this denomination is concerned, is now returning, and under God's blessing a great work will be accomplished. There was a good attendance of the State agents and tract society secretaries.

On the whole, the work in the Eastern States is encouraging. The cloud is moving. Elder Cottrell, who was re-elected president, finds a large work and many burdens on his hands, but he will have the prayers and the co-operation of the brethren throughout the Conference. As I think of the twenty-five millions of souls in that Conference, about one third of the population of the whole United States, I feel, deep down in my heart, that some of our large, strong Conferences farther west should share their laborers and funds with some of the weaker and more needy Conferences in the East. One thing all can do, that is, pray for the prosperity of the cause in the Atlantic Union Conference.

A. G. DANIELLS.

GENERAL MEETING IN NEW LONDON, WIS.

THE meeting began, according to appointment, December 3, with a good attendance. The Spirit of the Lord was manifest from the first, and as the meeting continued, the interest and blessing increased.

The Conference Committee was present, and many of the other laborers of the State. The laborers present from abroad were E. R. Palmer and the writer. The keynote of the meeting was "the service of love, receiving and giving."

The members of the New London church provided for all in a very hospitable and pleasing manner, and the church was strengthened by the meeting. The Sabbath was a day long to be remembered. The Lord came especially near to His people, and some who were discouraged received new evidences of the Lord's mercy, and laid hold of the promises. Brother Palmer's help was much appreciated by all, and considerable time was given to the consideration of the canvassing work, and steps were taken toward enlisting every man, woman, and child in the service of love, receiving and passing on to others. It is evident that the canvassing work must have the co-operation of all the laborers in the field in order to make it a success. We may counsel, lay plans, and make the best of promises, but all will come short of accomplishing the thing in mind unless we go right into the field, and stay there, and do faithful, earnest work. Wisconsin people believe that the book and periodical business can be made a success, and they are going to make it succeed, each one doing something.

I wish every State could have a general meeting like this, where laborers and churches could come together for study, work, and prayer, and thus become better prepared for service.

"By beholding the goodness, the mercy, the justice, and the love of God revealed in the Church, the world is to have a representation of His character." God grant that these graces may be revealed in every one of us; and when this is true, they will be revealed in the Church. "The Lord has His eye upon every one of His people; He has His plans concerning each." What is His plan concerning you? Why not ask Him?

W. H. THURSTON.



Leading Events Dec. 14-20.

- The war in the Philippines still continues.
- Emperor William declares Germany should lead the world in art.
- An earthquake visited Manila, Philippines Islands, the 15th inst.
- Admiral Schley files a bill of exceptions to the verdict of the court of inquiry.
- The usual number of murders, suicides, robberies, arsons, and other crimes this week.
- Turkey's menace to the Tunisian frontier is likely to cause her more trouble with France.
- Admiral Sampson's attorneys also file a protest against the decision of the court of inquiry.
- The German cruiser "Vinila" is ordered to proceed from Norfolk, Va., to Venezuelan waters.
- The 14th inst. was Chicago's coldest December day since 1892, the mercury dropping to ten degrees below zero.
- The Atlantic Rubber Shoe Company incorporated under New Jersey laws the 18th inst. Capital, \$10,000,000.
- The United States Senate ratified the Hay-Pauncefote canal treaty the 16th inst., by a vote of seventy-two to six.
- Miss Lillian Vickers, a Bryn Mawr College (Pa.) student, was burned to death the 20th inst., while taking a full alcohol bath.
- Commandant Kritzing is captured by General French "while trying to break through the block-house cordon" at Hanover Road, South Africa.
- John D. Rockefeller gives the University of Chicago \$1,250,000 as a Christmas present. This makes the total of his gifts, to date, \$10,250,000.
- Because of harsh treatment, peasants burned the castle of Count Palen, near Mitau, Russia, the 17th inst., the police being powerless against the mob.
- Germany and the United States reach an agreement as to how far the former may go in Venezuelan affairs without encroaching upon the Monroe Doctrine.
- Dispatches state that the war spirit is high in Argentina, eighty thousand men marching through the streets of Buenos Ayres, the 20th inst., in demonstration against Chile.
- The attempt of Lloyd George, a pro-Boer member of British Parliament, to hold a meeting in Birmingham, England, the 18th inst., caused a riot, in which fifty thousand persons took part. Personal violence was averted by the presence of many policemen.
- John G. Milburn, President of the Pan-American Exposition Company, receives an anonymous letter threatening his assassination because no returns are made to the "poor working men and working women who invested in Pan-American stock, and to whom silvery promises were made." The police are investigating the matter.
- The Schuylkill, Lehigh, Susquehanna, and Juniata rivers and their tributaries overflow their banks, "creating havoc in the coal regions" of Pennsylvania, "and sweeping away" "more than a score of bridges." The central and southern portion of New York also suffers considerable loss. The overflow was caused by "high water in the mountains of eastern and central Pennsylvania."
- In a lecture before the Medico-Legal Society of New York the 19th inst., Dr. J. D. Quackenbos, emeritus professor of psychology in Columbia University, and "one of the leading hypnotists of the world," declared that "he had actresses and clergymen as regular clients, and that one of the leading actresses of the country to-day, a young woman who has bounded into fame at a jump, owes her success to the suggestions given her while under hypnotic influence, which caused her to forget her stage fright." Such is the progress being made by this devilish art. "Hypnotism—What Is It?" a three-cent 48-page tract, for sale at this Office, shows its true nature.

- Queen Sophia, of Sweden, is seriously ill.
- Dowie's trial in Chicago continues, his brother-in-law being the prosecutor.
- Governor William Gregory, of Rhode Island, died at Wickford, the 16th inst.
- England seems to be happier than usual over the war outlook in South Africa.
- Rumors come from London of a royalist plot in Brazil, to overcome the republic.
- The Sheik of Koweyt, in Arabia, defies the Sultan, and asks for British protection.
- The arctic explorer, Baron Toll, has established his winter quarters near the Lena Delta.
- There will be no Christmas tree at the White House this year—simply the hanging up of stockings.
- The British Navy League denies Commander Clover's statements concerning England's navy policy.
- Eight perished the 19th inst. by the sinking of the steamer "Kanawha Bell," near Charleston, W. Va.
- The Colombian Liberals, supported by Venezuelans, are said to have captured Rio Hacha, the Colombian seaport.
- General Miles declares himself in favor of Schley, thus calling down upon him the wrath of Secretary Long, of the navy.
- John Swinton, the well-known writer, economist, and orator on labor topics, died in Brooklyn, N. Y., the 15th inst., at the age of seventy-two years.
- Lyman J. Gage decides to resign. His successor as Secretary of the Treasury, will doubtless be W. Murray Crane, governor of Massachusetts.
- Mayor-elect Seth Low, of New York, took the oath of office the 16th inst. He will take charge of the city government of New York, Jan. 1, 1902.
- A gas explosion in the Jones and Laughlin blast furnace, Pittsburg, Pa., the 19th inst., killed nine men, fatally injured three, and injured two others.
- Eight men were killed and eleven others injured the 15th inst., in a head-on collision on the Illinois Central Railway, between Irene and Perryville, Ill.
- The National Civic Federation Conference in New York appointed the 17th inst. a committee of thirty-seven "to devise a plan of settling labor troubles."
- Four boilers in the Black Diamond steel works, Pittsburg, Pa., exploded, the 20th inst., killing five men, injuring twelve, and wrecking the building and other structures.
- Charles Emory Smith, Postmaster General of the United States, will resign from the President's cabinet, and be succeeded by Henry C. Payne, of Milwaukee, Wis.
- It is said that "agitation against the sale of the Danish West Indies to the United States is increasing at Copenhagen." An excellent opportunity, indeed, for Denmark to raise the price.
- The Federal grand jury of New York indicted Charles Stokes the 18th inst. He is "accused of having in his possession part of the \$75,000 worth of stamps stolen from the Chicago post-office."
- Lord Kitchener reports the capture of Commandant Badenhorst and fourteen other Boers. "Refugees are returning in large numbers to Johannesburg, and the city is gradually resuming its industrial prosperity."
- Austria-Hungary makes strong representations to Turkey and Bulgaria regarding "outlawry and brigandage, which are flagrantly prevalent on their borders." She doubtless does this on behalf of the United States, Miss Stone still being in captivity.
- In the *Free Society* of the 15th inst., the Chicago anarchist organ, appeared an open letter to President Roosevelt, scoring the latter, and hurling defiance at his recent utterances regarding anarchy in his message to Congress. The *Chicago Inter Ocean* of the 15th inst. prints the letter in full.
- In a speech before the Woman's Presbyterian Society for Home Missions, Chicago, the 19th inst., Rev. H. N. McCreary, of Salt Lake City, said: "Polygamy is as much practiced to-day among the Mormons of Utah as it has ever been, and this in open violation of the laws." He found thirty cases in Cash County alone, and states that the Mormons "openly boast that under the Constitution of the United States they cannot be interfered with, because polygamy is a part of their religious rites."

—Anarchists are gathering in Paris, and the dispatches state that their "central board seems to be up to something." While France "heartily hates anarchy," still the most conservative French papers "editorially deplore any attempt at special legislation against certain opinions, however repellant."

—On the 14th inst. Signor Marconi, the famous inventor of wireless telegraphy, received the first wireless telegraphic message across the Atlantic, the same being sent from Cornwall, England, to St. John's, Newfoundland, a distance of about 1,700 miles. The message previously decided upon by Marconi and his friends in England, and repeatedly received by him at St. John's, was the letter "S," indicated in telegraphy by three short dots, thus "...". The receiving apparatus was a wire suspended from a kite. This marks a new era in telegraphy. So certain is Marconi's success in this, his latest experiment, that the Anglo-American Telegraph Co. served a notice on him the 16th inst., warning him not to continue his experiments in Newfoundland, as they have the monopoly of the telegraph business there, and do not wish any competitor to transmit transatlantic messages.

A. J. B.



Winter Term at Emmanuel Missionary College.

WHY call attention to the fact that the winter term of Emmanuel Missionary College opens Jan. 8, 1902?—Because that term offers special advantages to all persons who desire training for gospel work.

The matter of the reorganization of the denominational work has laid new responsibilities upon our people. Some must be prepared to carry the new plans into every Conference and every church. Do you want to help in this? Elders Daniells, Brunson, and Prescott will be connected with the college during the winter, for the express purpose of assisting young men and women in their preparation for field work. Who can afford to neglect this opportunity? Write for particulars, addressing Emmanuel Missionary College, Berrien Springs, Mich.

Preparing for Field Work.

THROUGH the Spirit of Prophecy urgent messages are coming to this people to "go forward," "to open new territory," to "proclaim the message of salvation in every land." We are admonished that now is our time to work, and that we must quicken our pace.

Two points are being repeated, and emphasized with each repetition. One is that the results of the labors of those now engaged in the work should be one hundred times greater than they are. The other is that the number of workers already in the field must be increased a hundredfold.

All this is a loving, cheering response from our Father in heaven to the cries for help that are going up to His throne from the hearts of suffering, perishing humanity.

There is but one course open to us, and that is to obey our Leader. We must go forward, we must enter new territory, we must quicken our pace. The staff of workers already in the field must be increased a hundredfold, and the results of the efforts of all must be a hundred times greater than we see now.

The situation calls for a new ministry. It calls for a ministry of greater intelligence, zeal, and power. This has been the call for a long time, but the hour has come when this call must be answered. There can be delay no longer. We who are now ministering must be made new, and hosts of new and renewed men must join us.

All this is true of the work and workers in all other departments of this great cause. It is especially true regarding business managers. This cause is suffering terribly to-day because of the lack of wise-hearted, broad-minded, consecrated business men at the head of the different lines of work.

Brethren, there is no need of the conditions being as they are to-day. We are absolutely without excuse. We stand speechless before our Maker in this evil thing. From the day this message started, God has led men and women to renounce everything in the world, and join this movement. These people were capable of training and development sufficient, under God's leadership, to do successfully everything pertaining to this work. But we have failed to educate. We have strangely and blindly overlooked one of the first essentials necessary to the success of this work.

The call is now coming to us to arouse, and take up this sadly neglected work. Every Conference, every school, every publishing house, and every health institution in this denomination should obey this call. Earnest efforts should be made by all these departments to pull together on the lines of helpful co-operation.

One important factor in this great and all-important step is Emmanuel Missionary College. This school has been

established for a special work. We are glad that we have as many schools as we have. We shall have many more before our work is done. And we are greatly encouraged by the fact that our schools have a good attendance of promising young people at the present time. These institutions should and must be crowded to their utmost capacity. To this end ministers and parents should work most earnestly.

But Emmanuel Missionary College has a work that none of the other schools is doing, and which they are not prepared to do. That work is to give special help to men and women of mature years, whom the Lord is calling into His service. They are being called to the ministry, Bible work, canvassing, medical work, and to business responsibilities. They need a special course of training. It is impossible and unnecessary for many of them to spend years in our schools. They must have special help in such lines as Bible study, history, language, voice culture, and business management. This help they must have before going into the field and taking responsibilities. There are hundreds of sturdy men and women in our ranks who, with a short special course in one or more of the lines referred to, would become our brightest and most successful workers. They have already passed through trials, endured hardships, and borne burdens; and these experiences have given them their bearings. Oh, I thank God that such persons are called into service, and that a missionary training-school has been established to help them!

To all such we extend an earnest call to attend the winter term of Emmanuel Missionary College. Arrangements are being made to give special help in Bible study, voice culture, and business training.

Elder John A. Brunson has already connected with the school. The Lord is greatly blessing Brother Brunson with clear views of the demands of the hour, and with the power of the Holy Spirit to set forth these demands. Professor Prescott, Elder Spicer, and the writer are planning to spend some time at the missionary school during the winter term. We feel that our work in this country is that of recruiting officers for our great General, and we want to spend some time in the training-school with the volunteers before they proceed to the front.

As I view the situation, I cannot help feeling that it would be a most excellent and profitable thing for many of our ministers and their wives, also Bible workers, canvassers, and Conference secretaries, to spend the winter with us. Jesus says, "Come ye yourselves apart, . . . and rest awhile." He does not mean that we should go off somewhere to go to sleep. He means that we should retire awhile from the busy activities of public life, and fill up for better service. Personally, I feel the need of this so much that I am determined to retire for a time, and join the school at Berrien Springs.

We are rejoiced to know that some of our ministers and Bible workers are planning to do this. Some of our Conferences see the value of this so clearly that they are planning to help their younger preachers to attend the winter term. That is a step that will bring large returns. The ministers and workers in other denominations attend special schools and gatherings in the summer. But that is our tent- and camp-meeting season. We can take the winter.

I sincerely hope that many workers within reasonable reach of Emmanuel Missionary College, who long for a better knowledge of the Bible, for a new life, and for Holy Ghost power to proclaim this message to the world, will have the privilege of being with us this winter. I will be glad to correspond with workers regarding this matter.

A. G. DANIELLS.

Winter Term at Cedar Lake.

It is time that all who are intending to enter school at Cedar Lake for the winter term should complete their arrangements, so that they may be able to be present at the first session, Monday morning, at ten o'clock, January 6. An effort will be made at the beginning of the winter term to place each student in just the classes he needs in order that he may be thoroughly established in the common fundamental branches of education. While higher classes will be formed if necessity arises, the main effort of the school will be to give a first-class training in those subjects which lead up to the special lines of preparation for special lines of work. The school has already formed classes in these fundamental branches, and it will not be difficult for students entering at the beginning of the winter term to find a class that will be about where they are able to work. I will be pleased to hear from any in the State who are interested in the school, and are turning their thoughts this way for the next term. The expenses, regulations, etc., will be made known upon application to the principal.

We have a most excellent church school at Cedar Lake. It has been running now about six weeks. The children are making excellent progress, and are being blessed abundantly in their work.

We would like to call attention to the fact that quite an amount of money has been pledged by the young people throughout the State that has not yet been sent in. We trust that all those who pledged will endeavor to pay as early as possible. This money should be directed to the Cedar Lake Academy.

We are much in need of an organ, and wonder if some one does not wish to make us a Christmas present of an instrument for use in training these young people. We also need three cows immediately at Cedar Lake,—we mean cows that give milk, not young stock for beef purposes.

The academy stocking is waiting to receive the gifts that may be bestowed, and we hope that the Lord will move upon some hearts to respond to our earnest calls for some of these needed properties.

Those who need a special fitting up in the common branches should come to Cedar Lake. Those who have received a training in the common branches, and know that they are proficient in them, if old enough, should

make arrangements with the school at Berrien Springs, that they may enter the Lord's work with all speed. We invite correspondence from any who are interested. Don't delay, but write immediately. J. G. LAMSON, Principal.

Business Notices.

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

WANTED.—A position as bookkeeper with a good reliable firm. Good references. Address F. R. M., Box O, Vassar, Mich.

WANTED.—A first-class S. D. A. baker, who wants steady employment. Best of references required. Address Toledo Health Food Co., 1821 Adams St., Toledo, Ohio.

WANTED.—The name and address of every S. D. A. in your town who is not taking the REVIEW. Send postal to A. J. Bourdeau, Editorial Department, Review and Herald.

ELDER D. E. LINDSAY, 909 Montrose Ave., Toledo, Ohio, writes: "I have quite a number of literary and historical works which I would be glad to sell. I will send a list and prices to any who desire it."

WANTED.—Partner. Pushing musical man or couple, in self-supporting evangelism. Luke 14:21; Jer. 16:16. Free rooms and ground by Denver. Some work and wages. Write fully. L. J. Caldwell, Arvada, Colo.

WANTED.—A good carpenter with some experience in contracting, to work and contract with me in a growing city of about 12,000 inhabitants. Must be a Seventh-day Adventist. References desired. Address Geo. W. Bowen, Sioux Falls, S. D.

WANTED.—Any one desiring to obtain free, a year's subscription to the *Signs of the Times*, *Good Health*, or a copy of "Marvel of the Nations" or "Heralds of the Morning," address, inclosing stamp, L. A. Spring, 526 Santa Fe Ave., Denver, Col.

WANTED.—At once, a competent stenographer, minimum speed 150 words per minute. Remington operator. We offer a good position to the right person. None but first-class stenographers need apply. Address Sanitas Nut Food Co., Ltd., Battle Creek, Mich.

WANTED.—A partner with capital to manufacture portable churches, summer cottages, photo galleries, dwellings, etc. Steel frames, sheet-iron roof, wooden siding, all in sections, easy to move. Unlimited demand. Address John C. Karr, 1020 E. Ravenswood Park, Chicago, Ill.

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, and endeavor to induce each one to take the paper. Send postal card to A. J. Bourdeau, Editorial Department, Review and Herald.

WANTED AT ONCE.—Good home for two baby girls, one three months old has dark-blue eyes and black hair; the other, nearly four months old, has brown eyes and black hair. Please furnish reference as to ability for caring for child. Homes in Michigan preferred. For further particulars, address Haskell Home, Battle Creek, Mich.

Publications Wanted.

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

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

J. F. Eaton, Alpharetta, Ga.

Elder L. G. Moore, 613 Hillsdale St., West Lansing, Mich.

Esther Smith, 1505 E. St., Lincoln, Neb., *Little Friend*, *Instructor*.

H. A. Dike, Ohsweken, Ont., *REVIEW*, *Signs*, *Good Health*, *Instructor*, and *Gospel Herald*.

E. Max Trummer, Kingston, De Kalb Co., Ill., *REVIEW*, *Signs*, *Sentinel*, and *Life Boat*.

Mrs. N. Budd, Arzina, Wash., *Little Friend*, *Signs*, *Instructor*, *Sentinel*, tracts, etc.

Flora Tillotson, Alma, Neb., *REVIEW*, *Signs*, *Sentinel*, *Good Health*, *Little Friend*, *Life Boat*, pamphlets, tracts, etc., in English, and a few in German.

THAD. WATERS, BOX 131, Colgate, I. T., would like sent to him, postpaid, reading-matter, books, pamphlets, or tracts, for free distribution among the five civilized tribes of Indians. He would like one hundred copies of the tract, "The Sabbath in the New Testament." He says that, as a rule, the Indians in his locality are well educated in English; have doctors, preachers, etc., of their own.

Address.

THE address of Elder J. G. Wood is 175 Clark St., Springfield, Ohio.

Obituaries

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

ELLIOTT.—Henry Elliott, infant son of Charles and Nora Elliott, died of cerebro-spinal meningitis, Sept. 2, 1901, aged 2 years. "Of such is the kingdom of heaven." NORA ELLIOTT.

SPINKS.—Died at the home of her daughter in Wichita, Kan., Nov. 2, 1901, of malarial fever, Sister Spinks, aged about 72 years. She had suffered for years with cancer, but bore it all patiently. She accepted present truth about seventeen years ago, and was firm unto the end. She leaves a husband and two daughters. PHENA MOREY.

HANSEN.—Died at Portland, Ore., Sept. 21, 1901, of appendicitis, Lauritz J. Hansen, aged 30 years. His illness was short, but he suffered much. His faith was strong and firm to the end. A wife and two small children are left to mourn their loss. Funeral services were conducted by the writer at Woodburn, Ore. W. W. SHARP.

POTTER.—Died at Wadena, Minn., Nov. 8, 1901, of typhoid fever, Sister Carrie Potter, aged 28 years, 9 months, 9 days. She loved the truth for our time, and we laid her to rest with the firm hope that we shall meet her again. Words of comfort were spoken by the writer, from Rev. 14:13. The funeral was held in the German Lutheran church. GEO. M. DIMMICK.

MURREY.—Lois Alice Murrey, only child of J. W. and M. A. Murrey, née Walston, was born in Chicago, May 3, 1897; died Nov. 9, 1901, at Sparta, Ga. Little Lois was a precious gift, and was loved by all who knew her. She was laid to rest in the Methodist cemetery at Sparta, Ga. Words of comfort were spoken by Rev. Stevens (Methodist) in the M. E. Church. * * *

FARNSWORTH.—Died at Rawlins, Wyo., Nov. 12, 1901, of spinal meningitis, Francis Ira Farnsworth, son of Mr. and Mrs. D. C. Farnsworth, aged 7 years, 1 month, 16 days. He was born at Grand Junction, Colo., and removed with his parents to Wyoming about six weeks before his death. With the assistance of Elder Bross (Methodist), the funeral services were conducted by the writer in the M. E. church, November 13. O. A. HALL.

HARVEY.—Died at his late residence in East Woodbury, Vt., Aug. 15, 1901, of endocarditis, Thomas Harvey. He had always resided in East Woodbury, with the exception of one year spent in Massachusetts. His wife, three sons, one daughter, and two brothers survive him. He was a constant reader of the REVIEW, and one of the few in his community who kept the Sabbath. Rev. Zimri Whaler conducted the funeral service, taking as texts Ps. 23:4; 37:37. MRS. ABBIE HARVEY.

FREEL.—Died Aug. 3, 1901, at White Plains, Ga., Sister Mary A. Freel, aged 75 years. She joined the Seventh-day Adventist Church in 1897, and lived a consistent member until the day of her death. Funeral service was conducted by Rev. Charlie Slack, pastor of Mount Zion Baptist church; and the remains tenderly laid to rest in Mount Zion cemetery, to await the resurrection morning. We feel sure that this sister's Christian life constrained many persons in her community to come to Christ. C. A. SLACK.

SHREVE.—Died near Wayne City, Ill., Nov. 21, 1901, Sister Elizabeth Shreve, aged 75 years and 5 months. The deceased (whose maiden name was Matthews) was born near Fordsville, Ohio Co., Ky., in the year 1826. She was converted at the age of fifteen, and united with the Missionary Baptist Church, remaining a member of that Church until 1876, when, under the labors of Elder G. W. Colcord, she and her husband were led to accept the message. She was the mother of thirteen children, six of whom survive her. Her neighbors testify that she lived a life in harmony with her faith. Funeral services were held November 22 at the home of her daughter and son-in-law, Mr. and Mrs. C. M. Bracher, words of comfort being spoken by the writer, from Rev. 14:13. M. G. HUFFMAN.

RENSHAW.—Died at her home in Seattle, Wash., Dec. 1, 1901, Mrs. Sarah Renshaw, aged 37 years and 11 months, after an illness of several months' duration. She leaves, besides other relatives, a husband and three children to mourn their loss, but they sorrow not as those without hope. Sister Renshaw was formerly a devout Roman Catholic, but having received the light of present truth, she gladly walked therein. She was instrumental in bringing several precious souls to a saving knowledge of the truth. She never missed an opportunity of telling others of a Saviour's love and willingness to save all that will come to Him. We believe she sleeps in Jesus, and will awake when the Life-giver calls. Words of comfort were spoken by the writer, from John 11:25, 26. S. W. NELLIS.

MILKS.—Died at his home in Chesaning, Mich., Nov. 13, 1901, David W. Milks, of heart-disease and dropsy, in the seventy-second year of his age. He was born in Cattaraugus County, N. Y., June 30, 1830. He leaves a wife, one son, and two daughters. He came to Michigan in 1855, and accepted the Adventist faith in 1861, under the labors of Elders M. E. Cornell and R. J. Lawrence. He died in hope of a soon-coming Saviour and a future blessed immortality. He was a kind neighbor, good to the sick and poor, and highly esteemed in the vicinity in which he lived, as was evinced by the large congregation at the Adventist church, and the many beautiful floral offerings. He had contributed many articles for our village paper in defense of the truth. By request the funeral services were conducted by Elder C. Stoddard, now in his ninetieth year, assisted by Elder Matthews. M. S. WILLSON.

COON.—Died at her home, near Pomona, Mich., Nov. 25, 1901, Sister Edith Coon, of spasmodic trouble. In 1899 Sister Coon was received into the Seventh-day Adventist church at Mesick, Mich., and has since lived a consistent Christian life. She looked forward with hope to the glorious crowning day. Services were held in the Evangelical church at Pomona. Remarks by the writer. O. E. DAVIS.

HADDOX.—Wm. Haddox, a member of the Selma church, died of lung trouble, in Fresno, Cal., Nov. 21, 1901, aged 63 years. For over fifteen years Brother Haddox was a faithful advocate of present truth, and fell asleep firm in the faith he had loved so well, and had given liberally of his means to advance. Those who knew him best loved him most. He was buried at Elmonte, Cal. Text, Dan. 12:13. H. G. THURSTON.

KINNEY.—Died at Mars Hill, Nov. 18, 1901, Sarah, wife of Daniel Kinney, aged about 60 years. Sister Kinney was converted several years ago, and has kept the Sabbath about two years. A short time before her death, she prayed earnestly, and felt that the Lord accepted her. She leaves a husband and four children, and many kind friends to mourn their loss. Remarks by the writer from 1 Thess. 4:18. J. B. GOODRICH.

McELVAIN.—Baby Ruth, daughter of Frank C. and Jessie Capps McElvain, died in Topeka, Kan., Nov. 20, 1901, of meningitis, aged 4 months and 4 days. A short service was conducted by the writer, at the home of Sister McElvain's mother in Topeka, after which the bereaved parents went with their little one to Lincoln, Ill., where they laid her away to rest until she "shall come again from the land of the enemy." The remarks at the funeral were based on 2 Sam. 12:23. R. W. PARMELE.

HAGY.—Died at her home in Titusville, Fla., Nov. 28, 1901, Mrs. Anna Hagy. Sister Hagy survived the birth of her last child about a month. While residing at Miami, Fla., she became interested in the Third Angel's Message by attending Bible readings conducted by Sister Tasker, and began the observance of the Sabbath. Although she never had the opportunity of being baptized, or of uniting with any of the churches, she lived an obedient life, and kept the faith as she understood it. "Blessed are the dead, which die in the Lord." W. C. YERGIN.

BORDMAN.—Mrs. Minerva M. Bordman, wife of Elder R. A. Bordman, died at her home, in Mt. Vernon, Ohio, November 15, of typhoid fever, aged 47 years and 29 days. She was a daughter of Brother William Avery, of Bowling Green, Ohio. In 1875 she accepted the message, and on Jan. 27, 1878, she was married to R. A. Bordman. To them, two children, a son and a daughter, were born. She told her husband and children that she hoped to meet them in the redeemed state, where sickness and death can not come. She was brought to Bowling Green, Ohio, and buried by the side of her loved ones. The house was too small to accommodate the many friends. Funeral services were conducted by the writer. E. J. VAN HORN.

FEELS.—Brother Stephen K. Feels died in Houston, Tex., Nov. 22, 1901. He was born in New York City, July 18, 1837. He served in the United States army under Captain Bell. He was married to Miss Carrie C. Cadwalader, Feb. 28, 1866, at Champaign, Ill., and entered upon colporteur work for the American Bible Society, Oct. 23, 1878, continuing until the fall of 1884. He did his work faithfully, selling thousands of Bibles, and giving hundreds of copies to the destitute. He heard the truth preached in the courthouse at Warrensburg, Mo., 1883, by E. W. Farnsworth, D. T. Jones, and R. S. Donnell. At the camp-meeting at Harrisonville in 1884, he was baptized by Elder E. W. Farnsworth. He worked faithfully for the Master. After he was unable to get out, I have seen him sit for hours in his door by the street, calling passers-by to come in and get papers and tracts. His life is hid with Christ in God, and when Christ, who is his life, shall appear, then shall he also appear with him in glory. Words of comfort were spoken by the writer. D. U. HALE.

MARCHISIO.—Died at Iola, Kan., Oct. 30, 1901. Mrs. Kate Ross Marchisio, aged about thirty-three years. Kate Ross was born and reared in Nevada, graduated from the Nevada high school in the middle 80's, and from the Story County normal in 1888. She taught in the schools of Story County till her removal, with her mother and sister Ella, to Battle Creek, Mich., in 1890. From that time her work was chiefly with the Seventh-day Adventist Health Institution and school at Battle Creek, until she went to Guadalajara, Mexico, to teach in a mission school. In the Mexican city she was married four years ago to Mr. S. Marchisio, an Italian gentleman, who was a co-worker with her in the mission. The altitude of their location was unfavorable to Mrs. Marchisio's health, and twice she returned to Battle Creek to recuperate, the last visit for climatic and medical aid being at the beginning of the present year. During her visit to the North in the summer of 1900, she spent some time with her Nevada friends. Last April she and her husband took up their residence in Iola, Kan., where Mr. Marchisio had formerly held a position. Her final illness was of nine weeks' duration. The Iola Register says that for weeks before her death she had been kept alive by the tender and unceasing care of her husband, and that for years he had spent every surplus dollar he could save in the vain hope of restoring her health. Their only child, Iven Ross Marchisio, a beautiful babe of thirteen months, passed away one month before the death of the mother. Her sister, Miss Ella Ross, of Battle Creek, was with her during the weeks succeeding the baby's death. Mrs. Marchisio was a most estimable person, self-sacrificing as a woman, devoted to the interests of her church, and making friends of all who knew her. Mr. Marchisio will probably return in a few weeks to the evangelical work in a Spanish-speaking country. Those who knew and appreciated the dead will deeply sympathize with the sorrow of those who stood nearest to her.—The Nevada Representative.

HAM.—Died Sept. 25, 1901, of old age and the effects of la grippe, my father, Thomas Ham, aged nearly 77 years. He accepted present truth principally through reading Andrews's "History of the Sabbath." He died in full assurance of a part in the first resurrection. Funeral services were conducted by Elder S. W. Beaven (Baptist). HOWARD B. HAM.

HAWKES.—Died at Hopewell Cape, New Brunswick, Oct. 1, 1901, of paralysis, Brother Wm. Hawkes, aged 69 years. He had been for many years a strong Calvinist Baptist, but upon hearing the message of the Lord upon the true Sabbath a few years ago, he readily accepted it. He leaves a widow, two sons, and two daughters to mourn, but not without hope. At the last Sabbath evening meeting at his house before his death, he was apparently as well as usual, and took part in the services with more than usual earnestness in both prayer and testimony. Funeral services were conducted by the writer. G. E. LANGDON.

PATTERSON.—Died of typhoid fever, Sept. 17, 1901, at Pomona, Cal., Sister Lillie A. Patterson, wife of J. R. Patterson, aged 21 years, 9 months, 11 days. She accepted the blessed truth shortly after her marriage, in 1898. Her life of self-denial and Christian devotion was admired by all. No time nor pains were spared by her in making her home happy. She lived and died full of faith and hope in the dear Redeemer, through whom comes the resurrection. She leaves a husband and a babe. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Funeral services were conducted by the writer. STEPHEN HARE.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 3, 1901.

EAST	8	12	6	10	14	4	86
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*N. Y. St. Sp.	*Atl'ntic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00	pm 5.30	pm 11.30
Michigan City.....	11.25		8.43	pm 12.08	4.39	7.00	am 1.20
Niles.....	am 12.40		10.15	1.00	5.35	7.55	2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.45	9.03	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.17	9.37	5.00
Marshall.....	3.33	8.38	1.30	3.09	7.43		5.30
Albion.....	3.55	9.00	1.50	3.30	8.03		5.52
Jackson.....	4.50	10.05	2.35	4.05	8.40	10.60	6.40
Ann Arbor.....	5.55	11.10	3.47	4.58	9.30	11.40	7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.00	am 12.40	9.15
Falls View.....							pm 5.09
Susp. Bridge.....							5.32
Niagara Falls.....							5.40
Buffalo.....				am 12.20	am 7.00	7.50	6.50
Rochester.....				8.13	9.00	10.00	8.40
Syracuse.....				5.15	10.55	pm 12.15	10.45
Albany.....				9.05	pm 2.30	4.50	am 2.50
New York.....				pm 1.30	6.00	8.45	7.00
Springfield.....				12.15	6.10	9.32	8.05
Boston.....				3.00	9.00	11.30	8.45
WEST	7	17-21	5	3	23	13	37
	*Night Express.	*N.Y. Ros. & Chi. Sp.	†Mail & Express	*Fast Mail.	*West'n Express.	†Kalam. Accom.	*Pacific Express.
Boston.....							pm 6.00
New York.....		pm 2.00			am 4.15		am 8.15
Syracuse.....		4.00			6.00		10.20
Rochester.....		11.30			am 2.00		pm 12.10
Buffalo.....		am 8.20			4.05		8.50
Niagara Falls.....				pm 6.25	6.02		4.32
Susp. Bridge.....							5.07
Falls View.....					6.31		11.15
Detroit.....	pm 8.20	8.25	am 7.15	am 12.30	pm 12.40	pm 4.35	am 12.20
Ann Arbor.....	9.33	9.38	8.40	1.30	1.38	5.45	1.35
Jackson.....	11.20	10.20	11.05	2.20	2.40	7.22	3.00
Battle Creek.....	am 12.40	11.34	pm 12.25	3.30	3.50	9.00	3.40
Kalamazoo.....	1.40	pm 12.10	1.20	4.05	4.28	10.00	3.40
Niles.....	3.25	1.22	3.25	5.18	6.05		5.08
Michigan City.....	4.47	2.20	4.45	6.22	7.05		6.06
Chicago.....	6.55	4.00	6.40	7.55	8.55		7.50

*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,
General Pass. & Ticket Agent, Chicago.

R. N. R. WHEELER,
Ticket Agent, Battle Creek.

GRAND TRUNK R'Y SYSTEM.

EAST	8	4	6	2	10	76
Chicago.....	AM 11.05	PM 3.02	PM 8.15		AM 7.32	
Valparaiso.....	PM 12.49	4.53	10.25		10.05	
South Bend.....	2.08	6.15	11.52		11.35	AM 7.10
Battle Creek.....	4.14	8.15	AM 2.00	AM 7.00	PM 2.00	
Lansing.....	5.20	9.28	3.28	8.30	5.25	
Durant.....	6.00	10.16	4.33	9.30	6.30	
Saginaw.....	8.10			11.05	8.10	
Bay City.....	8.45			11.40	8.45	
Detroit.....	8.00		7.30	11.50	9.20	
Flint.....		10.40	5.15	10.21	7.28	
Port Huron.....	9.40	AM 12.30	7.20	PM 12.20	9.30	
London.....		3.27	10.50			
Hamilton.....	AM 2.10	5.24	PM 2.00			
Susp. Bridge.....		7.05	3.27	8.50	AM 3.40	
Buffalo.....		8.20	4.30	10.00	6.15	
Philadelphia.....	PM 3.47	PM 7.20	AM 6.55	AM 8.56	PM 3.47	
New York.....	4.33	8.23	7.53	9.34	4.33	
Toronto.....		AM 7.40	PM 1.30	PM 7.40		
Montreal.....		PM 7.00		AM 7.30		
Boston.....		AM 8.15		PM 7.05		
Portland.....		8.00		6.30		
WEST	3	5	7	9	11	75
Portland.....	AM 8.15	PM 6.00	AM 10.30			
Boston.....	11.30	7.30				
Montreal.....	PM 10.30	AM 9.00				
Toronto.....	AM 7.40	PM 1.00	PM 5.25		AM 8.30	
New York.....	PM 5.55	8.00	AM 10.00			
Philadelphia.....	7.00	8.45				
Buffalo.....	AM 6.15	AM 8.00	PM 9.30			
Susp. Bridge.....	7.00	PM 2.00	11.15			
Hamilton.....	8.45					
London.....	11.05					
Port Huron.....	M 12.00	9.00	AM 3.20	AM 6.50	PM 3.50	
Flint.....	PM 1.35	11.07	4.54	8.45	5.54	
Bay City.....				7.25	4.00	
Saginaw.....				8.00	4.25	
Detroit.....	AM 11.40	10.00		7.00	4.10	
Durant.....	PM 2.02	AM 12.05	5.22	9.30	6.30	
Lansing.....	2.45	12.57	6.05	10.50	7.50	
Battle Creek.....	3.50	2.17	7.10	PM 12.15	9.10	AM 7.30
South Bend.....	6.35	4.08	8.55	2.39		
Valparaiso.....	6.51	5.25	10.05	3.57		
Chicago.....	8.45	7.20	11.55	6.18		

Nos. 2-4-6-8 Daily.

Nos. 10-76 Daily except Sunday.

G. W. VAUX, A. G. P. & T. A.
Chicago.

Nos. 3-5-7 Daily.

Nos. 9-11-75 Daily except Sunday.

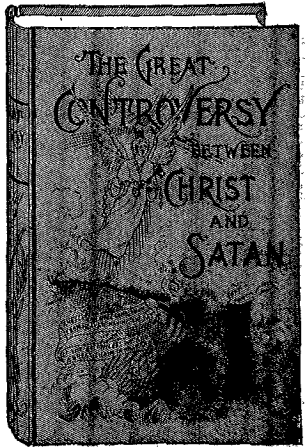
W. C. CUNLIFFE, Agent
Battle Creek.

ALBUM OF APPROPRIATE CHRISTMAS PRESENTS.

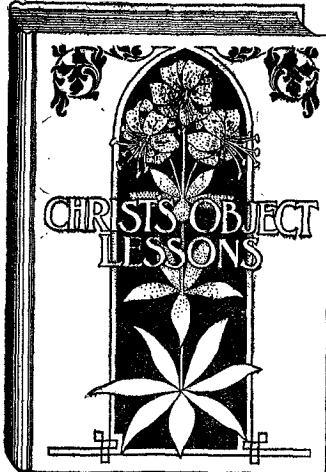
For many years the Review and Herald Publishing Co. have offered to all Christians a reasonable and consistent solution to the perplexing Christmas-present problem, and this year they hope to influence thousands of people who intend to present presents to friends, in the selection of one that will bring to the recipient present and eternal gain, and that will exert a power for good through all succeeding years.

Any of the works pictured on this page will make an appropriate present for Christians in the year 1901.

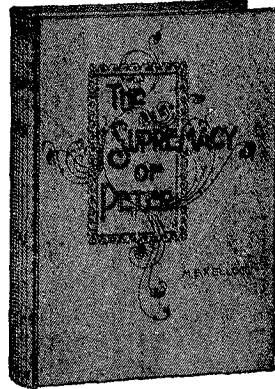
ORDER OF STATE TRACT SOCIETIES.



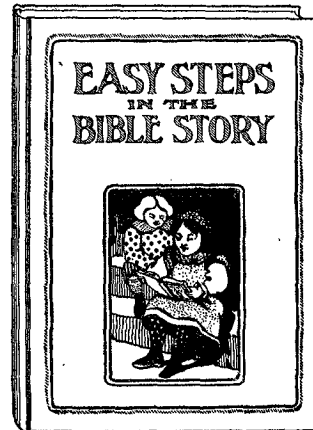
700 pp., \$2.25-\$4.50



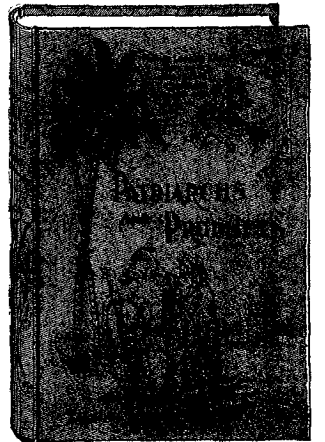
486 pp., \$1.25



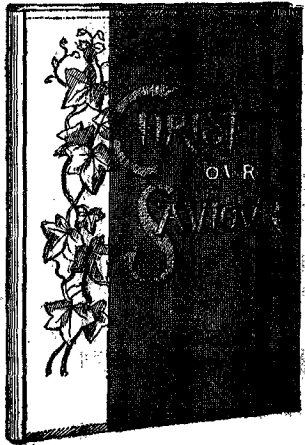
290 pp., 60c



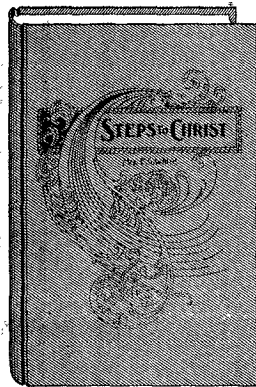
160 pp., 25c and 50c



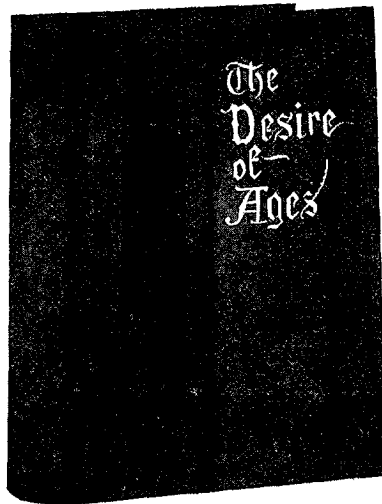
760 pp., \$2.25-\$4.50



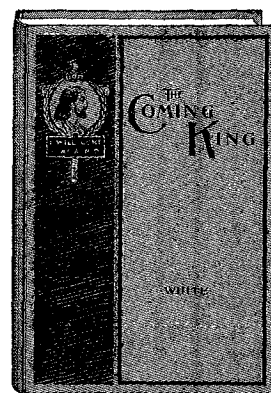
160 pp., 50c-\$1.25



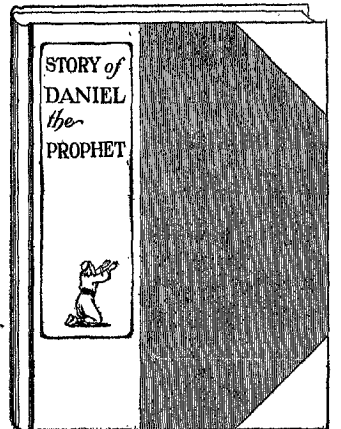
163 pp., 25c and 50c



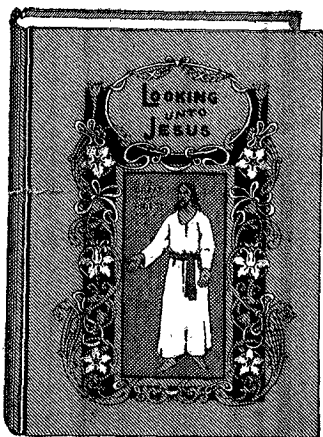
900 pp., \$3.50-\$7.00



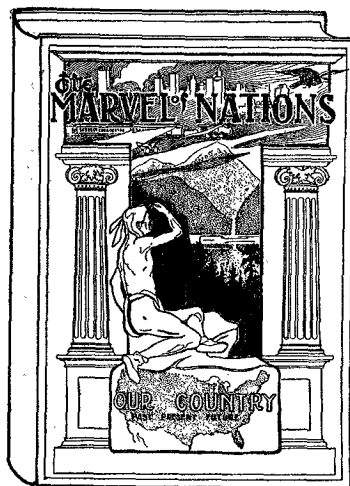
306 pp., \$1.00 and \$1.50



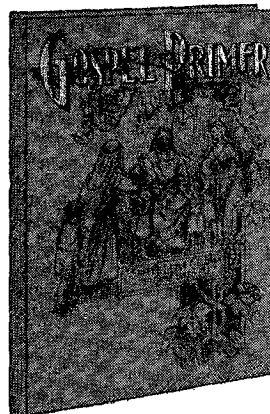
295 pp., 75c



300 pp., \$1.00 and \$1.50



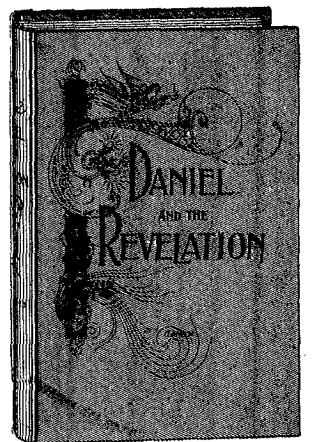
324 pp., \$1.25 and \$1.50



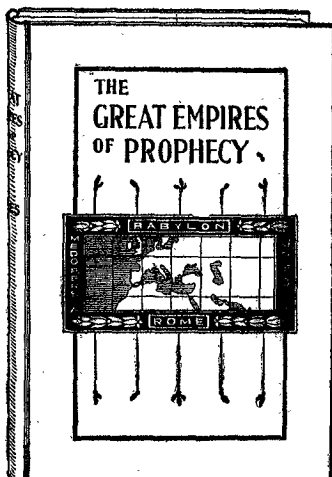
128 pp., 25c and 50c



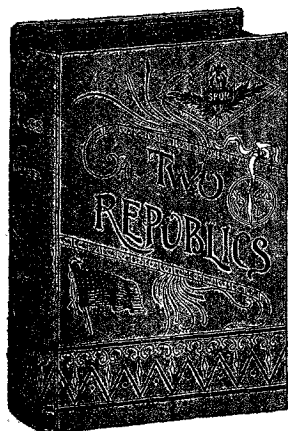
280 pp., \$1.25 and \$1.50



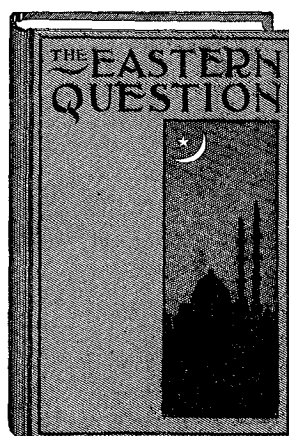
757 pp., \$1.00-\$4.50



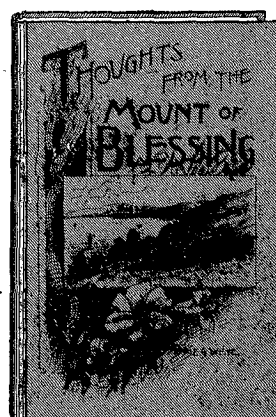
712 pp., \$2.00



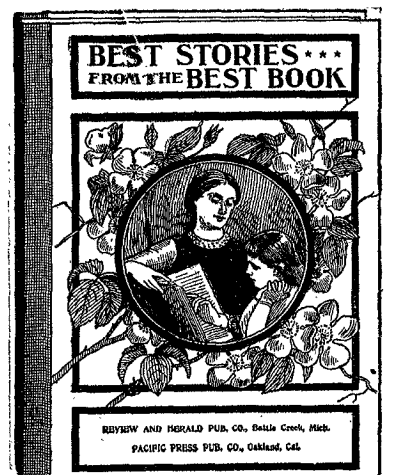
896 pp., \$1.00-\$4.75



627 pp., 50c-\$1.00



218 pp., 75c



200 pp., 25c, 50c, and 75c



BATTLE CREEK, MICH., DECEMBER 24, 1901.

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Obituaries.

ELDER W. W. PRESCOTT left this place the 19th inst., for College View, Neb., where he will spend the Week of Prayer.

THOSE who have heretofore had difficulty in straightening out their copies of the REVIEW after taking them from the wrappers, will please note that we are now wrapping the papers in a way calculated to cause the least possible trouble in this respect. Those in charge of the paper desire to make it up-to-date in every way, and our readers will confer a favor if they send us kindly suggestions whereby the REVIEW may be improved. In the present instance, however, we took time by the forelock, no protests having been received. B.

Week of Prayer in Battle Creek.

THE opening services of the Week of Prayer in this place were held in the Tabernacle, Sabbath, December 21. Elder A. G. Daniels read the first Week of Prayer reading, entitled "Our Time, and Its Meaning" (*General Conference Bulletin*, Vol. IV, No. 4, page 562), being assisted in the services by Elders W. A. Spicer, I. H. Evans, and I. D. Van Horn. The choir rendered the well-known anthem "Hark, Hark, My Soul," and assisted in the music.

Following the reading, Elder Daniels emphasized, in a few words, the necessity of every Seventh-day Adventist's being absolutely certain, in his own heart, that Jesus is coming again—that He is actually coming in this generation. He who is not sure of this fact has no business to go before the people with the glad news that Jesus is coming soon. But everything points to the fact that He is coming. If we believe the Bible statements concerning His first coming to earth, we are also compelled to believe the many assertions made in the same book concerning His second coming. Jesus is "at the door." All that hinders His coming is the attitude of His people. According to the Spirit of Prophecy, had God's people done their duty, they would, ere this, have been within the gates of the New Jerusalem.

Arrangements have been made for two regular services each day in our institutions here during the Week of Prayer. Services will be held in the

Tabernacle every day at 3 P. M.; a young people's and children's service also at 3 P. M.; prayer-meeting at 7 P. M., and revival service at 7:30. The Review and Herald employees meet together in the morning, and again from 11 to 12 A. M. The Sanitarium employees will also meet together twice each day. Elder John A. Brunson, of Berrien Springs, Mich., will also be here to assist in the revival services. A. J. B.

Least Expensive Church Organ.

EVERY reader of the REVIEW will be glad to learn that, taking into account the amount of reading-matter furnished, the subscription price of this paper, \$1.50 per year, is lower than that of any other church organ published in the United States. For example, there lie on the table before us the following well-known weekly denominational organs: *The Christian Advocate* (Methodist, \$2.50 a year), *The Church Standard* (Anglican, \$2.50 a year), *The Examiner* (Baptist, \$2.50 a year), *The Northwestern Christian Advocate* (Methodist, \$1.60 a year), *The Catholic Mirror* (\$2.00 a year), *The New York Observer* (Presbyterian, \$3.00 a year), *The Sabbath Recorder* (Seventh-day Baptist, \$2.00 a year), *The Episcopal Recorder* (Reformed Episcopal, \$2.50 a year), *The Western Recorder* (Baptist, \$2.00 a year), *The Congregationalist* (\$3.00 a year), *The Baptist Commonwealth* (1.50 a year), *The American Friend* (Society of Friends, \$1.50 a year), *The Christian Herald* (Baptist, \$1.50 a year), *The Midland* (United Presbyterian, \$1.50 a year), *The Free Methodist* (\$1.50 a year), and still others we might select from our exchange list.

As will be seen, the average subscription price of these various church organs is much higher than that of the REVIEW. Then, too, another fact should be taken into consideration; namely, that all of these other periodicals are filled with column after column of advertisements, which, while they should enable the publishers to lower the subscription price, still deprive the reader of so much *bona fide* reading-matter. The REVIEW contains no outside advertisements, whatever, and but one page of advertisements concerning matters pertaining to present truth.

Therefore, taking everything into consideration,—the extra reading-matter furnished in the regular monthly supplement, other extra supplements from time to time, the absence of all advertisements not pertaining to the cause, the extra size of the page, and the great value of the first-page articles and of those found in the other departments of the paper,—the REVIEW AND HERALD, at \$1.50 a year, or three cents a week, is certainly the least expensive church organ in the country.

Let every one who reads this do everything in his power to secure new subscribers. If the list continues to grow as it has the past week, the REVIEW will soon be read by every Seventh-day Adventist every week. What will you do to help? A. J. B.

Priest Enright's Offer Again.*

IN view of the assertion so often made that Priest 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."

*Republished by request, our issue of December 10 being exhausted.

Next Week.

WE promised to give our readers something more in the Sabbath-school Work department. You may look for it next week. The article will be entitled "A Model Sabbath-School," and should be read by all who are at all interested in Sabbath-school work. It is a shorthand report of Elder W. W. Prescott's address before the recent Battle Creek Sabbath-school Convention, Oct. 19, 1901—the best sermon of its kind that we ever heard. B.

THE *Missionary Magazine* for January, 1902, will be mailed this week. It is a very interesting number, bringing tidings of courage and progress from more than a score of fields. Every Seventh-day Adventist ought to read this journal, and keep in touch with the advance of the message in the regions beyond.

Until the supply is exhausted, subscriptions for 1902 may begin with the January number. Now is the time to subscribe. Order through your State office, or of the Mission Board, 267 W. Main St., Battle Creek, Mich.

Notice!

PLEASE remember that our offer to send free sample copies of the REVIEW was directed especially to those who have a burden to secure new subscriptions for our church paper. One brother, misunderstanding the offer, recently asked us to send him two hundred copies, that he might do general missionary work with them. It would, of course, cost the publishers too much to thus give away papers by the wholesale.

The names and addresses of Seventh-day Adventist church-members who are not taking the REVIEW, are rolling in. Let those who have not reported the non-subscribers in their church please forward the names and addresses of the same to the undersigned, by postal, as soon as possible. A. J. B.

The January Sentinel.

OUR friends are telling us how well they like the December *Sentinel of Christian Liberty*. Many say that it is even better in its new form than in the old.

Have you seen it? If not, there is still an opportunity to obtain a copy FREE. To all who subscribe now we will mail the December number, and enter their name for one full year, beginning with the January issue.

The January *Sentinel* will be a good one. Many of the old-time contributors are again writing for the journal. Here is a partial list of subjects and authors: "True Liberty," Alonzo T. Jones; "Why Sunday Laws are Wrong," A. G. Daniels; "The Christian Ideal of a Civil Government," M. C. Wilcox; "The 'Protection' of Days," Editor; "'Civic Righteousness' as Some People See It," Editor.

Price but \$1 a year. Send your subscription to your tract society, or direct to the *Sentinel of Christian Liberty*, 11 W. Twentieth St., New York City.

There Are Four Tuesdays

in January, 1902; and we find, by examining our REVIEW mailing list, that subscriptions will expire on four Tuesdays of the month. Here are the names of four subscribers (taken at random from the list) whose subscriptions expire on the 7th, 14th, 21st, and 28th of January, respectively:—

CEWaterbury
GWStilson
NelsJNelson
John Dickson

7
14
21
28

If your subscription to the REVIEW expires in January, 1902, you will find a renewal blank inclosed in this REVIEW. While renewing your own subscription, will you not also send us a four months' subscription for that friend of yours? REVIEW AND HERALD.