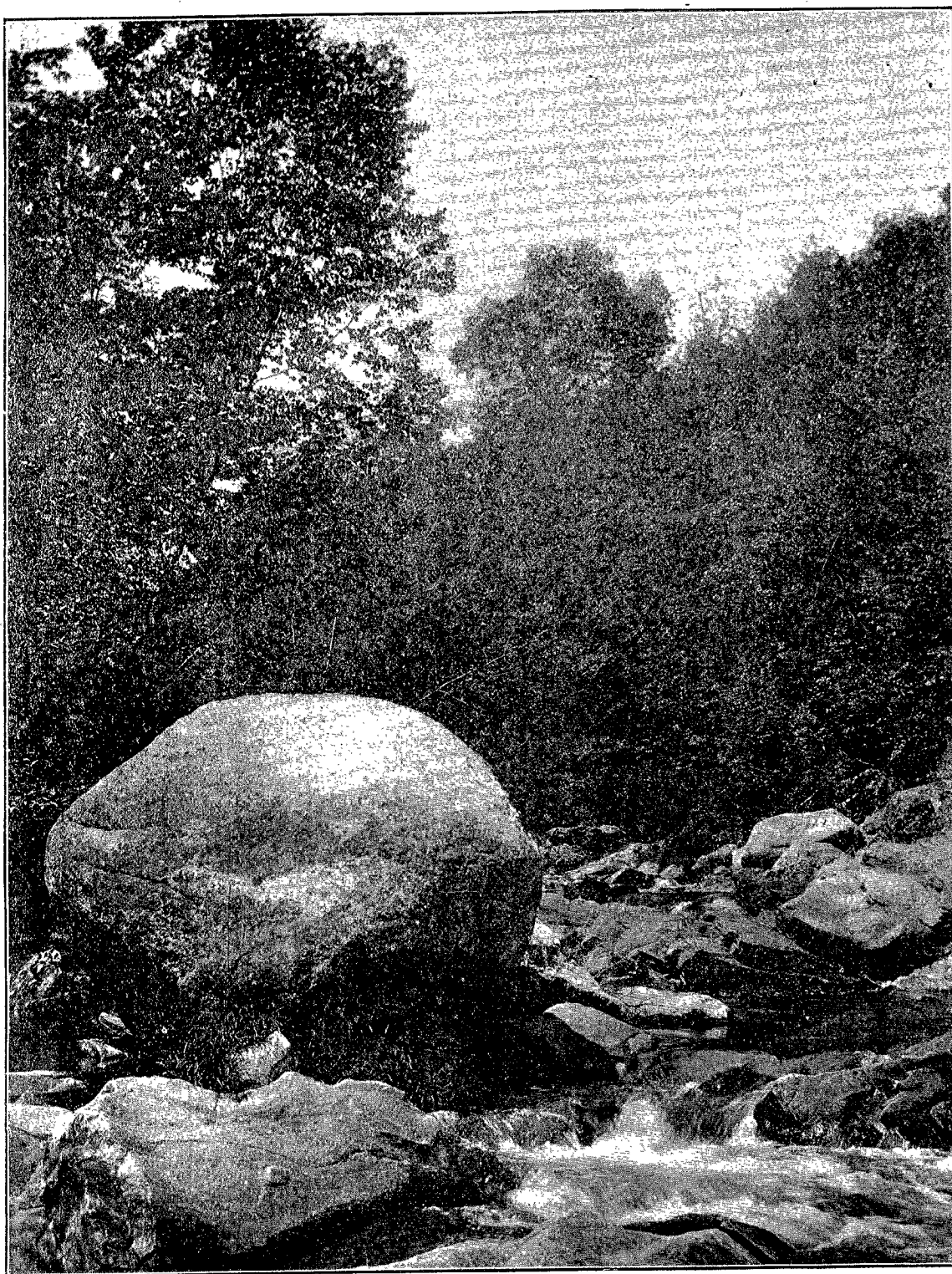


The Advent REVIEW And Sabbath HERALD

Vol. 80

WASHINGTON, D. C., THURSDAY, NOVEMBER 19, 1903

No. 46



"I love thy rocks and rills"

Publishers' Page

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What Others Say of Paradise Home

I HAVE read "Paradise Home," and am much pleased with it. I thought as I read chapter after chapter, "Well, this book is filled with gems of truth." I can gladly recommend it as a book well fitted to find a welcome in many homes where this blessed gospel of the kingdom has not yet entered.

I have also shown it to one Bible worker and one canvasser, and both are much pleased with it, and will use it in their work. O. O. FARNSWORTH.

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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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Editorial

The True Gospel

THE true gospel is "the gospel of God . . . concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness by the resurrection of the dead." The true gospel teaches "that Christ died for our sins according to the Scriptures; and that he was buried; and that he hath been raised on the third day according to the Scriptures." The true gospel is "the gospel of the grace of God." The true gospel is "the power of God unto salvation to every one that believeth; . . . for therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith." The true gospel for this generation must proclaim, "All flesh is grass. . . Behold, your God! Behold, the Lord Jehovah will come." "And this is the word which by the gospel is preached unto you." "Repent ye, and believe the gospel."

The Troubled Sea

IN his vision of the rise of the four great world-kingdoms the prophet Daniel saw "and, behold, the four winds of heaven broke forth upon the great sea." In his vision of the closing scenes of this world's history the apostle John "saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree." And to these angels came the instruction, "Hurt not the earth,

neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads." Strife and commotion mark the history of the nations of the earth. They are frequently founded by a revolution, and maintained by bloody wars. But in the last generation the spirit of strife is greatly intensified, and it is only through the special restraining influence of heavenly agencies that the closing work of the gospel can be carried forward. This is the situation which we face to-day. We look out upon a troubled sea. The spirit of the times is the spirit of unrest and tumult, and vain seem the efforts of well-meaning reformers to bring about a change for the better. Labor organizes to strive against capital, and capital organizes to strive against labor. The industrial world is becoming a great battle ground. And the principle of compulsion, of enforcing their demands upon others by revolutionary methods, is fast taking possession of the minds of men. And with all the rest, the public sentiment is being debauched, and the tone of public morality is being lowered by the reflex influence of the acts of public immorality, until the public conscience is becoming rapidly hardened. The most flagrant crimes are often condoned, especially if the perpetrators are prominent in political and social life, or a mob of many persons will commit crime in their determination to punish the crime of one person. And thus the evil thing spreads. We are truly facing troublous times, and there is only one remedy. The gospel message, "Fear God, and give glory to him," will bring deliverance to every one who receives it, and the coming of Jesus will calm the troubled sea. Believe the message. Wait patiently for the coming of Jesus.

False Prophets

"BEWARE of false prophets." Israel was troubled many times by false teachers, and frequent calamities came upon the people for listening to their words. There was one characteristic which was always to be observed of these prophets. They always prophesied smooth things to the people. They generally appeared when special admonition, or reproof, or perhaps judgments from God were needed, and they would tell the people that these reproofs or judgments were not needed, and were not from the Lord, but that some of their leaders were re-

sponsible for them. Thus when the Lord through Moses told those who had come out of Egypt that they should die in the wilderness, Korah, Dathan, and Abiram rose up and declared that it need not be so, but that they might, if they would, go right on to the promised land. When God through the prophet Jeremiah told the people that because of their sins they should be many years in captivity to the king of Babylon, a false prophet rose up, and declared that within two years the Lord would break the yoke of the king of Babylon, and Israel would again be free. Other like examples might be given. The false prophet always finds a ready audience for his smooth statements; for they strike a responsive chord in every unsanctified heart. There is nearly always a demand for them, and this we are told is to be particularly true of the last days. When the end is at hand, when signs and judgments proclaim its nearness, and messages from heaven come to arouse and prepare the people for the day of God, they will say to their teachers, "Prophecy unto us smooth things." Messages that reprove and cut are not popular in the church, not even with those who profess to be looking for Christ's return. It is the smooth prophecy, that excuses and covers up things where close scrutiny is not desirable and promises an easy time if its suggestions are followed, that wins the popular favor. We are ready to believe that it is not God who is troubling us, but some man. But, beware, beware. The smooth prophecy leads to the rough experience, and ends in catastrophe, while the prophecy that cuts and hurts now leads to the haven of joy and peace. This is not a time of smooth things, but of a great crisis, of the climax of the long contest of righteousness with sin, of preparation for the greatest and most solemn of all earthly events. We must be prepared for the issue; or fail and lose eternity. Beware of the smooth words, that soothe and lull the conscience. Beware of false prophets. L. A. S.

The Message for This Generation*

THERE is a special message from heaven for this generation. It is the divine provision for this hour,—the divine provi-

* A sermon preached by the editor at South Lancaster, Mass., Friday evening, Nov. 6, 1903.

sion to expose the snares of Satan which have been laid for this time,—the divine provision to save men and women from the sins of this time. We speak of it as the third angel's message. We are here because of it. Had it not been for such a message as this, there would have been no people known as Seventh-day Adventists. This people and this work owe their existence to the simple fact that for the people of this generation there is a special message from heaven.

In this day when the scripture is being fulfilled which says, "In the last days perilous times shall come;" in this day when iniquity abounds, and the love of many is waxing cold; in this day when men are being spoiled "through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ;" in this day when a false science is evolving and is presenting a conception of God which is in itself mystical, and is really atheistical; in this day when those who are set for the defense of the gospel, are, many of them, betraying their trust, and are denying the inspiration of the Scriptures as the Word of God, are denying the divinity of Christ, and are denying the need and efficacy of the atonement,—in this day, and for this day, there is a special message from heaven.

This message takes up the words of Isaiah the prophet, and says to all the world: "All flesh is grass, and all the goodliness thereof is as the flower of the field. . . . Behold your God! Behold, the Lord God will come." It takes up the setting in which these words were given to the world by John the Baptist in his message when he said, fitting the message to the hour and to the time, "Behold, the Lamb of God, that taketh away the sin of the world!" It takes up both of these messages, and gives to them the setting that belongs to them by the prophecy, and says, "Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of water."

This is a special message from heaven to the world for this time, and this message is to expose and to set right the wrong teaching of this time. This message is to set forth the Word of God as being inspired of God, and "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

This message is to set forth Jesus Christ as the divine Son of God, God manifest in the flesh, Emmanuel, "God with us." And this message also is to set us right, and to set right all who will hear it, concerning the atonement for sin, that which is now being largely set at naught, in making every man his own

savior by evolving himself from a state of sin into a state of righteousness. This special message from heaven is to take hold of every deception, and set it right before the world in the proclamation of God's gospel, as God would have it proclaimed in this day. This is the special message from heaven for the people of this generation.

Note for a moment the call for such a message. It is not necessary for us to deal with a theory of the time, or to attempt to fit any theory to our theory of the time. We must be impressed now with the meaning of the time. Do we not see, and do we not feel, the intensity of the time? Do we not realize in our own experience the fact of the intensity, the strain, the pressure of this hour? Is not this the fulfilment of that word which has been spoken to us that there is a special power rising from beneath, and taking hold of every agency? And is there not need that there should be fulfilled this further word, that there should come also a special power from heaven that should be revealed in God's people, in his work for this time? In this closing period of the great controversy, are we to expect anything else than that, however great the power may be that is exerted against God's truth, there shall be a greater power to meet it? Is this not in accordance with the Word of God?

It is an easy matter for us who are here to think back five, ten, fifteen, twenty, and some of us twenty-five, thirty, forty, and it may be fifty years. Suppose fifty years, or forty years, or thirty years ago we had suddenly been transplanted from that day and time, and from the experiences of that hour, to the experiences of to-day, would it not have been with a shock? The change has come by degrees in such a way that we ourselves have become more or less hardened to it; we ourselves hardly appreciate the changes that have come in the world in our generation. One who must read the daily record that is being made now is impressed with the fact that there is a special revelation of satanic agency in the world now. Is it not true that to-day the daily record contains unusual crimes, far different from what occurred twenty or thirty years ago, and with but little provocation? Does it not show clearly that there is a power that is taking possession of men and women, and that is beginning to rule them almost against their will?

Now where is the power, and where is the channel through which that power will be revealed, that will meet this increasing power of Satan, and will give victory to men and women in this generation,—victory in their own lives, and a final glorious victory to the church? Of course that is power of God; but the ordained means for the revelation of that

power in this generation, for the people of this time, is this special message from heaven that we call the third angel's message.

This message has called us out. We have professed before the world to believe that there was such a message, and that this is the message, and that this is the people, and that this is the movement that is to close the gospel work. These considerations bring a responsibility upon every one who has taken that position, that he himself should act well his part in the revelation of that truth, in the revelation of that saving grace and power, that this message, which is the only hope of this generation, shall spread with great rapidity throughout the world, and save the people of this generation just so far as they will receive it. Whether we are in the ministry technically or not, whether we occupy any special place or position in this work or not, the fact that this message has found us, makes us debtors to those whom this message has not found; the fact that we have received a light which we prize as being special light for this generation makes us debtors to give that light to others.

But let us inquire more specifically what it is that distinguishes this special message from other preaching of the gospel in this generation. What message can we give, and in what way can we give that message, that we shall have something to declare to the world that no other people have to declare? and how can we know whether we ourselves are holding fast to the message, or whether we are being swerved from it?

Note one or two things first: the keynote of the message is the first thing to find, and the keynote of this message is that the return of Christ to our world will not be long delayed. In a certain sense, the whole gospel is the gospel of the advent message; but when we come to this generation, when we have passed the fulfilment of certain time prophecies, and other prophecies have their application to the world, then we may say that the coming of Christ the second time to our world will not be long delayed; and that is the keynote of the message, that is the fundamental tone of the message.

There are others who teach the advent of Christ, there are others who teach the seventh-day Sabbath, there are others who teach conditional immortality. There are various phases of this truth that enter in what we term the special message for this time, which you will hear spoken of in other pulpits, but what is the distinguishing feature of this special message which has called out this people, and which is to distinguish the message that this people is to give to the world, from any other teaching of the gospel in this generation? It is important to make this inquiry for our own sakes. It

is important to make this inquiry as a basis for the correct teaching of this message in this generation.

We need not expect that this message will be allowed to do its work without a supreme effort to turn it aside. This message being what we believe it to be, it is to be expected that an effort will be made to turn it aside from its purpose, to blind the minds of those who are called out to give this message, and to prevent it from accomplishing its work in this generation. And I hardly need to add the other word which you have thought of already—that it has been done.

This denomination ought to have one voice, this message to the world ought to be as the message of one man, not in uniformity of expression, not necessarily in uniformity in every shade of view of Bible truth; but in the most blessed unity in the presentation of the whole message, which ought to grow out of the very nature of the message, and our personal experience with the message.

Now again let us ask what is to distinguish the preaching of this message from any other preaching of the gospel for this generation. It is quite true that the question of the Sabbath is to stand out in clearness and with emphasis as a very marked feature in the giving of this message; and I might add more than that even, I might say truthfully that there can be no other such preaching of the seventh-day Sabbath as should be taught in this message; even though there be others who do teach the obligation to observe the seventh-day Sabbath, there should be a teaching of that truth from the standpoint of this message which will mark it as distinct from any other teaching apart from this message.

But there is something which involves the Sabbath question, which does not vitiate anything we have said about the prominence of that issue in this message, or its peculiar character in this message; there is something that lays the foundation for all this special and specific message to the world; and that is bound up in that great truth that we speak of familiarly as the sanctuary question.

Recall the history of this people; those who are familiar with the early days know that it was the teaching of the truths revealed through the sanctuary and its services which called out this people, the Seventh-day Adventists, and those who are familiar with the instruction which came at that time know that the spirit of prophecy said that "such subjects as the sanctuary, in connection with the twenty-three hundred days, the commandments of God, and the faith of Jesus, are perfectly calculated to explain the past advent movement, show what our present position is, establish the faith of the doubting, and give certainty to the glorious future." These I

have frequently seen were the principal subjects on which the messengers should dwell." That instruction applies just as clearly to-day as then.

Out of that teaching of the sanctuary question in the gospel sense will come the special mold and setting to this message. That message of Revelation 14, in the threefold presentation of it, is built upon the sanctuary question as its foundation. This message which comes in the closing generation is not something apart from, and not fitting into, all the teaching of the gospel in the past. It is not a new gospel, it is simply the climax of all the teaching of the gospel since the first promise was made to our parents in the garden of Eden. It is the keystone for this six-thousand years of gospel teaching, and in it will be found principles that involve every principle of the gospel reaching back to Eden. And this teaching, this heaven-sent message for the people of this generation, is not to take the place of any truth in the past. It is not to present any new plan of God for the salvation of this generation; but it is to gather up all the truths of all past generations, it is to put them into the setting in which truth must be proclaimed in this generation, in order to meet the situation which God foresaw long before we knew anything about it; and it must be presented from that standpoint, and in that setting, in order that the same gospel truth of salvation through faith in the merits of Christ our Saviour may have a standing ground and do its work in this generation. And this setting is found in the sanctuary and its services.

(To be continued)

A Terrible Epidemic

In the *Century Magazine* for November, Dr. J. M. Buckley, editor of the leading Methodist paper in the United States, calls attention to "The Present Epidemic of Crime." That there is such an epidemic is shown by facts which Dr. Buckley cites. Although he is not a believer in the nearness of Christ's second advent, yet he is candid enough to admit that existing conditions, so far from suggesting a coming millennium of peace and righteousness, are such as Scripture has foretold would be characteristic of the days just prior to the end of the world. Here are some of Dr. Buckley's statements:—

An appalling epidemic of crime exists in the United States. . . . Among the evidences of this epidemic is the recent rapid increase of juvenile and youthful crimes, and of crimes of premeditation and ingenuity committed by persons under or but little over what is called legal age. Moreover, these crimes among the young are by no means confined to the so-called lower classes. It occasions only momentary surprise to read that a scion of one of the best families is guilty of some heinous of-

fense against law and morals. Indeed, the number of crimes committed by the highly educated is an alarming feature of the situation. The list of defaulting bookkeepers, bank tellers, clerks, and college graduates constantly lengthens, reflecting a lurid light upon the theories of those who attempt to account for the origin of all sin, vice, and crime by ignorance. Those who attribute all crime to intemperance are also silenced, since many prevalent crimes are incompatible with that vice, for they require the keenest intellects, the most concentrated attention. It is noteworthy also that representatives of the clerical, the legal, and the medical professions are furnishing an increasing number of crimes of dishonesty, violence, and pollution of domestic life.

Making due allowance for the number who, in the hope of pardon, attempt to ingratiate themselves by representing that they have belonged to various Christian denominations, and have been taught in Sunday-schools, the fact remains that a majority of the inmates of reformatories and prisons have been connected with different churches; either through their families or actually as communicants. Whoever studies criminals can but note that whereas the traditional type seemed to give a plausible argument to the theorists who imagine that they can infallibly ascertain character by an examination of the exterior of the skull and the physiognomy, there may easily be selected from a thousand prisoners one hundred who, properly clad, could pass for the judge, jury, lawyers, court officers, and principals in an important civil suit.

About three years ago I delivered an address to the prisoners in the penal institution at Sing Sing. In the audience of eight hundred were two bankers, thirty bookkeepers, forty-seven clerks, four physicians, five lawyers, one United States consul, and twenty-one salesmen. Besides, there were policemen, chemists, dentists, nine merchants, two journalists, an architect, and two clergymen. The balance of the twelve hundred and fifty in the prison, four hundred and fifty of whom were in attendance at the Catholic chapel, included all trades and occupations. Prominent representatives of almost every denomination were there, and several members of families of high ancestral distinction in the country. In addition to these were many skilled workmen. After a similar address in the Tombs prison in New York, I visited the prisoners from cell to cell. Among them were fourteen charged with murder. Of these, ten would compare favorably in appearance and manner with the male attendants at any religious service. It is not so surprising that more than a third of the inmates of the Elmira reformatory are well educated, and many of them refined and ingratiating in conversation and deportment. The alarming fact is that a large proportion of these are among the most incorrigible.

Another peculiarity of the time is that it is common to read the statement that the accused, when brought before the court, "seemed the most unconcerned person in the room." As a rule, nothing can account for such effrontery except familiarity with thoughts of crime and calculations on the possibility of detection. Again, the most outrageous acts are perpetrated with no very powerful ascertainable motive for their commission. The brutality also which marks

many recent criminal acts has never been exceeded. Outrages upon children and upon the aged of both sexes, and the assassination of benefactors, are everyday occurrences. A single morning paper will recount scores of such ghastly acts. I recently counted fifty-two in a single number of a daily paper.

In any community an average amount of crime, ascertained by comparisons covering several years, would hardly be considered an epidemic. But when crime spreads rapidly and extends to regions comparatively free from it before, and where it has been common takes on new and startling forms, it is obvious that both usual and unusual influences must be at work. Such has been the recent course of things in the United States. Individual crimes have increased in number and malignity. In addition to this, under extraordinary influences a wave of general criminality has spread over the whole nation. Meanwhile in certain regions there is an outbreak of a particular class of crimes.

Having made these statements, and having noted further that the present epidemic of crime can not be due to hard times, since the country has been generally prosperous, Dr. Buckley enumerates what he regards as the causes which have produced such a deplorable and alarming result. But one cause which he does not mention underlies all the others, and that is that the world is rapidly being given over to the spirit of strife and crime, because men have resisted the Spirit of God until it has been almost withdrawn from the earth. Prophetic scripture tells us that abounding iniquity is to be characteristic of the last days of time; that an epidemic of sin will sweep over the world; and with this there will naturally be also an epidemic of crime, for where reverence is lacking for the law of God, there will be little respect shown for the laws of men. In the light of Bible prophecies the present situation is alarming, but it is not mysterious. We are not left in the dark either as regards what course we must pursue at such a time, or what we may further expect.

Dr. Buckley has no remedy to offer for the situation, though he asserts that "to realize our danger and our deficiencies, to realize that 'the rule of a republic is a rule of law and order,' has, in itself, the potency of a remedy." The Saviour, however, in foretelling such a condition of things as now exists, did not say to his disciples that they should try to remedy the situation, and so save society and the state, but he did say that when they should see these things coming to pass, they should lift up their heads and rejoice because their redemption was at hand. In this lies the only real benefit of calling attention to the perils and calamities which foreshadow the approaching dissolution of earthly things. All these things proclaim the coming of Him who has redeemed the earth, and whose right it is to reign, whose coming will put an end to sin and crime and

suffering, and whose reign will be with everlasting peace and righteousness. The long usurpation of sin and Satan is about to end, and "soon the earth with joy will receive her King." L. A. S.

Brief Outline of the Sabbath Question

In Four Parts

No. 4—The Papacy and the Sabbath

THE God of heaven made the seventh day his Sabbath, and commands all men to keep it holy.

Exalting the Human

When men choose to set apart another day, it does not alter the fact that it is another day. It is only setting up human authority against divine authority. It is putting the humanly appointed time against divinely appointed time. It is exalting man's sabbath against God's Sabbath. It is man exalting himself "above all that is called God, or that is worshiped." 2 Thess. 2:4.

This is what made the papacy. Paul said that in his day the spirit of the "lawless one" was already working. He said it would lead to a "falling away" from the truth. 2 Thessalonians 2. Dr. Killen, Presbyterian Church historian, says in his "Ancient Church:"—

In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. . . . Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions.

How Sunday Came In

Thus Sunday came in, first as a humanly appointed festival, then as a rival of God's Sabbath. Then the apostate church, having fully adopted the "venerable day of the sun," as the edict of Constantine called it, assumed to set aside the Lord's Sabbath. Thus the growth of Sunday and the growth of the papacy went on side by side.

The Bishop Eusebius, the friend and flatterer of the corrupt Constantine, said:—

All things whatsoever it was duty to do on the Sabbath, these *we* have transferred to the Lord's day.

Dean Stanley says of the associations of the Sunday with sun-worshiping paganism:—

The retention of the old pagan name *Dies Solis*, or Sunday, for the weekly Christian festival, is, in a great measure, owing to the union of *pagan* and *Christian* sentiment with which the first day of the week was recommended by Constantine to his subjects, *pagan* and *Christian* alike, as the "venerable day of the sun." . . . It was his mode of *harmonizing* the discordant religions of the empire under one common institution.

Dean Milman says that Constantine, who at the time of his Sunday edict had not even professed his spurious conversion, had an ambitious scheme to bring

about "one great system of religion" for all, "of which the *sun* was to be the central object of adoration."

Adopting Heathen Customs

The leaders in the apostasy of the church were ready to compromise. Cardinal Newman says:—

Confiding in the power of Christianity to resist the infection of evil, and to transmute the very instruments and appendages of demon worship to an evangelical use . . . the rulers of the church from early times were prepared to adopt or imitate the existing rites and customs of the populace.

So came the church festival days, Sunday included, blending the Christian and the pagan ideas. The pagan philosopher Faustus charged Augustine:—

You have substituted your *agapoe* for the sacrifices of the pagans; for their idols, your martyrs, whom ye serve with the very same honors. You appease the shades of the dead with wine and feasts; *you celebrate the solemn festivals of the Gentiles*, their calends and their solstices; and as to their manners, those you have retained without any alteration. Nothing distinguishes you from the pagans except that you hold your assemblies apart from them.

God forbade his people of old to pattern in any way after heathen observances. Deut. 12:29-32. "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." But the Jews continually adopted heathen ways, and forsook God's Sabbath and "observed times." Their history of failure was written as a warning example to later times.

But the early church went in the same path of apostasy. Even in the apostles' days the spirit of lawlessness and compromise and self-exaltation, the essence of the papacy, was already at work. A few centuries later the full system was revealed, fulfilling Daniel's prophecy of the power that was to wear out the saints, and "think to change times and laws" of the Most High. Dan. 7:25; 2 Thessalonians 2.

The Mark of the Papacy

The Roman Church claims the Sunday as the mark of her authority, challenging Protestants to produce any authority for its observance save the tradition of the church. Cardinal Gibbons, of America, declares by his chancellor:—

Of course the Catholic Church claims that the change was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and ecclesiastical and religious without her. And the act is a *mark* of her ecclesiastical power.

Many have unknowingly been following the papacy instead of God's Word in this matter of Sunday-keeping. "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30. When the apostle spoke this, he said the call to repentance was "because He hath ap-

pointed a day, in the which he will judge the world."

The Message for This Judgment Hour

Now, in these last days, we are living in the time of God's judgment, which is to decide who shall be raised to life in the first resurrection, at Christ's second coming. The gospel message to be preached now is, "Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14:7.

It proclaims the most solemn message against following the way of apostasy, symbolized by the leopard beast of Revelation 13. "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." Rev. 14:9, 10.

Whosoever preaches the genuine gospel in these last days must sound this warning. The result of preaching this gospel of Christ's salvation is to gather out a people of whom the Lord says: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Verse 12.

This preaching of the gospel that really saves men from their sins and makes them keepers of God's commandments, arouses the wrath of Satan. He makes war against the "remnant," or last, of the church of Christ, because they "keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

Let the Lord Jesus save you from every known sin, and live his own blessed life of righteousness in you day by day. The unsaved man can not keep the Sabbath. The man who lives a selfish life during the week, who is not honest in business, paying his debts, and true, and pure, can not keep God's Sabbath, which he says is the sign of his power to sanctify, or save. Eze. 20:12.

We must yield to his salvation, being transformed by his grace; then may we enter into his blessed rest, which he says still "remains" to "the people of God." Heb. 4:4, 9. Men may say it is abolished, but God says that it remains. It is the one relic of Eden which remains untouched by the curse. It is the memorial of a new creation, the sign of God's power to create man anew.

God says he made his Sabbath the sign by which it might be known that he is the Lord, the Creator. Eze. 20:20. This is what all men need to know. Why should any one disregard the very sign, or mark, by which God says he is to be known as God? It is neither a new idea nor man's idea that we preach in this message of Sabbath reform. God sends the truth of his blessed Sabbath to be a blessing to men. It is preached by the "everlasting gospel" of Rev. 14:6-12, which is to be heralded to every nation and tongue and people. Those who carry it can judge no man. They can only exhort all men to prepare to stand before the Judge of all at the Great Assizes already in session. W. A. S.

Shall We Make It \$50,000?

THE annual offering which is made at the close of the week of prayer is always the largest single offering made during the year. To a certain extent it is an index to our interest in the great mission fields of the world. It in a way regulates the appropriations made to carry forward the work in the regions beyond. If the offering is large, it is a sure indication that our people are anxious to see this work vigorously pushed forward. It means that they will follow it up throughout the year, not only with their regular weekly offerings and donations to special fields that they are interested in, but with their earnest prayers as well.

Fifty thousand dollars to most of us looks like a large amount, and it would be a larger offering than has yet been made at any one time, but it is easily within the reach of this denomination. It can easily be made. For example: If every church-member in the United States alone will contribute just *one dollar* to this fund, and if every member of our Sabbath-schools who is not yet a church-member will contribute *fifty cents each*, it will be done—in fact, it will be DOUBLED. Now does not that look easy? Does there appear any reasonable excuse why it should not be done? Let each one consider this matter as one in which he is *personally* and *earnestly* interested, and it *will be done*.

Where Are These Funds Used?

They are used in those fields where we have sent laborers, opened up work, or established missions; and already these missionaries are in every continent and in almost every country, while others are being hurried to their aid as rapidly as our funds will permit.

Never in the history of the world were there such opportunities for this work as right now. Great nations that for centuries have been locked in the tyranny of heathenism have suddenly thrown open the gates of their countries and the doors of their homes, and to-day beckon, even plead, for the light and power and truth of Christianity. Shall *we* who make so high a profession, and who believe in the literal fulfilment of prophecy, not be most active in these things?

The Watchword

of every denomination is now, The gospel to all the world in this generation. Does not this have a keenly significant meaning to every Seventh-day Adventist? And shall we not more than double our efforts and energies during the year 1904? A new spirit and power has already come into our churches. From every direction and on every mail letters come pouring into our offices indicating better courage and hope than have been manifested for many years. This is as it should be; for trying times are just ahead. Fierce battles are to be waged, and great victories

to be won, all of which will require all the courage and strength that can be mustered during these days of preparation. Just now we should establish our work, and make it strong, in all parts of the world. Certainly there is no time for delay. But it means activity on the part of every individual member of the church. Activity brings strength. An individual Christian experience is continued only by helping others; this is the Christian's vantage ground, his great opportunity.

Who Shall Lead Out

in raising this great fund for our missions? Of course every *minister* and *laborer* in whatever capacity will do all within his power. But they can not do all. Every *church elder* and every *Sabbath-school superintendent* will be especially active. But the greatest of all, every *individual* will make the question this year a personal matter, and the offering in every church will be a large one. Every church should make a special effort to raise a fund equal to at least one dollar a member for the entire membership. Of course there are always those who are liberal in their donations, and who are able to make large gifts. Then there are many isolated ones who do not have the privilege of giving with the church, but who desire to send in their largest contribution at this time: their gifts and letters are always a source of courage to those who receive them.

Brethren, there will not be many more privileges and opportunities for occasions of this kind, and shall we not enter into them earnestly, and count it a great joy? And may it not only be the beginning of better days, and a great work in our vast mission fields, but in our churches, our homes, and our individual experiences as well? If we can start the new year off with a round \$50,000, it will give a new impetus to our foreign mission work, and every one who contributes to this fund will have a part in it, whether he goes to those fields or remains at home engaged in his own quiet work.

W. T. BLAND,
Asst. Treasurer.

IN a letter written last month Elder C. O. Taylor, of Norwood, N. Y., one of the early believers, says:—

If I live till the fifteenth of next month, I shall be eighty-six years old. I began searching the Word of God on the soon coming of Christ in glory in the winter of 1842-43. I identified myself with the Adventist people in 1844. I began keeping the Bible Sabbath in 1852, and became a subscriber of the REVIEW AND HERALD the same fall. It was then published at Rochester, N. Y. I entered the public ministry in 1864. The advent cause has a great history, but it is nearly finished. I admire your zeal in saying that the King is soon to come. The message is rising, and will soon go to all the world. God's hand will guide.

How forcibly this reminds us of the fact that we are very near the end of "this generation"! How short the time is! "Yet a little while, how short! how short! the coming One will be here, and will not delay."

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

Faith in God

When dangers come, we fear the worst,
And yet, God rules and reigns above:
He has a purpose from the first,
He rules and reigns in love.

We know not why, we see not how;
And yet, God's plans for us are best.
Whatever comes, to him we'll bow,
We'll trust—and in him rest.

Whate'er befalls, the time will come
When darkness fades before the light;
When we with joy shall reach our home,
A home forever bright.

This faith in God shall be our stay,
Our anchor when wild billows roll.
The fiercest storms shall pass away,
There's safety for the soul.
—John M. Morse, in *New York Observer*.

The Workers Needed Now—No. 2

MRS. E. G. WHITE

God never leaves the world without men who can discern between good and evil, righteousness and unrighteousness. God has men whom he has appointed to stand in the forefront of the battle in times of emergency. In a crisis, he will raise up men as he did in ancient times. Young men will be bidden to link up with the aged standard-bearers, that they may be strengthened and taught by the experience of these faithful ones, who have passed through so many conflicts, and to whom, through the testimonies of his Spirit, God has so often spoken, pointing out the right way and condemning the wrong way. When perils arise, which try the faith of God's people, these pioneer workers are to recount the experiences of the past, when just such crises came, when the truth was questioned, when strange sentiments, proceeding not from God, were brought in.

The experience of those aged workers is needed now; for Satan is watching every opportunity to make of no account the old waymarks,—the monuments that have been raised up along the way. We need the experience of the men who through evil report as well as through good report have been steadfast to the truth; men who have not built their house upon the sand, but upon the solid rock.

In the gospel medical missionary work there are noble men who bear aloft the banner upon which is inscribed, "The Commandments of God, and the faith of Jesus." Consideration should be given to these faithful missionaries. They are not to be left to the caprice of men who are neither cold nor hot, and who because of their lukewarm condition are an offense to God.

The Lord has self-denying men in the ministry who have been abundant in labor and in self-sacrifice. Let justice be done to those who have borne the

burden in the heat of the day. They have grown old in the service of God. They are his men of opportunity, men who will deal justly, love mercy, and who will help where help is needed.

These men are to be appreciated. They led out in the first of the conflict, when the truth was yet to be established. They carried burdens when there were few to share the burdens. Under all circumstances they were faithful to principle. For the sake of the truth they practised constant self-denial, and their brethren should deal with them considerately, kindly, generously. The truth for which they have sacrificed everything will bear away the victory. They have labored earnestly for the advancement of the kingdom which is righteousness and peace and joy in the Holy Spirit; and they are now to be encouraged and sustained.

Plans for Medical Missionary Work

Young men who have a practical knowledge of how to treat the sick, are now to be sent out to do gospel medical missionary work, in connection with more experienced gospel workers. If these young men will give themselves to the study of the Word, they will become successful evangelists. The ministers with whom these young men labor are to give them the same opportunity to learn that Elijah gave Elisha. They are to show them how to teach the truth to others. Where it is possible, these young men should visit the hospitals, and in some cases they may connect with them for a while, laboring disinterestedly.

The purest example of unselfishness is now to be shown by our medical missionary workers. With the knowledge and experience gained by practical work, they are to go out to give treatment to the sick. As they go from house to house, they will find access to many hearts. Many will be reached who otherwise would never have heard the gospel message.

Much good can be done by those who do not hold diplomas as fully accredited physicians. Some are to be prepared to work as competent physicians. Many, working under the direction of such ones, can do acceptable work without spending so long a time in study as it has been thought necessary to spend in the past.

Many will go out to labor for the Master who have not been able to take a regular course of study in school. God will help these workers. They will obtain knowledge from the *higher* school, and will be fitted to take their position in the rank and file of workers as nurses. The great Medical Missionary sees every effort that is made to find access to souls by presenting the principles of health reform.

Decided changes are taking place in our world. The Lord has declared that he will turn and overturn. Humble men, who hitherto have been in obscurity, must now be given opportunity to become workers.

To those who go out to do medical missionary work, I would say. Serve the Lord Jesus Christ with sanctified under-

standing, in connection with the ministers of the gospel and the Great Teacher. He who has given you your commission will give you skill and understanding as you consecrate yourselves to his service, engaging diligently in labor and study, doing your best to bring relief to the sick and suffering.

To those who are tired of a life of sinfulness, but who know not where to turn to obtain relief, present the compassionate Saviour, full of love and tenderness, longing to receive those who come to him with broken hearts and contrite spirits. Take them by the hand, lift them up, speak to them words of hope and courage. Help them to grasp the hand of him who has said, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me."

"Behold," Christ declares, "I come quickly; and my reward is with me, to give every man according as his work shall be." God calls upon us to voice the words, "Even so, come, Lord Jesus." God will do much more for his people if they will have faith in him. Infidelity is stalking abroad through the land. Satan has laid his plans to undermine our faith in the history of the cause and work of God. I am deeply in earnest as I write this. Satan is working with men in prominent positions to sweep away the foundations of our faith. Shall we allow this to be done, brethren?

My soul is stirred within me. I shall trust in God with heart and soul. I shall proclaim the messages that he has given us to proclaim.

"Courage in the Lord, Brethren"

D. T. BOURDEAU

ACCOMPANIED with a thrill and pathos that bespeak the divine presence and heavenly indorsement, the words, "Courage in the Lord, brethren," were uttered in my hearing nearly fifty years ago, by one of the pioneers in this cause, who now sweetly sleeps in Jesus.

It required much courage in those days, when the number of believers was small, and prejudice and opposition knew no bounds, to accept the message for the last generation, in the face of all that was to be met. Those who then accepted this message under such circumstances, did have courage and heroism, reminding those who heard and knew them of the courage and heroism of martyrs, of early Christians, and of all the saints whose lives are chronicled in Holy Writ.

And we need the same courage and heroism to-day that all these had, and it is our privilege to possess these excellent qualities. But how shall we possess them? In giving way to unbelief and in talking unbelief, as did the spies that brought back an evil report from the promised land? or by cherishing and talking faith, as did Caleb and Joshua? Shall we be characterized with much genuine courage and heroism, if we, with a perishing world around us, fold our hands in listless indifference, and do not by faith venture to do deeds of heroism to help in rescuing from the

thralldom and bondage of sin those who are outside of Christ and unprepared to meet him at his coming?

There is courage and courage, heroism and heroism; in other words, there are two kinds of these traits; one that is of Satan and of the world; another that is of God and of his Spirit. There is a courage that is in self, that is based on self, and has for motive and animus the promotion of self and worldly fame, like that of Peter before his conversion, when he boastfully asserted that he could follow his Master into prison, and lay down his life for him. There is another courage that is in the Lord, based on the Lord, and has for motive and animus the promotion of God's glory, and that fame and honor which come from God alone, like that of Peter after his conversion, when, having felt his own utter weakness, he exalted the Lord and performed deeds of valor before a large concourse of people on the day of Pentecost, and saw thousands converted to the Lord as he had been.

Before his conversion, Peter displayed a kind of heroism in unsheathing his sword and wielding it to the cutting off of the right ear of a soldier whom he had aimed to kill. There are thousands to-day who display the same kind of heroism, who are, nevertheless, pusillanimous in the highest sense of that expression, when it comes to slaying of self, and standing nobly for him who died for them, as did Peter when possessed of true courage and genuine heroism after his conversion to the Lord.

There is not a command of the Lord from Genesis to Revelation for us to be discouraged. Everything in the plan of salvation is of a character to lift the clouds of gloom and discouragement from those who humble themselves, repent, and believe in the Lord Jesus Christ. Moses, as a type of Christ, said to his people, before their entrance into the promised land: "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." Deut. 31:6. And these words are as applicable to us as they were to ancient Israel. And we have more to encourage us than the Israelites had to encourage them in the days of Moses. The heavenly Canaan is near, and soon, if faithful and believing, we shall enter into it, and possess it with all its wealth and inconceivable glory.

There is nothing that encourages like walking in the ways of the Lord, and enjoying the presence and operations of the Spirit of God. By faith we may walk in God's ways, and receive his Spirit without measure, that it may work through us mightily to the furtherance of the best of causes. Jesus informs us that we shall have tribulation in the world; but immediately adds, "But be of good cheer" ["have good courage," French Translation]; I have overcome the world." John 16:33. It were vain to talk of courageous deeds, of valor, if difficulties were not to be met. It is when meeting difficulties and the deadly

foe, that the good soldier shows courage and heroism.

Brethren and sisters, let us by faith be strong and courageous in the Lord, and magnify his grace by doing valiantly for him and his cause, that we may at last receive the "Well done, good and faithful servant," from the lips of our dear Saviour and Exemplar, of whom it is written, "He shall not fail nor be discouraged." Isa. 42:4.

The Power of Love

J. O. CORLISS

"We love Him, because"—Every effect is produced by some cause. So the apostle says of God: "We love him, because he first loved us." God's love bestowed on us first, is therefore the cause of our loving God. There can, indeed, be no love manifested by any one except it is given him of God; "for love is of God; and every one that loveth is born of God." 1 John 4:7.

Then since there is no love except that which comes from God, and that love bestowed by him causes the one who receives it to love God in return, so when one uses the love God has given him in being kind to others, the bestowal of that love by him can not fail to return it upon himself. It follows, therefore, that if one would be loved by others, he must first love them. If one does this, it makes no difference how strongly the one he loves may dislike others, nor how disagreeable to them many of his ways may be, in the presence of the one who has loved him, he will become immediately transformed into a gentle and loving creature.

This mystery of love's power over men is well illustrated by the following incident: Multitudes were gathered at one time in Cadiz, Spain, to witness a bull-fight. Two of these wretched creatures had been killed, after terrible fighting, when with terrific blasts of trumpets the gate was again opened, and another splendid animal—one of the most magnificent specimens—rushed into the arena. El Moro (the Moor) was black and glossy, and had a pair of most wicked-looking horns.

Wild enthusiasm swept through the vast crowd at the sight of him. It was soon apparent that he would be more than a match for his adversaries; for in a short time he had killed three horses. The fight went on, however, until the bull had no less than eight spear-points fastened in his neck, and his fury had become terrible. Just then, at a given signal, his tormentors suddenly vanished, and a beautiful girl about sixteen years of age, dressed in peasant garb, appeared in the blood-stained place of contest. The spectators trembled with excitement as they saw this young creature, entirely unarmed, fearlessly moving toward the infuriated bull.

As the animal stood glaring across the open space, the girl drew nearer to him, and in a sweet, musical voice called out, "El Moro, El Moro." The effect was truly magical. Upon hearing the girl's voice, the light in the creature's eyes

rapidly changed from an expression of rage to one of mildness, while he quietly awaited her approach. When the maiden reached him, she put forth her hand, which he touched with his nose in evident delight. Then as she began singing in a low, soft tone, the huge animal knelt at her feet. Continuing her sweet song, while one hand was placed on the brute's forehead, with the other she gently removed the spear-points from his wounded flesh. This done, she laid her right arm over his huge neck, when he as quietly and as gently as a lamb accompanied her out of the bloody arena.

While this was going on, almost breathless silence reigned throughout the vast throng of on-lookers. For the first time ever known a blood-thirsty crowd of spectators at a Spanish bull-fight was awed into utter amazement. But the secret of the maiden's power was simple enough. The girl had raised the bull from its earliest existence. Her hand had fed him, and he had been her pet and constant companion. Her kindness and love for the animal had given her wonderful control over him, even when he had been provoked to the utmost fury by his adversaries.

So, although man has been made captive to sin, and has been harassed by Satan until he has become furiously violent by nature, when the loving voice of the Redeemer is heard, in his approach to pluck out the barbed arrows of sin, the nature of the man changes, and the Lord is permitted to lead him away from his field of conflict to one of peace and happiness. We are told that there will be a time when "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them." Isa. 11:6. But this can not be until the spirit of love and gentleness, which characterize the dealings of God, shall have permeated the very being of every creature.

Tests of Character

JOHN M. HOPKINS

SOME one has said that "as a ray of sunlight will shine through a very small opening, so small deeds reveal character." And Jesus said, "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." Luke 16:10. Why is this?—Evidently because of a lack of principle. The Master commended the poor widow who gave her mite, all she had, not because of the value of the gift, but because the gift, though small, expressed her fidelity and faithfulness. In the sight of heaven it expressed much more than millions would have done without the principle of love for the right as the prompting motive. All the gold in the universe, all the genius, all the native and acquired talent and ability the world ever possessed are not so valuable in the sight of God as fidelity to principle. Principle can not be estimated by dollars. There is no comparison between character and wealth

—either gold, silver, landed estates, or any kind of riches. Character is above and outshines them all.

The very large majority of the human family deal with what is denominated the lesser things of life. Comparatively few have a part in the weightier things of earth. Only a few are generals in the great armies of earth. Only a few are lawmakers. Only a few are teachers, as compared with the large number of learners. Only a few are rich, as compared with the millions in poverty. And it is from the rank and file in these great majorities who deal with the lesser matters that God will gather his people. From among the humble ones he will gather his jewels—men and women who have been tested in their various stations in life—tested “in that which is least,” and have been faithful. The writer is acquainted with a professed Christian who contends that it is no harm to shake dice for a ten-cent cigar. But the amount of the consideration does not alter the character of the deed. It is just as wrong as to shake dice for ten dollars, or ten thousand dollars, so far as the nature of the act is concerned. Principle is the standard, not money. It is just as wrong to cheat a man out of ten cents as ten dollars; the same principle is involved.

And in the home life it is the careful and thoughtful attention to the little things, the little deeds of helpfulness, the little courtesies, the little amenities, which indicate character. In the business world it is the careful attention to details. I once knew a man who started in business with only eight hundred dollars. That was all he had—home, and all. He began by buying hides from farmers. In a short time, however, he managed to get possession of a meat market. Soon he began a wholesale business, buying and shipping stock. He gave much attention to the details of the business, and took great pains to have even the smallest matters carefully attended to. In twenty years he cleared fifty thousand dollars; he then went to Chicago, where he engaged in another line of business, and is now president of one of the wealthy firms in that great city.

And so it is in our religious lives, in character building. Promptness in duty, strict adherence to truth, uprightness in business, are required. In everything the Christian should endeavor to do just what Jesus would do if in his place.

A brother recently remarked to me that a man ought to live in such a way that he can respect himself. It means a great deal to live so that in every particular one may have the approbation of his own judgment, of his own conscience; in every particular to live the life of a true Christian lady or gentleman; in every thought and word and act to be a living representative of the Lord Jesus. What a beautiful, happy life! That would be to “walk before the Lord in the land of the living.” Blessed life! God help every reader of these lines to live such a life. How beautiful earth would be if all its one billion four hun-

dred million inhabitants would so live! May the Lord help us to be faithful men and women, true to God, true to principle in all the minutiae of life.

The Blessing of Song

“WHAT a friend we have in Jesus,”
Sang a little child one day;
And a weary woman listened
To the darling’s happy lay.

All her life seemed dark and gloomy,
And her heart was sad with care;
Sweetly rang the baby’s treble—
“All our sins and griefs to bear.”

She was pointing out the Saviour,
Who could carry every woe;
And the one who sadly listened
Needed that dear Helper so.

Sin and grief were heavy burdens
For a fainting soul to bear;
But the baby, singing, bade her
“Take it to the Lord in prayer.”

With a simple, trusting spirit,
Weak and worn, she turned to God,
Asking Christ to take her burden,
As he was the sinner’s Lord.

Jesus was the only refuge,
He could take her sin and care,
And he blessed the weary woman
When she came to him in prayer.

And the happy child, still singing,
Little knew she had a part
In God’s wondrous work of bringing
Peace unto a troubled heart.

—Christian Observer.

Friend, You Need to Be Saved!

1. BECAUSE you are a sinner. “ALL HAVE SINNED, and come short of the glory of God.” Rom. 3: 23. “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” 1 John 1: 8.

2. Because you are a slave. “Who-soever committeth sin is the servant of sin.” John 8: 34.

3. Because you are under wrath. “He that believeth not the Son shall not see life; but the WRATH OF GOD ABIDETH ON HIM.” John 3: 36.

4. Because you are under doom. “The wages of sin is DEATH.” Rom. 6: 23.

You Can Be Saved

1. Because God loves you. “For God so loved THE WORLD, that he gave his only begotten Son, that WHOSOEVER believeth in him should not perish, but have everlasting life.” John 3: 16.

2. Because Christ bore your sins, and died for you. “His own self bare our sins in his own body on the tree.” 1 Peter 2: 24. “God commendeth his love toward us, in that, WHILE WE WERE YET SINNERS, Christ died for us.” Rom. 5: 8.

3. Because “the blood of Jesus Christ his Son cleanseth US FROM ALL SIN.” 1 John 1: 7. “Though your sins be as scarlet, they shall be as white as snow.” Isa. 1: 18.

4. Because “AS MANY AS received HIM, to them gave he power to become the sons of God.” John 1: 12.

How to Be Saved

1. Only believe. “HE THAT BELIEVETH on the Son HATH everlasting life.” John 3: 36. “WHOSOEVER believeth in him SHALL receive remission of sins.” Acts 10: 43. “The gospel of Christ: for it is the power of God unto salvation TO EVERY ONE that believeth.” Rom. 1: 16.

What Does Faith Involve?

1. Confession of sin. “If we CONFESS our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1: 9.

2. Turning away from sin. “Let the wicked FORSAKE his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will ABUNDANTLY PARDON.” Isa. 55: 7.

3. Calling upon God for mercy and help. “WHOSOEVER shall call upon the name of the Lord SHALL be saved.” Rom. 10: 13.

4. Confession of Christ. “If THOU SHALT CONFESS WITH THY MOUTH the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, THOU SHALT BE SAVED.” Rom. 10: 9.

5. Obedience. “He became the author of eternal salvation unto all them that OBEY him.” Heb. 5: 9.

6. Denial of self. “If any man will come after me, let him DENY HIMSELF, and take up his cross, and follow me.” Matt. 16: 24.

7. Steadfast endurance. “He that ENDURETH to the end shall be saved.” Matt. 10: 22.

Who Can Be Saved?

1. Sinners, even the chief. “This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save SINNERS; of whom I am chief.” 1 Tim. 1: 15.

2. The lost. “For the Son of man is come to seek and to save that which was LOST.” Luke 19: 10.

3. Whosoever will. “WHOSOEVER WILL, let him take of the water of life freely.” Rev. 22: 17.

When Can You Be Saved?

“Now is the accepted time; behold,

now is the day of salvation.” 2 Cor. 6:

2. “TO-DAY if you will hear his voice, harden not your hearts.” Heb. 3: 7, 8.—
Bible Institute Colportage Association.

The Blind Neglected

L. M. MUCK

“AND, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” Rev. 22: 12.

We are told that “the message of the last days is going to the world.” The third angel’s message is to be proclaimed to the world in this generation. We are not to keep silent, but we must unite our voices in warning the perishing world that Jesus is soon coming. That Jesus is coming in this generation, is the great theme of to-day. The fact that Jesus is soon coming ought to stir every one to quick action.

While the call is being sounded throughout the great harvest field for means to carry forward the work of the third angel, we desire to call your attention briefly to a few facts relative to the blind in our own country. There are thousands of hungry souls among us who have never heard the glad tidings that Jesus is soon coming. This may seem almost incredible, but notice the following:—

Statistics show that there are at the present time about two hundred thousand blind persons in the United States. Just think of it,—two hundred thousand! This number is small compared with the thousands in other countries. These facts may astonish you, but the sad part of it is that only a very small per cent of these unfortunate beings have heard the truths of the third angel's message. Hundreds of these persons are capable of taking an active part in sounding the gospel message to a dying world. The soul of the blind person is as dear to Heaven as is the soul of one who is blessed with the sense of sight. Dear reader, can we not plainly see that there is a great harvest ready for the sickle right at our door?

We are publishing a paper especially for the blind, entitled *The Christian Record*. We also publish a limited supply of tracts on the most vital subjects. By means of the literature we enable the blind to become acquainted with the message. In the printing we use various characters, therefore the blind can read for themselves by the sense of touch.

We are hampered in this work, and are unable to accomplish as much as we desire, because of the lack of means with which to carry on this noble work for the blind.

We beseech you, brethren, in Christ's stead, to aid us in the prosecution of this work. You can have a part in this work by subscribing for the paper in behalf of the blind. The regular subscription price, which is the actual cost of the magazine, is \$1.50 a year. This magazine is a monthly.

We believe that the time has come for us to send literature to our blind friends in other countries. Several requests have come already from across the waters.

Let every union conference, State conference, tract society, and every church and individual give liberally to sustain this particular work. We shall be pleased to receive any amount from five dollars to one hundred dollars.

Remember that our literature is published in two systems, the American Braille and the New York Point. Make it your business to get acquainted with all the blind people you meet, tell them of the *Record*, find out the system they use, and report to this office. Scores have been benefited by reading our literature. Many have found Jesus, and are keeping the Sabbath. We have just received a letter from one of our readers, from which we quote the following:—

"Dear Editor, the little *Record* has just been received, for which I have so anxiously waited. I wish that the paper might go to every home. It brings sun-

shine to my home, and I know that God will reward you for sending it to me."

We are commanded by the Commander-in-chief to go forward, conquering the world for King Emmanuel.

Send your donations to the Treasurer of the General Conference, 222 North Capitol St., Washington, D. C. At present we have our offices in Battle Creek, but they will be transferred later to Washington.

Seeing Things Rightly

THERE is a right way and a wrong way of looking at almost everything. Spiritual discernment is a very important grace; for many of our joys and many of our sorrows proceed from our method of looking at those things which concern our peace. Salvation depends upon a right view of Jesus Christ. The difference between the impenitent sinner and the same person after he is regenerated is that he looks at Christ with a new eye, and has discovered him to be the very Saviour and Guide that he needs.

But there is no direction in which we are apt to make more egregious mistakes than when we look to our Heavenly Father's providential dealings. Some Christians are betrayed into a heathenish habit of talking about "good luck" and "bad fortune," and using other expressions that convey the idea that human life is a mere game of chance. Blind unbelief may be expected to err, and to scan God's work as either a riddle or a muddle. A Christian who has had his eyes opened ought to know better than to make such mistakes. Yet how prone we are to regard many of God's dealings in a wrong light, and to call them by wrong names. We speak of things as afflictions, which are really great blessings under a dark disguise. We often congratulate people on getting what turns out to be a dangerous snare or a lamentable loss. Quite as often we condole with them over occurrences which are about to yield to them blessings more precious than gold.

Be careful how you condole with a man who has lost his money and saved his character, and be equally careful how you congratulate a man who has made a million dollars at the expense of his religion. A severe sickness has often brought recovery to a sinner's soul, and suffering often works out for a Christian an exceeding weight of glory. Let us learn to see things rightly, and call them by their right names. Then we shall not put funeral palls over rich blessings, or decorate temptations with garlands of roses. Let us all ask God to open our eyes and give us spiritual discernment. Then we shall discover that this life is only a training school for a higher and better one; then we shall see a Father's smile behind the darkest cloud, and at the end of the pilgrimage of duty it will be one of the raptures of heaven to behold the King in his beauty, and know all things even as we have been known.

If we possessed clearer discernment, we should not so often torment ourselves with sinful anxieties about the future.

Our loving Lord knew what was in man when he reiterated his remonstrances against borrowing trouble in advance, and when he said, "Be not, therefore, anxious for the morrow; sufficient unto the day is the evil thereof." Worry is not only a sin against God, it is a sin against our health and peace. It sometimes amounts to slow suicide. Honest work, however hard, seldom hurts us; it is worry that corrodes and kills. There is only one practical remedy for the sin of anxiety. Let us not climb the high wall until we get to it, or fight the battle until it opens, or shed tears over sorrows that may never come, or lose the joys of present blessings by the sinful fear that God will take them away from us. We need all our strength and all the grace that God can give us for to-day's burdens and to-day's battles. To-morrow belongs to our Heavenly Father. I would not know its secrets if I could. It is far better to know whom we trust, and that he is able to keep all that we commit to him.

"Why forecast the trials of life
With such sad and grave persistence,
And look and watch for a crowd of ills
That as yet have no existence?"

"Strength for to-day is all that we need,
For we never will see to-morrow;
When it comes, the morrow will be to-day,
With its measures of joy or sorrow."
Theodore Cuyler, in Northwestern Christian Advocate.

Religion in the Face

A BEAUTIFUL story is told of a young lady missionary in Japan whose peaceful face witnessed for Jesus.

Miss — was traveling by steamer from one Japanese seaport to another. On the same boat was a Japanese merchant whose business anxieties had so worried and annoyed him that he was seriously contemplating suicide. He noticed Miss — sitting quietly by, looking over the waters with such an expression of peace upon her face that he found himself turning to look at her again and again.

He did not know her, but he said to himself: "It must be she is one of the foreign Christians. Perhaps it is something in her religion which makes her face so calm and bright."

Addressing her with profound respect, he made known his strange request and sorrowful reason for asking the way that gave the heart a peace so great that the face spoke it in every look. He listened to Miss — as she told him the gospel story, and it made such a deep impression upon him that he resolved to accept as his own the Saviour whose gift is peace.

Do your face and mine bear testimony that we have "been with Jesus"? — *Western Christian Advocate.*

WHOEVER goes to preach the unsearchable riches of Christ among the heathen goes on a warfare which requires all prayer and supplication to keep his armor bright.—*Dr. Moffat.*



The Conflagration

It started in the garden ground,
And no one was to blame.
We only filled a little mound
With dancing tulip-flame.

We thought it quenched in June, but O,
Just where the roses grew,
A tiny ember smoldered low,
And when the south winds blew,

They scattered petals full of coals;
The mischief had begun,
Nor might we then, to save our souls,
Undo what had been done.

Nasturtium fires crept out, and flared
Along the garden walk.
The hollyhocks like torches glared,
A light on every stalk.

The scotch-mist puffed its clouds of
smoke,
The hills were dim with haze,
And goldenrod and sumac broke
Into a mighty blaze.

Across the fields the fire-tide turned,
O'erleaping stream and road.
The hillside like a furnace burned,
The forest gleamed and glowed.

We watched the conflagration grow
Till, one November night,
A tempest blast of sleet and snow
Put out its splendid light.

Now we have no excuse to bring.
There's nothing to be said,
But every one of us, next spring,
Will guard his tulip bed!

—Ellen Hamlin Butler, in *Youth's Companion*.

Let in the Light

ALL rooms to be used for working, sitting, eating, and sleeping should be freely accessible to sunlight. For the best results one should not work or sit down in a room during the daytime which has not the full light of day in it. Dampness and darkness are not healthful conditions. A perfectly healthful room should be as light as it is under a tree, at least. Dark rooms favor ill health; so do rooms into which the sun never shines. Where house plants dwindle along, weak and puny, human beings can not be at their best. The glare of the sun may be excluded during the heat of the day in summer, but there should be full light from the side opposite the sun, as far as possible.

Many Americans are making a great mistake in using blinds, shades, and curtains to exclude so much of the light of day. Light, and particularly sunshine, is healthful, as long as we are shaded from the sun during the middle of the day, when it is overhot. In hot

weather let the sun shine in early in the day, and again toward night, with its healthful influence. Better that carpets should fade than lives.

Let the sun shine into every bedroom, in particular, for a time, every day it shows its face. Hence, I would have no trees near enough to the house to shade any windows. Trees are grand, in their place, but do not let them shut any sunlight out of any room. Shade means more or less dampness, as well as absence of light, and both are unhealthful conditions. The same windows and doors that let in the light will also allow fresh air to enter, during warm weather, if they are open—and they should be, every one of them. Fresh air is a necessity, too, for the highest degree of health.

Our own house was built, after much study, with the intention of having it as healthful a home as possible. The sun can shine into every room in our home used for working, sitting, eating, and sleeping, freely, either in the morning or afternoon. The north windows open into bathroom and storeroom only. Into our three sitting and living-rooms—all open together as one, by having large double doors—the sun can shine morning and afternoon both, and about all day in winter. And there are nine large windows about seven feet long, besides two outside glass doors, in this practically one room. The kitchen and dining room are about the same as one room, although partly separated, and into them comes the light and air from three large windows, and the same number of doors, with a draught through east and west. The sun can shine in both morning and afternoon. The room up-stairs where I am writing now, and where I often stay sixteen or eighteen hours out of the twenty-four, has four large windows, and the sun can shine in almost every hour of the day, as the windows face east, west, and south. No tree keeps the full light out of any window in the house. All this has not come about without much study and planning.

Do not think from what has been said about blinds that they are not a good thing. They are, when properly used. We have them, outside ones. I never use them to keep an occupied room dark. For example, just now, 9 A. M., the east blinds of my room are shut, and the other three pairs are wide open. From sunrise until about nine o'clock the east ones are open, to let in the morning sunshine. In the afternoon I will shut the west ones until about five o'clock. The shades are taken off of three windows, and each one lets in all the light that can come through an opening two and a half by six

feet. It is as light as under a large tree, surely, and the air about as pure.

Now, my dear friends, I do hope these words may not be simply read and no more thought about. I believe them to be absolutely true, and not overdrawn in the least. Study over them, and see if you can not make the lives of the women in particular a little more cheerful and healthful by making some slight changes, if no more. Perhaps one may be to cut down a tree which you know ought not to be where it is. Perhaps you can put in an extra window or two, or a door. Perhaps you can change around a little in the home, and use the most sunny and most pleasant rooms, and the largest and best, to live in yourselves, and sleep in, instead of having them closed, practically, under the old title of "parlor" and "guest-chamber." "And God said, Let there be light: and there was light" (and sunshine in all the homes of the people). May the words in parentheses come true in all homes sometime!—T. B. Terry, in *Practical Farmer*.

A Health Decalogue

1. Rise early, retire early, and fill your day with work.
2. Water and bread maintain life; pure air and sunshine are indispensable to health.
3. Frugality and sobriety form the best elixir of longevity.
4. Cleanliness prevents rust: the best-cared-for machines last the longest.
5. Enough sleep repairs waste and strengthens; too much sleep softens and enfeebles.
6. To be sensibly dressed is to give freedom to one's movements, and enough warmth to be protected from sudden changes of temperature.
7. A clean and cheerful house makes a happy home.
8. The mind is refreshed and invigorated by distractions and amusements, but abuse of them leads to dissipation, and dissipation to vice.
9. Cheerfulness makes love of life, and love of life is half of health. On the contrary, sadness and discouragement hasten old age.
10. Do you gain your living by your intellect? Then do not allow your arms and legs to grow stiff. Do you earn your bread by your pickaxe? Do not forget to cultivate your mind and to enlarge your thought.—*Selected*.

Taking Cold

THE old adage, "Stuff a cold and starve a fever," is simply nonsense; for a cold is a fever. If it is necessary to starve a fever, it is necessary to starve a cold. Most people who have taken cold keep right on eating beefsteak, mutton-chops, and roast pork. This is like adding fuel to the flame, or pouring gasoline, kerosene, or some other inflammable stuff on the fire. Such food stimulates the morbid processes at work in the body, thus making worse the very condition that must be remedied; for

colds are the result of an accumulation of poisons in the body.

Drinking cold water is one of the best remedies for a cold coming on. The cold water stimulates the system, and helps to wash out the poisons. Drink all the water you can. Another excellent remedy is to live on fruit for two or three days, fruit exclusively, drinking hot or cold water freely, and perhaps buttermilk for nourishment. This course will cure an ordinary cold, if taken in time.—*Good Health.*

A Brightening-up Day

HAVE you ever thought what shine-principle there is in nature? Make a hurried list of the things that shine, from the great sun down to the wee twinkle in a baby's eyes. The glisten of the snow, the sparkle of the dew, the gleam of perfect teeth, the iridescence of a fish's scales or a bird's plumage, and the jolly polish of a sunflower's petals—they all shine, and they were made to shine for man's sake and service.

In our spirits we are dependent more than we may realize upon this shine-principle, and the woman who keeps home bright—to use a much-worn phrase in an emphasized way—does a greater thing than “he who taketh a city.” But to get down to practicalities and to detail, have you ever included a brightening-up day in your housekeepers' and homemakers' calendar? No? Then just try it, on this wise:—

Provide yourself with chamois skin, old bits of flannel, soft cheesecloth, an old toothbrush, some old-fashioned bath-brick, some whiting, ammonia, and benzine or gasoline. Now begin with the parlor. What things are there in that room that were made to shine and have lost luster? (Mark you, I do not mean for you to “clean house.” This task is a light one that you may do on some rainy day when you are not “up to” great things, and are free from callers.) Let us see: There's the brass rod at the back of the Morris chair, the piano pedals, the brass rim of the big lamp, the ornamental handles of the bookcase drawer, the small bit of beveled glass in that wee corner cupboard, the brass rod at the grate, the andirons, a clear glass vase, and some other ornaments that are dulled by the ever-accumulating film of dust and smoke. Shine 'em up!

Go through the house in this way. Your task may multiply on your hands so that it will take two days instead of one. You may give the silver a surprise, the tops of the salts and peppers, and the copper rim of the faithful old kettle. The bath will take some strength, and the faucets a great deal of patience. Then you may see a shelf-paper that needs to be renewed, a shabby ribbon in a tidy that should be ironed or replaced, a row of books straightened and set in better arrangement—all these things that insensibly get out of order, and, taken as a whole, make a home less bright than it might be. Try it, and the result will amaze you in more ways than one.—*Ada M. Shaw, in the Farm and Fireside.*

Gifts

LABOR and rest,
These are the best
Blessings that Heaven gives;
And happy he
Who makes them be
His gladness while he lives.

With every day
To wake and say:
Thank God for work and light!
And when at last
The day is past:
Thank God for rest and night!

This is to find
Sweet peace of mind;
To know life's precious worth;
God's gifts to take,
And with them make
A paradise of earth!

—*Frank Dempster Sherman.*

Why He Quit Drinking

A PROFESSIONAL gentleman, who was accustomed to take his morning glass, stepped into a saloon, and, going up to the bar, called for whisky. A seedy-looking individual stepped up to him and said:—

“I say, squire, can't you ask an unfortunate fellow to join you?”

He was annoyed by the man's familiarity, and roughly told him: “I am not in the habit of drinking with tramps.”

The tramp replied: “You need not be so cranky and high-minded, my friend. I venture to say that I am of just as good a family as you are, have just as good an education, and, before I took to drink, was just as respectable as you are. What is more, I always knew how to act the gentleman. Take my word for it, you stick to John Barleycorn, and he will bring you to just the same place that I am in.”

Struck with his words, the gentleman set down his glass, and turned to look at him. His eyes were bloodshot, his face bloated, his boots mismated, his clothing filthy.

“Then was it drinking that made you like this?”

“Yes, it was, and it will bring you to the same if you stick to it.”

Picking up his untouched glass, he poured its contents on the floor, and said: “Then it's time I quit,” and left the saloon, never to enter it again.—*Selected.*

Why His Marriage Failed

HE regarded children as a nuisance. He did all his courting before marriage.

He never talked over his affairs with his wife.

He never had time to go anywhere with his wife.

He doled out money to his wife as to a beggar.

He looked down upon his wife as an inferior being.

He never took time to get acquainted with his family.

He thought of his wife only for what she could bring to him.

He never dreamed that there were two sides to marriage.

He never dreamed that a wife needs praise or compliments.

He had one set of manners for home and another for society.

He paid no attention to his personal appearance after marriage.

He married an ideal, and was disappointed to find it had flaws.

He thought his wife should spend all her time doing housework.

He treated his wife as he would not have dared to treat another woman.

He never dreamed that his wife needed a vacation, recreation, or change.

He never made concessions to his wife's judgment, even in unimportant matters.

He thought the marriage vow had made him his wife's master, instead of her partner.

He took all the little attentions lavished on him by his wife as his by “divine right,” and not as favors.

He always carried his business troubles home with him, instead of locking them in his store or office when he closed.—*O. S. Marden.*

How to Stand Straight

ONE of the most admirable points in military discipline is the erectness of figure given by the drill exercise. A “soldierly” bearing is proverbially a fine one. The following rules, if strictly carried out, will give the civilian the benefit of such a carriage. Try them and see:—

Make it a rule to keep the back of the neck close to the back of the collar. Roll the shoulders backward and downward. Try to squeeze the shoulder-blades together many times a day. Stand erect at short intervals during the day—“head up, chin in, chest out, shoulders back.”

Walk or stand with the hands clasped behind the head, and the elbows wide apart. Walk about, or even run upstairs, with from ten to forty pounds on top of the head. Try to look at the top of your high-cut vest or necktie, using the swimming stroke while standing or walking. Fold the arms behind the back. Carry a cane or umbrella behind the small of the back or behind the neck.

Put the hands on the hips, and elbows back and fingers forward. Walk with the thumbs in the armholes of the vest. When walking, swing the arms and shoulders strongly backward. Stand now and then during the day with all the posterior part of the body, so far as possible, touching a vertical wall.

Look upward as you walk on the sunny side of the street.—*Selected.*

WE need, each and all, to be needed,
To feel we have something to give
Toward soothing the moan of earth's
hunger;

And we know that then only we live
When we feed one another, as we have
been fed
From the Hand that gives body and spirit
their bread.

—*Lucy Larcom.*

THE WORLD-WIDE FIELD

Tidings From the Guianas

D. C. BABCOCK

OUR tent effort in Albuoystown closed on Tuesday, September 29, just eight weeks from the time it began.

Although there was some confusion at the opening of our meeting, the Lord intervened, and from the very beginning gave the victory each evening.

After the first few nights, we could not say that the interest diminished or increased. All who could well get in good hearing distance were there. Even in the streets, chairs, boxes, and stools were placed, and many sat on the ground.

At no time during the entire eight weeks, did we ever speak to a person because of bad behavior. This is more remarkable when we consider the mixed multitude, of almost all nationalities.

When the time came for our tent to be taken down, there was quite a touching scene. Several came and asked that the tent remain for a time, but it was necessary to take it down for repairs. Our meetings are now held in a room thirty by thirty feet, a short distance from where the tent stood.

A deep interest is taken by the people in a church building, and liberal donations were made at the first meeting held for the purpose of collecting money for a church building. Among the donors are several Chinese ladies, and yesterday I learned that a Chinese gentleman, whose shop is on the opposite corner from where our tent was located, has kindly offered us, free, a lot for our church building. Our second meeting to consider the church building will be held this evening, October 12, and there is good prospects of soon erecting a house in which to worship the Creator of heaven and earth.

Last Sunday morning, at 4:30, a company of believers met on the seashore, to witness the burial of fourteen precious souls with their Lord in baptism. This was the first baptism as the result of the tent work at Albuoystown. Others will soon be ready to follow their Lord in this ordinance. Including those who lived in Albuoystown, and kept the Sabbath before the tent was pitched, we now have fully thirty walking in the truth.

Among many other interesting experiences was that of a lady living near the tent, who was very sick. Her brother told me that they expected her to die in a short time; in fact, he said they did not think she could live until morning.

My wife and I called to see her that afternoon, and found her very weak. We told her of the Great Physician, of his precious promises, and what he had done for others, and what he was able to do for her. She believed. We prayed for her, and the Lord heard. The next day she sent a message for us to return. We did so, continuing our supplications to God, and one week ago she was able to return to her home, over two hundred miles in the interior, feeling quite strong, and with a determination to help us in our work, which she is fully able to do, financially.

We now have the church at Kitty ready for the shingles, and we are pushing the work as rapidly as we can, in order to go to another field with our tent.

While we feel burdened many times for means and laborers to meet the demands, we do not get discouraged, but

conducting an interesting Sabbath-school.

We are using seven hundred copies of the *Watchman*, now published in Trinidad. While we have seen no immediate results from this paper, yet we believe that it will be the means of bringing to many a knowledge of the message for this time.

East Indian Work

Our most perplexing question in this colony is the work among the coolies.

Brother Hyder is much encouraged. A young colored man who is well versed in the Hindu language, and has had some experience in laboring among this people, has recently accepted the message. He has been employed for some time by one of the city churches as a teacher among the East Indian children, and some interest has attended his efforts. After considering the question carefully with this young man and Brother Hyder, it seems to me that the best results can be obtained by school work among the children. There is a much stronger inclination toward education with the East Indian children than with the creoles.

In the East Indian section of the city the streets are fairly swarming with coolie children from six to ten years of age. By a vigilant effort the majority could be brought into the schoolroom, and correct principles taught them. They are apt, and soon make bright students. When you win the hearts of the coolie children, then you can get near the parents. Hindu parents dearly love their children, and he who treats their children kindly can reach the heart of the father and mother.

To carry on this work properly about twenty dollars a month will be required. The young brother whom I have

mentioned is anxious to begin the work soon, and is willing to sacrifice much to carry it forward. Twenty dollars a month will rent a schoolroom, pay the teacher, and provide the necessary books for the school. We are seeking the Lord earnestly, that the way may open for this work.

Last Sabbath we had the largest gathering of Sabbath-keepers we ever had in this city. It was the quarterly meeting occasion, and the companies at Kitty and Albuoystown met with the Georgetown church. It was a time of refreshing. To many it was the first opportunity for such an occasion, and many said it was the best experience of their lives. And why not? We have reached the time for brighter experiences.

At Legnan we enjoyed a like occasion. A new power and light has come to this company. Instead of expecting one of our ministers to look after them, they said they wanted the workers to go to



SOME OF OUR INDIAN BRETHERN

press on to answer as many calls as possible.

I can not speak as encouragingly of our canvassing work as I would like to, yet some are doing a little work. Through one of our canvassers an earnest call was made from a village six miles from Georgetown. Brother Miller, a canvasser, returned from the Pomeeroon district, in the northwest, bringing a good report. Two are now obeying the truth from reading books sold them, and others are deeply interested. The work in that field must largely be done by the canvasser and the colporteur, as it is impossible to hold meetings after 4 p. m., on account of the mosquitoes, which come each day at about that hour, in large swarms. The people seek the shelter of their mosquito nets. Brother Miller tells me that business of all kinds stops at from four to five in the afternoon. A sister at Morawhanna is disposing of many of our books, and is

the front, and they would labor and pray for the progress of the Lord's work.

Georgetown, British Guiana.

A Visit to Matabeleland

W. S. HYATT

JUNE 10 I started on a trip to Matabeleland. As Mrs. Hyatt was with me, we went directly to Gwelo, and then to the Somobula Mission. This mission is fifteen hundred miles north from Cape Town. It requires five days by rail, and one day by wagon to reach the mission. We found all well, and the work prospering. This mission is about one hundred and forty miles from the Mission Farm. Two years ago Brother Armitage went there and began work. He started with nothing, and has built comfortable buildings and opened a school. The school is prospering quite well, there being about forty in attendance. He has several of the children who were adopted at the time of the famine seven years ago, and these are a great help to him in the work. Two of the older boys are able to teach the native children, and assist in the work of caring for the mission. As this was the first time that any of our people have visited them since they have been located there, it was a real treat to them to see a fellow laborer again.

Last February two young natives came to the mission. They were looking for a school where the students were taught not to drink beer nor to smoke. They were delighted when they found the mission. After being there a few days they went to see some of their friends, three of whom accompanied them on their return to the mission. These boys had never been to school, and could not read at all. In four months they were able to read their native Bibles, and write letters home to their people. When I left the mission, they were reading the English so well that they were soon to be given the English Bible in which to read, and their writing was very good. I wish to tell our people who have donated for this school work, that there are many encouraging experiences in connection with it. We do not see how it is possible for those native young men to learn so fast: surely the Holy Spirit teaches them.

While there, we had baptism, and eight of the oldest boys were buried with their Lord. It was a good day for the mission. The natives never witnessed such a scene before, and during the services we saw tears flowing down over many dark cheeks. God is working there for the young people, and a goodly number have given their hearts to the Lord. Ten more desire baptism, and are being prepared for it. The workers at that mission are of good courage, and willing to labor on for the Master.

I then went to the Mission Farm. Here we saw many encouraging omens. They have a school of about seventy-five. Fifty of these are living in the school home, and the remainder come in from

the native villages about them. Three schools are being conducted in native villages by their boys. As far as I can learn, they are doing good work. At the mission Elder Sturdevant has charge of the school at the present time, and we can say that he is doing well. Some of the boys assist in the teaching, taking the native classes. They began to teach English to their most advanced students early this year. Some of them had had some instruction in English before. These classes are making rapid progress, and are deeply interested in their studies. Brother Sturdevant is much encouraged in this work.

Brother Anderson has been on a trip to Basutoland to secure a location for a mission, which we hope may be opened some day. The last word we had from him stated that he had been quite successful so far, the authorities having granted him every favor they could, and he had hope of finding the right spot soon.

During my stay there Brother C. R. Sparrow took his mules and an American spring wagon, and Brother Armitage and I went with him for a three weeks' trip to spy out the country. We enjoyed this trip very much. At first it was a little hard to spread out our blankets and sleep on the ground, but we soon learned to enjoy it, and could sleep as soundly as at home. There are wild beasts about, but we trusted in the Lord to care for us, and we had no trouble. The last night out two lions killed several cattle a few miles from us. We found a good location for a mission, and saw many openings for work.

We saw many natives who absolutely know nothing about Christ or God. In fact, they have no terms in their language to name them. Spiritualism reigns among them in all its power. I did not expect to find such conditions, as there have been missions scattered over Rhodesia for many years. Here are people who are as blind as those living in the heart of Africa, and there is need of many men, filled with the Holy Spirit, to go to them with the gospel. We must have native men who know the people and their language, to meet them and work for them under the direction of white men. I am glad that the Lord is giving us several young men who long to go to their people and impart the light that has shone upon them.

They say that their hearts were all dark before the mission came there, and now God has given them light. I assure you that they are thankful for what has been done for them. I wish that all our people could have the privilege of attending some of their social meetings, and could hear the young men tell what the Lord has done for them. I am sure there would be greater interest in this part of the Lord's work. Every cent given to this work is to the glory of God, and it will be spent as wisely as it is possible to do. In some of these places the work is languishing for the necessary means to advance it. May the Lord help us to push the triumphs of the message into darkest Africa.

The All-Comprehending Missionary Circle

J. N. ANDERSON

"O THE depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Thus exclaims the inspired apostle after having set forth God's just and equitable method of dealing both with the Jews and with the Gentiles. Surely with God are both wisdom and love. All his plans in formation and in execution display infinite wisdom. This truth is strikingly illustrated in the proclamation and growth of the kingdom of God throughout the ages. Beginning with the earthly career of our Lord, the gospel of salvation in accordance with his commands has been extended from generation to generation, until to-day it is almost to earth's remotest bounds.

The land of Palestine, one hundred and forty-four miles long by about forty miles wide, is a mere atom in comparison with the rest of the world; yet our divine Lord was content to spend his years within those narrow limits, and that, too, when he knew that across the seas and over the mountains his Father had millions of children whose needs were as great, and whose cry was as piteous, as those to whom he personally ministered. Jesus was neither ignorant of nor untouched by the sorrows of the great, wide world outside of the Holy Land, still he felt no call to go outside the fold of Israel during his earthly ministry, nor did this prevent him from saying, finally, "I have finished the work which thou gavest me to do."

Galilee and Judea were but small provinces, and Jesus touched only hundreds there, when he might have reached thousands had he gone to regions beyond; but such a course would have resulted in failure. He came to lay down his life in that religious soil upon which God had sent his richest spiritual blessings. With all their faults, the Jews had the greatest light, and furnished the best soil in which to plant the heavenly germ of God's kingdom. Jesus' supreme mission was to plant that germ—to be lifted upon his cross in Jerusalem, whence the power and fragrance of his life would be diffused to all the world. He could not go to those of the dispersion; he must go to Jerusalem, the world's religious center, and there lay down his life.

Thus, as far as the earthly life of Jesus was concerned, Jerusalem was of more importance in the plan of God than was the whole Roman empire. But while this was the most important work to which Jesus could address himself, the work of his disciples was not to be confined to such geographically narrow limits. They were to begin at Jerusalem, where Jesus planted the cross and left his empty tomb, and thence push out into "all Judea, and in Samaria, and unto the uttermost part of the earth." What a consistent and comprehensive plan! Begin at Jerusalem, where both Gethsemane and Golgotha attest his supreme love and triumphant death for

humanity. Fill that center with the teaching of the crucified and risen Christ; but that accomplished, no single land or people is to enjoy a gospel monopoly.

We all recognize that to be the Master's plan of evangelistic operation. It is both equitable and practicable. The whole race is of one blood, and the gospel is intended as much for one people as for another, while the responsibility of this work rests upon those who know and love their Lord.

Each individual by special allotment of God has his own work to discharge; and it is no less true that each generation of Christians has its task to perform, which is in proportion to its light and opportunities. The correlative of present truth is present duty and responsibility. As we have great light, so we have a correspondingly great responsibility to bear witness to that light; and where God imposes duty, he also gives ability and opportunity to fulfil the same.

hammedan and the pagan worlds, teeming with their millions of humanity. This is our task; it calls for earnestness and glad consecration. It is the all-comprehending, the culminating, the crowning work of God's church, and happy shall we be if we see and seize our opportunity. To the accomplishment of this all things in heaven and upon earth are ready and urgent. Our great King waits to bestow, and his angels stand ready to minister the needed grace; while upon earth both the time and the events are ripe for the fulfilment of this work. Who has wrought thus, and opened these great and effectual doors? There can be but one answer,—Jesus, who came and spoke unto them, saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." Again, why has he opened these doors just now?—Because just now is the time they must be entered—it is God's own arrangement. Whom does he call to enter these ripe, needy fields?—Man-

A most inspiring picture of progress in the Dark Continent is to be seen in a recent issue of the *Christian Express* (Lovedale), under the heading "African Gleanings." These are a few of the nearly score of topics touched upon: "Italian Immigration to the Kongo," "A Railroad from the White Nile to the Abyssinian Frontier," "Rapid Progress with the Cape-to-Cairo Railway," "Survey of the Southern Shore of Victoria Nyanza," "Advance Southward of the French Trans-Sahara Railway," etc.—*Selected.*

THE members of a native Y. W. C. A. in Tung-cho, China, supported a Bible woman in Ceylon for sixteen years prior to the Boxer outbreak. Then the church and everything of value were destroyed, and the members were scattered in every direction, and were houseless and penniless. Recently these women sent their contribution as formerly, to their denominational board rooms in America, with an apology for being so late in sending it, as it was not easy to reach the scattered ones still alive, and expressing the hope "to do more in the years to come than in the past."

THE condition of the girls in Central Africa is touchingly described by Gertrude Ward, a missionary of the Universities' Mission, as follows: "Shall we teach them reading?—They have no literature or books of any kind. Writing?—They have no occasion to use it. Arithmetic?—They have no accounts to keep, and are not as a rule required to count higher than twenty. Sewing?—Their clothes are the loose draperies thrown gracefully around them, and they do not require a single stitch. Laundry work is unknown and unneeded, each person washing her own draperies in the river, and drying them in the sun; housework scarcely exists, the people's houses being little mud huts, to shelter them from wild beasts; they contain no furniture and few utensils, and the people live almost entirely in the open air."

ACCORDING to the *Bible Society Record*, the work of Bible distribution is still hampered in many countries professing Christianity. A special permit from the imperial government is necessary in Austria, and this is not always to be obtained. In Greece the government has forbidden the circulation of the Greek edition which is printed by the Bible Society; and in the French colonies of Tunis and Cochin China, Bible colporteurs are not allowed to work at all. Turkey has rendered it impossible to circulate the Bible in Albania, and Persia has closed her gates to all importation of the Scriptures in Persian. The public exercise of any other than the Roman Catholic religion is absolutely forbidden in Peru, and until quite recently the same rule has prevailed in Ecuador. Brazil is the only South American country in which the circulation of the Bible is looked upon with favor by the government.—*Selected.*



"WHERE EVERY PROSPECT PLEASES AND ONLY MAN IS VILE"

We believe, and for good reasons, that ours is the last generation, and just so surely must we believe that to us belongs the task of sending the gospel of the kingdom to the entire world. From the morning of Pentecost, when the circle of missionary operation was limited to the comparatively small city of Jerusalem, it has from generation to generation enlarged, until in this last generation it includes every nation, tongue, and people upon the face of the earth. For the disciples in their day to have left at once their small circle for the regions beyond would have been as great a mistake as for us to refuse to enter the great heathen nations accessible to us in our day.

It is right on this point that we shall make this world-wide opportunity either a stone of stumbling or a stepping-stone to a glorious triumph. It is not enough that we invade the Protestant world. That would be, figuratively, only Jerusalem; on beyond lie Samaria, the Catholic world; and still more remote the uttermost parts of the earth, the Mo-

istly the people whom he has called to a great light. Whom did he send at Pentecost?—Those who had been with him. It is the same to-day. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

Canton, China.

Mission Notes

DURING the last one hundred and twenty-seven years India has suffered from seventeen famines.

"CHINA is far to the front in the thought of God and the missionary opportunity of to-day. From every side come indications of open doors and a marked change in the spirit of the people toward the missionaries. It is God's harvest time for China's millions."

THE FIELD WORK

Cook Islands

RARATONGA.—As we work among the people, we find many inquiring for the truth. We recently met an influential native from Aitutaki, who told us that he had read his Bible through three times to find the truth on the Sabbath question, and had failed to find evidence of the sanctity of Sunday, the first day of the week. He pressed us to promise that we would soon present the truth on this and other questions in his island. On this same island, Brother E. H. Gates and I spent a day on our way from the late general meeting at Tahiti. We had with us a parcel of tracts on the second advent, and everybody we met, from the leading chief downward, was most anxious to receive a copy. There must be delay no longer in entering this promising field. Several young people in Rararotonga have lately attended our meetings, and have begun to observe the Sabbath.

preceded his death, we never heard him complain; and as we prayed with him, he, in his prayers, often told the Lord that he would like to be strong again, but that he was content to be, in Jesus' keeping, well or sick. As we laid him to rest among the tombs of his heathen ancestors, we felt sure that on the resurrection morning, now almost due, we, if faithful, would meet our brother again to be "ever . . . with the Lord."

A. H. PIPER.

German Switzerland

In the month of March, meetings were begun in Basel, and were continued until the middle of June. As a result eighteen persons accepted the truth. Some of them are already working for the Master,—one is a Bible worker, another a baker in our food department, one is a bookkeeper, and another is matron in the sanitarium. These meetings were helpful to the church-members; as they saw the new converts so full of zeal for the truth, their courage to work for the Master was revived.

During the month of June tent-meetings were conducted in a little country hamlet. It was hard to procure ground on which to pitch the tent. The pastor had warned the people against us, and they were all afraid of having their ground desecrated by our tents. The brethren went from house to house; and when they thought the bargain was closed, through the influence of some of the those controlling the land went back on their word. At last the sexton of the churchyard consented to let us have a spot of ground. We had the tent ready, and in a few hours it was up, but had we waited until the next day, he also would have backed out. We had handbills prepared, which were carried into the homes of the people.

The first night of the meeting about one hundred and fifty factory boys and girls came, and, judging from outward appearances, intended to make disturbance. They used indecent language, and sat down with their caps on their heads, and pipes in their mouths. We saw at once there was no use to try to preach to such a crowd, and lifted our hearts in silent prayer to God to give us the victory. We had no singing nor open prayer, but instead went right down among them, and told them why we had come to the town; it was simply to be a help both spiritually and physically to all of them,—the gospel included it all. We could see that the Lord worked upon their hearts. Many who were standing on the outside of the tent, came rushing in to hear what was being said, until at last the tent was full, and the best of order prevailed. We knew this was a victory for the truth of God, and from this time forward all our workers were treated with marked re-

spect. The meetings were in the time of haying, but the tent was full every evening and on Sunday afternoons. The donations were more than the expenses during the time of the meetings. We were very thankful to see fifteen blood-bought souls take their stand for the truth of God. One of our workers still continues work there with a good interest.

We conducted two other tent-meetings in the same canton, where some success also followed. Most of the pastors are freethinkers, which means that the people are almost worse than infidels, and have no desire for the true religion.

This field is a great one, and has only two ordained ministers to do public work, with one young licentiate and two Bible workers. Soon after Brother David Voth was ordained, a call came for him to go to Germany. It was hard for us to let him go, but when the Lord calls men to go, no one must stand in the way. We pray that some other young man may feel a burden to come and take his place. Soon the laws in these countries will be such as to make it very hard for the truth to be proclaimed. Already it is hard to sell our books; for every canvasser has to pay one hundred and fifty francs a year for the privilege of taking orders. We are indeed glad that Jesus is soon coming to take his faithful children home.

J. T. BOETTCHER.

Argentina

DIAMANTE.—The school work here is progressing nicely. I have six classes daily. The students are all glad to learn more of the truth. Our program is much the same as at College View, but of course we lack the facilities possessed by that school. The bill of fare is purely vegetarian. Among the natives bread is a rare thing. Some of our canvassers have told me that for weeks and months they see no bread, only mate—a kind of tea—and meat; a few roots being cooked with it. But among the people there are many earnest souls who must be gathered out, and we are willing to labor earnestly to win them to the Master. We shall have a camp-meeting near Diamante in a few days, which I expect to attend Sabbath and Sunday.

If our people could but realize the needs of our foreign fields, they would manifest more interest in them. We have suffered some from the dampness in our needy home, but spring is coming on now, and it will be more pleasant. The outlook for a harvest is good this year. My time outside of school hours is spent in planting and gardening.

Our papers are welcome visitors. I shall be glad to tell more about this field later, through their columns.

C. D. LUDÉ.

Mexico

SAN LUIS POTOSÍ.—The work in this place was begun by canvassing for our Spanish paper. One of the first persons whom I canvassed was the governor. He treated me very courteously, but I failed to obtain his subscription. However, I secured a subscription from his secretary, and from the secretary of congress, and quite a number of subscriptions from other employees in the palace building. The leading merchants were then canvassed, and several millionaires subscribed for the paper. I had many precious experiences in canvassing among this people.



SCHOOL BUILDINGS, RARATONGA

We hope that they will have courage to be publicly baptized. This ordinance is a great cross to the Maori.

Our church building at Titikaveka is slowly nearing completion. The native brethren devote much of their time to this enterprise, and it is a pleasure to note the interest they take in it. So far we have not spent a penny in wages.

The attendance at our boarding school is not so large as it was last year, but some of those attending give promise of future usefulness in the Lord's work. We are very glad that we have such an institution; for it is doing a good work. We are sure that it would rejoice the hearts of the brethren in America, who gave of their means to help this enterprise, if they could step in and spend a day with us in our school work. The accompanying picture shows the main buildings.

On the third of last July we lost, by death, the first native of this group to accept present truth. Rata, for such was his name, was a good man, and lived up to all the light he had; he was an Adventist at heart. When first our workers came in contact with him, he was about as low in sin and degradation as any man could be; but after his conversion he was an example of the power of saving grace. During the long illness that

One afternoon I entered a large commission house, and asked for the proprietor. He came forward, and after shaking hands with him, I began to canvass him, but as soon as he saw the nature of the paper, he remarked that he did not believe in God, or any such foolishness, and had no time to do anything but make money. I was in the act of leaving, as I was very tired, and did not feel as if I had strength enough to say anything more to him, when something seemed to say to me, Don't go yet. I turned to him, and repeated his words, "You have no time to do anything but make money?" I told him that it seemed like a very foolish statement for a man of his education and standing to make. Then I gave him quite an animated discourse on the second coming of Christ, showing that the wealth of this world will be valueless then, but that clean hands and a pure heart will be of true worth. During the talk several of the clerks left their desks, and came forward to listen. An elderly gentleman asked me a number of questions regarding the nearness of Christ's second coming. He subscribed for the paper without any urging, and the attitude of the proprietor also seemed to be much changed. This is only one of many instances where the Lord turned seeming defeat into victory.

About one hundred and twenty subscriptions were secured in the business part of town. I began to give Bible readings to some who were interested, and it was not long until I had two congregations to preach to in private houses. I preached to one congregation every Monday afternoon, and to the other every Wednesday and Sunday afternoons. The congregation that I spoke to every Sunday and Wednesday was as intelligent a company as I have seen anywhere in Mexico. There were usually from twenty to twenty-five present. They are not of the lower class, but are from the middle class. Two of the men are merchants, one man is a cigar maker, one young lady is a book-keeper, another is taking the teachers' normal course. The last Sunday I spoke for about one and one-half hours on the cleansing of the sanctuary, and had almost perfect attention. They all not only seemed to understand the subject, but to enjoy and appreciate it. There were two young ladies who select the songs before service, giving me a list of them, but at the close of the sermon they gave me a song on the mediatorial work of Christ, thus showing that they understood the subject. At the close of the service a merchant came forward, and said he had been taught that the law originated at Sinai, but that it was clear that the law was from the beginning. He asked other questions, which I explained. I regretted to leave, but I had received word to come to Mexico City to attend a board meeting. At the home where I held the other meetings the lady told me how the people were making fun of her and her companion for keeping the Sabbath, and working on Sunday, and of the Bible answers that they gave their neighbors. This was the first intimation that I had of their keeping the Sabbath.

The night before leaving, I had a talk with a man who sells mines and mining stocks. I had been laboring with him, and supplying him with literature, and he told me that there was no use to try to get around the fact that the

seventh day of the week is the Sabbath, and that he was going to keep it. The morning that I left, a woman came to the place where I was stopping, and asked me for one of the tracts that I had written on the law and gospel. She had seen a copy where I had been holding Bible readings. She then asked me to visit them, and give them Bible readings. This I promised to do on my return from Mexico City. In order to reach this people, it will take steady, patient labor; but where are the consecrated workers? A. G. BODWELL.

East Michigan

It was my privilege to meet with the little company at Rives Junction, Sabbath, October 31, where Brethren H. A. Boylan and F. G. Lane have been laboring for the past few weeks. There were a few believers in this section when they took up the work there. Their labors have been blessed of God, and quite a number have indicated their determination to obey the truth. Six were baptized at that time. Eighteen, in all, have requested that a church be organized in that place. There is a good school in Rives Junction, and I believe that a good, active church may be organized there soon. E. K. SLADE.

Colorado

DENVER.—We have just closed a very successful series of tent-meetings in the city of Denver. Sixteen good souls have taken their stand for the truth. Some of this number were baptized last Sabbath. Others will be baptized next Sabbath. I have been assisted in this effort especially by Elder S. F. Svensson and Sister Celia Green. Elder Svensson helped in the speaking, and Sister Green in the visiting and Bible readings held in the homes of the people. Elder Grant Adkins and Brother Elmer Farnsworth also spoke a few times during the six weeks of our meetings. Their help was much appreciated. We praise the Lord for what he has wrought for us.

G. W. ANGLEBARGER.

Porto Rico

SINCE our last report we have been as busy as the hot weather would permit, working with *El Centine la de la Verdad* and the books and tracts. A small degree of success has attended our efforts when measured by the financial returns, and the number of books sold; but we have succeeded in interesting a goodly number of people in our work.

Times are hard in Porto Rico. We never before witnessed such poverty as exists here, and the people, unused to work or to planning for themselves, are in a desperate condition, and know of no better way of righting things than to make the most bitter complaints against the present political administration. The papers take up and circulate these evil reports and complaints, and this makes matters worse.

In view of these conditions, we decided to publish a special number of our paper, in which we extolled labor, and published several articles on the resources of the island, and some of the simplest means of success here; also articles on the coming of Christ and the power of the gospel. This paper we

sent everywhere, and the interest created was good. Many say it has had a soothing influence upon the troubled waters.

Our paper is gaining little by little, though many do not know what to think of it, as no paper of this kind was ever printed here before, and none expected it to prosper. I have been out in adjoining towns recently, and have been surprised at the success the Lord has given me, as my command of the Spanish language is so limited. When we received our second-class postal rate, it came as a token of good to those who were interested in our paper, and a number came to us, saying that they rejoiced to see this, as it was an evidence to them that our paper would not fail, as many others have. Many of the papers here run only three or four months. A superintendent of schools came to us, saying that he would assist us in any way possible, and do his best toward securing as subscribers for us all the teachers in his district. He said also that he never read anything so good in his life. We hope to see this man and a number of others yield to the power of the third angel's message.

When we consider that only seven months ago, when we published our first number, we could speak almost no Spanish, and could not depend upon one person in the island to subscribe, and then see how the Lord has prospered us in this place where Rome has ruled for three hundred years, we can but thank God, and take courage. We are only three among a million. We are now praying for a press.

MR. AND MRS. B. E. CONNERLY.

Northeastern Jamaica

WE are glad to report progress in the work in this field. We have about one hundred and forty baptized Sabbath-keepers. These are distributed among three organized churches and two companies. We had four church buildings; but three were destroyed in the recent cyclone which swept over this part of the island, causing much loss to life and property. Since, one has been rebuilt (the Johns Hall), and we are gathering materials for the others. Last week in my visit to Sherwood Forest plans were laid for the brethren to get out the rest of their materials. August 9 the Johns Hall church was organized, with a membership of fourteen, and the necessary officers were also elected.

I am kept very busy in the building and rebuilding of churches, general evangelical work, and holding meetings in new places. We have two new Sabbath-keepers at Fairfield, where I held meetings last year. These will unite with the Moore Park company. Two weeks ago a young man came to me after our meeting in the church at Swift River, and expressed his desire to unite with us. Our brethren at this place are doing a good work among the people of this and other districts with tracts and periodicals. One young brother is selling forty-eight copies of the *Caribbean Watchman* (our West Indian paper), and as a result reports of interests are coming from many places.

I am holding open-air meetings at Shrewsbury, five miles from Swift River. On Sunday our meeting was appointed to begin at 2 P. M. Our stand was near the Baptist meeting-house. On arriving, we found the minister opening a meeting for "enquirers," so we attended,

after which the people brought the benches to our stand. Some sitting on the benches, others on the grass, in the open field under the canopy of heaven, they listened with rapt attention while we broke to them the bread of life. I could see on the faces of many a deep interest as the signs of Matthew 24 were presented. Several are earnestly inquiring after the truth, and I believe there are sheaves to be gathered there. We sow the seed, the Lord gives the increase. I rejoice for a part in this work. I can see the power of the message working on the hearts of the people. The harvest truly is great, but the laborers are few.

HUBERT FLETCHER.

The Farmington (Nova Scotia) Industrial Academy

ON a very pretty hillside at the foot of the Cobequid Mountains stands our school home. As a place for a school of the prophets, it can scarcely be surpassed. It is about nine miles from the railway station (Oxford Junction).

The natural scenery here is grand; and when one is once on the ground, he feels shut in, surrounded by the handiwork of the great Creator. Looking southeast from the door of the home, a beautiful mountain may be seen, clothed with beech, birch, and maple, and sloping from the blue sky down to the edge of a deep ravine. This slope is gradual and graceful. The varied tints of the foliage of this season make the scene one of exquisite beauty. At the bottom of this ravine a brook babbles over the stones, flowing onward until it reaches a larger stream, where it is lost to view. A road runs parallel with the brook. Over a mile of this road is so sheltered with forest trees that in many places they form canopies overhead. This is a sheltered road for winter travel.

On this brook, and near the academy site, is a waterfall about fifteen or twenty feet in height. This, especially after a heavy rain, materially assists the brook in the soul-music of the forest.

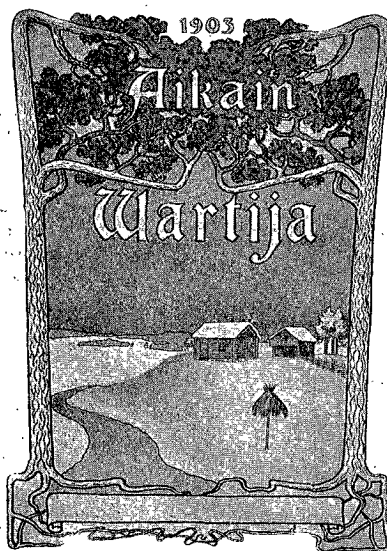
The home, which serves the double purpose of schoolroom and boarding home for the present year, is a very bright spot. The glorious morning sun seems to concentrate its rays on the hillside where the building stands. There are some very devoted young people here, who we know will be a great help in making the school what it should be—a school for educating Christian workers. This is the first school of its kind in the Maritime Provinces, and we want it to be a success, and know it will be, if students and teachers work hand in hand, with the sole purpose of honoring God and bringing souls to a knowledge of the truth as it is in Jesus.

The formal opening of this school took place Oct. 6, 1903, but actual work began a few days later. The industrial part of the work, so far, has consisted of work about the farm and on the buildings. This farm is especially adapted to fruit growing, the soil being of a light, sandy nature, and the land hilly. This mission-school farm is the gift of a brother who has been deeply interested in Christian education, and who has maintained a school in his own house for years. Pray for our work. We need your prayers and sympathies, and may have to call for even more substantial assistance from time to time. Those alone who have helped in pioneer work

of this kind know the difficulties attending the establishing of the work, but our hearts are in this work, and we mean to do what we can to develop the missionary spirit of the school, for this is the spirit which should control all our institutions.

MRS. GEO. E. PRICE.

Our Finnish Paper



THE accompanying illustration shows the outward appearance of our Finnish paper, and in this way we wish to call your attention to this paper and to the work among the Finnish people. It may be that you have not seen the previous notes in the REVIEW AND HERALD about what we are doing this autumn. We are publishing a special number of our paper, and by the time you read this, we will be ready to fill your order. The paper is five cents a copy, postpaid.

Now, dear brethren, as we know that there is no Finnish literature among our people in America, we are desirous that this number of our paper shall go out among the three hundred thousand Finns in America, and call their attention to this message. It may be, dear brother, that in your town or community there are some Finns; they live near you, yet they have not heard God's blessed message for this time. Think about this, and see if you can not do something to call their attention to the present truth.

If you can not send us an order for this special number, we will thank you for some yearly subscriptions. We send the paper to America for fifty cents a year. Read Prov. 24:11, 12. Send your orders to Internationella Traktat och Missions Foreningen, Jagaregatan 2, Helsingfors, Finland.

FRED ANDERSON.

The St. Helena (Cal.) Sanitarium

THE following interesting description of the sanitarium was written by a patient, E. A. Graham, a teacher from Cleveland, Ohio:—

"St. Helena Sanitarium certainly has one of the most delightful locations imaginable. Nestling, as it does, against the hillside, it commands an expansive sweep of the beautiful, cultivated valley below. Here one finds nature in her happiest moods. Those who love her in wooded haunts, may climb the hills and penetrate into the canyons, where she is very prodigal with her treasures.

"I have found no place in California

more conducive to rest and renewed vigor for body and mind than the St. Helena Sanitarium. It is situated right in the heart of nature, and those who are not strong enough to ramble over the hills and through the canyons, may enjoy the lovely outlook from the wide verandas of the main building.

"One can scarcely imagine so complete a change from the turmoil and demands of city life. Here the tired heart and brain may rest, and gradually store up new vigor and strength for the burdens of life.

"Added to the natural attractions of the place are the many comforts and conveniences of the sanitarium, and the devoted and efficient services of physicians and nurses for those who need special care and attention."

Australia

[THE appended article is an extract from a private letter from Elder E. W. Farnsworth, of Australia, which was published in the *Southwestern Union Record*. Since it tells so much of what has been accomplished at the Avondale Industrial School in Australia, we believe it will be of interest to our readers.—Ed.]

Our school is in a prosperous year now. We have paid off seven thousand five hundred dollars of its indebtedness in the last year. We have about one hundred and thirty students, and they are a good class of pupils. The farm produces about all that the school needs for food, except the one item of flour. We raise all the fruits that you do in Texas, besides oranges and lemons; and we also raise about all the things that grow in the more northern States. We have one acre of tame blackberries, and the students gathered sixty-five bushels from them this year, and then told all the poor neighbors to come and get the rest; how many they carried away we do not know. They raised all the pears, peaches, apples, apricots, quinces, grapes, melons, squashes, pumpkins, sweet and Irish potatoes, corn and oats, that they could use, and some more than they needed. They had ten acres of oats which stood just about as high as my head, and I am not short. I should think it would yield at least eighty bushels to the acre. They will have nearly four hundred bushels of corn, and I suppose that it will be worth about one dollar a bushel. They have taken seven thousand pounds of honey from the one hundred and sixty-four stands of bees. The honey is worth from five to six cents a pound.

There is another thing about which I wish to tell you. You know we have had a terrible drought in many parts of Australia, and during the last two years it has been over nearly all of this continent. Over forty million sheep have perished, and how many thousands of cattle and horses I do not know, but hundreds of thousands of them; even the kangaroos and rabbits have died in unknown numbers. Well, in the midst of all this, our little farm where the school is situated, a little spot about five miles in extent, has been green; and the daily paper at Sydney said it was the only green spot in all New South Wales, which was the truth; and it might have said in Queensland, South Australia, and Victoria. As a result of this great drought the State governments are feed-

ing, and assisting in one way and another, thousands of people. The great apiarist, who lives not many miles from our school, and has three hundred stands of bees, did not take a pound of honey this year, and he told us that he would have to feed every stand he had to get through the winter, and you can well imagine that there are cattle and sheep all about our farm that are nothing but shadows. This is not only a picture of things about our school this year, but it was nearly as bad last year.

I do not mean that the school is getting rich, but what I do mean is that it is evident that the good hand of God is over us, and we rejoice. There are some things which make it difficult to describe the situation here in a brief letter. One item is this: When the school was located, most of the brethren were not in favor of the place. The soil looked barren and bad, and in comparison with the soil of the Western States of America, it was very poor indeed, and yet the angel of the Lord, who has been giving us counsel these many years, said that this was the place, and that the land would produce well if it was well cultivated; and so, on the strength of the counsel given, the school was located here; and when we put all this history together, it is a cause of great rejoicing to us.

I tell you, there is vitality, and life, and power in that blessed old promise, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground." "And I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered." Amos 4:7. I believe that we shall see more and more of these things as we get hold of more faith in God, and do those things that he commands us to do. We have been greatly encouraged by the tokens of God's care over us in these respects.

Hamilton (Montana) Camp-Meeting

THIS meeting convened as appointed, September 11-21, and was one of the best camp-meetings of the season. Twenty family tents were pitched, and about one hundred camped on the ground. The first days of the meeting were cold and rainy, but later the weather became settled, and was all that could be desired.

All the conference workers were present at this meeting, and plans were laid for work the coming season. The conference committee also held sessions at this time.

From the first, a good, earnest spirit of seeking the Lord and drawing near to him pervaded the camp; and as those present were exhorted to yield to God and claimed the victory by faith, hearts responded, and found the victory which Christ has promised to his believing children.

The last Sabbath was a day of power and light in the camp; and when a call was made for all who desired to make a new and complete consecration of themselves to God, laying aside every known sin, to come forward, nearly the whole congregation responded. This was a precious occasion, and one which will long be remembered by our brethren and sisters of western Montana. May the covenants made at this time be sacredly kept by the power God shall give.

At the close of the meeting seven received Christian baptism, Elder L. A. Gibson administering the rite. Among these were some who had for the first time received Christ at this meeting.

Two meetings a day were held with the children, which seemed to be greatly enjoyed by them. Elder W. T. Knox was with us through part of the meeting, and rendered valuable assistance, as did also Dr. Brown, of the Spokane Sanitarium. Brother T. G. Johnson was present, and conducted the business of the book and health food stand, the sales amounting to \$121.10.

During the meeting quite a sum was raised for the support and permanent establishment of our intermediate school. All went to their homes encouraged to press forward in the battle against the world, the flesh, and the devil, and at last be victors over every evil thing. May God bless the cause of truth in western Montana.

W. B. WHITE.

Washington, D. C.

SINCE the last report \$168 has been paid on the church debt, which leaves only \$143.62 still due to-day, November 12, 4 P. M. We trust this account will be entirely closed long before the time arrives for the taking of the annual offering for missions; and yet the contributions to this fund may be continued indefinitely, or at least until due notice is given. For as previously stated, when the expense of the baptistery and needed alterations is met according to the judgment of the officers of the General Conference located here, the balance will be turned toward the erection of a denominational sanitarium and training school, which, according to the light of the spirit of prophecy, should be opened just as soon as possible. It will be a great encouragement to all to know that one of our enterprises here (the Memorial church) is absolutely free from debt; and our other institutions in the capital are to be built free, built without the menacing, eternal, overshadowing curse of debt, without the destroying, malignant cancer of interest.

We are sure that soon will be fulfilled here the word recorded in Ex. 35:21: "And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation." Also see Ex. 36:5-7: "The people bring much more than enough for the service of the work, which the Lord commanded to make. . . . Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much." October 14, when the debt stood at \$950, we called for ninety-five men who would give ten dollars each. Eighteen have responded to that call, while two have sent twenty-five dollars and two twenty dollars each, one has sent one hundred dollars, and a number have sent smaller sums. Now if all the tract societies and conference treasurers will forward what is in hand, and all who have received appeals or subscription papers will return the stamped and addressed envelopes with remittance, great or small, as each one is led by the Spirit, in a few days due notice can be given by the General Conference authorities, as in the time of the building of the tabernacle in the

wilderness (see preceding scriptures), or rather, the future contributions can be transferred to the institutions to be located in Washington, D. C.

Below is given a partial list of contributions received by the writer since June 1, and not previously reported in the REVIEW:—

Previously reported	\$5,214 67
Mrs. F. L. White	1 00
Mrs. L. Lunger	1 00
Geo. B. Ueberhinde	5 00
E. Christianson	5 00
H. H. Johnson	1 00
A brother	1 00
Rachel Campbell	1 00
Geo. M. Powell	50
W. H. Armstrong	1 50
Mr. and Mrs. W. N. George ..	1 50
Jane Johnson	5 00
J. P. Cornell	1 00
Mrs. Theresa Stanford	3 00
Chas. H. Harris	1 00
Mrs. E. J. Blanchard	5 00
Myrta Petty	5 00
Chas. H. Hedge	1 00
D. B. Snow	2 00
T. B. Snow	1 25
G. W. Whitney	5 00
Mrs. S. F. Rowe	2 50
Mrs. Derby Tucker	1 00
J. A. Buckley	50
J. A. Lamar	50
Ruth Selleck	1 00
Dora Brown	2 00
Mrs. N. J. Cady	2 00
W. A. Tisdale	2 00
Mrs. C. C. Fisher	25
Mrs. Alice Schman & friends ..	13 00
W. A. Wilcox, treasurer	13 20
E. A. Chapman, treasurer	16 00
Julia C. Berry & friends	10 35
Joel Gulick & friends	15 00
H. Dixon & friends	11 40
F. D. Starr & friends	14 00
Mrs. Collier	10 00
L. A. Francis	10 00
Abner Thomson	10 00
Mrs. M. A. Wicks	10 00
S. H. Noel	10 00
A friend	10 00
A. J. Bartlett	10 00
Pacific Press, through Treas...	13 50
E. J. Gregory	20 00
Mary Stroup	25 00

Total reported

J. S. WASHBURN.

1728 14th St., N. W., Washington, D. C.

Work in the South

AT the close of a short series of meetings with the Second Seventh-day Adventist church of Kansas City, Mo., two persons were baptized. One other awaits baptism. Notwithstanding unfavorable weather we had a fairly good attendance of the members, and a good interest was manifested by others, and best of all, we enjoyed the blessed presence of the Holy Spirit.

Elder Loughborough gave a stirring sermon on the progress of the message and its history for the past fifty years, and dwelt upon the necessity of obeying the bidding of the testimony of Jesus, which is the spirit of prophecy, that we come behind in no gift, waiting for the coming of our Lord Jesus. 1 Cor. 1:1-10. This church has a flourishing Sabbath-school.

On my return to Arkansas I visited a local camp-meeting at Newport, Ark., and listened to some soul-stirring ser-

mons from Elders N. P. Nelson and son and H. Griffin. Now we are in Devall Bluff, planning to begin a church school in January, 1904, and to erect a building for school and church services the coming year.

S. S. RYLES.

Field Notes

SISTER ANNA KNIGHT reports a Sabbath-school of ten members in Simla, India, and still others interested.

BROTHER H. C. GOODRICH sends an encouraging report from Belize. Three have recently taken their stand with us, and others are in the valley of decision.

THE young people of the Missouri Conference have been called to meet in a convention at Kansas City, November 27-30. It is expected that Brethren Luther Warren and H. H. Hall will attend this meeting.

A LETTER from Brother J. W. Westphal announces the fact that Brother Lude has reached Entre Rios, Argentina, and is taking hold of the work. A school has been opened in Toquary, Rio Grande do Sul, Brazil. We expect a report from this school later.

WRITING from Leicester, England, Brother A. S. Marchus reports the meetings prospering. Many of the people are interested, and some have already taken their stand for the truth. He is holding Bible readings each week with a class of young men. The workers are of good courage.

A SERIES of missionary conventions has been appointed in the Western Oregon Conference, according to the following schedule: Portland, November 7 and 8; McMinnville, November 14 and 15; Salem, November 21 and 22; Ashland, November 28 and 29; Grants Pass, December 5 and 6; Roseburg, December 12 and 13; Eugene, December 19 and 20.

At the second annual session of the British Columbia Conference the following officers were chosen: President, J. L. Wilson; Secretary, J. J. Dougan; Treasurer, Tract and Missionary Society; Missionary Secretary, Sister M. M. Wilson; Executive Committee, Brethren J. L. Wilson, W. C. Young, William Manson, Alex Gilmore, and J. J. Dougan.

DRS. W. S. AND MRS. SWAYZE have been in Mexico about seven years, and the greater part of the time have been self-supporting. Mrs. Swayze has among her patrons many of the leading families of Guadalajara. The experience of Drs. Swayze and of Dr. John demonstrates that missionary doctors can be self-supporting and do aggressive work in Mexico.

A RECENT letter from Brother J. H. Watson, of Plainfield Mission, Nyassaland, reports the arrival of the boxes of clothing that were shipped from Battle Creek ten months ago. Writing of the school, he says that through it they hope to develop some successful workers. A boy had recently come from a long distance in the Portuguese territory. They

are now preparing their ground for planting, and expect soon to have corn, beans, and potatoes in. Brother Watson was also planning to plant a few acres of cotton, as this will give employment to many of the people who desire to stay at the mission station.

OUR brethren and sisters in Mexico have contributed a sufficient fund to purchase a press, paper-cutter, stitcher, and the necessary type for a small printing office. This has been temporarily set up in Professor Caviness's home, and as a result a neat little sheet, *The Mexican Field*, is being circulated. The workers have also purchased a lot, upon which they hope soon to erect a printing office.

BROTHER G. F. ENOCH writes from Tunapuna, Trinidad, that the work is onward in their field. The *Caribbean Watchman* is being well received, and seems to be a substantial help to the cause. They are securing permanent agents, and are planning to give them some training. Although this is the dullest season of the year, they are easily keeping up the circulation of the paper. They have ordered a good supply of the *Good Health* from England, which the canvassers will use with the *Watchman*.

BROTHER J. H. WATSON sends another good word from Nyassaland. He is getting the language so that he can converse with the natives; and in the meantime he is finding his hands full in helping the natives to prepare the land for planting. They will raise such things as they can use for food, for those that come from a distance to the school, and also such products as are marketable. In closing he says: "I do not find that working hours are shorter here than where I have worked before. In Canada I often worked twelve or thirteen hours each day. It seems to be about the same here. But our health so far is excellent, and it is a pleasure to work."

Words From a Pioneer

I WISH to express hearty thanks to God that I live to celebrate the fifty-ninth anniversary of one of the grandest events in this world's history. Oct. 22, 1844, the long period of the twenty-three hundred days of Dan. 8:14 ended, the time came for the cleansing of the heavenly sanctuary which was to involve the blotting out of all the sins that had been confessed. See Acts 3:19, 20. Around this date there shines a halo of glory. It was the antitype of the yearly cleansing of the earthly sanctuary (Leviticus 16), the time when the long record of confessed sins was to be forever blotted out from the books of heaven, and the names of all those who had clung to unconfessed sins were to be forever removed from the book of life.

From 1832 to 1844 the Lord raised up God-fearing men who proclaimed in mighty power that the judgment would begin about 1844. And such was the case; it did begin as described in Dan. 7:9, 10, and now God has commissioned many thousand of his servants to go forth proclaiming that the time of the judgment has come. Rev. 14:6, 7.

October, 1903, completed the fifty-ninth year since this work began. It can not continue much longer. O, my brother, my sister, are you ready to have your name come up in the court in heaven for a final decision? When we were giving

the midnight cry in the summer of 1844, we had to separate ourselves from the world and from every organized church, and lay ourselves and all we had upon the altar. The things of this world had no charm for us; our theme was, The Lord is coming the tenth day of the seventh month, which fell on the twenty-second day of October that year. O the power and glory that accompanied the midnight cry! It stands a beacon light to guide us through to his glorious appearing.

This truth will soon triumph gloriously, and all those who overcome will be clothed in white raiment, and their names confessed before God and his angels. Truly, "there shall be delay no longer."

WASHINGTON MORSE.

Peterboro, Ontario.

Sabbath-School Lesson Notes

Lesson VIII

God, the great King, above all other kings, had chosen the nation of Israel to be his own peculiar people in this world, to represent the principles of his government and his character in the midst of the wicked nations of earth, which were ruled by the prince of darkness. Here amid the great sea of moral darkness, God had set the nation of Israel as a lighthouse, pointing the way to the only true God.

Israel's failure was in refusing to hearken to the voice of God. "Oh, that my people had hearkened unto me, and Israel had walked in my ways!" the Lord says concerning that people, after they had mocked his messengers and misused his prophets, until "the wrath of the Lord arose against his people, till there was no remedy." Then the only means left to bring that people back to the Lord was to send them down to Babylon, and let affliction do its scourging work upon them.

But the Lord did not utterly cast off that people, even when they formally rejected him from being their king. After the Babylonian captivity that people were still given a period of four hundred and ninety years in which to learn the lesson which their captivity was designed to teach them. Their rejection of the Son of God, and his crucifixion, at their demand, filled up the cup of that nation's wrong-doing. The Lord then pronounced desolate the earthly house in which he had chosen to establish the symbol of his government in this world. While professing to believe the prophets, they slew the One who sent the prophets, whom their fathers had slain. They did even worse than their fathers had done, and thus they took upon themselves all the guilt that had been accumulating down to their own time. Matt. 23:31, 32, 35, 36. Their refusal to hearken to the voice of God, through his prophets, was responsible for that sad fact. So, when Israel today reject the word of the Lord, in the warnings and instruction that come through his chosen messenger, they do not know to what lengths they will go in opposition to God. It led Israel then to reject the Son of God in person. It will lead Israel now to reject him in the person of his remnant followers, and in the message of salvation for this time. God is still warning men against the rejection of the King of kings, of the only way wherein salvation lies. Individuals now who take the same course that

Israel took will go down to everlasting destruction. There is no safety or hope in allegiance to any other than Israel's true and only King—no safety outside his ways. A. T. ROBINSON.

Current Mention

—A new German cable to the Azores was completed November 2.

—A new Italian cabinet has been formed, with Signor Giolitti as premier.

—A cholera epidemic is reported to be raging at Vigan, in the Philippine Island of Luzon.

—The War Department has decided to maintain the garrisons in the Philippines at their full strength.

—The sultan of Turkey is reported to be seriously ill. The report says he is a victim of hallucinations.

—It is stated that prohibition is to become effective throughout Texas from the first day of January next.

—The country's corn crop this year is estimated at 2,313,000,000 bushels, an average of 25.8 bushels an acre.

—November 2 a revolt broke out in Damaraland, Southwest Africa, and a German garrison was annihilated by the Hottentots.

—Armenia is reported to be on the verge of revolt against Turkish rule, and one district of that country is now under martial law.

—Sir Henry Mortimer Durand has been appointed British Ambassador at Washington, to fill the place of the late Sir Michael Herbert.

—Employers in Pittsburg threaten a general trades lockout unless sympathetic strikes are called off by union managers before November 14.

—The United States and various powers of Europe hold claims against Venezuela amounting in the aggregate to more than \$44,000,000.

—Bubonic plague is reported to prevail at Rio Janeiro, Brazil. In one week recently there were reported sixty-six new cases and twenty-seven deaths.

—In reply to China's appeal to the United States for help against Russia, Secretary Hay stated that this government sees no way in which it could interfere at present.

—Following the secession of Panama and its recognition by the United States as an independent republic, there have been popular demonstrations in Colombia against United States citizens resident there, and some fears are entertained for their safety.

—A plan to break up existing political coalitions in Europe and rearrange the national alliances, is attributed to Emperor William. The emperor is said to favor an alliance with Russia for their mutual advantage in affairs in the far East.

—Emperor William recently submitted to an operation for the removal of a polypus from his throat, the operation being successful, though interfering for some days with the emperor's speech. Some anxiety was felt in Germany, owing to the fact that both the emperor's parents died from cancer.

—In the yellow-fever district of Texas and Mexico there have been this year, according to an estimate by a yellow-fever expert, Dr. B. D. Murray, a total of 25,000 cases, with a mortality of at least five per cent. Five hundred cases are believed to exist at the present time.

—The outcome of affairs on the Isthmus of Panama is regarded as a setback to the canal project, as it necessitates entering into a new treaty with Panama for the construction of the canal, and Democrats in the United States Senate, it is said, are determined to oppose any canal treaty with the new republic.

—The war cloud hovering over Japan and Russia has not yet been dissipated, notwithstanding pacific utterances on the part of statesmen in those countries. The Japanese are impatient at the delay in the negotiations with Russia, and much war sentiment exists among the people.

—A tale of juvenile depravity characteristic of the times comes from Tunkhannock, Pa., near Wilkesbarre, where the grand jury has under consideration the cases of two boys, aged six and seven years, who recently attempted to wreck an express train on the Lehigh Valley Railway.

—At a Central Labor union meeting in Philadelphia, November 8, the question was raised, "Does a union man violate the mandates of trades unionism when he allows his wife to mend a rent in his overcoat?" The question caused a heated discussion, and finally was decided by vote in the affirmative.

—Continuing his opposition to the religious orders in France, Prime Minister Combes has announced that he will shortly introduce a bill prohibiting the members of religious congregations from engaging in primary, secondary, and higher education. A pronouncement by the Chamber of Deputies on the question of separating church and state by the abolition of the Concordat is pending.

—The most successful trial with an air-ship yet made was reported from Paris, France, November 12. The machine owned by Pierre Lebandy made a voyage from Moisson to Paris, thirty-four miles in a straight line, in an hour and forty minutes. The air-ship was obliged to tack a number of times in a strong cross wind, so that the entire distance covered in this time was about sixty miles.

—The decisions of the Anthracite Coal Strike Commission appointed by President Roosevelt are not binding in the eyes of the law. Neither miners nor operators can be legally held to do what the commission decides they should do. So says Judge Auten, of Sunbury, Pa., in a decision justifying the Llewellyn Mining Company in refusing to pay back wages awarded by the commission. This is the first legal decision on the question of the commission's authority.

—The Protestant Ministerial Association in Salt Lake City has begun a campaign against polygamy in Utah, which they assert is still a feature of Mormon life in that State. Rev. W. S. Paden has been sent to Washington as the representative of the association to urge Congress to make an investigation of the situation in Utah. He claims to have evidence that polygamy is still being openly practised or abetted in Utah by leading Mormons, including United States Senator Reed Smoot.

—Union labor in Utah is at war with the Mormon Church. The local branch of the International Typographical Union at a recent meeting passed a resolution condemning the Mormon organ, the *Deseret News*, and forbidding any local union official and all newspapers to exchange matrices or type with the *News*. The Mormon Church will not allow its members to join the unions. The unions are determined to compel the church to accept trades unionism.

—The Russian seaport town of Dalny, on the Pacific coast, must be abandoned by Russia as unsuitable, although a breakwater costing \$8,500,000 has been constructed there. The breakwater was necessary for the protection of ships from the waves, and now that the water has been stilled, it freezes so that the harbor is ice-bound in the winter. The opinion is held by many that Russia's gain by her occupation of territory in the far East is not worth the price she has been obliged to pay for it.

NOTICES AND APPOINTMENTS

Haskell Home Donations

THE friends of the James White Home and the Haskell Home must know that the funds for the maintenance of these most worthy institutions are supplied from the semi-annual collections from the Sabbath-schools and churches, and that these are inadequate for their proper support, and run short each year. Just now an extra expense is incurred in rebuilding the power house, at the Haskell Home, which was burned early last spring.

The collections for October last are meager, and are coming in very slowly. Will the State secretaries hasten to send their collections, and thus relieve the present emergency? Our bills must be paid. These unfortunates must not suffer. Send all funds to L. J. Steinel, Acting Treasurer, Haskell Home, Battle Creek, Mich.

LYCURGUS MC COY,
Secretary.

Second-Hand Clothing

THERE is always much suffering among the colored people for the want of proper clothing for the winter. It is a mistake to suppose that there is no cold weather in the South. There are many very cold days. In the open cabins of the "black belt" it is sometimes difficult to keep from freezing. During one winter in Mississippi we knew of several who actually froze to death.

In no way can our workers in the South so readily reach these people, and break down prejudice, as by Christian Help work when they are suffering. We have known the distribution of a few barrels of clothing among the needy to break down the prejudices of a whole neighborhood.

Our Saviour "went about doing good," and it is from this standpoint we should labor. We have a company of earnest Christian workers in different parts of the South. Their hearts are touched as they see the great need of the people for whom they are laboring. A little aid at the right time would not only relieve suffering, but it would open the doors to the teacher and Bible worker.

One hundred barrels of useful second-hand clothing, boots, shoes, hats, etc., can be used this year to wonderful advantage in the several districts where our workers are now located.

Will the churches in the North organize bands to canvass their neighborhoods for serviceable second-hand clothing?

Do not ship anything until you first write to the Southern Missionary Society for particulars.

Some of the goods will be needed at one point, and some at another. Full instructions and printed shipping tags will be sent on application. In writing, please state the nature of the goods, and whether packed in barrels, boxes, or sacks. Barrels are the best. *Prepay the freight.* The relief of these suffering people is a work in which all should be interested. The freight charges on a barrel or two from a church is not a serious expense. But the charges on fifty or a hundred would be more than the Society could carry with its other burdens. Hence it will be necessary that *all freight charges be prepaid.* We repeat, *Please do not ship anything until you have written for particulars to the Southern Missionary Society, Nashville, Tenn., Station K.*

Absent Church-Members

To the Absent Members of the Seventh-day Adventist Church of Ann Arbor, Mich.,—

DEAR BROTHERS AND SISTERS: This is the third time that I have asked you to communicate with the church of which you are a member. Please let us know of your whereabouts. It does not seem right to report members to the conference officials from whom we do not hear, and of whom we know nothing. Please address, at once, L. G. Moore, Pastor S. D. A. Church, 1120, East University Ave., Ann Arbor, Mich.

Business Notices

BRIEF business notices will be published in this department subject to the discretion of the publishers. A charge of one dollar for one insertion of six lines, or less, and of twenty cents for every line over six, 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.—Health food bakery; 4 men and 5 women to work in food factory beginning about December 15. Established business. Send references and full particulars with first letter. Address The Twin City Nut Food Co., Minneapolis, Minn.

FOR SALE.—Raffia tea-mats made by colored children in our mission school in Mississippi; also a supply of art pictures 16 x 20. Proceeds will be used to build up our schools. Price, 25 cents each, postpaid. Address F. R. Rogers, Box 29, Vicksburg, Miss.

WANTED.—Two experienced cylinder press feeders. In replying, give age and experience. We can also furnish opportunity for two or three bright young men to learn the pressmen's and the bookbinders' trade. Those desiring these positions should write at once to the Southern Publishing Assn., 1025-27 Jefferson St., Nashville, Tenn. Only Seventh-day Adventists who can furnish good recommendations need apply.

FOR SALE OR TRADE.—Farm of 70 acres in N. W. Tennessee; good frame house and barn; also apple and peach orchard, trees about two-thirds grown; about 50 acres cleared; plenty of wood for fuel; only ½ mile from S. D. A. school and church; 1½ miles from L. & N. R. R. station. Price, \$1,000. Easy terms. Will trade for Indiana property. Can give possession at once. Address W. J. Stone, 3840 N. Meridian St., Indianapolis, Ind.

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, while others have forwarded literature by express when it would have been cheaper to send it by mail, at four ounces for one cent.

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

Chas. F. Volz, Marble Hill, Ind., periodicals and tracts.

J. W. Buckland, Box 218, Great Bend, Kan., periodicals and tracts.

Ruth Scott, Box 281, Perrysburg, Ohio, REVIEW, Signs, Little Friend, etc.

Mrs. Harriet Claxton, 424 Ash St., Hammond, Ind., periodicals and tracts.

J. A. Bartow, 2814 3d Ave., Seattle, Wash., REVIEW, Signs, Sentinel, Instructor.

Walter A. Erb, 105 E. 3d St., Jamestown, N. Y., Signs, Good Health, Life Boat, and tracts.

R. A. East, 1341 S. State St., Chicago, Ill., continual supply of periodicals, and tracts on doctrinal points of message.

Katherine Taylor, 40 Sheley Ct., Cleveland, Ohio, back numbers of the Signs, Instructor, Good Health, etc.

A. L. Manaus, Seldon, Ga., does not need more papers at present.

Change of Addresses

THE address of Elder P. G. Stanley is 511 Lafayette St., Danville, Ill.

The post-office address of Elder C. O. Taylor has been changed from Norfolk, N. Y., to Norwood, N. Y.

Obituaries

MAYNARD.—Died at the home of his parents, in Sumner, Wis., Oct. 4, 1903, of inflammation of the bowels, Geo. Earl, son of Mr. and Mrs. Mark Maynard, in the thirteenth year of his age. Remarks were made at the funeral by the writer, from John 11:25, 26. We sorrow not as those without hope.

W. C. F. WARD.

GREEN.—Died at Nile, N. Y., Oct. 18, 1903, George G. Green, aged 72 years, 7 months, and 7 days. For many years he was a member of the Seventh-day Adventist Church. He was industrious and upright, and was recognized by all who knew him as a thoroughly good man. The funeral services were conducted by the writer, in the First Genesee Seventh-day Baptist church.

D. BURDETT COON.

HAFFNER.—Died at Shattuck, O. T., Oct. 19, 1903, of membranous croup, Herman Haffner, the youngest child of Elder G. F. Haffner, aged 3 years, 7 months, and 12 days. His death is mourned by the parents, three sisters, and one brother. They find consolation in the promise of the Life-giver's soon coming. Words of comfort were spoken by Elder G. F. Schultz and the writer.

J. A. LORENZ.

GUSTAFSON.—Died in Croton, Iowa, Sept. 30, 1903, August Gustafson, aged 70 years, 8 months, and 24 days. Brother Gustafson was born in Sweden, Jan. 6, 1833. He united with the Seventh-day Adventist church in Croton, Iowa, in May, 1887. He lived a consistent life, and died in hope of a part in the first resurrection. He leaves an aged companion to mourn her loss. * * *

(Sions Vaktare, please copy.)

BONNEY.—Died in Sidney, Me., at the home of her daughter, Mrs. Evelyn R. Keene, Oct. 28, 1903, of old age, Mrs. Bathsheba Bonney, widow of the late Alexander Bonney, aged 84 years, 10 months, 15 days. She had observed the Sabbath nearly thirty-five years. The REVIEW was a weekly comfort to her during all these years. Besides the daughter with whom she resided, she leaves two sons and three grandchildren, besides many friends, to mourn their loss. Words of comfort were spoken by Elder D. W. Blaisdell, from John 14:1.

E. R. K.

DEAN.—Died at Vassar, Mich., June 6, 1903, Mrs. Josephine R. Dean, aged 50 years, 8 months, 11 days, after an illness lasting nearly fourteen years. During this time she was cheerful and patient, although entirely helpless. She was baptized in 1879 by Elder Lawrence, and with her husband joined the Vassar church, of which she was a member at the time of her death. After the death of

her companion, March 17, she failed; her death was peaceful and calm. Three children mourn the loss of their mother, but not without hope. Funeral services were conducted by Elder Chancey Wood.

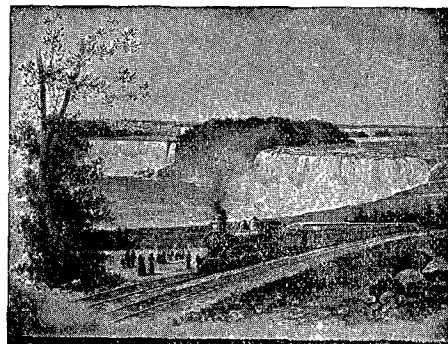
C. DEAN.

McCRILLIS.—Feel asleep in Jesus, at Cascade Springs, S. D., March 16, 1903, Grandma McCrillis, aged 94 years, 2 months, 10 days. Early in the fifties she and her husband moved from New England to the wilds of Wisconsin, living in Crawford County until 1888, and afterward in South Dakota. In 1890 she was called to mourn the death of her husband. When feeble and bowed with age, her favorite pastime was braiding rugs, some of which she sent to orphanages, and some have gone to India, Africa, and Australia. She died with a bright hope of a part in the first resurrection. Two sons and two daughters, besides many grandchildren and friends, are left to mourn. Words of comfort were spoken at the funeral by Rev. Fassett, from Psalm 91.

M. B. H.

MOREHOUSE.—Died at Weston, Ore., Sept. 29, 1903, Augusta Morehouse, aged 92 years and 20 days. Sister Morehouse was born Sept. 9, 1811, at Weinsberg, Germany. At the age of nine she came with her parents to this country. In 1858 she learned to love present truth, and from that time till the hour of death she did what she could to hold up the light. In 1861 she moved with her husband and children to Oregon, settling south-east of Walla Walla, Wash. She was at that time the only Sabbath-keeper in that part of the field. She helped build the Walla Walla church, her sons hauling the first load of lumber. She bore all trials and privations with Christian fortitude. She leaves two sons, twenty-three grandchildren, and a large number of great grandchildren. Words of comfort were spoken by the writer, from Rev. 14:12, 13, a text of her own choice.

H. J. SCHNEPPER.



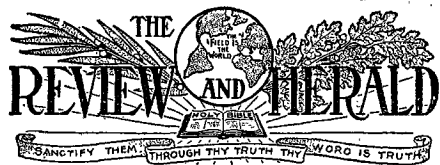
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G. W. RUGGLES,
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WASHINGTON, D. C., NOVEMBER 19, 1903

W. W. PRESCOTT - - - - - EDITOR
L. A. SMITH } - - - - - ASSOCIATE EDITORS
W. A. SPICER }

SOME matter for the missionary conventions came to the office of the committee of arrangement in California too late for inclusion in the program of reading sent to the churches. It will appear, we hope, in the next REVIEW, and will still be appropriate for reading in the churches in connection with the missionary campaign now being inaugurated. The work, and how to do it, at home and abroad, must be the theme from now on until the "Well done" is said by the Lord of the vineyard. If any churches or companies have been missed in the distribution of programs, let them make it known. Extra copies may be had at the General Conference office, 222 North Capitol St., Washington, D. C., if State tract societies are not able to supply the demand.

FEW can fail to be interested in the November number of *The Missionary Review*. The variety of the subjects treated and the uniformity of excellence make it a notable issue. "Who's Who in Missions," by Miss Belle M. Brain, gives a list of two hundred noted missionaries, with a few words designating that which makes them famous, or worthy of fame. Dr. H. H. Jessup, the veteran missionary of Syria, gives "Twenty Hints for Young Missionaries," which are full of force and good sense, and which will prove valuable to many workers at home and abroad. His remarks on the missionary in politics, throws much light on the accusations made against Christians in Turkey at present. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 a year.

A BROTHER, recently sending an offering for missions, wrote that around the breakfast table that morning the conversation had been on our Nyassaland Mission, and as a result, a friend visiting them became so interested that he added one dollar and a half to their family contribution of two dollars, all of which was enclosed.

What could be more fitting, or more pleasing to the angels than such a scene, — the father, mother, and children gathered around the family board, enjoying God's bounties, with thoughts all turned to his great work in the earth? This is the way genuine missionary characters are developed.

Children will have no desire to spend

their pennies foolishly, nor, as they grow older, to engage in worldly enterprises, if the needs and abundant opportunities in the great fields beyond become so familiar, and are made so fascinating. In such a home there will be not only an increased interest in missions, but deeper spirituality and greater liberality, and even more — converted children, who will be ready to respond to the Macedonian call for help, "Here am I; send me."

E. H.

Assignment of Stock

It is well known to the readers of the REVIEW that our work is being opened up in Washington. At the Seventh-day Adventist Publishing Association's stockholders' meeting last spring, recommendations were passed favoring the closing out of the corporation's business in Battle Creek, settling with all its creditors and shareholders, and turning the balance of the assets over to a new corporation created in the East.

A new corporation has been organized, under the statutes of the District of Columbia, located at Washington, D. C. It is a non-dividend paying and a non-stock company. It is now publishing THE REVIEW AND HERALD, *The Youth's Instructor*, and *The Sentinel of Christian Liberty*.

An outfit of machinery has been installed, save printing presses, and the work is now assuming a businesslike proportion that is indeed encouraging.

Early next spring they expect to begin the building of a printing plant at Takoma Park. As soon as that is completed, they will move to that place, where it is hoped the work will be permanently located. It is desired to move the present facilities of the Review and Herald Publishing Company, of Battle Creek, to this plant as part equipment, and to assist in starting the work.

Before this can be done, we must settle with all our creditors, and with those stockholders who are unwilling to allow their interests to be transferred.

It is hoped that all our people will allow their stock to be transferred to the new association, so that it may be continued in the cause of God. We are very anxious to facilitate this transfer, that the assets of the old association may be conserved to assist in the new.

Our people generally seem willing to make this assignment of stock. Some have not done it yet. We earnestly request that any who are willing to do this and have not yet attended to it, will see that it is done at once.

On the back of your certificate of stock you will find some printed matter. Either sign your name at the bottom of the printed matter, and leave the rest blank, or put in the date, and write the name of I. H. Evans, Trustee, in the blank line for such purpose, and then

sign your name, and send the certificate to I. H. Evans, Review and Herald, Battle Creek, Mich., and he will send you a trust bond, binding himself to transfer the same to the Washington enterprise as soon as all claims are settled. We wish all our people would give this matter their prompt attention.

All inquiries should be addressed to I. H. Evans, Review and Herald, Battle Creek, Mich.

The Week of Prayer

It is hoped that the readings for the week of prayer, December 12-19, may be sent to church elders next week. Will not the elders watch for this matter in their mails, so that we may make sure of having every company supplied? One day in the program of readings is devoted to a missionary experience service, so that, in connection with the Bible studies presented, members may contribute their own experiences in the missionary campaign. The readings will also be sent to our ministerial laborers, who are requested to make sure that such matter shall be forwarded to them if they are away from the place of address. Envelopes for the annual offering will be sent as soon as possible to church elders for distribution on December 12. What is put into these envelopes means so much to every mission station we have and to the souls waiting for us out in the darkness, that surely believers will plan in earnest to meet the call of need.

W. A. SPICER, *Secretary*.

Seven Weeks Free

ALL new subscribers for the *Youth's Instructor* who send seventy-five cents for the paper for the year 1904, will receive free the last seven papers of 1903.

Thus each new subscriber will get all the articles in the new series for boys, entitled "Around the Work-Table," which are now appearing in the paper. These articles tell how to make a Climbing Sailor, a Weaving Machine, an Electric Machine, a Modern Kite, a Hand Bracket Saw, Artificial Ice, etc.

Send your subscription to-day, so the boys may make these articles and perform the experiments described.

We offer a Bible free to any one who will secure five new yearly subscriptions for the *Instructor*, remitting to us therefor \$3.75. This Bible is well bound in leather, has type large enough for any one to read whose sight is ordinarily good; and being printed on India paper, it is very thin and light, making it convenient to carry. It has references, but no other helps, except maps. Write for full particulars.

Address your State Tract Society, or Youth's Instructor, 222 North Capitol St., Washington, D. C.