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HOLY BIBLE
IS THE FIELD
OF THE WORLD

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

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General Articles.

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

TRUST.

"None of them that trust in Him shall be desolate."
Ps. 34:22.

Though the rain may fall and the wind be blowing,
And cold and chill is the wintry blast;
Though the cloudy sky is still cloudier growing,
And the dead leaves tell that summer has passed,
My face I hold to the stormy heaven,
My heart is as calm as the summer sea,
Glad to receive what my God has given,
Whate'er it may be.

When I feel the cold, I can say, "He sends it,"
And His wind blows blessing I surely know,
For I've never a want but that He attends it,
And my heart beats warm though the winds may
blow.
The soft sweet summer was warm and glowing;
Bright were the blossoms on every bough;
I trusted Him when the roses were blowing,
I trust Him now.

Small were my faith should it weakly falter,
Now that the roses have ceased to blow;
Frail were the trust that now should falter,
Doubting His love when storm clouds grow.
If I trust Him once, I must trust Him ever;
And His way is best, though I stand or fall;
Through wind and storm He will leave me never;
He sends it all.

Why should my heart be faint and fearing?
Mighty He rules above the storm,
Even the wintry blast is cheering,
Showing His power to keep me warm.
Never a care on my heart is pressing,
Never a fear can disturb my breast,
Everything that He sends is blessing,
For He knows best.

— Episcopal Recorder.

JUDGE NOT.—NO. I.

MRS. E. G. WHITE.

"JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

These words were spoken by the divine Teacher, our Lord Jesus Christ, for us to hear and to obey. God has not given men the power to read hearts. He has not placed them in the

judgment seat, to pass sentence upon their fellow men. God has committed all judgment to His Son. Why, then, are human beings not more careful in regard to passing judgment upon one another? Let us seek to realize our own ignorance. When we have a full realization of this, we shall not speak evil of our brethren.

God has forbidden us to think or speak evil of one another. "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" Those who act toward their fellow men without mercy will one day themselves feel the need of mercy.

Christians have a most important work to do. They are commissioned by God to watch for souls as they that must give an account. They are to reprove, rebuke, and exhort with all long-suffering. God said to the prophet Ezekiel, "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

To speak the word of God with faithfulness is a work of the greatest importance. But this is an entirely different work from continually censuring, thinking evil, and drawing apart from one another. Judging and reproofing are two different things. God has laid upon His servants the work of reproofing in love those who err; but He has forbidden and denounced the thoughtless judging so common among professed believers.

Actions speak louder than words, and those who draw apart from their brethren show plainly that they do not wish to work with them, that they surmise evil of the men to whom the Lord has given a place in His work.

Those who show this lack of faith and confidence in their brethren grieve the Spirit of God. The Lord calls upon us to put away all haughtiness, to manifest sincere sympathy for the erring, who are seeking to recover themselves from the snare of the enemy.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

"Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife

in your hearts, glory not, and lie not against the truth." Let not those who cherish feelings of envy and strife claim advanced spiritual knowledge, for by so doing they lie against the truth. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

"My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. . . . The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. . . . The tongue can no man tame; it is an unruly evil, full of deadly poison." Only by the Lord's help can we bring our thoughts and words into subjection to the will of Christ.

The very first work we are to do is to unite in the bonds of Christian fellowship. Those who are working for God should put away all unkind criticism, and draw together in unity. Christ desires His soldiers to stand shoulder to shoulder, united in the work of fighting the battles of the cross. He desires the union between those who work for Him to be as close as the union between Him and His Father. Those who have felt the sanctifying power of the Holy Spirit will heed the lessons of the divine Instructor, and will show their sincerity by doing all in their power to work in harmony with their brethren.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door." "Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God."

"Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?"

It is the one who has every reason to distrust his own principles who is keenly alive to the failings of others. If there were not some lack in our own experience, we would not be so suspicious of our brethren. It is the one whose conscience condemns him that so readily passes

judgment. Let every one tremble and be afraid of himself. Let him see that his own heart is right with God. Let him weed his own garden; he will find enough to keep him busily employed. If he does this work faithfully, he will not have time to find fault with the gardens of others. Instead of judging our brethren, let us judge ourselves. Let us make sure that we are among the number who are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

THE CITY OF TRUTH.

ELDER E. K. SLADE.
(Detroit, Mich.)

HE who truly prays, "Thy kingdom come," will love and live the principles upon which the kingdom of God is founded, just as far as he can know them. By his own choice every soul lives either for the kingdom of man or the kingdom of God, the kingdom of bondage or the kingdom of freedom. This testing privilege of choosing between the two kingdoms, was, in a special way, granted to the Jewish people when Christ, the true King, was before Pilate; and that event still serves as an important lesson to all who have the choice to make.

Christ, the King of kings, came to our earth to represent the one true kingdom, the kingdom of God. In answer to Pilate's question, "Art thou a king?" He said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." As a true ambassador He came in the interest of His own country. He came to represent, to a rebellious people, the virtues of the kingdom of heaven. In doing this He lived the life of God, whose life is the law of the kingdom. Therefore He could say, "He that hath seen me hath seen the Father."

The Father is a "God of truth." He is "abundant in goodness and truth," and "keepeth truth forever." For Him to live is to keep truth, for that is His nature. Christ, in order to represent Him and His kingdom, must keep truth, or live truth, thus bearing witness unto the truth by His life. He could rightfully say, I am the truth, and stand forth holding up His life as the standard of the universe, which rebellious man might either love or loathe.

The Jewish people were in bondage to sin; their nation and city were in bondage to a heathen power. They rejected the King of the universe, who would have made them free, by saying, "We will not have this man to reign over us." In declaring, "We have no king but Cæsar," they chose the one they professed to hate, to rule over them, accepting "Jerusalem which now is, and is in bondage with her children," as their portion. They chose to be bound in the kingdoms of earth, rather than to be born into the kingdom of God. Had they received and known the truth, which they rejected, it would have made them free, in that they would have been "translated . . . into the kingdom of His dear Son." They might have been children of the metropolis of the heavenly Canaan, the Jerusalem which is above, which John saw coming down from God out of heaven. She is free, and the mother of all that are free. Her children are all made free by the truth, Christ the king, enthroned in the heart.

Every child of God will live the truth as did Christ, and thus be a representative of the kingdom of heaven. He will be an ambassador in a foreign country, looking for a city to come. But to live the truth, he must have it as his nature, or written in his heart, as worded by the psalmist: "Thou desirest truth in the inward parts." Only those who have the truth, the law of God, or His

character, in their heart, will be able to "lift up a standard for the people."

This standard is not a flag of silk and symbols, nor of stars and stripes, but it is a life. It is a life of love and loyalty to the law of Him who has "prepared His throne in the heavens; and His kingdom ruleth over all." Such a life is the banner mentioned in the following words: "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." It is by this means that God is gathering His loyal subjects from the countries into which they have been scattered. He is calling them out by the truth, and by it He is making them free, that they may dwell in the free city, where bondage and force will never again be known.

"Thus saith the Lord of hosts: Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness." Zech. 8:7, 8. Ezekiel speaks of the same city in the following language: "And the name of the city from that day shall be, The Lord is there." The presence of God in the city is declared by John as follows: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God."

The truth will be the law and character of the city, and its subjects will all be law abiding. "Thus saith the Lord: I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth." Zech. 8:3. Only they that keep the commandments, the truth (Ps. 119:151), will be permitted to enter its gates. "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in."

Every subject of the kingdom of God, of whom it may be said, "The kingdom of God is within you," will hold the standard high; he will unfurl the banner of truth to the nations of the earth in such a way as clearly to display the desirableness of the kingdom to which he belongs, the law of which is the rule of his life. Such lives will, as did the life of Christ, furnish an answer to Pilate's question, "What is truth?" They will represent and recommend the kingdom of God, and the free city of truth.

HOW SHALL WE ANSWER?

S. O. JAMES.
(Terril, Iowa.)

Do you truly believe that Jesus will soon, *very soon*, visit this earth again; and that every unprepared soul will then meet with a dreadful doom? that only a few, a *very few*, of those who claim to know the Master will be recognized and accepted by Him? Do you believe that you may *know*, while here on earth, that you are saved by His blood, and that you are hourly walking in His light,—by His loving side, perhaps you prefer to say, stepping safely in His footsteps? Do you have a new and fresh experience daily in dying with and for Him? Does the spirit in you mourn deeply sometimes at the thought that He is so little loved by those whom He died to redeem, and that you are so poorly prepared to help them?

If it were announced from heaven that your probation would end in the course of another year, can you tell how you would act between this time and that? Would you sleep as do others? would you let trifles hinder you from working? would you yield to sin as readily as in the past? Would you not rather be remark-

ably earnest, using every means in your reach, that you might meet the mind of the Holy One, the Judge of all the earth, that when called to lay off the armor and meet your Captain, it might be with joy instead of shame? Some time in the near future, the last precious year and month and day will come to you. Could you answer to your loving Creator *to-day*, if called so to do, saying with Paul, "I have fought a good fight, . . . I have kept the faith"?

I ask these questions with a tender regard; for many are being cheated of that which Christ has dearly bought for them. "And we *know* that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life."

DIETETIC REFORM AMONG LEADING EDUCATORS.

DAVID PAULSON, M. D.

LEADING educators are beginning to recognize that there is an intimate relation between right living and clear thinking. The man whose dietary consists of the natural products of the earth, properly prepared, is rewarded not only with greater power of endurance, but he possesses a clearer head than he would if his brain were continually bathed with blood more or less contaminated with the waste products that are always present in animal flesh.

There are students in all the large educational institutions who carry a stock of health foods, and who prefer to dine in their own rooms upon a simple variety of the same, rather than eat at the regular boarding houses, where the bills of fare are largely made up of unwholesome and practically indigestible articles of food.

A large number of students at the Chicago University are deeply interested in dietetic reform, and some of these have at times improved the opportunity to come to our Chicago Branch Sanitarium to enjoy the advantages of a wholesome and palatable meal. To afford an opportunity for a large number of this class to meet together, we arranged a Sunday afternoon dinner, and extended to them a personal invitation. This company numbered nearly fifty. Among them were some of our most distinguished educators. While dinner was being served, Drs. Rossiter and White, Pliny Haskell, Annie Tabor, Mrs. Paulson, and the writer were kept busy, going from table to table explaining the special values of particular foods, and answering questions relating to dietetic principles.

At the conclusion of the meal, one of the leading scientists of the day, and dean of the great school over which Colonel Parker presides, favored us with an enthusiastic speech in support of right living, and in commendation of the work of which our health institutions are the exponents.

As this company of influential men and women left us, we could but feel thankful that God had given us such an opportunity to sow good seed in receptive soil.

Professor Jackman and others pleaded for the establishment of a pure food restaurant in the immediate vicinity of the University, so that the teachers and students could have an opportunity of daily partaking of wholesome and nutritious food.

During the heated summer season, there were one thousand six hundred students in attendance at the University of Chicago. During the coming school year the number will, of course, be much greater. It seems as though there ought to be some one who can see greater returns in expending a thousand dollars in the establishment of such a missionary project as a health restaurant in this important educational center, than he can see in investing the same in land.

The land will soon melt with fervent heat, but some of these men and women who become favorably impressed with the wholesome flavor of a right dietary, would soon secure an equal relish for the flavor of the glorious truths that God is now unfolding to the children of men.

REMEMBER THE FORMER DAYS.

J. G. SAUNDERS.
(Brockport, Pa.)

"BUT call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used." Heb. 10: 32, 33.

It is well many times to recall the past; for when we see how God worked with His people in past conflicts, it gives us courage and fortitude to meet the future. The coming conflict is the last, and the most severe, that His people will have to meet. So, like Peter, I would stir up your pure minds by way of remembrance.

I was in the First Angel's Message from 1842-44, and know a little of how God wrought for His dear people in those days. The Spirit of God says the power attending the Third Angel's Message will far exceed that which attended the first. Now let us see how God led His dear people in the closing of the Philadelphia state of the Church. At that time we expected to see our Lord coming in the clouds of heaven, with power and great glory, to take His waiting people to His Father's many-mansioned house. This sublime and awful event we firmly believed would take place on the tenth day of the seventh month of 1844; then our conflicts would be over. The sanctuary (the earth) would be cleansed, and Christ's kingdom set up, and He would reign forever; for of His kingdom there would be no end.

"The state of the Church at this time was indeed that of brotherly love, as its name signified. This was true of those who accepted the message, and especially so of those who joined in sounding the midnight cry: 'Behold the Bridegroom cometh; go ye out to meet Him.' Matt. 25: 6. That message went with power far and near, and led to perfect union of action in all who believed it. There were no schisms, no sectarianism, but all were of one heart and one mind, with only one object in view,—to get ready and to help others get ready. Self was lost sight of in our earnest desire to help others. 'Get ready' was the watchword, 'the Lord is coming; get ready to meet Him!'"

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4: 5, 6. This was also fulfilled in that Midnight Cry. Let me give you a description of that time. Do you see that man plowing in yonder field?—Yes. Well, do you see a man with something in his hand, coming with rapid step from another farm to see the plowman? They meet, shake hands, and then both are seated on the plow beam. The Bible, which the man carried in his hand, is soon opened, and they begin reading and conversing about a subject of great importance, the soon coming of Christ. After reading a short time, they bow in prayer, after which the man with the Bible gives the other another hearty hand-shake, and away he goes to tell another neighbor the glad news, "The Lord is coming; get ready to meet Him."

The man who was plowing leaves his plow in the furrow, turns his horses out, returns to the house, gets his Bible, and goes to see a son who is unconverted, and such a scene takes place as causes rejoicing in heaven. The father pleads with his son, and, like Jacob, he cannot give up

until his son yields to the Spirit of God, and in agony of grief over his sinful life he begs his father to pray for him, that his sins may be forgiven, and he be ready to meet Jesus. They pray, sins are confessed as far as known, and soon the scene changes. The Lord forgives. The son is made a happy, new man, converted and cleansed. The father leaves him, and goes to find another unsaved one. The son goes to his unconverted wife and tells her what the Lord has done for him, and that the Lord is coming on the tenth day of the seventh month. She sees a change in her husband, and she wants the same change wrought in her, so they have another prayer-meeting, and they pray until the Lord hears and graciously pardons, and she is born again. How happy they are! But they do not sit down in idleness; no, indeed! but they begin to work for their loved ones, and the story is told to them, and they are entreated to get ready for the Lord's coming.

In other homes sons were pleading for father and mother, mothers for daughters, brothers for sisters, and sisters for brothers, neighbors for neighbors, and so the good work went on. Grove meetings were held, no church being large enough to hold the crowds. The people came many miles to attend the grove meetings. It would have done your soul good to see them as they came, from ten to twenty in a load, and to hear their song as it echoed from hill to hill, "Behold the Bridegroom cometh," and the response from another company, "Go ye out to meet Him." When all had assembled, the meeting began. Earnest prayers, full of love, sympathy, and tenderness, were offered for all. Now was the time for all to get ready; then the preaching,—the evidence of Christ's coming on the tenth day of the seventh month, 1844. It was all plain and easy to be understood. The burden was, Get ready, get ready. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3: 19-21. Oh, such soul searching, such consecration, as took place among the people at those meetings! such confessions to one another, settling up of all difficulties in families and among neighbors, all getting ready to meet the Lord! Some shouting, others weeping, some pleading, the meetings often lasting many hours, many conversions being the result. And so it went from place to place right up to the very hour—the tenth day of the seventh month.

No man said aught of what he possessed was his own, but even the last dime was spent. They showed by their works that they believed what they preached. No one could doubt their sincerity. And truly it was a sweet morsel to all who really believed that they were soon to leave a world of sin and death, sorrow and pain, afflictions and persecutions, for a world of glory, joy, love, and peace, there to enjoy the gift of eternal life through Jesus Christ our Lord. This gave the message power as nothing else could. All wanted to see Jesus and hear His voice saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34-40. Oh, the glory of that message! It rings in my ears yet, and touches the tenderest chords of my heart as I sing—

"O how I long to see that day
When the redeemed shall come
To Zion, clad in white array—
Their blissful, happy home."

This is a brief sketch of those days in the close of the First Angel's Message of Rev. 14: 6, 7. Now if the Third Angel's Message is, at its close under the loud cry, to far exceed the

First Angel's Message in giving the warning and getting a people ready for translation when the Lord shall come,—if this is so, where are we now in the message? How much longer are we to wait for the loud cry? Let us see what Jesus says we may look for just before His coming as signs of His coming. The sun should not give her light, the moon should refuse to shine, and the stars should fall from heaven. Matt. 24: 29-35; Mark 13: 24-30; Rev. 6: 12-17. The sun was darkened on the nineteenth day of May, 1780; and the moon, the following night. And this was immediately "after the tribulation of those days" (papal persecution) when the earth helped the woman by swallowing up the flood of persecution. Then in 1833, on the thirteenth day of November, the stars fell from heaven "as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Then was to come upon the earth "distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Now to make it more emphatic, Jesus says: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." How nigh?—"Even at the doors." Jesus says again, "Verily I say unto you, This generation shall not pass away, till all be fulfilled."

Mark, "This generation shall not pass away, till all these things be fulfilled." The signs in the sun, moon, and stars began in 1780 and ended in 1833. In 1780 God's people were to look up and lift up their heads for their redemption was drawing nigh. A great many did witness the falling stars, Nov. 13, 1833. I beheld that celestial scene, and though a child in my seventh year, it stamped its impress upon my mind never to be effaced. So now let me ask the question, Is not Christ's coming right at the door? This generation is nearly gone, but it will not pass until our Lord shall come. The distress of nations is here truly. The whirlwind will soon take place. Jer. 25: 30-38. Are we as a people ready to give the loud cry of the third angel? If not, why not? If this message is to far exceed the first message, it is time this people were awakened. Many prayers were offered for something to be done at the last General Conference that would arouse us as a people and bring in unity and harmony, and cause a turning to the Lord as never before. And I am indeed thankful for the results of that Conference. As we read the *Bulletins*, we daily praised the Lord for the answer to our prayers. The loud cry will be heard if the principles there laid down are carried out. And just as soon as we all get rid of self, those principles will be carried out. "He . . . will cut it [His work] short in righteousness: because a short work will the Lord make upon the earth." Rom. 9: 28.

I was also glad to be at the camp-meeting in Erie, Pa., and see the love and harmony there manifested—all seeking for the outpouring of the Holy Spirit to qualify them for the work of God. God bless the Pennsylvania Conference and all the Conferences, and prepare them to give the loud cry of the Third Angel's Message. Oh, I am so glad for the influence the General Conference has given to all our people!

Brethren and sisters, let us not be satisfied until we receive the fullness of the promise, the pouring out of the Holy Spirit. Let us each examine ourselves, and make room for Christ. Let Him have His own without reserve. Let us hasten the coming of the Lord. We work out our salvation by working for others. Let me give you one fact that illustrates this: A man was passing over the Green Mountains in the winter. It was a terrible day, cold and stormy;

and before he reached the top of the mountain, he gave up in despair, and sank down between two snow-drifts. But he heard the moan of a traveler in advance of him, and as he realized that another was in distress, it gave him new strength; and finding the man worse off than himself, he went to work to save him, dragging him through snow-bank after snow-bank, sometimes up and sometimes down, until he succeeded in reaching a place of safety. In trying to save his fellow traveler he saved himself. Let us work in the same manner. There is enough for us all to do.

THE SOCIETY OF HEAVEN.

ELDER B. G. WILKINSON.
(Paris, France.)

MANY times when Jesus was tempted to become discouraged, He would direct the thoughts of His mind to the joy that was set before Him, and then He would press on, with rejoicing, to the cross and the shame which He was to endure. With the eye of faith He saw himself brought back again to His Father's house. His Father, whom He had left that He might come to earth, He beheld seated upon His throne and surrounded by a multitude of redeemed. Then the Saviour's work became a pleasure, and His life breathed forth an inspiration upon those who surrounded Him.

By thus encouraging himself through God's promises, Jesus has placed an example before the human race. And why should not this example be followed? It is natural for us all to plan for future pleasures. The only difference between Jesus' method and ours is simply a difference of time. We labor hard to save a little money simply that we may enjoy some pleasure a little in the future. And, moreover, that pleasure does not have a long duration. Jesus, however, planned for a joy that was a little further distant, but a joy that would last throughout eternity. He has succeeded, and He calls upon us all to secure the same prize. What is it?

In the first place, *it is a blessed hope*. There are many kinds of hope in the world, but there is nothing which so greatly lightens the sorrows of life as does hope. To the merchant who is anxious lest his business fail and he become a pauper, hope brings a cheering assurance of future success. Hope stays the hand of him who, sinking in despair beneath his sorrows, is about to take his life, and bids him try again. Hope comes to the mother who stands, un comforted, by the bedside of her dying child, and speaks to her of a new and better future, where she shall meet her child again. But how great is the Christian's hope! It is not shrouded in any dark and uncertain future. It clasps hands with the great events of eternity, and lifts the veil upon a glorious scene. This is how the apostle describes it: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Oh, there is a God somewhere! I look out upon the sky, the stars, the sun, and I ask, Who made them? Who made the birds which fly in the air? Who made the men which walk upon the earth? Did the legislature of the United States, or Germany, or England, or all the nations combined?—No. Who made me? I have reason. Is it possible that He who made men with reason, does not himself have reason, and does not know our great longing to know Him?—Impossible. But who is He? He has spoken to us. He has talked directly to us, and said, "In the beginning God created the heaven and the earth." He has told me who He is, but shall I never see Him?—Yes. He has spoken further, and has directed us to consider "the glorious

appearing of the great God and our Saviour Jesus Christ." Can we imagine a more glorious future event than this? If He clothed the heavens and the earth with the beauty which we now see, when He shall appear, will He not clothe himself with much more splendor? Truly the heaven itself, with the glory which is now concealed, will break forth in all its grandeur.

I place before you the first members of the society of heaven, God and our Saviour Jesus Christ. If it is natural to desire to associate with the great of this earth, it ought to be a desire more intense to associate forever with God. He is a God of love; for while we were yet rebels against Him, He gave His only Son to die for us. He is merciful; for though we sin continually now, He does not strike us down. He is benevolent; for He sends the rain on the just and on the unjust. He appreciates good things; for He has clothed the heavens and the earth with beautiful colors and scenes, and the courts of His heavenly temple are filled with enchanting music. He is generous; for He opens the doors of His house, and with stretched-out arms bids us, through Jesus, become members of His family. Behold how lovable is our God! Who would not associate with Him? Who would not say with the psalmist, "In thy presence is fullness of joy; at thy right hand there are pleasures for evermore." And in the near future this our God will gloriously appear. And as surely as He shall appear, so surely will He take, to associate with Him, those who have obeyed Him and associated with Him now.

"A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother." Prov. 18:24. That friend is Jesus. Blessed are the redeemed, who shall have right to His society. The life which He lived upon earth was a constant record of how sweet it was to enjoy His company. The dead came forth from the tomb in response to His invitation. Mary, out of whom He had cast seven devils, sat at His feet, and followed Him with loving glances. Bitter tears flowed from the eyes of sinful Peter until he was restored to the Saviour's company. If such was the pleasure in His company that they found who merited nothing from His hands but punishment, how great will be the pleasure at the last when the redeemed, transformed into His image and character, have earned the right to associate with Him forever. Such was Jesus upon earth, and as such will He come again. This is the declaration of the eternal word of God, which cannot be broken. And who shall enjoy His society? "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21. Let friends depart and relatives despise, but we cannot afford to lose the society of Jesus.

If God and Jesus were the only company which heaven offered, it would be glorious to live there. But other company is there. When Abraham, the friend of God, sat in the shade of a tree, three beings possessed of a politeness he had never seen elsewhere,—and he had come from the great cities of Babylon and Egypt,—visited him and partook of his hospitality. They were the angels of God. In this act they showed how friendly and sociable is their nature. What a stern rebuke this is to those who pride themselves upon being cold, stiff, distant, and unapproachable. These angels are also beautiful beings; for when John saw the messenger who led him through the scenes of glory, he says that he fell at his feet to worship him. The angels can sing most beautifully. The shepherds watching on the plains of Bethlehem heard them sing the anthem, "Glory to God in the highest, and on earth peace, good will toward men." And I fancy that often, as the saints of old gathered in some quiet place to sing their songs of praise to God, the angels joined their songs with their melodious voices. And as the messenger of God

traversed the lonely plain, he might have heard, as Isaiah did, the choir of angels about him sing the joyful strains. What pleasure it will afford to be entertained by their great knowledge, as Daniel was by the one who said that there was none wiser than he in those things, save Michael the Prince. Beloved friends, behold the innumerable company of heavenly guests who always compass us about. And these also will come. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25:21.

Such are some of the members of the heavenly society. And what shall we say about the redeemed themselves? We shall see the loved and loving John, the earnest Paul, and the ardent Peter. There we can walk and talk with noble Daniel, with Isaiah, with Elijah, with the faithful Joseph, and with Moses. There is a glorious future before us. Let the rich of this earth roll by in their carriages, let the honored walk by with haughty step. Their society will continue for only a moment; but the society of heaven will never be broken. Let us confess that we are strangers and pilgrims on the earth, who look for a city whose builder and maker is God.

"IT MAY BE YE SHALL BE HID."

ZEPH. 2:2, 3.

WM. J. BOYNTON.
(Newark, N. Y.)

OFTIMES while reading this scripture, this clause seems to hang all our hopes on a brittle thread—that after all our struggles in the work of overcoming, there will be only a chance of our being saved. We might possibly pass the test, and we might not.

Is this the meaning of this passage? In the light of the doctrine of justification by faith, I have come to a different view of its meaning. God says He is "able to do exceeding abundantly above all that we ask or think" (Eph. 3:20); and that "where sin abounded, grace did much more abound" (Rom. 5:20); also that "the peace of God . . . shall keep your hearts and minds through Christ Jesus" (Phil. 4:7); and again: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Col. 1:12, 13.

Then in the end shall all this be a failure?—No! no! this cannot be. It seems clear to me now that the expression in Zeph. 2:3, "It may be ye shall be hid," is a statement showing that by complying with the condition, it is our privilege to be hid. The qualities of meekness and righteousness we must possess to be like Jesus. For "when He shall appear, we shall be like Him; for we shall see Him as He is."

Righteousness was the girdle of His loins, and faithfulness the girdle of His reins. Isa. 11:5. He says: "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:29. The home of the saved is a place "wherein dwelleth righteousness" (2 Peter 3:13) and meekness. Ps. 37:11.

Thus this test in Zephaniah is not only a command, but a kind invitation from a loving Father to cause us to seek for those heavenly qualities so necessary to a work of faithfulness here, and also that we may be among the "hidden ones" in the day of His fierce anger.

Take another text with a parallel expression: "And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise Him up at the last day." John 6:40. Then it is His will that every one should be saved. So it is His will that I should be saved. We may have salvation if we will. O blessed assurance! Brother, sister, let us look up and rejoice.

ITEMS OF INTEREST.

— Paul Kruger's visit to Holland has cost that government about \$80,000.

— Mrs. Roosevelt will attend service at St. John's Episcopal Church, Washington, D. C.

— The president of Venezuela "desires peace, but wishes overtures to come from Colombia."

— Lansing Warren, editor of the Milwaukee *Sentinel*, died the 13th inst., in Milwaukee, Wis.

— President Roosevelt has appointed Charles Hartzell, of Colorado, Secretary of Porto Rico.

— Joseph F. Smith is elected president of the Mormon Church, to succeed the late Lorenzo Snow.

— The State Department denies that this country has offered to arbitrate between Venezuela and Colombia.

— The revenues of France showed a deficit of about \$27,000,000 for the first nine months of the present year.

— Don Carlos, the Spanish pretender, is ordered to leave Italy "for fear of compromising the government with Spain."

— French, the British general who so far has not made a blunder in his campaign in South Africa, recently captured the Boer commandant Scheeper.

— The Boer commander Lotter has been executed, by order of Kitchener, and "two farmers who had twice joined the Boers have been hung at Vryburg; and eighteen Boer officers captured since September 15 have been permanently banished."

— A dispatch from Albany, N. Y., dated the 15th inst., states that Warden Mead, of Auburn prison, has received over 1,000 requests for permission to witness the electrocution of Czolgosz. Only twenty-six persons will be allowed to see the sentence executed.

— Herr Rosenthal, a German, was kidnapped by Bulgarian brigands the 16th inst. Rumania has sent a protest to Sofia, and Bulgarian troops are in pursuit of the brigands. It is declared that "the Macedonian committee has decided to capture every foreigner within reach, in order to attract European attention to the bad state of public security in Macedonia."

— In a recent letter to the ministers of the Powers, Prince Ching requests "a withdrawal from Peking of the foreign business establishments, on the ground that Peking is not a treaty port, that foreign business houses have been illegally established there, and that all such should be moved to treaty ports." Unquestionably China has the right to make such a demand, if she sees fit.

— A dispatch from Manchester, England, dated the 15th, states that Dr. Joseph Parker, chairman of the Congregational Union of England and Wales, "proposed to-day the establishment of a federation of Congregationalism throughout the world, under the title of the United Congregationalist Church. The assembly voted that a committee should take steps immediately to bring the subject before the subordinate unions."

— Florida's orange season began last week. Steven Powers, secretary of the State Agricultural Society, estimates that 1,100,000 boxes will cover the crop. It is thought that "the rehabilitation of the orange industry in Florida since the fatal freeze of 1896 has shown more progress in the last year than in the five years previous. Mr. Powers says that "this year the trees have made a wonderful growth. The crop is fine, and there is wide-spread encouragement. Probably 1,000,000 trees were sold last winter, largely for planting in Florida. There is little fear of any effective West Indian competition. The Florida orange, backed by American will and energy, cannot be displaced."

— The meaning of the phrase "the pacification of the islands" (Philippines), according to the *Christian Advocate*, of New York, "may be obtained from the dictionary, but not from a study of the islands themselves." To support this statement it states that "a new branch of the Katipunan, a Filipino secret society, has been discovered at Tarlac, capital of the province of that name. The object of the society is the slaughter of the whites. The president of Banoang is the chief of the new branch, and an alarming element in the situation is that it includes numbers of the native constables who were recently armed. A policeman admits that he was taxed a dollar, and was ordered to make *bolos*. Besides this, the conditions in Tayabas and Batangas are not reassuring. The worst form of guerrilla warfare prevails there. The insurgent forces are hovering under cover along every road and trail. Caballos, who formerly belonged to the command of General Cailles, but who would not surrender with him, is retreating to the mountains.

Rifles have been buried all over the province, and whenever the insurgents find an opportunity to use them, they dig them up. The assassination at Balangiga is the worst thing that has happened, but all that has occurred should have been expected."

— On the 18th inst. the steamship "Commonwealth" arrived at Boston; the "Augusta Victoria" at Cherbourg; the "Corean" at Glasgow; the "Belgravia" at Hamburg; the "Rhyndland" and the "Cufic" at Liverpool; the "Furst Bismarck," "Patria," and "Sicilia" at New York; and the "Mio-wera" at Sydney. On the same day the "Furnessia" and "Pretorian" sailed from Moville; and the "Deutschland" from Southampton.

— The land and buildings of the Ruskin Commonwealth Colony, Commonwealth, Ga., were recently sold by the sheriff. At the time of its founding, two years ago, there were in the colony 300 souls. At the time of the break-up there were but twenty left. The printing plant of the *Coming Nation*, the organ of the colony, was sold to satisfy a mortgage of \$300. There are many excellent and devoted Christians connected with these Christian Socialist colonies in various parts of the country, and some of their ideas and ideals are most commendable.

A. J. B.



THE STUDY OF THE FIELD.

ESTELLA HOUSER.

OUR study this week on the field covers a wide range of territory and subjects. It will be impossible, however, to derive any benefit from it without having access to the *Missionary Magazine*, as the entire study is based upon this journal.

To decide whether such a study is profitable, one has only to analyze his own interest in missionary work, when he finds that it centers about those lands with which he is best acquainted. An intelligent interest is always stimulated by an increase of knowledge.

The last message of mercy is to reach earth's remotest bounds before the appearing of our Saviour. Every report of progress is one step nearer that event. These reports appear month by month in the *Missionary Magazine*, and the reading circle is arranged as an aid in becoming acquainted with them.

This month the study brings tidings from almost a score of fields, besides others that are mentioned in the *Magazine*, but not embraced in the study. The situation in Africa alone will inspire every true heart to activity, if God's Spirit is allowed to do its work, for it outlines the experience of our brethren who are being compelled to do now, in troublous times, the work which the Lord has plainly stated should have been done in times of peace and comparative prosperity. The same conditions prevail in Colombia, and how soon all nations will be involved in war is known only by Him before whom the nations are as nothing. The article has its lesson for each of us. A brief study will reveal it.

From Porto Rico comes a message of courage and good cheer, but our two laborers in that island plead that help may be sent them now while conditions are so favorable. Out of the seventy towns in this island, fifty have not been entered by the gospel worker. The present is our opportunity. Soon others will go in, and then we shall be compelled to follow them, and our labors will be far more difficult. The article will bear studying.

The report from the Orient, another topic for study, is inspiring, since it shows the progress of the truth notwithstanding the most bitter opposition. Brethren in one city in Turkey are imprisoned for possessing a copy of the *REVIEW AND HERALD*, and at another place in the Sultan's territory they have been arrested because they assembled together for worship on the Sabbath. In Egypt a minister of the gospel has accepted the message, and is devoting his time to its promulgation. That the Lord is choosing out a people for His name from many nations is illustrated by the discovery of a brother in this land of the Nile who, alone, for a number of years, notwithstanding great persecution, has observed the Sabbath because he saw that its sacredness was taught in God's word. In Palestine difficulties only serve as stepping-stones for the advancement of God's word. In Mexico a new feature has been developed in the work — that of selling our Spanish paper. The people are eager for reading-matter, and buy the papers willingly, something which the workers thought could never be accomplished.

The developing of workers through mission schools in Argentine, Brazil, and Rhodesia, and the progress of the message in these lands, as well as in Finland, Puerto Cortez, Raratonga, Iceland, and Jamaica, all make a part of this month's study. Who can afford to be ignorant of these things? One cannot better look upon the field intelligently than through the reports of those who are on the ground, and these from month to month are found in the *Missionary Magazine*, and made the basis of the study of the field.

The command, "Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest," can best be carried out in an intelligent manner in connection with a study of the field. This is a work that God enjoins upon every one of us. We have no record of any other method by which we may select workers other than "Pray ye . . . the Lord of the harvest, that He will send forth laborers."

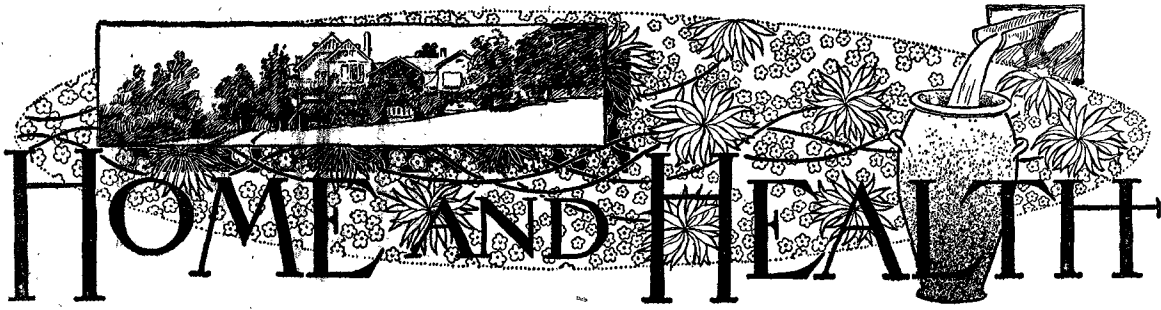
If you do not have the *Missionary Magazine*, the first step necessary in the study will be to procure one, and then with heart imbued with the Spirit of God, note how rapidly this message is being carried to every nation, and what God would have you do that it may go more quickly. "Lift up your eyes, and look on the fields; for they are white already to harvest."

OCTOBER STUDY OF THE FIELD.

Articles on Africa, Porto Rico, Lesser Antilles, Bocas del Toro, Jamaica, and Letters and Reports in the November issue of the *Missionary Magazine*.

(Second Week — November 3-9.)

1. TELL something of the situation in Africa.
2. To what points is the work there restricted? What success has followed the efforts in that field? What prophecy is being fulfilled there?
3. What is the population of Porto Rico? Out of the seventy towns in this island, how many have been entered by Protestant workers?
4. How many workers, all told, are there in the island? How many Seventh-day Adventist workers?
5. What need is especially suggested? Why is Porto Rico a good location for a sanitarium?
6. What is the condition of the work in Egypt? What encouraging report comes from that field?
7. What is the experience of some of our brethren in Turkey? What progress is reported from Jerusalem? Mention some of the needs of these fields.
8. Through what experiences are our laborers passing in Bocas-del Toro?
9. Tell something of the progress and needs in the Lesser Antilles.
10. What items of encouragement come from Finland? Mexico? Jaffa? Puerto Cortez? Argentine? Brazil? Raratonga? Rhodesia, South Africa? Iceland? Northeastern Jamaica?



THE END OF THE WAY.

THE following beautiful lines were written by a young lady in Nova Scotia, an invalid for many years:—

My life is a wearisome journey:
I'm sick with the dust and the heat;
The rays of the sun beat upon me,
The briars are wounding my feet.
But the city to which I journey
Will more than my trials repay:
All the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upward,
I often am longing for rest:
But He who appoints me my pathway
Knows just what is needful and best.
I know in His word He has promised
That my strength shall be as my day;
And the toils of the road will seem nothing
When I get to the end of the way.

He loves me too well to forsake me,
Or give me one trial too much;
All His people have been dearly purchased,
And Satan can never claim such.
By-and-by I shall see Him and praise Him,
In the city of unending day;
And the toils of the road will seem nothing
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of the city appear;
When the beautiful songs of the angels
Float out on my listening ear;
When all that now seems so mysterious
Shall be plain and as clear as the day,
Then the toils of the road will seem nothing —
As I get to the end of the way.

Though now I am footsore and weary,
I shall rest when I'm safely at home;
I know I'll receive a glad welcome,
For the Saviour himself has said "Come."
So, when I am weary in body,
And sinking in spirit, I say,
"All the toils of the road will seem nothing
When I get to the end of the way."

Cooling fountains are there for the thirsty,
There are cordials for those who are faint:
There are robes which are whiter and purer
Than any our fancy can paint.
So I'll try to press hopefully onward,
Thinking often, through each weary day,
"The toils of the road will seem nothing
When I get to the end of the way."

—Selected.

STORIES FOR THE LITTLE ONES.

LILLIEN SARTAIN.
(Helena, Mont.)

THE childish mind is highly imaginative, and seems to have an unsatiable demand for stories. The world answers this demand with a flood of fairy tales and fictitious stories containing more or less error. The Mother Goose rhymes, rehearsed in almost every nursery in America, are received with delight by the little ones, but are of no benefit to them, and often give them an unreal idea of things. Why not turn the little minds into a different channel, and teach them truth instead of fables? There is an inexhaustible fund of interesting incidents in the Bible which can be utilized by the story-teller, and with a little judicious word coloring, one can hold the child's interest just as well as with "Cinderella" or "Jack and the Beanstalk." These fictitious tales interest the mind, but lay the foundation for novel-reading. Once formed, this habit is difficult to overcome. Many a bright young man or woman has been ruined by the pernicious

habit. The novel fiend lives in another world than the practical, every-day world, and the petty annoyances of, and the economies daily practiced in, the home make him long for the luxury and ease described in his books, and thus unfits him for any sphere of usefulness.

Bring up the child with a pure mind, unsullied by the vain imaginings of some one who might expend his mental energies in a better cause, and much discouragement and unhappiness will be avoided when he gets from under the parental care.

WHO WAS TO BLAME?

M. C. W.

ONE morning a neighbor's boy came to my house after some soap for his mother. As I went upstairs for the soap, I remembered that there was two dollars in small change lying on the table in the room where I had left Harry. I wondered if it would tempt Harry, but thought, "No, surely he will not touch it."

When Harry went home, he dropped something on the walk. It had a ring like silver. I immediately went to the door and said, "What is the matter, Harry, did you drop something?" The moment I spoke, I spied a ten-cent piece. Harry saw it at the same time, and instantly put his foot over it. I was confident that something was wrong, and waited to see what the child would do. He talked about everything, but made no move to go home.

At last I said, "I'm afraid mama is waiting for you, so you would better run home now. Did you find what you dropped?"

"No;" then, as he moved around, "why, here it is, ten cents."

Asking him to wait a minute, I went into the house and counted the money, and found ten cents gone. When I went out, I asked Harry where he got the money. Papa gave it to him to buy mama a birthday present. He thought he should get her a handkerchief. I asked him to think a minute and see if he was perfectly sure about it. Yes, he was; but in my heart I doubted him.

After relating the circumstance to my husband, he said, "You would better go and see his mother." I knew I ought to, but I shrank from it. I was in hopes my husband would say something to ease my conscience; instead he made the load heavier. I went to the Great Father; He gave me no help until I promised to go to the mother, and leave the results with Him. Then freedom came.

The next morning, although very busy, I went to Harry's home. How I dreaded to knock on the door! But in my heart was the assurance from the Lord that the mother would not be angry with me for telling her. After I went in, the words that I had planned to say were gone; I could not think of one of them, so, hardly knowing what I said, I told the mother. I told her perhaps I was the one who had made the mistake in counting, but to be sure I thought it best to see her about it.

I never shall forget the look that came over her face as I told her all about it. Tears rolled down her cheeks, as she said, "My Harry stealing! His father gave him no money." Then she unburdened her heart to me, and told me

how wild Harry was getting, and how his father would whip him hard whenever he found out anything that he had done. For that reason she had shielded him. After pointing her to Jesus, I left her.

That afternoon Harry and his mother called. As they came in, the mother said that Harry wanted to see me, by way of explanation. We sat in silence waiting for Harry to speak. After a little, Harry came to me and said, "Here is your ten cents, and — I'm so sorry, and —" The sobs came; he could say no more. Putting my arm around him, I drew him to me and told him it was not the money I cared for, but it was his future life that I was thinking of. If he began by taking a little, the devil wouldn't let him alone until he had taken a great deal. Jesus could and would help him to be a noble man, if he would only let Him.

After a few more words with Harry, I went to the mother, who was sobbing. I put my arm around her neck; for a moment all was still. Then I offered a few words of prayer. After that she went home, her heart too full to speak. The Lord was there with us.

How thankful I was that I had gone to her with the circumstance, instead of telling some one else, and after a time letting it reach the mother that way. That spring and summer I kept track of Harry. Through vacation he and three of the smaller children spent an hour each day with me. We would have prayer, then a Bible story. I was always particular to stop where the story was the most interesting. It would do you good to see how eager they were the next day for the rest of the story. After the story came games and music. The hour passed by too quickly for the children.

Late in the summer, business called me from home for about two months. When I returned, my work was such that I could be with the children but little.

Three years have passed. What has become of Harry? — Why, he went a little deeper into sin, and now is in the reform school. What was the trouble? Who was to blame? His downward course was helped along in the home, for father and mother were not united in the government of the child. Prayer was not heard in the home. A continual jangling took its place, thereby lessening the visits of the angels. The mother let go of God's hand. Did it pay?

Many boys are going just where Harry has gone, unless fathers and mothers arouse to their duty. The Lord says to us, "The burden is upon you, whether you are sensible of it or not, to train these children for God, — to watch with jealous care the first approach of the wily foe, and be prepared to raise a standard against him."

From whom did Harry take his first lessons in stealing? Could it have been from father or mother? Now I see a look of indignation upon your faces, as you exclaim, *Indeed not*; no Sabbath-keeping mother would teach her child to steal.

Just listen. A short time ago I went into a large bakery. As I was waiting, a woman and two children came in. The boy, evidently about three and one-half years of age, ran to a barrel of vanilla cakes, and was just ready to take one when the mother said, "No, no; mustn't touch." After a few minutes, she walked to the barrel, took out a cake and ate it. The boy saw her; to keep him quiet she gave him one, then sister must have a pretty cake. That was the beginning, they were eating when I left the shop.

Well, you say, what harm was done? Can you not hear a voice say, "Thou shalt not steal"? The mother was giving her children their first lessons in stealing. It may be Harry took his first lessons the same way. I know not, but I am afraid that at the last great day more than one mother will be found guilty.

Some one is saying, "Now that is going a little too far. Dealers want us to sample their goods."

There may be times when they do, but they are few and far between. Let me give you my experience: One day I stopped in front of a fruit store, to buy some peaches. Thoughtlessly, I felt of one to see if it was nice and ripe. I was about to try another when some one said, "Stop that!" and a little man rushed out, saying, "You are spoiling my fruit; let it alone." I did not know what the man meant by talking so. I felt as though I had been accused of stealing. I told him I wanted to buy some fruit, and was feeling of the peaches to find a good ripe one. Then he explained to me why he came out as he did. He said he had that morning been obliged to throw away a basket of peaches because they had been handled by customers, and that he was going to try to stop it if he could. I thanked him for the lesson he taught me, and I have always remembered it.

Then again: a man and two women walked into a store. The man turned to the women and said, "Don't you want some bananas?" Without waiting for a reply, he cut three from a bunch, and passed them to the women. One of them exclaimed, "O Mr. B——, you ought not to do that." His answer was a laugh.

Supposing Harry had been there, what influence would that man's example have had upon the boy? Would he have been allowed to do the same thing unmolested?—No, indeed! and had the owner of the store expressed his opinion, I know the bananas would have been paid for immediately. That man would be very indignant if he were called a thief, but what else was he?

In a Testimony, on economy and strict honesty the Lord says: "Employees have no right to help themselves to crackers, nuts, raisins, dates, sugar, oranges, or fruit of any kind; for, in the first place, in eating these things between meals, as is generally done, they are injuring the digestive organs; and again, those that partake of those things are taking that which is not theirs. . . .

"One may reason, the little I have taken does not amount to much; but the question comes home, Did the smallness of the amount lessen the sin of the act? . . . Many littles make much in the end. But the greatest loss is sustained by the ones who digress; for they are violating the principles of right, and learning to look upon transgression in small matters as no transgression at all. . . . But God looks upon all these things as theft, and so the record is carried up to heaven."

Yes, God looks upon all these things as theft. Is it not time for us to look at things as God does?

Then again; can we lead our children any higher than we go ourselves? Their minds are plastic, and impressions are easily made. "Children are the heritage of the Lord, and we are answerable to Him for our management of His property." In a sense we stand in the place of God to our children.

Think of the responsibility resting upon you, father, mother. The little ones get their ideas of right and wrong from us, and our example will mold their future life. Let us not neglect our home duties, lest our children rise up in the Judgment and condemn us.

In speaking to a young man about his accepting Christ as his personal Saviour, his reply was this: "If religion does for the home what my mother's religion has done for our home, I do not care for it. Mother is rarely at home when we boys are; she must go to this meeting or that. It is the Lord's work, and of course she must go. She will talk and pray in meeting,—I've heard her,—but she never has time to do anything for us boys at home; never has time to mend our clothes; and no time to spend with father, and

you know how he is going. He drinks oftener than he used to; but what is there to keep him at home? If mother had done a little less talking in meeting, and spent more time in her family, things might have been different. You know every word I have spoken is true."

Yes, it was all true. All I could do was to point him to Jesus for his example. You can see that his ideas of God and His love were what he received from the life of his mother, who, in a sense, stood in the place of God to him.

What will that mother have to meet in the Judgment? What shall we have to meet?

STAND not aloft apart;
Plunge in the thick of the fight.
There in the street and the mart,
That is the place to do right;
Not in some cloister or cave,
Not in some kingdom above;
Here on this side of the grave,
Here we should labor and love.
—Ella Wheeler Wilcox.

HOME AND HEALTH NOTES.

—The greatest curative agent is motion, or exercise.

—According to the *New York Tribune*, there are no drunkards in the State of Kansas.

—It is estimated that in this country alone the waste from bad cooking amounts to over \$1,000,000,000 a year.

—Milk is a good food; but it should always be boiled. The tubercular germs are easily killed by the boiling process.

—Owing to the rigorous sanitary regulations enforced by the Americans in Cuba, yellow fever has almost disappeared from that island.

—The total number of retail liquor dealers in the United States last year was 296,000. New York had the greatest number, Illinois the second greatest number, and Ohio the third.

—The next session of the German Reichstag will witness the passing of a law conferring upon the women of that country the right of free speech in public, a privilege heretofore monopolized by the men.

—Since it is true that all diseases are caused by the retention of impurities in the system, great care should be taken to induce and to compel regular action of the bowels. The use of drug sedatives should be avoided. An internal bath, or enema, is often beneficial, but vigorous physical exercise is better.

—According to statistics compiled by the Marine Hospital Service, embracing some "1,190 cities and towns having a population of 1,000 or more," the United States had, during the last calendar year, "an annual mortality of 17.47 per 1,000 of population." North Dakota was the most healthy State, its death rate being only 6.95 per 1,000.

—The New York Board of Health has issued "a manifesto declaring the long skirts worn by some women on the streets inimical to health because they carry disease germs into the homes." Also the city of Pottsville, Pa., recently "ordered all women to wear short skirts on the streets." What a pity that so many women, scrupulously clean in every other way, insist upon sweeping the streets with their skirts. Most municipalities are provided with men hired to do such jobs with brooms.

—After repeated experiments, Dr. M. J. Rosenau, of the Marine Hospital Service, found that "the plague bacillus cannot live long in letter mail. In seven tests made with cultures of the organism on paper, we found that it usually died within twenty-four hours. At most it kept alive eight days on paper allowed to dry, and fourteen days on paper kept in a moist atmosphere. To live this long it must be kept cool, or, just as in all our other experiments, it died very quickly when dried at the body temperature. We had similar experiences with plague blood upon paper. Letter mail is therefore not apt to carry the infection of plague a long time, especially in warm weather." A fortunate thing, indeed! However, the same physician succeeded in keeping the plague bacillus, or germ, alive seventeen days in cheese and seventy-two days in butter; but "on the surface of food products it usually died very quickly," and "did not live twenty-four hours on orange peel." He also obtained "similar results with figs and raisins and a large quantity

of Chinese food products." The germ was kept alive in rice eighteen days:

—The annual report of Surgeon-General Sternberg shows that "deaths from all causes in the army during 1900 amounted to 28.75 per 1,000, as against 30.58 in the previous year."

—Mrs. H. H. Faxton, of Ann Arbor, Mich., is selected by the National Woman's Christian Temperance Union "to go to the Philippines and work among the soldiers, and also to collect evidence against the canteen." She will sail the 15th of next month, and will be gone two years.

—The only true way to banish intemperance is to stop the unnatural physical conditions which create the appetite for strong drinks. Foods that do not contain sufficient nourishment often lead persons to crave stimulants. Spicy foods should also be avoided. There are many intemperate people who never touch liquor.

—The westward march of Asiatic cholera began, according to *Modern Medical Science*, with its first appearance "in England at Sunderland, October, 1831, and in North America at Quebec, in June, 1832. It became epidemic in Bengal in 1817, spreading to Russia and Germany. In 1831 it carried off 900,000 persons. In 1832 it appeared in New York, and in 1834-49 and in '66 it reappeared. In 1848 over 50,000 perished from cholera in England and Wales."

—As a result of thorough tests made by Dr. Doty, quarantine officer of the State of New York, it is proved that the dosing of ponds and marshes with crude oil is sufficient to destroy mosquitoes and malaria. His successful experiments have been carried on in "the worst mosquito-and-malaria-haunted parts of Staten Island." Similar doses administered to rain barrels, outhouses, or stagnant water anywhere in the yard, will aid materially in ridding the neighborhood of both mosquitoes and malaria.

—Marshall, the English economist, states that "\$500,000,000 is spent annually by the British working classes for things that do nothing to make their lives nobler or truly happier," and that "the simple item of food waste alone would justify the above-mentioned estimate. One potent cause of waste to-day is that very many of the women, having been practically brought up in factories, do not know how to buy economically, and are neither passable cooks nor good housekeepers." The same principle applies in this country.

—According to *Popular Science*, "an unexpected and dangerous method of manipulating candy has just been brought to notice. The candy is made to glitter by means of splinters of glass, so that it has the appearance of sparkling crystal sugar. There are some specimens of even high-class confectionery, said to be of French make, which contain a liberal sprinkling of glass splinters. When the candy is dissolved in warm water, the splinters tumble to the bottom of the fluid into a miniature heap of broken glass. The splinters present both sharp points and sharp edges, which are certain to cause injury to the walls of the digestive canal. It is difficult to imagine a more powerful mechanical irritant than jags of glass, which might easily cause laceration and hemorrhage." All the candy that one's system requires may easily be made at home.

—There is more truth than fiction in the following contribution to a New York health journal by a lady writer: "It is a duty to study ourselves. Learn to interpret your natural instincts. Know yourself. We of this age have made wonderful progress in science, invention, and education; but what, as a nation, have we done for physical development in comparison to these? Look at our women, regardless of culture, education, or position; all worshipping at the shrine of the *corset*! crushing naturalness and freedom of action to satisfy the goddess of Fashion! Why do women of good common sense, in other ways, do this?—Because they are afraid to think for themselves; afraid of what society or the gossips may say. Sins against our bodies are sins against the Creator, and bring inevitable ruin upon us, and extend their influence even to the unborn generations. We strive, most of us, for money, admiration, and social position; neglecting God, our souls, our minds, and our bodies for these nothings of life. Will, energy, and continuity are necessary in order to acquire either spiritual, mental, or material treasures, and so is it with physical perfection. To live right, from the physical standpoint, is to, first of all, be cheerful and hopeful at all times, eat proper, wholesome foods, exercise daily, and bathe regularly, breathing fresh air at all times, and wearing loose, comfortable clothing. These admonitions, from the world, are well worth heeding by some who pretend to know all about health reform.

A. J. B.



BATTLE CREEK, MICH., OCTOBER 29, 1901.

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

A NOTABLE ANNIVERSARY.

We are penning these lines on the day on which our last paper was dated—Oct. 22, 1901. Fifty-seven years ago to-day an event took place that more intimately concerned the people of this world than any that has taken place in the memory of any living man. On that day the longest prophetic period in all the Scripture calendar, the one earliest and most definitely made known, came to an end; and the great movement which it was given to mark was left standing upon the naked promise of God.

Did that movement take place? Whatever it was, it surely did. It becomes us, then, to devote to it a little careful study, that we may understand what it was, and what God designed we should learn from it. We may be sure that whatever God sees fit to note on the pages of His revealed will, He designs for us to study and understand. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever." Deut. 29:29.

And what is here revealed? We have said that the longest prophetic period in all the Scripture calendar came to an end. That period was the long period of two thousand three hundred years, prophetic days in Scripture phraseology; and the event to take place at that time was, "Then shall the sanctuary be cleansed." How rapidly the subject expands. Here we have the sanctuary and its cleansing introduced. Not all of any one subject is revealed in any one place. It is by comparing scripture with scripture that the whole truth is brought out. The first inquiry then is, What is the sanctuary?

It is first introduced when God in His intercourse with men needed a visible habitation and location. It was the dwelling-place of God. "Let them make me a sanctuary; that I may dwell among them." Ex. 25:8. Of course it must have been a holy place, a sacred place. But it was subject to imperfections; for man cannot construct a suitable dwelling-place for the Almighty. More than this, it was located in the midst of corruption and sin; and how could it be kept holy? Moreover it was placed in conflict with sin. Its object was to present to men an object lesson showing how sin is to be taken away. Thus it was used for the nearly 1,500 years till Christ appeared upon earth, and for the nearly 1,900 years since He ascended to minister in the sanctuary in heaven; but the plan of salvation has been developing and unfolding, and it will accomplish its work, and present at last a world redeemed from sin and the curse. Then the tabernacle of God—the true tabernacle—will be with men, and He personally, not in clouds and thick darkness (2 Chron. 6:1; Ps. 97:2), will be their God, and they shall be His people and dwell with Him, and see His face. Matt. 5:8; Rev. 21:1-5.

But great epochs in this work are marked as milestones along the way. One of these is the cleansing of the sanctuary spoken of in connection with the twenty-three hundred days: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." To locate the end of this period, we must fix the beginning. This point is marked by the going forth of the commandment to restore and build Jerusalem. Dan. 9:25. This was the decree granted to Ezra (Ezra 7), which went forth in the seventh year of King Artaxerxes Longimanus, 457 B. C. The twenty-three hundred days would reach from that point, and end in the year 1844 A. D.; and

the law of the type for the cleansing of the sanctuary on the tenth day of the seventh month (Lev. 23:27) fixed the day to October 22, of our calendar. It is not necessary to repeat the argument on the dates. The cleansing of the sanctuary intensifies other points for consideration. The shadow of this work was enacted in the type every year. The tenth day of the seventh month was the chief of the annual sabbaths in the Jewish system. On that day all the people gathered around the sanctuary, and every man was required to afflict his soul. He who refused or neglected this was cut off from the people; in other words, he forfeited his life.

That day was a solemn day. It was a day of judgment in type: only here there were no books to be examined and no infallible decisions passed upon character, from the fact that men are not competent to read character in reference to one another. But in the antitypical cleansing of the sanctuary, the shadow gives place to the substance; what was type then, becomes reality now. So when the prophet opens this scene, he speaks of books being opened, and the judgment set. Dan. 7:9, 10. By the ten thousand times ten thousand ministers of His these books are to be examined, and the judgment is rendered on the lines of the records contained in the books. Rev. 20:12. On the day of atonement the high priest passed into the second apartment of the sanctuary, and stood before the ark of the testament containing the law of God, which the people had transgressed, and the transgression of which they repented and made confession by afflicting their souls outside the sanctuary. The high priest had in his hand the blood of the offering for the people, which he sprinkled on the cover of the ark, as a testimony to the law reposing beneath, that life had been taken, and its demands complied with.

In the antitype, Christ our great High Priest changes the place of His ministry from the holy to the most holy place. In no other way could the sanctuary be cleansed; and at the end of the days the prophet said, "Then shall the sanctuary be cleansed." Christ enters into the most holy place with His own blood, for that is all He has to minister in the sanctuary. His entrance into that place before the ark is noted in Rev. 11:19. Under the sounding of the seventh angel, the seventh in the series of the seven trumpets, we read: "And the seventh angel sounded; . . . and the temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Previous to this the Father was in the holy place, and Christ was there at His right hand (Heb. 8:1; Rev. 4:1-5), but they move from that place when the time comes for the cleansing of the sanctuary, as noted by the prophet Daniel (Dan. 7:13, 14); and the fact that the Father took a new position at this time is mentioned (verse 9) in the words, "The Ancient of Days did sit." The word "sit" here means that He took a position as judge in a court of justice. This position He did not before occupy. He was seated on the throne of the Majesty (the throne of universal government) on high; but here He takes a position in which it is designed that He shall pass decision on the work of Christ as Mediator for the world.

Christ is set forth as the Sacrifice for the world. By virtue of what He has done He has provided means which will always be acceptable to the Father in behalf of men. The penitent comes to the Father in the name of Christ, accepts Him as his propitiation, and pleads the merits of His blood in his behalf, as the penitent did in the type. This process goes on till the account is closed, or, in the case of the living, till probation ends. And when the whole matter comes up in review, God alone sits as judge, and accepts or rejects as each case passes before Him, accordingly as each one has accepted Christ and been true to Him, or not. Only those come into this judgment who have at some time had a connection with Christ. If they have never had such connection, no decision is to be rendered in their cases. They are condemned already. So the only question this judgment is to take into consid-

eration is the question of the faithfulness of those who have once made a profession of Christ. After this, the only question to be acted upon is the execution of the judgment according to the decisions rendered. To this situation applies the declaration of Christ that the Father hath committed all judgment to the Son. He will execute the condemnation pronounced against the wicked, by the seven last plagues and the final judgment upon living sinners.

This is the fifty-seventh anniversary since these solemn scenes in the heavenly world were inaugurated. But how many are aware of it? The few who are aware of these great truths wonder at the indifference of one another in regard to them. How, then, must the heavenly world, all absorbed in the majesty and glory of these movements, wonder at the ignorance of men in regard to these things, and at their indifference.

If the world continues as it is till a year from to-day, then fifty-eight years of this judgment scene will have passed. And how much longer can it continue? How much longer shall we stand in our own light? How much longer shall we by our own course of action delay the coming of that day, and thus give the lie to our profession that we desire it and long for it? If we would rather be here than in the kingdom, then we have no faith in what the word of God declares that kingdom is to be, or we have no love for that state. Remember that according to Paul's words it is only for those who love His appearing that the crown of righteousness is laid up, which shall be given to them at that day. 2 Tim. 4:8.

But fifty-seven years ago to-day the seventh angel sounded; for then the temple of God in heaven was opened,—the first event after the sounding of that angel (Rev. 11:15, 19),—and the voices were heard in heaven, saying, "The kingdoms of this world are become the kingdom of our Lord, and of His Christ." The title has passed out of their hands. They continue only by sufferance. The scene of Dan. 7:9, 10, 13, 14, has opened, Christ with over two hundred millions of angelic assistants is ministering in the most holy place of the heavenly sanctuary, the nations are angry, there is on earth distress of nations with perplexity, men's hearts are failing them for fear, the elements are all ready to be let loose, which will cause the heavens, being on fire, to be dissolved, and the earth to be burned up; but the winds are being held, to give time that the servants of God may be sealed in their foreheads. All heaven is waiting for us. Get ready for the culmination of the work. Make more of this anniversary. Study upon it. See what is involved in it. And be ready for the crown of life which the Lord is waiting to bestow.

*"Our convictions need daily to be reinforced by humble, sincere prayer and reading of the Word."**

DENYING GOD.

If we deny God, He also will deny us. So wrote Paul to Timothy. 2 Tim. 2:12. God will deny men in the same way that men deny Him.

How do men deny God? The atheist says, There is no God; but God is denied by church members as well as by atheists. In this same epistle to Timothy the apostle enumerates the evil traits which will be characteristic of men in the last days, one of which is that while men will have a "form of godliness," they will deny "the power thereof." The power of godliness is the power of God. It is the power which manifests God to the world; which declares that there is indeed a God of sovereign power in the heavens, whose kingdom ruleth over all, and who is working out His eternal purpose for the salvation of men in this world, according to the word which He has spoken. Whoever knows God must know the power of God; and whoever denies the power of God denies God himself.

The men of the last days have a form of godliness,

* This and the following extracts in italic are taken from "Testimony for the Church," No. 34.

but deny the power thereof. They are lovers of self, covetous, proud, boasters, etc., exhibiting that which is directly contrary to the power of godliness. Thus they declare that they do not have the power of godliness, and do not know anything about it. So far as they are concerned, no such power exists. And thus they virtually say to the world by their lives, There is no God.

Peter denied his Lord by saying, "I know Him not." Luke 22:57. And all who know not the power of godliness, though their pretensions as followers of Christ may be great, bear the same testimony. "They profess that they know Him, but in works they deny Him." But the sequel is that in the day of Judgment there is another denial made, this time on the part of God. "When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity." Luke 13:25-27.

In his letter to the Ephesians, the apostle Paul tells what it is to know the Lord: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places." Eph. 1:17-20. We also, if we know that power, have been raised up together with Him to sit also with Him in the heavenly places. Eph. 2:5, 6.

Do we know these things? or do our lives reveal no knowledge, no manifestation, of them? "If we deny Him, He also will deny us." The Lord has introduced himself to us here; He will not do it in heaven. If we say to Him now, by word or act, I know you not, we shall hear an awful echo of these words in the Judgment day. L. A. S.

"The return of Christ to our world will not be long delayed. Let this be the keynote of every message."

THE SANITARIUM WORK AN ILLUSTRATION OF THE GOSPEL.

What We Need.

How often, when considering what is said in the Testimonies concerning the sanitarium being an illustration of the gospel, I have felt like seeking God most earnestly in order to receive that blessing that fits one for conducting the sanitarium work in such a way that God's choicest blessing may be upon the work, that souls may be blessed for both time and eternity. I have felt deeply the need of seeking God for help to improve our work and make progress in the divine life. I feel grateful to-day that God has so abundantly blessed us in our endeavor to lead souls to Christ. It is also with real joy and thankfulness to God that I remember the many instances in which it was evident that He sent souls to us in order that they might be led to Him. But of course we must always consider every patient who comes as sacred and worthy of our best attention and care, so that we, if possible, may lead him into the way of life.

I thank the Lord that He permitted me to get an experience as a gospel minister before He gave me the position as superintendent of our sanitarium, for I find that the experience which I gained while preaching and giving Bible readings for years has indeed been very helpful to me in my work in the medical profession. But while God in the years past blessed me much in preaching the sacred truths to large congregations, still I must admit that the

blessings I have experienced in talking about Christ to sin-sick souls are dearer to me than anything else I have found in life. And so to-day I esteem it a privilege above all things else to be permitted to have a part in this grand and glorious work. And it might be of interest to hear of just a few instances as to how the Lord is leading. Just to-day a patient, after speaking earnestly about the possibility of being restored to health, said to me, with faltering voice, "Do you really believe that I can get well?" I answered, "I dare not say positively; but I do know that you will receive a great blessing, for I believe God sent you here for that purpose, and He is willing to give it to you." Then tears came into her eyes as she said, "Yes, I believe God sent me here, and I am so thankful for it." I then took the Bible and read some encouraging promises to her, and she said, with tears rolling down her cheeks, that she would commit herself to God, and trust in Him who has tender care for the fatherless and the widow. She took special pains to notice from what portions of the Scriptures I read these texts, as she wanted to meditate upon them.

Half an hour later I found another patient folding her handkerchief as I entered the room, and her red eyes told me that she had been weeping. I asked her the reason, and the result of it was a long talk about God and His promises, for which she thanked me, and said that she would take courage and believe in God. On my afternoon visit I found a patient in bed, and partly discouraged, having an attack of her old, severe illness. I spoke encouraging words to her, and read some of the promises of God to those who seek Him with their whole heart. When I closed the Bible and stood up to leave, she said, with trembling voice, "O Doctor, will you not please pray for me before you go?" I knelt down and offered a prayer, the patient following my example, and we both received a great blessing.

Many of the guests make it easy for us to work for them in spiritual matters, declaring that they came here because they heard that we work on Christian principles, and that the men conducting the institution have faith in God. And only those who have had the privilege of leading such souls to peace and rest in the promises of God can understand the joy that fills our hearts when we receive letters from different ones, saying, "How often my thoughts go back to the time I spent at the Skodsborg Sanitarium! I can never forget that place where my soul found peace with God, and where I received so many blessings both spiritually and physically."

Since the last General Conference the words sound constantly in my ears, "The gospel of this kingdom shall be preached as a witness unto all nations, and then shall the end come." And when I long for that blessed time, and wish it were already here, it encourages me to push the work of witnessing for the people about the truth. The sanitarium has already been a means of spreading the knowledge of the truth far and near in these countries, and will, I am sure, accomplish much more in the future. If I could not believe that by my work in connection with the sanitarium I can preach the gospel more effectually than when I went out as a minister of the word only, I should surely resume ministerial labor at once, for God blessed me much when in that work. But I have seen many marked evidences of God's favor in the work in which I am now engaged, and I can also see that by this kind of work I can reach a class of people that I might not reach in any other way.

There is no end to the amount of work that may be done in medical missionary lines here in Europe, and much more may be accomplished by starting the work on a small scale in many different places than by establishing a number of large institutions. In this respect we have of late had some wonderful experiences here in Scandinavia, of which I shall speak more in detail in a later article. These show how some of our faithful, devoted nurses have succeeded in their work, starting out to work in the cities, without any money whatever, yet accom-

plishing a splendid work, and coming out with a small gain after paying their expenses and for all their appliances. And yet they have preached the truth very effectually to a high class of people. How much we need, first, the Spirit of God and the divine guidance that we may experience more of this in the future than we have in the past. I ask the dear brethren and sisters in America to pray for us. Second, we need whole-hearted, devoted laborers; and for their education we need just such an educational institution as the sanitarium. We are indeed glad for the existence of this institution. First of all, the sanitarium must be a school for the education of medical missionaries who shall go out, not to establish new sanatoriums, but to bring the blessed gospel of Jesus Christ, the gospel of soul and body, to every one who is sitting in darkness.

Dear brethren and sisters, Europe is a large field, and it is white for the harvest. Pray that God may raise up a large number of workers to labor faithfully that the perfect gospel may be proclaimed, and the end come, when we shall all meet Him in glory. Pray also that we all who are connected with the medical missionary work here in Europe may have wisdom and grace so to illustrate the gospel in our work that hundreds and thousands of souls may be turned into the light and rejoice in the salvation of their God. I feel truly thankful that God has put it into the hearts of so many to donate to this work. We need money, and we are glad for every one who feels a burden to come to our assistance in this respect. But I feel that we especially need the prayers of God's people to undertake the great work before us, and do it in such a wise and safe way that the cause of God may be honored in everything that we undertake. CARL OTTOSEN.

"Many to-day have veils upon their faces. These veils are sympathy with the customs and practices of the world, which hide from them the glory of the Lord. God desires us to keep our eyes fixed upon Him, that we may lose sight of the things of this world."

In the Question Chair.

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

836.—MALACHI 3:1-5.

WILL you please explain Mal. 3:1-5? You will notice in the 5th verse the word "sorcerers." Is that word equivalent to pharmacist in the Hebrew and Greek languages? Also, please explain Mal. 4:5, 6. I understand this was partly fulfilled by John the Baptist, but that it is being more completely fulfilled in the threefold message of Revelation 14. But who gave us light on this message, but Sister White? Did she not come in the spirit and power of Elias before the coming of the great and dreadful day of the Lord?

J. F. B., Chicago, Ill.

Ans.—"Behold, I will send my messenger, and he shall prepare the way before me." This "messenger" was John the Baptist, and is so applied in Matt. 11:10. He prepared the way before the Lord by proclaiming the truth. He disclaimed the idea that he was the Christ, but said he was the "voice" of one crying in the wilderness, and he testified of Christ as One whose shoes he was not worthy to unloose, who should baptize them with the Holy Ghost and with fire. John 1:20-27; Matt. 3:11, 12. He (Christ) baptizes with the Holy Ghost those who acknowledge Him, and receive of His Spirit. He will baptize with fire those who prove at last but "chaff," which is to be burned up "with unquenchable fire." But before this point is reached, we must pass the test of the judgment at the conclusion of His mediatorial work, when all cases are decided, and eternal decisions rendered. The prophet jumps to this scene, when in the next sentence he exclaims, "And the Lord, whom ye seek [whose work of grace they desired], shall suddenly come to His temple [to the most holy place of the heavenly sanctuary, where His priestly work is to be finished]. . . . But who may abide the day

of His coming? and who shall stand when He appeareth?" Who shall be able to endure the searching test of that day? "For He is like a refiner's fire, and like fullers' soap." Every particle of dross must be purged away, and every stain thoroughly cleansed. "And He shall sit as a refiner and purifier of silver." The refiner subjects the metal to the closest scrutiny. So the Lord will at this time search His people. This is the time when the King comes in to examine the guests. Matt. 22: 11. This is the time when the Laodiceans, instead of being wretched, miserable, poor, and blind, and naked, and being unconscious of their condition, must apply the eyesalve that they may see, and procure the gold and white raiment that they may be rich and clothed. Rev. 3: 18. This is the time when the householder comes to reckon with his servants. Matt. 25: 19. It is the close personal relation of the householder to his servants that causes the expression to be used, "when He appeareth," which is usually applied to His personal presence. Short of this, here the closest relation of any time is entered into. The ones who put their talents to use are approved, commended, and rewarded. But those who are careless, unbelieving, and slothful are pronounced unprofitable, and cast into outer darkness.

"Who shall stand when He appeareth?" By implication, the psalmist states who shall stand: "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." The converse of this follows: that the godly shall stand in the judgment, when Daniel stands in his lot (Dan. 12: 13), and those who are not sinners shall stand in the congregation of the righteous, when the Lord shall see of the travail of His soul, and shall be satisfied. Isa. 53: 11.

The word "sorcerers" according to its use in the Scriptures seems to be inseparably connected with evil arts, enchantments or jugglery; and they used to use enchantment with drugs, hence the name pharmacy was associated with it. But the word by present usage is divorced from that meaning.

In regard to the application of the last two verses of Malachi: the objection to applying it to a person is that it has once had such an application to John the Baptist. To apply it again to a person would be confusing, besides giving countenance to the numerous pretenders that assume to perform that office. The statement of Luke 1: 17 shows that any work manifesting the spirit and power of Elijah would be sufficient to fulfill the prophecy. Great movements and events, rather than personal agents, are now called for. The great and dreadful day of the Lord includes the last days of time and the opening scenes of eternity. To prepare the world for this event, prophecy outlines a movement symbolized by the active participation of angelic agencies. But no individual engaged in this movement can claim to be an angel. So no one can claim to be the antitype of Elijah the prophet; but the whole movement does just that in reference to the second coming of Christ which the ministry of John the Baptist did in reference to His first coming. As society was then constituted, and the condition the world was then in, the voice of a solitary individual crying in the wilderness would be enough to arouse the attention of the world to the subject. But now all enrolled under the three messages will not be sufficient for the work unless they awake and take a new and more determined hold of the work.

"The Bible is God's voice speaking to us, just as surely as though we could hear it with our ears. If we realized this, with what awe would we open God's word, and with what earnestness would we search its precepts! The reading and contemplation of the Scriptures would be regarded as an audience with the Infinite One."

THE pathway to heaven is lined with countless side shows set up by the devil to divert the traveler and delay him until some catastrophe shall end his further progress.



HAWAII.

HONOLULU.—When I left Oakland for home, I brought with me about fifty dollars' worth of books. We have disposed of most of these in our visiting and Bible work. Sister Healey, who distributed the first literature on present truth in these islands, has been doing some good work selling "Great Nations." She met with a serious accident a few days ago, while at work, in which one of her legs was broken. She is doing nicely, and bears her affliction very patiently. The day before the misfortune came to her, she sold twelve books in one hour. Sister Healey is in her seventy-fifth year, but she does not want to be excused from active service.

Brother Da Silva has been giving most of his time to canvassing for some time past, and has met with very encouraging results. He has taken nearly sixty orders for the Portuguese paper, over eighty for *Good Health*, besides a few for several other papers. He is using fifty copies of the *Signs* each week, selling and delivering on short subscriptions. I hope our people will make use of the Portuguese paper where there are any of these people. They like it very much, and are quite willing to pay for it.

I have tried to stick by the contract we all entered into at the California camp-meeting, and have carried some of the printed truth with me everywhere I have been called. I have had many interesting experiences, and have planted some seeds of truth that would have remained between the covers of the book if I had not had it with me.

We have felt very anxious to get the truth to the people scattered over the island. This is nearly impossible without some kind of a conveyance. A few days ago Brother Lyle kindly gave us his horse and cart to use for the day, and my wife and I left home before seven o'clock in the morning. During the day we drove twenty-five miles, canvassing at the Honolulu plantation and at a small town. The Lord blessed and prospered us. Although the houses were much scattered, and we had to do a great deal of running about, we sold and took orders for \$15.15 worth of books. We used "Christ's Object Lessons" and small books. The people received us kindly, and we had many opportunities to tell them of the soon-coming Saviour. The coming week we intend to canvass three plantations and a settlement. This will finish up the territory on this side of the island.

I had the means for purchasing a tent to use in the islands before leaving California, but it was so late in the season before we could arrange for the work that we were afraid that the rains would interfere. I have been sorry since returning that I did not bring the tent, as the season has been delightful for two months. I think Brother Carey would have stayed to help if we had brought the tent. We will do all we can with the books, and take up the tent work as soon as the rainy season is over.

B. L. HOWE.

290 D Karratti Lane.

ALASKA.

SKAGWAY.—I thought it might be of interest to you to know the amount of literature distributed by us, which is as follows:—

Periodicals distributed, 1,680; pages given away, 24,284; pages loaned, 4,707; yearly subscriptions taken, 6; Bible readings given, 14; letters written, 32; "Christ's Object Lessons" sold, 1.

This is for ten quarters, and, of course, is not nearly as large as it should be. But you know we are both wage-earners, and what we do must be done outside of our regular work and house cares.

In the Y. M. C. A. library we have placed a full set of our bound books, and given a copy of "Christ's Object Lessons" to the Presbyterian and Baptist ministers and the secretaries of the Y. M. C. A., respectively.

In addition to this I have had a class of bright young people in the union Sunday-school for nearly two years, where many opportunities are given for sowing the seeds of truth, as well as at the weekly teachers' meeting.

I find there is a growing interest in favor of our

methods of treating the sick, and I am often called upon to give treatment.

This field is so different from most fields, in that the population is so shifting. Most of those who come are here for the purpose of getting rich as quickly as possible and returning to their homes. But we know that, if the seed is sown here in faith, the Lord of the harvest will have a loving care over it, and ripen it in other fields.

We find many earnest Christians among the other denominations, with whom it is a pleasure to associate, and some of whom we fully expect to see accept the truth when the time of real testing comes.

There is not much encouragement for work among the natives. They are a low class, and have become so contaminated from their association with worse white men that it seems an almost hopeless task to try to do anything for them. The Catholic Church and the Salvation Army are about all that appeal to them in a religious way, the first because it gives them nothing to do, and the second because of its noise and display.

There is a blessing that comes from being alone with God, and if our people could only realize, for one week, the joy and comfort that comes from getting out into places where the truth is not known, and letting their light shine, they would not be content to remain congregated in large churches in careless indifference. MRS. DORA E. HENTON.

A SUCCESSFUL CAMP-MEETING.

A most successful camp-meeting for the colored people has just closed at Edgefield Junction, Tenn.

The location of the camp was near the Cumberland River, ten miles above Nashville. The meeting was held under the auspices of the Tennessee River Conference and the Southern Missionary Society.

The camp-meeting proper lasted for only five days, ending on Sunday night, October 20, but the interest developed is such that two colored laborers, Elder Barry and Brother Warnick, remain to continue the work. Preaching services will be held evenings and on Sundays, and the people will be visited in their homes.

This is the second meeting of the kind ever held, so far as the writer is aware, and it was not undertaken without some misgivings. But the circumstances seemed to demand that such a meeting should be held, and it was accordingly decided upon, believing that God would bless the effort.

The meeting was a grand success. It is candidly believed that it marks the beginning of better days for the work among the colored people in Nashville and vicinity.

Elder Kilgore was present, and assisted in the meeting from Friday noon until the close. Elder White was also present a part of the time. Elder Stone, president of the Tennessee River Conference, was engaged in a tent effort in Franklin, Ky., which he could not leave, but the vice-president, Elder Burrow, was present during the entire meeting, and rendered excellent service, which I am sure the colored brethren greatly appreciated. Elder Halladay also assisted in the meeting.

A noticeable feature of the meeting was the presence of quite a number of white people at nearly every service. In the evenings nearly one third of those present were whites. The tent was well filled every night except that on which the meeting was opened.

Brethren, the Lord is going out before us. Let every lover of present truth rejoice that this is so, and pray "the Lord of the harvest, that He will send forth laborers into His harvest."

C. P. BOLLMAN.

ARIZONA.

BISBEE.—This is a mining camp of about 6,000 inhabitants, full of sin, infidelity, and backsliding. Some are ready to listen to the truth, but very few are ready to leave all and follow the Lord. We hold both Sabbath-school and Sunday-school.

The town is a narrow canyon about five miles long, with several little spur canyons. The mountains are quite steep. Most of the houses are built

on the mountainside, with stairs to go up to them. Yesterday we visited a sister, and went up only one hundred and sixteen stairs.

We hold Sabbath-school in one end of town and Sunday-school in the other. We have between twenty-five and thirty Bible readers, several of whom are keeping the Sabbath.

The miners work night and day, having three eight-hour shifts, consequently one third of them are asleep all the time, so in some places we have to change shifts when the men change. In other places we are compelled to stop the readings for one or two months, because the interest is not so good, and the work goes slowly. Our schools are also crippled in the same way, some not being able to attend for months at a time.

We need your prayers that we may be given great wisdom to know how to conduct the work in the right way, so as to reach as many as possible.

C. D. M. WILLIAMS,
MRS. C. D. M. WILLIAMS.

Sept. 21, 1901.

PRESCOTT.—We have nothing but an encouraging report to make. We are continually confronted with evidences that the guiding hand of our great Captain is directing our course and crowning our efforts with success.

Since our last report \$321.80 worth of orders have been taken, at times about \$60 worth, or even more than that, being taken in one day. The harvest truly is white. It certainly is a source of extreme pleasure to the God-fearing canvasser, as he unfolds the grand and glittering truths contained in those heaven-inspired works, "The Desire of Ages" and "Christ's Object Lessons," to observe how readily the sin-parched soul drinks them in. If you cannot appreciate this as being really the case, hesitating brother or sister, just launch out for yourself into the field of activity with some one of these good books. Take a "lay off" from your usual vocations. Go out into the byways and hedges for a few weeks, and canvass, and thus share in getting the last message of mercy to the dying world. If you do this, there will come rushing into your life blessings which only the worker together with Christ can experience, and doubtless other souls will be saved in the glorious kingdom above on account of your efforts.

We have just completed a very successful delivery. Out of orders amounting to \$266.80 only six were lost.

While one of us was retracing the road already traveled, to deliver the books ordered, the other made a four days' tour of Verde Valley. This is a long, narrow valley, through the center of which flows a beautiful little river known by the same name. A narrow strip of land on either side of the river is made very productive by its life-giving waters.

As we look at the beautiful fields of alfalfa, the thrifty orchards and vineyards, away out here in the midst of a barren desert, and realize that it is only the water of this stream which produces the contrast, we long to be the means in the hand of God of administering to the many souls all around us, which are vastly more barren than even these arid wastes, the life-giving waters, of which, if a man drink, he shall never thirst.

The Lord blessed the work in this valley, giving for the four days' work orders to the amount of almost eighty dollars.

After making our delivery in Prescott the first of next week, we expect to go to Skull Valley, about twenty miles distant.

There is a brother and family living here who desire to have some work done, so, besides canvassing, we hope to hold a few meetings and do Bible work, and thus awaken an interest in others to know more of God.

We desire an interest in the prayers of all God's people, for if there ever was a field where the worker needed the power of God and heavenly wisdom, it is here.

J. ERNEST BOND.
FRANK S. BOND.

CARTHAGE (MO.) CAMP-MEETING.

THIS meeting opened on time as appointed, October 8th. A most beautiful location, Carter's Park, on the east side of the city, was secured. Twenty tents, including the two large tents, constituted the camp. About 175 of our people attended the meeting—some of the Carthage church attending, but not tenting on the ground. The ministerial help present was Elders Rees, Porter, Scoles, and Millman, and the writer; also Elder Willis a part of the time.

The preaching was exceedingly practical all through, while the night sermons were of such a nature as to interest those not of our faith, and to give them the truths of the message for to-day.

yet it was all so purely practical, containing the gospel of salvation, that it was "meat in due season" for all. The weather was fine the first days of the meeting, but the last part was very rainy and cold. Although quite uncomfortable outside, the Spirit of God came into the meeting, and many hearts were touched and deeply stirred—this was especially true on the Sabbath. Several were moved to seek the Lord,—some for the first time,—and as they yielded to God, the joy that comes by believing was given. Five were baptized. Many confessions were made of a neglect to return the full tithe to God, and quite a good sum was paid in on the camp-ground. Book sales were very good, amounting to \$93.40.

The interests of the canvassing work were especially looked after by Brother Mays, who served in the place of the State Agent, who could not be present.

Prof. C. C. Lewis spent Sabbath and Sunday with us, and gave some very timely instructions on the subject of Christian education, especially in the church-school work, which is rising every day, and is destined to become a leading feature of the work in our churches throughout the world.

The interest is such that the meetings will continue. The brethren and sisters return home much encouraged to take hold of the work anew.

C. McREYNOLDS.

UTAH.

FARMINGTON.—I began work in this State the first of May, and have been working with Brother Charles Nelson. After visiting and holding some meetings in Logan, Cache Valley, in the northern part of Utah, we baptized one person, and organized a church of twelve members. The present membership is fifteen. We have also held two tent-meetings in the same valley, one in Hyde Park and one in Smithfield. The attendance at Hyde Park was fair. At Logan two began keeping the Sabbath, and one was baptized and united with the church. Meetings had been held at Smithfield before we came there. Some became interested, but no visible results are yet manifest.

About the first of August we went to Bountiful, ten miles north of Salt Lake City, to attend the camp-meeting. Meetings were held every evening in the large tent for five weeks. The outside attendance was good, and a few have begun keeping the Sabbath. Since closing the effort at Bountiful, we moved the tent to this place. We have held meetings here a little over a week, and the people are turning out well.

We hope and pray that there will be some of the people of Utah who will receive the Third Angel's Message.

A. G. CHRISTIANSEN.

Sept. 24, 1901.

MAINE.

BUXTON.—Two weeks ago we began meetings here. The weather has been wet and cold, and the roads quite bad, but still the attendance has been fairly good, as well as the interest. Some we are inclined to think stay away for fear they may hear "Advent doctrine," but we shall not shun to declare the plain truth as far as we know it. There are other matters in the Conference which need our attention, so we may not be able to remain here as long as we hoped. We are glad to report that the work looks prosperous throughout the Conference. The last letter we received from Calais breathed a spirit of good courage and success. During the last few months some very nice people have taken hold of the Sabbath in Portland and vicinity.

H. C. BASNEY.

CALAIS.—God is still working in this city. We have just removed from the tent to a pleasant and convenient hall on Main Street, and the interest among the greater number who attend is the same. From eighteen to twenty are keeping the Sabbath, and becoming more thoroughly established in the truths of the message. We hold services Sabbath afternoon, Sunday afternoon and evening, and Wednesday evening. October 2 we held our first service at Baring, a village five miles distant. The people there showed us their good will by giving us the use of the Baptist vestry, and by a large and increasing attendance. Sunday evening there were a hundred and twenty present, and all manifested keen interest in the words spoken. We look for good results from the effort there. We ask the prayers of the brethren for this part of the Lord's vineyard.

H. H. DEXTER,
C. W. RICHMOND.

THE librarian of the South Woodstock church reports that another young man there has begun to live the truth.

AROOSTOOK COUNTY.—Since camp-meeting we have visited Crystal, Dyer Brook, Westfield, Easton, Linneus, and Mars Hill. At Dyer Brook we met with the church in Sabbath services, and although few in number, the Lord came near by His sweet, melting Spirit. We preached twice at Linneus; had a good attendance; found one new one keeping the Sabbath; sold one copy of "Christ's Object Lessons." At Mars Hill there are three who have begun the observance of the Sabbath, where we have previously held meetings. At Westfield the young people are interested. Praise the Lord for victory.

J. B. GOODRICH.

PACIFIC UNION CONFERENCE.

TUESDAY evening, August 6, in company with Elder Mc Clure, I left San Francisco to attend the camp-meeting at Los Angeles. My intention was to remain at this meeting for the first days only, and to leave as soon as the Conference was organized, as a meeting had been appointed for Utah at the same date, August 8-18. The organization of the Conference was completed Monday, the 12th but other interests of the meeting seemed to demand my presence until its close. This, and a council meeting in Oakland in the interests of the sanitarium in Los Angeles, rendered it impossible for me to meet with the brethren in their meetings at Bountiful, Utah, and Bozeman, Mont. The brethren present at these meetings have reported an excellent interest and profitable meetings at both places.

Leaving Oakland again, August 21, after a number of delays, caused by forest fires, burning of snowsheds, and railroad accidents of different kinds, I reached Missoula, Mont., late Saturday night, having spent the Sabbath with the church at Butte. The meeting at Missoula will long be remembered by me as one of the most enjoyable meetings I have ever attended, much of the blessing of the Lord attending the work of all the laborers. The brethren returned to their homes with courage renewed and their faith strengthened, and there was a good interest in the town to hear more of the truths presented.

The four days intervening between the close of the Missoula meeting and the beginning of the meeting at Seattle were taken advantage of to visit the Spokane Sanitarium and the Walla Walla College. The sanitarium in Spokane has been enjoying a good degree of prosperity. Much of the time their facilities have been entirely inadequate for the demands made upon them. Early in the year steps were taken to provide more room and better facilities. When I visited them, September 1, I found their new building of something over twenty rooms well under way, and those in charge were hoping to be able to occupy it inside of sixty days. This building provides for offices, treatment rooms, class rooms, and apartments for the patients, and will, with their present building, give them over forty rooms, besides the cottages they are now renting. I found Dr. Leadworth, with the regular medical work and the down-town offices, extremely busy, but he has found relief from many of his former cares by the placing of the business management of the institution upon Brother S. A. Anderson. I believe that this is a very promising field for the sanitarium, and, with proper care upon the part of the brethren, and with the blessing of the Lord, we may expect to see great results from the institution that has been planted at this place.

I was fortunate to be able to visit College Place at this time, being there September 3 and 4, during which time the college opened its doors to students for the new year. This was an earlier date than in former years, which may partially account for the fact that the attendance was not as large as ordinarily; but, later on, when the work in the orchards is over, a decided increase in the attendance was expected. I was pleased to meet Elder Breed here. I found him busy planning for, and putting into execution, aggressive work on various lines. The work for "Christ's Object Lessons" has not been at all satisfactory to the brethren, and another earnest effort will at once be put forth in behalf of this book for the relief of the college.

I reached Seattle September 5, in time for the opening meeting. The camp was pitched in a thickly settled portion of the town. Besides Elder Loughborough and myself, there were present Elder C. N. Martin, of California; Elders Decker, Ward, Nellis, and Cole, of the North Pacific Conference; and S. C. Osborne, from the Pacific Press. A good work was accomplished at this meeting for our people, especially for the young. Sinners were converted to Christ and backsliders reclaimed.

The North Pacific Conference Committee is planning for a strong and united effort on the part of all their laborers in the sale of "Christ's Object Lessons" during the next three months.

A visit to the Portland Sanitarium revealed a very satisfactory condition in that institution, except for the lack of room and proper facilities. Like the Spokane Sanitarium, they are taxed to their utmost.

Thursday, September 19, had been appointed for the opening of the camp-meeting at Weiser, Idaho, but the people were slow in gathering. By Sabbath there were probably seventy-five or eighty present, with but little evidence of any interest in the town, which might probably be accounted for by the stormy and threatening weather. Although this meeting did not prove to be all that had been hoped for, yet it was greatly enjoyed by those present, and good was accomplished. Elders Loughborough, Breed, Martin, and Sharp, besides the writer, were present, also Brother Osborne, in the interests of the publishing work.

From September 26 to October 6 was spent with the laborers in Utah, the churches in Ogden, Provo, and Salt Lake City being visited. Notwithstanding the difficulties of this hard field, I found the workers all of good courage and planning for an active campaign in Salt Lake City this winter. At present meetings are being held at Wood's Cross and Farmington, between Ogden and Salt Lake City. Brother and Sister Fries are working hard in the Salt Lake Mission, and are meeting with some encouragement. While in Utah I met Brother Boeker, of the St. Helena Sanitarium Food Company, who was visiting the State to arrange for the sale of the food company's goods. He has secured a very desirable store room in a good location in Salt Lake City, and by this time the store is probably open and transacting business. With the three or four trained nurses already there, I believe our health work will be called to the attention of the public in such a manner that soon there will be a demand for other lines.

W. T. KNOX.

SOUTHWESTERN UNION CONFERENCE.

THE camp-meetings of the season are now past. They have been occasions of much interest. Five of the Conferences composing the Union Conference have held their annual Conference meetings in connection with the camp-meeting.

The attendance at some of the earlier meetings was much hindered by the drought. However, a goodly number came, and the Lord gave especial blessing as we entered upon the work of re-organization in Conference, tract society, and Sabbath-school plans. In all the Conferences those separate organizations were made departments of the Conference, and in most of them some minor changes were made. A more liberal method of choosing committees was adopted, and all members present were recognized as delegates. Wherever this method was adopted, the most perfect freedom prevailed. The messages borne by the ministry were of such a nature as to stir deeply and in a practical way all who attended, and in every meeting a goodly number responded to the call of the Spirit of God, gave their hearts to the Lord, and followed their Saviour in baptism.

The Texas camp-meeting was the largest one held in the Union Conference, there being about thirteen hundred people camped on the ground. In every place the interest demanded the continuance of the meetings, and in some cases excellent results followed. The various interests of the work were considered, the mission work receiving much attention. In almost every Conference the ten-cent-a-week plan was adopted with such an enthusiasm as gives good promise that it will be carried out in the weekly practice of the people. The canvassing work was made a specialty everywhere. No second place was given it in any of the Conferences. As a result a goodly number entered that branch of the Lord's work who had never canvassed before. The medical missionary work was taken hold of more intelligently and earnestly than formerly.

The camp-meetings in Kansas, Texas, Oklahoma, and Colorado were favored with the services of the Drs. Paulson, whose labors were much appreciated, and will, I am sure, prove valuable to many who will make the instruction practical in the home life. The health work in the Union Conference is encouraging. The Keene Sanitarium has not sufficient room to accommodate all who wish to enter that institution, some having been recently refused admission on that account.

The Boulder Sanitarium has had a splendid year. That institution also has insufficient room to accommodate its patrons. Its condition has been much improved in every way the past year, repairs having been made, improvements added, and facilities increased. The debts have been encouragingly reduced. Kansas and Texas voted to pay the second tithe, and other Conferences will do likewise in the near future.

Since the close of the annual camp-meeting in Arkansas, the Lord has signally blessed the work

there. Four new churches have been organized by the Conference workers. The Union Conference has undertaken the work for the colored people in Arkansas, and employed Brethren S. S. Ryles and Sidney B. Scott (colored laborers). These brethren went to a place near Van Buren and began house-to-house work. Later they opened public services. They distributed much reading-matter, and Brother Scott sold a good many books. They found a church which excludes tobacco, and holds the truth on the second coming of the Lord. A recent letter from Elder Field states that the whole church has accepted the Sabbath, and some will become students of our school at Huntsville, Ala. Thus we see how the Lord is blessing the colored laborers in their efforts to bring the truth to their own race.

Plans are being laid to take up the German work in St. Louis under the direction of the Union Conference. There are three hundred thousand Germans in that city, and no work has been done for them. As means comes into the Union Conference treasury, we shall enter other missionary fields according to the amount of funds within our reach, but no debts will be contracted in establishing great missions. There are many openings within the borders of the Union Conference for missionary operations; and when you have faithfully paid the ten cents per week into the general mission fund, besides liberal Sabbath-school donations, and all your tithes to the church, and the Lord has blessed you abundantly, remember the work for colored people in the Southwestern Union Conference. There are hundreds of thousands of these people in this Conference, and many of them will yet rejoice in the truths of the message, and be ready to meet the Saviour. May the Lord roll upon us a burden to save them.

C. McREYNOLDS.

SOUTHERN CALIFORNIA CONFERENCE.

THE brethren at Nordhoff have not yet presented the Sabbath truth, but one has accepted the truth, and others are listening with deep interest. The opposition of the "holiness" people has been bitter.

THE tent is now pitched at the Soldier's Home, between Los Angeles and Santa Monica, and Brethren Hare and Thurston are beginning a series of meetings. We ask the prayers of the brethren and sisters that these old veterans, who are many hundreds in number, may be led to weigh the truth with unprejudiced minds. With many it will be the last hope, as they are rapidly dying off with old age.

THE Los Angeles church-school building will be inclosed before this will reach its readers. It is 40 by 28 feet, with a first and second floor. This will accommodate the children nicely. We are glad that the church will not be used this winter for school purposes.

THE managers of the Santa Ana Bank, at Santa Ana, have promised to fit rooms in a building that they control, free of charge, for our church school; that is, they will cut a double doorway to connect rooms for the school.

THERE are quite a number of our youth who are preparing to attend Healdsburg College this winter.

THE Southern California Conference has thirteen organized churches, and they will have eleven church schools this fall.

CLARENCE SANTEE.

NORTHERN CALIFORNIA CONFERENCE.

SANTA ROSA.—This is the name of a thriving little town in beautiful Sonoma Valley. To many it is familiar as at one time being the center of the work of the denomination on the Pacific Coast. It was here that our people built the first house of worship west of the Rockies. Years ago there was a debate held here between Elder W. M. Healey and the president of the Christian college of this place. The results are still fresh in the minds of some, as a grand triumph of the principles of truth and righteousness, on which our work rests, over the spirit of misrepresentation, misinterpretation, and error, which is ever striving to pervert the right way of the Lord.

How often the Lord would have gathered the people of this place is shown by repeated camp-meetings, lecture courses, and personal house-to-house work. But the great majority would not hear. Still His long-suffering is not exhausted. He still entreats. How like our God!

The Master is blessing His faithful people who are holding up the light here. He has enabled them to recently complete a neat, comfortable addition to the church for school purposes. Miss Lela M. King has been engaged as teacher, and a church school was opened Monday, September 30. We hope for good results in this line.

Just what my hands will find to do here, the future will develop. I will trust in the Lord with all my heart, and lean not unto my own understanding. In all my ways I will acknowledge Him, and He shall direct my paths. Pray for us and the work at this place.

HENRY SCOTT.

MONTEREY.—I have now been in Monterey over three weeks. Brother D. A. Parsons and wife have been here over two weeks. We are thankful to report that the Lord has blessed the work, and some persons of deep Christian experience have been led to take a firm stand on the truth. The number is not large, but the experience and religious connections of some who have come in are such that there is every indication that the work will extend through their influence. In view of this the success is greater than appears. The object is partly to build up the church here, and, to do this, the meetings are held within reach of a comparatively small population. So our attendance has been small. Conditions and results have justified this course, so far as we can judge, and the interest is extending.

Brother and Sister Parsons are giving faithful service. Personally I wish to say to all my friends in this and other Conferences that my heart is fixed trusting in the Lord.

D. T. FERO.

September 22.

GUERNEVILLE.—We have just closed our tent effort at Guerneville. On the 14th instant we buried five precious souls in baptism in the Russian River, and Sunday, the 22d instant, we baptized two more. Twelve grown persons have signed a covenant, and expressed a desire for church organization. We hope to organize there soon. There is one more person who is keeping the Sabbath, and who will probably soon unite in church fellowship with the company there.

H. F. COURTER.

Peachland post-office, via Sebastopol.

BUCKEYE.—The Lord is blessing and giving us some souls for our labor in this place. We expect that six will obey the Sabbath commandment next Sabbath, and we have hope of several others. Pray for us, that we may be able to establish them in the truth as it is in Christ.

W. L. SIMS.

BROTHER M. H. BROWN contributes the following notes of interest to the Pacific Union Recorder of the 10th inst:—

W. G. BOND, who was obliged to return home on account of sickness, has returned to the tent work near Angel's Camp, California.

E. J. HIBBARD and his family have arrived from the east, and located at Healdsburg. He has been chosen Bible teacher in the college.

J. W. McCORD is to attend Healdsburg College for a time, in order to secure a better preparation for the work.

PASTOR ISAAC MORRISON and wife have begun their work in Sacramento, and Brother Henry Scott has located for a time in Santa Rosa, to look after the work there and at Sebastopol.

THE work at Vallejo is being looked after by F. R. Shaeffer and wife and Florence Mendenhall. It is hoped that a church may be organized there soon, and the work put on a permanent basis.

A WAREHOUSE for the storage of Conference property, such as tents, etc., has been erected in Oakland, on the north side of 34th Street, between West and Market. It is high enough for storage in the loft. It has ample capacity for all the property of the Conference.

EVELYN M. RILEY, who has labored earnestly in missionary work, both home and foreign, has taken up the work of teaching in a private family, in order to be self-supporting.

HEALDSBURG COLLEGE opened the 9th inst. with a fair attendance.

MEMBERS of the San Francisco church say that they find more openings where Bible readings can be given than can be supplied.

SISTER GEORGIA A. BURRUS, who was for a number of years connected with the Bible work in California, but for the past eight years has been in India working to extend the everlasting gospel to the millions of that land, is now in this State. She is planning to visit as many of the leading California churches as her time will permit, laying before the brethren and sisters the conditions and needs of the great Indian field.

NEVADA.—En route to the Carthage camp-meeting, I spent a few days with the church at Nevada. We enjoyed a very pleasant occasion, and I believe it was not an unprofitable meeting. The meetings were well attended by both the church and the friends from the city. The continued attendance and appreciation of the word spoken is clear evidence that there is still an interest there to know more of the message. R. C. PORTER.

BOONSBORO.—We closed our meetings at Boonsboro October 6, having spent two months at the place, but preaching only about half the time, on account of the smallpox scare. Seventeen declared their intention to obey the truth and keep the commandments of God. Two of these renewed their covenant, having formerly obeyed the truth. A Sabbath-school has been organized, and supplies ordered. W. S. CRUZAN.

LISBON.—September 22-29 I held meetings at Lisbon in the Baptist church of that place, while Elder Terry remained at Boonsboro, holding Bible readings with the interested ones.

Congregations at Lisbon were large, and the people seemed anxious for me to hold a complete series of meetings, and promised the use of the house at any time. W. S. C.

OCTOBER 11-13 I was with the Armstrong church in quarterly meeting. A good meeting was held, the ordinances were celebrated, three united with the church, and the tract and missionary work was revived. The brethren seemed of good courage. The elder of this church, Henry Quantock, was not present, being in England on a visit.

In connection with Elder Terry I have enjoyed the work the past summer. W. S. C.



Leading Events of Week Oct. 13-19.

—Turkey warns Greece not to make "any attempt to secure the independence of Crete."

—The steamer "Alebar" was nearly swamped by a waterspout near South Haven, Mich., the 22d inst.

—A Chinese dispatch of the 21st inst. states that the son of Prince Tuan is "soon to be deposed as heir to China's throne," and that a Boxer leader will succeed him.

—A Balltown, La., mob burned William Morris, a negro, at the stake, the 24th inst. He was accused of assaulting a white woman after having robbed her husband's store.

—It is reported, under date of the 25th, that J. Pierpont Morgan is paying \$45,000, or the entire expense of the installation of an electric light system in St. Paul's Cathedral, London.

—It is learned from a London dispatch of the 24th, that "Chile has occupied the disputed territory in the Cordilleras without waiting for Great Britain's award." A serious break with Argentina may result.

—Joseph Chamberlain declared in a speech at Edinburgh, the 25th inst., that the government would be obliged to make "new rules for the House of Commons, to prevent obstruction of business by the Irish members."

—On the 22d inst. the Chicago Tribune received the following dispatch from Manila: "It is not likely that the troops will take any more prisoners, as the war against the treacherous natives will be carried on without asking for or giving quarter."

—The French parliament reassembled the 22d, "under circumstances which imperiled the continuance in power of the Waldeck-Rousseau ministry." The Socialists withdrew their support, but there were enough conservative accessions to sustain the ministry by a majority of sixty-six.

—From Barcelona, Spain, comes the news, dated the 24th, that "the anarchist propaganda in favor of a general strike is proving fruitful in Spain. Leading anarchists assert that committees throughout the world, representing 8,000,000 workers, are only awaiting the signal to inaugurate the universal strike proposed by the German workmen and approved by the American and European committees."

—Botha again outwits the British, securing a better position.

—The Borden Mills, Fall River, Mass., advanced wages five per cent the 22d inst.

—Bloomfield, N. J., schools were closed the 22d inst., because of an epidemic of diphtheria.

—On the 21st inst. the Pittsburg, Pa., post-office was robbed of \$2,000 in stamps and \$500 in money.

—On the 22d inst. the French Chamber of Deputies defeated the bill "to fix minimum wage scale for miners."

—On the 23d inst. a statue to Gladstone was unveiled at Manchester, England, John Morley making the address.

—Postage stamps to the value of \$74,610 were taken from the vaults of the Chicago Post-office Sunday, the 20th inst.

—Three hundred sophomores and freshmen of Armour Institute, Chicago, fought all day the 24th "over class pennants."

—Colombia insurgents were defeated by government troops in a battle near Bogota, the 23d inst., 100 rebels being killed.

—The walls of an elevator at Manitowoc, Wis., gave way the 22d inst., allowing 30,000 bushels of corn to go into the river.

—A dispatch from Buffalo, N. Y., dated the 23d, states that the Pan-American Exposition "probably will default in the sum of \$4,100,000."

—The night of the 23d, a fire at Hammond, Ind., destroyed the Hammond Packing Company's plant. Loss, \$500,000. The building covered three acres.

—On the 23d inst. President Roosevelt, while driving near Farmington, Conn., "jumped a fence and helped a farmer round up some refractory cattle."

—Eighteen lives were lost in the Philadelphia fire, which on the 25th destroyed the nine-story building occupied by Hunt, Wilkinson & Co., furniture dealers.

—On the 21st inst. M. Santos-Dumont made his balloon trip around the Eiffel tower, Paris, France, and to St. Cloud, on time, and was given an ovation by Parisians.

—The Pan-American Congress was formally opened on the 22d, in the City of Mexico. It is composed of "delegates from every country of North, Central, and South America."

—It is stated, under date of the 23d, that in a recent letter to a friend, General Chaffee "declared it would be necessary to keep a large force in the Philippines for twenty-five years."

—An express messenger on a Southern Pacific train near Eugene, Ore., prevented the looting of his car by robbers the 23d inst., fighting the hold-up men off with a revolver, after the car had been blown open.

—A dispatch from Constantinople, dated the 24th, states that "the missionaries who are operating from Samakov, Bulgaria, are at last in touch with the brigands who abducted Miss Ellen M. Stone and her companion, Mme. K. S. Tsilka."

—A message from Vienna, dated the 24th, states that "the Neues Wiener Tageblatt reports a serious inundation at Broussa, near the Sea of Marmora. The water rose with terrible suddenness in the night time, eighty persons being drowned, and 776 houses destroyed."

—In opening the new Servian parliament on the 20th inst., King Alexander pledged himself to "uphold the new constitution, expressed gratification at the correct and friendly relations maintained by Servia with foreign states." He also emphasized Servia's "traditional policy of securing the friendship and confidence of Russia."

—From Willemstad, Curaçao, under date of the 20th, comes the news that "the sum of \$8,000 became due this month to the United States from Venezuela, on account of mixed American claims, and it has not been paid. The claims arose out of damages sustained during the revolutions of 1892. Venezuela agreed to pay \$32,000 per year in quarterly payments," and this is the first time she has failed to pay.

—On the 22d inst., Rear-Admiral Rodgers sent the following dispatch from Cavite: "Active insurrection in Samar. 'New York' leaves to-day for Catbalogan with 300 marines, to return to Basey and Balangiga to co-operate with the army. Nearly all naval force concentrated on Samar patrol. Services 'Arethusa' and 'Zafiro,' two colliers, needed and being utilized." Evidently the Samar insurrection is no insignificant thing.

—The date definitely set for the electrocution of Czolgosz is Tuesday, the 29th.

—An unknown man attempted to blow up the residence of Ermand Shultz, near Laporte, Ind., the 25th.

—Thieves who robbed the house of D. C. Stover, Freeport, Ill., the 21st, threw away securities worth \$250,000.

—General French is appointed to succeed General Buller as commander of the First Army Corps of the British army.

—Lord Curzon is recovering from his attack of spinal neuralgia, and starts November 4 on a tour of Assam and Burmah.

—On the 20th inst. was begun the celebration at New Haven, Conn., of the 200th anniversary of the founding of Yale University.

—Dispatches of the 20th announce the discovery of new plots, in the island of Samar, Philippines, to massacre American garrisons.

—M. Santos-Dumont states he may attempt to cross the Atlantic in an air-ship in 1902. He will doubtless keep putting it off a year.

—Charles Treys, of Jacksonville, Ill., is appointed "orderly to the governor" the 23d instant, and will be required to "protect the governor from cranks."

—On the 22d the general convention of Universalists, assembled at Buffalo, N. Y., elected Hon. W. D. Washburn, of Minnesota, as president.

—The German Industrial Union held a meeting at Berlin the 21st inst., and "indorsed the proposed European trade alliance against the United States."

—On the 24th two attempts at smuggling, by passengers of the steamship "Deutschland," were laid bare by New York customhouse officials. Diamonds were found hidden in apples.

—Twenty-four passengers were seriously injured the 24th, in a wreck on the Kansas City line of the Chicago, Burlington, and Kansas City Railroad, near Exline, Iowa. Wreck caused by a loose rail.

—Sunday, the 20th, four Chicago preachers took for their text the entertaining of Booker T. Washington, the colored leader, at the White House, all approving President Roosevelt's action in the matter.

—A meeting was held in Havana, Cuba, the 22d inst., which had for its object the annexation of that island to the United States. It is said that planters, manufacturers, and business men favor it. Of course!

—At Detroit, Mich., the 24th inst., Alexander Winton, of Cleveland, Ohio, broke all automobile records for one to ten miles. One mile was made in one minute, six and two-fifths seconds, and ten miles in eleven minutes and nine seconds.

—A London dispatch of the 21st inst. states that "the British cruiser 'Pylades' reports that it has annexed Ocean Island, west of the Gilbert Islands. The island, which has hitherto been a British protectorate, is rich in phosphates."

—It is stated that Holland will, so far as possible, refuse to purchase British goods. For instance, "a coal merchant recently cancelled an order in Great Britain, and negotiated for 850,000 tons in the United States, to be delivered before January, 1902."

—An exchange states that on the 22d inst., "in order that his destitute wife and children might be provided for, Joseph Pabst, of Wichita, Kan., an escaped convict, for whose capture a reward of fifty dollars was offered, caused a friend to deliver him to the authorities and collect the reward for Pabst's family. Pabst was returned to the penitentiary."

—The British general, Sir Redvers Buller, was, on the 22d, "degraded by removal from the command of the First Army Corps. He is retired permanently on half pay for having admitted in a luncheon speech on the 10th that in the Natal campaign he advised the abandonment of Ladysmith after having failed in his effort to relieve it by attacking Colenso." Buller says he gave this advice "to justify the commander at Ladysmith, his subordinate, in the event of the latter's deciding to withdraw."

—Mrs. Anna E. Taylor celebrated her forty-third birthday the 24th inst., by purposely going over the Niagara Falls (Horse Shoe Fall) in a barrel. With the exception of a few bruises, she came out physically uninjured. An anvil was fastened to the bottom of the barrel. Mrs. Taylor entered the barrel at Grass Island at 3:50 p. m., said good-by to her attendants at 4:05, plunged over the Horseshoe Fall at 4:23, and was rescued at 4:40, the barrel being half full of water. Many other foolish persons will now doubtless attempt to make the trip in like manner. A. J. B.

SPECIAL NOTICES

Notice!

THE first business session of the Eastern Union Conference will be held at South Lancaster, Mass., Nov. 27 to Dec. 5, 1901, at which time the officers of the Conference will be elected for the biennial term. The South Lancaster church has voted to provide for the accredited delegates free. Elder Daniells, President of the General Conference, and Professor Prescott will be in attendance. Let each come bringing the Saviour with him.

H. W. COTTRELL, Pres.

Teachers of the N. W. and S. W. Union Conferences.

IF any of the church-school superintendents of the Northwestern and Southwestern Union Conferences desire teachers, I have the addresses of a few teachers whom I can recommend. If schools are unable to open for want of teachers, and desire to avoid delay by writing directly to me, their requests will receive prompt attention. If any know of good teachers unemployed, let them or the teachers themselves send me their addresses with testimonials, and statements as to age, preparation, experience, etc. The season is well advanced, and we should bestir ourselves to bring together teachers and schools that need each other. Address as below.

Keene, Tex.

C. C. LEWIS.

Opening of Keene Academy.

THE fall term of Keene Academy begins Wednesday, November 6, two weeks later than usual, thus giving the students more time to earn money for their expenses. It is important that every student be present the first day, as an effort will be made to accomplish, by hard work and diligence, in seven months what has taken eight months to perform heretofore. Do not put off your entrance a single day if you can avoid it.

There are several reasons why the coming year is expected to be the best the academy has ever enjoyed:—

1. The missionary spirit is stirring the hearts of teachers and students. Eight students have gone to foreign fields since the close of school last year.

2. The department for training church-school teachers, although excellent for several years, will be much improved. Besides a thorough and practical course of study, teachers will have opportunity for observation and practice in a Model Church school, organized after the plan of the new "Church-school Manual," and presided over by Mrs. Flora H. Williams, assisted by two competent, critic teachers.

3. The Medical Preparatory Course of study will be strengthened by the addition of two years in German, taught by Prof. A. Kunze, well known throughout the denomination, thus meeting the new requirements of the American Medical Missionary College, of Battle Creek and Chicago. The work of the Lone Star Sanitarium, now in successful operation under the management of Dr. D. E. Garvin, who also teaches physiology, hygiene, nursing, and sanitary science in the academy, will render this department even more efficient than in the past.

4. The recommendation of the last General Conference that each school make a specialty of studying the language of some missionary field near it has been met by securing the services of Prof. J. B. Fitch, of El Paso, Tex., to whom the Spanish language is native, and who has taught the language six years in the University of California and several years in El Paso. This is a rare opportunity to study Spanish under a teacher who speaks the language as his native tongue.

5. In the Commercial Department the services of an efficient teacher of shorthand and typewriting have been secured. In typewriting the "touch system" will be employed, which leaves the eyes free to give undivided attention to the copy. Gardner's new "card system" of bookkeeping will be introduced, a great improvement over other systems.

6. The Ministers' Course has been strengthened and otherwise improved. It embraces three years of study upon those subjects most practical for preparing the student to engage in Bible work or the ministry.

7. The Music Department will maintain the high standard which it has already attained. It will be under the management of a graduate pupil of Professor Barnes, highly recommended by himself and Professor Sutherland.

8. Most of the old teachers are retained, and all are persons of age and experience in teaching and in the message. The home will remain under the same management as during the last four years. The Business Manager, Brother T. T. Stevenson, is well known to all our people in the Southwest, having been secretary of the Texas Tract Society for ten years or more. These conditions give stability to the work, and will command the confidence of the people.

9. The rates are moderate, one hundred dollars covering all expenses for the academy and the home during the school year; and ten hours of required work each week, at from five to eight cents per hour, will enable the student to reduce this amount by from fourteen dollars to twenty-two dollars.

For calendars, giving full particulars, address Keene Industrial Academy, Keene Tex. C. C. LEWIS, Principal.

Publications Wanted.

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

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

Grant Priddy, Lindsay, Ontario, Signs, tracts.

R. T. Harrod, M. D., Checotah, I. T., papers and tracts.

Mrs. A. McKinnon, Fort Payne, Ala., REVIEW, Signs, Little Friend.

D. B. Voorheis, Baldwin, Mich., periodicals and tracts for depot reading rack.

J. W. Buckland, Box 236, Great Bend, Kan., REVIEW, Signs, Instructor, Life Boat, Little Friend.

Mrs. Carrie S. Hammond, 551 W. Fifth St., Fremont, Neb., REVIEW, Signs, Sentinel, Instructor, Little Friend, tracts.

B. F. Barefoot, Greensboro, N. C., REVIEW, Signs, Sentinel, tracts on Coming of the Lord, "What Think Ye?" "Miracles and Delusions" by A. O. Tait.

Business Notices.

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

WANTED.—To rent my place to a S. D. A. who wishes to send his children to our church school. Address, with stamp, J. A. Wilson, Springville, Tenn.

WANTED.—A good, intelligent girl in a S. D. A. family, as clerk in store and to help in light housekeeping. Address R. W. VanNest, Toledo Health Food Co., 1821 Adams St., Toledo, Ohio.

WANTED.—To correspond with a S. D. A. girl or woman who desires steady employment on a farm. Will pay half the car fare from points east of Minnesota. References given and required. Address Mrs. Dora A. Grant, Patten, Me.

WANTED.—A Seventh-day Adventist man (single) who understands gold-mining, to go to West Africa. A colored man, or one used to a hot climate preferred. For particulars address Alfred Mallett, 710 E. 171st St., New York City.

Obituaries

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

LEA.—Died at her home in Pulaski, N. Y., Sept. 1, 1901, of paralysis, Mrs. L. Cordelia Foster Lea, in the seventy-sixth year of her age. She was the mother of four children, and also leaves two sisters and one brother. The funeral was held at the house, and was conducted by the writer.

D. A. BALL.

SLUSSER.—Died at her home near Fort Collins, Colo., Jan. 11, 1901, of tumor of the stomach, after an illness of about three months, Sister H. D. Slusser, aged about 60 years. She has lived the belief of the Third Angel's Message since 1886. Her chief desire was for the salvation of her family. Elder Watson Ziegler conducted the funeral service.

JAMES POTEET.

HOWARD.—Died at his residence, 350 Pomeroy St., N. W. Washington, D. C., Oct. 3, 1901, John Howard, aged 71 years, 2 months, 29 days. The deceased was a member of the Seventh-day Adventist church at Washington, D. C., and died with strong hope and assurance of eternal life. The funeral sermon was delivered by Elder W. A. Westworth, October 5.

J. H. HOWARD.

ARMSTRONG.—Died in Brome, Quebec, Aug. 21, 1901, Sister Urana Armstrong, aged 38 years, 28 days. For several years Sister Armstrong had been in poor health, but during her entire illness she was happy and hopeful in God, and now rests as one who died in the truth of the Third Angel's Message. A husband, one daughter, and other relatives mourn their loss. Services were conducted by the writer.

W. J. BLAKE.

MECHAN.—James Mechan was born in Lycoming Co., Pa., July 25, 1831, and departed this life in Primrose, Ohio, by a stroke of apoplexy, Sept. 12, 1901, aged 70 years, 1 month, and 17 days. He entered upon a Christian life and united with the Seventh-day Adventist Church in May, 1887. He died fully trusting in his Saviour and in the faith and hope of the soon coming of Christ to raise His people from the dead and to gather His jewels into the paradise of God. The funeral was held September 15 in the Dunkard church, and was largely attended by sympathizing friends and neighbors.

I. D. VAN HORN.

BARNETT.—Died at St. Albans, Vt., Sept. 26, 1901, of Bright's disease, Leafy May Barnett, née Dow, wife of Daniel M. Barnett, aged 20 years, 7 months, 9 days. She rests in hope. Funeral services were conducted by the writer at East Richford.

H. E. RICKARD.

TOMPKINS.—Died Jan. 27, 1901, Brother F. A. Tompkins, aged about 40 years. He was a native of London, England, and came to America when about twelve years of age. Funeral service was conducted by Rev. Wyley, of Evans, Colo.

JAMES POTEET.

SKINNER.—Died at the Sanford House, Sanford, Fla., on the 19th of August, 1901, Dr. S. W. Skinner, after a lingering illness. Dr. Skinner was born in Darlington, S. C., in 1833; in 1863 was married to Caroline A. Michel, in Charleston, S. C.; in 1865 moved to Jacksonville, Fla., and practiced dentistry for several years. He will be remembered by the oldest residents of Jacksonville as one of the pioneer dentists. His health failing him, he moved to Orange County in 1876, and raised one of the finest orange groves in this section. The great freeze of 1894-95 killed the grove, and the financial crisis brought on paralysis, from which he was a sufferer for five years, during which time he lived in Atlanta, Ga., with his daughter, Mrs. L. K. Levison. Four months before his death, they moved to Sanford on account of Mrs. Skinner's health. Dr. and Mrs. Skinner have been Adventists for sixteen years or more, members of the Seventh-day Adventist church of Atlanta, Ga. The immediate cause of Dr. Skinner's death was abdominal tumor. He passed away in great faith of the resurrection and the life to come. Interment in the Sanford Cemetery. Services by Revs. Blocker and Bell. His widow, Mrs. C. A. Skinner, a daughter, Mrs. Lula K. Levison, and grandson, Shelton, survive him.

* * *

DAY.—Died at Fairgrove, Mich., Sept. 9, 1901, of cancer of the liver, Elder Homer D. Day, aged 51 years, 1 month, and 16 days. The deceased was a native of Ohio, but came to Michigan in 1881, where he resided until the time of his death. The early days of his life in this State were spent in farming and teaching school, in both of which occupations he was successful. When present truth came to him, it found him ready to accept it, and he continued a firm believer until the time of his death. More than twelve years ago he accepted the call of God to the gospel ministry, and up to the time of the attack of the dread disease which was destined to destroy his life, he continued to advocate the principles which are held dear by the Seventh-day Adventist people. Always mild in manner and conservative in judgment, he won the respect of all who knew him. The large concourse of people who assembled in the Presbyterian church on the day of the funeral testified to the universal esteem in which he was held in the community in which he had lived so long and was intimately known. Of him it may truly be said that "he, being dead, yet speaketh." The near relatives who survive him are a wife, six children, and one brother. The funeral services were conducted by the writer, assisted by Elders Ostrander and Wight, the pastor of the church in which the funeral was held, and Brethren Beebe and Cornell. We laid him to rest with the full assurance that he will come up in the first resurrection.

S. M. BUTLER.

JONES.—Elder Dan. T. Jones, of Kingsville, Mo., was born March 25, 1855. He accepted the Seventh-day Adventist faith in 1876 under the labors of Elder Levi Long. He soon became an active member of the church, and later was ordained to the gospel ministry. The next year he was elected president of the Missouri Conference. He filled this position with more than ordinary ability, until called by the General Conference to act upon the General Conference Committee and other boards, and as secretary of the General Conference. He was married to Clara E. Lowe, Aug. 28, 1888.

The duties of the official work laid upon him by the General Conference necessitated his removal to Battle Creek, Mich. His efficiency as General Conference secretary was much appreciated, and it was with deep regrets upon the part of his associates that failing health made it necessary for him to remove to the West. Taking charge of District 6, he still continued his labor as a member of the General Conference and other committees until his bronchial difficulty required absolute rest and retirement in the more congenial climate of Colorado.

After a period of rest, under the advice of Dr. Kellogg he removed with his family to Guadalajara, Mexico, to open up medical missionary work among the Spanish-speaking people of that country. He spent nearly eight years of continuous labor in that field, under many difficulties, and had the satisfaction of seeing the work permanently established in that country, and a sanitarium in operation upon a good financial basis.

Returning recently from Mexico to avoid the rainy season, he was unexpectedly taken ill, and went to the Battle Creek Sanitarium for treatment. He there learned that Bright's disease had set in, and that there was no hope of his recovery. He at once telegraphed his family to meet him at his home in Kingsville, Mo., where, after a two days' visit with them, during which time he experienced much suffering, surrounded by sympathizing friends he fell asleep in Jesus, Sept. 24, 1901, in the forty-seventh year of his age.

He had closed up all his business, reviewed his life, acknowledged his mistakes, and with a firm faith and bright hope, as a weary soldier laid off the armor, saying, "My work is done, and I am ready to go."

He had chosen 2 Tim. 4: 6-8 as the text for the funeral occasion, which was conducted by the writer, assisted by Elder Stephens of the Methodist Church. The funeral was largely attended by neighbors and friends who mourned the loss of a friend and brother from their midst. He was buried in the family burying ground in the Methodist churchyard near his home.

He rests from his labors until the trumpet of God awakes the dead to immortality. He leaves a wife and daughter, two brothers, and two sisters to mourn their loss. His wife and daughter will return to Mexico to assist in forwarding the work where his weary hands laid down the burden.

R. C. PORTER.

SOUND AN ALARM.

Now is the time for our churches to place No. 167 of the *Bible Students' Library* in the homes of the laboring people. This tract deals with the great labor question, and shows that the restless condition of society at this time is a sign of the coming of the Lord. The price is only one cent. Sixteen pages.

MIRACLES AND DELUSIONS

Is the title of a new and up-to-date pamphlet of 100 pages. This is an age when mankind seems inclined to turn to the mysterious and miraculous. This little work, at the cost of only 15 cts., is quite sufficient to check an erring life and to reveal the true source of all power.

NEEDED NOW.

"THE GREAT CONTROVERSY" is a book that the people should have, especially at this time. In this book is represented the severe contest between truth and error, and the tenacity with which Satan holds to his claims. The warning this book contains, and the dangers pointed out, are what the people need now. It is published in the English, Danish, Swedish, German, and French languages, and sells for from \$2.25 to \$4.50, according to style of binding.

WORTHY OF IMITATION.

THE life of Daniel the prophet as portrayed in the new book, "The Story of Daniel the Prophet," is worthy of imitation; and, as we become changed by beholding, we are doing a noble work when we place this excellent book in the homes of the people, where it will serve as a mirror, revealing a righteous life associated with a clear and forcible exposition of the prophecies. We ought to have workers in every church who will sell this book between now and the holidays. It is the cheapest book we publish, being only 75 cts.

EVANGELISTIC WORK.

How to reach the masses; how to secure attendance in our churches; how to present the message; how to build houses of worship; how to organize and run church schools; how to conduct the temperance work now; how to labor for souls; and various other subjects, are treated, under the heading of "Evangelistic Work," in "Testimonies for the Church," Vol. VI. No Seventh-day Adventist family should be without this volume of the Testimonies.

Cloth binding, \$1.00; library, \$1.50.

SELF-GOVERNMENT

Is a short, concise treatise on the fundamental principles of good government, and it is especially good for general circulation. Every church should see to it that this pamphlet is thoroughly circulated in their vicinity, especially before there is any discussion upon Sabbath observance. Its cost being only two cents per copy places it within the reach of all churches. It is also a good pamphlet to sell.

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THE REVIEW AND HERALD has received interesting testimonials from many of our people in response to the question, "How did the truth come to you?" The majority of those replying received the truth by reading our publications, but "Daniel and the Revelation" brought more into the truth than any other one book mentioned.

At this time Daniel and Revelation are the most important books in the Bible. A careful study of these books usually results in favorably impressing the reader with the principal truths of the Third Angel's Message; and the book "Daniel and the Revelation," being a critical verse-by-verse study of these books, is of great value in the study of these important prophetic scriptures.

This work naturally follows the "Marvel of Nations" in a systematic canvass. There should be a

large force of workers on this book at the present time. Price ranges, according to binding, from \$1.00 to \$4.50. Prospectus, 95 cts., postpaid. Order all books of the State tract society.

NOW READY.

"MARVEL OF NATIONS" is now ready for delivery, and the publishers will be able to supply all demands promptly. This book, instead of being an exaltation of this country, is the plain and simple exposition of the Third Angel's Message; and it is an entering wedge for other publications. It ever leaves the reader desiring further study of the prophecies. It creates a demand for "Thoughts on Daniel and the Revelation." While the historical past and present of this nation are of great interest to the American people, and easily attract their attention, the principal object of this book is to call their attention to the Scriptural future of this nation, and through it, to the final termination of all earthly governments, and the setting up of the kingdom of God.

Every church should have at least one representative in the field canvassing for this important book. Now is the time of the year to solicit orders for our subscription books. The long evenings will soon be upon us, and people are selecting their reading-matter for the winter. The fact that this book is attractive in appearance, and contains matter of interest to the people, renders it very easy to sell.

Persons who have never canvassed find little difficulty in selling this book. Many letters are received by the publishers, recording the success of inexperienced canvassers in placing this book in the homes of the people. We want a large number of agents to sell this book NOW. Let all who can engage in the circulation of this important work send to their State tract society for a prospectus, and begin to work without delay. Fifty per cent discount is allowed on this book. Bound in two styles of binding, with plain and gilt edges. Plain edges, \$1.25; gilt edges, \$1.50.

NOW IS THE TIME.

THE long evenings have returned, and the great majority of people spend them reading. This is the time of the year when books are most generally selected. It is the best time to sell all kinds of books. Book agents are not unwelcome to a large class of people at this season of the year. They are a convenience in the selection of books.

We have a large list of books from which one may select suitable reading for all classes in all places. All these books contain vital truths for this time, and they can be placed in the homes of the people with a little effort, and afford a fair remuneration for the services of the solicitor. The Lord has promised to supply the qualifications necessary to success in the circulation of books containing the message for this time, and He has clearly stated that the placing of these books rapidly before the public is the very work He would have His people do at this time.

We suggest that every member in every church in every Conference arrange for immediate missionary book work. If we can spend only one hour per week on the smallest and cheapest books, let us plan definitely to do that now. Let the people—the whole people—begin now to do the very work the Lord would have them do, and there will spring up a great and a mighty revival in the work in all its departments. The greatest need the cause has to-day is for a people with "a mind to work."

HOME AND CHURCH SCHOOLS.

A NEED long felt has been supplied in the publication of the "Mothers' and Teacher's Manual for Home and Church Schools." This manual comes before the public approved by the General Conference Editorial Committee. Its mission is to furnish a basis of organization upon which parents in the home and teachers in the schools may build.

Beginning with the general principles of Christian education and their application to the home training in the education of the children until they are of school age, it provides a course of study for church and intermediate schools, with definite instructions upon the application of the principles. It contains hints and helps for teachers, and solves many of the practical problems in our church-school work.

Every mother and teacher should have a copy of this manual. In paper and cloth covers; price, 35 and 50 cts.

Order of your State tract society.

HERALDS OF THE MORNING

Takes up the marvelous record of the nineteenth century—the wonderful advances in science and art, and the development of natural resources; the prevalence of crime; the perfection of death-dealing instruments of war, and the pent-up anger of nations; together with the disturbed condition of the elements—and points out to the reader the fact that in this are signs that declare the coming of the Son of man. 280 pages, 109 illustrations. Price \$1.25 and \$1.50. Order of your tract societies.

GOOD EMPLOYMENT.

ONE of the best papers for young people is the *Youth's Instructor*. It is an illustrated eight-page weekly, set for the education of the youth. While it is lively and interesting, it is entirely free from cheap, exciting stories so common in books and papers designed for the youth.

Parents who desire to have the minds of their children led in pure and elevating channels of thought should supply them with the *Youth's Instructor*.

The boys and girls can do nothing better than to interest their associates, and even strangers, in the *Youth's Instructor*. We put the full value of the subscription price in the paper itself, yet we offer a nice Bible as a premium for six new subscriptions at 75 cts. each. The retail price of the Bible is \$4.00. It is 6 x 8 inches in size, and is a self-promoting Sabbath-school Teacher's Reference Bible, with Tuck edges, linen lining, round corners, and full gilt edges. It will be a nice holiday present, and can be secured by a little effort in selling for the *Youth's Instructor*.

GRAND TRUNK RY SYSTEM.

Taking Effect June 2, 1901.

TRAINS LEAVE BATTLE CREEK.

West-Bound.

No. 9, Mail and Express, to Chicago.....	12.15 P. M.
No. 7, Limited Express, to Chicago.....	7.00 A. M.
No. 1, Chicago Express, to Chicago.....	9.23 A. M.
No. 3, Lehigh Valley Express, to Chicago.....	8.50 P. M.
No. 5, International Express.....	8.17 A. M.
No. 75, Mixed, to South Bend.....	7.30 A. M.
Nos. 9 and 75, daily, except Sunday.	
Nos. 1, 3, 5, and 7, daily.	

East-Bound.

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

W. C. CUNLIFFE, Agent,
BATTLE CREEK.

MICHIGAN CENTRAL

"The Niagara Falls Route."

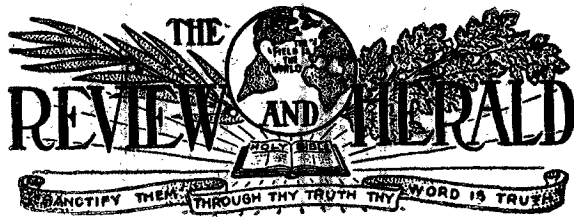
Corrected June 9, 1901.

EAST	8	12	6	10	14	4	8
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Pa. Am. Special.	*Atlantic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 3.00	pm 6.00	pm 11.30
Michigan City.....	11.25		8.48	pm 12.08	4.42	7.28	am 1.20
Niles.....	am 12.40		10.15	1.00	5.42	8.21	2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.55	9.25	4.10
Battle Creek.....	3.00	8.10	1.00	2.42	7.28	9.57	5.04
Marshall.....	3.25	8.35	1.30	3.09	7.51		5.30
Albion.....	3.55	9.00	1.50	3.30	8.11		5.52
Jackson.....	4.45	10.05	2.35	4.05	8.50	11.10	6.40
Ann Arbor.....	5.55	11.10	3.47	4.58	9.43	11.59	7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.45	am 1.00	9.15
Falls View.....					am 5.44	7.19	pm 5.09
Susp. Bridge.....					6.00	7.40	5.32
Niagara Falls.....					6.15	7.55	5.40
Buffalo.....				am 12.20	7.05	8.45	6.30
Rochester.....				3.18	10.00		8.40
Syracuse.....				5.15	pm 12.15		10.45
Albany.....				9.05	4.50		am 2.50
New York.....				pm 1.30	8.45		7.00
Niles.....	4.47	2.20	4.45	12.16	6.15		7.40
Michigan City.....	4.47	2.20	4.45	12.16	6.15		7.40
Chicago.....	6.55	4.00	6.40	9.30	3.55		10.34

WEST	7	17-21	3	5	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Spl.	†Mail & Express.	*Pa. Am. Special.	*Western Express.	*Kalam. Accom.	*Pacific Express.
Boston.....							pm 6.00
New York.....		pm 2.00					am 8.15
Syracuse.....		4.00			pm 3.00		am 10.20
Rochester.....		11.30			am 2.00		pm 12.10
Buffalo.....		am 1.20			4.05		pm 9.50
Niagara Falls.....		3.20		pm 3.30	6.02		4.32
Susp. Bridge.....				9.31			
Falls View.....				3.30	6.31		5.07
Detroit.....	pm 8.20	8.25	am 7.15	am 12.40	pm 12.40	am 4.35	11.15
Ann Arbor.....	9.43	9.23	8.40	3.03	3.08	5.45	am 12.20
Jackson.....	11.15	10.20	11.05	4.02	2.40	7.30	1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	5.04	3.50	9.08	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	5.88	4.28	10.00	3.40
Niles.....	3.25	1.22	3.25	7.04	5.06		5.08
Michigan City.....	4.47	2.20	4.45	12.16	6.15		6.08
Chicago.....	6.55	4.00	6.40	9.30	3.55		7.40

*Daily. †Daily except Sunday.
Trains on Battle Creek Division depart at 7.45 a. m. and 4.00 p. m., and arrive at 12.40 p. m. and 6.30 p. m. daily except Sunday.

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



BATTLE CREEK, MICH., OCTOBER 29, 1901.

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PROF. F. W. FIELD sailed the 23d inst., for Japan, to take the superintendency of that field. The Ohio Conference retains him on its pay roll.

THE Mission Board have invited Elder George Treadale and wife, of Australia, to go to Sumatra to assist Elder Munson in his work there.

THE fall Council of the Committee of the Seventh-day Adventist General Conference is now in session in this place. The committee began its work Wednesday, the 23d.

THE Chicago *Tribune* of the 26th states that "the discovery of a conspiracy against the civil rule of the United States on the Island of Leyte resulted in arrests of many leading Filipino officials on the island."

THE *Christian Endeavor World* observes: "The feat of the 'Lucania' and 'Campania' in holding wireless communication in mid-ocean for more than six hours, while traveling in opposite directions, is one that would have deified Marconi among the ancients. But under Christianity men are mightier than the reputed gods of paganism."

In the November issue of the *Missionary Magazine*, just out, we note field reports of the work from Argentina, Brazil, Porto Rico, Rhodesia (South Africa), Raratonga (Pacific Islands), Prussia, West Indies, Bay Islands, besides reports from the Mission in Iceland, and the medical mission in Jaffa, Palestine. The truth is going to "all nations," and "then shall the end come."

DR. R. H. HABENICHT and family sail the 30th inst., for Argentina, South America.

Elder H. W. Cottrell, of the Eastern Union Conference, occupied the Tabernacle pulpit, Sabbath, Oct. 26, 1901. The text was Heb. 13:8: "Jesus Christ the same yesterday, and to-day, and forever." The object was to lift up "Christ as the unchangeable Saviour" before the congregation. What He has been is already in the past. This the text refers to in the word "yesterday." Then to determine what He is to us to-day, we must look at what He has been; for He is the same now; and when He says, "Lo, I am with you alway, even unto the end of the world," it is a declaration that the same Christ will be our companion all the journey through. The great commission He has given to His people is, to preach the gospel. To enable them to do this, He goes with them always, even till the world shall end. But we cannot present the gospel effectually; we cannot present Christ to the people, live Him before the people, without acquainting ourselves vitally with Him. People must see Him in us; then our lives and our efforts will be effectual.

"EVERY law now existing that rests on religious grounds should be abrogated," says a New York City clergyman, and a writer in *Harper's Weekly* adds: "That seems to be a sound conclusion. It would leave plenty of Sunday laws based, not on religion, but on reasons of economic expediency and public interest."

To arrest a man for working on Sunday, on religious grounds, would be a great injustice to him; but to treat him in precisely the same way, for the same act, on secular grounds, is highly proper, say the advocates of Sunday laws. They assume a great distinction between these two grounds of action, but they do not explain how any difference is realized by the victim of Sunday legislation. To a man who is being hanged it makes no perceptible difference whether the rope around his neck is a religious rope or a secular rope.

THE recent friction between France and Turkey has brought up once more for discussion the question of the dismemberment of Turkey. According to the *Minneapolis Journal*, "the Turk is one of the things that must go, as an obstruction to civilization." The same paper further expresses "the hope that Abdul Hamid may be the last sultan at Constantinople." The *St. Louis Globe-Democrat* says: "Turkey is staggering under loads of debts which are becoming heavier and heavier each year. Even if the Sultan had the disposition to meet his obligations, he lacks the power. His crimes, as shown by the massacres which are periodically reported from Armenia and other portions of his domain, still continue without material interruption. Nothing except the asinine jealousies and rivalries of the great nations prevents the settlement of the Turkish question in the only way that it ever can be settled, and that is by driving the Turk into his Asiatic dominions, and keeping him there. . . . His hand is against every man among his neighbors, and every man's hand ought to be against him. In the present era of good feeling among the great nations of Europe the removal of the Turk ought not to be beyond the powers of peaceful diplomacy. It should be possible in 1901 to correct the mistake made by Alexander at Tilsit in 1807, and to pack the Turk back into Asia." These statements, together with many others of like nature, are indeed significant.

It is one thing to perceive principles, and quite another thing to apply them. Truths of the highest importance are often made ridiculous, and even turned into a lie, by strained and extravagant applications of them made by those whose judgment does not balance their zeal. The principles of truth are the same under all circumstances, but "circumstances alter cases," and altered cases alter the demands of propriety. There is policy, as well as

principle, in Christianity; and policy is all right, and very essential, so long as it does not sacrifice principle. So when a person points out principles, he does not assume to mark out the exact line of human conduct to be followed under all circumstances.

We must not depend too much on principles alone. No matter how well you know general principles, or how logically you can reason, you will often be at fault in your procedure unless your mind is in a condition to be illuminated and directed by the Holy Spirit. That agency alone can guide each individual correctly; and make just the right application of Christian principles upon all occasions.

A DETERMINED effort is being made in New York City to throw off the yoke of the corrupt "boss" rule of "Tammany Hall." The corruption and misrule of the organization which has for some years had control of the city have been set forth in unsparing terms in public addresses and through the press, until it would seem that no voter in the metropolis could be ignorant of them; yet it appears from the bets that are being made that the chances favor the election of the "Tammany" candidate. Certainly the outlook is not favorable for the coming of a time when the saints will be able anywhere in this world to outvote the sinners.

THE sum total of contributions for foreign missions for the quarter ending September 30 was \$32,315.

A New Call.

EVERY new book issued from our presses is a call to service, a call for new workers. The revised edition of "Marvel of Nations" is a handsome volume; yes, it is! It will sell. It is selling. The regular subscription prices are \$1.25 and \$1.50. One dollar and ten cents sent to your State tract society will bring you a copy in best binding for examination. Sixty cents pays for a full-book prospectus in best binding, with pages ruled for subscribers' names. This full-book prospectus is for those only who will canvass some definite territory.

As is the case with "Christ's Object Lessons," "Best Stories from the Best Book," etc., so with "Marvel of Nations," it is a book that should be sold by the rank and file of our people right now, while gift books are most in demand, and territory should be thoroughly worked. This is a book that carries present truth, straight, plain, and pointed, and it will take with religious people, and with those who are not religious. It is hoped that many of our people will engage in this work, leaving our old canvassers free to go on with the books they now have in hand, and with which they are getting a valuable experience. Who will send for a copy of "Marvel of Nations" at once, or a prospectus, and get to work without delay? E. E. MILES, Pub. Agt. E. U. Conf.

FRIDAY, November 1, the sun will set at 4:54 P. M. for Boston, New England, Michigan, New York State, Wisconsin, North and South Dakota, Washington, and Oregon. It will set at 4:57 P. M. for New York City, Connecticut, Pennsylvania, Ohio, Indiana, Illinois, Nebraska, and Northern California. On the same day it will set at 5:00 P. M. for Washington City, Virginia, Kentucky, Missouri, Kansas, Colorado, Utah, Nevada, and Central California; and at 5:10 P. M. for the city of Charleston, Ga., Alabama, Texas, Mississippi, Louisiana, New Mexico, Arizona, and southern California. The Sabbath Sunset Calendar for November will appear in the REVIEW dated Tuesday, November 5.

WHAT does the yellow address label on your paper indicate? If it shows that your subscription expires in November, 1901, then the "Subscription Order" blank inclosed in last week's paper should be filled out by you now, and mailed to us at once.

REVIEW AND HERALD.