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HOLY BIBLE
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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.

OPPORTUNITIES.

N. W. VINCENT.
(Mound Valley, Kan.)

PROBATION'S hour is yet our own,
Until its blessed moments end;
There comes to us from heaven a friend,
Most beautiful from God's bright throne!
With earnest look, with kindest tone,
She whispers words of trust and cheer;
She tells us we to God are dear,
That Jesus' blood will still atone;
That we in Christ may be complete,
Our sins and faults all washed away,
As we repent, believe, obey,
In loving worship at His feet.
Welcome, blest Friend, to you and me!
Hail, present Opportunity!

"BRING AN OFFERING UNTO THE LORD."

MRS. E. G. WHITE.

"YE are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God."

We need to realize the importance of consecrating our talents to God. We should give ourselves to Him, soul, body, and spirit, to do His will. Our talents are not our own; they are but lent to us; and they are to be sacredly employed in God's service. Let us not trifle with the responsibility of using them wisely. God will require them again at our hands.

In the parable of the talents, Christ has plainly declared the use He expects us to make of our endowments. "The kingdom of heaven," the Saviour said, "is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey."

Read carefully the record of the use made of these talents. The one who had received five talents, and the one who had received two, put their money out to usury, and on the return of their master, they were able to give back to him the principal and interest. These servants were equally commended. To each the master said, "Well done, thou good and faithful servant:

thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

The servant who had received one talent did not appreciate the gift, but bound up his talent, and hid it in the earth. He did no good with that which his lord gave him. With murmuring and complaining he came to his lord, saying, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath."

Christ has made for us a complete offering, an offering without defect or blemish. Let us make an offering of whole-hearted service to God. Let us bring our money to God as a thank offering for what He has done for us, even as the wise men brought to Christ their offerings of gold and frankincense and myrrh. As we do our best, making our gift proportionate to our ability to give, God will accept our offering. Remember the offering that Christ made,—the offering of himself to a life of suffering, humiliation, and shame, in order to save a world perishing in sin. Had not this offering been made, we must have perished. How much do we owe to Him who gave His life for us? As we look upon the self-sacrifice of Christ, do not the sacrifices we are called upon to make for Him sink into insignificance?

Christ has compassion upon fallen man. He places himself in his stead, to suffer the penalty of transgression. Thus He has made it possible for sinners to return to their allegiance, to take their place under the royal standard of the Prince of life. But many in the world are perishing in sin. Careless and worldly, they give no thought to God or to eternal realities. They are dishonest in dealing with God's property. They love not the truth. They turn away from the righteousness of Christ to the beggarly elements of the world. They trample under their feet the precepts of God's law, especially the Sabbath commandment. The heart of the Saviour is grieved by their conduct. He desires to save every soul whom He has purchased. Oh that men would understand this, and place themselves in connection with the great Master Workman, making willing sacrifices to save their fellow men!

Soon the Lord is coming to this earth with power and great glory. The work that we are to do is outlined in the fifty-eighth chapter of Isaiah. Who is doing this work? Who is building the Lord's altars? Who is preparing the people for the great day of the Lord? Now, just now, every one who claims to be a child of God

should bring his means to the Lord's treasury, that there may be a supply to draw from to supply His workers with facilities for entering new places to present the truth to those who have never heard it. From His storehouse God supplies all our necessities. Shall we be only consumers? Shall we not be producers, giving of our means that the truth may be presented to those who will accept the message, and in turn give back to God His own?

There is ever to be in the treasury of the Lord means to be used for enlarging the work, for entering new territory, and building sanctuaries where those who accept present truth may worship Him in the beauty of holiness. God calls upon His people to bring of their means, in tithes and freewill offerings, to Him, that His workers may have wherewith to establish memorials for Him in villages, towns, and cities. These memorials will constantly bear witness that after creating the world in six days, God gave the seventh day to His people as a day of rest, to be a sign between Him and them, that they might know that He is the Lord who sanctifies them.

We are not merely to receive God's gifts. With a full sense of our accountability, we are to bring to Him a return, that His workers may carry His message from city to city and from country to country. God's self-sacrificing workers must be provided with sufficient facilities to make their work a success. Let us not forget the work in foreign fields. The sight as it is presented to me is deplorable. There is great need of workers, and of facilities to enable the workers to do successful work.

"The earth is the Lord's, and the fullness thereof." This earth is the Lord's storehouse, from which we are ever drawing. He has provided fruits and grains and vegetables for our sustenance. For us He makes the sun to shine and the rain to fall. The whole human family, good and evil, are constantly drawing from God's storehouse. It makes every difference with those so highly privileged how they receive the Lord's gifts, and how they treat the contract the Lord has made with them. He has made them His almoners, directing them to draw from His storehouse, and then make a return to Him in gifts and offerings, "that there may be meat in mine house," He says.

In the third chapter of Malachi is found the contract God has made with man. Here the Lord specifies the part He will act in bestowing His great gifts on those who will make a faithful return to Him in tithes and offerings. To the selfish ones God says, "Ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

There is no time to lose. Let God's people bring their offerings to Him, that they may worship Him with hearts full of rejoicing. Remember that God has imparted to you of His blessings, that you may have wherewith to give to Him. The Lord's work is now languishing

because men do not realize the claims God has upon them. Our institutions in Europe are struggling under a burden of debt. The work of freeing these institutions from debt and embarrassment must be carried forward. They must not be left under a burden of debt.

Let the Lord see that His people are willing to make offerings of self-denial for the honor of His work; that they toil, not for selfish ends, but that under His prospering grace they may have wherewith to give to the objects in need of their help. Shall we not make an effort "to give to him that needeth"? Of what is there greater need than to release the Lord's instrumentalities from debt, and establish them upon a solid basis?

Just now we need to make special effort to help the departments of God's work which are in need of help. Those who are laboring in new fields should be encouraged to plant the standard in new places, to annex new territory for God. Camp-meetings are to be held in many places. Churches are to be raised up and organized. There is to be a pressing into new territory. Will not my brethren and sisters throughout the world consecrate themselves and their possessions to God? God help them to bring freewill offerings to Him who gave His only begotten Son to save them from eternal death! Let the believers in Christ deny self, take up the cross, and follow their Leader. Let them make decided efforts to place themselves under His discipline, to take His yoke upon them, and learn of Him. Those who do this will find rest unto their souls.

Let believers in the truth bring to God a faithful tithe. Let them bring Him peace offerings and thank offerings for the great love wherewith He hath loved them. Then there will be no dearth of means in His treasury.

How long shall the apathy remain that is upon the people of God? The words in the fifty-fourth chapter of Isaiah are for us: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shall not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall He be called."

Our time for work is short. We have not a moment to lose. Let us do something for Christ, and do it now.

WHAT SHALL I TITHE?

A. R. OGDEN,
(Valparaiso, Chile.)

JACOB said, "Of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28: 22.

Many who pay faithfully a tithe of that which they themselves earn are sometimes troubled to know what to do when something falls into their hands as a gift or by inheritance,—something which they themselves have not actually earned.

The scripture quoted would seem to make it clear: "Of ALL that thou shalt give me I will surely give the tenth unto thee." The cattle upon a thousand hills, all the gold and silver, are His, everything that comes to us is from God. "Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth." Deut. 8: 18.

Whether it is earned by actual labor or comes by inheritance or gift, it is the Lord who gives

it. Therefore He asks for recognition by our rendering to Him His own—the tithe. It is to be used in support of His work. If we are willing to give the Lord a tenth of that which we earn by hard labor, how much more willingly we should render to Him a tenth of that which comes to us in an easier manner. We suggest the reading of the following scriptures on the tithing question: Lev. 27: 30; Mal. 3: 8-11; Matt. 23: 23; 1 Cor. 10: 31; Prov. 3: 6.

THE GOSPEL TO EVERY NATION, AND KIN-DRED, AND TONGUE, AND PEOPLE.

ELDER ISAAC MORRISON.
(Santa Rosa, Cal.)

NO RESPECT OF PERSONS WITH GOD.

1. DID God make all nations upon the earth, and make them of one blood?

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17: 26.

2. Then does the Lord respect persons in one nation more than in another?

"To the Jew first, and also to the Gentile: for there is no respect of persons with God." Rom. 2: 10, 11.

"I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10: 34, 35.

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." 1 Peter 1: 17.

3. Should we, then, respect the people of one nation more than of another, or the rich and the great more than the poor and the unlearned?

"God hath showed me that I should not call any man common or unclean." Acts 10: 28.

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? . . . If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors." James 2: 1-9.

4. Is the gospel commission to every nation, kindred, tongue, and people?

"Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." Matt. 28: 19.

"Having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14: 6.

5. Will every one who accepts the gospel in all the nations of the earth be saved?

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 15, 16.

6. Will even the eunuchs, the slaves, and the strangers who believe be saved?

"Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from His people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. . . . Even them will I bring to my holy mountain, and make them joyful in my house of prayer." Isa. 56: 3-7.

7. Then was the temple intended for all people and nations?

"Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted

upon mine altar; for mine house shall be called an house of prayer for all people." Isa. 56: 7.

"He taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer?" Mark 11: 17.

"Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake (for they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm); when he shall come and pray toward this house; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name."—Solomon's prayer at the dedication of the temple, 1 Kings 8: 41-43.

8. Did the strangers in far countries, and even the colored people in Ethiopia, hear of the true God and His temple, and come to worship? did they accept the gospel? and did the Lord accept them?

"A man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him. . . . Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? and Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." Acts 8: 27-39.

9. Does the Lord especially mention that the Ethiopians would seek after God?

"Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." Ps. 68: 31.

10. Were some in ancient times exercised over the "color line"? and did they complain of those who respected the Ethiopians? and did the Lord rebuke them?

"And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. . . . And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. . . . And the anger of the Lord was kindled against them; and He departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous." Num. 12: 1-10.

11. Then, as God "without respect of persons judgeth according to every man's work," what is our duty to every man with respect to his nationality and color?

"Go ye into all the world, and preach the gospel to every creature." Mark 16: 15.

"Having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14: 6.

12. As the Lord's "kingdom is not of this world" (John 18: 36), and His people "are not of the world," but He has chosen us "out of the world" (John 15: 19), and "hath translated us into the kingdom of His dear Son" (Col. 1: 13), and henceforth "our citizenship is in heaven; from whence also we wait for a Saviour" (Phil. 3: 20, 21, R. V.); as "strangers and pilgrims on the earth" (Heb. 11: 13; 1 Chron. 29: 15), would it not be in harmony with His will that we should leave the political affairs and offices of the nations of this world to those of the world, teaching those who accept the gospel, and thus transfer their citizenship to heaven, to respect the officers of the country in which they live, and to obey its laws that are not contrary to the laws of Heaven, leaving the political offices and issues to those to whom they belong?

"Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22: 21.

"Render therefore to all their dues: tribute to

whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." Rom. 13:7, 8.

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:14, 15.

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4:4.

WEIGHTS.

MRS. L. D. AVERY-STUTTLE.

WEIGHTS are generally accounted as undesirable burdens. Sin is the weight which burdens our spirits and oppresses our souls. But we are entreated to lay aside the weight,—the sin which so easily besets us,—and to run with patience the race set before us. When David was about to fight the giant of Gath in the Valley of Elah, King Saul thought to do the young stripling great honor, as well as to render him a kindness, by putting the heavy armor of the king upon him. But the youth knew better than his royal master. The armor was bulky and heavy. He must be encumbered with no weights when he went to battle with the giant,—his only armor must be the protecting hand of Omnipotence. So we, when engaging in conflict with the giant Sin, need to put off every weight, and depend alone upon the shield of the Spirit.

But there is another kind of weight,—thank God,—the weight of glory. It is more mighty, more wonderful, more incomprehensible, than any other weight. The strongest adjectives in the language are summoned by the inspired writer as alone able fitly to describe this weight of glory.

Tell me, O thou man of God, before whose raptured eyes the vision of the glorified has passed, tell me, will the redeemed wear a crown of gold over there? will a diadem of glory rest upon the immortal brow of the servants of Jesus? A weight of glory! What a strange word to use in connection with the word "glory"—a weight! something vast and overwhelming. Ah, but the glory will be overwhelming. And how will this glory compare with anything of earth?

The answer of the inspired penman is that it will be "exceeding." Yes; but has there been no glory that can compare with it in superlative grandeur? The glory of the kings of earth has, methinks, been termed "exceeding." Is the glory of the redeemed to be like theirs? Like the notes of a mighty organ, I hear the answer rolling down the centuries: "The glory of heaven is far more exceeding."

Ah, yes, but we are not yet satisfied. Earthly pomp and splendor and glory is so brief—so fading, so uncertain. The hand of the grim messenger but touches the brow with one of its chilling fingers, and the kingly vesture is exchanged for the shroud. The worm of corruption trails its loathsome body where but yesterday rested the coronet of the monarch. Will the glory of which you tell me, the reward promised to the saints of the Most High, fade and perish and come to naught like that of earth?

Listen, faithless questioner. The glory offered by the Most High to His children shall be exceeding, yea, far more exceeding; but best of all, it shall be *eternal*. No fading laurels there. The gold of that city shall not tarnish, the light of that country shall not grow dim. The twelve tremendous pearls of the twelve tremendous gates will never need burnishing. The glorious gems reposing in the jewel-casket of the King of the

country, which He is reserving for His redeemed, will never lose their luster while the eternal ages roll away.

Sometimes we find ourselves longing, with foolish hearts, for the applause of men,—putting our trust in princes in whom there is no help. We forget our high calling, and seek to satisfy the hunger of our souls with the husks of worldly fame and emolument.

Awake, my soul! shall the glare of the baubles of earth eclipse thy sight and render thy vision dim for beholding the far more exceeding and eternal weight of glory which is thy promised inheritance? Like Esau, shall we sell our birth-right?

Let us oftener contemplate this "far more exceeding and eternal weight of glory." Let us fix our eyes so steadfastly upon it that we shall become blind to the glitter of earth, and insensible to the allurements of sin.

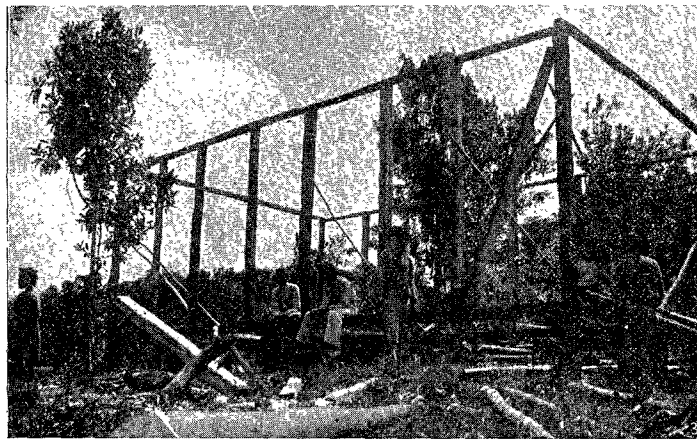
Eye hath not seen the glories bright,
O Church of God, laid up for thee,—
The mansions fair, the gems of light,
The golden fruitage of life's tree.
Ear hath not heard nor heart conceived
The hidden splendors of that place,
But brighter than all else shall shine
The glories of Emmanuel's face.

FOR THE TRUTH'S SAKE.

Some Jamaican Sketches.

F. J. RICHARDSON.
(Kingston, Jamaica.)

IN the first chapters of Nehemiah we read that Sanballat and his colleagues took great pains to discourage the Jews from building the wall of Jerusalem, laying special stress on their being a feeble people. The same spirit has often been shown in this island, especially when our people were about to begin the erection of a church



BUILDING A MEETING-HOUSE IN JAMAICA.

building. "You are too few and too poor, you cannot build a church," is the argument. But the Jews, contrary to all the prophesyings, and to the great surprise of their enemies, did succeed in building the wall under very trying circumstances, because they sought the Lord for His blessing, and then went about the work with a determination to accomplish it. Even thus has it been in the building of some of the churches here. The following is one instance:—

In building the church at Swift River, the first step was to burn the lime. Two brethren began cutting the wood. The next day both came down with the fever, which swept through the district, lasting two months. Not one of the brethren escaped. They are all poor, and what little money they had was nearly consumed in paying doctors' bills. The rain was almost continuous for months; yet, as soon as any of the brethren got up from the fever, and there was a lull in the storm, they would go to work on the kiln, although so weak they were scarcely able to handle the ax. They had barely recovered from the fever, and the weather had become a

little more settled, when a hurricane destroyed their bananas, on which they had depended to raise the money for the church.

Opposition to their work was as determined as was Sanballat's to Nehemiah. This was especially true of the ministers, who not only talked against them from the pulpit, but went from house to house threatening those who had taken hold of the truth, and bringing them up for trial before the church they had left, subjecting them at such times to taunt and ridicule before those present. At one time five ministers assembled, and counseled long together, devising a plan to stop the nefarious work. Nevertheless, the little band persevered, and in one year from the time they began, a good substantial building was completed and dedicated.

One sister did the washing three weeks for a family, for which she received the sum of one dollar. She gave it to Brother Enoch for the church, saying, "You must take it, or I shall be tempted to use it for myself and child, for I have nothing ahead even to eat." He tried to dissuade her from giving all of it, but she persisted.

Brother W. J. Tanner related a circumstance in connection with the building of the church at Grove Town, which we give in his own words:—

"Brother — has given all his cash, as well as a kiln of lime and much time, to the church. At the same time he is denying himself in several ways. For instance, I found him one day sitting in the bush making his dinner on nothing but sugar cane."

We read of the devotion of Paul, who, among many other persecutions, was five times subjected by angry mobs to the cruel lash, and still more cruel rods, until his back was lacerated and bleeding. And it must stir our hearts, when the same devotion and love for Jesus is seen in the person of a young and helpless girl, as is shown by the following circumstance, of which I recently learned from one of the young lady's friends:—

At a series of meetings, a young lady about twenty years of age became interested, and when the invitation was given for those who had decided to obey to come forward, she with others did so. As soon as her parents heard of it, they told her she must give up that silly nonsense, and strictly forbade her attending any more meetings. But the seed sown had taken root. When the next Sabbath came, she attended services. While there, she received word that her father awaited her return, with whips to flog her. Instead of going home, she went to her grandmother's, and from there wrote her father, telling him that she must obey the Lord at whatever cost. He sent for her to come home, which she did, and told her that she should neither leave home nor keep the Sabbath. But she continued to slip away and attend the meetings. One Sabbath, on returning, her father flogged her until her body was badly bruised, then struck her several blows in the face, declaring he would compel her to give up the Sabbath.

Some of her friends advised her to leave home, but she told them that she had always been at home, and did not understand the ways of the world; and, she said, "Perhaps if I remain at home, I may be the means of winning father and mother yet to this good way." So it has gone on. After a fierce outburst of anger, usually ending with a terrible flogging for the poor girl, there would be a respite for a little time.

One year and four months have passed, and the conditions remain unchanged. How much longer is the poor girl to be tried? Will she hold out, or will tired nature give way, and the enemy triumph? God only knows. We are praying that she may be faithful.

PRESIDENT ROOSEVELT ON THE BIBLE.*

MR. PRESIDENT, Dr. Russell, and you my friends and neighbors here, and those whom on behalf of my friends and neighbors I greet as guests to-night: I want to say first of all, sir, that you could not have enjoyed coming up as much as I enjoyed having you at my house. All I regret is that there were not more of you present.

I am glad to have the opportunity of saying a few words to you this evening, and in a sense my text has been furnished me by what Mr. Russell said when he spoke of the Bible as not only essential to Christianity, but essential to good citizenship; that not only as Christians but as good citizens we have the right to challenge support for the work done by this and kindred societies.

As all of you know, there are certain truths which are so very true that we call them truisms; and yet I think we often half forget them in practice. Every thinking man, when he thinks, realizes what a very large number of people tend to forget that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what that life would be if these teachings were removed. We would lose almost all the standards by which we now judge both public and private morals; all the standards toward which we, with more or less resolution, strive to raise ourselves. Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud,—almost every such man has based his life-work largely upon the teachings of the Bible. Sometimes it has been done unconsciously, more often consciously; and among the very greatest men a disproportionately large number have been diligent and close students of the Bible at first hand.

Lincoln—sad, patient, kindly Lincoln, who, after bearing upon his weary shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom, living, he had served so well—built up his entire reading upon his early study of the Bible. He had mastered it absolutely,—mastered it as later he mastered only one or two other books, notably Shakespeare,—mastered it so that he became almost “a man of one book,” who knew that book, and who instinctively put into practice what he had been taught therein; and he left his life as part of the crowning work of the century that has just closed.

In this country we rightly pride ourselves upon our system of widespread popular education. We most emphatically do right to pride ourselves upon it. It is not merely of inestimable advantage to us; it lies at the root of our power of self-government. But it is not sufficient in itself. We must cultivate the mind; but it is not enough only to cultivate the mind. With the education of the mind must go the spiritual teaching which will make us turn the trained intellect to good account. A man whose intellect has been educated, while at the same time his moral education has been neglected, is only the more dangerous to the community because of the exceptional additional power which he has acquired. Surely what I am saying needs no proof; surely the mere statement of it is enough,—that education must be education of the heart and conscience no less than of the mind.

It is an admirable thing, a most necessary thing, to have a sound body. It is an even better thing to have a sound mind. But infinitely better than either is to have that for the lack of

which neither a sound mind nor a sound body can atone—character. Character is, in the long run, the decisive factor in the life of individuals and of nations alike.

Sometimes, in rightly putting the stress that we do upon intelligence, we forget the fact that there is something that counts more. It is a good thing to be clever, to be able and smart, but it is a better thing to have the qualities that find their expression in the decalogue and the golden rule. It is a good and necessary thing to be intelligent; it is a better thing to be straight and decent and fearless. It was a Yale professor, Mr. Lounsbury, who remarked that his experience in the class-room had taught him “the infinite capacity of the human mind to withstand the introduction of knowledge.” Some of you preachers must often feel the same way about the ability of mankind to withstand the introduction of elementary decency and morality.

A man must be honest in the first place, but that by itself is not enough. No matter how good a man is, if he is timid, he cannot accomplish much in the world. There is only a very circumscribed sphere of usefulness for the timid good man. So, besides being honest, a man has got to have courage, too. And these two together are not enough. No matter how brave and honest he is, if he is a natural-born fool, you can do little with him. Remember the order in which I name them: Honesty first, then courage, then brains—and all are indispensable. We have no room in a healthy community for either the knave, the fool, the weakling, or the coward.

You may look through the Bible from cover to cover, and nowhere will you find a line that can be construed into an apology for the man of brains who sins against the light. On the contrary, in the Bible, taking that as a guide, you will find that because much has been given to you, much will be expected from you; and a heavier condemnation is to be visited upon the able man who goes wrong, than upon his weaker brother who cannot do the harm that the other does, because it is not in him to do it.

So I plead, not merely for training of the mind, but for the moral and spiritual training of the home and the Church,—the moral and spiritual training that have always been found in, and that have ever accompanied the study of, this book,—this book, which in almost every civilized tongue can be described as “The Book,” with the certainty of all understanding you when you so describe it. One of the highest tributes of modern times to the worth of the Bible as an educational and moral influence of incalculable value to the whole community came from the great scientist Huxley, who said: “Consider the great historical fact that for three centuries this book has been woven into the life of all that is noblest and best in our history, and that it has become the national epic of our race; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and finally, that it forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the furthest limits of the oldest nations in the world.

“By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the eternities?

“The Bible has been the Magna Charta of the poor and of the oppressed. Down to modern times, no State has had a constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges, of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the State, in the long run, depends upon the righteousness of the citizen,

so strongly laid down. The Bible is the most democratic book in the world.”

The teaching of the Bible to children is, of course, a matter of especial interest to those of us who have families—and, incidentally, I wish to express my profound belief in large families. Older folks often fail to realize how readily a child will grasp a little askew something they do not take the trouble to explain. We cannot be too careful in seeing that the Biblical learning is not merely an affair of rote, so that the child may understand what it is being taught. And, by the way, I earnestly hope that you will never make your children learn parts of the Bible as punishment. Do you not know families where this is done? For instance: “You have been a bad child—learn a chapter of Isaiah.” And the child learns it as a disagreeable task, and in his mind that splendid and lofty poem and prophecy is forever afterward associated with an uncomfortable feeling of disgrace. I hope you will not make your children learn the Bible in that way, for you can devise no surer method of making a child revolt against all the wonderful beauty and truth of Holy Writ.

Probably there is not a mother nor a school-teacher here who could not, out of her own experience, give instance after instance of the queer twists that the little minds give to what seem to us perfectly simple sentences. Now, I would make a very strong plea for each of us to try and see that the child understands what the words mean. I do not think that it is ordinarily necessary to explain the simple and beautiful stories of the Bible; children understand readily the lessons taught therein; but I do think it necessary to see that they really have a clear idea of what each sentence means, what the words mean.

Probably some of my hearers remember the old Madison Square Presbyterian church in New York when it was under the ministry of Dr. Adams, and those of you who remember the doctor will, I think, agree with me that he was one of those very rare men with whose name one instinctively tends to couple the adjective “saintly.” I attended his church when I was a little boy. The good doctor had a small grandson, and it was accidentally discovered that the little fellow felt a great terror of entering the church when it was vacant. After vain attempts to find out exactly what his reasons were, it happened late one afternoon that the doctor went to the church with him on some errand. They walked down the aisle together, their steps echoing in the vacant building, the little boy clasping the doctor's hand and gazing anxiously about. When they reached the pulpit, he said, “Grandpa, where is the zeal?” “The what?” asked Dr. Adams. “The zeal,” repeated the little boy; “why, don't you know, ‘The zeal of thine house hath eaten me up’?” You can imagine the doctor's astonishment when he found that this sentence had sunk deep into his little grandson's mind as a description of some terrific monster which haunted the inside of churches.

The immense moral influence of the Bible, though of course infinitely the most important, is not the only power it has for good. In addition there is the unceasing influence it exerts on the side of good taste, of good literature, of proper sense of proportion, of simple and straightforward writing and thinking.

This is not a small matter in an age when there is a tendency to read much that even if not actually harmful on moral grounds is yet injurious, because it represents slipshod, slovenly thought and work; not the kind of serious thought, of serious expression, which we like to see in anything that goes into the fiber of our character.

The Bible does not teach us to shirk difficulties, but to overcome them. That is a lesson that each one of us who has children is bound in honor to teach these children if we expect to

*Address delivered by Theodore Roosevelt at Oyster Bay, Long Island, June 11, 1901, before the Long Island Bible Society, and published in the *Bible Society Record* for July, 1901.

see them become fitted to play the part of men and women in our world.

Again: I want you to think of your neighbors, of the people you know. Don't you, each one of you, know some man (I am sorry to say, perhaps more often, some woman) who gives life an unhealthy turn for children by trying to spare them in the present the very things which would train them to do strong work in the future? Such conduct is not kindness. It is shortsightedness and selfishness; it means merely that the man or woman shrinks from the little inconveniences, to himself or herself, of making the child fit itself to be a good and strong man or woman hereafter. There should be the deepest and truest love for their children in the hearts of all fathers and mothers. Without such love there is nothing but black despair for the family; but the love must respect both itself and the one beloved. It is not true love to invite future disaster by weak indulgence for the moment.

What is true affection for a boy? To bring him up so that nothing rough ever touches him, and at twenty-one turn him out into the world with a moral nature that turns black and blue in great bruises at the least shock from any one of the forces of evil with which he is bound to come in contact? Is that kindness?—Indeed, it is not. Bring up your boys with both love and wisdom; and turn them out as men, strong limbed, clear eyed, stout hearted, clean minded, able to hold their own in this great world of work and strife and ceaseless effort.

If we read the Bible aright, we read a book which teaches us to go forth and do the work of the Lord; to do the work of the Lord in the world as we find it; to try to make things better in this world, even if only a little better, because we have lived in it. That kind of work can be done only by the man who is neither a weakling nor a coward; by the man who in the fullest sense of the word is a true Christian, like Great Heart, Bunyan's hero. We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory "doers of the word, and not hearers only."

ITEMS OF INTEREST.

—Germany reports a big shortage in her wheat and rye crops.

—France decides to investigate American trusts. Her Councilor of Foreign Commerce and another government official sailed for this country the 14th inst.

—An exchange reports that "the new survey of the international boundary line will leave the greater part of the town of Blaine, Wash., on the Canadian side."

—There are 1,815,097 more males than females in the United States, only eleven States having an excess of women. Massachusetts has 70,398 more women than men.

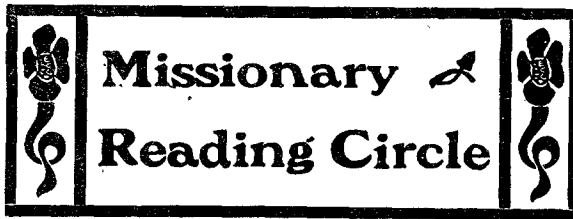
—London dispatches announce that "owing to the proclamation of martial law in Cape Colony and Natal, nobody will be allowed to land in South Africa after January 1, without a permit."

—At an anti-imperialist meeting held in Boston, Mass., the 3d inst., presided over by George L. Boutwell, "resolutions were adopted calling upon Congress to acknowledge the absolute independence of the Filipinos, and invite them to establish a republic."

—It is said that seven States can be seen from the top of Lookout Mountain, Tennessee; namely, Tennessee, Georgia, Alabama, Kentucky, North Carolina, South Carolina, and Virginia. The elevation of the mountain is 2,500 feet above sea level, and 1,750 feet above the city of Chattanooga.

—Governor Yates, of Illinois, issued a proclamation on the 4th inst., in response to a large popular petition calling his "attention to the destitute and helpless condition of the women, children, and other noncombatants now confined in the military camps of South Africa." He called "upon all the charitably disposed and humane citizens of this State to contribute money, medicine, food, and clothes for the use of the sick and needy prisoners in the South African camps."

A. J. B.



REWARDS OF SERVICE.

From the Testimonies.

(December 22-28.)

"There is no service like his that serves because he loves."

"We are not to think of reward, but of service; yet kindness shown in this spirit will not fail of its recompense. 'Thy Father which seeth in secret himself shall reward thee openly.' While it is true that God himself is the great reward that embraces every other, the soul receives and enjoys Him only as it becomes assimilated to Him in character. It is as we give ourselves to God for the service of humanity that He gives himself to us.

"No one can give place in his own heart and life for the stream of God's blessings to flow to others, without receiving in himself a rich reward. The hillsides and plains that furnish a channel for the mountain streams to reach the sea, suffer no loss thereby. That which they give up is repaid a hundredfold. For the stream that goes singing on its way leaves behind its gift of verdure and fruitfulness. The grass on its banks is a fresher green, the trees have a richer verdure, the flowers are more abundant. When the earth lies bare and brown under the summer's parching heat, a line of verdure marks the river's course; and the plain that opened her bosom to bear the mountain's treasure to the sea, is clothed with freshness and beauty,—a witness to the recompense that God's grace imparts to all who give themselves as a channel for the outflow to the world.

"The work of beneficence is twice blessed. While he that gives to the needy blesses others, he himself is blessed in a still greater degree. The grace of Christ in the soul is developing traits of character that are the opposite of selfishness,—traits that will refine, ennoble, and enrich the life. Acts of kindness performed in secret will bind hearts together, and will draw them closer to the heart of Him from whom every generous impulse springs. The little attentions, the small acts of love and self-sacrifice, that flow out from the life as quietly as the fragrance from a flower,—these constitute no small share of the blessing and happiness of life. And it will be found at last that the denial of self for the good and happiness of others, however humble and uncommenced here, is recognized in heaven as the token of our union with Him, the King of glory, who was rich, yet for our sake became poor.

"He who gives increased talents to those who have made a wise improvement of the gifts intrusted to them is pleased to acknowledge the service of His believing people in the Beloved, through whose grace and strength they have wrought. Those who have sought for the development and perfection of Christian character by exercising their faculties in good works, will, in the world to come, reap that which they have sown. The work begun upon earth will reach its consummation in that higher and holier life to endure throughout eternity.

"The Lord desires us to rest in Him without a question as to our measure of reward. When Christ abides in the soul, the thought of reward is not uppermost. This is not the motive that actuates our service. It is true that, in a subordinate sense, we should have respect to the recompense of reward. God desires us to appreciate His promised blessings; but He would not

have us eager for rewards, nor feel that for every duty we must receive compensation. We should not be so anxious to gain the reward as to do what is right, irrespective of all gain. Love to God and to our fellow men should be our motive.

"The reward is not of works, lest any man should boast; but it is all of grace. . . . Therefore there is no occasion for one to glory over another, or to grudge against another. No one is privileged above another, nor can any one claim the reward as a right.

"Many are God's promises to those who minister to His afflicted ones. He says: 'Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him to the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.' 'Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.' Ps. 41:1-3; 37:3. 'Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.' 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.' 'He that hath pity upon the poor lendeth to the Lord; and that which he hath given will He pay him again.' 'The liberal soul shall be made fat; and he that watereth shall be watered also himself.' Prov. 3:9, 10; 11:24; 19:17; 11:25. And while much of the fruit of their labor is not apparent in this life, God's workers have His sure promise of ultimate success.

"The redeemed will meet and recognize those whose attention they have directed to the uplifted Saviour. What blessed converse they have with these souls! 'I was a sinner,' it will be said, 'without God and without hope in the world, and you came to me and drew my attention to the precious Saviour as my only hope.' . . . Others will say: 'I was a heathen in heathen lands. You left your friends and comfortable home, and came to teach me how to find Jesus, and believe in Him as the only true God. I demolished my idols and worshiped God, and now I see Him face to face. I am saved, eternally saved, ever to behold Him whom I love.' . . .

"Others will express their gratitude to those who fed the hungry and clothed the naked. 'When despair bound my soul in unbelief, the Lord sent you to me,' they say, 'to speak words of hope and comfort. You brought me food for my physical necessities, and you opened to me the word of God, awakening me to my spiritual needs.'

"What rejoicing there will be as these redeemed meet and greet those who have had a burden in their behalf! And those who have lived not to please themselves, but to be a blessing to the unfortunate who have so few blessings,—how their hearts will thrill with satisfaction! They will realize the promise, 'Thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.'

QUESTIONS.

1. What is the one great reward that embraces every other? What kind of service does it follow?

2. Describe, from the Word, the effect of true service upon temporal affairs.

3. What is the nature of the reward of true beneficence?

4. What relation will the final reward bear to that which the true servant receives day by day?

5. Give as many promises from the Scriptures as you can, relating to the reward, designating the present from the future.



WHO FEARS THE SAVIOUR'S RETURNING?

ELDER L. D. SANTEE.

Who has fear of the Saviour's returning?
Or to rest on the bright, shining shore,
Where the sad and the restless yearning
Of the soul will be left nevermore?
Aye, felt nevermore, no, never,
While the years of Jehovah shall roll,
But a heaven of joy be forever
The happy birthright of the soul.

Who has fear of the Saviour's returning? —
None but the sinful in mind,
Who the offers of mercy are spurning,
And leaving their hopes all behind;
Yea, spurning all heavenly providence,
Their barks through the tempest are hurled,
Without compass, knowledge, or guidance,
On the stormy sea of the world.

Who has fear of the Saviour's returning? —
Those only who sin against God,
Who shall suffer the anguish and burning,
When the "wine press" of wrath has been trod;
Who scoff at the signs of His coming,
And yield to each sinful desire;
Who sow to the flesh in the springtime,
And reap the sad harvest of fire.

THE HISTORY OF ALCOHOL.*

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

FROM ancient Bible times to the present day drunkenness has been caused by drinking fermented liquors. That fermented fruit juices produce marked disturbances in the body was early recognized, but what new element entered into a fermented fluid to produce such marked disturbance was not discovered until a few centuries ago. In the Sacred Writings vinegar was known to have a benumbing and narcotic effect.

The first distillation of which we have any record is described by Pliny, 50 A. D. He tells us that oil of turpentine was obtained from crude pitch by boiling the pitch, and catching the vapors on fleeces, from which oil was afterward pressed.

Late in the thirteenth century the art of distillation, and the properties and uses of alcohol were described by a famous Arabian alchemist. Alcohol was first obtained from fermented wines, and it is said that because of its demon-like effect upon men, it was called *Al Ghole*, the Arabian word for evil spirit.

For hundreds of years, alcohol was regarded as a great boon by alchemists and physicians. They fairly went wild over it, and gave it the highest place among their drugs. They considered it a panacea for all the ills flesh is heir to. It was the most widely used remedy in their possession.

It was during this age that men were in search of the fountain of eternal youth and the elixir of life; so when this subtle fluid was discovered, it was pronounced the *aqua vitae*, or the water of life. It was eagerly sought, and in the course of two or three centuries its use became enormous. In those days a physician compounded his own drugs, prepared his own elixirs, cordials, infusions, and extracts. In the great majority of these compounds, alcoholic liquors supplied the principal active ingredient. Each physician

claimed extraordinary, almost miraculous, powers for his nostrums.

The noted German physician, Theoricus, has the following to say about alcohol: "It sloweth age, it strengtheneth youth, it helpeth digestion, it cutteth plegme, it cureth the hydropsea, it healeth the strangurie, it pounceth the stone, it expelleth gravel; it keepeth the head from whirling, the teeth from chattering, and the throat from rattling; it keepeth the weason from stifling, the stomach from wambling, and the heart from swelling; it keepeth the hands from shivering, the sinews from shrinking, the veins from crumbling, the bones from aching, and the marrow from soaking." What more could be desired?

It was not until 1688 that people learned that alcohol was the intoxicating principle of their fermented beverages. The demand for these fiery spirits became so great that it was considered too expensive to make alcohol from wines, hence beers were produced in great quantities, and alcohol was distilled from these.

At the beginning of the nineteenth century all England and Europe was one vast distillery. Gin, beers, and wines were used by all classes. It is said that the streets of London were lined with gin-shops placarded with the following: "Drunk for a penny; dead drunk for twopence; clean straw for nothing."

Alcoholic liquors were within the reach of the common people; and so great was the consumption of gin, and so terrible were the poverty, crime, and vice that followed, that national destruction was imminent. As a means of self-preservation, Parliament was forced to pass the noted "gin law" in 1736. A tax of twenty shillings a gallon was levied on spirits. Then, as now, liquor dealers devised every possible means to evade the law. Liquors in small quantities were sold under such names as "Colic Water," "Make Shift," "Ladies' Delight," with instructions to take two or three teaspoonfuls several times a day, or "as often as the fit takes."

The eighteenth century was one marked with terrible extremes in intemperance. Drinking was not the exception, but the rule. Every one drank. A man who did not drink held no place in society. To get drunk was not considered a disgrace. Gout was more common than toothache is to-day, and many able statesmen in the meridian of life had to give place to others because of the torturing and atrocious pains of this malady.

Nor was this excessive indulgence in fermented liquors confined to the Eastern hemisphere. The colonists of this country early showed the pit from which they had been digged. The Puritans in 1620 complained bitterly because they had no wine nor beer, and were compelled to drink water. One of the first orders sent back to England from the Massachusetts Bay Colony in 1629 was a request for "ministers, vyne planters, rye, barley, and hop rootes." In two years drunkenness became so common that a law was enacted to put drunkards in the stocks. In 1650 every town and village of New England, and even many farms, had its distillery, and the seaports had many. Rum, or "kill devil," was very cheap, and was shipped to Africa in exchange for slaves. It was impossible to "raise a meeting-house" without a free distribution of rum, beer, ale, cider and sugar.

Even George Washington, a little more than

one hundred years ago, in engaging a gardener, agreed that the man should have "four dollars at Christmas with which he may be drunk for four days and four nights; two dollars at Easter to effect the same purpose; two dollars at Whitsuntide to be drunk for two days; a dram in the morning and a drink of grog at dinner and at noon." When we consider the excessive consumption of alcoholic drinks one hundred years ago, it is not at all strange that intemperance of all forms is the ruling passion to-day. We are reaping from the sowing of one and two hundred years ago, not only in the very great number who actually drink, but in the increasing number of idiots, lunatics, imbeciles, epileptics, mental defectives of all types, deformed bodies, and many other disorders. In a large percentage of all these cases a history of alcoholism may be obtained.

THE USES OF SAGE.

SAGE should be used more than it is: it certainly would be if its true properties were known. It will produce perspiration without stimulating the system. A warm tea of sage drank freely is an excellent remedy for colds, checked perspiration, and coughs, and is a good drink in fevers. It is valuable in sore throat or quinsy, and should be taken in a strong infusion, and the throat frequently gargled with it. In severe cases of quinsy and sore throat attending scarlet fever and the like, a handful of sage simmered in fine vaseline or olive oil, and when cool, given in teaspoonful doses occasionally,—that is, three or four times a day,—acts almost as a specific. At the same time the throat and neck should be bathed on the outside with the same. In all cases of ulcerated sore throat and mouth, sage is an important article. In such cases it should be steeped in vinegar, and a little honey, alum, and borax added. Use freely as a gargle, occasionally swallowing some of it. On taking cold, or in the first stages of fevers, drink freely of warm sage tea, go to bed, cover up warm, with perhaps a few hot bricks around you, and sweat good. Every family should keep a good supply of sage in the house.—*Selected.*

SAVE THE CHILDREN.

M. A. PRICE.

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; . . . for the day of the Lord is great and very terrible; and who can abide it? . . . Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord."

"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." "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Read also Lam. 2: 11, 18, 19.

"Those who neglect the light and instruction which God has given in His word in regard to training their children and commanding their households after them, will have a fearful account to settle. Aaron's criminal neglect to command the respect and reverence of his sons

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

resulted in their death. . . . He was priest of his household; yet he had been inclined to pass over the folly of his children. He had neglected his duty to train and educate them to obedience, self-denial, and reverence for parental authority. Through feelings of misplaced indulgence, he failed to mold their characters with high reverence for eternal things. Aaron did not see, any more than many Christian parents now see, that his misplaced love and the indulgence of his children in wrong, was preparing them for the certain displeasure of God, and for His wrath to break forth upon them to their destruction. . . . Aaron had to learn that his gentle remonstrance, without a firm exercise of parental restraint, and his imprudent tenderness toward his sons, were cruelty in the extreme."—*Testimonies for the Church*, Vol. III, pages 294, 295.

"My brethren, God calls upon you as His followers to walk in the light. You need to be alarmed. Sin is among us, and it is not seen to be exceedingly sinful."—*Id.*, page 476. "It is no time now for lightness, vanity, or trifling. The scenes of this earth's history are soon to close."—*Id.*, page 474.

The mothers of to-day stand in great need of constant communion with God. Let them "lift up their hands toward Him for the life of their young children." Let parents "cry out in the night," *Spare* our children, O Lord. Let fathers weep and mourn for their whole household. It is high time to be awake, for the enemy of righteousness has set traps for even the smallest ones.

"They [the mothers] may mold the minds of their children, and shape their characters so that they may be useful in this world, and that they may become sons and daughters of God. . . . There is enough necessary and important labor in this world of need and suffering without wasting precious moments for ornamentation or display. . . . Those who are engaged in this work will not be satisfied with the fashions and follies which absorb the mind and affections of women in these last days."—*Id.*, pages 483, 484.

"Samuel was a child surrounded by the most corrupting influences. He saw and heard things that grieved his soul. . . . He did not fellowship, or have the least delight in, the sins which filled all Israel with fearful reports. Samuel loved God; he kept his soul in such close connection with Heaven that an angel was sent to talk with him in reference to the sins of Eli's sons, which were corrupting Israel."—*Id.*, page 472.

"Some parents are in subjection to their children. They fear to cross the will of their children, and therefore yield to them. . . . The salvation of children depends very much upon the course pursued by the parents. In their mistaken love and fondness for their children, many parents indulge them to their hurt, nourish their pride, and put upon them trimmings and ornaments which make them vain, and lead them to think that dress makes the lady or gentleman. . . . Those who love meekness, humility, and virtue, should shun such society, even if it be Sabbath-keepers' children. Their company is poisonous, their influence leads to death. Parents realize not the destructive influence of the seed which they are sowing. . . .

"In these last days children are so noted for their disobedience and disrespect that God has especially noticed it, and it constitutes a sign that the end is near. It shows that Satan has almost complete control of the minds of the young. . . . Again I was directed to the condition of the young in these last days. Children are not controlled. . . . Some children, as they grow older, think it a matter of course that they must have their own way, and that their parents must submit to their wishes. They expect their parents to wait upon them. . . . The curse of God will surely rest upon unfaithful parents. Not only are they planting thorns which will wound them here, but they must meet their un-

faithfulness when the judgment shall sit. Many children will rise up in judgment and condemn their parents for not restraining them, and charge upon them their destruction."—*Id.*, Vol. I, pages 216-219.

"Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them." Jer. 10:2. "And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:3.

"Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?" Amos 3:6. May the trumpet be blown loud enough to save the children.

PHOSPHATIC FOODS.

If people would seek the phosphates which are required for the nerves in fruits and vegetables, instead of taking them from the counter of the drug store, it would be far better for their health. How many men, after working under a broiling summer sun until the perspiration streamed from every pore, and their temples throbbed with pulsing blood, have sat down hungry to dinners of fine flour or corn bread, fat pork, greasy beans, butter, pie, doughnuts, rice, and molasses, and probably tea or coffee. Such dinners only add fuel to flame, and many strong toilers have gone from them to sunstroke, bowel or liver complaint, gastric or typhoid fever, dysenteries, etc., who have studied how to feed their horses, milch cows, laying or sitting hens, but have not studied as to what is the best food for man.

We need four times as much of carbonaceous food as of nitrogenous, and fifty times as much as of phosphatic, but most people take from two to fifty times these proportions of the carbonaceous. Butter, fats, oils, sugar, molasses, fine flour, rice, arrowroot, tapioca, and sago are almost wholly carbon, yet they are found, singly or in combination, on every table, no matter what is the staple dish. Many a hungry child swallows large quantities of rice and molasses before its appetite gives up its vain search for phosphates, then goes to sleep from the stupefying effects of so much unadulterated carbon. Is it strange that lassitude and an "all gone" feeling are experienced.—*Selected.*

SINGING.

SARAH M. SAUNDERS.
(Battle Creek, Mich.)

We read in the Bible that Moses and Miriam sang unto the Lord, who had so gloriously triumphed in the overthrow of their enemies, the Egyptian host. Ex. 15:1-21. David spoke to the Levites concerning singing, instructing them to "lift up the voice with joy." 1 Chron. 15:16. The apostle Paul says, "I will sing with the spirit, and I will sing with the understanding also." 1 Cor. 14:15. God has given us a voice for singing, thus enabling us to praise Him in song. In this age of culture and improvements the human voice has been cultured so much that sometimes it seems almost entirely to have lost its original music and melody. This culture, so called, first originated with operatic singing, and later was introduced into the choir of the Catholic Church, and still later was adopted by modern Protestant churches. Surely God is not praised, glorified, nor pleased with the singing we sometimes hear when those assembled on the Sabbath to worship Him, are invited to listen to a solo, duet, trio, or quartet, the singers making a display of their cultured voices. No doubt the sentiment expressed in the words of the hymn may be divine, but the congregation, as a whole,

hears nothing but the sound, which to some persons seems more like shrieks, howls, moans, and sighs of the lost soul than like praise to God.

The apostle Paul asks how the people shall know when to say Amen, if they understand not what is said. He also says, notwithstanding the eloquence of learning, "Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue." 1 Cor. 14:19.

BEST WINTER FOOD FOR HENS.

Miller Purvis, in Chicago Tribune.

A FEW days ago there appeared in the *Tribune* an article signed J. L. Naughton, in which it was stated that the writer heard a professor of chemistry in a medical college say that the reason hens do not lay in winter is because of the lack in their food of albumen, from which to elaborate material for the formation of the yolks of the eggs.

The writer then states that "powdered red albumen," mixed with an equal quantity of black or red pepper, will stimulate egg production wonderfully, and gives as an example his brother's success from feeding it.

If albumen is needed to feed hens, it is not needed for furnishing yolk material, because the yolks of eggs are largely fat and mineral salts, of which albumen forms no part.

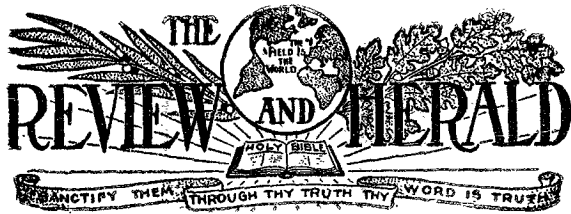
Laying hens no doubt need a comparatively large proportion of albumen in their food, from which to supply the material for the white of the eggs they produce, these being almost pure albumen. This supply of albumen may be cheaply secured in the form of dried blood, which sells at two cents a pound at retail. This dried blood is fifty per cent albumen, and is sold in the form of a red powder, which suggests that this may be the "powdered red albumen" referred to.

Whatever this article may be, the mischievous part of the advice given in the article is the use of pepper. Careful experiments have shown that while feeding pepper regularly will greatly stimulate egg production, it will just as certainly react and ruin the hens.

The writer has made poultry a special study for twenty years, and during that time has made many and costly experiments, among the most costly being the feeding of pepper.

May I be permitted to add that the best way to promote egg production in winter is to feed wholesome foods, such as corn, wheat, oats, mill stuffs, vegetables, and animal foods in the form of dried beef scraps, dried blood, or freshly cut green bone. Meat food in some form and vegetable food are necessary to best results. Besides these, a warm shelter, plenty of light, pure water, and an opportunity to get exercise are also needed. Any of the foods, except the green bone, may be bought at any of the big stores and at most groceries. The beef scraps or dried blood are perfect substitutes for the bone. Some kind of grit for grinding the food in the gizzard should also be within reach of the fowls. Poultry breeders should not feed pepper in any form.

SUCH nuts as walnuts, filberts, almonds, and pecans are valuable and highly nutritious foods, containing, pound for pound, almost three times as much nourishment as raw meat. If thoroughly masticated and eaten as a food, not after a full meal, they are readily digested by an average stomach. The almond is a particularly valuable nut, its composition being almost identical with that of milk. Almond meal has for many years been used by diabetic patients. The peanut is not a true nut, but a tuber. Unlike other nuts it requires cooking, as it contains considerable starch.—*Selected.*



BATTLE CREEK, MICH., DECEMBER 17, 1901.

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

LOYALTY.

TRUE loyalty is loyalty to right principles.

Loyalty to God is loyalty to the principles of His government. To claim loyalty to God as a person, while repudiating any of the rules of right which He has set up, is fatally inconsistent. No transgressor of the divine law, however much he may have said, "Lord, Lord," and taught and done "wonderful works" in His name, will be accepted at the court of heaven in the day of final account.

God did not ask the inhabitants of heaven to be loyal merely to himself; but there was a law which was followed by all in heaven—certain principles of right upon which the government of heaven was based; and God required that the beings He had created should be loyal to these principles.

There came a time when these principles were called in question among the inhabitants of heaven, and they were called to choose between loyalty to those principles, and loyalty to something else. They were called to choose between adherence to the principles of the divine government, and adherence to a person. A large number chose to adhere to the person who led them out in opposition to God's government, and, in so doing, made a fatal and eternal mistake.

The Creator did not ask that the inhabitants of heaven should choose between Lucifer and himself, as a mere question of which one they preferred as their sovereign. This of course was involved in the controversy, but this was not the immediate and only issue to which the heavenly intelligences were brought by Lucifer's rebellion. Had it been so, the controversy might have been settled at once; for the Omnipotent, as soon as all had made their choice between Lucifer and himself, might have destroyed the rebel host, and so ended the whole matter without any prejudice to His future government, since there would have been no further issue to be settled. But the Omnipotent did not do this. He left Lucifer and his rebel host free to carry on their rebellion to the extent of the power which they could command.

The Creator did not ask the inhabitants of heaven merely to accept Him in preference to Lucifer. He asked them to be loyal to the principles of righteousness set forth in the divine law. Nor did He ask them to accept these principles as righteous simply because He said so. They were to accept them of their own free choice; and further than that, the righteousness of these principles was to be demonstrated before them all, and before all the universe, by being worked out, in contrast with the working of Satan, through six thousand years of human history. Then, at the final day of judgment, which in His omniscience He had appointed, all intelligences would see and acknowledge that God's law is just, and that He himself conforms to the principles which He had set before His creatures as the rule of right.

Satan represented God as an arbitrary being, having a law for others, but himself conforming to no law, and requiring of all others arbitrary obedience to himself. But God so ordered events that it will be demonstrated in the judgment day that Satan was the one who sought adherence simply to himself, while God asked adherence to principles, to all of which He himself conforms perfectly.

The great controversy which began in heaven is now going forward in the earth, and men talk

much about "loyalty," but the "loyalty" that is seen and advocated is mostly adherence to persons or to institutions. About loyalty to principles very little is heard. But there can be no true loyalty apart from this. "Loyalty" to persons or to institutions has often meant disloyalty to the right, and has led myriads away from God into outer and eternal darkness. We should realize now that loyalty to right principles is the only loyalty that will count in the end.

By being loyal to the right, we are loyal both to God and to our fellow men. As Shakespeare has said,—

"To thine own self be true;
And it must follow, as the night the day,
Thou can'st not then be false to any man."

Be loyal to the eternal principles of justice and truth; then you will be true to your own best interests, to your fellow men, and to God.

This is a matter of the greatest practical importance at this time. "Now, when we are on the borders of the eternal world, what can be of so much value to us as to be found loyal and true to the God of heaven?"—"Testimonies for the Church," Vol. VI. Not only is it important from a Christian standpoint, but the world is more and more demanding allegiance to its time-honored institutions and its kings and rulers, which can be rendered, very often, only at the sacrifice of allegiance to the right. Persons and institutions change, but the principles of righteousness are unchanging. We must not change our loyalty to the right for the sake of allegiance to anything else. We must not lose sight of right principles for the sake of being counted with the majority who may be looking to human leaders and to worldly interests, rather than to God. We must not lose sight of the fact, to which we are pointed by prophecy, that ere long loyalty to God will be counted disloyalty to the governments of this world; for in the prophecy of Revelation we find it written that at the final day, when He who appeared to His beloved apostle in the isle of Patmos shall appear in the glory of His second coming, the "Beast," and "the kings of the earth, and their armies," will be "gathered together to make war against Him that sat on the horse, and against His army." Rev. 19:19. The "kings of the earth" profess Christianity; nevertheless it will be necessary for the followers of Christ to be counted as disloyal to the governments of men if they would be on the side of Jesus at His second coming.

We must look beyond men, beyond institutions, beyond governments even, to the foundation principles of righteousness which underlie the very throne of God. To them we must give our allegiance, once for all time. And only by being loyal to God can we be truly loyal to our fellow men.

L. A. S.

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.]

843.—THIS GENERATION.

I wish a little information on the expression "this generation," as found in Matt. 24:34, and other places. What is it, from the Bible standpoint? The Standard Dictionary makes it out to be a "natural lifetime;" that is, about the third of a century. Different articles in recent issues of the Review express the view that the Third Angel's Message, which has now been in progress fifty-seven years, will be carried to the world, and the work will be done, and Christ will come, in "this generation." There are a number of generations living on the earth contemporaneously at the present time, as there have been at every other time. Which one is meant in the articles referred to? Does it begin with those who witnessed the occurrence of the latest event mentioned as one of the latter-day signs; namely, the falling of the stars in 1833? Shall we say that that is the generation, including all that had entered upon the plane of life at that time? Was that the one that shall not pass till all these things be fulfilled? Are we to expect that ere all these persons pass out of life, all the things mentioned shall be accomplished, the world be warned,

the kingdom of God be established, and the overcomers be crowned with life in the kingdom of God? Please give us some light on this.

G. W., De Leon Springs, Fla.

ANS.—This is a very important question, and with any possible application, the question is rapidly narrowing down to a very limited area. But we imagine there may be a little leeway yet, though no time to lose.

Let us survey the ground again. Our Lord speaks of the great tribulation that was to follow the great falling away in the Church, and press so heavily upon His people that it was necessary that the time of its duration should be shortened, in order that any flesh might be saved. Matt. 24:22. Then false Christs and false prophets were to arise, and if possible, deceive the very elect. Then confusing views and voices were to break forth upon the world in reference to the coming of Christ. Then the Lord throws out a warning in regard to the manner of His return: as the lightning cometh out of the east, and flashes with a vivid light even over the whole heaven, so shall the coming of the Son of man be. Then He alludes to the suddenness of His coming, and the separation that will take place in the midst of the closest associations. Two shall be in the field, two grinding together, and Luke (17:34) says two shall be in one bed,—one shall be seized and the other escape. Christ illustrates the agencies by which this shall be done, by eagles and carcasses. Matt. 24:28. The eagles are the plagues, which seize upon the wicked like vultures upon a dead body, when the day of vengeance comes. While those who have passed the examination of the investigative judgment, and been counted worthy to escape all these things that shall come to pass (Luke 20:35), shall obtain the world to come and the resurrection from the dead, and escape the plagues by which the others are seized and destroyed. Then follows a mention of the unexplainable phenomena of the darkening of the sun and moon, and the great star shower, when all the luminaries above seemed to have unmoored from their position in the heavens, the shaking of the powers of the heaven, the wailing of the startled and unprepared tribes of the earth, and the coming of Christ in the clouds with power and great glory.

By the parable of the fig tree the whole subject is then clinched. "So likewise ye, when ye shall see all these things, know that it ["he," margin] is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24:28-38. "Generation" cannot here be used in a general or indefinite sense; for it is restricted by the adjective "this." By "passing" must be meant passing off the stage of action before all the events referred to shall be accomplished.

How much is included?—All that is given as a warning, and to prepare men for the event of Christ's appearing. All that would be so near to that event that it would allow no time after it to prepare for Christ's coming would be excluded from "these things," the seeing of which would make us know that He was near, even unto the door. They would not therefore include the appearance of Christ himself, nor, probably, the shaking of the powers of heaven, but would take in the things referred to in Luke 21:28, even the beginning of which should lead us to look up and lift up our heads, knowing that our "redemption draweth nigh." The "generation" would therefore take in all those whose life dated from the last sign, the falling of the stars in 1833, and cover the time between that and the coming of Christ. But the number of those whose life began as far back as that, is fast wearing away. In 1903 the number of all such will be dwindled down to those aged threescore and ten. But there are a few left still more aged than this. We have an Adventist brother in Memphis, Mich., Father Gifford, a recent photograph of whom we hope to give soon in the Review, whose age is one hundred and three. There are many younger, still in good health. So the "generation" has not yet expired. Take the case of the writer of these words: born May 2, 1832, he would come within the "generation." Yet

not till May 2, 1902, will he reach the Scriptural limit of life, threescore and ten. And he is not aware of any limitations which would prevent his living on, if time should continue thirty years more, till he completes a century. The point we wish to make is this: that we belong to "this generation;" and the generation has not passed so long as we abide in the flesh. How soon our life may be brought to a limit, of course we know not; but the generation has not passed so long as we are here, nor so long as any one is living whose birth was as early as Nov. 13, 1833. We have all confidence and expectation that the end will come before thirty years from next May shall end. Our correspondent expresses a doubt whether the generation has not already passed; but he will see, according to the calculation we have adopted, that it has not ended yet. Still, if the world is to be warned before this generation is gone, we can see that there must be rapid and efficient work. Whatever we are to do must be done at once. The prophecy will not fail, but we may fail, and the work go on without us.

Editorial Notes.

EARNESTNESS is the eloquence of prayer.

It doesn't take a very big sin to shut away a very great blessing.

If you will furnish the consecration, God will furnish the rest.

HAPPINESS is found not in the position of a lord, but in that of a servant.

OUR work is not negative, but positive; not destructive, but reformative.

If you hate sin as much as you ought, you will not have any hatred left for your fellow beings.

THAT "self is nothing," does not mean that one should not have any self-respect.

You cannot teach the people present truth without presenting to them a present Saviour.

WHEN you shut your eyes to new truth, you shut out the light of the truth you already have.

CHRISTIANITY never paints her brightest picture behind the pilgrim, but always before him.

THE tongue is the rudder of the soul. If you can control that, you can steer a straight course Zionward.

DON'T count on being introduced to the Lord after you get to heaven. None but those who first know the Lord will see that country.

If you do not give anything to the Lord, do not be surprised if He does not give very much to you. Most of us have as much wealth as we can safely be trusted with.

ARE you following Jesus Christ, or are you merely following some one who claims to be following Christ? If you do not see Jesus himself, how can you be sure that you are following Him?

You are to "let your light so shine before men, that they may see your good works;" hence without some good works to be revealed, it will be useless for you to try to enlighten others.

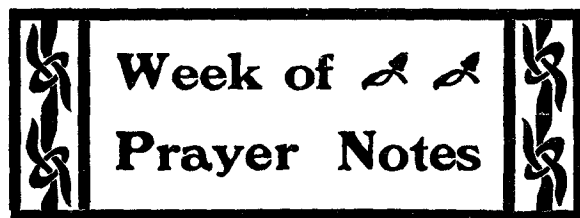
THE more you try to make yourself happy, the more you will succeed in making yourself unhappy. To be truly happy you must learn to forget yourself; and to forget self it is only necessary to be fully occupied in seeking the welfare of others.

THE money that is paid into the Lord's treasury here, is invested in an inheritance "incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." But no inheritance is reserved for such as prefer to invest their means in this present world.

THE normal occupation of created beings is praising God.

"THOU shalt not covet" is a command that is broken by coveting power as much as by coveting wealth or "anything that is thy neighbor's." The only coveting that is authorized by God's word is the coveting of the "best gifts." 1 Cor. 12:31.

SOME people justify themselves for not seeing truths that are plain to others, by saying, "I have tried to believe these things, and have tried to force myself to see them; but it was impossible." And because they have been so honest about it, they per-



SOME MISSIONARY PROBLEMS.

HERE are a few mission problems which may be taken in at a glance.

LITERATURE IN ALL LANGUAGES.

A firm of soap makers some time ago spent one hundred thousand dollars in filling the world with the picture of a boy blowing soap bubbles. They doubtless considered it money well spent. Advertisers often spend one hundred thousand dollars or double that per year in bringing some article before the public.

We ought to be advertising the greatest thing in the world—this precious message—in all the



যীশু খ্রীষ্টের দ্বিতীয় আগমনের লক্ষণ।

পৃথিবীর সৃষ্টি হইবার পূর্বে ঈশ্বরের প্রিয় পুত্র যীশু খ্রীষ্ট তাঁহার পিতার সহিত এক এক তাঁহার গৌরবের ভাগী ছিলেন। তাঁহাদের সকল বস্তুর সৃষ্টি হইয়াছিল, কারণ পিতা তাহাতে মিলিয়া সকল কার্য করেন। ঈশ্বর বলিলেন, "আমরা আপনাদের প্রতিশ্রুতিতে ও আপনাদের সাদৃশ্যে মনুষ্য নির্মাণ করি; তাহারা সকল প্রাণীর উপর কর্তৃত্ব করিবে। আদি ১; ২৬।

REDUCED PAGE OF BENGALI LEAFLET.—SEVENTY MILLIONS IN INDIA SPEAK THIS TONGUE.

printed languages of the earth. The leaflets should be falling, literally, "like the leaves of autumn," in more than a hundred languages as yet untouched by us. A thousand dollars spent thus in each of a hundred languages would bring the message this year before many hundreds of millions. This alone would take all of the one hundred thousand dollars called for this Week of Prayer. We cannot do that, for all branches of the work must be helped forward by the offerings made.

But our workers should have the means to publish the leaflets by the million in territory already entered. In most of the populous lands printing is cheap. For five dollars, for example, five thousand four-page leaflets may be sent flying among the people in the East, every one preaching a message that arouses the interest of the reader. Sometimes a whole village will gather round to hear a leaflet read and re-read. Shall we say to our comrades at the front that we will supply the means while they scatter the literature throughout the fields within reach?

QUESTIONS FOR ALL THE PEOPLE TO ANSWER.

Here is a sample of the very practical questions that come continually from the fields. A fresh at-

suade themselves that the things their brethren are trying to point out to them must be errors, and that those believing them must be in the wrong. But does this conclusion necessarily follow?—Hardly. What one can see depends largely on the position he is in. However honest you may be, you cannot see the truth unless you are walking in the light. Be sure that you are in the right position before you assure yourself that what others claim to see must be error. And remember that you cannot expect to see advanced truth unless you are yourself advancing. Truth does not come to you while you stand still, but you must come to the truth.

L. A. S.

tack is being made upon the great French-Latin field of Europe, with its five populous nations, and its fringe of African territory across the Mediterranean. Professor Wilkinson writes:—

"We have five young people to train and put in the field, and we are prepared in everything but the financial support. That we need in order to push ahead. Spain and Italy are open, and we have the talent, but lack the means. What has the Mission Board decided for this poor Catholic field? You cannot tell with how much anxiety I am waiting for news from you to know how much you have decided to help us."

They want just now the means to hold a three months' training-school for workers to go out among these unevangelized masses. Shall they have the money?—They must have it.

AMIDST WAR'S ALARMS THE PEOPLE GIVE EAR.

South Africa reports an awakening interest in its war-swept territory, and is anxious for further workers to enter as soon as the war is over. They want several lady Bible workers at once for Natal. Colombia, South America, has been in the throes of revolution, which now and then involved the district in which Elder Hutchins and his wife have been laboring. They must have assistance. They write:—

"At the present time we have a good interest here in Bocas, and are much in need of some one to help in the work at Sharkhole, ten miles down the lagoon, where we have been holding a few meetings. We had an excellent service last Sunday. The Spirit of the Lord seemed to be working upon every heart, and all in the house, except one, arose, expressing a desire to live a better life. Some wept aloud while standing. Pray for us and the work here. Send us help as soon as you can."

FIGHTING UNHEALTHFUL CLIMATES.

In many parts our workers have to fight debilitating climates as they work. Elder D. C. Babcock, writing from British Guiana,—where his own wife sleeps in Jesus,—calls attention to one subject for prayer. He says:—

"How fast our laborers are falling! It seems to me if ever there was a time when our workers in distant lands needed to be careful, and needed the prayers of God's people, it is now. People are dying very fast in this country; and if it were not for immigration, the country would soon become almost depopulated. I thank God for the promises of His word for this trying time. I am sure it is but a short time until the Lord will come, from what I see among our own people."

How much there is to pray for and to work for at this time!

W. A. SPICER.

FROM MISSION BOARD OFFICE.

FROM many lands and many tongues prayers will ascend to God during the Week of Prayer.

HEAVEN hears also the cry that continually comes up from hearts that as yet know nothing of our special season—hearts that long for deliverance from sin. Our prayers and theirs will blend before the throne, and somehow God's Spirit will help us to seek out the waiting ones.

OFF TO THE FRONT.—Since the General Conference, last April, one hundred and four missionaries have left for other lands. This number includes the wives of missionaries, though not the children. We want the children, however, in the mission fields. Every one, little or big, is a factor in the work. There are few fields in which a well-ordered home, presided over by a motherly heart, is not the best possible missionary influence.

TO THE WHOLE WORLD.—Over a hundred workers sent out, and others very soon to follow—this means that the message is being carried to the world. Almost every week, during the past season, some

one has been taking ship for other lands. Let us keep it up during the year to come. Set the leaven of truth working in every nation, and very quickly the Spirit of God may cause the whole mass to be leavened.

CHILDREN'S MEETINGS.—Don't forget the children, but plan for some special help to be given them during the meetings. The children are quickest to catch the missionary spirit. They will help both at home and abroad. The other day seven dollars came in for missions from a children's missionary service in Honey Creek, Ind. That was a very practical children's meeting.

GLAD TO GO BACK.—Sister Georgia Burrus, who has been spending the summer in this country, has just left for India, glad at the thought of getting back among the women of the East. "I am going back," she writes, "full of courage and hope, believing we shall see much of the blessing of the Lord in our work." At the South Lancaster Eastern Union Conference meeting, at which Sister Burrus was in attendance a few days, she presented the idea of circulating the leaflets, telling some of her experiences. Hearts were touched, and all felt that the only proper thing was a collection for the leaflet work. So, in about ten minutes, about one hundred and seventy dollars was donated for scattering leaflets among the villages of Bengal.

FURTHER HELPERS.—Two other workers sailed with Sister Burrus. Sister Grace Kellogg, of Wisconsin, goes at her own charges to work for India, where she has long felt the Lord would have her work. Sister Anna Orr, a Kansas Bible worker, goes also. The women of the Southwestern Union Con-

ference hope to support Sister Orr, as their special contribution toward bringing the light of life into the secluded homes of their Indian sisters.

MISSIONARY STOCK.—A brother and sister in Oregon send in sixty-five dollars for missions, most of which, they say, comes from the sale of four missionary calves. By this means the message will be preached in a number of distant lands. This is in truth letting "the field be joyful, and all that is therein, . . . for He cometh, for He cometh to judge the earth."

HIS MITE.—One little lad sends in fifteen cents for missions, earned by himself. He says it is his mite, and our little friend spells it "might." It is not a bad mistake. He worked with all his might to get it, and it is all he has. If everybody will work in the same spirit, there will be such an annual offering as will make Heaven rejoice, because it will be an evidence that this people mean to put all their might and mind into finishing this work of witnessing to the world.

THEY COME BEFORE THE THRONE.—Don't forget that a sincere prayer to God is a very real thing. Every petition comes up before the throne, mingled with the incense, which is the merits and intercession of Christ Jesus. John, in Revelation 8, saw the prayers of all saints coming up thus before God. There are not enough evil angels in the world to shut down one petition. It will wing its way straight to God. And by prayer hearts are converted, and God's truth goes forward. May the Week of Prayer but lead more fully into a life of prayer.

ITALY.

Torre Pellice.—Since my return to my field of labor, I am rejoiced at the sight of the work which the Saviour has done. The seed sown has borne blessed fruit. Three families that have been a long time in deciding, have thrown in their lot with those who await the coming of their Lord by walking in the commandments of God.

The work continues to extend its blessed influence. The attendance at our meetings is most encouraging. Brother Von Gunter and I bless the Lord each day, who has placed us in this part of the vineyard. Our desire is to work here with love, energy, and fidelity.

One brother, whom the world outside gives an excellent recommendation, is engaged in canvassing for our printed matter. The sales are not large; nevertheless, this brother works with courage, and the fruits of his labors begin to be seen.

J. CURDY.

THE LESSER ANTILLES MISSION FIELD.

WHILE the pen cannot give so correct an idea as the eye, yet it may help to form some idea of the situation. The following are some of the islands of the Lesser Antilles group (see a map): Grenada, St. Vincent, Barbadoes, St. Lucia, Martinique, Dominique, Guadeloupe, Monserrat, Antigua, St. Kitts, and Nevis, St. Croix, and St. Thomas, and quite as many more of smaller dimensions, belonging as dependencies to the larger ones. These islands are now held by England, France, and Denmark.

From thirty to two hundred years ago these were great sugar-producing islands. In this industry, however, there has been a great decline, which has been brought on by the price of sugar going down. Years ago, sugar brought as high as two hundred dollars per twenty-two hundred pounds; now, it brings less than forty dollars. The products of Grenada are coffee, cocoa, and fruit. St. Vincent Island was once sugar-producing; now, the product is arrowroot, which is made into starch. Once, it brought from ten to sixteen cents a pound; now, it is one cent a pound. St. Thomas was once a flourishing sugar-producing island. Now it is covered with brush, and nothing is exported but a limited quantity of bay rum.

When we say that the poor are very poor, we make a statement which is better understood by being here, and seeing what that term means. We wish now to give you the state of some of these isles, from the standpoint of the message. I will take them in the order heretofore mentioned. The island of Grenada has had no preaching of the word as yet. This is the third year in which canvassing has been done on that island. Many of our books are now scattered over it, and it is ready for the living minister.

About six years ago Brother Willis Hackett and others canvassed in St. Vincent. Many families have both the larger and many of the smaller of our books. We have felt for some time that the living preacher should be here, but not until the middle of last October could we come. With Brother Sweaney and wife at Barbadoes, we felt it our duty to come here and try to start the work. We have been here four weeks, and are of good courage.

Barbadoes is the headquarters of our mission field. This isle has a fair beginning,—a neat stone chapel (26 x 42 ft.), all paid for, and a fair congregation, with growing interest, after twenty of their number have been scattered over the other islands, doing mission work, and a school of about forty on the roll, taught by Sister Sweaney.

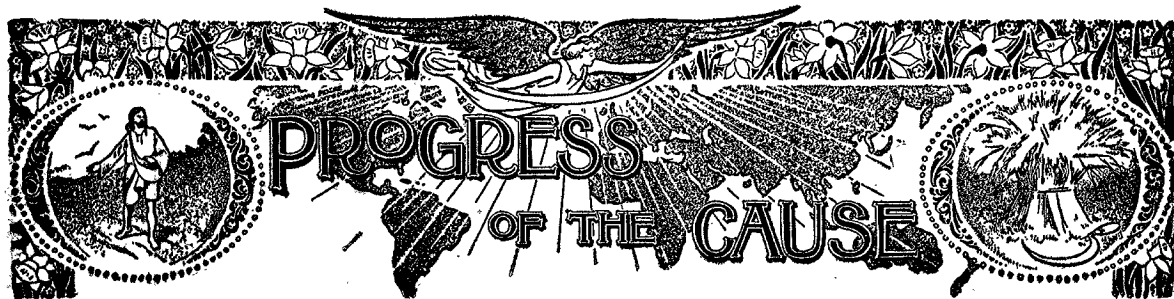
St. Lucia has had a fair supply of our books by canvasser Hackett. A company of nine are there.

There are three workers in Dominica. No canvassing has been done by one experienced in that work. This isle needs both a canvasser and a minister. Monserrat needs a canvasser. Some of our books have been sold here.

Antigua is now having the labor of Brother D. E. Wellman and wife. Cheering reports are coming from his pen to us of the prospect for good being done there. The financial condition of this isle is low, yet many books have been sold by our canvassers.

St. Kitts and Nevis come next. These islands have many of our books among the people. What the people now need is visiting concerning the themes of which the books treat. Brother Morrow's stay of a little over a year brought out a company of ten or twelve, at the main business port of St. Kitts. They have a neat little house in which to worship. Brother Sterry Wellman and wife are now there, further to develop the work on these islands.

There are small adjacent islands on which work should be done. A native canvasser is on St. Kitts and Nevis. As the present crops are in good con-



CENTRAL EUROPEAN CONFERENCE.]

BROTHER B. G. WILKINSON sends for publication the following reports, which are translated from the French:—

BELGIUM.

SINCE my last report we have left the suburbs of Liège, and have come to Jumet, near Charleroi, an industrial city of twenty-five thousand inhabitants, in the midst of a densely populated country.

Last Sunday fifteen persons were present at our second meeting; and as we proceed in house-to-house labor, we expect that the number will increase. The results of our sales by canvassing have been encouraging.

Among our hearers was a lady well known for her missionary work. She has come from the darkness of Catholicism, and is filled with love and zeal for the Saviour. She is now studying the Sabbath question with interest. Others who have been studying the truth for some time also manifest an increasing interest.

C. GRIN.

FRANCE.

Paris.—Sabbath, October 12, we had the privilege of taking part in the Lord's supper, as well as in the ordinance of humility. Once more we tasted and felt how good the Saviour is. Everything indicates to us that the Saviour has a work to be accomplished in this city. A young lady, who is a servant, has decided to keep the Sabbath. A family that has been getting provisions at the health-food store, has adopted a vegetarian diet, and accepted the light on health reform. I recommend myself and all those of our Paris Mission to the prayers of our brethren.

JEAN VUELLEUMIER.

Nice.—We have come from Vicky, which has been our place of labor during the summer. The treatments given at home, and the messages given in a thermal institution, have occupied most of our time. But at the same time we have tried to call attention to Him who can heal all maladies. The interest of the sick was awakened by our manner of living and dressing. We have had occasion to present the truth to many persons to whom we still continue to send our tracts and papers. We have now returned to Nice, where we are preparing for the winter season. May the Lord bless our efforts,

so that some souls may accept the truth and rejoice in the hope of our Saviour's soon return.

V. LAPORTE,
H. PASSEBOIS.

SWITZERLAND.

Valley of the Broye.—With respect to the canvassing work, many have awakened and have gone to carry the blessed words of life to the world; but are there not others to spread abroad *Les Signes des Temps*? This paper is better received than in the past, because the Spirit of God is with us for the last efforts. Do we wish to aid in this, or do we wish to be of those who live but yet are dead? The success of many members of our missionary societies is indeed encouraging, some of them selling from seventy to eighty copies of *Les Signes des Temps* in a day. God has blessed those who have consecrated a day or half a day to this purpose.

T. HUSSBAUM.

Neuchatel.—Since camp-meeting I have been occupied in bringing to the world the special number of *Les Signes des Temps*. I have worked particularly in the country, and can speak as an eyewitness of the actual condition of things. After the success we have had in selling the paper, and after seeing the number of interested persons who are anxious to follow the Saviour, I can only cry, "The harvest is ripe."

Permit me to relate an incident: I presented a copy of our paper to a man and his wife, who were working at watchmaking in their house. "No," said the man, "I do not wish any." After talking a moment, I turned to the lady, and said, "And you, madam, do not you wish one of them?" "No," she said. I replied, "It's too bad; the paper is excellent. 'It is Spiritualism.'" "No," I said. "Then it is Darbyism." "No, I am an Adventist." They turned their backs, and began to work. They listened, and the Saviour impressed the word on their heart.

They asked me to return; and some days after, I called, and the lady said, "Sabbath I was tormented; I could not work." The Sabbath following, she came with three children to the meeting, having been obliged to make a long journey. She is now filled with courage. Have I not reason to say, "The harvest is ripe?"

HENRI PROVIN.

dition, we hope for a fair sale of books this season.

St. Croix is a Danish possession. On this isle Brother Palmquist has sold many of our books, but no minister has yet done work there. It is awaiting a laborer's efforts.

St. Thomas is also a Danish isle. Elder Haysmer and wife have been doing hard work here for the last year. They report a company of over twenty-five. A meeting-house is needed. A company brought out always demands a place in which to worship.

You who have read Brother Palmquist's letter concerning his efforts will see how the adjoining islands are conditioned. There is a state of things in connection with the work among these islands which makes the work much more difficult, owing to their scattered condition. Each island is a little world by itself, having customs, regulations, etc., peculiar to itself.

Many persons on these islands need personal visiting. Preaching is not so much needed as visiting. As a whole, there is a fair degree of intellect among the peoples of these islands. Many are serving the Lord according to all the light they have. There are as many here who love the Lord, and serve Him in truth, as elsewhere in this world. Do not forget the workers in the West Indies.

E. VAN DEUSEN.

Middle St., Kingston, St. Vincent, November 16.

FLORIDA CAMP-MEETING.

THERE was not a large attendance of our people at the Ft. Ogden camp-meeting, although there were more than attended the meeting at Orlando the week before. At the latter place the meetings were continued by Elder A. C. Bird and Brother C. P. Whitford, and are still in progress. Ft. Ogden is in the lower part of the State. Here the session of the Conference was held. It was a profitable occasion, and all who were present returned to their homes strengthened and encouraged. The outside attendance called for a larger room, and a tent of sufficient size to seat the people was erected. The plain, simple word spoken affected hearts, and we expect fruit. Here a church will soon be organized, and their new meeting-house will be dedicated.

Prof. J. E. Tenney, Elder Irving Keck, and the writer shared in the public labors. Professor Tenney also conducted the meetings for the young people. His talks on Christian education were highly appreciated by both old and young. Sister C. B. Stephenson and others labored for the children.

Elder George I. Butler was elected president of the Conference. He was present the latter part of the meeting, and spoke to us. In accepting the position which had been imposed on him in his absence, he was blessed. With faith and courage, he engages in the work in Florida, seeking to build it up, as he did the work in other States in former years. His health is good, his faith in the truths of the Third Angel's Message was never stronger, nor was he ever more confident in their speedy, final triumph. He says that he is on the "home stretch" in this work, and that he is able, if necessary, to put in several years of good, active service, and expects now to devote himself wholly to the work of the Master. The brethren in Florida congratulate themselves that they are so favored as to have one whose long experience so fully qualifies him to act as their leader. If they will all unite with him in the same spirit with which he is taking hold of the work, we are confident that God will bless this Conference, and cause it to become a power for good.

Florida has suffered by the several hard freezes which have cut off the orange crops for some years. This has so paralyzed the canvassing and tract society work, and crippled the Conference financially, that but few ministers could be kept in the field. Debts have accumulated, rather than church-members and their tithes. But Florida will not repudiate her debts. Those having claims may rest assured that they will receive what is their due.

But few other changes in officials were made. The Conference meetings were harmonious and spiritual, all present taking part in the deliberations. The Lord was present in all the meetings.

This closes the camp-meetings in the Southern Union Conference for the year 1901, and we know the blessing and power of God have been with us at every place, for which we praise His holy name.

R. M. KILGORE.

WORK IN THE TENNESSEE RIVER CONFERENCE.

THE work in this Conference is onward. Two camp-meetings have been held during the past summer, followed with tent efforts, also three other tent-meetings have been held. The first tent effort was at Render, Ky., by Brother Hagle, his wife and

Brother Spire assisting him. About twenty or twenty-five accepted the faith, a few accepted the truth where the other meetings were held, and a company of about twenty was raised up by the effort following our annual camp-meeting at Franklin, Ky. A few have also accepted the faith at Memphis, as the result of Bible work by Sister Sweet.

I wish to speak regarding the effort in connection with our camp-meeting at Franklin. We studied the Testimonies carefully, and tried to carry them out in planning the whole meeting. We made arrangements to publish a daily bulletin during the meeting, which proved a great success. This bulletin contained four pages. We went to a number of the business men of the city, and secured their cards, until we had enough to cover the whole of the last page of the bulletin. We agreed to place this bulletin in all the homes of the city, and furnish the merchants who advertised in it several copies each day to hand to their country customers. In this way we secured the assistance of these merchants in forwarding the truths presented at the meetings. We secured almost enough from these advertisements to pay the expense of getting out the bulletins. Our brethren also subscribed for a number of copies to send to their friends. Three pages of the bulletin were devoted to the news of the camp, and a synopsis of the principal sermons delivered.

We made a call for volunteers to distribute the bulletins throughout the city, and had the city districted and persons appointed to look after the distribution in each district. This gave an excellent opportunity to all who desired to do missionary work. It also gave us an opportunity to learn each day how the people were receiving the truths presented at the camp. We held meetings, giving those who scattered the literature an opportunity to relate their experience, and report any who were especially interested. This brought new life into our meetings, and was a great blessing to those engaging in this work. Many who received the bulletins have preserved them in book form.

We believe that this feature of our meeting was a grand success, and that it brought light and life into many souls as well as into the meeting. We feel that we cannot get along without the daily bulletin in our camp-meetings hereafter, and shall endeavor to make it still more of a success.

Throughout the country there is a desire to hear the truth, and we expect to see a good church raised up here. We have already begun a church building, in which the citizens have assisted quite liberally.

The debt of over three thousand dollars hanging over our Conference two years ago has all been provided for, and every department of our work is in a prosperous condition. All are of good courage.

Our intermediate school, which we are just opening at Hazel, Ky., bids fair to be a success, and will be a great help in the education of our youth. We shall have school facilities equal to our stronger Conferences.

The Tennessee River Conference is a good field. I would not ask for a better one for missionary purposes, or for any kind of business. Men with some means, who are wide awake and active, could be of great help to many of our weak companies, and greatly assist in building up the work in this field.

If any wish to correspond with me regarding this field, I shall take pleasure in giving any information at my command. Address me at Franklin, Ky. Our Conference covers western Tennessee and Kentucky. We rejoice that we can have a part in God's closing work.

W. J. STONE.

RECENT EXPERIENCES AND FUTURE LABORS.

NEARLY three weeks have passed since my dear companion's death. Through the special blessing of our loving Saviour the painful, sad cloud of despondent feelings was lifted from my heart, and the peace of God, with the precious, blessed hope of a near reunion, were substituted, and I have since been able to say, from my heart, He doeth all things well. The Lord giveth, and the Lord taketh away. Blessed be the name of the Lord. Oh, what a happy transition! Courage for the future has entered my stricken heart, and I have dedicated what remains of my life to the service of that dear Saviour who died for even me. His I am. *Him I will serve.* I am fully decided to enter His work, "for the war" or till life shall end. I have been waiting His call of duty and loving service.

I was not able to attend the larger portion of the recent meetings in Orlando and Ogden, Fla. My companion's death occurred in the midst of the former. And a variety of reasons, the principal being the expected soon coming of my son and his family and other friends from Chicago to spend some

time with us, kept me from the greater part of the latter meeting. But after their arrival I attended the last two days of the meeting. The brethren of the Conference, without even asking my consent, had taken the liberty to elect me president of the Florida Conference several days before I could get there. To me this was a surprising move, yet I took no offense at it, but accepted it as a call of duty, since I had no connection with its being brought about. I thought, however, that they took considerable risks in thus seizing hold of an old man fast approaching threescore and ten, who had been on a farm, working with his hands, nearly fourteen years. But when I arrived and told them all about it, they did not seem to be alarmed at all. So what could I do but accept as gracefully as possible, and consider it a call of duty? My health is excellent. I never felt better physically in my life, and what could I say for an excuse? How long I shall continue in my present state of health when the pressure of mental labor comes upon me, of course I cannot tell. But I believe there is considerable work in me yet. It is all dedicated to God, be it more or less, wherever duty shall call.

The locality of my labor would have been in harmony with my feelings had I been left to choose. My special interest is in the Southern field, it being a most needy one. I know of no part of it more needy than Florida. It has been sadly neglected, having received little help from abroad, compared with its great needs. Yet I believe it one of the most favorable fields in the South. On account of its balmy climate, many have come here from the North, especially those suffering with lung troubles. Here they find great relief, and many of them think they can live nowhere else. For various reasons the cause here has been in rather a depressed condition for several years past, and greatly needs encouragement. I expect God will help us in Florida ere long. I hope to put in some hard work as soon as I can leave home without special loss.

The two days spent with the friends of the cause at Ogden was a pleasant occasion. The dear brethren and sisters gave me a cordial welcome, and the good words of Elders Kilgore and Tenney were blessed to the good of us all. I spoke an hour or so Sunday morning in a special meeting appointed for the purpose, setting before the people encouraging hopes for the future. The good meeting at Ogden inspired hope and cheerfulness in the hearts of the believers. I felt blessed of God as I set my face toward future labor in the cause that is to me more precious than life.

I have received many kind, sympathetic letters from numerous old and dear friends since my companion passed away. In the hurry and pressure of getting ready to go out to labor, it will be almost impossible for me to answer them without interfering too much with my efforts. I wish to say to all these dear friends that I highly appreciate these kind words of sympathy, and I wish it were consistent for me personally to reply to them all. But it hardly seems possible for me to do so, without greatly hindering me from pressing duties. Please excuse this seeming neglect.

GEO. I. BUTLER.

NEW YORK.

OLEAN.—The work in this place is in a promising condition. The spirit of the message seems to be taking strong hold on the people, and there is good evidence of an ingathering of souls. The enemy is also active, trying to discourage those who are taking hold of God's covenant. So far these efforts have only served to bring the little flock closer together. To God be all the glory.

B. E. FRISK.

ENCOURAGE THE PRISONERS.

Elder Uriah Smith,
Battle Creek, Mich.

DEAR BROTHER: We desire to emphasize the following part of an article published in your valuable paper, the REVIEW AND HERALD, December 3, page 781. The article is by David Paulson, M. D., headed "God-Given Opportunities," and contains these words: "Another great opportunity that we have, and one which has been strangely neglected, is the State, county, and city prisons all over our land. There are many excellent men in these prisons, and the Lord will open up the way for us to come in contact with them if there has already been created in our hearts a genuine desire to do for them what society is not willing to do, that is, to extend to them a helping hand as they leave the prison doors. The number of wicked men outside of prison walls is far larger than is the number confined within the prisons."

We desire to give a hearty Amen to Brother Paulson's words above quoted. Many leave prisons, desiring to lead the same good Christian life in the

outside world that they learned to live in prison, but the Christian people outside fail to extend to them "a helping hand." If a man leaves this prison with the O. K. of the warden, deputy, or chaplain, no one need be afraid to take an interest in that man and help him secure work. The best authority in the world in regard to what can be done for men leaving prisons is Mrs. Ballington Booth, and after several years' trial, she says that over seventy-five per cent of the men helped on leaving prisons, prove themselves true.

We trust you and your readers in Michigan will take more interest in this field. We feel certain there is no other prison where as great an interest is taken in the spiritual welfare of the inmates as at the prison in Jackson; and better results will follow if Christians will help the men as they leave here.

Sincerely,

PRISON C. E. SOCIETY,
No. 6,499, Cor. Sec.

ORGANIZATION OF THE CANADIAN UNION CONFERENCE.

DURING the session of the Eastern Union Conference held at South Lancaster, Mass., November 27 to December 5, a number of meetings were held with members of the General Conference Committee, also representatives from Canada, for the purpose of organizing a Canadian Union Conference.

The members of the General Conference Committee present were A. G. Daniells, W. C. White, W. W. Prescott, S. N. Haskell, H. W. Cottrell, I. H. Evans, and Frederick Griggs. The representatives from Canada were J. W. Collie, S. A. Farnsworth, G. E. Langdon, H. J. Farman, I. A. Ford, James Hannah, and W. R. Andrews.

Meeting was called to order by Elder A. G. Daniells. Prayer was offered by Elder I. H. Evans. I. A. Ford was elected Secretary of the meeting. By vote, all present were constituted a committee of the whole for the transaction of business.

On motion of Professor Prescott, it was voted to proceed with the organization of a Canadian Union Conference, with the understanding that the proceedings of the committee be submitted to the churches of Canada, and to go into effect by Jan. 1, 1902, providing the action of the committee shall have been approved by two thirds of the Canadian churches.

The following Constitution was unanimously adopted:—

CONSTITUTION OF THE CANADIAN UNION CONFERENCE.

ARTICLE I.—NAME.

This organization shall be known as the Canadian Union Conference of Seventh-day Adventists.

ARTICLE II.—PURPOSE.

The purpose of this Conference shall be the economizing of our time, energy, and means for the speedy heralding of the Third Angel's Message to all within our borders, and the assisting as far as possible in the giving of the same to all the world.

ARTICLE III.—BOUNDS.

This Conference shall include the Conferences of the Provinces of Ontario, Quebec, the Maritime Provinces (New Brunswick, Nova Scotia, and Prince Edward Island), and Newfoundland.

ARTICLE IV.—REPRESENTATION.

Section 1.—Each local Conference shall be entitled to one delegate to any session of the Canadian Union Conference, without reference to numbers or its ex-officio member, and one additional delegate for each fifty members of such local Conference.

Sec. 2.—Each local Conference shall elect its delegates according to its approved methods, upon due notice of the appointed session of the Canadian Union Conference.

ARTICLE V.—OFFICERS.

Section 1.—The officers of the Canadian Union Conference shall consist of a President, a Vice-President, Secretary and Treasurer, Auditor, and also an Executive Committee, as provided for in Section 3.

Sec. 2.—The above-named officers and the Executive Committee shall be elected at a regular session of the Conference, for a term of two years, or until the election of their successors.

Sec. 3.—The Executive Committee shall consist of eleven members, of whom the President, Vice-President, and presidents of the several local Conferences embraced in the Canadian Union Conference as ex-officio members, with an authorized representative from the medical, educational, and publishing work in the Conference, shall be members.

ARTICLE VI.—TRUSTEES AND AGENTS.

Section 1.—The members of the Conference shall

at each regular session elect boards of management for such incorporated institutions and enterprises as are or may be connected with this organization, in accordance with the rules governing the same, and the laws of the province or colony wherein the same are situated.

Sec. 2.—The Executive Committee shall appoint departmental Secretaries, a Business Agent, also a General Canvassing Agent, for the said Conference, who shall serve under their direction.

Sec. 3.—The Conference shall employ such ministers, missionaries, committees, agents, or other persons as are necessary to carry on its work.

ARTICLE VII.—DUTIES OF OFFICERS.

Section 1.—President: The duties of the President shall be such as usually pertain to that office.

Sec. 2.—Vice-President: In the absence of the President or the vacation of the chair for any reason, the Vice-President shall fill the vacancy. Further, he shall assist the President in his work as he may be requested to do by the Executive Committee.

Sec. 3.—Secretaries: The duties of the secretaries shall be such as usually pertain to the office, and they shall also do such other work as the Executive Committee shall assign them.

Sec. 4.—Treasurer: It shall be the duty of the Treasurer to receive all moneys belonging to the Conference, to keep a faithful account thereof, to deposit and disburse the same according to the direction of the Executive Committee. He shall make a full report of receipts and disbursements at all regular sessions of the Conference, or at such time as may be required by said Committee. The Treasurer shall also collect from the Conferences embraced in the Canadian Union Conference such financial and statistical reports as are required, and forward copies of the same as the Committee may direct.

Sec. 5.—Auditor: The Auditor shall faithfully audit the books of the Conference at such times as directed by the Executive Committee, and make a report of the same to the Conference. He may also audit the books of the several Provincial Conferences embraced in the Canadian Union Conference, upon their request.

Sec. 6.—Executive Committee: During the interval between the sessions of the Conference, the Executive Committee shall have full administrative power, and shall exercise a general watchcare over all matters pertaining to the work of the Conference, and shall fill for the current term any vacancies that may occur in the Conference, unless the same has been provided for in other sections of the Constitution or By-laws. It shall direct the work of the employees of the Conference, and pay them for labor performed, at regular intervals, from the funds of the Canadian Union Conference.

Sec. 7.—The Executive Committee may call for donations from local Conferences, churches, or individuals, when in their judgment it becomes necessary. They may also make contributions to the General Conference from the funds on hand when there is urgent need, and it seems advisable.

Sec. 8.—Trustees elected by the Conference for any corporate organization shall faithfully perform the duties incumbent upon them by the Constitution or By-laws of the Canadian Union Conference, and by the corporate laws of the province or colony in which the same may be located, and make such reports from time to time as the law requires or the Executive Committee may ask.

Sec. 9.—Agents: The Business and Canvassing Agents shall faithfully perform the duties belonging to their respective offices, under the direction of the Executive Committee, and in harmony with the laws governing the corporate bodies they may represent. They shall make such reports and at such times to the Executive Committee or Conference as may be required by the same.

ARTICLE VIII.—AUDITING COMMITTEE.

The Auditing Committee shall be composed of the President of the Canadian Union Conference and the Presidents of the Provincial Conferences, with such assistance as in their judgment may be advisable, and shall audit the accounts of the Conference laborers at least once a year.

ARTICLE IX.—FUNDS.

Section 1.—The funds of the Canadian Union Conference shall consist of such tithe as it shall receive from the several local Conferences within its determined bounds, with such gifts, legacies, bequests, devises, and other donations as shall otherwise be made to it.

Sec. 2.—The tithe shall be used for such purposes only as the word of the Lord directs. All other means to be used according to the best judgment of the Executive Committee and the specifications of the donors.

ARTICLE X.—SESSIONS.

The Canadian Union Conference shall hold regular sessions at intervals of about two years, at such time and place as its Executive Committee shall designate

by a notice in the REVIEW AND HERALD, three weeks before the date of meeting. The Conference Committee may call special sessions of the Conference at any time necessary, by giving notice of the same as for regular meetings.

ARTICLE XI.—BY-LAWS.

The Conference may make By-laws, and amend them or repeal them, at any session. The scope of such By-laws may embrace all subjects not inconsistent with this Constitution.

ARTICLE XII.—AMENDMENTS.

This Constitution may be amended by a three-fourths vote of the members present at any regular session.

OFFICERS.

Officers were elected as follows:—

Voted, That Elder W. H. Thurston be elected President of the Canadian Union Conference, providing he is willing to accept the position; and if he is not, that we request the General Conference Committee to assist in securing a president with as little delay as possible.

Voted, That Elder J. W. Collie be elected Vice-President.

Voted, That Carroll H. Drown be elected Secretary, Treasurer, and Auditor.

Voted, That Charles F. Parmele be elected Union Conference Canvassing Agent.

Voted, That the following-named persons be elected members of the Executive Committee: W. H. Thurston, J. W. Collie, S. A. Farnsworth, Geo. E. Langdon, H. J. Farman, I. A. Ford, Carroll H. Drown, T. H. Robinson, George Cushing, Alven Huguley, Charles F. Parmele.

DISTRIBUTION OF LABOR.

A careful study of the needs of the field led to the following recommendations:—

That J. R. Israel and wife make Newfoundland their field of labor, to go there as soon as possible.

That we request the Mission Board to donate four hundred dollars for the purpose of building a missionary boat to work the coasts of Newfoundland.

That an ordained minister and wife, of good experience, be sent to Prince Edward Island.

That a minister and wife be sent to Cape Breton.

That we request that a minister and Bible worker be sent to Quebec.

That the selection of the headquarters of the Canadian Union Conference be left with the Executive Committee.

That if possible a general meeting for Canada be held in camp about the first of July, in the city selected for the headquarters of the Conference, the same to be followed with a strong tent effort during the summer.

That, if possible, the General Conference arrange for Elder E. E. Franke to attend the general meeting, and remain as long as consistent with other duties, to carry on the tent work.

PUBLISHING WORK.

The question of the publishing work was also considered. It was thought that it would be for the best interests of the work in the Canadian field if the publishing work could be controlled entirely by the brethren on the ground, and the following request was adopted:—

Whereas, It seems for the best interests for the advancement of the Third Angel's Message in the Canadian Union Conference, that said Conference have the control of the publishing work in said territory; therefore, we—

Recommend, That the General Conference Committee be requested to negotiate with the Review and Herald Publishing Company, and secure the transfer of all its invested interests in said publishing work in the Canadian field to said Canadian Union Conference, or to such organization as said Conference may create to receive the same.

Voted, That we request the General Conference Association to surrender the notes held against the Review and Herald Publishing Company for the purchase of the Toronto Branch Office, with the understanding that the Review and Herald Publishing Company donate all its interests in the Toronto office to the Canadian Union Conference.

Voted, That we request the Pacific Press Publishing Company to donate to Newfoundland the stock of books and tracts now on that island which belong to them.

Voted, That the Canadian Union Conference publish a monthly paper of from eight to sixteen pages, as the necessities of the work may demand.

SCHOOL WORK.

Voted, That we request the Eastern and the Lake Union Conferences to surrender to the Canadian Union Conference their territory on the sale of "Christ's Object Lessons;" that the proceeds of

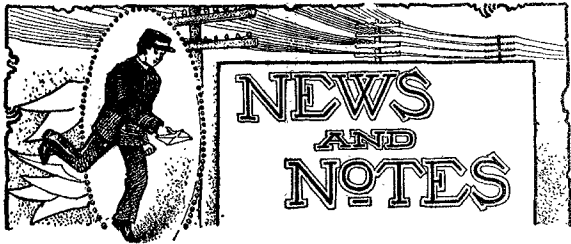
the sales of this book from this time be used for a fund with which to organize a school in the Canadian Union Conference.

The meetings of the Committee were pleasant, harmonious, and instructive. The blessing of the Lord rested upon us as we planned for the enlargement of the work in the great Canadian field. There was a general feeling on the part of the Committee that we were following the line of duty as marked out by the providence of God; and it is believed that this will mark the beginning of a new era in the history of this message in Canada, and that from this day forth the cause will move forward with greater rapidity.

When the Committee had finished its work, the above decisions were read to the delegates and visitors attending the Eastern Union Conference, who expressed their approval of the same, and wished the Canadian Union Conference a hearty Godspeed.

A. G. DANIELLS, *Chairman.*

I. A. FORD, *Secretary.*



Leading Events of Week Dec. 8-14.

—The British coast is swept by severe storms.

—An earthquake shock was felt in Oregon the 13th inst.

—A Sturgis, Ky., bank was robbed of \$35,000 the 13th inst.

—Italy arranges new commercial treaties with Germany and Austria.

—Chile submits a new proposition to Argentina for a settlement of their dispute.

—Charles A. Prouty, of Vermont, is reappointed Interstate Commerce Commissioner.

—Fourteen lives were lost the 12th inst. by the foundering of a Belgian fishing boat in the North Sea.

—The British bark "Penmore" was wrecked off the Washington coast the 10th inst., seven men perishing.

—Congressman Foss introduced, on the 13th inst., a bill for the organization of a national naval reserve.

—President and Mrs. Roosevelt entertained the British Ambassador and others at the White House the 12th inst.

—The National Convention of the Federation of Labor, in session at Scranton, Pa., decided on the 11th inst., among many other things, to endeavor to organize the teachers of this country into a union.

—Tiring of Dowie's attacks upon a pig diet, twenty-two citizens of Melrose Park, Chicago, organize a "Pig Club," pledging themselves to eat nothing but pork for six weeks three times a day. What next?

—A dispatch from Berne, Switzerland, dated the 12th inst., states that "Dr. Joseph Zemp, of Lucerne, Vice-President of the Federal Council, has been elected President of the Swiss Confederation for 1902." He is a Catholic Conservative.

—In an attempt to capture General DeWet, Colonel Wilson, with a force of English troops, met 2,000 Boers near Heilbron, and was nearly surrounded. So says a London dispatch of the 10th inst. The news was held by the press censor.

—The decision of the Schley Court of Inquiry was made public by Secretary Long the 13th inst. Rear-Admiral Benham and Ramsey declared Schley guilty of most of the charges against him. But in his minority report, Admiral George Dewey declares that while he might be blamable in some respects, "Commodore Schley was the senior officer of our squadron off Santiago when the Spanish squadron attempted to escape on the morning of July 3, 1898. He was in absolute command, and is entitled to the credit due to such commanding officer for the glorious victory which resulted in the total destruction of the Spanish ships." The court's recommendation is: "Let no further proceedings be taken." It is said that this tedious inquiry has practically ruined Admiral Schley financially. The decision of the court majority surprises all, and the case will doubtless be appealed to Congress.

—Secretary Hay is selected to deliver the McKinley eulogy in Congress.

—A *coup d'état* seems imminent in Belgium. The present cabinet is about to fall.

—Miss Stone is still a captive. The United States may send an ultimatum to Bulgaria.

—The National Bureau of Identification will make a collection of photographs of anarchists.

—Mrs. Jane L. Stanford transferred to the Stanford University \$18,000,000 in bonds and stocks the 9th inst.

—New York anarchists hold a meeting in which they assert that Mr. Roosevelt was responsible for McKinley's assassination.

—The executive committee of the Grand Army of the Republic selects Washington as the place of the next national encampment.

—A negro was arrested at New Decatur, Ala., the 10th inst., "charged with kidnapping others of his race and selling them into slavery."

—On the 8th inst. New South Wales enacted a compulsory arbitration law, to prevent labor strikes, thus following the example of New Zealand.

—In a debate on the budget, the French ministry declared, the 9th inst., that the government could not consider a reduction in the size of the French army at present.

—The American Federation of Catholic Societies, after a three days' session, elected its officers the 12th inst., adjourning to meet in Chicago, July 15, 1902. Its headquarters are to be in Cincinnati, Ohio.

—Count von Bulow declared in the German Reichstag, the 10th inst., that "the Powers concerned in Polish affairs were united to prevent agitation looking toward the independence of Poland."

—According to a London dispatch of the 12th inst., Messrs. Collbrand and Bostwick, American electricians having a factory at Seoul, Corea, "have obtained a government concession to open an American bank there."

—Cadiz, Spain, was "in a state of partial revolution" during the entire night of the 11th inst., riotous mobs attacking citizens, pillaging shops, and fighting the gendarmes, shouting: "Long live the social revolution," and "Down with the bourgeois." Lawlessness is on the increase everywhere.

—Representatives of German transatlantic steamship companies meet in conference at Cologne, Germany, "to reach an understanding" with the British and American companies "to minimize destructive competition, such as the laying up of vessels when trade is slack, and to apportion business,"—in short, to form a steamship trust.

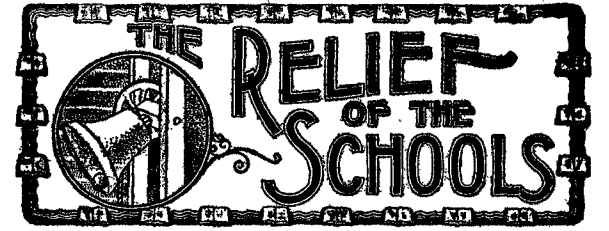
—The Hepburn Canal Bill is now ready for Congress to consider, having been favorably reported upon by the House Committee on Interstate and Foreign Commerce the 13th inst. It contemplates "an expenditure of \$180,000,000, and makes an initial appropriation of \$10,000,000," and authorizes the President to "acquire from Costa Rica and Nicaragua the right of way deemed desirable and necessary for a canal from a point near Greytown, via Lake Nicaragua, to Brito, on the Pacific coast." The canal will accommodate the largest vessels afloat.

—A pro-Boer meeting was held at the Auditorium, Chicago, Sunday, the 8th inst., 4,000 people being present. The principal speaker of the evening, W. Bourke Cockran, declared that "the peace of America, the future of the Monroe Doctrine, and the constitution of England were endangered by the prolongation of the struggle." "Let the President of the United States but utter the word, 'he further declared,' and the war will end on the day his action is taken." A relief fund of \$6,000 was raised for Boer prisoners in the South African military camps.

—Commander Richardson Clover, United States naval attaché at London, arrived at Washington the 13th inst. He says that this country's navy is of but little consequence when compared to the British navy, or the navies of other European Powers. He also asserts that the British Admiralty encourages the English habit of berating and belittling England's navy, since it "serves to deceive foreign observers in regard to what is being done;" and that he has "known the Admiralty to employ placard men to parade the streets making comparisons of navies to the detriment of the British service," thus exciting "popular apprehension and interest in that subject." The English navy, he states, is "equal in strategic strength to [those of] any other two continental powers who make any pretense to supporting navies," and is "much

stronger than anybody has any idea of." Unlike many Americans, he is of the opinion that as a naval power, the United States "would stand no show at all in a conflict with most of the European nations," and that "we ought to get over the absurd notion we have in regard to our invulnerability," since "we do not fool the foreigners, who know us for just what we are." The United States Naval Department may find it convenient to adopt the policy of its cousin, the British Admiralty, as outlined above.

A. J. B.



WORDS OF CHEER.

DOUBTLESS every reader of the REVIEW is highly pleased to see the Relief Fund grow from time to time as names are inserted in its columns. Surely our people have done nobly; and when the writer reads the names of the "Jubilee Singers," he feels like saying, "Comfort ye, comfort ye my people, saith your God." It certainly is a consoling thought that over thirty-five thousand dollars has been received through the REVIEW. Fifty thousand dollars was asked for at first. We hope that others will give liberally, so that the fifty-thousand-dollar mark may be reached ere long. Indeed, we hope to see it sixty thousand dollars, as editions of the book have been issued in foreign languages. Many are still taking an interest in this fund, and donating to it.

A sister from a Western State has just sent in a donation of four dollars. In the letter she says: "This is in payment of a pledge given at camp-meeting for one dollar or more, to be paid this fall. It is also a Thanksgiving offering, as I have reason to be very thankful to the Lord. I hope to be able to give more. It would be a great help if every brother and sister could give an offering at Christmas, when every one is giving gifts. I hope the debt will soon be canceled."

This letter certainly has the right ring in it, and we trust that every reader will note that this sister wishes every one might give a gift at Christmas time, when gifts are in order. We heartily join in this wish, and during the Week of Prayer as we shall all give something toward the foreign mission work, we trust every one may, as this sister says, give a liberal offering. The missionary field is in crying need of every dollar that our people can give. The world is ripe for the harvest, and at Christmas time, when millions are giving gifts, we trust that every lover of the truth for these last days will remember our work in all its branches.

We are very much pleased to see the roll of "Jubilee Singers" growing larger every week, yet we feel anxious to see not only the Material Fund increase, but we desire to see the book, "Christ's Object Lessons," sold everywhere. Every dollar which it brings in goes toward the liquidation of our school debts; and as they are very large, every one should feel it his duty to dispose of several copies of "Christ's Object Lessons," that the debt may be canceled. Are you selling the book? If you desire to make any one a Christmas present of a book, be sure to send for "Christ's Object Lessons." Price, \$1.25, postpaid. Send either to your State tract society or to the Review and Herald, Battle Creek, Mich. Let us all work and pray as never before that the work of God may be blessed spiritually and aided financially.

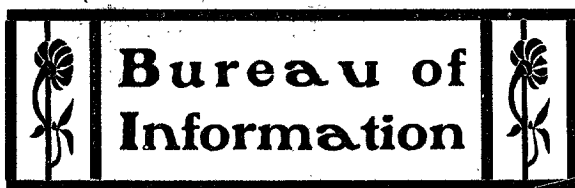
S. H. LANE.

The Total Cash received on the Relief of the Schools Fund up to date is \$35,344.36.

ROLL OF JUBILEE SINGERS.

NAME.	AMOUNT.		
D. H. Major.....	1 00	A friend.....	1 00
A friend.....	1 00	P. C. Sowers.....	10 00
Mr. & Mrs. Romaine		Mrs. F. H. Carpenter	1 00
Sanders	8 75	Mr. & Mrs. W. H.	
Hattie Nicola.....	1 00	Sponsler	6 00
Mrs. W. J. Bell....	1 00	Emma J. Adams....	1 00
Mrs. G. S. Vreeland.	1 00	Allen Potter.....	1 00
Miss Mary Philpott..	1 00	M. E. Weston.....	5 00
Miss Ann Key.....	25	Mrs. M. N. Beardslee	1 00
Jennie Hughes.....	50	Elsie J. Lamberton..	5 00
E. R. Gillett.....	5 00	S. K. Ross.....	1 00
Miss Lula Vreeland.	10	Mrs. A. M. Davis,	
		Scandinavian fund	1 00

Mrs. G. D. Clark....	1 00	Mrs. L. C. Buntin....	50
R. W. Duckett.....	5 00	Mrs. E. J. Miller....	5 00
B. F. Colby.....	1 00	A friend.....	2 00
Mrs. R. N. Ellis....	3 00	Mrs. Josie Davis,	
A friend.....	10 00	Scandinavian fund.	1 00
William Underhill..	3 50	Friends.....	5 50
A friend.....	2 00	Mr. & Mrs. Andrew	
A friend, Scandina-		J. Hall.....	1 00
vian fund.....	1 00	Willis McCabe.....	2 00
Mrs. Mary Patch....	5 00	Mrs. A. B. Cole....	1 00
Isaac & Mary Hender-		J. A. Williams.....	1 00
son.....	2 00	Sheridan (Ill.) church	3 13
Mrs. Hoover.....	1 00	A friend.....	5 00
A friend.....	1 00	Mrs. Wm. McCollum	5 00
A sister.....	5	P. P. Wilcox.....	1 00
Flora H. Williams...	10 00	Mrs. Florence Rupert	5 00
Anna Green.....	1 00	Henry Carter.....	10 00
Anna Green, Scandi-		J. D. Rokey.....	2 00
navian fund.....	1 00	Mrs. L. Fasing.....	1 00
A friend.....	30 00	W. W. Stebbins....	5 00
Louella Willson....	10 00	Pearl Adamson....	5 00
H. V. Jones.....	1 00	Iva Meadows.....	3 00
Sibbie R. Proctor....	5 00	Friends.....	5 50
Fannie Cunningham.	1 00	Mrs. H. Rathbun...	2 00
Jane Schroerin.....	5 00	Mrs. D. H. Williams.	5 00
Mrs. M. J. Hamer....	5 00	A. M. Proctor.....	3 00
C. F. Stewart.....	4 00	Mrs. B. Williams...	2 00
Edith Tibbets Wod-		S. W. Burkhart....	5 00
den.....	5 00	Mrs. Fred Stuckey..	1 00
Lebanon (Pa.) church	5 00	Mrs. L. M. Dodge,	
Catherine Westworth	61	Scandinavian fund	1 00
Mrs. Minnie White-		D. H. Major, Scan-	
head.....	75	dinavian fund.....	1 00



VEGETARIAN RESTAURANT IN NEW YORK.

BROOKLYN, Nov. 20, 1901.

Review and Herald,

DEAR BRETHREN: I will inclose two notices from Brooklyn papers concerning our new restaurant. One is from the *New York World*, and the other [which is given below] is from the *Brooklyn Eagle*.

Will you please give the restaurant a notice in the REVIEW? and publish as much of the inclosed articles as you think best, and in your comments make two points: (1) Notice how well our restaurant is received; (2) state that Brother Rasmussen would be glad to have all our people who visit New York City make his restaurant their headquarters. All our missionaries passing to and from Europe will find a good home with him.

As I go among the people, I learn that the restaurant is well liked, and good people are interested in it.

As ever yours,

GEO. A. KING.

THEY EAT VEGETABLES ONLY.

THE Vegetarian Society of New York met Friday night at the home of Dr. Olive F. McCune, 53 Orange St., and held a reception in honor of the Rev. James Clark and Miss Clark, representatives of the English Vegetarian Society, who went to England on the "Campania" yesterday. Previous to the reception, the party dined at the First Vegetarian restaurant, on Fulton street, corner of Cranberry, where a hundred sat down to a course dinner composed entirely of vegetables. The vegetable chicken, vegetable beefsteak, fricassee, mock turtle, and nut roast were among the novel but palatable dishes served. Rice pie was a dessert.

Ernest H. Crosby presided at the subsequent meeting. The other officers are John Walter Scott and Mrs. William M. Kingsley, vice-presidents; Charles A. Montgomery, treasurer, and Arthur Haviland, secretary. The Rev. James Clark, president of the English Vegetarian Society and for fifty years an abstainer from animal foods, spoke at length. He is a fine, healthy-looking man about seventy-five years old. He was followed by the Rev. Henry Chubb, of Philadelphia, John W. Scott, and J. W. Donaldson, of Otsego, who has been forty years a vegetarian. He is seventy-four years old, and is in perfect health.

It was announced that the society had more than doubled its membership in 1901, and that Nikola Tesla, Professor Goldwin Smith, and a prominent surgeon of this borough, who does not desire his name mentioned, has become a vegetarian. It was also stated that the restaurant established by Mr. Rasmussen at 170 Fulton St., is the only one in Greater New York. Mr. Rasmussen is a graduate of the Sanitarium at Copenhagen.

One of the speakers who excited attention was Dr. Julian P. Thomas, who has eaten nothing but raw vegetables and fruits for three years, and claims

to have been benefited physically and morally by the diet. The society was invited to a raw-food dinner in the near future.

There were a number of the Philadelphia society at the meeting.

FROM GEORGIA.

SISTER LULU WIGHTMAN, of Canandaigua, N. Y., writes us from Thomasville, Ga., under date of the 25th ult., as follows: "Accompanied by my husband and little girl, I came here last week from Canandaigua. We shall stay here until May, returning to New York for the summer work. What an ideal place this would be for a sanitarium! People are coming in rapidly from the North, for throat and lung troubles. The piney-woods atmosphere is beneficial. If you will let the brethren know I can use tracts and *Signs of the Times* here, I will be much obliged."

DETECTING COUNTERFEIT MONEY.

THE following pointers, found in an interview reported in *Mail and Express*, will enable any person to detect many of the false bills in circulation: "Talking of counterfeiters puts me in mind of one, a notorious rascal, who was caught not long ago in this city while at his nefarious trade," said an ex-Treasury official. "The paper money this man produced was absolutely perfect in every detail but one thing, and it seems strange that a man of his knowledge and experience of the art of counterfeiting should not have known it."

Here the Treasury official took a one-dollar bill from his pocket. It was new and crisp, and he pointed out a diminutive letter C on the right under the bill's number, and another down in the other corner.

"Now," he continued, "I don't suppose there are ten men in a hundred outside the Treasury Department who know that these seemingly unnecessary letters are on United States bills. And even if they had noticed them, probably not one of them could tell what they signify."

Handing another bill to the reporter, the ex-Treasury man asked him to read the last four figures. They were 5321. The Treasury man said, almost instantly, "The letter on that bill is B," which was correct.

Half a dozen other bills were produced, and when the Treasury man was told the last four figures of their numbers, he was able to tell, with lightning rapidity, what letter would be found on each bill. In each case the letter was either A, B, C, or D.

"The explanation is simple," said he. "If you take the last four figures of the number on any bill, no matter what its denomination, and divide them by four, you will have a remainder of naught, one, two, or three. If the remainder is zero, the letter on the bill will be A; if it is 1, the letter will be B; if it is 2, the letter will be C; and if it is 3, the letter will be D.

"This is one of the many precautions taken by the government against counterfeiters. You can tell instantly whether a bill is bad or good by making that test. I wouldn't give a five-cent piece for a one-thousand-dollar bill, no matter how perfect it seemed, if its little letters did not correspond with the remainder obtained by dividing the last four figures of its number by four."

MANUSCRIPTS RECEIVED.

THE following are titles of prose manuscripts which have been received at this Office, and will be examined in due course of time:—

Early Training (4 pp.) — Love Is Infinite and Unchangeable (3 pp.) — The Seal of God (12 pp.) — Words of Cheer from the Battlefield (4 pp.) — Where Are the Old Paths? (14 pp.) — Retroaction of Prophecy (17 pp.) — Five Divine Object Lessons (5 pp.) — A Mansion in Heaven (3 pp.) — The Love of God (Bible reading) (4 pp.) — Be Patient — The Home of the Saved (6 pp.) — The Word of God (12 pp.) — The Roman Church and the Bible (10 pp.) — The Voice of the Spirit and the Bride, Nos. 1-3 (5 pp.) (2 pp.) (4 pp.) — The Gateway of Prayer (5 pp.) — The New Year (5 pp.) — The Present (19 pp.) — I and My Father Are One (12 pp.) — The Love of God, No. 2 (6 pp.) — Change of the Sabbath (28 pp.) — The Mystery of Iniquity (7 pp.) — The Ordinances of the Lord's House (14 pp.) — The Paraclete (5 pp.) — He Healeth Us (9 pp.) — How I Came to Accept the Third Angel's Message (7 pp.) — "Fiery Trials" (6 pp.) — The Famine of the Last Days (5 pp.) — Try It (4 pp.) — "As Calves of the Stall" (10 pp.) — Jezebel (5 pp.) — The Importance of Being Prepared (7 pp.) — The Rise and Fall of Nations (20 pp.) — The Seventh Trumpet (4 pp.) — Icebergs (10 pp., 4 lacking) — A Lesson from a Field Glass (2 pp.) — Not Wanted on the Earth, a Dialogue (3 pp.) — Communion of the Holy Spirit (2 pp.) — One of

Satan's Lies: "It Makes No Difference" (6 pp.) — The Sheep and the Goats (6 pp.) — The Present Truth (6 pp.) — When Will Christ Come? (7 pp.) — "The Same Yesterday, and To-day, and Forever" (8 pp.) — The Work of Faith (2 pp.) — Children (1 p.) — "The Lord's Vineyard" (7 pp.) — Forgiveness (7 pp.) — Christian Help Work (4 pp.) — Sabbath-keeping for the Little Ones (4 pp.) — The Great Gathering at Jerusalem (2 pp.) — Two Sad Facts (10 pp.) — Tithes and Insurance (5 pp.) — Criticism (1 p.) — The Child's View of It (1 p.) — Are We Deceivers? (2 pp.) — "It Is High Time to Awake" (5 pp.) — The Gospel (1 p.) — Pleasure and Sorrow (4 pp.) — A Covenant by Sacrifice (1 p.) — A Suggestion (3 pp.) — The Tree of Knowledge of Good and Evil (5 pp.) — Woman's Mission (5 pp.) — Be a Christian (4 pp.) — "Open Thou Mine Eyes" (6 pp.) — Be Perfect (4 pp.) — Serving the Lord (2 pp.) — A Plea for the Children (7 pp.) — "Wait on the Lord" (3 pp.) — "Where Is He That Is Born King of the Jews?" (5 pp.) — From Exodus to Revelation (2 pp.) — Is the Seventh Day the Sabbath? (6 pp.) — The Secret of True Happiness (6 pp.).

Many of these manuscripts are excellent, and will be used as soon as possible. The titles of those we are unable to use will be announced in this department later on.

Will those who send contributions to the REVIEW kindly remember to write upon only one side of a sheet, and to avoid, so far as possible, the use of a lead pencil? A neat, correctly written manuscript, of words well chosen and properly spelled, will always receive a careful consideration, especially if the article is reasonably short.

A. J. B.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 3, 1901.

EAST	8	12	6	10	14	4	36
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*N. Y. St. Sp.	*Ad'ntle Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 8.00	pm 5.30	pm 11.30
Michigan City.....	pm 11.25		am 8.45	pm 12.08	4.35	7.00	am 1.20
Niles.....	am 12.40		10.15	1.00	5.35	7.55	2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.45	9.08	4.10
Battle Creek.....	8.00	8.10	1.00	2.42	7.17	9.37	5.00
Marshall.....	9.39	8.38	1.30	3.09	7.43		5.50
Albion.....	3.55	9.00	1.50	3.30	8.08		5.52
Jackson.....	4.50	10.05	2.35	4.05	8.40	10.50	6.40
Ann Arbor.....	5.55	11.10	3.47	4.58	9.30	11.40	7.45
Detroit.....	7.15	pm 12.25	5.30	6.00	10.00	am 12.40	9.15
Falls View.....							pm 5.09
Susp. Bridge.....							5.32
Niagara Falls.....							6.40
Buffalo.....				am 12.20	am 7.00	7.50	6.30
Rochester.....				3.13	9.00	10.00	8.40
Syracuse.....				5.15	10.55	pm 12.15	10.45
Albany.....				9.05	pm 2.30	4.50	am 2.50
New York.....				pm 1.30	6.00	8.45	7.00
Springfield.....				12.15	6.10	8.32	6.05
Boston.....				3.00	9.00	11.30	8.45

WEST	7	17-21	5	3	23	13	37
	*Night Express.	*N.Y. Bos. & Chi. Sp.	†Mail & Express.	*Fast Mail.	*West's Express.	†Kalam. Accom.	*Pacific Express.
Boston.....							pm 6.00
New York.....		pm 2.00					am 3.15
Syracuse.....		4.00		am 8.45			10.20
Rochester.....		11.30			am 4.05		pm 12.10
Buffalo.....		am 1.20			5.20		3.50
Niagara Falls.....		3.20		pm 6.25	6.02		4.32
Susp. Bridge.....							5.07
Falls View.....							11.15
Detroit.....	pm 8.20	8.25	am 7.15	am 12.30	pm 12.40	pm 4.35	am 1.15
Ann Arbor.....	9.38	9.23	8.40	1.20	1.35	5.45	am 12.40
Jackson.....	11.20	10.20	11.05	2.20	2.40	7.25	1.35
Battle Creek.....	am 12.40	11.34	pm 12.25	3.30	3.50	9.00	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	4.05	4.28	10.00	3.40
Niles.....	3.25	1.22	3.25	5.25	6.05		5.08
Michigan City.....	4.47	2.20	4.45	6.32	7.05		6.05
Chicago.....	6.55	4.00	6.40	7.55	8.55		7.50

*Daily. †Daily except Sunday.

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

O. W. RUGGLES,
General Pass. & Ticket Agent, Chicago.

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

GRAND TRUNK RY SYSTEM.

EAST	8	4	6	2	10	76
	AM 11.05	PM 3.02	PM 8.15		AM 7.32	
Chicago.....	PM 12.49	4.55	10.25		10.05	
Valparaiso.....	2.08	6.15	11.52		11.35	AM 7.10
South Bend.....	4.14	8.15	AM 2.00	AM 7.00	PM 2.05	
Battle Creek.....					L3.45	PM 5.00
Lansing.....	5.20	9.28	3.28	8.30	5.25	
Durand.....	6.00	10.15	4.33	9.30	6.30	
Saginaw.....	8.10			11.05	8.10	
Bay City.....	8.45			11.40	8.45	
Detroit.....	8.00		7.30	11.50	9.20	
Flint.....		10.40	5.15	10.21	7.28	
Port Huron.....	9.40	AM 12.30	7.20	PM 12.20	9.30	
London.....		3.27	10.50			
Hamilton.....	AM 2.10	5.24	PM 2.00			
Susp. Bridge.....		7.05	3.27	8.50	AM 3.40	
Buffalo.....		8.20	4.30	10.00	6.15	
Philadelphia.....	PM 3.47	PM 7.20	AM 6.55	AM 8.56	PM 3.47	
New York.....	4.33	8.23	7.53	9.24	4.33	
Toronto.....		AM 7.40	PM 1.30	PM 7.40		
Montreal.....		PM 7.00		AM 7.30		
Boston.....		AM 8.15		PM 7.05		
Portland.....		8.00		6.30		

WEST	3	5	7	9	11	75
	AM 8.15	PM 6.00	AM 10.30			
Portland.....	11.30	7.30				
Boston.....	PM 10.30	AM 9.00				
Montreal.....	AM 7.40	PM 1.00	PM 5.25		AM 8.30	
Toronto.....	PM 5.55	8.00	AM 10.00			
New York.....	7.00	8.45				
Philadelphia.....	AM 6.15	AM 8.00	PM 9.30			
Buffalo.....	7.00	PM 2.00	11.15			
Susp. Bridge.....	8.45					
Hamilton.....	11.05					
Port Huron.....	M 12.00	9.00	AM 3.20	AM 6.50	PM 3.50	
Flint.....	PM 1.35	11.07	4.54	8.45	5.54	
Bay City.....				7.25	4.00	
Saginaw.....				8.00	4.25	
Detroit.....	AM 11.40	10.00		7.00	4.10	
Durand.....	PM 2.02	AM 12.05	5.22	9.30	6.30	
Lansing.....	2.45	12.57	6.05	10.50	7.50	
Battle Creek.....	3.50	2.17	7.10	PM 12.15	9.10	AM 7.30
South Bend.....	5.35	4.08	8.55	2.39		PM 5.20
Valparaiso.....	6.51	5.25	10.05	3.57		
Chicago.....	8.45	7.20	11.55	6.18		

Nos. 2-4-8-8 Daily.

Nos. 10-76 Daily except Sunday.

Nos. 3-5-7 Daily.

Nos. 9-11-76 Daily except Sunday.

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

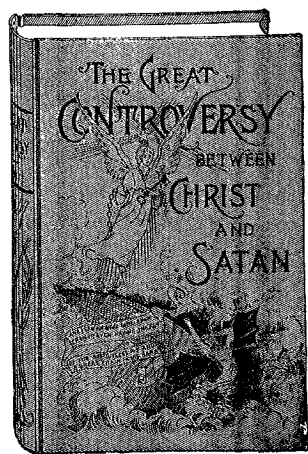
W. C. CUNLIFFE, Agent
Battle Creek.

ALBUM OF APPROPRIATE CHRISTMAS PRESENTS.

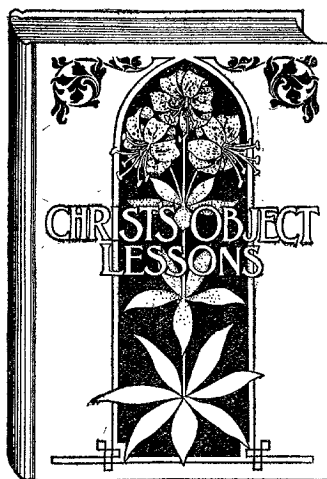
For many years the Review and Herald Publishing Co. have offered to all Christians a reasonable and consistent solution to the perplexing Christmas-present problem, and this year they hope to influence thousands of people who intend to present presents to friends, in the selection of one that will bring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

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

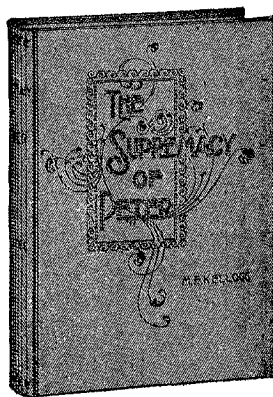
ORDER OF STATE TRACT SOCIETIES.



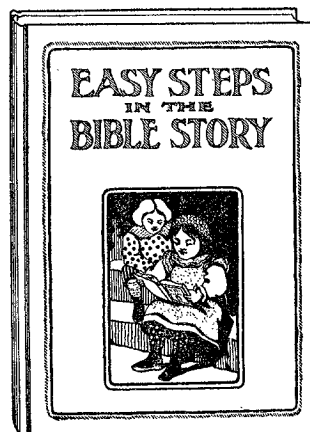
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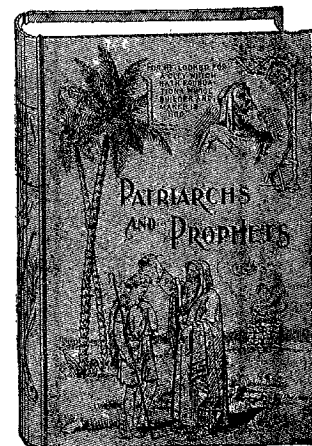
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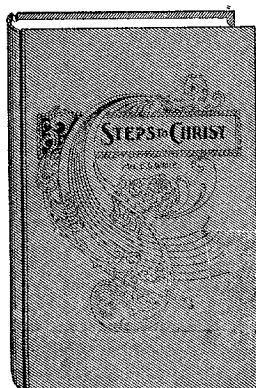
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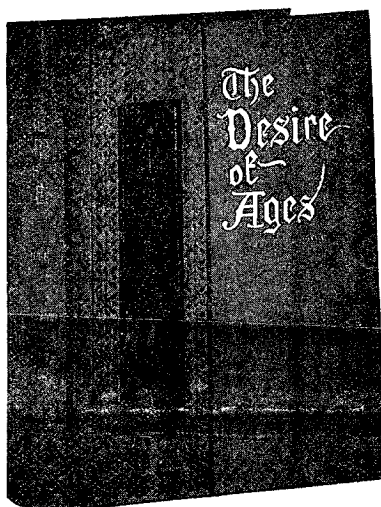
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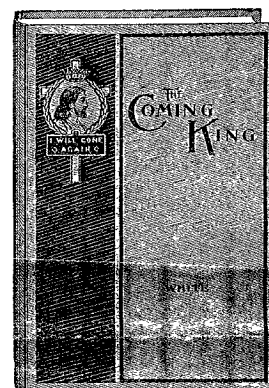
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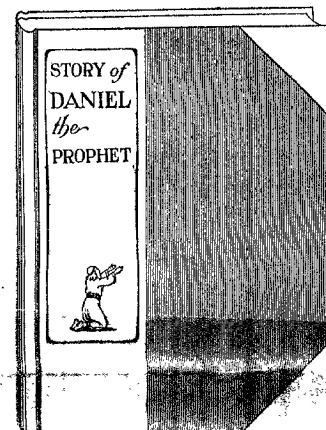
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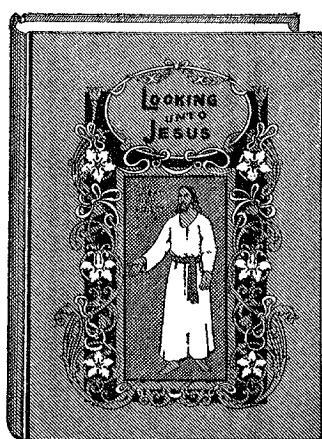
900 pp., \$3.50-\$7.00



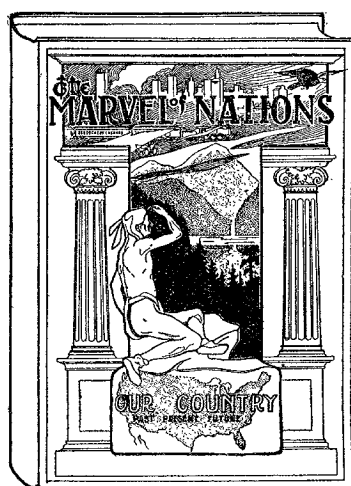
306 pp., \$1.00 and \$1.50



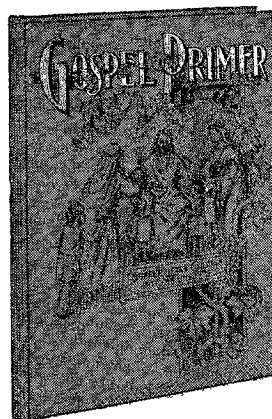
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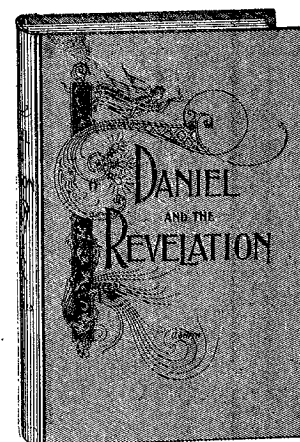
324 pp., \$1.25 and \$1.50



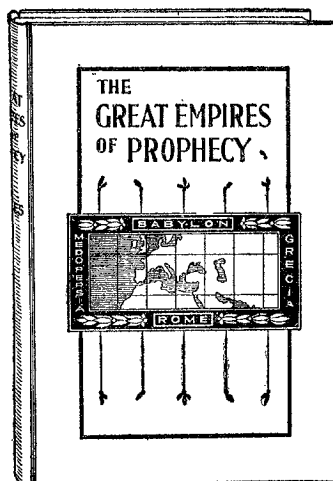
128 pp., 25c and 50c



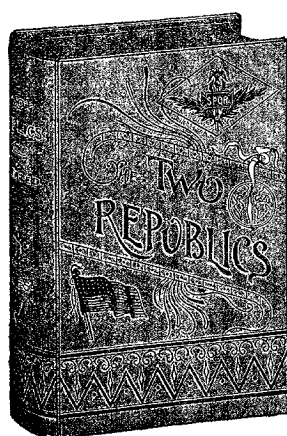
280 pp., \$1.25 and \$1.50



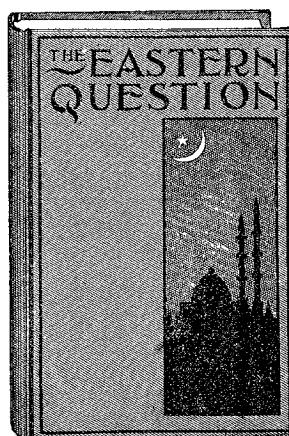
757 pp., \$1.00-\$4.50



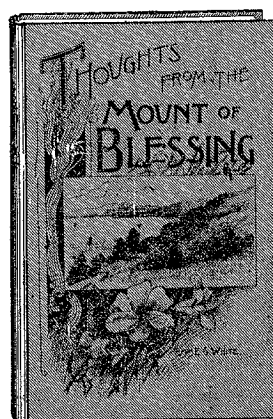
712 pp., \$2.00



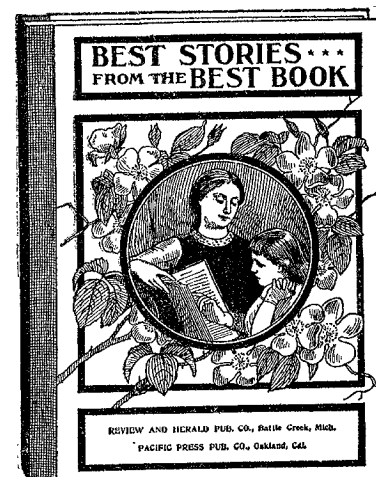
896 pp., \$1.00-\$4.75



627 pp., 50c-\$1.00



218 pp., 75c



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



BATTLE CREEK, MICH., DECEMBER 17, 1901.

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SOME important "special notices" appear in our supplement this week. Don't overlook them.

PROFESSOR F. W. FIELD reports the safe arrival of himself and family in Japan, November 10.

ON a postal card just received, dated Valparaiso, Chile, Nov. 12, 1901, Brother A. R. Ogden says:—

"We are glad to announce our safe arrival, also that of Brother Ketrings' family. We find ourselves among a people of a strange language; but hope, in the Master's name, to bring some who are in darkness to the light."

HAVE you seen a copy of the *Sentinel* in its new form? If not, send to the office of publication, 11 W. Twentieth St., New York City, and get one. No one should be ignorant of the nature, purpose, and necessity of this important publication. As has already been explained to our readers, the *Sentinel* is now a monthly magazine, has been removed to the metropolis of the country, and is issued by its former publishers, the Pacific Press Pub. Co. Its name is now the *Sentinel of Christian Liberty*. The addition of the word "Christian" to the name does not, we are sure, mean that the nature and purpose of the *Sentinel* have changed. The *Sentinel* always advocated Christian liberty; for there is nothing in the world more Christian than liberty,—simple liberty, in the broadest sense of the word. In fact, it is through Christianity, and Christianity only, that liberty in the broadest sense can be realized. The first issue of the new magazine—the December number—contains an article by Alonzo T. Jones, telling why this change in the title has been made.

The new *Sentinel* is a magazine of 64 pages, attractively gotten up, and presenting all the advantages which a publication of magazine size has over the ordinary weekly paper. John D. Bradley is the editor, and A. T. Jones, A. G. Daniells, M. C. Wilcox, L. A. Smith, and C. P. Bollman are announced as editorial contributors. The price remains as formerly, \$1.00 per year.

The *Sentinel* is one of our oldest periodicals, is the one that has come most before the eyes of statesmen and public men generally, and has accom-

plished, in the days when it was warmly supported, a work of incalculable magnitude and value. Is it less needed now than formerly? If you think so, read what is said on this point in "Testimony for the Church," No. 33, pages 239-248. L. A. S.

Another Valuable Department.

THE mission of the REVIEW is to preach the whole gospel—the gospel that saves the whole man, body, soul, mind. The proper care of one's physical being is the proper care of the "temple of the Holy Ghost," and therefore becomes a religious duty. To care for one's health is as important as to keep the Sabbath, or to keep the other nine commandments of the law.

Beginning with the issue of Jan. 7, 1902, our Home and Health department will contain a new and permanent sub-department, called "The Physician by the Fireside," in which Dr. Frederick M. Rossiter, of the Battle Creek Sanitarium medical staff, will discuss various health topics, and answer any questions of general interest relating to health and temperance, which the readers of the REVIEW may send him. We feel sure that this feature will help to make our Home department one of great benefit and vital interest to every Seventh-day Adventist. All health questions intended for this department should be sent to Dr. F. M. Rossiter, 294 Van Buren St., Battle Creek, Mich. Let your questions be short, and of general interest.

Do you not have some friend who would be greatly benefited by the contents of this new department? Why not make him a present of the REVIEW for six months (75 cents), or even for four months (50 cents), that he may be led into the light of the whole truth through this means? Could you invest a few cents to better advantage? A. J. B.

The Week of Prayer.

PASTORS W. W. PRESCOTT, I. H. EVANS, and A. G. DANIELLS occupied the Tabernacle pulpit, Sabbath, December 14, speaking in the order mentioned. The burden of the entire service was, "Prepare for the Week of Prayer." The first speaker impressed upon the minds of all present, in a forcible manner, the greatest need of Seventh-day Adventists in Battle Creek, and everywhere, just now; namely, a revival of the Advent spirit. It is the absence of this burning desire to proclaim the soon coming of Christ that "takes off the keen edge" of this work. We need a revival of the Spirit of God.

The second speaker showed most plainly that God's purpose in sending His people a special blessing is that they may be better prepared to do something for Him. A thank offering should be made during the Week of Prayer, which begins Sabbath, December 21. Those who have good homes, regular wages, and the comforts of life, know but little of the sacrifices and hardships endured by our missionaries in foreign lands. He told of one missionary whom he visited, who, being obliged to pay twenty-five dollars a month for rent, one dollar a pound for butter, two dollars a bushel for potatoes, nine dollars a barrel for flour, etc., still preferred to serve his Master in that foreign field, going without the common necessities of life, rather than to take life easy in his native land. This brother received but small wages. Other examples of self-sacrifice were also mentioned. Those better situated should devote at least a portion of their means to the work in foreign fields, that the treasury of the Mission Board may be filled. This money will not be used to make life easier for those already in foreign fields, but will be spent in sending out new laborers. Do not wait until the last minute, but begin to plan now, and to ask the Lord how much He wants you to give.

Pastor Daniells concluded the service by making a strong and logical appeal for the greatest yearly contribution yet offered by Seventh-day Adventists. Instead of sending out only 300 missionaries this year, we should plan to send out at least 1,000 men and women. Three important points should be borne in mind during the Week of Prayer: (1) the

necessity of receiving a personal blessing; (2) the raising up of an army of consecrated workers; (3) the necessary means for the support of these workers and those already in the field. And, in order to pray aright for workers, each one should hold himself or herself ready to answer the prayer personally if necessary. The speaker then showed conclusively that at least \$100,000 should be raised at this time by this people. The light of present truth has done much for us. Figuring the yearly drink bill of this nation at \$20 a person, the health-reform message saves this people \$300,000 a year, which they might otherwise consume in drink. Abstinence from tobacco alone saves another \$300,000. Then, our refraining from attending balls, theatricals, our discarding of jewelry and adopting plain dress, saves the denomination still another \$300,000. If everything were counted up, it would be found that more than \$1,000,000 is saved yearly to this people by this precious message. And are we not all better off without these things? Then, is it not reasonable enough to expect a donation of at least \$100,000?

A. J. B.

The Readings for Next Week.

If any church elder has not received the Readings for the Week of Prayer, he should send a postal card at once to his State tract society. Any who will not be able to attend the services at which the Readings are read may secure a personal copy by addressing the State tract society, or the Mission Board, 267 West Main St., Battle Creek, Mich.

THE naval board of inquiry which has been investigating the conduct of Rear-Admiral Schley as commander in American waters during the late war with Spain, has made its report to the American public, and condemns the rear-admiral on eleven "counts," or points, which, summed up, amount to a statement that Rear-Admiral Schley was an untrustworthy, unenterprising, disobedient, dilatory, and generally incompetent officer during the time in question. Such treatment of a commander who led the forces in one of the most brilliant of naval victories, by the government for whom that victory was won, is probably without parallel anywhere in history.

Emmanuel Missionary College.

(Winter Term, Jan. 8, 1902.)

SPECIAL attention is called to the fact that the winter term of Emmanuel Missionary College offers exceptional advantages to all who wish to prepare for missionary work. The field is ripe for the harvest. He who knows this will present himself as a laborer. Send for particulars for yourself and for your friends. Address Emmanuel Missionary College, Berrien Springs, Mich.

Clergy Rates for 1902.

WITH the close of the present year, the railroad lines of the Clergy Bureau of the Central Passenger Association will discontinue the issuance of trip permits. Our workers will please note the fact, and refrain from seeking such permits after January 1. The Joint Annual Clergy Certificate will still be issued to those entitled to the privilege of traveling at clerical rates.

Former restrictions defining the territory in which annual certificates may be granted, have been modified, and for the information of all, the following is presented from the advice of the commissioner:—

"Heretofore the annual certificate has been restricted to persons residing within the States of Indiana, Illinois, Ohio, Wisconsin, Iowa, Kentucky, Michigan, western New York, western Pennsylvania, West Virginia, and certain points in the Province of Ontario, but beginning with Jan. 1, 1902, the issuance of annual certificates will be made general, with the exception that applications will not be favorably recognized from the State of New York, east of Niagara Falls, Tonawanda, Buffalo, Salamanca; States of New Jersey, Delaware, and Maryland; State of Pennsylvania east of Warren, Oil City, Franklin, Allegheny, and Pittsburg; State of West Virginia, east of Wheeling, Bellair, Parkersburg, and Charleston; State of Virginia, north of Charlottesville, Gordonsville, and Alexandria; and the District of Columbia."

General officers of our denominational organizations, whose duties require them to travel in the territory of the Central Passenger Association, will not be debarred because of residence in the excluded territory, if they otherwise come within the rules of the Clergy Bureau.

The rules adopted for 1902 by the Clergy Bureau of the Western Passenger Association remain essentially the same as in 1901.

H. E. OSBORNE, Transportation Agent.

SUPPLEMENT TO REVIEW and HERALD

Vol. 78.

BATTLE CREEK, MICH., DECEMBER 17, 1901.

No. 51.



ALL nonresident members of the Boulder (Colo.) church will please report at once to the clerk, Mrs. Lydia L. McCamley, Mapleton Ave., Boulder, Colo.

Rural Health Retreat Stockholders.

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

Workers for the South Wanted.

Who will respond? Many times the Lord's servant has spoken about the South as a destitute field, and has said that more laborers were needed.

The Tennessee River Conference is now very much in need of two consecrated Bible workers. Our work must suffer a great loss if we do not secure these workers at once. Now is the best season of the year for persons from the North to come South. Sister Sweet, who came from Ohio last spring, is working at Memphis, and has had success in her work. Souls have accepted the truth under her labors. She has had good health, although she came in the most unfavorable time of the year.

The South needs workers of experience, those who have had success in their labors elsewhere. Persons at least twenty-five years old would be better adapted to our work here. Are there not those in some of our old Conferences upon whom the Lord has been laying a burden for the work in the South? Is not this call the voice of God to you? If you feel that it is, please write to me at once, stating your desires, experience in the work, etc. There is no better field anywhere than the Southern. And the fact that it has been neglected, and that God is calling for laborers, should be a strong incentive to draw our consecrated workers in this direction. We shall pray that God may select and send us just the proper ones for this field, that His work may go forward. Address all communications to me at Franklin, Ky. W. J. STONE.

Colorado Sanitarium Request to Our Brethren in the Northern States.

WE wish to solicit your services in assisting us to build up our winter patronage. During the summer months we are overrun with patronage from the Southern States, residents of which have discovered that our climate is mild and comfortable in comparison with theirs.

It is a fact that our winter climate is just as superior to Eastern and Northern winters, as our summers are to the average Southern summer; and all we desire is an opportunity to advise with those who will be particularly interested in the fact. Now brethren, each of you can easily help us reach such persons by sending us at once the names of individuals in your locality who are either sick or indisposed, and who have the means to improve their condition by change of scene and climate.

The Colorado climate is certainly one of the finest in the world. The impression prevails to some extent that our winters are severely rigorous; but such is not the case at all. In summer the days are seldom hot; it is quite unusual to see the temperature as high as ninety degrees; but this, owing to the dryness of the atmosphere, causes less discomfort than would a temperature of eighty degrees in a lower altitude. The winters are mild, sunny, and genial, there seldom being a day during which the most feeble invalid cannot, with comfort, walk or sit out of doors. These are features which are enjoyed and appreciated by invalids, and those who need the benefits of an outdoor life.

There is no reason why residents of Northern States should not come here to escape the rigors of the cold winters, even as those from Southern States come in summer to escape the excessive heat. With all these natural advantages, we feel that we should be doing more for humanity than we are at present, so we desire to reach out our hands to those who need our help, and we

ask you to come to our assistance in order that we may accomplish the most in the least possible time.

Address all communications to the Colorado Sanitarium, Boulder, Colo. W. L. HOOVER.

Southern Union Conference, Attention!

THE meeting of the Southern Union Conference will be held at Nashville, Tenn., instead of at Graysville, Jan. 3-12, 1902. On account of the condition of Sister White's health, she has written that she cannot attend the Conference if it is held at Graysville; but if it is held at Nashville, she may be able to be present at some of the meetings. This is desirable.

The important interests at Nashville demand attention. This can be best secured by the delegates being on the ground. The Tennessee River Conference and the brethren at Nashville have arranged to entertain all who attend. Rooms, bedsteads, springs, and mattresses will be provided. All must bring their own bedding, such as pillows, sheets, blankets, and comfortables, also towels. Those intending to come to the meeting should write to W. O. Palmer, 1025 Jefferson St., Nashville, Tenn., so that provision may be made for all. Reduced rates are arranged for the meeting at Nashville, on the certificate plan, by W. O. Palmer.

The Conference will begin Friday, Jan. 3, 1902, at 10 A. M. We hope all the delegates will be in their seats at this time. The time is short. All should act promptly. We most earnestly urge our Conference officers to immediately forward their list of delegates and their statistics as called for in our correspondence with them, to the Secretary, C. L. Kilgore, Graysville, Tenn.

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

The Educational Outlook for 1902.

It is customary at the close of one year and the ushering in of a new twelve-months to utter a prophecy concerning various matters. Such predictions sometimes consider matters in a most optimistic light, and there is danger that the pictures may be overdrawn. It is, therefore, a fortunate combination of circumstances that enables those who are connected with a certain phase of the educational work to see movements well under way, before the close of the present year, which bid fair to bring rich returns during the months that follow. My mind is directed especially to the field which is now open to the *Advocate of Christian Education*, our educational journal.

Many readers of the REVIEW are acquainted with the *Advocate*. It has accompanied every church-school teacher; sometimes it has preceded and prepared the way for a school for the children. At any rate, it is the children's friend, and during its three years' life it has advocated strongly the truths of Christian education. It has pleaded with the parents, it has appealed to the church-members, it has encouraged teachers.

With the opening of the year 1902, the mission of the *Advocate* will be extended; henceforth it combines the work formerly done by the *Sabbath-school Worker* and the *Advocate*. This combination carries with it a peculiar significance. It does not mean the death of one paper, nor the triumph of one journal over another. It means that henceforth two great forces—the Sabbath-school and the day-school—will be united. Heretofore the Sabbath-school has struggled against terrible odds. For one short hour during the week it has battled to stem the tide which throughout the week carried the children farther and farther away from port.

The Sabbath-school has been considered the nursery of the Church, but it was working practically alone and unaided by the Church. The result was inevitable. There is scarcely a church in our broad land that does not bear painful witness to the fact that the children and youth have drifted away from the fold.

Last summer, during the Educational Conference, Elder Daniells spoke of the hope which filled his breast when about to return to America. He had been away fifteen years,—time enough for those who were boys and girls when he left, to grow to manhood and womanhood. Had those who were children in our churches when he left for Australia, developed into workers, there would be to-day between twenty and thirty thousand missionaries in our ranks.

An ancient Jewish proverb reads, "Jerusalem was destroyed because the education of her children was neglected." Likewise to-day the Church confesses its inability to meet the demand for efficient workers with those same words, "The Church is weak because the education of the children has been so long neglected."

The organization of church schools has marked an era in the work of our denomination. A foundation stone has been laid, and the structure reared thereon will be enduring. If Christian education is a gift offered to every child, then it is time for Sabbath-school and church school to unite in the effort to train the children for the kingdom of God. And this is what is now being done. The Sabbath-school Association and the management of the *Advocate* will combine their energies to make the *Advocate* a

purely educational journal. It will be the object henceforth to increase the influence of the Sabbath-school as an educational factor.

Sabbath-school classes should be conducted in accordance with the laws of mental growth, just as truly as church schools should follow these lines. The work of one school should supplement that of the other; teachers in both should be thoroughly trained, and should be perfectly familiar with the methods of Christian education.

Parents desire to know these same things. By uniting the *Advocate* and the *Worker* it is hoped to increase the good results of both church and Sabbath-schools, to bind teachers and parents together by making their interests more truly one, and to make of the union a journal which will be indispensable to every parent, teacher, and minister.

It is in view of these facts that I say that this change is one of vital interest to all. It is when I see by faith some of the things which must be accomplished in a very short time, when I see your boys and your girls carrying the burden of the work, that I feel like taking you into the secret of these movements, and asking for the hearty co-operation of every lover of the children.

The combination will be made in the January issue, which will be ready for circulation about the 25th of December. The price of the journal remains the same, 50 cents per year.

M. BESSIE DE GRAW.

History-Making.

THE Jews who walked and talked with Jesus of Nazareth were looking for the Messiah, but in Him they saw only the carpenter's son. Since they recognized Him as only a man, He could not be to them a saviour. As a church we, Seventh-day Adventists, pride ourselves on our ability to read the handwriting of God in the history of nations. We stand before the people of the world as teachers of history and prophecy. Are we as keen in the interpretation of events in which we have a part to act as we are in history made by other people? If we were, would we not to-day read into the denominational history of the past few months a much deeper significance? I have thought of the question often, and asked myself, Am I as blind as the brethren of Jesus?

The matter is well illustrated by the work of our last General Conference. Previously to that meeting we had reached a place where further progress seemed impossible. Then were given to God's people the plans for reorganization. To me this means as much for our people as did the organization of the camp of Israel at Sinai for them.

God has come to us, plainly saying that He desires to walk in our midst. His pillar of cloud overshadows this people. There is a mighty work of conquest before us. One man alone cannot lead the people. There should be leaders—captains of tens, of hundreds, and of thousands—throughout the camp of Israel. Where are they? The success of the new organization will never be complete until there are hundreds of men ready to carry forward the work of the denomination.

On the one hand, we are confronted by these facts,—facts which are actually stupendous. On the other hand, we find that just at the time that light came on methods for carrying on the work of the denomination, the way opened for our oldest educational institution to leave Battle Creek. Year after year we had waited for the lifting of the pillar. God had promised that He himself would give the signal for the advance. Why did He bid us go forward at the time He did? Undoubtedly there is a reason, and to us is given the privilege of tracing the divine handwriting in these events.

The need of workers has always been great; with reorganization it would be greater. Battle Creek College has prepared many workers, but the training-school was in the future to have placed upon it greater responsibilities. It must give a different training; it must do more than ever before. This is the reason for the change in its location; this is the reason the change was made when it was made. Reorganization meant a scattering of power rather than a centralization of authority. How fitting, then, that the institution which trains laborers should be the first to heed the call to leave the city.

Men now standing at the head of the work see these things, and are daily praying that the Spirit of God may move upon the hearts of men and women to prepare to fill positions of responsibility. There are men bound down by business who should be devoting their entire energy to the advancement of the Third Angel's Message. I know that this is true, for as I write, there is a letter before me from a man who makes this confession. The powers of darkness will hold all who will not make a desperate effort to free themselves. To-day salvation depends upon forsaking all. Nothing should hold us back.

So keenly has the situation appealed to the General Conference, that Elder Daniells and Professor Prescott will both devote much of their time to work with the students in Emmanuel Missionary College during the winter term. Never has more faithful effort been made to offer students the advantages of an education. Ministerial laborers, canvassers, teachers, medical missionaries,—all will find exceptional advantages during the coming winter.

We shall be glad to correspond with any who contemplate taking work. The winter term opens Jan. 8, 1902. Write us of your aspirations and plans. Address E. A. Sutherland, Berrien Springs, Mich.

The Work at Nashville.

SOME weeks ago a call was made for fifty \$100 contributions to assist us in purchasing necessary machinery equipment, to provide in part a working capital, and for the purchasing of a stock of paper and other material to put into books. To meet the demands of this peculiar field, it is necessary to publish large editions of small books, and to do this we must have sufficient material and adequate facilities.

We are grateful indeed for the help that has come to us in response to this appeal, and that all may know how much is yet needed to make up the sum required, we append the names of those who have thus far responded:—

George B. Thompson.....	\$100 00
Mrs. Carrie Thompson.....	150 00
Elder H. A. St. John.....	100 00
Mrs. M. A. Loper.....	100 00
A friend.....	100 00
Jonathan Richart.....	250 00
Ida E. Richart.....	250 00
Wm. Hurlock.....	500 00
S. W. Hastings and wife.....	100 00
Chas. Briggs.....	100 00

\$1,750 00

In addition to this amount some smaller sums have been received, which are none the less appreciated.

Feeling confident that the full sum of \$5,000 would come in, we have gone forward in our preparation for the work to be done. A stock of paper and working material has been purchased, and will be put into books as fast as possible. Machinery has also been added, thus giving us the facilities actually necessary at the present time.

We have enjoyed much of God's blessing since the work on our building was begun. At the outset we had less than one hundred dollars, but we had confidence that if we were obedient to God's way,—to "plan by faith, work by faith, and not go into debt,"—He would open the way before us. To His praise, we can now report that the building is completed, free from debt. We feel to say, "This is the Lord's doing; it is marvelous in our eyes."

Now, brethren, we are in urgent need of the remainder of the five thousand dollars called for. The payments on the machinery and paper stock recently purchased, we have arranged to meet as the money comes in. We are confident that God will impress those of you who have means, to respond to this call. We also ought to have a fund to aid in furnishing a stock of books, tracts, and pamphlets, so that the office can be brought to the highest point of efficiency, and thus meet the purpose for which it was established.

If you feel prompted to aid at this time, please address the undersigned.

SOUTHERN PUBLISHING ASSOCIATION.

1025 Jefferson St., Nashville, Tenn.

Midwinter Good Health.

THE Midwinter Good Health, 1901, bids fair to be the best number of the best health journal ever published. It will be an epitome of everything that goes to make up Good Health, and good health. In this one number you can find out why Good Health opposes the use of tea, coffee, meat, tobacco, and alcohol; why it advocates the use of water in the treatment of disease; why it takes radical and advanced ground on the question of diet; why, by following its directions and living up to its principles, you may live and prosper a hundred years—if you begin in time.

Besides this it offers a splendid array of special articles, of which the following are the most notable:—

An article by the editor, Dr. J. H. Kellogg, on "The Mystery of Life;" another about "Baths That Can Be Given in Private Homes."

Article entitled a "Model Home," by Dwight H. Perkins, a well-known architect of Chicago, illustrated by drawings of the model house, by the architect. Mr. Perkins will give special attention to the hygienic features of this house—the ventilation, heating, closets, etc.

Dr. Winfield Scott Hall, Ph.D., Junior Dean and Professor of Physiology in the Northwestern University Medical School of Chicago, will contribute an article entitled "Is Alcohol a Food?" Dr. Hall is recognized as an authority on this and kindred subjects, and whatever he says will command attention.

Mrs. E. E. Kellogg, who needs no introduction to our readers, being widely known and loved for her wise and helpful writings upon all topics relating to child culture, will contribute a paper on "Wholesome Merry Making." Dr. Kate Lindsay, another old and valued friend, will write of "Common Diseases of Children in Winter," giving from her ripe experience practical and explicit directions as to the treatment of these diseases.

"The Building of a Dress," "Personality in Disease," and "Diseases Common in Winter," are other appropriate topics.

Dinah Sturgis will describe a beautiful "Maternity Dress," with one of her charming illustrations.

Many of these articles will be illustrated, not for the sake of the illustration, but because the illustrations are of practical use.

Besides these technical features, there will be a wonderfully interesting article on "The Porto Ricans," by Mrs. W. H. Howe, beautifully illustrated with half tones.

The frontispiece of this remarkable Midwinter Number is a reproduction of the famous painting by Farquarson, entitled "Leaving the Hills."

Mary Henry Rossiter contributes a unique and original feature,—a poem entitled "A Cup of Tea."

We have not mentioned the Editorials and the Answers to Correspondents, which form perhaps the most characteristic single feature of *Good Health*, and which alone are in one issue worth many times the subscription price, which is \$1.

No pains has been spared in making this Midwinter Number the best and most appropriate number of *Good Health* that we have issued. Especial pains has been taken to prepare articles that will appeal to ministers, doctors, lawyers, professional and business men; and articles for the home that will be helpful to mothers. You can do no better work in your missionary efforts than to see that a copy of the special Midwinter Number is in the hands of all your neighbors and friends.

Send your order at once for the number of copies required for missionary use, through your tract society, or the Good Health Pub. Co. When ordered in quantities of ten or more, the price is five cents per copy, postpaid. Address Good Health Pub. Co., Battle Creek, Mich.

Correspondence-Study Department.

THE best means for reaching our young people has been a deep problem for the Church. Again and again we have read the statement so familiar to all: "There should be general education of all its [church] members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God."

It has said all; and yet we knew that only a part—and that a small part—were actually reaping the benefits of the schools. Not long ago a movement was begun, and young people's societies were organized. Then it was found that unless these could be made educational, there would be no lasting results. The question was again raised, "How can education—Christian education—be brought to the young people?" There are to-day hundreds who express a desire for a training which would make them efficient workers, but they have not the means to take a college course.

It has been decided by the Educational Department of the General Conference to conduct a school of correspondence in connection with Emmanuel Missionary College. Work will be offered in all the common branches, in history, Bible, physiology, and Bible hygiene, stenography, and proof-reading. All subjects will be taught with one object in view—the preparation of missionaries.

The Sanitarium is also offering work by correspondence in medical missionary lines, and the two schools will co-operate, thus offering to our young people one of the best opportunities for home education which has ever been given.

Work by correspondence is not wholly a substitute for work with a teacher, but it will help young people in their efforts for self-improvement, and render their stay in school much shorter than under other circumstances. Some of the advantages of work in the Correspondence-Study Department are:—

1. Personal instruction.
2. Accuracy of statement.
3. Thoughtful reading, which leads to the asking of intelligent questions.
4. Studies pursued without leaving home duties.
5. Work wholly independent.
6. Expenses light.

In speaking of the value of a correspondence course, one instructor of wide experience says: "The correspondence student must carefully and thoughtfully sift out definite material for himself, and give his opinion of it. This calls for an amount of self-reliant effort that is among the best results of study." "More sane questions are asked by the student in a correspondence course than by the same student in a resident course."

The Correspondence-Study Department opens Jan. 1, 1902. A handbook describing the methods of conducting the work, subjects offered, and expenses, will be sent upon application. Address Emmanuel Missionary College, Correspondence-Study Dept., Berrien Springs, Mich.

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

WANTED.—Several intelligent, energetic young men and women, who will properly represent our faith, to wait tables in the Vegetarian Restaurant. Correspondence solicited. Address Vegetarian Restaurant, 315 W. Third St., Los Angeles, Cal.

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

WANTED.—A Sabbath-keeping foreigner (single) to learn to farm, and do general work about a country home. One not afraid to learn to work at anything connected on farm in this country. Good, pleasant locality, near city. Address F. B. Baxter, Long Reach, Kings Co., New Brunswick, Canada.

WANTED.—Employment by a Sabbath-keeper, with wife and one child, as stationary engineer, sawyer, filer, and wheelwright,—with fair wages. Address Wm. Henry Babcock, Missoula, Mont.

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

Publications Wanted.

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

E. J. Harvey, San Diego, Cal., periodicals, tracts, etc.

Isaac Baker, Enid, O. T., 17 Maple St., *Signs, Sentinel*, etc.

Inez Brasier, Butternut, Wis., *Signs, Instructor*, and *Little Friend*.

Tom. C. Hege, Spartansburg, S. C., special numbers of *Signs*, for street mission work.

C. S. Wilbur, R. F. D. No. 2, Aurora, Neb., periodicals of all kinds. Old copies, if clean, can be used.

Mrs. Lulu Wightman, 222 Monroe St., Thomasville, Ga., *Review, Signs, Sentinel*, and tracts of all kinds.

Obituaries

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

FRENCH.—Mrs. Josephine French was born Oct. 16, 1852; died Nov. 13, 1901, of congestion of the stomach, after an illness of one week. She leaves a husband, a son, and a daughter. She was a devoted Christian, loving the truth, which she accepted a few years ago, and was always a regular attendant at Sabbath-school, prayer-meeting, and church. Funeral services were conducted by Elder Bartlett, using Rev. 14:13. MRS. ELLEN GRESS.

CATES.—Died of heart-disease Nov. 2, 1901, at the home of his daughter, Mrs. Sarah Lankey, my beloved father, William P. Cates, aged 60 years, 8 months, 29 days. He joined the Seventh-day Adventist church at Kingston, Minn., over twenty-five years ago. A few years later he joined the Dassel (Minn.) church, where he held membership until within a few months, when he united at Kimball. He leaves a wife and eight children. He died fully trusting in his Saviour. Funeral services were conducted by Rev. E. A. Edgar (Presbyterian), of Colfax. WINNIE CATES.

WRIGHT.—Died at the home of her daughter in North Loup, Neb., Sept. 30, 1901, my dear mother, Mrs. Julia A. Wright, aged 84 years. Mother had been a great sufferer and very feeble for several years, yet bore it all patiently. She accepted the truths of the Third Angel's Message in 1859 under the labors of Elder T. M. Steward. She lived a humble, devoted Christian life, loved by all who knew her. She loved the prayer-meeting, and it was held at our home for some time that she might enjoy its privileges, and her earnest prayers and live testimonies were an inspiration to all. Elder O. Babcock (Seventh-day Baptist) conducted the funeral service, an Adventist minister not being available. MRS. L. M. CHAFFEE.

THAYER.—Died at the home of her daughter, Mrs. W. Beaumont, near Highland, Mich., Nov. 13, 1901, Sister Thayer. She was born Jan. 27, 1816. More than thirty-five years ago she became acquainted with the views of Seventh-day Adventists, and remained faithful and true to them until the day of her death. Four children with their families survive her. The funeral was conducted in the Congregational church at Highland, by the writer. They having no minister at present, we were invited to speak to them Sunday evening. They then extended an invitation for us to come and hold meetings with them. We all felt that this opening was due to Sister Thayer's godly life. Thus she, being dead, speaketh, and her works do follow her. W. OSTRANDER.

WHITNEY.—Sarah J. McCoy was born Aug. 23, 1826, at Chillicothe, Ohio; was married to J. W. Green in 1845. Eight children were born to them—five sons and three daughters. For a time they made their home in Illinois. In 1862 they made the weary journey across the plains in wagons, reaching California five and one-half months later. Three of their children died in infancy, and in February, 1864, Mrs. Green was bereft of the companion of her youth. Her native energy enabled her to take up the double burden thus made necessary, and faithfully she toiled for the fatherless family left in her care; and they have risen up to call her blessed. In 1868 she married D. P. Whitney, who survives her, and is left at the age of ninety-three to tread life's pathway alone. She with her husband accepted the Seventh-day Adventist faith in 1873, under the labors of Elder J. N. Loughborough. To this faith she maintained a firm adherence till her death, which occurred Sabbath, Oct. 26, 1901. The funeral services were conducted by Elder Walakes (Seventh-day Adventist), assisted by the resident pastor of the M. E. church; and we laid her away in the Kirkland Cemetery, to rest until the Life-giver returns to awake the dead who have died in the Lord. Mother Whitney, as she was lovingly called, lived to see one daughter and several grandchildren converted to the faith she loved so well; and with her work well done, she quietly lay down to rest. MRS. A. F. COATS.