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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.

PRAYER.

MRS. P. ALDERMAN.

COULD we ascend where faith can rise,
 And bear a message to the skies,
 With burning incense offered where
 The matchless love accepts our prayer,
 Could we behold that love aflame,
 We'd say, "O, hallowed be thy name!"

'Tis sweetest boon to mortals given,—
 That sinners' prayers can enter heaven;
 And Son and Father listen when
 Petitions rise from sons of men;
 In hour of trouble, hour of need,
 That Jesus then our cause will plead.

I die to self and love of gold
 When I this greater wealth behold,
 That I may send a message free,
 Morn, noon, and night, dear Lord, to thee,
 And know the world can ne'er combine
 To intercept this sacred line.

O, shall we not in this our need,
 The earnest message upward speed?
 The world hath need that we implore
 For means and workers more and more,
 And ask that heaven's windows wide
 Be opened now to Israel's side.

GODLINESS IN THE EVERY-DAY LIFE.

MRS. E. G. WHITE.

WHEN a man accepts Christ, he pledges himself to live the life of a Christian. If he fails of doing this, he dishonors the name of Christian. In all matters of dealing he is to be true and honest, just and liberal, following the perfect example set by the Saviour. He is to keep vigilant watch over himself, lest in word or action he misrepresent the Redeemer.

Ungodliness is not Christianity. Do not think that you can stand under the blood-stained banner of Prince Emmanuel unless as faithful soldiers you obey His orders. In word and action you must say, "I am a Christian. I realize that I must love my neighbor as myself."

Watch well your words; for Christ declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." The Lord is greatly dishonored when cheap, frivolous

words fall from the lips of those whose names are registered on the church books.

The talent of speech was given to be used for the benefit of all. Let your praiseworthy example, your peaceable words and unselfish deeds, be a savor of life unto life. Pleasant, cheery words cost no more than unpleasant, moody words. Do you dislike to have harsh words spoken to you? Remember that when you speak such words, others feel the sharp sting.

In this life every one has difficulties with which to wrestle. Every one meets with grievances and disappointments. Shall we not bring sunshine instead of gloom into the lives of those with whom we come in contact? Shall we not speak words that will help and bless? Such words will be just as much a blessing to us as to those to whom they are spoken. Shall we not in word and deed sow seeds which will spring up to bear fruit unto eternal life?

Parents, bring practical godliness into the home. Angels are not attracted to a home where discord reigns. Educate your children to speak words that will bring sunshine and joy. Begin the work of grace in the Church in your own home, so conducting yourselves that your children shall see that you are co-operating with the heavenly angels. Be sure that you are converted every day. Train yourselves and your children for life in the kingdom of God. Angles will be your strong helpers. Satan will tempt you, but do not yield. Do not speak one word of which the enemy can take advantage.

In His word God has marked out a plan for the education of children, and this plan parents are to follow. They are to teach their children to overcome all indolence. Each child should be taught that he has a work to do in the world. Mothers, there is nothing more important than training your children for usefulness. It is in the home that a child gains fitness to wrestle with the problems of life.

The Holy One has spoken words to parents and children: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; . . . that it may be well with thee, and thou mayest live long on the earth. And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

Parents are to teach their children the need of obedience, and they are to live so that their children can honor and obey them. They are never to provoke their children to wrath, but are to deal with them as the younger members of the Lord's family. They are to require obedience, being sure at the same time that their own will is in subjection to the will of God. Parents who desire their children to be patterns of piety must be patterns of piety themselves.

It is impossible to depict the evil which results from leaving a child to its own will. Some who go astray because of neglect during childhood, will, through patient, painstaking effort, be brought to the light, and led to walk in the narrow way; but many are lost forever because in childhood they received only a one-sided culture. The precious motive-power of the life is wasted,

and the sin lies at the door of the parents, who must answer to God for their neglect.

To the parents who have received the truth of God, I am instructed to say, Be sure to give your children patient instruction and tender care. When the parents in our churches do the work the Lord has laid upon them, His work will advance with mighty power.

Let no parents betray their trust. Let them do their work with the fear of God ever before them. Let the determination of each member of the family be, "I will be a Christian; for in the school here below I must form a character which will give me entrance into the higher grade in heaven. I must do to others as I desire them to do to me; for only those who thus reveal Christ can enter the heavenly courts."

Make the home life as nearly as possible like heaven. Let the members of the family forget not, as they gather round the family altar, to pray for those in positions of responsibility in God's work. The physicians in our sanitariums, the ministers of the gospel, the workers in our publishing houses and schools,—these need your prayers. They all have temptations. As you plead with God to bless them, your own hearts will be subdued and softened by His grace. The more we pray, the nearer will heaven be to us.

Christ reads the heart. He knows the motives that prompt to action. Let us watch ourselves. Let us weed our own gardens before we attempt to weed the gardens of others. Let not a day pass in known sin. God says, "Let not the sun go down upon your wrath." Before the setting of the sun, settle every difficulty. Thus will you gain a victory over self.

The commonness of sin does not make it less objectionable in God's sight, nor render its penalty less sure. You may think your transgression small, but its smallness does not make it any the less a sin. Adam's sin was seemingly small, but it opened the floodgates of woe upon our world.

The Church militant is not the Church triumphant. Unless the people of God wage a valiant warfare against every species of sin, they will never pass through the portals of the holy city. And we shall have no second trial. Now is the accepted time, the time in which we are to obtain the education that will enable us to live in the heavenly courts. The whole heavenly universe is watching with the deepest interest to see who in this primary school is practicing the lessons of Christ.

What does the Scripture say?—"Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?"

This is the great day of atonement. How much better it is for us to afflict our souls than to be engaged in strife for the highest place, causing heart-burning and discord. Never think or speak evil. When tempted to do this, go by yourself, and ask God to help you to overcome this hateful sin. Humble yourselves in the sight of God, and He will lift you up. Let us praise God that when we humble ourselves, His merciful hand lifts us up.

ARE YOU TRYING TO HAVE ANOTHER'S EXPERIENCE?

W. S. SADLER.
(San Francisco, Cal.)

WHY is it that men and women, especially young Christians, have such unsatisfactory seasons in their Christian experience? A consideration of the causes that produce these deplorable results, may be helpful. If I have a headache and take morphine, that may cure the symptoms, but not the headache itself. So when you get your feelings changed,— if it is merely a matter of feeling,— you may think you are all right. But what difference does feeling make? Satan knows how to play upon feelings, but he cannot manipulate “the faith of Jesus.” We should take pains to find out the *cause* of our moral difficulties. We can treat spiritual symptoms till the end of the world, but we shall never obtain relief till we get the cause out of the way. Merely changing our feelings will do no good.

We should study to be sensible and rational in dealing with the soul, and help people to find the cause of their difficulty. Of course unbelief is at the bottom of all our spiritual troubles, but generally the immediate cause is simply a misunderstanding. The trouble with many Christians to-day is that they are trying to experience theology instead of religion. They have read in books, or heard in sermons, or perhaps in social meetings, accounts of what some persons think a Christian experience ought to be.

Suppose a man forty years old writes a book, giving an account of his conversion, in which he says that the next day thereafter he seemed to have a definite experience in receiving the Holy Ghost; that he went to a missionary field, and raised up a church, etc., etc. You read that book, and lay it down with a sigh, saying, “Well, I guess I have never been converted. I never had such an experience as that.” Then you try to experience that man's experience; but you can never do it. Just as God never made two leaves alike, He never made two men alike, and there never will be two men or women who will have a Christian experience just alike. The majority of young people have some ideal, and will not feel satisfied until they attain to that ideal. But we are to walk by faith, not by ambition, neither by feeling. However beautiful another person's experience, it will not fit you. David could not wear Saul's armor. Do not think you can wear another's armor. The Lord Jesus Christ has made a helmet of salvation especially for *you*. Our garments of spiritual warfare and righteousness are made to order in the looms of heaven. Therefore it is written, “Looking unto Jesus,” for there is where the Christian's armor and his righteousness are; for our armor and garments were made for us individually. Do not make the mistake of trying to experience some other person's experience.

You read in the Bible that the steps in becoming a Christian are, first, sorrow for sin (repentance); second, forsaking of sin (forgiveness); and third, deliverance from sin. You ask yourself, “Am I sorry for sin?” Perhaps you do not cry easily; and yet, in the depths of your heart, you are truly repentant. Some individuals cry at every turn in their experience. Your forgiveness and acceptance is not a question of tem-

perament, but one of believing that Jesus Christ is your sin-bearer,— a question of believing God. A man can believe God, even if he cannot cry. The one thing is, Do you believe?

Or perhaps you try to repent according to some other person's repentance. You will never succeed. You must repent according to the light you have received. If the Lord shows you that a certain thing is wrong, repent of that thing just as soon as you see it, and all the powers of heaven will help you. Many have a Christian experience that goes no further than the head. Such an experience is the theory of religion; but if it gets into the life and heart, it is *Christianity* indeed. We may know all our doctrines in our minds; we may be able to give chapter and verse for everything we believe; but unless we have the truth further than merely in our heads, we are simply trying to meet an intellectual ideal; whereas we ought to look to Christ, and there would come a transforming power into our lives. There is no transforming power in mere theology, but there is a transforming power in pure religion, in true Christianity.

Some professed Christians have the truth in their heads. They are theoretically justified by faith, but in their hearts they are not living a life of justification,— freedom from condemnation. They can tell you many precious truths about justification by faith; they can tell you most beautiful things about the Holy Spirit; but many times they are miserable and unhappy, not believing that their own sins are forgiven. Theory is but an ingenious apology for the real thing. Scores of people are having an unsatisfactory Christian experience, who, if they would simply cast themselves at the feet of Jesus, and say, “Take me as I am,” would find relief from all these worries. The Lord is not trying to keep us out of heaven. He is a Saviour, and He came not only to save the lost, but to *seek* for them.

When you rise in the morning, you feel as wicked as you ever did. What difference does that make? The Saviour is alive, the Bible is true, and “God is love.” The cloud that is hanging over our head in the morning will bring refreshing showers in a little while. Even droppings of the latter rain will come out of some of the clouds of discouragement that hang over our heads. Let us have the Christian experience that Christ has designed for us. He knows all about us; and if we cannot have much feeling, let us go on and serve God just the same. It matters little whether we can shed tears or not. We need to learn to distinguish the voice of the Master from the voice of the enemy, so that when the One speaks, we can obey Him, and when the other speaks, we can turn our backs. How can we tell the voice of God? Do you think a man has any difficulty in distinguishing the voice of his best friend? Let us get acquainted with the voice of the Spirit of God, that we may know it. When the Spirit says, “Go forward,” even though a dozen enemies say we shall fail if we do, let us go. All this advice to stand still, to give up and be discouraged, is of the devil. The voice of God says, “Lo, I am with you always.” Let us cultivate the acquaintance of the voice of the Spirit of God, and learn to follow His advice in every conflict.

I once heard a gospel worker give a most convincing argument on justification by faith, and it did me much good. Afterward he told me that all through his Christian experience he had never yet had a full and complete assurance that his sins were forgiven. He had the theory, but not the reality, of justification by faith. True religion is a matter of experience, and not of theory or theology. We have had so much of Christianity in our minds; let us get some of it into our experience.

You can read, “Count it all joy when ye fall into divers temptations,” and be able to give a Bible reading on it; but the first time anything

goes wrong in your experience see what happens. Let us try to put these things into our experience. Would you know how it is done? How do we get things into our heads?— By thinking about them. And this is how we get them into our hearts, into our experience,— by *living* them.

Do not be discouraged with your experience, if you are really honest. “If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.” If you have a willing mind to serve God, and to do your duty, do not be discouraged by anything that may come to you. Never give up.

Suppose I take an iron weight which I am not strong enough, physically, to lift. I go to the instructor of a gymnasium, and he says I am to lift it three times a day. He further says, “You follow my directions, and I will look after you.” So when we come to Christ, He says, “Follow me, and I will take the responsibility of your moral development.” He knows as much about your moral condition as the gymnasium teacher knows about my physical state. I try my best, but cannot lift the weight. He tells me to do my best. He asks me if I really want to lift it, and I say that I do. I have a “willing mind” to lift it. So I keep on trying, but I cannot lift it. I am not what I ought to be, therefore I cannot do what I ought to do. Yet I still keep trying until I begin to think it is useless to try any longer. Apparently, I fail every time I try. But I go over that thing every day because I have faith in the gymnasium instructor. So if you have a “willing mind,” just continue to do what Jesus tells you. Just continue to work at the weight every day; and every time you endeavor to lift the weight, you strengthen yourself. So I go right on, following the directions of the gymnasium instructor, until one day, to my surprise and supreme delight, I lift the weight. Did something happen all of a sudden that enabled me to lift it?— No; no. These many times I had apparently failed have not been altogether lost; for each time I tried to lift the weight, I developed another fiber of muscle, and thus, by and by, I was able to lift the burden.

In your Christian experience, study, work, and pray; do your best. Do not give up. Every apparent failure has been a step in the development of the moral muscle which will some day enable you, by His grace, to lift the whole burden of sin. Then you can sing the song of victory. These struggles are all a part of our experience. If I believe I can lift that weight, and I try every time, expecting I am going to lift it, every effort I make assists in developing the muscle that will enable me some day actually to accomplish the task. So in every struggle of life; expect a complete victory. Ask God to qualify you, as far as consistent, to gain that victory; and you will surely succeed.

GIVE; OR STOP PRAYING.

The Christian.

THE colored woman who, with eyes closed, was singing,—

“Fly abroad, thou mighty gospel,” was nudged by the collector with his contribution box, while he said, “No use in singing, ‘Fly abroad, thou mighty gospel,’ widout you gib to make um fly.”

The little son of the man who had prayed one morning at the family altar that the Lord would supply the wants of the destitute and needy, said, when prayer was finished, “Father, if I had your grain bin, I would answer that prayer myself.”

It is worse than useless, it is *impudent*, to ask God to do what He has been asking and commanding us to do ourselves. Suppose your child should undertake to work on that plan, and when you give him his tools, his work, and his orders, should then kneel down and beg *you* to do what

he is able to do, and what you had just told him that he must do for you. Such a request to a father would be an insult; what, then, must it be when made in the presence of the great God?

There has been too much of this, and it is time it ended. The Lord is not slack concerning

His promise, nor negligent about His work; but He asks *us* to perform our promises, and to fulfill the duties which He lays upon us. And if we refuse to do what He commands us, it is vain to pray to God for money or for help. Let us do our part, and His aid will not be withheld.

make a Vesuvius vomit her lava upon a Pompeii, and forests and prairies roar with tongues of fire. It is not the work of God, for God is not a God of evil, but of good; and as long as Satan "is the prince of the power of the air," a prince's prerogative will he retain.

I note him again in his hypocrisy. Paul says: "For Satan himself is transformed into an angel of light." 2 Cor. 11: 14. He is, as Luther calls him, "a white devil," appearing in Samuel's mantle, and silvering his foul tongue with fair language. He can palm himself off as a saint, and is tireless in his prosecution of making others appear the same. His name is Legion, and while he sometimes climbs the pulpit, he frequently visits the pew.

I note him again in his subtlety. Milton wrote:—

"Th' infernal serpent; he it was whose guile,
Stirred up with envy and revenge, seduced
The mother of mankind."

And not only her, but generations since has he deceived with an intent to ruin. "There was a day," said Job (1: 6), "when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." Going to and fro, goading souls, belching anger, sowing error, and disturbing peace; going to and fro, casting discord in this home, creating jealousy in that heart, throwing a short measure, a false balance, into a tradesman's shop, marching to the bar and handing in a forged evidence, laying plans to rob life of virtue and happiness, aiding nations to unsheath the sword, stooping to the vilest crimes, and seconding the greatest deliberations to cause strife and bloodshed.

A PRISONER.

Do you think my subject sensational when I say "chaining the devil"? Ought he not to be chained, and should we not rejoice the moment he is made a prisoner? To sigh for Paul's incarceration in the Mammertine dungeon, John Baptist in the castle of Machærus, Socrates in the Athenian jail, Bunyan in Bedford prison, and Dante in his exile, is nothing more than right; but the song of thanksgiving should go up to God for the incarceration of Satan, as the voice of Britains, and Germans, and Austrians, and Russians did when Napoleon was taken prisoner and placed on the Isle of St. Helena. "Why?" you ask. Read my text again; for it says he shall be bound a thousand years. Take your dictionary and look up the word "millennium," and you will find it to mean a thousand years.

O that Christ would arrest and chain Satan now! Then mothers would be spared breaking hearts, and fathers throbbing brains; then would worldliness never mar the Church; then would theatrical stages, saloon bars, card tables, race tracks, and piety bazaars be unknown; then would pride on the person, pipes in the mouths, and whisky bottles in the pockets disappear. Then would honesty come to the front, virtue be dominant, the race assume the appearance of a peaceful family, and the world become one grand, triumphant, adoring assembly. O let us pray Jesus to come speedily!

ONLY FOR A SEASON.

But in closing, do not forget that this chaining is only for a season. When Richard the Crusader battled against Isaac, Emperor of Cyprus, he took him captive, bound in "silver chains," and kept him thus till death released him. Not so with Satan. This chapter says "he must be loosed a little season," the same incorrigible fiend, breathing his malice and utilizing his deceit upon a peaceful race, only to be recaptured, and cast into the lake of fire; and not only he, but, as the



REVELATION 20: 1-3.

ELDER WILLIAM P. PEARCE.

"AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, . . . and bound him a thousand years."

John Bunyan's "Pilgrim's Progress," which Macaulay called "a miracle of genius," is largely sublime imagery. John Milton's "Paradise Lost" is doubtless, as Channing said, "the noblest monument of human genius;" but it is a word painting in which the author has framed a world of horror and suffering, where the infernal world and its king have a terrible harmony, amid "solid and liquid fire," in contrast to his "Paradise Regained," which breathes "vernal airs," "odoriferous wings of gentle gales," and depicts "shady bowers and roses without thorns." But John's apocalyptic vision is not a dream nor imagination; it is a revelation, some parts of which have been, and other parts of which will be, literally fulfilled.

What a stirring, exciting scene the text delineates. The heavens are illumined with a gleam of light as the divine angel, like a flashing meteor, wings his way to earth. Hark! 'tis the rattling of the chain as link strikes link, as when Paul the prisoner entered the parlor of Felix in defense of the gospel. View the combatants! The gladiatorial contests when Achilles sacrificed twelve Trojan prisoners, and Julius Cæsar gave a show of three hundred and twenty couples, and Trajan arrayed two thousand men to slaughter one another; the historic duels between Hamilton and Burr, between Andrew Jackson and Dickinson, between Henry Clay and John Randolph, were but child's play compared to this.

Look at the participants a moment! From personal observation they are not as unequally matched as were Goliath and David. This monster, for monster he is, was once an angel in the service of God. But he revolted against His authority, and was exiled. That second person is another angel. His form is beautiful in contrast with the other's ugliness. His eye gleams with a righteous determination, in contrast with the vicious hatred of the other. His attitude is bold, triumphant-like, in contrast with the faltering and cowardly manner of the other. This angel, doubtless, is the Christ-messenger. Malachi calls Him "the Messenger," and the word "messenger" is simply the translation of the Hebrew *melek*, which we translate "angel." And of this One we are reminded by Christ's own words, that He has the "keys of hell and of death;" and is the One who binds the strong man and spoils his goods. I am so glad that the opponent of Satan in this duel is Jesus, or at least His angel. If it were some one else, I might feel doubtful as to the outcome; but since Paul said: "Christ, . . . who is over all, God blessed

forever" (Rom. 9: 5), I am as certain of the result as if he had said: Christ over the Cæsars, or the Alexanders, or the Louises, or the Bonapartes.

The combatants draw near. Heaven smiles, hades growls, earth shudders. A step together, and the battle begins. The long-enduring, long-defying pride of Satan, covering the diadem which scorches his thunder-blasted brow, measures its power against the eternal justice of an eternal Christ, who with one powerful swing of His mighty arm fells the revolutionist to the earth, binds him with the great chain, and thrusts him into a dungeon fouler than the one in which Paul and Silas were incarcerated, darker than Beauchamp Tower, where Lord Dudley was imprisoned, and more detestable than the old French castle at Lewiston, where William Morgan was last seen alive.

USURPER AND INTRUDER.

Such is the scene which has yet to be enacted. At present this dragon is a usurper, like Richard the Third; but as the Duke of Richmond wrung the scepter out of his hand, and gave peace to the empire, so will Christ wring the scepter from the hand of this usurper.

The time was when ministers believed in the personality of the devil, and were not afraid to preach it. The time is when he is doubted, and not preached. The old doctrine of Socinianism, that he is a "symbolic person," "the principle of evil personified," "an evil disposition," cannot be reconciled with any rational principle of Scripture interpretation. He is an actual being, a live entity who has never left the measure of his grave with any earthly sexton, but has caused thousands to be dug for others.

If the Hebrew name Abaddon and the Greek name Apollyon refer to him, and the more than one score things he is likened to in the Bible mean anything less than a personal destroyer, I would like to know it. It was a personal devil that tempted Eve; that smote Job with boils; that resisted Joshua the High Priest until the Lord rebuked him; that assailed Christ on the mountain and on the pinnacle of the temple; that influenced Ananias and Sapphira to lie; that delayed Paul in his journey to Thessalonica, for, said he: "Wherefore we would have come unto you, . . . but Satan hindered us." And it is a personal devil working in the children of disobedience to-day. Eph. 2: 2.

I note him in his firmamental power, for he is called "the prince of the power of the air." Eph. 2: 2. Not that he can create one breath of air, but he can and does gather the breaths together, and make whirlwinds and cyclones damage property and destroy lives. That is not the work of God. Not that he can create a drop of water, but he can and does gather the waters into a Johnstown flood, or a mountainous ocean engulfing life. It is not the work of God. Not that he can make a spark of fire, but he can and does

fifteenth verse says, "And whosoever was not found written in the book of life was cast into the lake of fire." I want you, my reader, to read your destiny. You can if you will. Is your name in the book of life? You know whether it is or not. If it is, then praise God, and pray for the speedy arrest of this usurper. If it is not, then I tell you the truth: "And whosoever,"—and that includes you,— "and whosoever was not found written in the book of life was cast into the lake of fire." What an awful condition,—irredeemable, inexorable, and real! You know as well as I do that there is no pain like that of burning. A burnt finger will affect the whole nervous organism; then what must the whole being feel when literally baptized, yea, and virtually annihilated, in fire? I pray you to forsake the ways of Satan; leave his company; for as a leader he is bad; as a worker he is worse; and as a paymaster he is worst of all, causing sorrow in life, wretchedness in death, and misery hereafter.

A domestic in a fit of displeasure left the home of Luther without giving notice. She subsequently fell into habits of immorality, and became dangerously ill. In her sickness she requested a visit from Luther. On taking his seat by her bedside, he said: "Well, Elizabeth, what is the matter?" "I have given away my soul to Satan," she said. "I have deliberately sold my poor soul to the devil, and how can such a crime ever find mercy?" Luther showed her that by right she belonged to the Lord, that He had died to redeem her, and that if she would confess and believe in Jesus, He would receive her in spite of what she had done. The girl obeyed, was converted, and died full of faith and hope. And you, servant of the arch-enemy of your soul, if you will flee to Christ and commit your soul to His care, He will save you. Will you do it? Will you do it now? Will you? Will you?

PROPHECY A PROOF OF INSPIRATION.

H. L. Hastings, in "Inspiration of the Bible."

THE Bible, to my mind, bears the marks of divine inspiration in the foresight which it exhibits. This book foretells things. You cannot do that. You cannot tell what will be next year, or next week. "The spirits" cannot tell who will be the next president, or governor, or emperor. They may tell a great many things which are *past*. They may tell you who your grandmother was, and may copy the inscription on your grandfather's gravestone, and may tell things which are written in the family record. They may reveal many things in the past,—for the devil knows about the past,—but they cannot foretell the future. I did hear of one spiritual medium who foretold her own death, and she died within a few hours; but when they got the stomach-pump, they pumped poison enough out of her to kill two or three. That kind of prophecy requires no omniscient foresight.

Years ago I talked with an infidel in Plymouth, Mass., and he wanted me to give him some evidence that the Bible is true. After some conversation, I loaned him a little volume, an abridgment of "Keith on Prophecy." Some ten years after, as I took my seat in a railway train, he sat down beside me and began to talk. He said: "If you want that book, you can have it; but no one else can have it at any price." It had knocked his infidelity into atoms, and he had become a believer in Christ, and a member of the Church.

The revelations of prophecy are facts which exhibit the divine omniscience. So long as Babylon is in heaps; so long as Nineveh lies empty, void, and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the sea; so long as Israel is scattered among all nations; so

long as Jerusalem is trodden under foot of the Gentiles; so long as the great empires of the world march on in their predicted course,—so long we have proof that one omniscient Mind dictated the predictions of that book, and "prophecy came not in old time by the will of man."

"LOVE IS THE FULFILLING OF THE LAW."

PHILIP GIDDINGS.

THE text at the head of this article is a favorite quotation of some who would make void the law. But the attempt is abortive. The text teaches the very thing they quote it to deny; for how could there be the *fulfilling* of the law if there were not the *law* to fulfill? How could you *fulfill* a decree unless there were a *decree* to fulfill? But if they had only remembered the previous verse, they would see the items of the law spoken of.

The fulfilling of the law, in other words, is but the *adding up*, or the *totalling*, of the law. And to speak of the adding up, or totalling, of a sum *without the items* that aggregate that sum, is absurd.

"Love is the fulfilling of the law," illustrated, is simply this:—

First Commandment.... 1	} 4—Love to God.	} John 14:21-24; 15:10-12; 1 John 5:2, 3; Luke 10:25-28; Matt. 22:34-40.
Second Commandment... 1		
Third Commandment... 1		
Fourth Commandment... 1		
Fifth Commandment... 1	} 6—Love to man.	
Sixth Commandment... 1		
Seventh Commandment... 1		
Eighth Commandment... 1		
Ninth Commandment... 1		
Tenth Commandment... 1		
10—Love (to God and man),		

the *sum total*, or the *fulfilling*, of the law. He loves God who keeps the first four; he loves man who keeps the second six. He fills the law full who keeps both. Nor can he keep the one without the other, for both tables, like the Man-Christ, are so connected, and the individual precepts in both so interrelated, that each commandment stands, or all fall together. 1 John 4:20, 21; 5:2; James 2:10, 11; Matt. 5:17-19.

"Fear God, and keep His commandments: for this is the *whole* duty of man." Mark you, He requires of us *whole*, not *part* duty.

To fulfill the law without the law makes me remember a story: An illiterate father once called his son to write a letter for him. Dictating, he gave the boy a word which the lad could not spell. "Father," asked the son, "how do you spell that word?" "Spell, my boy?" "Don't spell it; put it down so."

Can you have a whole without the component parts?

"Love is the fulfilling of the law." Ah, yes; if it takes love to fulfill the law, then the law is not that hateful thing some would make it. It is *lovely*—it is full of love.

In the one word "love" is comprehended all there is of God, for "God is love," and "God so loved the world, that He gave His only begotten Son." In all God's universe, there is but one law, and that law, love. Read 1 John 4:7-21; 2:3-5. "Love is the fulfilling of the law." It is the law of love; and the man after God's own heart will exclaim, "O how love I thy law!"

"My little children, let us not love in word, neither in tongue; but in deed and in truth." 1 John 3:18. "This is the love of God, that we keep His commandments." 1 John 5:3. "And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:3, 4.

THE FORWARD MOVEMENT

A Revival of the Study and Practical Application of the Physical Side of Spiritual Truth in its Relation to the Second Advent of Our Lord.

"PREPARE YE THE WAY OF THE LORD."

WE are living in the time when the earth should be lightened with the glory of the message which is to prepare the way for the coming of the Lord. It is time for the truth to shine forth. The light of life must reach all those who sit in darkness. It is a time of privilege and a time of opportunity. "Arise, shine; for thy light is come." We have been strangely slow to appreciate the meaning of the light committed to us, and slow to impart it to others. It is plain that a decided advance must be made. There must be an awakening and a new experience among all this people.

The very circumstances as shaped by the providence of God seem to indicate that the time has come for a genuine revival of interest throughout the whole denomination in that phase of the gospel truth which relates to the body as the temple of the living God. It has been a long time since there has been a general movement of this kind. In the meantime a whole new generation has grown up, and many thousands have received the message. It is true that these truths have been taught among us during these years, but their importance as an integral part of the gospel message has not always been appreciated, and in too many cases their practical application has been largely neglected. During these years there has also been a wonderful increase of light, and a development of the truths which were but dimly perceived in former years, so that to-day there is offered to this people a system of truth dealing with the principles which govern our physical well-being, such as has not been committed to any other people since the days of Israel.

These facts and their meaning were considered at the council of the General Conference Committee and other brethren, which was held in Battle Creek, Oct. 23 to Nov. 3, 1901, and it was decided to conduct a special educational effort in behalf of the gospel of health for at least six months, beginning with January, 1902. This work has since been placed under the direction of a central committee composed of the following persons: W. W. Prescott, Chairman; J. H. Kellogg, W. A. Spicer, G. W. Thomason, A. J. Read, E. R. Palmer. The general scope and purpose of this effort are indicated by its name, "The Forward Movement: A Revival of the Study and Practical Application of the Physical Side of Spiritual Truth in Its Relation to the Second Advent of Our Lord." We hope to make this a real forward movement in Christian experience, based upon a study of the complete gospel for spirit, soul, and body. We hope to set forth the right way of living, the pathway of an intelligent faith in the revelation of God's life, and thus to have the teaching positive rather than negative. It will be a study of the gospel of life, the gift of God's life to man, and how to co-operate with God's purpose in this gift.

In order to carry out the design to make this movement a general one, the central committee has suggested the forming of local committees in the different parts of the field, to direct the work in their several districts, especially in the matter of health conventions and other meetings for practical instruction in the application of the principles studied. The central committee has also asked the co-operation of the editors of all our publications in the United States, and as far as practicable in other countries, that space may be granted for articles by special writers, a large number of whom have been asked to contribute.

A book is also being written by Dr. J. H. Kellogg for use in this movement. This book will contain twenty-six chapters, thus providing one chapter as the basis of a study for each week dur-

ing the six months. The title of the book, "The Living Temple," suggests the general plan of the work. Viewing the body as the temple of the Holy Ghost, the writer gives such instruction in the essential principles of anatomy and physiology as will enable one to apply intelligently in daily life those rational methods for the preservation of health and the cure of disease which are based upon Biblical principles, and attested by a long experience.

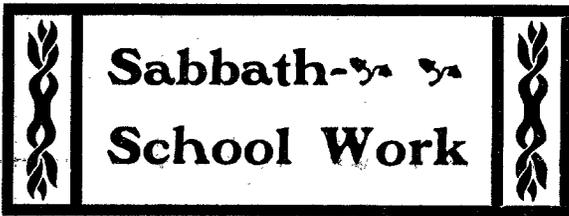
This book will be ready about the first of February. In the meantime there will appear in our different publications articles which will present some of the fundamental principles upon which the studies in "The Forward Movement" will be based.

The hearty co-operation of all the people is earnestly asked for, that this effort may prove to be the means of real and permanent blessing. More definite suggestions for organized efforts will be made later, and through other channels, which we hope will commend themselves as worthy of being adopted. It has been decided to merge the Reading Circle into this larger educational effort, and that work will therefore not be carried forward as a distinct department. It is for this reason that no announcements have appeared concerning it.

The headquarters of this movement will be at the office of the General Conference, and any correspondence relating to it should be addressed to "The Forward Movement," 267 West Main St., Battle Creek, Mich., U. S. A.

In behalf of the Central Committee,

W. W. PRESCOTT, *Chairman.*



A MODEL SABBATH-SCHOOL.*

THE Sabbath-school ought simply to be the Church studying the Word together; and the idea sometimes prevailing, that the Sabbath-school is a sort of subordinate side issue, while the most important thing is the preaching service, is a wrong thing.

If the Church as a whole should simply give its time to the real study of the Word, and that with the chief purpose of getting good, the profit would oftentimes be greater than it is.

So I shall not deal with the technical side of the Sabbath-school separate from the Church. It seems to me that the main thing to be considered is the benefits and the possibilities that would come to the Church if the Church as a body would study the word of God faithfully. So when I speak about a Sabbath-school, I mean the church gathered together for devotion and study of the Scriptures.

It seems to me that a model study of the Scriptures, or a model Sabbath-school if you wish to use that term, would be this: Where the word of God is the text-book, where Christ crucified is the theme, and where the teachers are filled with the teaching Spirit of God. It might almost seem a trite thing to say that; but I believe there is need of saying that very simple thing, and of giving very serious attention to it.

First, where the word of God is the book studied. I believe we have been "helped" so much that we have been pretty nearly helped out of the Bible. I do not believe such help as that is helpful. We have had crutches and canes to walk with so long that we have almost lost the use of our walking powers. We have been told what is in the Scriptures, rather than ourselves finding out by personal study what is in the Scriptures, until we have, to a very large degree, a lamentable degree, lost the power of finding out for ourselves what is in the Scriptures.

I believe there are too many books published about the Scriptures; too many helps about the Word; and we spend our time too much with the "helps," and too little with the thing itself.

* Sermon delivered before the Sabbath-school convention, held in Battle Creek, Mich., Oct. 19, 1901.

I want to emphasize as the foundation thing, that the book to be studied is the Bible itself, the word of God—and that from the Bible itself. I was very much surprised to be told not long ago, that there were few members of the Sabbath-school, comparatively speaking, especially the younger portion, who bring their Bibles habitually to Sabbath-school. I suppose the reason may be because their lesson is printed in the paper.

The Bible is the book from which to study the lesson; and from early childhood we ought to learn to study the book itself, and to handle the book itself, and to read from the book itself. In writing to Timothy, his son in the faith, Paul said: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation." There is a distinct loss in separating portions of the book from the book itself, and simply studying certain verses brought together and printed elsewhere. The book itself is the book to be studied.

The theme is Christ crucified. This brings us to a direct consideration of what the word of God is. God has put His own life into human language. Of Christ here in the flesh it is said, "The Word was made flesh, and dwelt among us." That is, the Word of God, the life of God, was put into a form, and was presented to the world in action, in conduct, that men might be acquainted with the character of God. God put himself into humanity, that through humanity He might come into touch with humanity, and thus give himself to humanity. That mystery of God in the flesh we speak of as the mystery of the incarnation. The same mystery is found in the Scriptures.

That God might make himself known to humanity, He has taken human language, and incarnated himself, His own thought, His own life, in it. And in the word of God, whether by that we mean Christ in the flesh or Christ in language, there is the same mystery of the incarnation. There is no other book, there is no other word, in the universe like it.

Think for a moment of the Scriptures as they were given to the people when Christ came in the flesh. In those Old Testament scriptures we have a revelation of Christ. Hear His own statement as He spoke with the people: "Ye search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honor from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John 5:39-47.

Read the 38th verse: "Ye have not His word abiding in you: for whom He hath sent, Him ye believe not." The evidence that they did not have His word abiding in them was that when His word appeared in flesh, there was no answer in them to that Word in the flesh, and they rejected it. They did not have the word of God abiding in them, in their flesh.

When the word of God appeared in the flesh, the two did not answer, the one to the other, and in their flesh there was no response to the manifestation of the word in His flesh. Therefore He said, "Ye have not His word abiding in you: for whom He hath sent, Him ye believe not." Then He said, "Ye search the Scriptures." (R. V.) O, yes, they did that; they could even tell the number of words, even the number of letters in the books of the Bible. O, yes, they searched the Scriptures. "In them ye think ye have eternal life: and they are they which testify of me." But when I am here to impart the life, you do not believe in me. "Ye will not come to me," which shows that they did not find Him in the Scriptures; they really did not get life from the Scriptures, because when He of whom the Scriptures testified, and who was a revelation in the flesh of the life that was in the Word, was manifested in the flesh, they would not come to Him that they might have life.

He speaks of the time when Moses wrote. He said, Moses "wrote of me." Moses was their authority to whom they appealed. Now He said, "Had ye believed Moses, you would have believed me: for he wrote of me." Not that once in a while, in some verse in the five books making up the Pentateuch you will find a reference to Christ, but the whole theme upon which Moses wrote was Christ: whether he was writing of creation, in the first chapter of Genesis; or whether he was writing of

the building of the tabernacle, in the twenty-fifth of Exodus and onward; or writing of the services of the tabernacle, or of the ministry of the tabernacle especially set forth in the book of Leviticus; or whether he was rehearsing and giving them the law the second time, in the book of Deuteronomy,—the one theme with which he was dealing was Christ.

They read and studied those books, and did not see Christ, did not recognize what the theme was, because their eyes were blinded, because they were not seeking life, light, and salvation from the Scriptures, and they were not being guided into such a knowledge of the Scriptures as is life.

The theme of the Old Testament scripture is Christ, whether it be in direct statement, or whether it be in history, or biography, or prophecy. No matter what form it takes, the one theme of the Old Testament scripture is Christ,—not simply Christ as the Son of the living God, but Christ as manifested and to be manifested in the flesh. It is revealed in action; it is revealed in concrete form, in biography, in history. Of course there stand out in a marked way Noah, and Moses, and Joseph, and Abraham, and Daniel, and a score of others,—their lives revealing the teaching concerning Christ, not manifesting Christ apart from humanity, but Christ manifested among men, and in man; because the whole theme, the center and heart of all this question of salvation, is in the manifestation of Christ in this mortal flesh. Any theory about Christ, any mere intellectual view of the revelation made, is as nothing. It must be the manifestation of that life in human conduct.

What we need to know about above every other thing is not simply the fact that the life is pure, and is holy; but how that life which is pure and holy may be revealed in flesh that is impure and unholy. That is Christianity. Every one knows his own tendencies toward evil. Every one knows the plague of his own heart; every one knows the battle that he fights; every one knows the need of a power to come upon him, to dwell in him, to rule over him; and that power is the power of the Eternal manifested in humanity. That is Christianity.

Now when that experience is lacking, you may have much form, much ceremony, much creed, but you do not have Christianity. The first thing is to have that power of an endless life, the power of holiness, and let that make its own creed and conduct. That is the only creed that is worth anything anyway. It is the creed of conduct. It is the manifestation of life in living, and not a statement of how it ought to be.

Now that is the revelation of Christ that is made, not simply in these biographies, but in the whole course of history. From the time that man was driven out of the garden because of sin, until God was manifested in the flesh, there is a revelation, a prophecy, of the coming of Christ in the flesh. It is not the general course of history that led up to that time; but it is that course of divine history which is set forth in the Scripture. It is not simply that there are certain texts in the Old Testament scripture that are referred to as setting forth the coming of Christ in the flesh. It is the whole course of history as it moves on. The children of Israel are a constant revealing of this truth. Their history when they walked in the counsel of God; their history when they departed from the counsel of God; their history when they were in captivity; their history in their deliverance from captivity; the revelation of the power that delivered them,—all these themes are simply making up one complete whole theme, and that is the revelation of Christ in humanity.

When we study the Scriptures, it is not simply to study words, words, words; but it is to study Christ; it is to become acquainted with the revelation of Jesus Christ, that God has made unto us. An intellectual study is not sufficient. What did Christ say to these persons who studied the Scriptures so minutely that they counted the words, and counted the letters? They came to Him with the question about the future; and He said, "Ye do err, not knowing the Scriptures, nor the power of God." And yet the words were familiar to them. They made everything of the words; but instead of finding Him in the words, they put themselves into the words, and then the words were mere weakness. Then they could not understand the revelation of Christ.

The same thing is true at this time. It is no study of the Bible at all to form a conclusion first, and then look in the Bible to find reasons enough to establish that conclusion. That is no study of the Bible at all. The purpose of Bible study is not to establish propositions; it is not to arrive at certain definite conclusions which we put into words. The purpose of the study of the Bible is that we may feed upon the life.

W. W. PRESCOTT.

(Concluded next week.)



SOME DAY.

A. L. HOLLENBECK.

SOME day the skies will brighter be;
Some day no gloom we'll ever see;
We shall be happy, then, and free,
Some day!

Some day in deserts now so bare,
Fountains will flow; and flowers rare
Will grow and blossom everywhere—
Some day!

Some day: let us in patience wait!
Borrow no care, nor mourn our fate;
We'll reach with joy the golden gate—
Some day!

ACTION OF ALCOHOL ON THE BODY.*

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

ON THE SKIN.

THE effect of alcohol upon the skin depends upon the strength of the preparation. It causes a cooling sensation because of the rapid evaporation. If evaporation is prevented, it causes redness, irritation, and inflammation. If alcohol placed on the skin is covered by a watch crystal, it will produce a blister. It dissolves the fat, and continuous applications will harden the skin; because alcohol has a great affinity for water, and abstracts the moisture from the skin. Alcohol is used by many surgeons in preparing their hands for surgical work, because it is considered to be antiseptic and disinfecting. It also has an astringent action upon the blood vessels in the skin when first applied, as well as a slight anæsthetic effect.

IN THE MOUTH AND THROAT.

Here the action of alcohol is very much the same as on the skin. The effect is more decided, as the mucous membrane of the mouth is much more susceptible. It produces a marked sensation of warmth because of the irritation of the nerve endings and a dilatation of the blood vessels. Strong alcohol produces a burning sensation, and in one unaccustomed to its use, it produces blistering followed by ulceration.

It also abstracts water from the mucous surface; and in the course of time the tissues of the throat become hardened, interfering very much with the voice, and modifying the tone in singing.

IN THE STOMACH.

One of the first effects of alcohol in the stomach is the producing of a sensation of warmth, which rapidly diffuses all over the body. It is this sensation that drinkers crave. It is one of the powerful influences that draws a man into a saloon even when he wishes to avoid drinking. The craving finally becomes so all-absorbing that reason and self-restraint yield, and he gives way to his passion. Alcohol in very dilute solutions acts as an irritant to the sensitive coat of the stomach, and so causes an increased flow of fluids, — an effort of nature to protect itself. It causes a dilatation of the blood vessels of the stomach, and hence marked congestion of this organ. If the alcohol is very strong, or is taken in large quantities, the passive congestion is so extreme that the stomach is almost black. This is usually

the condition in delirium tremens. Because of its irritant properties, alcohol causes an excessive flow of mucus into the stomach, and so catarrhal conditions are common. Because of its anæsthetic properties, it paralyzes the nerve endings in the stomach, and prevents them from making protest against this outrage. One under the influence of alcohol never knows when he has eaten and drunk enough.

Alcohol causes nausea and vomiting. Strong drinks, when taken into an empty stomach, act like any other poison. An ounce of pure alcohol poured into the stomach of a dog will cause instant death. The papers are constantly reporting the death of young children who accidentally get hold of a bottle of whisky or brandy left within their reach. The continued use of alcoholic drinks destroys the little glands that form the gastric juice, and because of the stagnation of the blood, ulceration results. It hardens and thickens the wall by causing connective tissue to form in the place of the glands, thus producing permanent structural changes.

ON DIGESTION.

All scientific investigators are agreed that alcohol in large quantities is a poison, but as to its action and benefits when taken in moderate doses, there is great diversity of opinion, and there has been waged for years a vigorous contest upon this question.

Alcohol precipitates the pepsin, or throws it out of the gastric juice, preventing its action in the digestion of food. It likewise precipitates albumen and peptones, and at the same time abstracts the water from these substances, rendering them hard and indigestible. This action, however, varies according to the strength of the alcoholic drink. Alcohol weakens and slows muscular contractions, hence it diminishes the peristaltic movements of the stomach and intestines. As long as alcohol remains in the stomach, digestion is retarded. Professor Chittenden and Dr. Mendel, of Yale University, undertook elaborate experiments three years ago to determine the effects of alcohol upon digestion, and they found that digestion was retarded in every case in which alcohol was present exceeding two per cent. In a few cases the process was slowed by one-half per cent. Beer, one of the most freely used drinks to-day, contains from four to seven per cent of alcohol.

Alcohol diminishes or destroys the sense of hunger by depressing the sensory nerve endings; so we see that when a man is drinking heavily for several days, he is disinclined to take much food. Even this is an effort on the part of nature to save the man's life; for when he does take food, he never knows when he has had enough. Alcohol is less intoxicating when taken on a full stomach, for it is more slowly absorbed, and hence enters the blood in small quantities. This accounts for the prevalence of the social drink taken at the close of the meal. A drink that would make a man drunk if taken into an empty stomach may not cause intoxication when taken after a full meal, although the ultimate effort is just the same, being distributed through a longer period of time.

ON THE BLOOD.

Alcohol is absorbed from the stomach and intestine, and circulates in the blood as alcohol. It

unites with the water and hardens the albumen in the blood, and so interferes with its incorporation into the living tissues; it abstracts water from the red blood cells, causes the cell to shrink, and lessens its oxygen-carrying powers, preventing the hemoglobin of the blood from parting with its oxygen; hence it directly interferes with the vital process of oxidation, so necessary to a healthy organism. The blood elements being robbed of water, the fluid must necessarily be restored, and so intense thirst is created to replenish the waste. The drinker feels that nothing will quench the thirst but alcoholic drinks, and so one drink leads to more.

Alcohol is a much more decided irritant in the blood than it is in the skin; so as it circulates through the liver, it acts as an irritant; it irritates the heart, the brain, the nerves, the lungs, the kidneys, and the sexual organs. Alcohol abstracts water from the walls of the blood-vessels, and in the course of a few years the drinker has arterio-sclerosis, or a hardening of the arteries; furthermore the vessels are exceedingly brittle, especially the blood vessels of the brain, and apoplexy is often threatened.

AN EXHORTATION.

JENNIE E. BARROWS.

COURAGE, brother,
Time is fleeting,
And our work
We're near completing.

"Yet a little while, and He that shall come will come, and will not tarry."

Let us strive to become more and more in harmony with our Lord, that when He descends from heaven in clouds of glory, we may be found waiting and watching for Him, not with sadness and weakening confidence, but with rejoicing, trusting hearts.

The Lord has promised that if we will do His will faithfully, He will give us a home in His kingdom, where our precious Redeemer has gone to prepare a place for us. And soon He will come to receive us unto himself, that we may be ever with Him. What a blessed promise! The Lord has spoken it, and every word of God is true. Let us seek to do His will, that we may be found worthy of the promise.

The Lord asks our best service, and if such is rendered Him, we may hope to hear Him say, "Well done, thou good and faithful servant."

Sometimes it may seem hard to say, "Thy will, O God, be done;" but if we will become more consecrated, putting all our trust in Him, we shall be strong for that which is right in God's sight. His ways are ways of truth, and all His works are for some purpose which seems good in His sight.

If we will keep our eyes upon Jesus, walking in the light of the Holy Spirit, we shall see as the Lord sees, and do His works. O that more could say, I am ready for the Lord's bright home! Let us work as never before for the salvation of souls. Our faith is the victory that shall overcome the world.

While we wait and pray for the Lord's soon reappearing, we shall not cease to praise Him for the privileges He gives us and for His many blessings.

"Even the snowflake lets a shadow fall
As to the earth it softly sinks to rest,
So may the noblest, purest souls of all
Seem sometimes wrong to those who know
them best."

"THERE are no men or women, however poor they may be, but have it in their power, by the grace of God, to leave behind them the grandest thing on earth,—character,—and their children might rise up after them and thank God that their mother was a pious woman or their father a pious man."

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

DO YOU SING AT HOME?

THERE is perhaps no pleasanter pastime in the family circle than the singing of sacred song. Many a home where there is little of beauty, or ease, or luxury, is made pleasant by "thanksgiving and the voice of melody." If there be joy in the heart and music on the tongue, many rough places in life are smoothed and made plain, many dark spots are brightened and made cheerful.

Those families who know nothing of sacred song miss some of the purest pleasures that fall to the lot of mortals. Family prayer is a duty and privilege, but family praise is none the less so, and there is nothing that binds hearts more closely to the home than those "songs which mother sang;" and old tunes in which the voices of parents and brothers and sisters join, form a bond of union which unites hearts when mountains rise and oceans roll between them. Sometimes the wayward son, wandering in a far-off land, hears the song his mother sang, and is charmed by its music to know and serve his mother's God.

Careful and melodious singing in the home fits persons for singing elsewhere, especially if persons are taught to sing correctly, gently, and tenderly, and without much instrumental accompaniment. Then the hymns learned by the young linger long in memory, a precious heritage against days of darkness and of sorrow.

Let parents set the example of song, and children will be sure to follow. Take time now and then, and enjoy an evening of sacred song. Let the voice of rejoicing be heard in the tabernacle of the righteous, and prayer and praise ascend to the throne of God. Let each child have his hymn book, and he will learn to prize it next to the Bible, and will from it gather many precious truths which will go with him to life's latest hour. Whoso offereth praise glorifieth God. Let us have more praising and less murmuring, more songs and fewer complaints. Instead of fretting because of evil doers, let us pray; instead of repining at our lot, let us leave our burden at the cross, "and bear a song away."

"Hast thou no words? Ah! think again;
Words flow apace when you complain,
And fill your fellow creatures' ears
With the sad tale of all your cares.

"Were half the breath thus vainly spent,
To heaven in supplication sent,
Your cheerful song would oftener be,
'Hear what the Lord has done for me.'"

—Selected.

LIVING IT DOWN.

The Christian.

It is easy to suspect a man of being a rascal, to charge him with being a rascal, and even to prove him a rascal, provided that lies are good evidence, and he has no opportunity of contradicting or disproving them.

But suppose when you have proved that a man is a rascal, the man himself refuses to be a rascal. What can be done then? Proving a man a rascal does not make him one: it only shows the rascality of those who have tried to blacken and defame an honest man.

"A while ago an honest mechanic did a day's work in one of the houses of a Massachusetts town. That night the house was robbed. The workman was at once suspected, and his house searched. Though no evidence of his guilt could be found, he was put under the ban of the community; his friends shunned him, his employers gave him no work. A large family of children depended upon him for support, but his hands could find nothing to do. He asked for a trial. No one would bring charges against him. He was advised to leave the town, and that course seemed the only means of relief. That, however, would be construed as a confession of guilt.

He determined to remain and live down suspicion. Unlike many in similar situations, he neither took to drinking, lost his religion, became sour, nor blamed men for regarding him as they did, since he would have done likewise under similar circumstances. He just remained firm and kept hoping. After two years the real thief was found, and the persecuted man was vindicated."

THE WORLD'S UNKNOWN.

ELDER L. D. SANTEE.

I SING of the ones whose sad faces uplift,
Of the names that the sculptor ne'er chiseled in
stone,
Who were beaten, and distanced, outrun by the swift,
Who have failed in the race, and to fame are
unknown.

I sing of the poets whose sad lips are dumb,
Whose hands are engaged in the struggle for
bread,
Of those that to highest estate never come;
Their dreams are forgotten, their poetry dead.

I sing of the artists whose souls caught the ray
Of the gold in the sunset, the morning's bright
flush,
But alas! hard surroundings brought labor each day,
And the toil-hardened hand had no time for the
brush.

I sing of the author, his heart filled with pain,
Whose chances were wasted, whose talents abused,
Stern want chilled the fire of his pen and his brain,
And his name is forgotten, his books are unused.

I sing of the many who failed in the race,
Who die with their gifts undeveloped, unknown,
Whose names on the marble the sculptor ne'er traced,
By them was the meed of success never known.

I sing of the bleeding feet, treading time's years,
That toiled through the day with a resolute will;
There is hope in a holier, happier sphere,
Those graces may bloom that on earth have been
still.

A FEW HOUSEHOLD HINTS AND RECIPES.

MAY WAKEHAM.
(Fremont, Neb.)

TINWARE, when new, should be greased well on both sides with lard, and baked a few minutes in a hot oven. It will then retain its bright, new appearance.

The gum which oozes from the cherry tree, if placed in a bottle with sufficient warm water to dissolve, makes an excellent mucilage.

After having the hands in strong soapsuds or lye, dip them in vinegar. It will destroy the effects of the alkali, and keep them soft and smooth.

One part lemon juice to two of sweet oil makes a good furniture polish. Apply with a soft cloth, and rub well.

RECIPES.

Apple Pudding, No. 1.—Slice two or three good cooking apples in a pudding dish. Add about a cupful of seeded raisins, and sufficient water to cover well. Spread over this to the depth of about an inch toasted bread crumbs, which have been moistened with hot water. Cover, and bake until the apples are tender.

No. 2.—Break a few slices of zwieback in a deep dish. Scatter over it a few seeded raisins, and cover with hot apple sauce, sweetened to taste. Fill the dish with alternate layers of sauce and toast, pouring juice over the top layer to moisten. Place a weight on top, and set in a cool place until ready to serve. Cherry or peach sauce is also good.

Prunes.—Take nice prunes; allow them to simmer slowly in sufficient water to cover well, for about an hour. Dip them out, and let cool. Then remove the skins, and as many of the pits as will easily slip out. Return to the kettle, and cook until tender. You will be repaid for the extra trouble.

AN ANSWER TO THE CALL FOR RECIPES.

F. E. G.

As a call is made for recipes for the preparation of health foods, at home, that will take the place of meat and mush, I send a few, which I hope may be a help to some one. I wish first to express my gratitude for the comforting words and helpful hints that the dear REVIEW, especially the Home department, brings to us each week.

NUT MEAT.

1¾ pounds nut butter.
3 tablespoonfuls white flour.
1 tablespoonful cornstarch.
½ teaspoonful salt.
1 pint cereal coffee.

Mix thoroughly, and steam in a double boiler four or five hours. This is nice, and when cold, may be sliced as cold meat, or cut into small squares and cooked with beans, or it may be used in many other ways in which one would use cooked meat.

Here is another recipe. This does not require cooking, and is to be eaten cold:—

3 cups nut butter.
1 cup malt.
1 cup gluten.

Mix the flour and butter first. Good molasses may be substituted for the malt, which seems much like molasses, but is more easily digested; and nicely browned white flour may be used instead of the gluten, though the results will not be so satisfactory.

NUT BUTTER.

A good homemade nut butter may be made from the peanuts. Get a nut mill from Battle Creek, or an Empress meat chopper, with a piece of fine perforated tin fitted to the plate against which the knives work, the smooth side of the tin being next to the knives. Roast the nuts until the hulls may be removed easily by rubbing in the hands. Grind, and put what is wanted for table use in a double boiler, and cooked three or four hours. Mix, as needed for the table, with a little water, and salt if desired. The butter that is used in cooking need not be cooked unless one prefers to do so.

GRANOLA.

Although this is not as nice as the granola made at Battle Creek, it answers well as a substitute:—

6 pounds white flour.
2 pounds graham.
2 pounds oatmeal.

Soak the oatmeal half an hour, knead thoroughly, roll out in sheets one-fourth inch thick, and bake. When all is baked, pile your dripping pans full, and rebake in a moderate oven. Break in small pieces, and grind in the Empress meat chopper (with the perforated tin removed) or in a coffee mill.

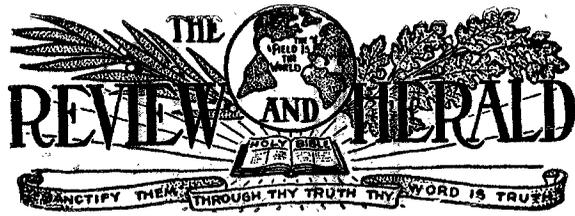
NO. 3 GLUTEN.

3 pounds white flour.
1 quart water.

Mix and let stand one hour, then add one gallon of water, and wash until the water is thick starch; turn off nearly all the water, add flour enough to mix, cut in pieces about the size of a walnut, and bake slowly, after which grind fine. This is much superior to the common baby foods, and may be used in the same way, as well as in many other ways.

NUT MEAT ROAST.

Cut very fine or mash one-half pound of the nut meat; mix two cups of granola with three cups of warm water, and season with a little salt and sage; put in alternate layers of the granola and the nut meat, finishing with the nut meat. Press this together, and bake until it is a light brown.



BATTLE CREEK, MICH., DECEMBER 31, 1901.

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

FINAL FATE OF THE CANDLESTICK.

THE sacred instruments of the tabernacle are of great interest to all who are interested in the subject of the sanctuary—their origin, history, and what finally became of them. Their origin is stated in the history of the tabernacle erected by Moses in the wilderness. Exodus, chapters 25-31. Two of these vessels, the ark and the candlestick, are subsequently specifically mentioned, and hence become matters of peculiar interest, and excite further inquiry.

After the temple of Jerusalem was destroyed by Nebuchadnezzar, the ark is mentioned among the things lacking in the second temple. These the Jews reckon up in five particulars: (1) the ark and mercy seat that was upon it; (2) the Shekinah, or divine presence over the mercy seat; (3) the urim and thummim; (4) the holy fire of the altar; (5) the spirit of prophecy.

As the ark did not appear in the second temple, the query arises, What had become of it? On this query there has been expended much conjecture. That it, with the other larger furniture of the sanctuary, was not carried to Babylon is generally admitted, as, if it had been, it would have been brought back with the other sacred treasures which had been carried thither (Ezra 1:8-11), and some mention would, without doubt, have been made of it. A passage in the Apocrypha seems to give a plausible, and by no means impossible, explanation of the disposition that was made of it. The record says that Jeremy the prophet, "being warned of God, commanded the tabernacle and the ark to go forth with him, as he went forth into the mountain where Moses climbed up and saw the heritage of God. And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather His people again together, and receive them unto mercy." 2 Mac. 2:4-7.

Certainly the ark has not been seen since; and the place where the prophet Jeremiah is said to have concealed it, is still unknown.

The want of the ark was, however, supplied as to outward form; for an ark was made of the same shape and dimensions as the original, and placed in its appropriate position in the second temple; but it contained no tables of the law. In place of the tables two scrolls were prepared, on which were inscribed the Ten Commandments.

Subsequent mention is made also of the candlestick. It was taken back to Jerusalem; and when Jerusalem was taken by the Romans, was carried by Titus to Rome, and sculptured on the "Arch of Titus" in that city; and here doubtless we get the true form of the candlestick; namely, a central shaft, and three diverging arms on each side.

Where did the candlestick go from Rome? Did it ever get back to Jerusalem? If so, how and when, and what became of it? These questions were lately propounded to us by a Sister Welch, of the Sanitarium. Promising to look up the matter for her on these points, this is what we find:—

"In Solomon's temple, instead of this single candelabrum (or beside it, as the Rabbins say, but

what became of it is not known; see Keil *Temple Sol.*, page 109), there were ten of pure gold, one half of which stood on the north and the other on the south side of the holy place. These are said to have formed a sort of railing before the veil, and to have been connected by golden chains, *under* which, on the day of atonement, the high priest crept. They were carried away to Babylon. Jer. 52:19. In the temple of Zerubbabel there appears to have been only one candelabrum again. See 1 Mac. 1:21; 4:49, 50. It is probable that it, also, had only seven lamps. At least that was the case in the candelabrum of the Herodian temple, according to the description of Josephus.—*War*, 7:5. This candelabrum is the one which, after the destruction of Jerusalem, was carried with other spoils to Rome, where, after the triumph of Titus, it was deposited in the Temple of Peace, and according to one story, fell into the Tiber from the Milvian Bridge during the flight of Maxentius from Constantine, Oct. 28, 312 A. D.; but it probably, in 455 A. D., became a part of the plunder which Genseric transported to Carthage.—*Gibbon* 3:291. It was, however, again, about 533 A. D., recaptured from the Vandals by Belisarius, and carried to Constantinople, and was thence sent to Jerusalem (*Gibbon* 4:24), from which time it has disappeared altogether. It is to this candelabrum that the representation on the Arch of Titus at Rome was intended to apply. See Fleck *Wissenschaftl. Reise* 1, 1, pl. 1."—*McClintock and Strong, Biblical Cyclopedia, art. Candlestick.*

This, probably, gives us the last reference to the candlestick, in earthly records. But this matters not, since we know where it is now. The great anti-type of the golden candlestick glows before the throne of God in heaven, symbol of the seven spirits of God, which penetrate through every crevice of the universe, beholding without partiality the deeds of men, whether they be good or bad.

THE FEAR OF MAN.

THERE is but One whom men should fear. Jesus exemplified the noblest type of manhood. He feared no man.

The world to-day is divided into three classes: (1) men who have grasped power, and cause themselves to be feared; (2) men who fear other men; and (3) least in numbers, Christians, who fear no man, but God only.

Unfortunately, the number of those who do not fear the power of man, is on the decrease. The spirit and evil genius of the age seem to foster the centralization of wealth and power into the hands of a few men. This naturally makes the many dependent upon the few, and crushes out individuality. It leads many men to fear a few men.

In all His created works and His relations with man, however, God has ever shown a scrupulous regard for the principle of individuality. No two leaves of the forest are alike: each one has its distinct features. In His dealings with created intelligences (with Lucifer even) the Creator has given to all perfect freedom of the will—the very kernel of individuality.

Any effort, therefore, on the part of any man, to compel other men to fear him, is directly contrary to the conduct and teachings of Jesus, and consequently, anti-Christian. And those who cringe, and fear the puny power of even the greatest of men, so called, thereby prove themselves no Christians at all; for one cannot fear God with all the heart and fear man.

According to Montaigne, the fear of man is the root of all lying; for, "to say that a man lieth is as much as to say that he is brave towards God and a coward towards men."

The Scriptures repeatedly point to the fact that in the last days the fear of man predominates over the fear of the Lord. According to John, the very first words of the message sounded by the first angel, are: "Fear God, and give glory to Him." He calls upon men to cease fearing their fellow men, and, instead, to center their attention upon God.

He who fears man thereby places man in the place of God, and becomes as much an idolater as any heathen.

The motto of the great John Wesley was: "Fear no one but God; hate nothing but sin; and be determined to know nothing among men but Christ and Him crucified."

Said Solomon the wise, "The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe ["set on high," margin]." The Word abounds with similar passages of encouragement to the children of God who fear only the Lord.

True manhood has been hard to find in every age. True men are wanted everywhere. The Church, as well as the world, is cumbered with those who fawn and cringe, who play the politician, who sell their manhood day by day for petty positions, who to curry favor with the powerful, call white black, and black white, and who, fearing to be in the minority, always vote with the winning party. Truly, it is high time for those who fear the Lord and love His cause to sound anew the cry of Jeremiah: "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a MAN."

Pilate introduced Jesus to the angry multitude in words which had a much deeper meaning than the Roman governor himself knew: "Behold the MAN."

These degenerate days call loudly for men who dare to do what they know is right—for men who fear nothing but wrong. With the poet we fervently pray:—

"God give us men. A time like this demands
Strong minds, great hearts, true faith, and ready
hands:

Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor—men who will not lie;
Men who can stand before a demagogue
And scorn his treacherous flatteries without
winking;

Tall men, sun-crowned, who live above the fog
In public duty and in private thinking."

The Church of God needs men with the invincible courage and determination of Wycliffe of England; of Militz, Matthias, Jerome of Prague, and Huss of Bohemia; of the noble Knight of Chlum, and Wenzel of Duba, who stood so nobly by Huss in his death trial; of Luther and his supporters in the Reformation movement in Germany; of the Wesleys; of Roger Williams—of countless other noble men and women who feared God rather than man. Like Luther at the Diet of Worms, these fear not to exclaim, when necessary: "Here I stand, I cannot do otherwise, God help me!"

Such are truly Christians. Like their Master, they denounce evil wherever they find it. They are no respecters of persons.

But their strongest denunciations of evil are their righteous lives. Knowing that they are in the right, "the righteous are bold as a lion" (Prov. 28:1), while, in striking contrast, "the wicked flee when no man pursueth." The lion acts more than he talks. His actions make what he does utter, all the more significant. So it is with the manly Christian.

He is a slave who, filled with the fear of man, dare not be "in the right with two or three." But, the Christian is a free man, being delivered from all bondage to the opinions and whims of other men.

The Lord's eyes are running through the earth in search of MEN. Are you a MAN? A. J. B.

SINGING.

SINGING is an important branch of the worship of God. It was formally ordained and enjoined by the direct instruction of Jehovah. It was granted all possible accessories, the aid of pipe, harp, organ, and stringed instruments of all kinds,—anything, in fact, that would make a musical sound and accompany and blend with the human voice. The human voice is a wonderful instrument, capable of an almost infinite variety of changes in pitch, tone, stress, strength, and expression.

This voice can be cultured and improved, the same as one can improve by practice in the use of an instrument. There may not be many ears trained to discern the difference between the rough and the polished, the uncultured and the cultured, but the latter is the standard, and from this the true pleasure from music is derived. Those who have turned their attention to the training and culture of the human voice, have undertaken a good work, which should be encouraged, and all success in that line should be appreciated.

After the repeated admonitions we read in the Old Testament, to praise God with a loud voice, and with all kinds of instruments of music, the more musical instruments we can see and hear well performed in the worship of God, the more we seem to be reminded of the order of heaven, which is full of harpers, harping with their harps. John says: "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps;" and the song they sing on this occasion is the "new song before the throne, and before the four living creatures [R. V.] and the elders."

Some years ago, friends of music in Battle Creek, thinking our church services might be greatly improved if we could enlist some of the good musical talent among the members, organized a church orchestra. Its benefit to the singing and its good services were very apparent, and much enjoyed by some. But unfortunately, by the generality it was not appreciated nor encouraged, and under these depressing circumstances, disappeared.

Now the friends of singing are rallying again to establish a choir; and a good body of singers have been enlisted, sufficient to form the nucleus of a good choir; and now an article appears in the REVIEW at which the singers have abundant reason to take exception. The article is on the subject of "singing," REVIEW of December 17, page 815, and contains some statements which are beyond the bounds of moderation. In the patent business when the applicant has made a claim which is too strong, he enters a disclaimer on that point. So we feel called upon to enter a disclaimer in reference to some of the statements in that article. We refer to those expressions which draw a comparison between the notes of a song and the shrieks, wailing, and groans of the lost. But it may be said that it is declared that it seems so to some. This does not help the matter any; for no one has a right to let it seem so, much less to assert that to some it seems so; for when we say this, we are going altogether outside of our province; for no one in this state of being has ever heard the shrieks of the damned, and we trust that none of our readers ever will, unless it be from that side of the impassable gulf, on which Abraham and Lazarus will be established in their eternal habitation.

We hold that no notes can ever be drawn from the human voice this side the close of probation, no matter in what condition of pain, disappointment, remorse, or despair, than can for a moment be properly compared with the shrieks, moans, and wailings of the lost. Therefore no such comparisons should ever appear in the REVIEW; and none would have appeared, had the matter been fully considered.

The way we enter a disclaimer against articles for the REVIEW is by declining to let them appear; but the particular expressions referred to, inadvertently slipped by us.

Singers who have an interest to try to improve the singing, and thus add interest to the worship of God, however far short they may come of their ideal, should receive credit for contributing to the best of their ability to aid the good work; and their efforts, put forth with the honest design of serving and praising God, should not be classified as above.

And there are, both among the brethren and among the sisters, some who have a gift for *solo* singing. To speak of no others, if the soul-stirring *solos* of Brother Sheafe could be rendered at all our general gatherings, we believe it would send a thrill of inspiration into every heart.

The object of these lines is to encourage our churches everywhere to foster the taste for music that may exist among the young people, and among the adults also, that it may be developed and consecrated to the service of the Lord, and His cause have the benefit of it, instead of leaving it all to be absorbed in channels that may be, to say the least, questionable; because music is a divine gift, and ought to be devoted to divine purposes. EDITOR.

THE WEEK OF PRAYER IN BATTLE CREEK.

THE Week of Prayer that has just closed has been in many respects a blessed occasion for the church in Battle Creek. Before the week opened, careful plans had been laid for giving every Sabbath-keeper in the place an opportunity to attend meetings, and obtain a better spiritual experience. Meetings were held every afternoon in the Tabernacle. These meetings were attended by children, youth, young people, and some of the aged members who could not well attend the evening services. At seven o'clock all who desired, met for prayer in the different vestries, and at half-past seven a general meeting was held in the Tabernacle. The evening services were not so largely attended as they might have been; yet, on the whole, the attendance was very encouraging, and increased until the close of the week.

Following the general service in the evening, there was held an inquiry meeting each night. These meetings were attended by scores of persons who were seeking freedom from the bondage of sin, and light with reference to the path of duty. We have reason to believe that many received special help at these meetings.

At the Sanitarium, meetings were held in all the departments, daily, at one o'clock. At six o'clock in the evening there was a meeting for the night workers, and at half-past seven a general meeting for all connected with the institution. This gave nearly every employee in the Sanitarium an opportunity to attend at least one meeting each day. All things considered, these meetings were well attended, and scores of young people received new life, light, and courage.

Special meetings were held with the employees of the Review and Herald. At seven o'clock there was a meeting in every department of the Office. At eleven o'clock all the employees came together in the chapel for an hour's service. Each evening the entire plant was shut down at six o'clock, thus giving all the workers an opportunity to attend the Tabernacle services. The meetings with the Review Office employees were the most impressive and effective of any. At the very start a call was made for reform. This call deepened, until the board and a number of the foremen and employees took their stand that the time had come for a deep and thorough reform to be made. As they carefully and deliberately came to this decision, the blessing of God rested upon them, and gave them the assurance of decided victory.

During the Week of Prayer we were favored with the help of Elder Brunson and Dr. Paulson. These brethren came to us with a fresh, warm message. From the first, the burden of all seemed to be that Jesus is coming soon, and that the time had come for every believer to bestir himself, and prepare to meet his God. The trumpet was given such a definite, certain sound that many hearts were awakened, and hope was revived that the end will not now be long delayed.

At the closing meeting in the Tabernacle, Sabbath afternoon, when hundreds were gathered to tell what had most deeply impressed them during the week, scores of people testified that one of the greatest blessings they had received was the revival of faith and hope in the sure and speedy triumph of the Third Angel's Message. During the week many persons offered themselves for service at any time the Mission Board might call for them.

The offering of the church, which was taken Sabbath forenoon, December 28, amounted to \$2,561. This will no doubt be augmented, as some have been handing in their contributions since the collection

was taken. Although the occasion might have been one of greater profit to the Battle Creek church, we rejoice in what has been accomplished. We believe that the foundation has been laid for the continuance of a good work.

A. G. DANIELLS.

Editorial Notes.

It has been years since the close of the Spanish-American war, yet the controversy which grew out of the battle fought off the port of Santiago, when the Spanish ships were sunk by the American squadron, is raging still, and was never more in evidence than it is now. It even threatens to spread from the Navy Department, in which it originated, to the army, and how much farther it might go if left unchecked, or may go in spite of all efforts to prevent it, no one can say. The affair affords a striking object lesson on the point of the world's need of Christianity. Here is the fruit of envy and jealousy and a struggle for the mastery. From it has come bitter feelings and recriminations, estrangement between friends, animosity and trouble, which tend only to spread more widely and to go on indefinitely. In Christianity all this is unknown. Christianity would have saved the country this humiliating spectacle, if its principles, instead of the traits of the natural heart, had prevailed in the minds of the parties concerned. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23. It is the exemplification of these virtues that is needed in our world to-day. The world is dying for the lack of Christianity.

THE divinity of Christianity is shown in its purpose of saving people *from* their sins. All other schemes of salvation seek to save people *in* their sins; to save them from something that is not sin, as poverty, reproach, persecution, suffering, or political misrule. Naturally, men seek salvation of this sort rather than salvation from sin. No scheme that was of human origin would have undertaken to save people from their sins. But no salvation would amount to anything, would end in anything but death, which would not remove from the soul the fatal incubus of sin. This God knew, and accordingly it is at sin that His plan of salvation aims first and primarily, salvation from all other ills following salvation from sin as a logical consequence. In human schemes of salvation, any good that may be realized is quickly lost in the general destruction that follows as a logical consequence of the want of salvation of the soul.

"WILT thou be made whole?" This is the query addressed by Jesus to the impotent man. And that man is the representative of us all. We are all sick, and the question addressed to each of us by the great Physician is, "Wilt thou be made whole?" Who then will refuse? He who will not let God's will be wrought in him, prefers sickness and death to health and life.

No one will get into the kingdom of heaven by being frightened into it; but the invitation is, "If any man *thirst*, let him come unto me, and drink." Not fear, but love, is the motive which takes us heavenward. No one will be driven into the New Jerusalem by the terror of what is behind him, but all who enter that holy city will be drawn thither by the love of what they see before them.

WE erect a stumbling-block for our feet every time that we look away from God. No man is perfect, and it is always dangerous to turn our gaze upon human imperfections.

SOME people will spend so much time hunting for some way of getting into heaven without being a complete Christian, that they will not have time left to get into heaven by the right way when they realize their mistake.

L. A. S.



THE MESSAGE IN INDIA.

OUR FIRST CHURCH.

It is with feelings of thanksgiving to God that we report the organization of our first church in India. Many of our brethren and sisters in America have had a deep interest in the carrying of the message in this country, and have given of their means for the forwarding of the truth among this people; and no doubt they will rejoice with us in another evidence of God's working in this darkened land. To be sure, the company of Sabbath-keepers who have taken a firm stand on all points of present truth is not large; and when all join that are in India, the number will be but few. Nevertheless a start has been made, the truth has gained a foothold, and we cannot but believe that this small nucleus is the beginning of something greater in the future.

For centuries the minds of the millions of India have been swayed by the teachings and traditions of men, and ever since the gospel was first introduced by William Carey, there has been a determined opposition to it, preferring rather to follow the words of men than the word of God. The opposition to present truth has been even more fierce, and the evil one has done all in his power to hinder it. As we have been visiting and talking with the brethren and sisters here, they have told us of the experiences of our workers when the message was first proclaimed, and of the bitter spirit of opposition manifested. Instead of receiving the rays of advanced light as from the Lord, many turned against it, and tried to heap reproach upon the servants of God, and many reports were circulated of a derogatory character about Seventh-day Adventists, which tended very much to prejudice the minds of the people against our work and workers. Notwithstanding this, God gave freedom to the proclamation of the message, and Calcutta was thoroughly aroused by the discourses of our Brother Robinson, who is now dead, and many were convinced of the Sabbath truth.

When the Bengali Christians found that the Bible taught that the seventh day is the Sabbath, they began to ask the missionaries how it was that they had been teaching them to keep Sunday instead of the seventh day, and the missionaries were thrown into perplexity in the endeavor to show the native Christians that what they had been teaching them was the truth. Just recently a woman—a missionary who has been working in India nineteen years—said that if she were at home, she might keep the Sabbath; but if she were to do so now, and tell the people whom she had been teaching all these years that what she had been telling them was not true, they would lose confidence in her, and that was more than she could bear. No doubt there are many missionaries who are honest at heart, and will sooner or later obey their convictions; but it is a great cross to them to turn about and tell their converts that what they have been telling them is wrong, and that the "seventh day is the Sabbath."

Our little church is composed of English, Eurasian, and Bengali members, so it can be seen that the message has made a beginning among different nationalities, and by the blessing of God we hope to see it go forward among these multitudes. The fire has been kindled, and no forces of man can stop it or crush it out. We long to see this flame arise and sweep through India from west to east and from north to south.

BOOK AND PAPER WORK.

The seeds of truth have not only been sown in Calcutta, but through our books and the *Oriental Watchman*, people's minds have been led to inquire concerning the truth, and some have even begun to obey. A large number of "Patriarchs and Prophets," besides other books, have been placed in the different cities and towns in India and Burma, and it is encouraging to see what a favorable impression "Patriarchs and Prophets" has made; we meet with this book everywhere, and we might almost say it has found friends in every house that it has entered. The writings of Sister White in the various

books and papers that have been sold are influencing the people, and preparing the soil for a harvest of souls in the future.

The health books have met with a warm reception in Burma. The Burmese and Chinese purchase them readily. Our agent in that field, Brother Meyers, took seventy-seven orders in two weeks for "Ladies' Guide" and "Man, the Masterpiece," and out of these delivered seventy-four books, and sold three additional copies. The health literature is without doubt a great means of reaching the people in the Orient, and opening the way for lines of gospel truth.

The good news has just reached us that more workers are on their way from America. This rejoices our hearts, and our prayers are that they and all others who come will be filled with the Spirit of God, and be possessed with a burning desire to labor for souls.

J. L. SHAW.

EGYPT.

THIS morning I was permitted to baptize eight willing souls in the Nile, among whom was our first Arabian minister. This afternoon we organized the first church, with sixteen members. Tonight we shall journey as far as Luxor. The Lord



THE NILE, ARAB VILLAGE, AND PYRAMID.

willing, I shall arrive in Hamburg, December 23. The weather is fine, and the best is that the Sun of Righteousness is also rising in the land of the Pharaohs. Isa. 19:19.
Cairo, December 7.

L. R. CONRAD.

SOUTH AMERICA.

OUR company, consisting of Elder A. R. Ogden and wife, and Elder H. F. Ketring and family, bound for Chile, Brother Bell for Ireland, and the writer and his family for Argentine, set sail at New York on the "Teutonic," of the White Star Line, August 28. A council of some of the workers in the Brazil mission field had been called at Rio de Janeiro, and I stopped there one week to meet with them. Many things relating to the interests of the work in that field were considered, which we believe will be a help. Among other things, a general meeting was arranged for, to be held May 22-31, at which time a Conference will probably be organized.

The Lord has greatly blessed the work in Brazil. As a result of only six or eight years' labor, there are now fully eight hundred Sabbath-keepers, and the number of laborers through whom the Lord has effected this has been very few. I was glad indeed to meet some of the pioneer workers of the South American Continent. Elder F. W. Spies, Superintendent of the field, Elder H. F. Graf, and Brother A. B. Stauffer were present in the council.

By request Elder Graf accompanied me to the general meeting in Argentine, and rendered valuable help. The meeting was held about twenty miles from Diamante, in the Province of Entre Reve, near the Crespo church, November 10-20. Nearly all the

laborers of the field were present. Elder John McCarty was absent on account of sickness. Elders Ogden and Ketring were also with us through the meeting. Besides the Crespo church, which now has a membership of one hundred and ninety-one, representatives were present from other churches. Throughout the meeting the forty-foot tent was crowded to its utmost capacity, and frequently it was not large enough to hold the congregation. The testimony borne was straight and practical, and the Lord greatly blessed it. During the meeting twenty-six were baptized, and ten have been baptized since, and the prospects are that there will be a number more.

A Conference was organized at this meeting, consisting of thirteen churches and about four hundred and twenty-five members. A constitution was adopted, and officers were elected. Elder N. Z. Town was chosen President, R. Diriwaechter, Secretary and Treasurer, and Mrs. N. Z. Town, Corresponding Secretary and Secretary of the Sabbath-school Department. Complete harmony prevailed throughout all the business transactions, and in the discussions many expressions of faith in this work and message were heard. All, and especially the laborers, felt that it was good to come together in such a meeting, and they go out into the work with good courage.

However, this Conference is not nearly self-supporting; especially will this be the case for at least a year to come. We are now just before the harvest. For about ten months there has been no rain to speak of, and much of the wheat is already entirely ruined. We have now had rain, and while some wheat may yet be harvested, it must necessarily be very little. Stock has been starving. Corn is being planted, but it is somewhat late. Other crops are not raised.

The Conference starts out with three ordained ministers, two licentiates, and three holding missionary credentials. Besides this there are others engaged in the tract society office, and several young men who will begin work shortly. The Conference, to be known as the Rio de la Plata Conference, embraces the republics of Argentina, Uruguay, and Paraguay, and the laborers will be scattered over them all. Elder E. W. Snyder, with another worker, returns to his work in Paraguay, Elder Town and some of the young workers will go to Uruguay, while Elder McCarty and Brother Maas and others will remain in Argentine to labor. Brother Arthur Fulton, the teacher of our school, will labor in Buenos Ayres for the summer, and while there, make a specialty of the study of the Spanish language. At present the canvassing work is at a low ebb, but when the

harvest is better, and more laborers are trained by our school, the prospect will be much improved.

J. W. WESTPHAL.

FRANCE AND SWITZERLAND.

IN our French-European field, everything calls upon us for a speedy proclamation of the message. In France there is a determined struggle between the enemies and the friends of "the Church." This conflict has come to be so serious that there seems to be a blending of all the old and the new political parties into two leading armies: the clerical and the anti-clerical forces. This situation has been brought out and intensified by the famous law passed this spring against religious orders. The anti-clerical majority in both chambers succeeded in carrying this law in spite of the desperate opposition of the clericals. The "secular clergy" number forty-two thousand priests, paid by the State, directed by eighty-seven bishops. The "regular clergy," or friars, number one hundred and ninety thousand. Their real estate fortune is estimated at two hundred million dollars. The speakers in favor of the law frankly confessed their fears that they would grow so strong as to form "a State within the State." One of the designs of the law was to debar some orders from teaching school, which they are doing to a great extent, thus molding the plastic minds of youth against the ideas of liberty and democratic government.

Several orders are to be suppressed, and their estates confiscated. Friars have taken it quite calmly as a rule; but great activity is being exercised by "the Church" in view of the coming elections. The

government is somewhat concerned as to its fate, and has recently shown some favors to Catholic missionaries in Turkey and China. In fact, the main intent and result of the expedition of the French fleet in Turkish waters was to secure some advantages for Catholic orders in Turkey.

Protestants seem to enjoy some favor with the government, and they take advantage of it to successfully sue at law many Catholic papers for slanders against Protestant ministers and their work. This is preparing a harvest of violence by and by.

Thus poor France is oscillating between two parties, one of which favors faith (so called) without liberty, and the other, liberty without faith. Let now the Third Angel's Message come in quickly, and give the people true faith and true liberty!

Most of the French cantons of Switzerland are called upon to pass Sunday laws just now. In one (Vaud) the law was introduced in the spring, and was just carried. The leading paper of that canton, *La Gazette de Lausanne*, founded in 1798, printed two articles which I sent it, against this law, and of course criticised our position, and called the law a law of hygiene. This law is quite sweeping, and may be applied to any kind of work done by a Sabbath-keeper, although allowing exceptions for many kinds of business which go to make Sunday holidays enjoyable. Similar laws are being considered at Neuchatel, Berne, and Geneva.

The Sunday movement in France is carried on by Catholic societies, a Protestant society, and an inter-confessional society. In several large cities, of late, the latter society has aroused a mob spirit in favor of Sunday closing, and has carried its point in a way which savors of the Revolution of 1793.

Our field is ripe. May God send us laborers, and give us the power of the Holy Spirit, so that we may successfully warn the people, and invite them to a better country!

I have forgotten to mention a new movement among Protestants. Some years ago it started with a view of studying social questions, and thus coming better in contact with the laboring classes, which are largely involved in the socialistic movement. Now, several pastors are enthusiastic over the idea of preaching, not the old gospel of converting the people for another world, but the coming kingdom of Christ to be established upon this world by means of socialism! Groping in the dark with one ray of light falsely understood and applied!

Again I say, May God help us to bring the Third Angel's Message before the French people with the power of sanctified lives! JEAN VUILLEUMIER.
Paris, December 10.

MARITIME PROVINCES.

AFTER storing our tent in Fredericton, we continued our meetings in Temperance Hall. Brother W. R. Andrews remained to follow up the work begun with the tent. The interest and attendance have continued to be good. Twenty-five thousand pages of tracts and pamphlets have been sold, and forty-eight subscriptions have been taken for the *Signs of the Times*. Five have decided to keep the truth as revealed by God's law, and many others are under conviction. Brother Andrews has sold forty copies of "Christ's Object Lessons," besides keeping up the interest in the hall.

I have visited the churches at St. John, Hopewell Cape, and Elgin and Greenfield, New Brunswick. The brethren and sisters at most of these churches are of good courage in the Lord, and are endeavoring to improve every opportunity to advance the cause of God in the earth. While among them, I took twenty-five subscriptions for the *Signs* and seven for the *REVIEW*, and sold sixty-one copies of "Christ's Object Lessons," thirty-nine to people outside of the church. Many have told me they were greatly helped by the beautiful lessons in the book. Some of our people here are receiving real spiritual help in selling this book. I trust we shall have a revival in this work, and others share in the blessings received in doing it. The money received from the sale of this book in Canada will now go toward establishing a Canadian school. Let all our people arise and help in this good work.

GEO. E. LANGDON.

ILLINOIS.

MOUNT ERIE AND KEENVILLE.—The Lord is blessing in this part of His vineyard, and the cause is onward. The company at Mount Erie is growing in grace and in the knowledge of the truth.

From October 23-27 a general meeting was held at Mount Erie for the benefit of our brethren and sisters in the southern part of the State, who did not have the privilege of attending the camp-meeting last fall. Elders Allen Moon, W. D. Curtis, Chas. Thompson, and E. A. Butz, and the writer were

present, and participated in the services. The Lord was present by His Spirit, and the power of His word found its way to many hearts. Much valuable instruction was given, the fruit of which will doubtless appear in the kingdom of God.

Sunday, October 27, at 11 A. M., the church was dedicated with appropriate exercises. A Scripture selection was read, and the invocation was offered by Elder Butz. Elder Curtis presented the financial report, then made a plea for donations. The people responded quite freely, and soon the amount necessary to enable us to dedicate the house, free of debt, was provided for. The choir then rendered the anthem, "Open Thou Mine Eyes." The writer preached the dedicatory sermon, and Elder Moon offered the prayer. The occasion was pleasant and profitable, and we trust that God's blessing may rest abundantly upon the labors of this church. The meetings closed Sunday night, October 27, with a stirring discourse by Elder Curtis.

From November 20 to December 9 I was at Keenville, and during my stay with the church at that place the Lord came graciously near His people, and the whole church was greatly awakened. The Lord blessed in bearing a straight and pointed testimony. One person united with us in keeping the commandments of God, and a number of others became deeply interested.

I greatly enjoyed my sojourn with the brethren and sisters. May God bless the Keenville church, and may all strive to do the Master's will, and at last receive a rich reward in heaven.

M. G. HUFFMAN.

MICHIGAN.

THINKING the readers of our dear church paper might be encouraged to know of the late experience of the Grand Rapids church, we take pleasure in relating something of the situation. It pleased the Lord to send Brother B. F. Stureman to visit the church, December 7, at which time three dear girls wished to be baptized. The cases of these precious souls was a most peculiar one, in that one was a Roman Catholic, and one a Jewess, the third being bound to no denomination. Elder Stureman, on investigating these cases, found evidence of the marked leading of the Lord, and decided to remain over Sabbath (he having intended to stay only a day or so, and go on to another appointment for the Sabbath), and administer the ordinance of baptism himself. Sabbath morning he spoke with great power on the necessity of earnest prayer, as a means of preparation for the trying times before us. At the conclusion of the sermon, the Lord, in a marvelous manner, moved upon the hearts of the people to seek Him as never before. The earnest words of the speaker sank deep into every heart, and when an appeal was made for those who wanted a deeper experience in the divine life, almost the entire church responded. Front seats were cleared for those who wished special prayer, and chairs were also placed in the aisles for those seeking new spiritual life and power for service. The young people of the church took a stand for the Lord Jesus. Old men, youth, and children were moved to seek God. There was no excitement; just the deep, quiet, yet powerful moving of the Holy Spirit. O, it was the most blessed Sabbath this church ever saw! and the baptism in the church baptistery closed a most memorable Sabbath service.

In the afternoon, at the Young People's meeting, a fresh and blessed experience followed. This season has stirred the entire church: confessions were made, and stony hearts broken, and tears of joy and penitence flowed freely. It was indeed good to be there. The Lord thus prepared us for a precious Week of Prayer, and we praise His Holy name.

W. H. AND M. D. MCKEE.

DETROIT.—The work in Detroit is still progressing, and while there is room for great improvement, we have reason to be very grateful for the present prosperity of the work here. The members of the church are well scattered over the city, where we trust they are having an influence for good. The membership of the church is something over one hundred and fifty. We are but a small handful in this metropolis of Michigan, with a population equal to about one sixth of that of the whole State.

At present our family in the mission, including a few boarders, numbers twenty. The Bible workers' class of seven members is held daily, and is attended with rich experiences in the study of the truth and methods of work.

An effort is being made to carry on all lines that may be effectual in reaching all conditions of life. We are gratified by seeing some results of the work of late, and encouraged by the promise, "Your labor is not in vain in the Lord."

Many have sent in fruit and provisions for the

mission family, for which we are thankful. Pray for the work and workers in Detroit.

E. K. SLADE.

NORTHERN WYOMING.

AFTER closing a series of tent-meetings at Alliance, Neb., where six accepted the truth, were baptized, and united with the church, our tent company attended the State meeting at Lincoln, after which, accompanied by Brother Jay Nethery, we returned to northern Wyoming to visit the three organized churches and the isolated Sabbath-keepers in that part of the State.

Six years ago last October the General Conference sent Brother Ketting and myself to Sheridan, where we pitched our tent and began meetings. Our tent was banked around the base, and was furnished with electric lights, and warmed with two large heaters. October 11 we held our first meeting. November 20 a church of about sixteen members was organized. Later on, others united, until we numbered over twenty. Removals, death, and apostasy left the little church with only a few members, but others have moved in, a few taking a stand with them, until we have another live church. We have had no place of meeting only in private rooms until now. The people asked us why we did not build a church. We told them that when we got the cash, we would build. This has been the situation for six years. One brother said he would give one hundred dollars, and other brethren gave over three hundred dollars. We took the subscription paper to the business men, and in two days we had money enough to build, seat, paint, hard finish, light, and heat a nice little church, 24 x 36 ft., with entry 6 x 8 ft. Brethren Cook and Beams, Brother and Sister Nethery, and the writer camped on the ground, in tents and colporteur wagons, working from before light in the morning until nine or ten at night. Our brethren came to help us, and the sisters brought cooked foods, until the dedication, December 7, 8, when Elders Nelson, Brown, and Johnson arrived, and found a goodly number of our people camped on the ground, ready for the meeting. When we announced through the papers that the building was completed and ready for dedication, and that there would be no collection taken, all bills being paid, the people of the neighborhood rejoiced with us.

This is the first church of Seventh-day Adventists in northern Wyoming. We are building another, of logs, forty miles from Sheridan, on Columbus Creek. This is the first time our ministerial brethren have visited this part of Wyoming. They left a good impression of the onward march of the great message for the times, and I trust they received encouragement from all the companies they visited. May God's rich blessings abide with the consecrated worshippers.

O. S. FERREN.

KENTUCKY.

LOUISVILLE.—Since our last report the work here has steadily progressed. We now have made the repairs on our church building, and are pleased to be in possession of so good a place of worship. We shall now begin to make regular payments on the purchase of this desirable piece of property. Our people here are of good courage, and are sacrificing to their fullest extent to get the work established on a firm basis. Four have begun keeping the Sabbath, three of whom are soon to be baptized. This comes as the result of Mrs. Godsmark's Bible work. Many others are deeply interested, and we wish that we had workers to fill the openings.

Brother and Sister Barry are here, doing good work among the colored members. Two have begun the observance of the Sabbath, and many others are interested as a result of their work, though they have been here but a short time. They have also the promise of sufficient brick and mortar with which to build a house of worship.

In response to our request for means and publications, we have received some of the former, and many, very many, of the latter. We are thankful for both, as they assist us much in our work here in the South; but we suggest that those churches that have not already sent us barrels, boxes, or bundles of papers, both new and old, refrain from so doing until further notice, as we already have all that this small church can dispose of for some time to come. We appreciate the many kind letters we have received, showing the interest our people have in the work in the South, and trust none will consider it a lack of appreciation on our part if, amid our other duties, we do not answer immediately. Nearly all who favored us prepaid the freight, some, however, did not, which makes it a little hard for the company here, struggling to their utmost to purchase a suitable house of worship in which to present this precious truth. Some one in Minnesota favored

us with a box of something, which we did not take from the office, the express charges amounting to \$6.90. Any one knowing the source of this box will bestow upon us a favor by corresponding with us regarding the matter. The papers are given, not only to private readers, but also taken by our members to the various hospitals, homes of the friendless, schools, etc., and we believe will accomplish much good.

We wish especially to thank those church schools and young people's societies that are taking an interest in the work in the South, and have begun sending us their mites to assist in establishing the work here. Believing our brethren in the North will aid us here not only by their prayers, but with their means also, we are pressing on, rejoiced to see already tangible results of the workings of the Lord here in Kentucky. O. C. GODSMARK.

2005 Magazine St., Louisville, Ky.

NORTH CAROLINA.

SISTER MARY G. FISHER writes us from Valle Cruces, N. C., where she and her husband are engaged in teaching and general missionary work:—

"There are many of our people who are interested in this field, and I have wondered if we could not find some way for them to help us by sending some old clothing and books. There are several children that we will have to clothe in order to get them to school. About eight miles from here we found a man nearly one hundred years old. His clothing is thin and worn, and his aged wife tramps over the mountains gathering ginseng, coltsfoot, etc., to get money to live on. I told him I would call on him again. I felt that I must take him something to wear. I have asked one or two women what they need most, thinking I could spare something more, and I felt indeed sorry for them when they said they had so little that they did not know which was the greatest of their needs.

"We expect a number from other churches will attend our school this winter. This is encouraging. I have taught here six weeks. I wish we could have a few copies of 'Christ's Object Lessons' and 'Best Stories.' I hardly know how to go to work with so little, yet "my Father is rich in houses and lands," and I know He will provide.

"In regard to things to send, there is absolutely nothing too poor for use here. Many appear to lack wash cloths, and are thankful for even small pieces of cloth for patches and to make quilts of.

"The Lord has blessed us much since coming here. It is a grand thing to work for Him, even in a very humble place; and although we have to live very simply, I would not go back to the city to live if I could. We do not expect to get anything for our work except as the people bring us vegetables and things to eat. If they were able to supply us with these, we could use what money we have to obtain books and helps for our school. We are much interested in this work, and our courage is good. Some of the people here have been prejudiced against us, but since our little meeting last Sabbath, they are kinder, and show a much better spirit. These things fill our hearts with praise and rejoicing."

THE HILDEBRAN (N. C.) SCHOOL.

WE wish to make a statement through the columns of the REVIEW in reference to the Hildebran school. Judging from the number of letters received from old friends in various parts of the country, a few words on this subject will be read with interest by many.

We have sought the Lord at every step in establishing this school, and feel that He has guided us in it all. Those who have united with us from time to time have been ready to make any sacrifice, and by hard labor and self-denial to assist in building up the school.

Those who have furnished us money and clothing to help the needy and to strengthen the work, are held in grateful remembrance. The encouraging letters written to us during those years of toil and care, are graven on the tablets of our memory, never to be forgotten until effaced, it may be, by the glories that shall be revealed in all God's children. Especially, we shall ever remember Brother J. E. White's coming to our relief when we were passing through deep trials.

The time has now come for us to lay down the burden we have so long carried in this school work, allowing it to rest upon younger shoulders. Age is stealing upon us, and our means are far too limited to do what ought to be done for this school. We have therefore placed the Hildebran school in the hands of the Southern Missionary Society, whose officers have had large experience in establishing

and operating mission schools. We hope and pray that whoever connects with this school in the future will lean on the same Arm that has sustained this work in the past.

There is a small farm of eighty-five acres connected with this school. There is on this farm a young orchard, some small fruit, and about thirty-five acres sown to grain. We need from ten to twelve hundred dollars for necessary improvements, farm buildings, farm implements, etc. The Southern Missionary Society is doing all that it can to make both the school and the farm what they ought to be, but it has not means to put the farm in shape to bring the returns that it should. The way is open therefore for those who desire to do so to assist in providing the necessary means for this work. Donations may be sent to Brother B. A. Rogers, secretary and business manager of the school, Hildebran, N. C.

We shall be glad to hear from old friends as well as from new ones. Write us for any desired information concerning the school.

D. T. SHIREMAN,
AMELIA SHIREMAN.

BATTLE CREEK CHURCH SCHOOL.

THIS school has been very prosperous during the term which closed Friday, December 20. Its present membership is one hundred and fifty. The pupils have made rapid progress during the term, and the



COLORADO SANITARIUM, BOULDER, COLO.

school is giving general satisfaction. The teachers have been devoted and earnest, and the children have made progress not only in knowledge, as far as the arts and sciences are concerned, but also in spiritual growth, as shown in their daily conduct.

During the last few days of the term many of the students have been canvassing for the *Missionary Magazine*, and have secured eighty subscriptions for that journal.

The teachers, with one accord, have heartily seconded the plans of the superintendent, Miss Grace Amadon, and union and harmony have prevailed, so that each plan has been effectual. It is the design of the teachers to inculcate the missionary spirit in every heart, and next term the students and teachers will work to get our books and periodicals before the people.

As the last day of school was so near the Week of Prayer, the children desired, and the teachers thought it profitable for the students, to make their annual offering at the conclusion of the exercises at the close of the school. Elder Daniells made a few appropriate remarks, and the offering was taken, which amounted to fifty-nine dollars, coming from children from seven to sixteen years of age.

School closed with good cheer on the part of all, and this term has certainly marked an era of good in the Battle Creek church school. We trust that the children throughout our ranks will take as great an interest in the annual offering as the children of the Battle Creek church school have taken.

S. H. LANE.

THIS is what an agent handling the new book, "The Master's Greatest Monosyllables," says: "One week ago I received two copies of this excellent book. Our little boy and girl thought that between

school hours they might sell a few copies. And though the weather has not always been favorable, up to date these two children have taken forty orders, with more in sight."

COLORADO SANITARIUM.

THIS institution is located at Boulder, Colo., thirty miles north of Denver, on the Colorado and Southern Railway. Boulder is a thriving city of seven thousand people, and is the seat of the State University. Here also the Texas-Colorado Teachers' Chautauqua is located.

The sanitarium was opened five years ago, in July, 1896. Accommodations are provided for one hundred guests; but by the rental of rooms in the vicinity, the number of patients receiving treatment, especially during the last year, has greatly exceeded this number. The building is well equipped with all needed appliances, and perhaps, excepting the Battle Creek Sanitarium, affords as generous facilities as any institution in the sisterhood of sanitariums.

For several years there has been carried on in connection with the institution, a nurses' training-school; hence the sanitarium possesses a corps of efficient and well-instructed nurses. At the present time the medical staff is made up of four experienced physicians, two men and two women. As comprising our staff, the names of Drs. Riley, Lind-

say, Place, and Conway will be familiar to the majority of the readers of the REVIEW.

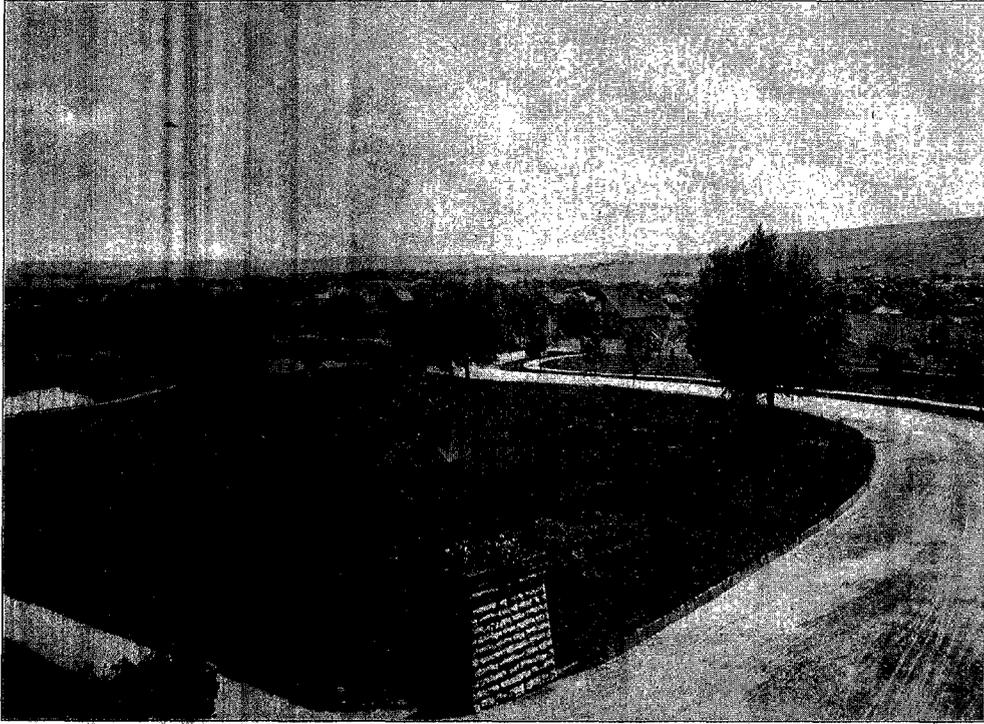
The one unique feature of the Colorado Sanitarium which particularly distinguishes it from all the others, especially in the opportunities which it affords to the sick and suffering, is its location. The State of Colorado itself is coming to be a veritable hospital, and this is true not alone for those who are affected with pulmonary difficulties. Sufferers from many chronic diseases are learning that they can derive greater benefit from the dry, bracing atmosphere of Colorado than from any other resort to which they may go.

The Colorado Sanitarium is located at an altitude of five thousand three hundred feet. One who never enjoyed the privilege of life in a mountainous region cannot fully appreciate the exhilarating, tonic effect that this altitude has upon one's physical powers. Every energy of life seems to be quickened. The effect is particularly seen in the increased power of assimilation and digestion. With the writer, foods, good of themselves, which were entirely indigestible in the East, are readily appropriated in this altitude.

The days are invariably mild and warm throughout the year, affording one the opportunity of outdoor life the year round. This is the reason that invalids do so well. There is hardly a day but they can walk or ride in the open air with perfect safety. Such a thing as sunstroke in the summer is unknown. But during the winter season, particularly, there is found an ideal climate. At this present writing, the days are bright and warm and beautiful. The dryness of the atmosphere robs the air of its chilliness, and yet there is in it a freshness of life which gives one new vigor. The nights are cool the year round, being thus conducive to more perfect rest and sounder sleep.

Hundreds of tourists are spending their summer months in Colorado; and when it is known by Eastern residents that this region possesses such an ideal winter climate, there will be quite as many visitors from those portions of our country during the winter months as come from the South during the summer season. During the last six months more than forty thousand tourists have spent from one to ten weeks in this State. This speaks well for its growing popularity. The sanitarium has partaken of the benefit of this tide of travel, and has enjoyed, during the last year, the largest patronage of all its history.

The Colorado Sanitarium enjoys the distinction



VIEW OF SANITARIUM GROUNDS.

of being the first sanitarium in this country, and perhaps in the world, to adopt a vegetarian dietary. No flesh foods of any description have been served for three years upon the tables of helpers or patients. The results of this plan have been most beneficial. This system gives much more general satisfaction to all our guests than the old method of serving meats, and the results in a physical way have been more pronounced. Some suffering from pulmonary troubles who have entirely discarded the meat diet, have gained the most in flesh and strength, and made the most improvement healthwise.

There are thousands of sufferers from chronic diseases throughout our country, who, if they were directed to this climate and to this institution, would, no doubt, have their lives greatly prolonged. Will not our friends who come in contact with those sufferers, direct their attention to the work here? We ask from none exclusive attention to this sanitarium. It would be manifestly unwise to direct a patient in the extreme East to this institution when he could receive benefit from an institution near his own home. But there are thousands of invalids who need the climatic advantages offered here, in addition to the help they can receive from sanitarium life. To those suffering from dyspepsia in its various forms, nervous troubles, Bright's disease, dropsy, and other chronic maladies. Colorado is an ideal place in which to spend the winter.

In this connection we might state, generally, what we have oftentimes been called upon to write personally to various invalids and churches: The Colorado Sanitarium has no endowment fund. Its only resource is the money it receives from its patronage. For this reason, it cannot care gratuitously for those who are sick. Those unable to pay for their care and treatment should look to their home churches, Conferences, or friends for assistance. The sanitarium has done much in the past in the way of gratuitous work, and will gladly do in the future all within its power. But there are necessary limitations to the exercise of this generosity.

If any of our friends wish to place in the hands of the afflicted, literature regarding our work, or if they desire further information with reference to the same, the desired information or literature will be gladly furnished upon application.

FRANCIS M. WILCOX.

Colorado Sanitarium, Boulder, Colo.

UPPER COLUMBIA CONFERENCE.

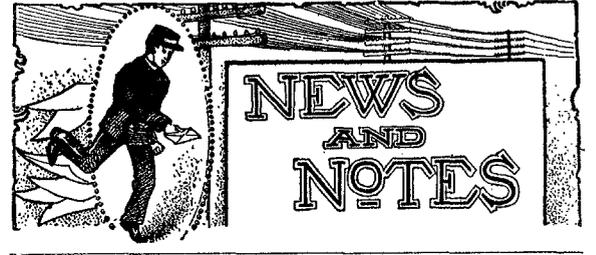
FLORA, ORE.—For several weeks I have been making a systematic canvass for "Christ's Object

Lessons" in Lost Prairie and Paradise, these settlements being in northeastern Oregon and southeastern Washington. Though remote from railroads, they are rapidly developing into prosperous communities. The people are hospitable, and can be interested in our literature.

On Thanksgiving day I called at a house where several families were met together. They made me welcome, and after a good dinner, invited me to speak to them. I did so, and in conclusion read the "Marriage Feast," from page 423 of "Christ's Object Lessons."

While I have an occasional appointment, I do not expect to hold serial meetings until after the holi-

building is nearing completion. When we get it done, we will not owe anything on it. . . . Our Sabbath-school is increasing in numbers and interest. There were sixty present yesterday." Under date of December 5, he writes further: "We papered the church yesterday, and will put the inside casings in to-day. It is very neat. We have the building almost completed, and have not paid out anything for work except to a paper-hanger, about two dollars."



Leading Events Dec. 22 - 28.

— Wednesday, December 25, was celebrated as Christmas day throughout the country.

— A fire destroyed the Champion paper works, Hamilton, Ohio, the 23d inst. Loss, \$750,000.

— The schooner "Eliza H. Parkhurst" is lost off the New England coast, with its crew of eight men.

— The steamer "Sun" is destroyed by fire at Memphis, Tenn., four persons being burned to death.

— The first Niagara River gorge ice bridge of the year formed below the falls the afternoon of the 22d inst.

— Judge Tuley is said to have told Dowie that he must pay Samuel Stevenson, his brother-in-law, \$187,000.

— Trenton, N. J., celebrated, on the 26th inst., the one hundred and twenty-fifth anniversary of the battle of Trenton.

— The Bolivian Congress adjourned the 25th inst., "without providing for a settlement of the boundary dispute with Peru."

— On the 25th inst. a protocol was signed by representatives of Chile and Argentina, agreeing to let England arbitrate their differences.

— A Boer force under General De Wet captures "four companies of British yeomanry, with two guns, on Christmas eve, at Tweefontein."

— The Secretary of the Navy approves of the majority report of the court of inquiry in the Schley case, in spite of Admiral Dewey's opinion rendered.

— A Childersburg, Ala., race war the 26th inst. resulted in the death of two persons and the wounding of two others. Cause, a quarrel over a game of craps.

— Marconi leaves Newfoundland for Ottawa, whence he will soon go to England. He will probably select Cape Breton for a permanent wireless telegraphy station.

— Turkey notifies naturalized Americans at Beyrout, Syria, that they must renounce their naturalization in fifteen days, or be expelled from the country. The United States will oppose this action.

— The Salvation Army of New York City fed "a host of people" at the Madison Square Garden, Christmas day, 3,400 baskets of food being distributed. Each basket contained food enough for a family of five.

— There was announced on the 22d inst. the discovery by Dr. F. G. Novy and Prof. P. C. Freer, of the University of Michigan, "an absolute antiseptic for all intestinal diseases, such as dysentery, typhoid fever, and cholera."

— On the 23d inst. Lord Kitchener reported "five different engagements, in four of which the British loss in killed and wounded was upward of one hundred." It seems that De Wet and Botha, the Boer generals, are "forcing the fighting."

— E. S. Maclay, employee of the Brooklyn navy yard, and author of the history throwing discredit upon Admiral Schley, was summarily discharged from the government service the 26th inst., by order of the President of the United States.

— A \$2,500 prize is offered for the best symbol design for the coming Louisiana Purchase Exposition. The symbol will be used in the seal, on the stationery, and other official documents. Six months are allowed to the competitors. "The only stipulation concerning the design is that it shall be symbolical of the great historical event which the exposition commemorates." Foreigners may compete.

days. Brethren, if you wish good experiences, and an increase of faith, canvass for "Christ's Object Lessons." H. W. OLIVER.

THE following items are gleaned from the *Reaper* of Dec. 11, 1901:—

BROTHER W. M. FEE writes that he has decided to stop in the vicinity of Burns, Ore., for a while.

DAISY AFTON spent Sabbath, November 30, with the Baker City church. She reports good prospects for work there.

THE first annual meeting of the Pacific Union Conference will be held in Portland, Ore., early in March, 1902.

AN order for one hundred copies of "Christ's Object Lessons" has been sent in by Elder H. W. Oliver, from the Wallowa Valley.

WORD received indirectly from the church school at North Yakima states that it is making good progress. Miss Lydia Kime is teaching there.

ELDER LOUGHBOROUGH has occupied the chapel hour at Walla Walla College for the past week, giving some excellent instruction along lines of present truth. Evidences of the truthfulness of God's word, and the false manifestations of power have been the topics presented the last few days.

A RECENT letter from Mrs. Ida Belknap, dated December 2, contains the following: "Our school started last Monday, with an attendance of ten pupils. Will have more to-day. Our schoolhouse is a tent, and we are quite crowded, but trust the Lord will bless us in our work."

THE College Place (Wash.) Sabbath-school seems to be in a prosperous condition at the present time. It has a membership of over two hundred, and a deep interest is manifested in the study of the lessons, especially by the younger members. The teachers' meeting Friday evening is also well attended, and in addition to the regular lesson study, a few minutes are spent each evening in reading from the Testimonies on Sabbath-school work.

WE take the following from a private letter dated December 1, from Brother Lusk, regarding the work at Halfway, Ore.: "The work is still moving nicely here. Members are joining us every week. We now have a church of thirty-four. Our church

— A British punitive expedition razes a fort in Baluchistan.

— The Newfoundland coast was swept by gales the 27th inst., causing great damage to shipping.

— A Santiago de Chile dispatch of the 27th inst. reports rumors that "a revolution has broken out at Buenos Ayres."

— Admiral Schley and General Miles plan to take steps towards vindication for their recent censure by the Secretary of the Navy.

— A Sofia dispatch of the 27th inst. states that the Bulgarian Cabinet has resigned, and that the new cabinet will include two members of the Stambuloff party.

— England is rushing the work of printing a new issue of postage stamps to bear the portrait of Edward VII. The plan is to have them ready by Jan. 1, 1902.

— A Rio de Janeiro dispatch of the 27th inst. states that the Brazilian Senate "has approved an agreement regarding the boundary between British Guiana and Brazil."

— Samson, the Filipino general, and all of the insurgent leaders on the Island of Bohol, surrender to the United States forces, giving up forty-five guns and twenty-eight cannon.

— United States Senator Chauncey M. Depew and Miss May Palmer were civilly united in marriage at Nice, France, the 27th inst. The bride being a Catholic, Catholic and Episcopal services were also held the next day.

— The United States battle-ship "Missouri" was launched at Newport News, Va., the 28th inst. Its contract price was \$2,885,000, its keel having been laid Feb. 7, 1900. Fifty-one per cent of the construction is completed.

— A dispatch from Colon, Colombia, dated the 27th inst., reports that on the 9th inst. the government garrison at Honda, consisting of but 430 men, successfully repulsed a body of 1,200 revolutionists. Number of men killed, 400.

— A Salonica dispatch of the 27th inst. states that W. W. Peet, treasurer of the Missionary Society in Constantinople, "has established communication with the brigands who hold Miss Ellen M. Stone captive," and hopes to bring about her release within two weeks.

— German war-ships are gathering near Venezuela, the "Vineta" having anchored off La Guayra the 27th inst. The United States is deeply interested in Germany's movements there just now. The Monroe Doctrine is what adds importance to these movements.

— According to an Amsterdam dispatch of the 27th inst., Mr. Kruger will send C. M. Wessels to the United States in January, 1902, with a letter to President Roosevelt. Mr. Wessels is the former chairman of the Orange Free State Rand, or Legislative Assembly.

— A dispatch from London dated the 27th inst. reports "the ambuscading near Beginderyn on December 21, of 200 mounted infantry, by 300 Boers and forty armed natives, led by Commandant Britz." The British loss was ten men killed and fifteen wounded. Boer losses not known.

— A Washington dispatch of the 27th inst. states that General Chaffee had sent a cablegram from Manila "giving an account of the engagement near Dapado, Samar, in which Company E, Ninth Infantry lost seven men killed and a number wounded." The Americans were ambushed, but defeated the Filipinos.

— A London dispatch of the 27th inst. states that General Bruce Hamilton "has captured the laager of Commandant Pretorius, killing one and capturing fifteen Boers," and that Colonel Du Moulin "has captured Field Cornet Jacobus Dutoit and twenty-eight men." These actions took place in Orange River Colony.

— A dispatch from London, dated the 28th inst., states that Great Britain's iron trade "seems to be on the down grade." The production of pig iron for 1901 is estimated to be "about 2,800,000 tons, as compared with 3,109,000 tons in 1900, and 3,251,000 tons in 1899." There is also a big falling off in England's steel production.

— On the afternoon of the 26th inst. "a large, orderly demonstration took place at Christiansted, Island of St. Croix, Danish West Indies," comprising representatives of the native, official, and planting elements," the purpose being to urge Denmark to introduce reforms in the islands, but that the latter be not sold. The procession was headed by bands of music, carried nine hundred flags, and cheered for the king.

— A dispatch of the 25th inst., from Mexico City, reports a \$1,000,000 fire in progress at Progreso, Yucatan.

— The American Express Company gives each of its employees \$10 as a Christmas present. Last year the sum given was only \$5.

— Six were killed and ten injured the 23d inst. in an accident on the Coopersburg branch of the Lehigh Valley Traction Company, near Allegheny, Pa.

— A dispatch from Christiania, dated the 27th inst., states that "the violence of the snow-storms which have prevailed during the last week is almost unprecedented. A number of railway trains are stalled in the snow in the southern districts of Norway, and most of the telegraph wires are down."

— A Washington, D. C., dispatch of the 25th inst. states that Governor Leslie M. Shaw, of Iowa, "has formally accepted the offer made to him to become Secretary of the Treasury, and the fact was officially announced to-night at the White House." Secretary Gage will leave Washington some time before Feb. 1, 1902. The next man to retire from the Cabinet will doubtless be Mr. Wilson, Secretary of Agriculture. Owing to the "burden of social duties," he, as well as other Cabinet members, "is forced to spend every year a good deal more than his salary." Secretary Wilson has done much for the Department of Agriculture.

A. J. B.



The Haskell Home Training School for Missionary Mothers.

THE donation recently made by our churches and Sabbath-schools for the Haskell Home has again brought that institution before the people, and doubtless, with the majority of those who have given, the children at the home have been the one, and perhaps the only, feature of the work that has impressed them. Closely connected with the care of the children, which is indeed the object for which the home exists, is another less widely known and understood. While applications by the scores and hundreds come for places in our missionary nurses' training-schools, showing the deservedly wide reputation these schools have, we are sure that the missionary training-school at the Haskell Home is comparatively little known.

Why not tell the world about it? we are asked; and in response to this suggestion we will speak of the features of this somewhat unique training-school.

Every intelligent mother knows that when a child is clothed and fed, her care for her child is only just begun, and she sets herself to the study of the best methods of educating and training for her little ones, that the characters they are forming may be pure and strong, that their education may be such as to make them useful in constantly widening channels with their advancing years. It costs her hours of prayerful study to know how to overcome the undesirable tendencies in her children, to develop desirable ones, and to guide the development of each child along the lines of its own individuality.

Almost the first need felt in the Haskell Home after its doors were opened to the homeless children was that of trained mothers. The feeding and clothing of the family was a comparatively easy task, though even these, with so much variation in the individual physical conditions of the children, demanded much more than haphazard effort, and we found it very difficult to find mothers who could work intelligently and successfully with the children, coming as they did from so many different sources in so many different stages of physical, mental, and moral development. So a course of training was at once organized. This has been added to till at present we have a course covering nearly six hundred hours of class work during the year, with a faculty of instructors well equipped in their lines, instructors of long experience in successful work. It is as easy to instruct a class of moderate size as to teach a small class, once we have the equipment, and it has often been a matter of regret with us that more students were not availing themselves of the excellent course provided. The course contains much that is useful to any intending to engage in missionary work, either in the foreign field or in our large cities; and inasmuch as women, especially those who work as missionaries, usually come more closely in contact with mothers and children than any other class, the training given is an especially valuable preparation for such work.

The plan of the instruction is to cover the physical, mental, and moral or spiritual development of the child. Accordingly lessons in physiology and hygiene, practical nursing, practical hydrotherapy, children's diseases, care and feeding of infants, etc., are given, the instructors being members of the faculty of the Nurses' Training-School. Lessons in domestic science and lessons in sewing, both graded, the former including not only general house-keeping, but hygienic cookery, food elements and combinations, and the latter covering a carefully graded course from the first stitches of the little unaccustomed fingers up

to the making of simple under-garments and dresses; and lessons in sloyd, paper folding and cutting, basket weaving, and wood sloyd, are given by instructors who have worked with children for years, and who give not simply the hand training, but the ethical lessons which, interwoven with the practical training of children, go far toward building character.

Studies in child nature, in the training and moral development of children, character building, and the true purpose and nature of discipline, Bible studies, and the principles of kindergarten training are also given. For those who wish to gain knowledge and experience in church-school work, the home school, conducted by teachers who are in close touch with the most advanced ideas in education among us, affords an excellent opportunity. The kindergarten work, while it includes much of that which is most approved in the methods in the modern kindergarten system, is based on the Bible, thus teaching the children from the very outset the fundamental truths of Christianity, and making them familiar with the Scriptures.

Lessons on mission work, home and foreign, as well as on other topics, are also given a place in the course as opportunity offers, the different courses extending from a few weeks to the whole year.

Opportunity is afforded at the home to gain a practical experience in the different lines of study under the direction of the instructors and the home workers, and a wider field of usefulness, or even a field of greater need, can scarcely be found while in training. It has been our privilege to have with us, for a longer or shorter time, several who are now doing excellent work in home or foreign fields, and who refer to the help received at the home in terms of warmest appreciation.

The children at the home are bright and interesting, and eager for the right associations and instruction; and those who engage in this work are a thousandfold repaid as they see their efforts rewarded by development and progress and a coming closer to the Christ-life of those under their care. Those who feel that they can give a year to the work of the home, will be engaging in God's most noble work, and by the training which they thus receive will be fitted for work in our schools and other institutions.

Those best adapted to the work are women from twenty-five to forty years of age, who wish to give themselves to missionary work, who not merely love children as pets, but who have the true motherly spirit, and are free to give themselves to the work.

Widowed mothers with one or two young children are sometimes accepted if they are especially adapted to the work, and suitable arrangements can be made for the children; but we often receive applications from mothers whose main purpose is to secure work, and remain here with their children; and although we would gladly make room for all such, we are compelled to limit our class to those who give promise of usefulness, either in the work at the home or elsewhere, as active missionaries.

The year's course begins in November, and it is better to begin then, although one may enter at any time. There is still room for several students. If possible, come at once, to be ready for a full year's training.

For further information, address the Haskell Home, Battle Creek, Mich.

Music Department of Emmanuel Missionary College.

THE Music department of Emmanuel Missionary College offers exceptional opportunities to all who desire to prepare themselves as musical missionaries. The sacred music and the music teachers' courses are especially strong. Special attention is given ministers and teachers. An entirely new plan of work has been formulated, which will be of great advantage to students, and which also reduces the expense. We invite correspondence. A pamphlet of information will be sent upon request. Address Emmanuel Missionary College, Berrien Springs, Mich.

For Individual Missionary Work.

WE understand that a recent ruling of the Post Office Department prevents our churches from mailing papers to their readers, at pound rates. If there were no other plan which could be adopted to remove this difficulty, it would be a serious obstacle to missionary effort in the remaining of the *Sentinel*—the work which so many of our people have been doing for years. This good work certainly must be done, and in order that it may, we suggest the following plan:—

Where a club of five or more *Sentinels* is taken, we will mail each of these magazines to addresses which the church (or individual) may furnish us, at the rate of twenty cents for three months, and the addresses may be changed every three months if desired. So for twenty dollars a quarter, a church may have one hundred copies of the *Sentinel* sent three months to one hundred different addresses, and we will do all the work of mailing. Then the next quarter the one hundred copies may be sent to one hundred new addresses. On the same basis, if a person or a church takes only five copies, we will mail them to the addresses they may furnish, three months for one dollar.

It is, of course, expected that the correspondence with these individuals will be carried on by the members of the churches, just the same as if they were mailing the papers each month.

What a field there is for this kind of work! Who can use one hundred copies or less? Will not one hundred churches send us lists of one hundred names to whom the *Sentinel* may be sent for the next three months? How many names will you furnish, and pay for the papers to be sent them?

Address your tract society, or the *Sentinel of Christian Liberty*, 11 W. Twentieth St., New York City.

Business Notices.

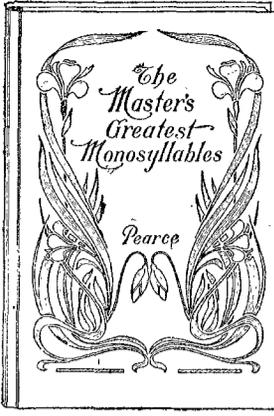
WANTED—An elderly S. D. A. to do chores. Address Mrs. L. J. Cabel, East Lowell, Me.
WANTED.—The name and address of every S. D. A. in your town who is not taking the REVIEW. Send postal to A. J. Bourdeau, Editorial Department, Review and Herald.
WANTED.—A good lady to work at the Hygienic Dining Hall. Adventist preferred. For particulars, address Hygienic Dining Hall, 271 West Main St., Battle Creek, Mich.
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.

Notice!

THE tract, "A Twofold Apostasy," may be obtained by addressing H. F. Phelps, 118 W. Minnehaha Boulevard, Minneapolis, Minn., by the payment of 16 cts. per 100, for postage. Send 2-ct. stamp for the anticigarette tract, "Save the Boys."

Publications Wanted.

N. B.—Attention has been repeatedly called to the necessity of having papers properly wrapped. Do not roll or wrap too small. Cover papers well, so that they will be clean when received. Some have paid double the postage necessary, and others have expressed literature when it would have been cheaper to send by mail, at four ounces for one cent.
The following persons desire late, clean copies of our publications, postpaid:—
G. G. Straight, Lincoln, Lincoln Co., Kan.
T. D. Waller, 971 Howard St., San Francisco, Cal., papers and tracts.
Ada Hunt, 805 W. R. R. Ave., Fort Worth, Tex., REVIEW, Signs, and tracts.
Elma A. Powers, 62 Seneca St., Oswego, N. Y., REVIEW, Signs, Sentinel, Instructor, etc.



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"Desire to express my sincere satisfaction with the book." Rev. Edwin E. Young, Germantown, Ohio, St. John's Reformed.
"It is thoroughly helpful to Christian faith." Rev. J. S. Boyden, D. D., Kalamazoo, Mich., Secretary of Minister's Home.
"It will be helpful to spiritual people, and will do them good." Rev. C. C. McCabe, Omaha, Neb., Bishop M. E. Church.
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"Find in the book the words of life, the living truth that never dies." A. A. Leager, Center Road Station, Pa.
"It is a grand work. Not little in thought, but broad and deep. Its manner and style, sublime and beautiful." Rev. B. E. Lee, Montevallo, Ala., Cumberland Presbyterian.
"I am very sure God will bless it. I have had the idea in my own mind for a long time that some one could write with a blessing on the 'Master's Monosyllables.' May God bless the book richly." Rev. J. Wilbur Chapman, D. D., New York Presbyterian.

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

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

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 3, 1901.

Table of train schedules for Michigan Central, showing routes to the east and west with departure and arrival times.

Daily. †Daily except Sunday. Trains on Battle Creek Division depart at 7.45 a. m. and 4.00 p. m., and arrive at 12.40 p. m. and 6.30 p. m. daily except Sunday.
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
R. N. R. WHEELER, Ticket Agent, Battle Creek.

GRAND TRUNK R'Y SYSTEM.

Table of train schedules for Grand Trunk Railway System, showing routes to the east and west with departure and arrival times.

Nos. 2-4-6-8 Daily. Nos. 3-5-7 Daily. Nos. 10-76 Daily except Sunday. Nos. 9-11-76 Daily except Sunday.
G. W. VAUX, A. G. P. & T. A. Chicago.
W. C. CUNLIFFE, Agent Battle Creek.

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ARE YOU BURDENED by carrying a large, heavy Bible? Why not carry a light, thin one? We have just received a supply of these light, thin Bibles, printed on India paper, bound in genuine sealskin, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges.

Until March 1, 1902

We will send them postpaid upon receipt of \$4.00, which is a very low price. Size of book 6 7/8 x 4 5/8 inches and only 3/8 of an inch thick. Right size to fit in coat pocket — just the size of the border around this ad.

If after purchasing one of these you are not satisfied with it, return it to us, and we will send you back your money.

Sample of type.

Christ promiseth

JOHN, XV.

the Holy Spirit.

my name, that will I do, that the Father may be glorified in the Son.
14 If ye shall ask any thing in my name, I will do it.
15 If ye love me, keep my commandments.
16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.
CHAPTER XV.
The union between Christ and his church, under the parable of a vine. 26 The office of the Holy Ghost, etc.
I AM the true vine, and my Father is the husbandman.
2 Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit.

Order of the—

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

THE COPYGRAPH

A device for taking many copies of any writing, piece of music, or colored picture made with a common pen. A picture composed of one, two, or even more colors, can be readily transferred by this ingenious process, and 40 or more copies taken. In a writing in one color, 100 copies can be produced.

The Copygraph is just the thing for school teachers, church choirs, business offices, and all others who desire a number of copies of any writing, piece of music, illustration, or lesson to be made out for students. A returned teacher from South Africa used the Copygraph for years in class-work for the students in copying music, illustrations, and lessons. The low price at which it is furnished brings it practically within the reach of all.
By it the intelligent teacher of a class in physiology can readily produce an illustration of the eye, the heart, the lungs, or any part of the human mechanism, for use in the recitation room, with but little cost. Or it may be used in printing notices to be circulated. This is the printing bills.

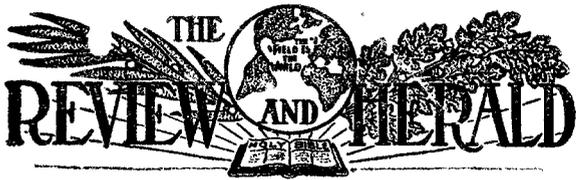
With this device, a sheet of paper 9 x 12 inches is readily printed. Of course a sheet of a smaller size can be printed just as easily. The arrangement itself is about half an inch larger each way, and weighs nearly three pounds. It is half an inch in depth, and consists of a black tin case, with a cover, in which is a jelly-like mass which receives the impression of the writing or picture. Regular hectograph ink is used. This can be purchased at any book store.

Price of the Copygraph; Postpaid, \$2.00.

Full directions accompany each instrument.

Address,—

REVIEW and HERALD, Battle Creek, Michigan.



BATTLE CREEK, MICH., DECEMBER 31, 1901.

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The Forward Movement.

1902.

A MOMENTOUS year is before us,—one in which, more than ever before, it will be essential that we improve every means of grace to keep pace with the forward march of God's last message to the world, of which it is now said that "there shall be delay no longer."

What will this year be to you? What will it be to you if you lose sight of the pillar of cloud by which God is leading His people? What will it be to you if your interest in this message and this work so far fails that you try to go without that paper which is the exponent of this solemn world-wide movement? Who can afford now to trifle with his destiny?

The forward movement which has come to this work will be faithfully reflected week by week in our church organ, the REVIEW AND HERALD.

You want the REVIEW because it is the paper which tells you of this work, of what is being done at home and abroad; which keeps you informed of, and in touch with, all the leading interests and features of this message. You want it because it is the organ through which, more than any other, God instructs and admonishes His people.

We might speak of the separate departments of the paper, and of the writers who will furnish matter for its columns the coming year. A very attractive picture might be drawn in this way. But it will be sufficient to say that the REVIEW will be the medium through which we shall hear week by week from our foremost laborers in the cause,—men who will bear to us in their utterances a message from God. What Seventh-day Adventists want, and especially want now, is to hear from those whose words are in demonstration of the Spirit and of power.

We could speak at indefinite length upon this topic of the importance of our church paper to every Seventh-day Adventist; but we will not take space to say more. But from a conservative estimate, there must be ten thousand Seventh-day Adventists who do not see the REVIEW unless, perchance, it is handed or sent to them occasionally by some neighbor or friend. Ten thousand—think of it! Who will help us in the great and important missionary task of getting our church paper into the homes of these ten thousand who are living, as it were, on the outer borders of the camp?

To Our Churches Everywhere.

ARE there some in your church who are actually too poor to pay the *three cents a week* necessary to secure our church paper? If so, please read and act upon the following suggestions made to our people in 1881, when the price of the paper was two dollars a year, or fifty cents more than the present rate:—

"The REVIEW AND HERALD and *Signs of the Times* are cheap papers at the full price. The REVIEW is a valuable paper; it contains matters of great interest to the Church, and should be placed in every family of believers. If any are too poor to take it, THE CHURCH should, by subscription, raise the amount of the full price of the paper, and supply the destitute families. How much better would this plan be than throwing the poor upon the mercies of the publishing house or the tract and missionary society."—*Testimonies for the Church, Vol. IV, page 598.*

Write out a list of the worthy poor in YOUR CHURCH, and to-day start that subscription paper around among the church-members, in order that the poor in YOUR midst may have the REVIEW regularly.

A. J. B.

January, 1902?

WHAT does the yellow address label on your paper indicate? If it shows that your subscription expires in January, 1902, then the "Subscription Order" blank inclosed in last week's paper should be filled out by you *now*, and mailed to us at *once*.

REVIEW AND HERALD.

Requests for Prayer.

THOSE desiring the prayers of God's people for any of their unconverted friends or relatives may send their requests to the editors. As we have discontinued the Woman's Gospel Work department for the present, these requests will appear in our Home and Health department. Please be careful to make your requests short and pointed.

Something Good Coming.

AMONG the many good articles which will appear in this paper, beginning with the next issue, are the following, just received from Elder A. T. Robinson, of New Zealand: "The Rich Man and Lazarus," and six articles upon the general subject of "God's Kingdom in This World," the titles of which are "From Adam to the Call of Abraham," "From the Call of Abraham to the Rejection of Sanniel," "From the Rejection of Samuel to the End of the Babylonian Captivity," "The Gathering of the Jews to Their Own Land," "The Re-establishment of David's Throne and Kingdom," and "The Kingdom of Grace." The subject of "God's Kingdom in This World" is of special interest just now, when there is so much being said about the return of the Jews to Palestine. Remember that if you desire to have some of your acquaintances read these articles, fifty cents will take the paper to any one of them for four months.

The Sabbath-school Lessons on the Parables of Jesus, is now ready; price, 5 cts. To be had at the usual address.

BRETHREN A. G. DANIELLS and E. R. Palmer left Battle Creek, Sunday morning, the 29th inst., for

AGENTS, without this week, for lack of space, our list of donors for the Relief of the Schools fund. This work goes on steadily, and we hope to be able to print the lists of names regularly hereafter.

MRS. E. G. WHITE, and Elder W. C. White, her son, reached Nashville, Tenn., the 13th inst., and will participate in the sessions of the Southern Union Conference to be held in that place, Jan. 3-12, 1902.

THE article, "Hope of the Promise," in the January number of the *Missionary Magazine*, should be read by every Seventh-day Adventist. This is one of a series in "The Studies in the Gospel Message," and cannot fail to inspire every one who reads it with the thought that this hope is soon to be realized,—that *there shall be delay no longer*.

All subscriptions to the *Missionary Magazine* sent in within the next few weeks may begin with the January number. Price, 50 cents a year.

THE *Free Methodist* of December 17 remarks, with reference to the President's message, that "of course the message was silent on the great need of general reform, and particularly of government reform in respect to the observance of the Sabbath. . . . We did not look for it to deal with these questions; but we will hail the day, if permitted to see it, when they will receive the recognition their importance demands from the federal administration."

Sabbath observance by the government means Sabbath enforcement by the government. This is what the *Free Methodist* hopes to see; and verily it is coming, rapidly enough.

THE reading for Sabbath, December 28, prepared by Elder A. T. Jones, was presented by Elder J. A. Brunson. While the reading entered well into the spirit of the occasion, it was presented in a manner to bring out that spirit in its fullness. It was given

A FEW hundred . . . Any one who has not heard the readings, or who specially wishes to have a copy, may obtain it—so long as the supply lasts—by addressing the Mission Board, 267 West Main St., Battle Creek, Mich.

THE question whether the practice of "clairvoyance" can properly be regulated by State law, like the practice of medicine, was passed upon recently in a Nebraska court, and the court decided that the State could not require a license from clairvoyant "physicians." The court's position is that clairvoyance is embraced in Spiritualism, which is a religion; and that "because Spiritualism was professed by so few and derided by so many, did not divest it of its religious character, and that any attempt at regulation was interference with the rights of conscience and religious freedom." The case was backed by the State Spiritualist Association, and attracted an unusual degree of attention.

"Detecting Counterfeit Money."

IN the REVIEW of the 17th inst. there appeared an article in the Bureau of Information upon the above subject. We supposed that the *Mail and Express* report was correct. However, we are informed by those who have examined bill after bill, that paragraph six of that article should be worded as follows:—

"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 one, the letter on the bill will be A; if it is 2, the letter will be B; if it is 3, the letter will be C; and if it is 0, the letter will be D."

Notice!

WANTED AT ONCE.—Twenty-five apprentices to learn the printer's trade. REVIEW AND HERALD PUB. CO., Battle Creek, Mich.