

# The Advent Review and Sabbath Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

Church Organ of the Seventh-day Adventists

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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.

### TILL SHILOH COME.

MRS. L. D. AVERY-STUTTLE.

Old winter came, with robe of snow,  
Like dreary winding sheet of death;  
He touched my beauteous flowers, when, lo,  
They faded, neath his chilling breath.  
How long, how long shall winter reign,  
And earth be filled with blight and pain?

"Till Shiloh come; 'twill not be long  
Till saddened lips burst forth in song."

Death's angel came; sad was my heart;  
I saw her stretch her icy hand,  
Earth's dearest ties were wrenched apart  
Obedient to her stern command.  
"How long, how long," again I said,  
"Ere Death's dark land shall yield her dead?"

"Wait, patient wait; the dismal tomb  
Must hold her dust—till Shiloh come."

I looked o'er earth; Oppression's hand  
Was spreading poverty and woe;  
And bloody Crime, with lawless band,  
Accounted every man his foe.

"How long?" I pleaded still, with tears.  
"Take heart, O soul; the day-spring nears,  
When He whose right it is to reign  
Shall grasp earth's scepter once again.  
Then leap, ye lame, and shout, ye dumb!  
And watch and wait—till Shiloh come."

### OUR FAILURE TO FULFILL THE SAVIOUR'S COMMISSION.

MRS. E. G. WHITE.

"THEN opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it

came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshiped Him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God."

What has prevented this promise of the gospel from being fulfilled in all who believe in Christ? Why has not the truth of the living God filled the hearts of the church-members with power, that it may be carried to all nations, kindreds, tongues, and peoples? Why has not the plan of divine benevolence, with its saving, restoring qualities, brought a much larger number to the standard of loyalty to God? The reason is the unfaithfulness of those who have a knowledge of the truth. They have not fulfilled the commission given them by Christ. They have not taken the truth to those who are in the darkness of error. Their selfishness has placed the candlestick of truth under a bushel.

The condition of the world to-day is represented by the condition of the world in Noah's day. Then, we read, "the earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. . . . And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. . . . Behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee."

The forms of wickedness existing in Noah's day are current in the world to-day. God's word declares: "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

Noah was given a message to give to the antediluvians. But they scorned his warning. So to-day the message that God has sent to be given to the world will be rejected. But this message must be given. The people of God are to make every other interest secondary to its proclamation.

Every provision has been made for the salvation of the fallen race. All power has been given to Him who offered himself as a sacrifice for the redemption of every son and daughter of Adam. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

Christ came to this world and stood before men with the hoarded love of eternity. The

whole ocean of divine love was flowing forth from its great center. The Father, the Son, and the Holy Spirit were working in behalf of man. Every power in the heavenly universe was put into activity to carry forward the plan of redemption. The cross of Calvary was erected, and while we were yet sinners, Christ died for us. The Just suffered for the unjust, that He might become the justifier of all who believe in Him. He took human nature upon himself, that He might be a partaker with us in all our temptations. He clothed His divinity with humanity, that by enduring the agony of the cross, He might make His soul an offering for sin.

Christ died to save a selfish world from the sure consequences of selfishness. He has opened His heart in love and pity and sympathy for the whole world. He invites fallen beings to come to Him and receive full and free forgiveness. His character stands before the heavenly universe free from every taint of selfishness. He has made a complete sacrifice to bring to men and women that benevolence which dwells in His own heart. He has sent His Holy Spirit to impress the mind and heart, to lead men to love their fellow men as Christ has loved them.

Infinite benevolence is pouring out all its treasures for the saving of souls from sin, that man may be made one with God. God calls upon human agencies to co-operate with Him in the carrying out of His great purpose. The Lord has given to His people the privilege of carrying forward in the earth the work which He did while here. He calls upon us to co-operate with Him in restoring and saving our fellow men. Christ desires, by the fullness of His power, so to strengthen His Church that the whole world will be encircled with an atmosphere of grace.

God wants those who have accepted the truth and have identified themselves with His chosen people, elect and precious, to unite with Christ in His work of drawing men, women, and children to the cross of Calvary. Behold the Man who said, "I am the good shepherd; the good shepherd giveth his life for the sheep." He arose from the dead, and over the rent sepulcher of Joseph proclaimed, "I am the resurrection and the life. I was dead, but behold, I am alive for evermore."

The cross teaches the lesson of self-sacrifice. As by faith men behold the royal Sufferer, the conviction comes to them that the sure result of sin is death. Let the believing soul stand beside the cross of Calvary, and with a heart swelling with grateful love, cry, "Behold the Lamb of God, which taketh away the sin of the world!" Behold Him! Say it with heart and soul and voice. Induce the sinner to look. When his gaze is arrested, amazed at such wonderful condescension, he steps nearer, and learns of the Saviour the lesson all must learn,—the lesson of meekness and lowliness. The believing soul sees Jesus as He is, and beholding, is changed into His image. The experience of those who are truly converted testifies that God is the author of eternal salvation, and that the grace of Christ is wisdom and power.

Christ loves the human race; and in every action of His life He has expressed this love. He calls upon men to love one another as He has loved them. His saving power and love are ever to be the theme of those who believe in God. Just before His ascension, He gave to His disciples the commission, "Go ye therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Thus was given to the disciples a most precious trust. They were to be the executors of the will in which Christ has bequeathed to the world the treasure of eternal life. They realized the responsibility of their work. They knew that they held in their hands the bread of life for a famishing world, and they went everywhere preaching the word. The love of Christ constrained them, and they could not forbear breaking the bread of life to all who were in need. The last words of the Saviour were constantly sounding in their ears.

In the trust given to the first disciples, each believer has a share. Each one is to be an executor of the Saviour's will. Each one has been given sacred truth to give to the earnest seeker. Every believer is to be a laborer together with God.

I appeal to all who claim to believe the truth, to realize the importance of the message God has given us to bear to the world. In city after city self-sacrificing work must be done. Province after province must be enlightened. The truth is to go forth as a lamp that burneth. Those who profess to know God and Jesus Christ whom He hath sent, must not fall into the cold, selfish practices of the world. Their zeal must not die. They must not allow spiritual declension, with all its baleful influence, to come in. Church-members are in great danger of forgetting the peculiar benefits and blessing which have been given them, and the responsibility which rests upon them,—in danger of turning away from Christ and allowing their thoughts to run in worldly channels for the sake of gain.

The gospel will not sustain a final defeat; it will triumph. But for years it has been evident that selfishness, under the form of godliness, has been entering the Church. The perverse ways of Satan have taken the place of the ways of God. Unholy difference of opinion, under the garb of zeal for religion, has taken the place of Christian charity. By their bigotry, professed Christians have violated the principles which should ever be sacredly cherished. Criticism and denunciation have taken the place of sympathy and forbearance. An inquisition has been set up among those who should be free from all overbearing.

God calls for the extinction of this satanic devising. The love of Christ in the heart forbids all oppression. Remember His words to the disciples when they desired Him to permit them to call down fire from heaven upon those who did not give Him due honor. "He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of." Those who work for the Redeemer must cultivate Christian love. But for years, some, even among those who claim to believe present truth, have acted in an oppressive manner, cherishing in the heart that fearful, hateful thing which has led them to exclude their brethren from their fellowship and their councils, because they supposed them wanting in some respects, as though the Lord has made them judges of character. The spirit has been entertained which presumes to limit the Holy One in the judicial working of His grace. In the place of coming close to those for whom the Lord has seen fit to work, men have stood apart, saying, "I am holier than thou. I cannot connect with you in religious service. Your ways and my ways do not agree."

The Lord Jesus Christ is our judge and our lawgiver. Let those in God's service turn from everything that will mar their usefulness. A hasty temper, a lack of patience, an inclination to speak hastily,—these are things against which the Lord's servants must guard. They must remember that He who has appointed them their work, says to them, "Be ye clean, that bear the vessels of the Lord."

Be very careful how you attempt to number Israel. Not to you nor to any other man has God given this work. You make a great mistake when you put your human measurement upon any of your brethren. You cannot read the heart. It is probable that the one with whom you find fault is more righteous in the sight of God than you are. "Not the hearers of the law are just before God, but the doers of the law shall be justified." "For there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law, . . . in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel."

"Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonorest thou God? for the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? and shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

This instruction is for those who are living amid the perils of these last days. Be careful how you measure your brother. Take heed to yourself, and put no occasion of stumbling in your brother's way. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure."

Let us make diligent efforts to serve God. We need to reach a higher standard. The truth must not be kept in the outer court. Bring its principles into the inner sanctuary of the soul. Make Christ the guide of every action. Separate from the soul all selfishness. Hate it; for it is the destroyer of peace and godliness. "Whosoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." The grace of our Saviour is the grand, healing influence which conforms the life to the life of God.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give little thought to the cause which provoked it. Forget the peculiarities of your friends, and remember only the good points which make

you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Obliterate everything disagreeable from yesterday; start out with a clean sheet to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable. Thus you will make life better worth living.—*Household.*

### THE RICH MAN AND LAZARUS.

ELDER A. T. ROBINSON.  
(Dunedin, New Zealand.)

THERE is probably no portion of Scripture made to do more valiant service in support of the popular theory of man's conscious state in death than is the parable of our Saviour as recorded in the sixteenth chapter of Luke's gospel, verses 19-31.

This passage of Scripture therefore calls for a close and careful examination.

First of all, let it be noted that it is recognized by all as only a parable. In the parables spoken by our Saviour, as also those recorded in the Old Testament, a wide latitude is taken in the selection of object lessons by which lessons of spiritual truth are enforced. But no reasonable man would select one of these object lessons, making it the basis of an argument in support of an important doctrine. For instance, who would think of using the parable recorded in Judges 9:7-15, to prove a conscious state of existence among the "trees of the wood," that they were endowed with the power of speech, etc.; or, that the parable recorded in 2 Kings 14:9 is proof that the "thistle that was in Lebanon" and "the cedar that was in Lebanon" were really endowed with the attributes of consciousness and human speech.

Let us notice some of the points stated in the parable under consideration. "The certain rich man" and "the certain beggar" are chosen to represent the two classes who have lived in this world, and who will continue to do so until the end of time—the one class living for self and selfish gratification, thus receiving their good things in this life; the other denying self, living the life of Him who gave himself for us, and thus laying hold on eternal life.

The statement is made concerning both the rich man and the beggar that they died. That is the common lot of mankind, both righteous and wicked. The Bible speaks very clearly and definitely concerning man's state in death. "The dead know not anything." "In that very day [the day of death] his thoughts perish." This is declared to be true of "wise men . . . likewise the fool and the brutish person, perish and leave their wealth to others."

In the parable it is stated "that the beggar died, and was carried by the angels into Abraham's bosom." Probably no one would attempt to make this mean the literal bosom of the good old patriarch mentioned, but rather the place of final reward of the class represented by the beggar. Another scripture states concerning that class, that in the end of this world, "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:31. From other passages we learn that this will be when the dead in Christ shall have heard "the voice of the Son of God: and they that hear shall live." John 5:25, 28. And "then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43.

We are told in the parable that "the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

From the study of many other scriptures which might be cited, we learn that after the reign of

the saints in heaven for one thousand years, following the second coming of Christ, "the holy city, New Jerusalem," with all the redeemed therein, will come down upon the earth (Rev. 21:2, 10, 16; Zech. 14:4); that the wicked dead, who will all be raised at that time (Rev. 20:5), will be gathered around the holy city, with its fifteen hundred miles of transparent walls, through which they will then be able to look, and "see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye yourselves [they themselves] thrust out." Luke 13:28. There will then come down fire from God out of heaven and consume them. Rev. 20:9. This will be the state of torment in which the class represented by the rich man will lift up their eyes, and, looking through the transparent walls of the New Jerusalem, will see inside the city of the redeemed all who are represented by the beggar in the parable. For a description of the scenes here referred to, please read the following passages: Rev. 20:7-9; Mal. 4:1; Obadiah 16; Ps. 37:34; Luke 13:28.

The Saviour doubtless had before Him those who believed the popular error, so commonly held in our own day, of the consciousness of man in death, and that at death the immortal spirits of the righteous go to heaven, and the immortal spirits of the wicked into a place of eternal torment. How natural, therefore, that the Great Teacher should borrow this object lesson from what will literally take place, in the case of both classes represented, using it as a lesson of warning, as though the whole scene were then taking place.

There are many serious difficulties in the way of making this parable teach the popular error of the righteous going to heaven at death, and the wicked to a place of torment. For example, it is freely admitted by the advocates of this theory that the body, with all its parts—all that is material—goes into the grave, and that it is only the spirit which goes away to its place of reward. But, be it noted, the rich man's "eyes," his "tongue," and Lazarus's "finger," all material parts of their bodies, are represented as being present when the scene here described takes place.

One of the great practical lessons for all, as taught in this parable, is the great importance of heeding the word of God. Those who reject the plain "Thus saith the Lord" as found in the written word, would not hear the testimony of one who should be raised from the dead. The Pharisees of old time became so hardened in their rejection of the truth, that, instead of hearing the testimony of Lazarus, who had been raised from the dead by the Life-giver, who was then in their midst, they sought to murder Lazarus, for the purpose of getting rid of his testimony. Millions of professed Christians would treat a similar witness in the same way in our own day.

#### THE OLD-NEW COMMANDMENT.

GEO. W. SPIES.  
(Lima, Ohio.)

We read in the first epistle of John: "A new commandment I write unto you, which thing is true in Him and in you: because the darkness is past, and the true light now shineth." 1 John 2:8. The verses immediately following this statement show that this new commandment enjoins upon us the duty of loving the brethren. This new commandment had been given before by Jesus himself, on the night of His betrayal, just prior to His crucifixion. He said: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." John 13:34. From these scriptures it is evident that the new commandments of both Jesus and John are the same; namely, that we "love one another."

The beloved disciple also wrote concerning another commandment; he says: "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning." 1 John 2:7. And in the next chapter he defines this old commandment as follows: "For this is the commandment [margin] that ye heard from the beginning, that we should love one another." 1 John 3:11. In his second epistle (verse 5), John confirms this definition by saying, "Not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another." It is evident from the scriptures last quoted that this old commandment is the same as the new, that we "love one another."

But how can the commandment to "love one another" be both a new commandment and an old one?—It is a new commandment in that it is a new experience to the individual who accepts Christ (2 Cor. 5:17); and it is an old commandment in that it has always been, even from the beginning, man's duty to love his brother. "Thou shalt not hate thy brother in thine heart," and, "Thou shalt love thy neighbor as thyself," are not duties which originated with the so-called Christian dispensation. Lev. 19:17, 18. Cain, who was of that wicked one, and slew his brother, violated the commandment which we have heard from the beginning, because he did not love his brother. 1 John 3:11, 12.

It is evident, then, that the new commandment given by John is not different by nature from the old one given in the beginning, but identical with it. The new commandment has not superseded the old, but is simply a restating of the same truth. The principle of loving our neighbor as ourselves is one of the divine principles that control the actions of God's children in every age of the world. May the Lord implant it deep in our hearts.

#### TRUE BASIS OF EDUCATION.

ELDER JOHN A. BRUNSON.

THE purpose of true education is the restoration of the image of God in the soul. This qualifies man for heavenly citizenship, and restores to him the rights and privileges which he originally enjoyed when he bore the image of God. But since the image of God in the soul was marred by sin, and all sin is self, it is clear that self, the "old man," controlled by the mind of the flesh, must be crucified and put out of the way before the restoration of the divine image can be accomplished. The image of God can never be restored in that soul which is dominated by selfish desires and actuated by selfish motives. Self is sin. Self-serving, though it bear the label of Christian, is a service of sin. A self-centered life, however polished, cultured, refined, and attractive its possessor may be, is a life controlled by sinful principles. A man is a sinner because he is selfish, rather than selfish because he is a sinner. Every solicitation to sin is in some way an appeal to self, and every sin is a yielding for the sake of self.

The image of God, which proper education seeks to restore, is the opposite of self and sin. Its predominant controlling principle is love, unselfish love,—love that suffereth long and is kind, that envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, that beareth all things, believeth all things, hopeth all things, endureth all things. Then, since the grand fundamental principle of the divine image is unselfish love, and since the restoration of this image in man is the *only true purpose* of education, it must follow that the *only true basis* of education is unselfishness. Upon this basis alone can real Christian character be built, and educa-

tion has to do with character building. Consider the words of Christ found in John 12:24 and 25: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." Mark well the words, "If it die, it bringeth forth much fruit." What a clear statement, and forceful illustration, of the principle of fruit-bearing through unselfish sacrifice. Note also the following words, and ponder them well,—ponder them upon bended knee till your selfish heart is all subdued, and proud, ease-loving self bows humbly and submissively in recognition of the principle they enforce: "He that loveth his life shall lose it." Behold, here we have loss, suffering, death, as the result of *self-preservation*. But observe what follows: "He that hateth his life . . . shall keep it." Life, joy, happiness, through self-giving! Then truly we can affirm that while self-preservation is the selfishly recognized first law of nature, self-giving is in very deed the first law of grace.

This basic principle of unselfishness must be carefully, prayerfully, and assiduously inculcated in all our educational institutions, from high grade college to modest church school. The teacher must, with deep earnestness and heaven-born tact, insist upon it in precept; he must, with becoming meekness and Christlike gentleness, exemplify it in his daily conduct. A school for Christian education must have Christian educators. The enduring principles of Christian education are most attractive and effective when embodied in Christian character.

But while we insist upon the necessity of establishing and conducting our schools upon the basis of unselfishness in order that true Christian workers may be developed, we must not forget to mention that other school of divine origin, which is more important than all, more enduring in its results upon character formation, farthest reaching in its effects. I speak of the HOME. Mother and father are the child's first teachers. They, by precept and example, make first impressions upon his growing and expanding soul. Father is the child's ideal of manhood, mother his ideal of womanhood. If father and mother are selfish and covetous, exhibiting a world-loving, money-seeking spirit, a like disposition will be developed in their offspring. If they are impatient, irritable, fretful, so will be their children. But if they are kind and gentle, firmly discreet and discreetly firm, manifesting in their daily life true, discriminating unselfishness, their children will imbibe from contact this great truth of life. Be unselfish. Act unselfishly. Inculcate unselfishness. Be, do, teach.

Teach your children to serve, not to be served; to give to others, not to expect to receive; to contribute, by self-denial, to others' needs, not to expect others constantly to contribute to their selfish lusts. Christmas festivities, birthday presents, school prizes, are all wrong, because they encourage selfishness. Teach your children to give at Christmas time to those who are poor and needy. The money that you would spend in beautiful presents to gratify their selfish greed, put into their hands that they themselves may spend it to relieve the suffering of some poor unfortunates, or contribute to missionary work. Teach them to celebrate the anniversary of their birth, not by expecting "to be remembered," but by remembering with substantial aid the fallen and distressed. Urge them to adopt as the guiding principle of life the Saviour's words, "The Son of man came not to be ministered unto, but to minister," and be careful to set the example.

The light and privilege of a Christian home should be in the unselfish delight of ministering to others, not in the selfish pleasure of receiving. It cannot be denied that our home training fosters selfishness in our children. It is wrong. We must reform, if we love our children. Selfishness



is the source of all unhappiness. The yielding spirit of fond, indulgent parents is destroying the courage, hardihood, and happiness of our race. I repeat it: Parents, we must reform. The cardinal principle of true Christian unselfishness which we wisely demand in our schools, can never be established till it is *first taught and practiced* in our homes. The child is a *son* before he is a *pupil*. He is a member of the *family* before he is a member of the *school*. He gains impressions from *parent* before he does from *professor*. Come, let us humble ourselves. Let us co-operate with our schools by establishing in our homes the principles of unselfishness. Then home, church school, academy, and college will all be parts of a harmonious whole, a system of Christian education.

## 100 TO 1.

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IN view of the oft-repeated statement that there should be one hundred workers where there is but one, it might not be out of order to call attention to a statement, by the same author, which sets forth, in no uncertain language, one of the primary causes of this poverty of laborers.

"In the common walks of life there is many a man patiently treading the round of daily toil, unconscious that he possesses powers which, if called into action, would raise him to an equality with the world's most honored men. The touch of a skillful hand is needed to arouse those dormant faculties. It was such men that Jesus called to be His co-laborers, . . .

"If men in humble life were encouraged to do all the good they could do, if restraining hands were not laid upon them to repress their zeal, there would be a hundred workers for Christ where now there is one." — *"Desire of Ages,"* pages 250, 251.

Comment would be superfluous.

TAKING a garment from a place where it had lain for years, I observed about it a trace of the perfume that had been used with it years before. Thus does the fragrance of a sweet life ever afterward cling to one who has once come in contact with it. MRS. ADA D. WELLMAN.

God hears every sincere prayer.

## THE KING'S Royal Life Insurance Company,

ESTABLISHED ANNO MUNDI 1.  
(Gen. 8:15.)

## PRESIDENT:

"The King of kings, and Lord of lords." 1 Tim. 6:15.

## ACTUARY:

The King's Son. Jno. 3:16.

## SOLICITOR:

The Spirit of Truth. Jno. 14:16, 17.

## DIRECTORS:

The PRESIDENT, The FATHER,  
ACTUARY, or, The WORD, and  
and SOLICITOR, The SPIRIT OF TRUTH.  
1 Jno. 5:7.

## AGENTS:

"An innumerable company of angels." Heb. 12:22; 1:14.

## OFFICE:

The FATHER'S HOUSE, NEW JERUSALEM.  
(Jno. 14:2.) BROAD STREET, (Rev. 21:2.)

### Several Reasons for Insuring in the King's Royal.

1. It is the **oldest** life insurance company in existence, having been in successful operation for about 6,000 years, in spite of the determined opposition of men and demons.
2. The **King's Royal** has no test by Medical Examiners, for policies are as readily issued to those suffering under deadly maladies, and to the lame and halt, the dumb and blind, the deaf and unsound, as to those in perfect health. A policy was taken out for the thief on the cross, and for Jonah in the whale's belly. Also the age is never taken into the account by the **Royal**.
3. This is the **only company** which insures against the fires of the great Judgment Day.
4. It is the **only company** which insures against shipwreck in the River of Death.
5. This Company permits its policy-holders to travel and do business in any quarter of the earth, from the frozen climes of the North to the plague-infected regions of the South. It will insure a wage-worker on a dangerous machine, or a nurse in a cholera ward, as readily as those who follow any other calling.
6. The **King's Royal** insures a man for more than he is actually worth.
7. The **Present Benefits** in this company are a **hundred-fold** of things needful to the body, in houses, lands, friends, and that "peace which passeth all under standing."
8. But the climax of expectation will be reached when the ACTUARY shall gather the myriads of policy-holders, and bestow on them a life that will measure with the life of God.

### AN EXHIBIT,

Showing the Present Standing of the ROYAL, and  
Its Business for 6,000 Years.

### WONDERFUL RECORD! SURPRISING FIGURES!!

Total Number Insured Since the Charter was

Taken Out:

"A great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." Rev. 7:9.

Paid-Up Capital:

"The unsearchable riches of Christ," Eph. 3:8.

Collaterals:

God's boundless MERCY and everlasting LOVE,  
Ps. 103:17.  
Jer. 31:3.

Assets—REAL ESTATE:

"An inheritance incorruptible, and undefiled, and that fadeth not away," 1 Pet. 1:4.

Cash in the Bank:

"Gold tried in the fire," Rev. 3:18.

Securities and Stocks:

"Two immutable things"—the Oath and Promise of God, Heb. 6:17, 18.

Liabilities (The Unmerited Claims of the Human Family):

"There is none that doeth good, no, not one."  
"All have sinned, and come short of the glory of God." Rom. 3:12, 23.

Surplus over all Liabilities:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9.  
"Able to do exceeding abundantly above all that we ask or think!" Eph. 3:20.

### Further Facts Concerning the Royal.

**FIRST.**—It has never changed its management during a history of sixty centuries.

**SECOND.**—Every claim against this Company will be fully adjusted when the word of promise matures, which in all probability is near at hand.

**THIRD.**—The **Royal** has declared one glorious dividend in the spring of A. D. 81, "when captivity was led captive," and death in them was swallowed up of life.

**FOURTH.**—Persons who do not believe in Human Accountability, or reject the doctrine of the Atonement, cannot be insured by the **Royal**. Also all applications must be made *personally* to the President, *through* the Actuary.

**FIFTH.**—All companies offering to issue policies AFTER DEATH are frauds.

**SIXTH.**—All genuine policies are stamped with a BLOOD RED SEAL.

**SEVENTH.**—The **Royal** has its deputies in every quarter of the globe, but those who wish to insure must keep a sharp look-out for FRAUDS!

### CONDITIONS OF POLICY.

"Repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21.

## ELIGIBILITY.

"Whosoever will, may come." Rev. 22:17; Isa. 55:1.

## PREMIUMS.

"Without money and without price." Isa. 55:1-3.

**NOTE.**—This is the Largest, the Oldest, and the only absolutely Reliable **Life Insurance Company** on earth.

### Scriptures which Discountenance Life Insurance IN ANY OTHER COMPANY.

1. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:3, 4.

[The life of the *believer* is in the hands of the "Preserver of men" (Job 7:20), the best security that mortals can have, and that which is committed unto Him he will preserve unto the great day. 2 Tim. 1:12.]

2. "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17:5.

[Life Insurance, in a very seductive sense, is a species of trusting in man, and those who do this do "depart from the Lord."]

3. "Lo, the people shall dwell alone [the people of God] and shall not be reckoned among the nations." Num. 23:9.

[Let men of the world band together in cliques and human organizations, if they wish; but God's children should keep separate, and while they are in the world, be not of the world.]

4. "Be ye not unequally yoked together with unbelievers: . . . come out from among them, and be ye separate, saith the Lord, . . . and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:14-18.

[Those who have God for their Father, and are his sons and daughters by the Spirit of adoption, have a far better protection than can be obtained of any Life Insurance company on earth.]

5. "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in Me." Jer. 49:11.

[This is the Lord's specific command to his people; and it is infinitely better than life insurance policies for widows and orphans.]

6. "Casting ALL your care upon Him; for he careth for you." 1 Pet. 5:7.

[This text is very direct; every syllable is anti-life insurance in its meaning.]

7. "Be content with such things as ye have; for He hath said: I will never leave thee, nor forsake thee." Heb. 13:5.

[In Greek this text is exceedingly emphatic; it has five nega-

tives, thus: "No, I will *not* leave thee; no, no, I will *not* forsake thee." It is the five-fold guaranty of the Eternal.]

8. "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not, therefore; YE ARE OF MORE VALUE THAN MANY SPARROWS."

"Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: HOW MUCH MORE ARE YE BETTER THAN THE FOWLS?"

"Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; HOW MUCH MORE WILL HE CLOTHE YOU, O ye of little faith?" Luke 12:6, 7, 24, 27, 28.

[Says the psalmist: "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." Psalms 37:25. An active worker of the Young Men's Christian Association once testified that of the multitude of tramps he had met, not one ever claimed to be a devoted Christian.]

9. WE SHOULD TRUST IN GOD. (Ps. 37:5.) "Trust in him AT ALL TIMES." (Ps. 62:8.) "Trust in the Lord, . . . and verily thou shalt be fed." (Ps. 37:3.) "Blessed is the man that maketh the Lord his trust." (Ps. 40:4.) "Whoso putteth his trust in the Lord shall be safe." (Prov. 29:25.) "He that putteth his trust in the Lord shall be made fat." (Prov. 28:26.) "It is better to trust in the Lord, than to put confidence in princes." (Ps. 118:8, 9.) "The word of the Lord is tried: He is a buckler to all those that trust in him." (Ps. 18:30.) "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." (Ps. 125:1.) "Trust in the Lord with all thine heart; and lean not unto thine own understanding." (Prov. 3:5.) "Trust ye in the Lord forever; for in the Lord Jehovah is EVERLASTING STRENGTH." Isa. 26:4.

[In this list of texts we have commands, promises, and results. The Saviour says: "SEEK YE FIRST the Kingdom of God and his righteousness, and all these things [all needed temporal things] shall be added unto you." Matt. 6:33. The true child of God has no use for any earthly life insurance, for he is already the child of a KING, and an heir of all things.]

Those who would like this circular to hand out to others, can have them sent post-paid through the mail for 50 cents a hundred. Liberal discount in large quantities. Address,

BATTLE CREEK MISSIONARY SOCIETY, Battle Creek, Mich.

**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."

A NEW element needs to be brought into the work. God's people must realize their great need and peril, and take up the work that lies nearest them.—Mrs. E. G. White.

**THE FOUNDATION OF THE FORWARD MOVEMENT.**

THERE is only one life. "I am . . . the life." John 14:6. "He is thy life." Deut. 30:20.

There is only one source of life. "With Thee is the fountain of life." Ps. 36:9. "He giveth to all life, and breath, and all things." Acts 17:25.

All men have forfeited life through sin. "All have sinned." Rom. 3:23. "The wages of sin is death." Rom. 6:23. "Being alienated from the life of God through the ignorance that is in them." Eph. 4:18.

This gift of life was renewed to men in the gift of Jesus Christ as the Saviour of the world. "And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; and he that hath not the Son of God hath not the life." 1 John 5:11, 12, R. V.

We receive Christ the Son (and therefore have Him) by believing. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12. "Believing [or by believing] ye might have life through His name." John 20:31.

The purpose of eating is to impart life, and not to gratify appetite. "Eat . . . for strength, and not for drunkenness." Eccl. 10:17.

The food and drink which God gives are spiritual. "And did all eat the same spiritual meat; and did all drink the same spiritual drink." 1 Cor. 10:3, 4. This was just as real food and drink (bread and water) as we deal with now.

Life comes only from the word of God. "In the beginning was the Word, and the Word was with God, and the Word was God." "In Him was life; and the life was the light of men." John 1:1, 4. Man lives only by every word that proceeds out of the mouth of God. We are to recognize this constantly in our eating and drinking.

It is our privilege to drink living water which comes direct from the throne of God. "And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." "Whosoever will, let him take the water of life freely." Rev. 22:1, 17.

The original diet of man was the word of God. "Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29, R. V. "The seed is the word of God." Luke 8:11. In saying, "Let the earth bring forth grass," etc., God sowed the seed of every good thing. The earth was empty, and nothing could come from it until the seed was sown. But there was nothing sown but the word of God. Therefore the seed from which everything came that grew out of the ground in the beginning was nothing else than the word of God. And it also follows that the life of every seed that is borne by the grass, herbs, and trees, is nothing other than the actual word of God.

**AN EARNEST PLEA.**

ONE afternoon of the recent session of the Atlantic Union Conference was occupied in presenting principles and plans relating to The Forward Movement. Sister White spoke first upon the importance of following the light which has been given upon the principles of healthful living, both for our own sake and that we may be a greater blessing to others. The following is a portion of her talk at that time:—

In the twelfth chapter of Romans we read, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Much is comprehended in this. Here the apostle beseeches us to reach the high standard that it is possible

to attain. Christ made it possible when He laid aside His royal robes, His royal crown, stepped down from His royal throne, clothed His divinity with humanity that humanity might touch humanity. He could not with His glory and majesty take His position among men. The glory must be laid aside. He must take the rude garments of humanity that He might be afflicted with all the afflictions of humanity, that He might understand their temptations. He would become a faithful judge of how much they had to contend with in the conflict with satanic agencies. Through this experience Christ was enabled to give power to His people, for to "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." See where our power is. It is not in ourselves.

The Lord wants every one of us to educate himself for God. At baptism, in the name of the Father, and of the Son, and of the Holy Ghost we were set apart to engage in the very work that Christ came to the world to do. What was He?—In the highest sense He was a missionary, and He was a healing missionary. He went from place to place healing the sick and suffering, and His disciples were gaining from Him that instruction which alone could be called higher education. The Lord wants the work that has been neglected in our cities to be taken hold of without delay. There is a great work to be done. Solemn interests are at stake in our cities: souls are hungering for the bread of life. Shall we receive the word from Christ to give to him that is hungry, and to impart to the thirsty the water of life? Why should we pass by and neglect the most wealthy classes? God gives somebody a message to them, a call to repentance, as did John, "for the kingdom of heaven is at hand." There is nothing in the world to accomplish this, to open doors where truth can enter, like the medical missionary work. This work will commend itself to the hearts of men whose whole life has been perverted. Indulgence of appetite has spoiled them. They have been in the habit of eating and drinking, and having their luxuries, and what is the result?—They are broken down before they come to maturity. They are in need of heavenly truth, Bible enlightenment. Do you not think that there is hope of saving some of these?—Certainly there is. There is nothing that will help them into right paths like the presentation of the necessity of becoming acquainted with the human temple that God has given them, the beautiful machinery to be brought into perfect order.

No one is to be indifferent in this matter. Life, eternal life, is presented to all as a gift of God, if they will receive it. Will they show wisdom, as did Daniel and his fellows, to refuse the meats and the wines which, if used, will spoil the Lord's wonderful and beautiful machinery? Will they reason from cause to effect? They—yes, the supposedly wealthy men—need wisdom as to how to conduct themselves so as to preserve their powers of mind and body. They are ignorant in regard to the effect of their eating and drinking, and do not know what a temperate diet will do for them.

We should not be prevailed upon to take anything into the mouth that will bring the body into an unhealthy condition, no matter how much we like it. Why?—Because we are God's property. You have a crown to win, a heaven to gain, and a hell to shun. Then for Christ's sake I ask you, Will you have the light shine before you in clear and distinct rays, and then turn away from it and say, "I love this, and I love that"? God calls upon every one of you to begin to plan, to co-operate with God in His great care and love, to elevate, ennoble, and sanctify the whole soul, body, and spirit, that we may be workers together with God.

There is a work to be begun in every city, in every town. What are you going to do to help it forward? You are to obtain all the light and knowledge that you can. There are the health books. Our canvassers can take these books right along with them, and read them. As they go, they will find that there is light in them, which they can present to the families they visit. They will find persons sick, and they can read something in those books that will do these persons good. Many are going to work on this plan. God never sets a man to work, and leaves him without putting any ideas into his mind. God gave Daniel knowledge, superior knowledge, in all matters of difficulty, and the Lord gave him the power to obtain that education that placed him on the highest platform of higher education before all the astrologers and magicians in all the realm of mighty Babylon. Now what is God going to do for every diligent searcher for truth. You see what He gave to Daniel. Daniel would not touch the king's meat. Who of us are eating meat to-day? Who have thought that they must live upon the flesh of dead animals? We should not do it. We are composed of what we eat. God has given you those things that will make you healthy. Do not put corpses upon your tables; do

not, I beg of you, eat the flesh of dead animals; for there is enough that you can live upon without that.

What does meat-eating do?—It creates animalism in the human agent, it strengthens the animal propensities, which are already strong enough. You would better be strengthening the spiritual powers. God helps us that we may, by self-denial and self-sacrifice, keep a clear brain and an understanding mind. It is better to let sweet things alone. Let alone those sweet dessert dishes that are placed on the table. You do not need them. You want a clear mind to think after God's order. We should now come into line with health reform principles. There is a work to be done, and we want to unite with Dr. Kellogg in doing this work. He knows what he is talking about; and we want to take the light from the word of God, and form ourselves into companies to work for others. God will help us do this work.

There is an abundance to eat. We do not believe in a poverty-stricken diet; but we want to eat those things that shall not corrupt in our stomachs, and sour our tempers. It is bad eating and sour stomachs which make men that are called Christians act unreasonably. They get a little mote of difficulty before their mind's eye, and exalt that mote to a mountain; and then the mountain of eternal spiritual advantages that ought to be exalted will become a molehill. That is the way the enemy wants it to be; but we do not want to work in such a way; for it is not profitable. Let us reverse the whole matter. Eat wholesome, good food; and sweeten up in your disposition.

There is a work to be done, a large work to be done. There is a world to save, a world to put on the right track. What have you been doing these years with the light that God has been flashing upon your pathway? I ask you, What have you been doing?

Are you "rejoicing in hope; patient in tribulation; continuing instant in prayer"? You cannot do that unless you have a good, sweet stomach. With a sour stomach you are thinking all the time, "Oh, dear, how my stomach hurts me! What is the matter with me?" If you had thought just a little earlier, and eaten the right things, you would have avoided the difficulty. Let us all be temperate. It is our duty to be cheerful. We are not to be like a band that is marching along in a slow and mournful tread. That is not our place. What we want is to rejoice in hope.

You can go to the houses all around you, to those of the high as well as to those of the lowly, and find access. Their souls are just as hungry for the truth of God as the very lowliest among us; and we want to get together and organize for service. God will give us wisdom. He will give us strength for this work if we continue instant in prayer. The light of heaven will shine into our minds and hearts.

From the light which God has given me, there is a solemn accountability that rests upon you who for years have had the light on health reform. What have you been doing? Have you been living it out to the letter? Our sanitariums are to represent health reform. As they have patients there, they are to present the very best kind of food which will be for the health of these patients. If you expect to do your patients good, provide simple food, do not tempt them with sweet pies and puddings which will place them where it will take more than one or two baths and fomentations to take away the evil effects of that which you brought before them to eat. We want to teach all the people all these things. Teach them in every place that faith and works must harmonize. The Lord calls upon you to show your colors. Stand as eternal health reformers, and do not be in such a condition that when they ask you if you are a health reformer, you will blush for shame. No; you want to say, Certainly, I am; certainly I am a health reformer in every respect; and I want to help others to be health reformers. This work is the right hand of the gospel. It is this health reform, and this healthful living, that is cleaving the way for us right to the hearts of thousands who have nearly killed themselves with their improper diet. Now let us begin to save them. ELLEN G. WHITE.

**POINTED PARAGRAPHS.**

PRACTICAL sympathy is a test of the purity and unselfishness of the heart.

Good works cost us a sacrifice, but it is in this very sacrifice that they provide discipline.

The world will be convinced not so much by what the pulpit teaches as by what the Church lives.

Combine medical missionary work with the proclamation of the Third Angel's Message. Make regular, organized efforts to lift the church-members out of the dead level in which they have been for years.



### ACTION OF ALCOHOL ON THE BODY.\*

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

#### ACTION ON THE HEART AND THE CIRCULATION.

IN studying the action of alcohol upon these organs, let us first consider it as a stimulant. Is alcohol a stimulant? Nearly the entire medical profession regards this drug as one of the most efficient cardiac stimulants. Personally I do not look upon it as such, for it meets none of the requirements of a stimulant, even when the term is considered in its original meaning. The word "stimulant" comes from the Latin word *stimulus*, the present participle of *stimulare*, meaning, to prick, to goad on, to incite or animate to action, or more vigorous action,—to exasperate.

To goad on an elephant with an iron probe, or to use a whip on a horse about to stop on a hill with a heavy load, is a stimulant. It does not put any more energy or strength into the animal, but it simply enables it to utilize in a short period of time all its available reserve force. In other words, a stimulant gets increased action out of an animal or out of a man, but does not put any energy into either. A man returning from a hard day's work, so tired that he can hardly drag one foot after the other, is suddenly set upon by thieves. He forgets his weariness at once, and runs. He runs faster than he ever did before. The attack of the robbers acts as a stimulant in this case. The entire central nervous system is aroused, every motor center is intensely excited, and compels the muscles to work in spite of being tired. This is the effect of a stimulant. When the excitement is over, the man sinks from exhaustion, for he has used up his store of surplus vital energy. This is the reaction from a stimulant, or the secondary effect.

Strychnia, cocaine, and caffeine are all stimulants in this sense, but alcohol does not meet even these requirements.

The results obtained from the action of any stimulant depend upon the degree of excitation of nerve centers. Caffeine and cocaine excite the nerve centers of the central nervous system, and actually enable one to do more work for the time being; but after the nerve center has expended all its energy, fatigue and exhaustion follow. This action of stimulants, an action we see in all conditions of life, demonstrates a great law in drugs; namely, that a drug which stimulates when given in moderation, will depress and paralyze if given to excess.

An ordinary meal of wholesome food energizes body and mind, giving one a feeling of satisfaction, exhilaration, and strength; but if an enormous meal is eaten, stupor and drowsiness take the place of mental and physical activity, and one feels like a boarconstrictor after a full meal,—he must sleep it off.

A natural or physiological nerve energizer differs from a stimulant in that, in the former case, while a nerve cell or a nerve center is expending energy, vital processes are at work replenishing the loss of energy. Oatmeal is a physiological excitant for this reason. "A horse feels his oats," we say. He feels like doing more work,

and he is able to do more work. Eating oats will make even a hog frisky and playful. Cold water is a physiological invigorator, for while it arouses the nerve centers by its action upon the skin, at the same time it stirs every glandular structure into vigorous action to supply the working nerve cell with more energy.

The working capacity of a muscle depends upon its connection with a nerve center, and upon the condition of that particular nerve center. In order for a muscle to work, or to do more work, its nerve center must be in a condition receptive to stimulation, and nothing must prevent the effect of the stimulation from reaching the muscle. Alcohol interferes with both these processes.

The latest scientific data on this subject, gathered from numerous experiments carried on by men of world-wide reputation,—men who have reported conscientious conclusions, though some of them do not hesitate to drink the social cup,—show that alcohol in the smallest quantities tends to lessen the activity of the nerve centers; that in the smallest quantities it is a narcotic. It has also been shown that alcohol lessens the contracting power of a muscle and diminishes its working capacity.

Based upon these facts, it is difficult to see how alcohol acts as a heart stimulant even; for the heart is a muscle, and is subject to all the conditions governing the action of muscle. In experiments upon animals it has been shown that the first effect of alcohol on the heart is to lessen its efficiency and to weaken its power of contraction. (Cushney, on "Action of Drugs," 1900.)

As soon as alcohol enters the stomach, and the sensation of warmth is diffused over the body, the heart begins to beat more rapidly in consequence of the depression of the nerve that slows the heart, and of the depression of nerves that control the caliber of the small arteries, with a distention of both the heart and the arteries. The flushing that soon follows imbibing, is not confined to the face, but occurs in every organ of the body, and is due to a vasomotor paralysis. This enlarging of the blood channels removes the resistance to the heart's action and hence it beats more rapidly, just as an engine would spurt ahead if it should break away from its train. In this condition the blood moves more rapidly for a time through the arteries. Alcohol in this respect acts very much like amyl nitrite, one of the most powerful and quickly acting heart depressants known. Amyl nitrite is made from alcohol, and affects the heart in a fraction of a minute, when simply inhaled, relaxing the blood vessels, lowering the blood pressure, and allowing the heart to beat more rapidly. No physician would claim that amyl nitrite is a heart stimulant, and yet it acts on the heart the same as alcohol, only much more rapidly and powerfully. Alcohol exhausts the heart by allowing it to beat more rapidly, and hence to lift a greater weight of blood. Six ounces of spirits of alcohol increase the number of heartbeats one sixth, or twelve beats every minute, thus making 17,280 beats in twenty-four hours. This, multiplied by six, the number of ounces of blood expelled from the heart at each contraction, equals, when reduced, 6,480 foot pounds of blood, or the equivalent of raising more than three tons one foot high. Alcohol, by interfering with the nervous control of the heart, allows

the organ to wear itself out by doing extra work that is not required by the body, just in the same way that an engine will shake itself to pieces when the governors are removed.

Alcohol is very likely to produce heart failure because of its depressing influence upon the nerve centers in the brain that regulate the heart's action. Large doses of alcohol frequently cause sudden heart failure. The constant use of alcoholic drinks produces a permanent relaxation of the blood vessels in the skin and the organs of the body. The "rum blossom" and bloated face of the heavy drinker indicate this.

With the blood vessels in a relaxed condition, and the nerve centers narcotized so that they but poorly respond to energizing influences, and in turn slowly and feebly transmit these to the organs and muscles, we can see that such a person is in a poor condition to resist disease; for the "blood is the life," and the health of any part of the body depends upon the perfection of the circulation in that organ.

### GIVING LIKE A LITTLE CHILD.

*The Christian Weekly.*

NOT long ago a poor widow came into my study. She is over sixty years of age. Her home is one little room, about ten feet by twelve, and she supports herself by her needle, which in these days of sewing machines means the most miserable support.

Imagine my surprise, then, when she put three dollars into my hands, and said: "There is my contribution to the church fund."

"But are you able to give so much?"

"Oh, yes," she exclaimed. "I have learned how to give now."

"How is that?" I asked.

"Do you remember," she answered, "that sermon of three months ago, when you told us that you did not believe one of your people was so poor that if he loved Christ, he could not find some way of showing that love by his gifts?"

"I do."

"Well, I went home and cried all night over that sermon. I said to myself, 'My minister don't know how poor I am, or he never would have said that.' But from crying I at last got to praying. And when I had told Jesus all about it, I seemed to get an answer in my heart that dried up all tears."

"What was the answer?" I asked, deeply moved by her recital.

"Only this, 'If you cannot give as other people do, give like a little child.' And I have been doing it ever since. When I have a penny change over from my sugar or loaf of bread, I lay it aside for Jesus, and so I have gathered this money all in pennies."

"But has it not embarrassed you to lay aside so much?"

"Oh, no!" she responded, eagerly, with beaming face. "Since I began to give to the Lord, I have always had money in the house for myself, and it is wonderful how the work comes pouring in. So many are coming to see me, that I never knew before."

"But didn't you always have money in the house?" I asked.

"Oh, no! Often when my rent came due, I had to go and borrow it, not knowing how I ever should find means to pay it again. But I don't have to do that any more, the dear Lord is so kind."

Of course I could not refuse such money.

Three months later she came with three dollars and eighty-five cents saved in the same way. Then came the effort of our church in connection with the Memorial Fund, and in about five months she brought fifteen dollars, all saved in the little mite-box I had given her. This makes a total of twenty-one dollars and eighty-five cents

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



from one poor widow in a single twelvemonth. I need hardly add that she apparently grew more in Christian character in that one year than in all the previous years of her connection with the Church.

Who can doubt that if in giving, as well as in other graces, we could all thus become as little children, there would result such an increase in our gifts that there would not be room enough to contain them?

#### NUTTOSE.

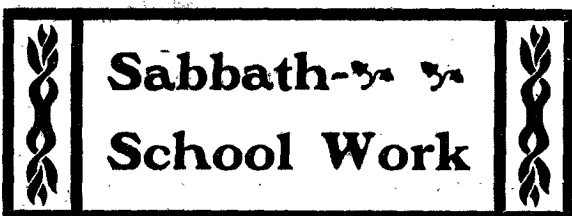
MRS. M. H. DUNMEAD.  
(Adams Mills, Ohio.)

ONE cup peanut butter, one-half cup cornstarch, one and one-half cups water; salt, finely minced or grated onion, and sage to taste. Mix by adding the water a little at a time, and rubbing smooth. Steam for three hours in tightly covered tin cans, set in a kettle of boiling water, also covered. Raise the cans so that water may pass underneath, or if preferred, steam in a double boiler. This is nice sliced cold, with a little lemon juice added. Or it makes a good stew by cutting in dice and stewing with potato, flavored with a little onion, and thickened with flour that has been slightly browned. It is also good cut in slices, and browned on an oiled tin, and makes a good sandwich when placed between thinly sliced bread.

#### MAKING PIE CRUST WITH KO-NUT.

E. L. DAVIDSON.

INSTEAD of melting the ko-nut, scrape as you would turnip, then mix flour and ko-nut together, and mix with cold water. Stick together instead of working. You can keep the flour and ko-nut some time without mixing, if desired. Use it the same as for other baking.



#### A MODEL SABBATH-SCHOOL.\*

(Concluded.)

WHEN we make it simply an intellectual matter, we lose the chief benefit. The intellect will be exercised, and that to its utmost, in grasping the revelation of divine truth made; but it is with the heart that man believeth unto righteousness. It is the word that is hidden in the heart, not in the head, that accomplishes the good. "Thy word have I hid in mine heart, that I might not sin against thee."

The one thing needed as a defense against sin is a power coming into our flesh. It is not simply in form, but it is in fact; it is in reality that that experience must come.

Now when we turn to the forms, the outward dress, in which the life is revealed, and spend the time over that, with definitions, with intellectual discussions, with controversy as to the meaning of terms and propositions, then we are dealing simply with the husk, simply with the shell. It is not the outward form, it is that which is incarnate within; that is the life, and that is received not as a means of establishing intellectual propositions, but as a means of defense against sinful temptations.

In the study of the Word, no matter what portion may be considered, the one aim in that study is to see the revelation of Christ crucified, that through it we may be brought more closely into that union of the human with the divine in which is the strength of all our Christian experience.

When Christ was gathering His disciples, the record says: "Philip findeth Nathanael, and saith unto him, We have found Him, of whom Moses in

the law, and the prophets, did write." We have found Him, the person. It was not, We have found a new statement of our creed; but it was just this one central thing — we have found Him.

Now any study of the Scripture, any teaching of the Word, that does not help us personally toward finding Him, does not meet its true end. When the time that ought to be spent in getting right to the very heart of the truth, and getting in actual, living touch with that, is spent in the form, the outward things, and we do not get to that central heart of it all, we have missed the purpose of study. Every lesson should be a revealing of Christ to us. If we will just take the Scripture itself, and be guided in our study by the Spirit promised to guide us into all truth, our understanding may be opened, so that we may understand the Scriptures, and we may see what is there, the beauty, the glory, and the joy. These do not all lie on the surface. You remember the words of the wise man, and they are worthy of very careful consideration in this connection: "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."

That is the one thing to be sought, even the knowledge of God. But how? — If thou criest after knowledge; if thou liftest up thy voice for understanding; if thou searchest for her as for hid treasures, then thou shalt find the knowledge of God. But I have regretted very much to observe, as far as my experience has gone, that there is not that earnest soul-hunger for truth that leads people to cry for understanding; to seek for this knowledge of God, as they seek for hidden treasures. If there is any reality in this thing, that there is here hidden, — hidden not to keep it away from us, but hidden in order that it may be revealed to us, — if there is any truth in this, that this is our life and understanding, our wisdom, then is it not worth our while to apply our hearts to understanding? Is it not worth while to treat this as a matter that is practical and real, and know that God by His Spirit will teach us?

The only theme, then, to be studied is Christ crucified, Christ manifested in the flesh, Christ our personal, indwelling Saviour. That is the theme, no matter what portion of the Book is studied. Any lesson that does not help us to a closer grasp and a better experience in that thing is not the lesson we ought to be studying; but if taken from this Word, there will be such a revelation in it.

The third division of the subject is the need of teachers filled with the teaching Spirit of God. Truth must be revealed to us. We must receive it. We are not sent out to roam around in a state of darkness and uncertainty to see if we can find truth. There is a certain class of persons who pride themselves upon the fact that they are simply seekers after truth. That is right when it is properly understood. But know that truth, absolute truth, has been revealed to us; and it is that revelation of truth that we are to study, and not hunt around in a maze of uncertainty to see if we can find the truth. The word of God is the incarnate truth. We are not to go along as though we did not know where the truth is. Here is the truth. Christ is the truth.

There has been a revelation made to us, a revelation made in human conduct, in Christ manifested in the flesh; a revelation made in human language, in Christ in the Word. Now we are to study the revelation made, that we may comprehend that, not putting our reason above God's word. It is not to be brought to our reason, to determine whether it is truth or not; when reason is given that place, it is given its wrong place. This Book is to instruct our reason, and not to be judged by our reason. Our reason will be used to its utmost in comprehending the truth, but not in judging the truth. There is a vast difference between the two. Anything that judges this Book, anything that judges God, anything that judges the revelation of himself, puts itself above Him, and that is the very essence of the papacy. The greatest revelation of opposition to God that this world has ever seen, all grows out of this: that this Book, this revelation of truth, is made subject to human reason.

If we are to be used of God to make a revelation of light and truth to this world, such a revelation that it itself will judge the world, and that will compel every one in the world to take a definite attitude toward it, such a revelation of truth in every nation, kindred, tongue, and people, that everywhere people will be actually compelled to make their decision, their final decision, in their attitude toward Jesus Christ and His truth, — with such a work as that committed to us, do not let us turn aside from the very fountain, and the very incarnation of truth, and put any man, even ourselves,

above this Word. Our understanding is to be instructed by the truth. We are to be judged by the truth. The fact is that every person who sets his mind up to judge the Word, and brings it to the bar of his reason, is by that very act judging himself, and not the Book. It is the attitude that men take toward the divine revealing of truth as set forth in this Book that determines the final decision. Therefore God is calling upon a people now to rise up that shall in themselves be the very incarnation of the word of God, and shall reveal that word as light and salvation in every part of the world.

So the Book itself will carry to every soul ready to receive it, its own conviction of the truth. The place to find evidences that the Bible is true is in the Bible itself. The very best evidence to any one that this Book is the Book of God, and what it claims to be, is what it will do for him in his own experience, if he will receive it.

Therefore it is not to be judged by the reason, but it is to reveal itself in the conduct of life, and that will be the greatest proof of its truthfulness.

But, to understand it, there must be the Spirit as the teacher. The Spirit, the very life that is in it, must interpret it unto us, and in us. God has taken simple language and revealed in it a depth of truth which no human man, unaided by the Spirit, will be able to fathom. It is only the spirit of truth, truth's spirit, truth's life, that can open our minds, and impart that to us. Remember that it is the mind through which we are allied to God, and with which we worship God. The truth must come in through that avenue. It must not stop in that avenue; it must come in through that avenue, and be revealed in experience.

And so the Spirit that is itself incarnated in this Word, that is in itself the wisdom, the light, the knowledge hidden here, must itself be the agency through which our minds are brought into direct, living touch and consciousness with that truth. No man, unaided, can do that.

Now take these simple things, and apply them to a school where the Bible is the book studied, where Christ crucified is always the theme, and where teachers are filled with the teaching Spirit of God. Then what will be the possibilities? — The possibilities will be the re-creation, the manifestation of the very image of God in the flesh. The human mind can hardly grasp, it cannot put any limits upon, what the word of God is able to do for those who are willing to receive it in this way, as their life, their light, and their salvation. So it is of no use to try to define these possibilities. They are with God. But, under such a plan as this, there would be a constant flow of the life, of new, creative life, into the hearts of all those who study and teach under these circumstances.

Would that there might be revived among this people a genuine study of the Bible. We are living on the labors of men of the past. Some one else has studied, and we read what they have studied, instead of ourselves studying for ourselves.

When an announcement is made that such and such a book is indispensable to the study of any portion of the Bible, I wonder what the people have done for these centuries before that book was printed.

I will tell you what is indispensable to an understanding of this Book, and that is a heart submitted, and ready to receive the Spirit of God; and that is worth more than all the helps ever printed. The trouble is we have put the "helps" that were designed to be helps, and, properly used, may be helps, in the place of that which is indispensable, and then the helps become a hindrance.

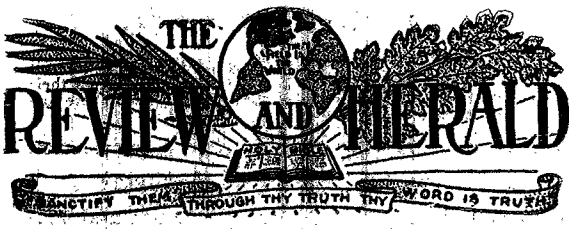
It is often true that what are advertised as helps to Bible study would more properly be advertised as hindrances to Bible study. Real helps to study may be used, but helps are not the first thing to be sought. We have used so many helps that we have allowed the very faculties that God would use through which to reveal to us personally a knowledge of the truth, — we have allowed those faculties to become weakened by depending upon some other help than the real help that God has provided in this unseen Spirit.

This whole people should be a people who study the Word, each for himself. That is the only hope for us. We are coming into experiences where God's word itself, hidden in the heart, will be the only defense; where it will not be sufficient for us to know what others have thought about this Book; but to know its every thought in our lives; where the only salvation will be the word that is spirit and life.

No matter how it may come, no matter under what technical forms it may come, let there be a revival in all our hearts of the love of the study of the word of God, and let time be spent with that word, that we may feed upon Him who is our life, our light, and our salvation.

W. W. PRESCOTT.

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



BATTLE CREEK, MICH., JANUARY 7, 1902.

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

### THE CAUSE.

We remember that when Elder James White stood alone as editor of the REVIEW, he frequently presented articles entitled, "The Cause," in which he would discuss the various phases through which the work was passing, the influences which were arising against it, the duty of its friends in reference to the circumstances, and how the crisis should be met. We have again reached a time when, if he were living, we believe he would speak out anew with reference to the situation. There are rumors afloat now that the cause is suffering under a heavy load of odium, and that an offer is made to relieve the cause of the odium that rests upon it, by placing the Review and Herald Office upon a new basis, and transferring the plant to other ownership than that of the S. D. A. Publishing Association, who first incorporated it. From this it would appear that the odium under which it is averred that the cause rests, is concentrated upon the Publishing Association. There are some of us who have a very tender regard for this association, and feel very sensitive in reference to any insinuation that the charge of odium can justly rest upon it.

For instance, the writer of these lines had the honor to be one of the charter members when the institution was founded, May 3, 1861. He was present when the act of incorporation was formed, when the act under which it was incorporated was secured, when its constitution was adopted, and its by-laws formulated and accepted. Moreover he is acquainted with all the principles that were talked over by the original promoters and founders of this institution, and, besides, has been almost continuously a member of the board ever since, and has known of the policy and intentions by which it has sought to govern itself. Hence we feel at liberty to inquire where the odium comes in, and to which of the transactions of the association it attaches itself. The Publishing Association has endeavored to maintain a scrupulous regard for the rights of all its stockholders, so that no member has ever lost a dollar by its operations. It has always been true to its obligations to the government, paying its taxes when due, and meeting its bills so promptly as to be allowed a cash discount on its settlements. Odium attaches to a corporate body when it proves false to its corporate obligations. No such acts can be charged upon the Publishing Association. We repudiate all such charges. Let us be understood. We would not, speaking as a member of the board, claim that we have not been liable to misjudgment, and erred in opinion, as is common to mortals in this state. So we plead guilty to all the charges against selfishness, and the conditions and obligations devolving upon the Laodiceans, so forcibly of late set forth in the REVIEW and the sermons during the Week of Prayer. But the question arises how the odium would be lifted by transferring the property to another organization.

The association was organized as a body that belonged to the cause. It was a representative of the whole work. It was never a personal or private body, but a public factor in the cause. It was the original S. D. A. institution, not run for any personal or private ends. Its officers were placed in position by the voice of the people. Consider the good it has done, the thousands it has brought into the truth, and the associate institutions to which it has extended a helping hand. Any of our institutions try-

ing to get upon their feet would fall back for support upon the Review and Herald Office. In this way it has helped sanitariums, schools, Conferences, and is now carrying above forty thousand dollars of indebtedness for the Battle Creek College, besides other large sums for our other institutions—nearly a hundred thousand dollars in all. It has thus acted as the mother institution, the fostering body for all other S. D. A. institutions, and all persons should be careful not to speak in a manner to injure its credit. These points should all be borne in mind before an insinuation detrimental to the standing of this institution is entertained. The old adage is that "a lie will go around the world while the truth is putting on its boots." This institution has been considered the strongest and safest organization among us. Its credit is still good, and will continue to be so, so long as its friends stand by it. We have faith to believe it will do a much grander work during the remaining period of the Third Angel's Message.

EDITOR.

### THE COMING RESTITUTION.

We have reached the time of "the restitution of all things," to which, in the eternal purpose of God, His Church was to be brought just prior to the second advent of Christ. And that this is so, should be a cause of joy to His waiting people.

We should all of us earnestly desire that this purposed restitution of all things should be accomplished. We should earnestly desire that "all things" should be freed from the blight of sin and the darkness of error. We should long to see all things restored again to the state ordained by the Creator before sin began its work of destruction upon God's handiwork. And we should rejoice that we ourselves are included in this restoration, and are to be brought back again to the perfect image of God.

This condition of things which will exist when the promised restitution has taken place, is the natural, normal condition, viewed from the standpoint of righteousness. In this world we view all things from a perverted standpoint. We see nothing as it is in truth, only as we apply the principles given us by revelation in the place of the maxims and standards of men. At the best we see only "through a glass darkly." Sin has so changed and debased the things of this world, has so perverted everything and turned it from its natural use and purpose, that we are accustomed to think that a life of sin represents man in his normal condition, while Christianity is something abnormal, and is calculated to turn an individual into a strange, unnatural sort of being. But it is sin that is the strange, unnatural thing; and Christianity is God's means of saving a person from his sins.

God wants His children to act like beings in a normal, unperverted state. He asks nothing more of us than this,—nothing extraordinary, nothing in the least degree contrary to reason or the dictates of the highest intelligence. He asks that we should love, reverence, and honor Him, our heavenly parent. We recognize the propriety of according all this to our earthly parents, and He only asks that we shall likewise recognize His parental claims, since He is our parent far more fully than it is possible for any human being to be. "It is He that hath made us,"—His power, and only His, which from the very first has wrought in us to keep us alive and cause us to grow in mind and body to the present hour. It is He who has cared for us, shielded us on the right hand and on the left, and favored us in every effort to grow up to usefulness and honor. How unnatural and abnormal a condition, then, is that in which an individual makes no acknowledgment of the parental relationship which the Creator sustains to him. And when to this is added the consideration that God is not only our Creator, but also our Redeemer, having paid an infinite price for our redemption from sin, how doubly unnatural is it to treat Him as though He were a stranger who never knew us, or as though He did not exist at all!

Christianity is reasonable. Indeed, it is God's

means to save us from all that is unreasonable; to restore clear sight to the mind, so that we may discern the truth, and that our feet may walk in a straight path, and we be delivered from the evils into which sin has led us. And when Christianity shall have done for us all that it will do, we shall be restored to perfect soundness in our mental, moral, and physical being; made whole, or, as the word means, holy. Then we shall have been brought back again to man's natural state of being,—the state ordained by man's Creator, and experienced by God's creatures everywhere throughout unfallen worlds. The Lord asks us simply to give up, to let go of, the monstrous, unnatural, abnormal thing called sin, which has come in to mar for a time a small part of His creation, and to take our appointed place in the great family of God who shall live on in the perfect state throughout eternity. Let us be reasonable enough to choose God's way and co-operate with Him for the realization of His wise purpose in our creation, now.

L. A. S.

THE one who truly fears God, will not fear men; and he who fears to stand up always for the right before men, is lacking in the fear of God.

### A CALL TO BIBLE STUDY.

WHEN the time came for the message of the coming of the Lord to be given to prepare the way for His first appearance upon this earth, "the word of God came unto John the son of Zacharias in the wilderness." This was the inspiration and the power for his work. It is evident that the Spirit of God stirred his mind in the study of the prophecies concerning the coming of the Saviour, and made so clear to him his personal relation to that event that, with a heart aroused and quickened by his own message, he went forth to be the voice of the prophets. Thus the word came with life and power to the people. After an interim of about four hundred years, during which the voice of the prophets was silent, and the spirit of true religion had been largely lost, the spirit of prophecy was revived, not in new revelations, but in the right understanding of the old revelations, and so the message was again given "in the spirit and power of Elijah."

Just that same experience needs to be repeated to-day. The word of God must come to the hearts of the messengers. The call of the hour is for ministers of the gospel who will not "leave the word of God, and serve tables," but will give themselves "continually to prayer, and to the ministry of the word." A great work is to be done in a short time. The message must be given with a new power. Men must have a new experience with the word of God. The spirit of prophecy must be revived in the understanding of truths long since uttered by the prophets, but which ought now to be proclaimed to the world. There ought to arise now a whole army of young men to whom God could give "knowledge and skill in all learning and wisdom," as He did to Daniel and his companions, as they apply themselves earnestly and prayerfully to the study of the truth as it is in Jesus. Then they would learn for themselves that "there is a God in heaven that revealeth secrets," and the preaching of the prophecies would become much more than a mere repetition of the words of the prophets; the spirit of the seer would be in the heart of the preacher.

It is because of the sense of this great need in the ministry that special opportunities are being offered during the present winter for young ministers and licentiates to get help for their work by spending a term at Emmanuel Missionary College. Elder J. A. Brunson is now giving his whole time to the Bible work there. Elder A. G. Daniels is planning to spend a portion of the winter term at the college, and will conduct Bible studies while there. I have also been requested by the Board of Trustees to assist in this work, and shall do all I can consistently with other demands upon my time. This ought to be the beginning of a new experience in our ministry. The younger workers, who have had some experience in the public teaching of the word, but



realize the need of new inspiration and new power, are earnestly invited to avail themselves of this opportunity. The winter term begins January 8, and continues ten weeks. Further information as to terms, etc., may be obtained by addressing Emmanuel Missionary College, Berrien Springs, Mich.

W. W. PRESCOTT,  
Chairman of Board of Trustees.

### PURPOSE OF THE TESTIMONIES.

SOME of our people do not receive the benefit they should from the Testimonies. The reason for this is that they do not apprehend the real purpose of these messages; namely, "to leave men and women without excuse," and to assist in "bringing them back to the Word that they have neglected to follow." (Vol. II, page 455).

As indicated by the running title at the head of every other page of the bound volumes, the Testimonies are intended especially "for the Church." This fact should always be borne in mind.

Instead of being proud of the fact that we have six bound volumes of the Testimonies, containing an aggregate of 3,997 pages of reproof and admonition, Seventh-day Adventists should feel grieved that their conduct has been such as to call forth this amount of reproof and special instruction from the Lord. While a monument of God's long-suffering and mercy toward His people, these books are also a monument of shame to the waywardness of His Church—to their neglect of Bible study.

Do these statements astonish you? Listen: "You are not familiar with the Scriptures. IF YOU HAD MADE GOD'S WORD YOUR STUDY, with a desire to reach the Bible standard and attain to Christian perfection, YOU WOULD NOT HAVE NEEDED THE TESTIMONIES. It is because you have neglected to acquaint yourselves with God's inspired Book that He has sought to reach you by simple, direct testimonies, calling your attention to the words of inspiration which you had neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teachings."—*Id.*, page 605.

This same neglect of earnest Bible study is what so disables some of our ministers that they are unable to preach an entire sermon from the Bible, and the Bible alone. Some who profess to believe the truth have so utterly lost sight of the true purpose of the Testimonies that, to use the words of one of the members of our present Pastoral Committee of the General Conference, "they actually try to prove, from the Testimonies, that the Bible is true."

Every true Seventh-day Adventist is a true Protestant; and, whether he be a minister or a layman, as a Protestant, he should be able to prove from the Bible, and the Bible alone, the doctrines which he holds to be true.

Brethren and sisters, let us take the right course to prevent the coming of still other messages of reproof. Let us prayerfully, earnestly study the Word.

A. J. B.

### SECRET WORKINGS.

Do you know of the secret workings of the movement that is going forward in this country to bring about the enforcement of the "mark of the Beast" and the worship of his "Image"? Here is an incident of this nature which happened recently in Iowa. We quote it from the Iowa State paper, the *Workers' Bulletin*:—

"Last summer a pastor in one of Iowa's smaller cities called on the wife of one of our ministers. He asked her what church she attended, and she answered, 'Not any.' 'Then you are not Christians,' he suggested. She answered, 'Yes; but we have no church here; we hold our Sabbath-school and meeting in a private house.' He then asked her what she was, and upon her answer, 'A Seventh-day Adventist,' he inquired particularly how many there were of them, who they were, where they lived, where they held their meetings, etc.

"When her husband returned, she told him of her

visitor and his questions. Shortly after this her husband met another pastor who was friendly, and telling him about it, asked what the object was in making such inquiries. He said, 'I dislike to tell you.' Upon being urged, he repeated, 'I dislike to tell you. I am opposed to it, and spoke against it in the League, for I know your people. I know them to be quiet, honest, and inoffensive; but it means persecution to your people.'"

With this we will relate another incident, which so far as the writer knows has never appeared in print, nor in any other way been put into general circulation. It occurred some time ago in the city of Washington, D. C. A man who has been prominent in work for the preservation of religious freedom, was speaking with a leading official of the Catholic Church with whom in some public place he had happened to come in contact. The Catholic prelate did not know he was speaking with a Seventh-day Adventist. An effort was being made at the time to secure further Sunday legislation in that place, and this was the topic of conversation. The Catholic official expressed himself as decidedly in favor of such legislation. "Then what about these people who observe the seventh day?" inquired the Adventist. The latter, in relating the incident to the writer, said, "He turned upon me like a lion, and exclaimed, 'They ought to be strung up, every mother's son of them!'"

Do you think that Rome does not have her eye upon Seventh-day Adventists? Does Rome not know that there is one little body of *consistent* Protestants, whom she hates the more bitterly because they have a belief which guards them against all her attacks, and exposes all her deceptions? She is saying nothing in public now. She is dealing yet with the Protestant world in general. But wait. Rome knows how to wait, and she is waiting. Protestants will clasp hands with the papal power, Church and State will be united, and then will come a mighty effort to "reform" Sabbath-keeping Christians out of the world. The sentiment in favor of this exists to-day. It is spreading, making its way in the dark, working secretly, but occasionally showing itself upon the surface of events. And what do these things mean to us? One thing they ought to mean; namely, that *now* is no time for losing sight of the truth we have proclaimed in the past, but instead, the opportune time for earnest work in the way of acquainting the people with the deceptions of the enemy, and setting before them the prophecies relating to the present time. Is this the work that we are doing?

L. A. S.

PEACE is wavering again in China. If the word that comes to us from observers in that country is correct, war is soon to break out again, and the situation promises to be worse than that which recently called the troops of Europe and the United States to the gates of Peking. Note the following statements made by Charles F. Gammon, superintendent of colporteurs for the American Bible Society in northern China:—

"While at Shanghai, I observed that the Chinese government was openly violating the provisions of the protocol. The great empire would shake off European domination. Thousands of boat-loads of small arms and ammunition were passing weekly up the Yang-tse-Kiang, and the arsenals were being enlarged and worked day and night. Cargoes of explosives were being received, and the dowager empress had issued instructions to recruit the army, and also to inform her as to the fighting strength of each division, and the time required to concentrate the forces at a given point. There were and are many unpromising features which weighed heavily upon the minds of those interested.

"I must believe that the end is not yet, and that within ten years, and possibly within five, a war will ensue the like of which the world has never known. For centuries China has been making repeated attempts to expel the foreigner, each time profiting by past experience, each time with more power and success, each time better equipped and better planned. It is now preparing as never before, buying vast quantities of superior weapons, and reorganizing its armies on a correct basis. Therefore, the next attempt will be in force, and terrible in execution. It will result in a universal upheaval and the final dismemberment of this empire—at a terrible cost."

### In the Question Chair.

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

#### 844.—HOW DO THEY BEAR WITNESS?

Will you please explain how the record and witness spoken of in 1 John 5:7, 8, is borne? also the language of Matt. 19:17, where Christ says, "Why callest thou me good? there is none good but one, that is, God"? Unitarians use this text to prove that Christ was not God, but only a man.

L. M. H., *San Jose, Cal.*

ANSWER.—I. The "record" and "witness" spoken of is doubtless borne the same way that the witness of the Spirit is borne; namely, by enlightening the understanding and making an impression upon the moral nature, and through that channel molding the individuals.

2. In Matt. 19:16, 17, Christ taught His questioners to look more deeply into the nature of the subject they were considering than they were in the habit of doing. The circumstances of the occasion are thus stated: "And, behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life? And He said unto him, Why callest thou me good? there is none good but one, that is, God." Christ saw here an opportunity to impress a lesson on His hearers respecting himself; and He is not responsible if men pervert His language to mean just the opposite of what He intended according to the fair interpretation of His language. Unitarians, our correspondent says, argue from this that Christ is not God, but only a man. This conclusion we are obliged to consider only a perversion; for His words teach exactly the opposite. Thus: He was addressed as "Good Master." He did not object to this manner of address. He did not say, Why callest thou me good? I am not good: but, in addressing me thus, you give me a character which I acknowledge, but which puts me in the same category with God; for there is only one Being who can properly and consistently be called "good," and that is God. So by calling me "good," you call me God, which I am. The reader will see how far one side the Unitarian application is.

#### 845.—A CHAPTER IN REVELATION.

One of our ministers writes for an explanation of Rev. 6:8.

ANS.—We have presented the best light we have on all passages in Daniel and Revelation, in the published works on those books. To them we refer all inquirers on those points.

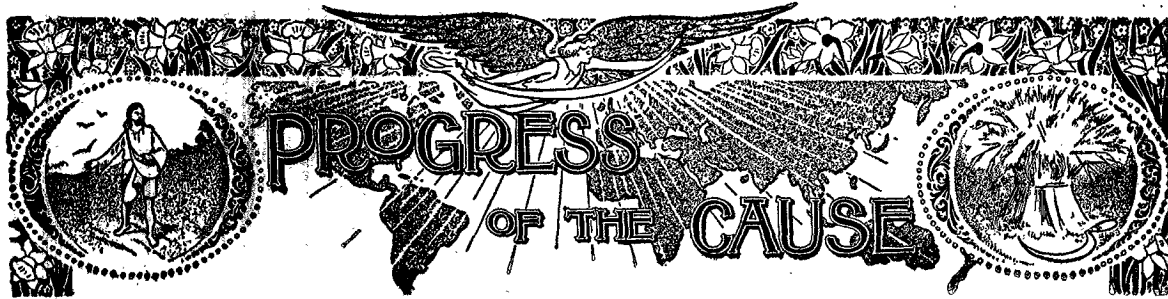
#### 846.—DAY OF CHRIST'S BIRTH.

Will you tell me what reason you have for saying that Christ was not born on the twenty-fifth of December, and that He was born in the spring of the year?

C. C. W., *Middlefield, Ohio.*

ANS.—We do not say any such thing. The day of Christ's birth is a point much in dispute. It appears that nothing definite is known about it. The twenty-fifth of December seems to be wholly a matter of tradition. What has contributed largely toward fixing that date upon the religious world, is the attempt to make it coincide with an old festival, borrowed from the heathen, which was fixed upon that date. We have no honor to confer upon the old heathen festival. And inasmuch as the exact date is not known, we can celebrate the birth of Christ as a blessed event without reference to the day.

CHARLES ALLING, a Chicago alderman, is quoted in the *Chicago Tribune* of December 26 as "advocating the instruction of Sunday-school children in political matters," and saying: "What is the use of knowing how to get to heaven when you do not even know who represents your ward?" In the same paragraph it is stated that "on this line Judge Orrin N. Carter will address the pupils of the First Presbyterian Sunday-school to-morrow at noon. . . . He will advise them to attend the primaries and to belong to a political party." But Christ says: "My kingdom is not of this world."



### WHEN HE CROWNS HIS OWN IN GLORY.

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

WHEN our Lord descends from heaven with His mighty angel band,—  
And that day comes on the prayerless like a snare,—

Then He'll gather all His loved ones from the sea and from the land;  
When He crowns His own in glory, we'd be there.

When the Lord makes up His jewels bright and radiant from the grave,  
Looks of sweetness, robes of brightness, they will wear;

When He comes in might and grandeur all His waiting ones to save,—  
When He crowns His own in glory, we'd be there.

Well, that morning is approaching, soon the Prince of peace will come;  
Then to meet His smile and plaudit let's prepare;  
So that when the angels waft us to our sweet, immortal home,  
When He crowns His own in glory, we'll be there.

In that bright and awful morning then will come the solemn end,  
When God's meek and patient children Christ will spare;  
Then will you and I, dear brother, each be found His faithful friend,  
When He crowns His own in glory to be there?

Yes, our Lord is coming quickly, fairer, brighter than the sun,  
All His saints will gladly meet Him in the air;  
Then they'll share His smile and welcome; yes, His sweet and true, "Well done!"  
When He crowns His own in glory, we'd be there.

Saints immortal, glad, triumphant, shout, "O Death, where is thy sting?"

Then with Christ to New Jerusalem repair,  
There to bow before the Father when presented by our King:

When He crowns His own in glory, we'd be there.

### THE TARN, FRANCE.

HAVE you ever heard of this interesting place? If not, I am sure that what you now read concerning it will make you, ever after, interested in it. The Tarn is a department of southern France, and corresponds somewhat to the state or county in the United States. It was in and around this department where the ancient Albigenses lived, and where the Huguenots were persecuted. Though years have passed since those events occurred, there still lives in places some of the old spirit. But dwelling up in the mountains, holding little intercourse with the outer world, the customs of these people are somewhat different from the surrounding Europeans, to say nothing of Americans. When I visited the church there, I met scores of people, not children, but grown men and women, who had never seen a railroad.

I am sure you will be interested to know how the Third Angel's Message penetrated to that place, and gave to the truth a devoted company retaining the simplicity of their fathers, and manifesting a deep devotion to the word of God. In the accompanying photograph I have given you a picture of the room, or rather the interior of the house, where we stayed; for there it is rare to find a house of more than one room. To the left in the picture you will see the great iron pot (*marmite*) which hangs suspended over the fire by means of an iron chain. In this great vessel everything is cooked, especially the soup, which is the much-loved dish. And their soup is soup. It is not the seasoned water of the American boarding house. In their soup, I was about to say, they place everything. But you don't mind that. After you have climbed up the steep and rugged paths to reach the house, or after you have been jolted in the stage for several hours, perhaps all

day, that soup tastes good. It is probably not scientifically hygienic, but with the appetite it is hygienically disposed of.

You notice that the people have their hats on. They put their hats on just where we take them off. For example; all may be conversing, with their hats off, when the word comes that dinner is ready. Then they all put their hats on to go to the table.

We left the train at Castres in southern France, and in the morning took the stage. Neither myself nor my interpreter could understand the language. It was not French; it was what they call "*patois*,"



NATIVES OF THE MOUNTAIN DISTRICT OF SOUTHERN FRANCE. THIS IS A VIEW OF THE ROOM WHERE OUR FIRST MEETING WAS HELD WITH THESE PEOPLE.

that is, a dialect. We were stowed in under the front box with a jolly, vigorous young Catholic priest at our side. While he would talk French with us, he could talk the *patois*. He held conversation with the great, burly stage driver. This latter individual was shod in his great leathern boots, with a leather coat, and armed with a long, long-tailed whip, which he cracked most vigorously as he shouted out his *patois* to the five stage horses.

Upon the mountains and by the precipices we clattered along for four hours. Then a relay of fifteen minutes was given, only to resume our journey again for three hours. The cold of evening and the shades of night had overtaken us when we arrived at our destination. Our first service was held that very night in the room of which you have a picture, and on the Sabbath following, from far and near, from the mountains and the valleys, the brethren came to the Sabbath meeting.

And here we learned the story of how the truth reached them. When Brother J. N. Andrews was editor of *Les Signes des Temps*, he used to send out a great number of the papers in France, as we do in our missionary societies in America. The paper had been sent to a certain man residing in that region, and then a letter was addressed to him, asking him if he would kindly send to the office of *Les Signes* the names of men who he thought would be interested in these subjects. The man responded by sending in a list of names, in which list was the name of Brother Louis Carayon. At that time Brother Carayon was troubled over his spiritual condition. Surrounded by the darkness of Catholicism he longed for the knowledge of God, and for the assurance that his sins were forgiven. It was in this condition of mind that the first number of *Les Signes* found him. He opened the paper with the hope that he might receive some spiritual light. But on the first page his eye met this article, "What Is Our Condition After Death?" "Well," he

thought, "this can do me no good." So he laid the paper aside. Then came the second number, followed by the third. These also were placed aside. But one day, still troubled over his spiritual condition, so troubled that he could not work, he took up these papers. He began to read an article which exactly met his case. He read more. Then seeing the advertisements, he sent for some books, and very soon he had the truth before him. He accepted it, and began to work for others with all his might.

One night he was called to visit a sick man. He went, with his pockets full of the papers. At the bedside of the sick one, he met another man, a neighbor not very well known. With his usual zeal, in godly conversation, he offered the gentleman a copy of *Les Signes*. The stranger refused, saying that he knew the paper. In fact, he informed Brother Carayon that he was the person who had sent in his name to the office. But upon learning what the paper had done for Brother Carayon, he became very angry. He wrote a letter to the office, discontinued his own number, and refused absolutely to have anything more to do with the paper.

But Brother Carayon labored on. God blessed his labors, and very soon a company was raised up obedient to the truth. And the interest continues. While there, we held two meetings to which those not of our faith were invited, and the rooms were well filled. They are calling for a laborer to go there and hold meetings.

But that is just the difficulty. France is practically destitute of laborers. Those who come from America as laborers must learn the language. We have many able and bright young people, who could be trained for the work, but they have not the means, nor we either. We greatly need facilities for the training of workers. We could put twenty workers, if we had them, into places where there is now an interest.

I see many calls in the REVIEW and in our other American papers for means to be given to enterprises at home. But is it possible that our brethren do not think on these great, destitute fields over here? I notice with joy the record in the *Missionary Magazine* of donations to the French field. But what can fifty dollars now and then do when we need fifty times as much? I saw in the REVIEW lately a call for one thousand dollars for an enterprise in America. And now we will call: Who will give one thousand dollars toward providing the necessary facilities for the training of young people here for this great field? The Lord is coming soon, and these lands must be warned.

B. G. WILKINSON.

48 Weiherweg, Basel, Switzerland.

### WEST VIRGINIA CONFERENCE.

THIS Conference was formerly a part of the Ohio Conference, and its charter members were the direct result of the labors of that Conference. About fourteen years ago this Conference was set off as an independent field, or Conference, consisting of West Virginia, and the three extreme western counties of Maryland,—Garrett, Allegany, and Washington,—with members barely sufficient to organize, and with no financial or numerical strength. It barely maintained an existence for several years, adding few to its numbers, and little to its wealth. In this feeble condition, and thus struggling for existence, it was overtaken by the canvassing boom of several years ago, and like several other of our weak Conferences, became greatly in debt to our publishing houses. This incumbrance, which amounted to three thousand dollars, together with other trials, greatly crippled the work, and brought discouragement and gloom over the few struggling churches upon whom the burden of debt and perplexity fell with crushing weight. The Conference membership was two hundred, six churches existing in fact, and three others in name. Two canvassers were the only laborers in the Conference. This was the state of things when I was called to labor here three years ago. Under these circumstances we took up the work as requested by the General Conference. We had no means, no ministers, no resources, and few members, but plenty of debts. Through the blessing of God, we are now out of debt, have six ministers in the field, and six canvassers. The membership is about four hundred consisting of fourteen churches, and four unorganized companies. Thus our membership has been nearly doubled, and the number of churches doubled in the last three years. For this we praise the Lord.

Our annual Conference this year was held at Parkersburg, December 12-19, with excellent results. Elder H. W. Cottrell was present to assist in counsel and labor, all of which was much appreciated. Elder Hottel, President of the Virginia Conference and Brother Painter, from Pennsylvania, were also in attendance, and rendered valuable service.

The Conference officers are the same as last year.

namely, President, S. M. Cobb; Recording Secretary, W. R. Foggin; Treasurer, C. E. White; Conference Committee, S. M. Cobb, David Haddix, W. R. Foggin, C. B. Rule, Henry Neptune; Tract Society Departmental Secretary and Treasurer, C. E. White; State Agent, F. M. Gardner; Sabbath-School Department Corresponding and Field Secretary, Emma S. Newcomer.

Advance steps were taken in every department of the work. S. M. COBB.

### NORTH CAROLINA.

WILMINGTON.—Some time ago a small company of women associated themselves together to study the Bible. Soon after, Sister I. E. Kimball, who was engaged in missionary work here, brought them the truth of the Sabbath, which they accepted. Brother Chapman, who was here a short time, also assisted them. We are selling our literature, and have aided them somewhat, instructing them upon different points of truth. We have organized a Sabbath-school of ten members—not including ourselves. These receive the message gladly, and catch its spirit—that of helping others. We observed the week of prayer with them; though many had to come alone some distance at night, the weather often being unfavorable, yet they showed an earnestness by regular attendance that would do well to be copied by many experienced Sabbath-keepers, of whom much more might be expected. It rained hard all day Sabbath, but all were present except two. One of these being sick, she sent her offering by a messenger. Though poor,—some earning a living by washing,—yet all had a part in the offering. Five orders were obtained for the REVIEW; we feel that the week of prayer was a success here. We are glad for this little light set upon a hill, in Wilmington. We also consecrate ourselves anew as workers. MR. AND MRS. E. C. ROGERS.

### EARLY RECOLLECTIONS IN THE THIRD ANGEL'S MESSAGE.

I WAS born in the spring of 1848 near Jackson, Mich. My parents were members of the Methodist Episcopal Church. In the spring of 1852 my father, and an uncle by the name of Nichols, left home for California. Not long after their departure my aunt became interested in the truth, and began the observance of the Sabbath. My mother, who was a Methodist, did not take kindly to such a change.

I frequently listened to their conversation, which made quite an impression on my mind, although I was only a little over four years of age. From my earliest recollections my mother had taught me to pray, and I had the greatest reverence for the Bible as the word of God. As I listened to my aunt when she read the Bible and explained about the Sabbath, it worried me much, and frequently I would leave my play, go behind the curtains, kneel by a trunk, and ask the Lord to help my mother to see the truth. I always closed the prayer by saying, "O Lord, them commandments." This made such an impression on my mother that she went to my aunt and said, "I cannot stand this any longer; and if you have any light for me, I want it." My aunt continued to read the Bible to mother, and soon she accepted the message, and was baptized by Elder H. S. Case, who afterward severed his connection with us, and started the paper called the *Messenger of Truth*. Soon after mother had accepted of the light, Elder Joseph B. Frisbie came to our place and held meetings in our schoolhouse, and a small company of believers was raised up. Among the number was one of our neighbors by the name of Chas. Glover. In the summer of 1853 Elder James White and his wife, and Elders J. N. Loughborough and M. E. Cornell came to our place and held meetings in Brother Glover's new barn.

After this our leading ministers frequently visited our little company, and always received a hearty welcome. In those days we had as much respect for a minister of our faith as we could have had for an angel, if one had visited us.

It was about this time that Spiritualism was making quite a stir in our community, and my mother and aunt visited a medium, and asked to have the spirit of a sister of theirs who had died several years before, called up. As the medium went into a trance, she said: "My dear sister, you are an unbeliever now, but you must not be." My aunt said, "This is the voice of my sister, but is the devil." Then the medium clinched her fist and, grating her teeth, said, "None devil; none devil." That convinced my mother and aunt that Spiritualism is the work of Satan.

About 1855 my father returned from California, and soon began keeping the Sabbath. About this time our little band divided, a number uniting

with the *Messenger* party. My father, not being very well established in the truth, went with them. The *Messenger* party soon began to quarrel among themselves, and father, becoming disgusted, gave up all profession of religion. Thus he lived for years. We soon after left Jackson County, and for some years did not meet any of our people.

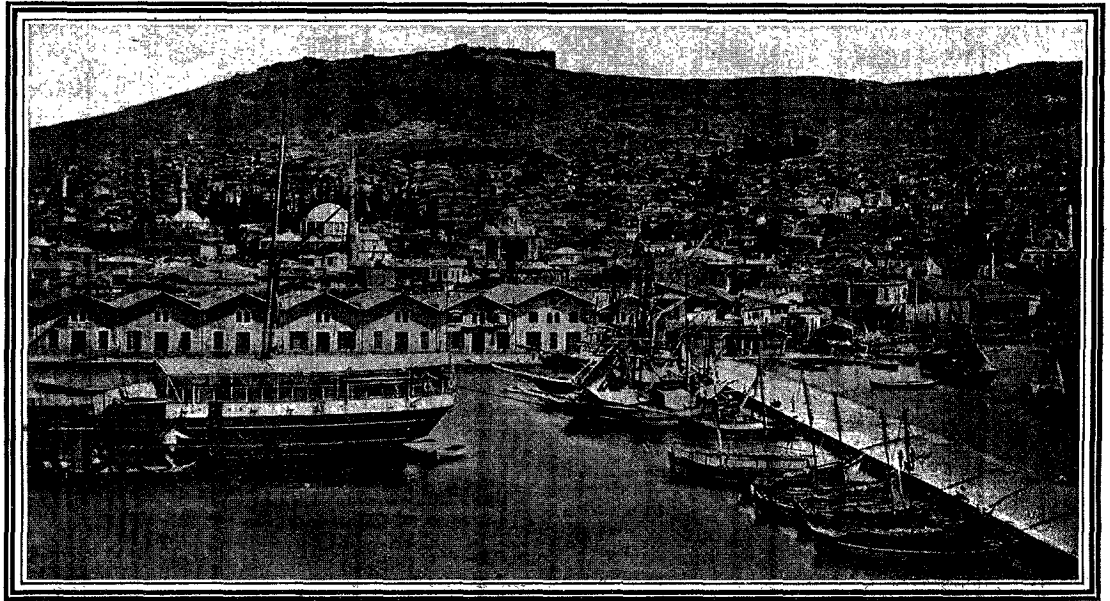
During these trying times mother continued faithful to her convictions of truth, and brought up her children to reverence the message. There were a few times during these years that work was very pressing, and my brother and I worked on the Sabbath. In the spring of 1860 my parents moved to Battle Creek, Mich. This was my first experience in a Sabbath-school. My first teacher was Brother William Hall, long since dead, and the next was Brother Robert Sawyer, who has also been dead some years. At that time we did not have the Sabbath-school helps we now have, and the first lessons given by Brother Hall were from First Peter, second chapter. The thoughts presented from that chapter have stayed with me to this day, and frequently when reading a text from it, my mind goes back to the days long past. We did not always have preaching in Battle Creek in those days, and our social

ing at Battle Creek, and my brethren of the Michigan Conference gave me a license to preach the message. Since then I have preached in Michigan, Colorado, Arizona, and Utah, and in all these places I have some dear children in the faith, as the result of my labors.

My parents and my aunt have long been sleeping, and many of the old and faithful workers are waiting the trump of God. Many changes have taken place, and are taking place, but the Third Angel's Message is going to accomplish its work. May those of us who have been long in the way keep pace with the work, and be ready when the Lord comes for His people.

Brethren, the Lord is soon coming; and while some of us have grown gray in this message, yet let us not forsake our post of duty, but let us do all we can to hasten the coming of that grand day. Let us endeavor to acquaint the young with God's dealings with this people in the early days of the message. This people will accomplish the work that was begun so long ago. Let us use all our energies in holding up the hands of those whom God has so signally honored in the past.

GEO. O. STATES.



SMYRNA, SHOWING PORT AND MT. PAGUS.

THE TRUTH HAS FOUND ITS WAY TO THIS HISTORIC CITY, AND SEVERAL OF ITS PEOPLE ARE NOW REJOICING IN THE LIGHT OF THE THIRD ANGEL'S MESSAGE.

### NEW YORK CITY.

DEAR BRETHREN IN THE MINISTRY: We know that you are deeply interested in the cause of religious liberty—the promulgation of the principles of which makes necessary the existence of *The Sentinel of Christian Liberty*. But we find that many are not enrolled as subscribers.

Just now is the time you should read regularly each issue of *The Sentinel*. Why?—Because now, as never before in the history of this country, the Sunday closing movement is being agitated. Here in New York City, it is the talk of every one. The great metropolitan dailies are devoting whole columns to the discussion of the subject. All are waiting with great interest and concern to see what will be the attitude of the "reform" administration which came into power Jan. 1, 1902.

W. T. Jerome, District Attorney elect, has declared that he will enforce every law upon the statute books. If he does, what an era of Sunday closing will be ushered in! What an example this will be for every city and village official all over the land! The friends of Sunday closing everywhere will not be slow to point to New York City, and urge the strict enforcement of the Sunday laws upon their statute books. Thus religious freedom may be restricted, and our own people may be called upon to suffer persecution.

Several years ago, when the advocates of no Sunday opening and no Sunday work were so active in this country, and came so near being successful in their designs, *The Sentinel* did a grand and noble work in the defeating of their schemes. Even now *The Sentinel* stands ready to do as large a work. We have able writers to defend right principles,—men who have been through the thick of the fight, and know how to meet the arguments of the enemy; far-seeing men who can detect the first working of these iniquitous plans; Christian men; men who will treat this great subject from the correct standpoint—the liberty in Christ Jesus.

Added to the fact that *The Sentinel* is so fortunate as to have such contributors, it is published in a form which will recommend itself to the public. Thinking that perhaps you may not have had the

meetings were usually conducted by Brethren U. Smith and G. W. Amadon, who were at that time young men. About forty years ago I heard my mother and aunt talking about the near coming of the Lord, and mother said, "It may possibly be five years;" but my aunt replied, "How can you put it off so long?"

From my earliest recollection my mother always had family prayers, and during the time that father did not make any profession, he seldom remained during prayers. In our family devotions, mother would pray for my older brother and then for me. I shall never forget one night when father remained during prayers, and that, after we had all taken part and were about to rise, for the first time I listened to my father's voice in prayer. Those who have never passed through similar experiences cannot appreciate the feelings of our household. My dear mother wept for joy, and as soon as brother and I were in bed, we agreed that we would be very careful not to do anything to irritate father, who was now going to live a Christian life. It was indeed a happy time in our home.

Soon after this, our dear Brother White had one of his dreams of fishing, in which he seemed to be very successful, but nearly all were small fish; that dream was fulfilled soon after, for he held a series of meetings in the church on Van Buren Street, and over a dozen young people gave themselves to the Lord,—myself and brother among the number. Of that number some are awaiting the first resurrection, others are preaching the gospel, and working in various lines of the message.

About twenty-five years ago I attended a camp-meeting near Battle Creek, and at that meeting Elder J. B. Frisbie, who had been for some years under discouragement, took his stand once more with the remnant people. It was at this meeting that a delegate from the Seventh-day Baptists arose in the large congregation and said: "You take a sponge that looks dry, but if you squeeze it real hard, you will find that you can wring water from it; and if you squeeze me hard enough, you will find that there is much of the Advent doctrine in me." That was a meeting long remembered by our older brethren and sisters.

Nearly twenty years ago I attended a camp-meet-



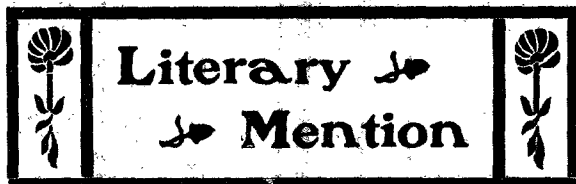
privilege of seeing the new *Sentinel*, we mail you a copy of the December issue.

The January *Sentinel* will be full to overflowing with good things from such writers as A. T. Jones, A. G. Daniells, M. C. Wilcox, W. N. Glenn, and others. Besides this, it will contain a review of the recent article of Senator Hoar, President of the New England Sabbath Protective League, on "The Civic Basis of Sunday Laws."

We are doing our best to make *The Sentinel* just what the Lord would have it to be,—a journal which shall present the true principles of gospel liberty, and which shall win men to these principles by the logic of truth. In this effort we trust that we may have your support and co-operation, first by sending us your own subscription, if you are not already a subscriber, and then by using your influence in favor of *The Sentinel* wherever you may be. Tell the people of the great cloud now forming, and of the storm which may break at any moment; tell them of the work *The Sentinel* is doing, and how, by being widely circulated in the little remnant of time which remains, it may help so to educate some that their influence will be on the side of true liberty. Tell them that the price is but one dollar a year for single subscriptions, or in clubs of five or more, 70 cents a copy, per year. Orders may be sent through the State tract societies at the same rate.

Trusting that we may hear from you soon with your subscription, and that we may have your hearty support, we remain,

Sincerely yours,  
SENTINEL OF CHRISTIAN LIBERTY.



#### "Gems of Thought."

SUCH is the title of a collection of snatches of poetry, and brief sententious expressions in prose, which may well be called "Gems." 16 pages. Got up after the style of holiday gifts, on thick paper, with title page in gilt, and colors, stamped and embossed. A very neat, presentable affair. Price, 25 cents each; six for \$1.00. Address Henry B. Damon, South Lancaster, Mass., or New England Tract Society.

#### Advanced Geography.

"MORTON'S ADVANCED GEOGRAPHY" is the title of a new book on geography, published by Butler, Sheldon & Co., New York, Chicago, and Boston, a copy of which we have just received. Examining the book, we judge it takes up the science of geography in the most concise and comprehensive way, and would be the book for those to obtain who wish to enter upon this important study, in the most correct and efficient way. The author, Eliza H. Morton, is an experienced author and educator in this study. Our recently started schools have adopted this geography as a text-book; and the publishers write us that it has so far met with gratifying success. Address the publishers, Butler, Sheldon & Co., New York, Philadelphia, or Boston.

#### Will Make Protestants.

THEY tell the truth. They read like fiction. Once begun, you will finish them at one sitting. The reading of them will water your soul, and would make a Protestant of almost any man. What are we talking about?—Answer: Chapters XXII, XXIII, and XXIV of that recent soul-stirring book, "Ecclesiastical Empire," which tell all about the great Reformation—in England—in Bohemia—and in Germany. The writer was with the author, Alonzo T. Jones, while the contents of the work were being composed, and, having transcribed and read most of its pages, tells the truth when he states that these three chapters alone are well worth \$2.50, the price of the entire book. It contains twenty-four other chapters, 874 pages, and may be obtained of your tract society. It is a complete treatise on the papacy and the struggles of the people of God therewith.

B.

ALL orders for the "Manual for Home and Church Schools" should be sent to the State tract societies, or to any of the publishing houses, and not to the author, Prof. C. C. Lewis. The prices of the book are 35 and 50 cents, postpaid.



#### Leading Events, Dec. 29 to Jan. 4.

- T. Estrada Palma is elected President of Cuba.
- Chicago's death rate for 1901 was 13.8 per 1,000.
- Italy declines to take part in the St. Louis exposition.
- All hopes of Admiral Sampson's recovery are now given up.
- Niles, Ohio, will erect a life-size bronze monument of Wm. McKinley.
- A Des Moines, Iowa, metal-worker discovers the secret of welding copper.
- The British Admiralty ordered two new battle-ships and seven cruisers the 2d inst.
- Secretary Long asks the United States government for \$100,000,000 to strengthen the navy.
- Chicago bankers express confidence in great financial prosperity in this country during 1902.
- In his annual message, Governor Hunt, of Porto Rico, reports that the island is prospering.
- Rich deposits of iron ore are found in northern England, which may help the latter's iron industry.
- M. de Blowitz, Paris correspondent of the *London Times*, resigns, and is succeeded by an American.
- The Washington officials decide to give out no further information regarding attempts to release Miss Stone.
- The public debt of the United States, Dec. 31, 1901, less cash in the Treasury, amounted to \$1,011,628,286.
- General Chaffee declares he will severely punish all Filipinos found guilty of violating their oath of allegiance to the United States.
- Emperor William, of Germany, invites Miss Alice Roosevelt to christen his new racing yacht now being built on Staten Island, N. Y.
- The United States Naval Register just issued shows that there are 225 ships in this country's navy, sixty-six being under construction.
- The Russian government suppresses three Helsingfors, Finland, newspapers, and suspends seven, "for criticisms of Russian subjugation of Finland."
- President Castro, of Venezuela, issued a decree, Dec. 31, declaring the revolutionary steamer "Liberator" a pirate, and offering \$10,000 for its capture.
- France lays plans to establish a school in this country which will enable Frenchmen to study American business methods. The school will become a part of the University of Chicago.
- The year 1902 was ushered in with the usual amount of noise. In London, England, the usual watch-night services were held in all the churches except St. Paul's, which "was closed, to prevent disorderly scenes."
- One great reason why the United States prefers the Nicaragua Canal route to the Panama route, is that Colombia refuses to grant "a perpetual franchise or absolute sovereignty over the canal" to any foreign government.
- The birthday of Jose Rizal, the Filipino poet and patriot, who was executed by the Spanish before the occupation of the Philippines by the Americans, was celebrated at Manila the 30th ult., the spot upon which he died being decorated, and other numerous honors shown.
- A Peking, China, dispatch of the 31st ult. states that "the Russian ambassador has declared that unless the treaty was concluded by the Russian New Year, Russia would break off negotiations with China, and maintain her occupation of Manchuria." She expects to do that anyway.
- Colonel Partridge, New York City's new police commissioner, took his office the 1st inst., and appointed Colonel Thurston as "successor to Assistant Commissioner Devery, who reported for duty, but was told there was nothing for him to do." Many changes are now expected in New York's municipal government.

— The New York Legislature convened Wednesday, January 1.

— The Chinese emperor resumes his imperial duties in Peking.

— Japan has begun to erect wireless telegraph stations along the Korean coast.

— A New York syndicate negotiates for 180,000 acres of Nova Scotia timber land.

— Booker T. Washington delivered an address at the Second Presbyterian Church of Chicago, Dec. 29.

— The Boers under General De Wet are reported to have lost "250 men in two recent engagements."

— Consul Brunol, at St. Etienne, France, reports the discovery of rich deposits of gold in Madagascar.

— A Chicago firm (the Crane Co.) distributes \$125,000 among its employees, as a New Year's gift.

— China's emperor is nearing Peking. On his way he will pass "through twelve miles of kneeling troops."

— New Zealand decides to purchase from the United States all her material for future steel bridges.

— A Springfield, Ill., street-car, carrying non-union workmen, was blown up with dynamite the 3d inst.

— Government experiments have demonstrated the practicability of raising Egyptian cotton in Arizona.

— England is afraid her interests may be disregarded in case of war between Germany and Venezuela.

— General Reyes, formerly Colombia's Minister of War, is urged to accept the presidency, "to save the republic."

— The earnings of the First National Bank during 1901 were \$1,118,216, or 22.36 per cent on its capital stock.

— In Germany, the model beer-drinking nation, 15,000 persons annually receive treatment for delirium tremens.

— A bottle thrown into the Mackinaw River near Bloomington, Ill., was found, eighteen months later, in the Pacific Ocean.

— After being made a duke by King Edward at the coming coronation ceremonies, Lord Salisbury will retire to private life.

— Germany sent another note to Venezuela the 3d inst., "fixing a time for the government to comply with the Kaiser's demands."

— Denmark proposes to sell her West India possessions to the United States, in spite of the protests of the inhabitants thereof.

— Among the first problems to confront Mr. Shaw, the new Secretary of the Treasury, will be "the disposition of a surplus of \$175,000,000."

— The Atlantic steamship "St. Paul" experienced "the roughest passage in its history" on its last trip from Southampton to New York.

— A Baltimore and Ohio passenger train jumped the track near Cumberland, Md., the 1st inst. Two persons were killed, and seventeen injured.

— The greatest White House reception ever held took place the 1st inst., the total number of persons passing before President Roosevelt being 8,351.

— The Russian government has appropriated \$1,000,000 to encourage "the organization of societies for the promotion of temperance habits among the people."

— The American Steel and Wire Company decides to pension "employees who have rendered long and efficient service." This will affect about 30,000 workmen.

— Hon. J. L. M. Curry, of Washington, will represent this government at Madrid "on the occasion of the coming to age of the young King Alphonso XIII," May 17, 1902.

— General Matos sailed from the Island of Martinique the 2d inst. with three hundred men "to start a revolution in Venezuela." He has an armed vessel and a supply of guns.

— The Canada Central Railway Company will apply to the Dominion parliament for "a charter to build a new transcontinental railway from French River, Lake Huron, to Vancouver, British Columbia."

— A collision between a passenger and a freight train on the Northwestern Railway, near Malta, Ill., the 29th ult., resulted in the death of four persons and the injury of twenty-two. Cause, misplaced switch.

—A dispatch from Tangier, Morocco, dated the 29th ult., states that "a water-spout at Saftee, Morocco, inundated the lower part of the town for twelve hours, sweeping everything into the sea. Two hundred persons are reported drowned. There are no Europeans among the dead. The damage is enormous."

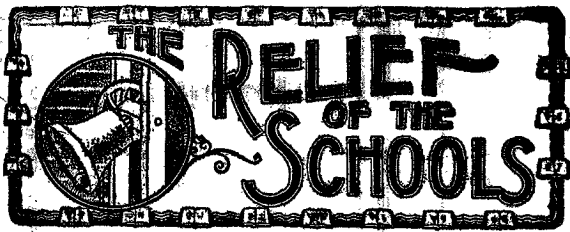
—Having now settled the Nicaragua Canal affair, Lord Pauncefoot desires to secure "a settlement of the numerous controversies" between England and the United States growing out of "the Alaskan boundary, the Atlantic fisheries, war-ships on the Great Lakes, the regulation of relations along the Canadian boundary, etc."

—The steamer "Walla Walla" was sunk in a collision with a French iron bark off Mendocino, Cal., the 3d inst. Twenty-seven passengers and crew of the former are missing. The bark was unidentified, and refused to aid the passengers of the "Walla Walla." The latter sank in thirty-five minutes, her crew and passengers taking to life boats and rafts.

—John S. Pinover, of New York City, leaped from a Brooklyn bridge car, and, before two policemen could catch him, hurled himself into the water, the 29th ult., purely "for the notoriety," and escaped uninjured. He was well dressed, and had on a heavy overcoat. A passing tug picked him up, and he revived in a half-hour. His income is \$6,000 a year. Niagara Falls and the Brooklyn bridge evidently seem to be good experiment stations for the foolhardy.

—Andrew Carnegie's offer of \$10,000,000 to the United States government for the formation of a National University, will doubtless be accepted. Secretary of State Hay and others interested in the project took legal action on the 4th inst., to form "the Carnegie institution." We wonder whether the new institution, being a national one, will bar out religious questions, or, if not, what will be the dominant religious body in control of the same. The Supreme Court of the nation having already decided (1892) that this is "a Christian nation," it now remains to decide which denomination has the proper kind of Christianity—which is United States Christianity.

A. J. B.



The Total Cash received on the Relief of the Schools Fund up to date is \$35,408.07.

DONORS TO THE RELIEF OF THE SCHOOLS.

NAME.	AMOUNT.		
W. H. White.....	\$3 00	R. H. Maddox.....	5 00
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James Yarrington..	5 00	Mrs. Wm. McCollon.	5 00
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George A. Lagrone..	2 50	Mrs. Rinda Cook... 1 00	
Chris Knudrew.....	17 70	Laura C. Hutchins..	10 00
Josephine F. Mott..	1 00	Mrs. Elmer L. Town.	1 00
Fritz Guy.....	4 00	Fritz Guy.....	8 50
C. N. Pike.....	1 25	Mrs. M. R. Burnson.	2 00
Mrs. C. Williams....	5 00	R. P. Harkin.....	2 00
T. S. Parmalee.....	1 00	Broux church.....	1 25
Mrs. G. D. Taylor... 1 00		Brooklyn church... 1 00	
Miss Ida Baade.... 4 00		Willington church..	50
		Carrie Giles.....	1 00

Nellie M. Stevens..	3 00	Ida Simmons.....	2 00
B. Julius.....	2 00	Mrs. Cathey.....	1 00
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Miner.....	2 00	J. D. Meracle.....	2 00
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Fritz Guy.....	6 80	Marius Christiansen.	5 00
Mamie Smith.....	1 00	Wm. Penniman.....	2 00



To Conference Officers.

DURING the General Conference Council last November one of the important questions carefully considered was that relating to the handling of our funds. The experience of our Union Conference auditors during the past season has served to emphasize the need of adopting a uniform system of accounts, so simple as to be practical for the use of the inexperienced, and yet so safe as to give assurance that all moneys reach their intended destinations.

Accordingly the council appointed a committee of business men to arrange such a system as present conditions manifestly demand. This committee was composed of the following persons: W. A. Wilcox, business manager of the South Lancaster Sanitarium; C. L. Kilgore, secretary and auditor of the Eastern Union Conference; C. M. Everest, missionary secretary of the Minnesota Conference; W. H. Edwards, secretary and auditor of the Lake Union Conference; Prof. E. E. Gardner, formerly head of the Commercial Department of Battle Creek College; C. T. Caviness, auditor of the Southwestern Union Conference; and W. O. Palmer, of the Southern Publishing Association. The experience, ability, and consecration of the members of this committee will be recognized by a large portion of the REVIEW readers.

Concerning the value of the blanks and records which these brethren have prepared, it is not here needful to speak. Church treasurers will welcome them, for it will save them from the annoyance of inaccuracies, and will reduce to a minimum the time and labor involved in keeping the accounts of the church funds. This economy will also be extended to every office through which the funds will pass, for the correction of an error in local accounts often involves the accounts of the Conference treasurer. And, moreover, hard-earned means will be saved to the precious cause of truth by thus stopping any leaks now occasioned by a loose and imperfect system.

It is desired to introduce the new system in all the churches as soon as possible; and to this end, all our local Conferences are requested to inform the Review and Herald Publishing Company, without unnecessary delay, the number of record books, etc., desired in their Conference, thus enabling the publishers to produce immediately such an edition as may be required. The price of a treasurer's book of 144 pages has been one dollar, but if all will order at once, thus making possible a large edition, we are assured the price will be less.

Please give this matter early attention. The committee has done its work, and we believe all will agree that it is well done. Realizing the need, they undertook the task in the spirit of prayer and consecration, and received the assurance that God helped them. Now let their effort be supplemented by a general movement in favor of this improved system. Remember that this call did not originate with the council. The principle involved is clearly and concisely stated in the following language from "Testimonies for the Church," No. 34:—

"God calls for decided improvement to be made in the various branches of the work. The business done in connection with the cause of God must be marked with greater precision and exactness. There has not been firm, decided effort to bring about essential reform."

Let there be "firm, decided effort," and let it be put forth now.

H. E. OSBORNE, Sec. Gen. Conf.

Work by Correspondence.

It may seem strange, but it has been unnecessary to urge the need of a school of correspondence. The demand for one has been thrust upon us, and the mere mention of a correspondence-study department in connection with Emmanuel Missionary College has called forth some very encouraging letters. For instance: One man, on reading the notice, wrote, "I thank God for this opening. I am teaching school, and cannot leave to attend college, but I shall become a student in the Correspondence-Study Department."

Work by correspondence cannot take the place of resi-

dent work, but it will do much for a student. It is not intended for those who can attend college, but is offered as an auxiliary to the young people's societies. For this reason it meets with hearty approval by our Sabbath-school workers and by those who organize Young People's societies. It is for parents who wish to study truths for to-day. It is for teachers who need to become more thoroughly equipped; for young people who would prepare for the ministry; and for those already engaged in teaching the gospel.

The Third Angel's Message contains the grandest truths: it demands of workers in the cause a thorough knowledge of the Bible, of history, of health principles, and of the truths of Christian education. Proficiency in these subjects may be obtained by correspondence.

The course of correspondence instruction offered by Emmanuel Missionary College includes Bible, history, physiology, rhetoric, literature, shorthand, typewriting, and technical subjects for teachers.

The first course in Bible will be in harmony with the great health movement recently started. This is by recommendation of the General Conference; for the principles of healthful living are an entering wedge in the presentation of truth.

The history course will enable the student to become familiar with the great lines of prophecy; it will place each nation in its proper setting in the great drama of the world's history, and make clear those principles which underlie the interpretation of current events. This course alone is worth the effort which it costs to start such a school.

The instruction in practical physiology and hygiene will be helpful in every schoolroom and in every home. It is in the every-day life that we need truth, and this subject will meet the needs of mothers, fathers, teachers, and children. To church-school teachers, or teachers who desire to connect with Christian schools, work by correspondence proves especially helpful. The course of reading in psychology and pedagogy, history of education, and school hygiene will inspire a teacher in her every-day duties, as well as shorten the time to be spent as a resident student when the opportunity presents itself to take a special training.

I have written plainly because I know there are many who wish to know the actual advantages of work by correspondence. Do not plan to make it take the place of a course in one of our schools; but if you are unable to enter college now, instead of allowing precious time to pass unimproved, enroll as a student of the Correspondence-Study Department. We expect to see many young people stepping into places of responsibility as a result of this movement; we shall look for increased ability to do good, on the part of many who are already bearing burdens. Some do not yet recognize their calling; such will find that by doing the work of a correspondence student, their natural ability will reveal itself, almost before they are aware of the changes which have taken place.

When desiring further information, address the Correspondence-Study Department of Emmanuel Missionary College.

M. BESSIE DE GRAW.

The "Falling Stars" Picture and Booklet.

A SECOND edition — 1,000 — of the 22 x 28 luxotype picture of the great meteoric shower of 1833 over Niagara Falls, combining two of God's greatest terrestrial and celestial wonders, has just been printed. Enlarging and improving the descriptive booklet has delayed its publication; but increasing the value promised is ample pay for waiting. The engravings are made, and orders will be filled as soon as the work is printed.

The booklet, showing the fulfillment of all the Saviour's predictions relative to His second coming, has been doubled in size of page, from 2 3/4 x 5 1/2 to 5 x 6 1/2 inches, oblong, and contains thirty-two pages instead of sixteen, selling readily at ten cents a copy, as it has over forty illustrations, many of them beautiful half-tones from famous historical paintings.

Those who have already ordered the "Falling Stars" picture, expecting ten small leaflets, will receive, instead, six copies of the enlarged booklet—the ten-cent style—free, notwithstanding the cost of making and mailing is increased about threefold. And that all may have the same privilege, other orders sent immediately will be filled at this rate—thirty-nine cents for the picture, and the six enlarged booklets free, all postpaid.

One copy of the booklet is all that the author expects to furnish free with the picture at thirty-nine cents, after this special offer; and the price should be sixty-five cents, as originally advertised; for pictures of this size sell at from \$1.50 to \$3.50 in the art stores. But to make possible a wide and quick circulation in behalf of the great awakening message for these last days, the price was placed at only thirty-nine cents, and the booklets free. Five of the six copies that are now offered with the picture, can be sold at ten cents each by the one receiving them, and the other copy can be sold with the picture at thirty-nine cents, thus clearing fifty cents above cost; or, keeping the picture and one booklet yourself, you have over ten cents left besides paying for them.

We believe that all will be satisfied with this liberal offer, as the leaflets could not have been sold separately, being small and cheap in appearance, whereas the art booklets are not only very much more impressive, but easily sold by anybody at ten cents each; or in heavy covers, with silk cord fastening, twenty-five cents each, half price to agents; also half price to agents on the ten-cent style, for additional copies after ordering the picture with the six free copies.

We believe this beautiful picture and booklet will wake up thousands to study the Word of life and accept salvation while mercy lingers, which plea is made by the author in an original poem on the back of each booklet.

Order of the author and publisher, F. E. Belden, Battle Creek, Mich.

## Business Notices.

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

WANTED.—A good lady cook at the Hygienic Dining Hall. Adventist preferred. For particulars, call or address Hygienic Dining Hall, 271 W. Main St., Battle Creek, Mich.

WANTED.—Strong, healthy, consecrated S. D. A. to learn Turkish and electric bath business. Will pay salary from beginning. State age, height, weight. Address V. J. Davies, Vendome Turkish and Electric Baths, Columbus, Ohio.

## 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:—

E. C. Rogers, Wilmington, N. C.

Morris L. Sabin, Emmanuel Missionary College, Berrien Springs, Mich., *Signs, Sentinel, Good Health*, in large numbers, at once.

## Address.

THE post-office address of Elder A. C. Bourdeau will be 107 Abby St., Fresno, Cal.

## Kansas Institute No. 4.

ARRANGEMENTS have been made to hold a canvassers' institute in Hutchinson, beginning January 23, and continuing until February 9. The outlook is good for a large attendance. Quite a number have expressed a desire to attend for the purpose of studying the message, that they may be better prepared to engage in labor. May the Lord help us to be faithful in the discharge of every known duty.

W. F. SURBER,  
State Missionary.

A TRAINING class for Nurses will begin Jan. 15, 1902, at the Kalamazoo Treatment Rooms, Kalamazoo, Mich. For terms, apply to T. H. Midgley, Manager.

## Obituaries

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

GRANT.—Died of old age, at Pietermaritzburg, Natal, South Africa, Oct. 24, 1901, Brother James Grant, in the eighty-third year of his life. He leaves a widow, advanced in years, and four sons, to mourn their loss. Funeral services were conducted by the writer, in the presence of a sympathetic audience. G. W. REASER.

MUNGER.—Dr. J. A. Munger died at his home in Free-land, Mich., Sept. 28, 1901, aged 75 years, 11 months, and 22 days. Dr. Munger was the elder of the church, and had been a large share of the time for thirty-five years. He loved the truth, and was always ready to lend a helping hand in its promulgation. We miss him in the church, but we hope to meet him in the glad morning of the resurrection. K. T. ROGERS MUNGER.

MARROW.—Mrs. Nancy Marrow died in Lead Hill, Ark., Nov. 28, 1901, aged 84 years and 9 months. For many years she was a member of the Missionary Baptist Church, and afterward of the Christian Church. She accepted present truth in the spring of 1893, and was faithful until her death. She was the only Sabbath-keeper in Lead Hill. Funeral services were conducted by the Baptist minister, who spoke words of comfort from 1 Thess. 4:13. BRICE MARROW.

POTTER.—Died at Wadena, Minn., Nov. 29, 1901, of typhoid fever, Ila, daughter of Brother Frank Potter, aged 7 years, 1 month, and 29 days. Ila was a bright, loving child, whose untimely death has brought keenest sorrow to the hearts of a large circle of relatives and friends. Brother Potter has the sympathy of his brethren, as it is but three weeks since his faithful wife fell a victim to the same disease. Words of comfort were spoken by Brother G. M. Dimmick. \* \* \*

CHAPEL.—Died of prostatitis and old age, Oct. 16, 1901, L. R. Chapel, of the Rosevelt church, N. Y., in his 86th year. Brother Chapel had long been looking hopefully for our Lord's second coming, having been in the First Angel's Message of 1843-44. He early accepted the Sabbath truth under the third message, in which he remained faithful to the close. His wife survives him. Funeral services were conducted by the writer, in a discourse based on 2 Cor. 1:2-4. Burial at Fulton. J. W. RAYMOND.

BUCKNER.—Died at San Jose, Cal., Nov. 1, 1901, Sister Rosa Reece Buckner, wife of W. G. Buckner. She was born in Huntington, Ind., May 18, 1850; accepted present truth in 1881. She was actively engaged in missionary work among the colored people in Montgomery, Ala., for two or three years. Funeral service was conducted by J. W. Bagby. \* \* \*

SHOOK.—Brother Elijah Shook, late of Jonesboro, Ind., and well known to many throughout the State, was born April 10, 1840, in Darke County, Ohio; died Oct. 28, 1901, aged 61 years, 6 months, 18 days. He gave evidence that he was at peace with God, and counseled his family to meet him in the better world. Words of comfort were spoken by the writer, from Heb. 9:27, 28.

T. M. ROBERTS.

CROWTHER.—Died of fever, in Port of Spain, Trinidad, Elder L. M. Crowther, Aug. 25, 1901. He was born in Illinois, Dec. 28, 1858. Sixteen years ago he accepted the truth in Kansas. He attended Battle Creek College for two years, and worked at canvassing and tent labor in Kansas. Later he labored in Dakota, from which place he was called to Trinidad, South America, in 1900. We have laid him to rest till Jesus comes. He leaves a wife, one son, and one daughter. MRS. L. M. CROWTHER.

BURGESS.—Clifford Butler Burgess, youngest son of E. O. and I. M. Burgess, born at Bridgewater, S. D., April 18, 1896; died at Mountain View, Mo., Nov. 28, 1901, of pneumonia. He was sick but five days. No minister of our faith being near, Rev. McCloskey (Presbyterian) spoke comforting words at the funeral, from 2 Sam. 12:23. Little Clifford will be missed in the Sabbath-school and home, but he sleeps in Jesus, and will soon wake to life and immortality. MRS. W. S. CRUZAN.

BARROWS.—Died suddenly, Dec. 10, 1901, of pneumonia, our dear brother, Hamlet W. Barrows, of Barton Landing, Vt. From early childhood he had been a believer in the Third Angel's Message, and was its ardent supporter. He was regarded by all as a man of strict Christian integrity and moral worth. Since 1884 he had been the elder of the Irasburg and Charleston Seventh-day Adventist church. He had the confidence and esteem of all his brethren. Words of comfort were given from 2 Tim. 4:7, 8, by the writer, assisted by the Congregationalist minister of the place. C. H. DROWN.

MEILICKE.—Died, after long suffering, Dec. 3, 1901, at Windom, Minn., Anna Louisa Meilicke, wife of Dr. A. C. Meilicke, at the age of 53 years. The deceased, with her quiet yet always happy disposition, has been to her husband an indispensable help, although suffering from lung trouble for at least fifteen years. The kindness of Brother and Sister Meilicke was instrumental in bringing the writer into the truth, and caused him to give himself to the Lord. Elder Savage, a friend of the family, conducted the services, speaking words of comfort based upon Isa. 60:1; Rev. 22:1-7; 1 Cor. 15:55-57.

T. VALENTINER.

GARNER.—Died near Bourne, Idaho, October 28, 1901, of diphtheria, our little Ray, aged 7 years, 5 days, after an illness of only four days. He always loved to talk of the new earth. When he knew that he must leave us, he tried to comfort us with the words, "The Lord will take care of me." November 14, our oldest boy, Louie, aged 9 years, 1 month, 8 days, was taken away with the same disease. Just before he died, he asked mama to read about the place that Jesus had gone to prepare. He wished the Lord would come. We have the blessed assurance that, if faithful, we shall meet our dear boys, never to part again.

MR. AND MRS. C. E. GARNER.

WELKER.—Died at the home of Brother and Sister Thoreatt, Columbia, Tenn., July 27, 1901, Sister Charity Welker, at an advanced age. The immediate cause of her death was flux. The writer became acquainted with her several years ago in Minnesota. Although for many years in frail health, her life was an inspiration and encouragement to those toiling in the Master's vineyard. While she had means, she gave liberally for the support of the cause. The late years of her life were spent in Tennessee, where she peacefully passed away, perfectly willing to rest until the Life-giver comes. Thanks be to God for the blessed hope. Funeral services were conducted by Pastor A. P. McFerrin (Methodist). N. W. ALLEE.

CORNELL.—Mrs. Angeline M. A. Cornell, whose maiden name was Lyon, daughter of Henry and Deborah Lyon, was born in the township of Plymouth, Mich., May 26, 1828; died Dec. 5, 1901, aged 73 years, 5 months, 10 days. She suffered a heavy stroke of paralysis in April, 1893, nine years ago in April next. Under this she gradually sank till the day of her death. June 23, 1849, she was united in marriage with Elder M. E. Cornell, who was then beginning to labor publicly for the First-day Adventists. They began the observance of the seventh day as the Sabbath at about the same time, and she was associated with him in labor for forty-four years. He died Nov. 21, 1893. Through her association and labors with her husband, she formed a very extensive acquaintance with this people. U. S.

ANDERSON.—Died at his home in Big Springs, S. D., Dec. 16, 1901, Brother P. A. Anderson, aged 64 years, 4 months, 1 day. He was born in Sweden, Aug. 15, 1837. At the age of twenty-five years he was baptized and joined the Baptist Church. In 1869 he came to America, and settled in South Dakota. About twenty-five years ago he heard and accepted the truths of the Advent message, and united with the Seventh-day Adventist Church, of which he was a faithful and esteemed member at the time of his death. He was a tender husband and father in the home, and an upright neighbor. A faithful companion, son, and two daughters, and a large circle of friends mourn their loss. Funeral services were conducted by the writer, assisted by Elder Nelson, pastor of the Baptist church. Text, Mark 11:22. N. W. ALLEE.

JOHNSON.—Died Dec. 13, 1901, at 1600 W. Madison Ave., Cleveland, Ohio, Matilda A. Johnson, aged 56 years, 3 months, 13 days. In 1889 she and her husband and two daughters fully accepted the message under the preaching of Elders Saxby and Russell. Funeral services were conducted by the writer. E. J. VAN HORN.

BUCHANAN.—Died very suddenly of scarlet fever, Dec. 9, 1901, Lillian Buchanan, only daughter of Dr. J. G. and Lucy Buchanan, of Knoxville, Tenn., aged 13 years. She was a loving, obedient child in her home, and her Christian character made for her many friends. We laid her away to rest, fully expecting to meet her in the swiftly approaching resurrection morn. GEO. W. WELLS.

BURBRIDGE.—Died at the home of his daughter, Mrs. E. M. Pellette, Oswego, Kan., Dec. 18, 1901, Andrew Jackson Burbridge, aged 87 years, 8 months, 4 days. He experienced religion about fifty-one years ago, and for the past forty years has belonged to the Seventh-day Adventist Church. He died in full faith and hope of the soon coming of the Redeemer. Services were held at the home of Mrs. Pellette, conducted by Brother J. H. Hensley. MRS. E. BLASEY.

NEFF.—Louisa Neff, wife of Elder A. C. Neff, was born Dec. 11, 1846, and fell asleep in Jesus, Dec. 9, 1901, aged 55 years, 2 days. Sister Neff, with her husband, was among the first to accept present truth nearly twenty-five years ago, when the message first came to Virginia. She remained constant in her faith in Christ, and rests in hope of the resurrection of the just at the last day. She was laid away in the presence of a large concourse of people. Words of comfort were spoken by the writer from Mark 14:8, first clause. R. D. HOTTEL.

WOOD.—Died in Alameda, near Oakland, Cal., Dec. 6, 1901, of jaundice, Miss M. R. Wood, aged 63 years. She devoted her active life to teaching. She acquired a knowledge of other languages, and taught in different countries. She had just spent some time in Cuba, and was in Mexico when disease fastened upon her. Sixteen years ago she and her two surviving sisters accepted the Sabbath, since which time she devoted much of her means to helping the needy. She died with bright hope of having a part in the resurrection of the just. The funeral was attended by the writer. A. C. BOURDEAU.

BARTLEY.—Mrs. Sophia Richmond Bartley was born in Richmond County, Ohio, Oct. 10, 1839; died at the home of her daughter, Mrs. P. T. Reed, Nov. 23, 1901, aged 62 years, 1 month, and 13 days. She was married to John S. Bartley, Aug. 9, 1863. To this union were born three children, two of whom are left to mourn their loss. Mrs. Bartley was a member of the United Brethren church of Pleasant Lake. About the year 1880 she united with the Seventh-day Adventist church at Wolf Lake. She died in the full assurance of faith, in the hope of a glorious resurrection at the soon coming of Christ. Words of comfort were spoken by the writer from Rev. 14:13. D. A. CORKHAM.

HARRIS.—Mrs. Sarah Ann Harris was born in Canada, June 10, 1857; died at her home in Battle Creek, Mich., Nov. 5, 1901. She came to Michigan with her parents when about twelve years of age, soon after which she was converted and baptized. In May, 1875, she was united in marriage to Jasper C. Harris, and with him accepted the Third Angel's Message in 1875. She was a faithful, consistent, Christian wife, an affectionate, loving mother, and the spirit she cherished in her heart to help others, led her to assist those in need, even beyond what her strength would allow. For a number of years she has been a sufferer from heart trouble, and was taking treatment at the Sanitarium at the time of her death, which occurred very suddenly. She leaves a husband, seven children, father, and other relatives to mourn their loss. But they mourn not as those who have no hope; for of her it can be truly said, "Blessed are the dead which die in the Lord." She was taken to Edenville for burial, where a large congregation of sympathizing friends and relatives assembled. She will be missed in the church, and the home will suffer a great loss. But the same Jesus that came to the tomb of Lazarus and awoke him from sleep, will soon call again, and all who sleep in Jesus will come forth. Words of comfort were spoken by the writer, from Num. 23:10, last clause. W. C. HEBNER.

PARMELE.—Viola A. Kirk was born in Williams County, Ohio, Aug. 22, 1867, in which place and in Hillsdale County, Michigan, she spent her girlhood days. At the age of about eighteen years she began public school teaching, in which vocation she continued for several years. Later she went to Battle Creek, Mich., to attend the Seventh-day Adventist college for the purpose of fitting herself for service for her Master, whose cause she espoused at the age of thirteen years, uniting with the Seventh-day Adventist Church. She continued in attendance at the Battle Creek College for a period of about three years, when she connected with the Review and Herald Publishing House. Nov. 29, 1891, she was united in marriage to Elder R. W. Parmele. From that day to her death she has been a faithful, loving, and devoted wife, though during much of this time she has been sorely afflicted with disease. About three years ago she lay sick for eight weeks with typhoid fever, from the effects of which she never fully recovered. This sickness left her with valvular disease of the heart, which resulted in her death, at 11 P. M., Dec. 11, 1901. Her entire life after her conversion was one of devotion to her Master, and even after she was stricken with her last sickness, for two days she was bolstered up in bed in order that she might do service for the Lord in teaching some of His little ones. It can truthfully be said of her that "she hath done what she could." She fell at her post. Though it is with a great struggle that we yield her, we know that she rests in hope. We laid her away in the Topeka cemetery December 13. Words of comfort were spoken by the writer, from Rev. 14:13. E. T. RUSSELL.



ROME AND THE UNITED STATES.

THE history of these great republics and the principal facts pertaining to their future are contained in the three important works entitled, "Two Republics," "The Peril of the Republic," and "The Supremacy of Peter."

Of the importance of these works at this time the readers of the REVIEW are informed. Hon. W. T. Tolley, Ex-Senator of Tennessee, says of the "Two Republics": "If I had \$10,000 to donate to the cause of popular intelligence and sound, wholesome reading, I would freely give it in aid of the circulation of this masterly work."

Of "The Supremacy of Peter," the Midland Presbyterian says: "This valuable addition to the field of Biblical and historical study, merits a wide circulation. It is a volume of great interest to every believer in the apostolic writings, and many questions are answered in a conclusive and forceful manner, which will make them plain to the hitherto skeptical reader. . . . The author has gleaned his information from a field which but few have the opportunity to enter, and the reader is enabled to survey the results and conclusions without deep study."

Many of the leading men of the country have spoken of "The Peril of the Republic" in the highest praise. They do not hesitate to say that this excellent work should be in the homes of all the people, to warn them of the dangers that destroyed the Eastern nations, and to bind them to the principles upon which the safety of our government depends.

Having twenty-five sets of the "Two Republics" bound in magazine form, four numbers comprising the complete work, and desiring to close them out, we club them with the regular cloth bindings of "The Supremacy of Peter," and "The Peril of the Republic," and as long as they last, we will send the THREE books, postpaid, for \$1.75.

Each Missionary Society should have this set of books to loan and to keep in circulation in its immediate neighborhood. There are great possibilities in a systematic course of reading, and we offer these books at this remarkably low price to encourage our Societies in establishing a local Reading Circle. Of course they should add to this list other good books, and also our principal periodicals.

While the special volumes of the "Two Republics" last, we will fill all cash orders for the three books for \$1.75, postpaid.

Address the Review and Herald Pub. Co., Battle Creek, Mich.

TO OUR MINISTERS.

You will find new material for thought in the book "The Scriptural Foundations of Science." There are those who vaunt the claims of science against the word of God. Those who have made a study of science are often at a loss to answer these taunts of the worldly wise. And those who have learned science as it is taught, often give undue weight to some things that seem at variance with the good old Book. Not attempting to answer all cavils and questions, this book does, however, attempt to show the place of science and the place the Bible occupies in the great plan of true education. You will also find many astronomical and other scientific facts in the book that will be of material aid in your public work, and will assist you in some of your sermons. While the book is full of the true facts of science, it is also replete with the truth of the Word. The price of the book is merely nominal—75 cts., postpaid. You should have a copy. Order of the State Tract Societies.

MOTHERS AND TEACHERS

Should have a copy of the "Mother's and Teacher's Manual," written by Prof. C. C. Lewis, and especially designed to assist in the home and church schools. It contains valuable suggestions for mothers and teachers, and the prices are within the reach of all.

Paper cover, 35 cts. Cloth cover, 50 cts., postpaid. Order of the State Tract Societies.

FROM "MONOSYLLABLES."

"The world is full of books, many of them good, and yet there is room in the wide field of religious literature for another that is inspiring, uplifting, and comforting in its teaching. This little volume, sent on its mission of love, will certainly stimulate believers in the work of the Master.

Christ's mission was to seek and save the lost, and we necessarily think that He would adopt the best possible means for its accomplishment. So we do not wonder that He always stated the truth in the most commonplace terms possible, and that these

terms, though couched in the fewest words or letters, were pregnant with the tremendous truths of His glorious gospel, which He had come to promulgate. His 'Come,' 'Go,' 'Do' or 'Lo' always contained more light and help for the weary and sad hearted than was to be found in the enchanting words of the most astute philosophers of the times. But you say that they are such little words. Little words! true, yet they cause men to stop and ponder on the downward way, and seek Jesus for the pardon of sin; and that certainly is no little thing. They have caused thousands to seek after truth, and we are told that 'the truth shall make you free.'"

The price of "The Master's Greatest Monosyllables" is 50 cts., postpaid. Order of the State Tract Societies.

MARVEL OF NATIONS.

WHEREVER this book is used, there is a revival of the old-time energy in the work. It contains the special message for this time, which is manifest through its power to stimulate believers, and arrest the attention of the public. It, therefore, has the elements of divine power in it, and cannot fail to accomplish a good work wherever it is placed. We want faithful, energetic canvassers for this book at once.

This is an excellent time of the year to work for it. Those who are engaged in its sale report success. One person in the West is averaging nine copies a day. Prices, \$1.25 and \$1.50, postpaid. Order of the State Tract Societies.

THE PARABLES OF JESUS.

THE new Sabbath-school Lessons for the first quarter in 1902 are continued upon the "Parables of Jesus," and are printed in the usual pamphlet form for the senior classes. All who have not secured them, should order them at once. This special series will be valuable to keep for reference.

Price, postpaid, 5 cts. Order of the State Tract Societies.

THE PRESENT TRUTH.

THE old tract entitled "Present Truth" has been republished in the *Words of Truth Series*, bearing the date of January, 1902, and containing 32 pages.

On account of the recent rulings of the Post Office Department, the publishing house is denied the privilege of pound rates on *Words of Truth Series*. On this account the publication of this series, as such, has been discontinued, but the tract will be sent out in its present form for the price of common tracts, 16 pages for 1 ct. This number of the *Words of Truth Series*, containing 32 pages, will be sent, postpaid, for 2 cts. a copy, with the usual discounts to the Tract Societies.

The present form of this number of the *Words of Truth Series* renders it attractive. It contains important and stirring truths which the people at large should have now.

Order of the State Tract Societies.

HEALTHFUL LIVING.

A COMPILATION of many important facts selected from thousands of printed pages which have appeared in various forms from Mrs. White's pen within the last thirty years, and a large amount of manuscript never before printed.

The purpose of this volume is to present in a clear and condensed form the revealed teachings pertaining to health and health reform.

It is neatly bound in cloth, 5 x 7 in., and contains 336 pages. Price, 50 cts., postpaid.

Order of your State Tract Society.

TEMPERANCE AND GOSPEL SONGS.

AN excellent song book of one hundred pages, especially adapted for gospel and temperance meetings.

The former price of this book was 30 cts., but it is now reduced to 12 cts., postpaid, in order to close out the edition as soon as possible.

PEARLY PORTALS.

A GOOD song book for Sabbath-schools and the social circle.

It would be good for use in the church schools, missionary Sunday-schools, and the tent-meetings.

The book contains one hundred and sixty pages of choice selections.

The regular retail price is 35 cts. It is now reduced to 15 cts. per copy, postpaid.

THE MONITOR OF HEALTH.

A PLAIN, clear, and concise treatise of over three hundred common diseases and their remedies. The purpose of the book is to teach in a simple manner the nature and the causes of common diseases, and to prescribe for their cure and avoidance.

Every home should be supplied with a copy of this valuable work, for it contains much that is of practical value in health and in sickness.

The former price of the book was \$1.25, but in order to place it in the homes of many, the price is reduced to only 75 cts. It is illustrated with colored plates, and contains over 400 pages.

Order of your State Tract Society.

THE COPYGRAPH.

THE copygraph advertised in detail last week is really a good thing where manifolding is to be done. It will produce one hundred copies in colors, and more if only one color is used. Any one can use it. It is simple, durable, and inexpensive.

Postpaid, without ink, \$2.00.

Address the Review and Herald Pub. Co., Battle Creek, Mich.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 3, 1901.

EAST	8	12	6	10	14	4	38
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*N. Y. St. Sp.	*Atl'ntic Express.
Chicago.....	pm 9.35		am 6.45	am 10.30	pm 8.00	pm 5.30	pm 11.30
Michigan City.....	11.25		8.45	pm 12.08	4.39	7.00	am 1.30
Niles.....	am 12.40		10.15	1.00	6.35	7.55	2.30
Kalamazoo.....	2.10	am 7.30	pm 12.10	2.08	6.45	9.08	4.30
Battle Creek.....	3.00	8.10	1.00	2.42	7.17	9.37	5.00
Marshall.....	3.33	8.38	1.30	3.09	7.43		5.30
Albion.....	3.65	9.00	1.50	3.30	8.08		5.62
Jackson.....	4.00	10.05	2.35	4.05	8.40	10.50	6.40
Ann Arbor.....	5.55	11.10	3.47	5.30	9.30	11.40	7.45
Detroit.....	7.15	pm 12.25	6.30	6.00	10.00	am 12.40	9.15
Falls View.....							pm 5.05
Susp. Bridge.....							5.22
Niagara Falls.....							6.40
Buffalo.....				am 12.20	am 7.00	7.50	6.30
Rochester.....				8.13	9.00	10.00	8.40
Syracuse.....				6.15	10.55	pm 12.15	10.45
Albany.....				9.05	pm 2.30	4.00	am 2.50
New York.....				pm 1.30	6.00	8.45	7.00
Springfield.....				12.16	6.10	9.32	6.05
Boston.....				3.00	9.00	11.30	8.46
WEST	7	17-21	5	3	23	13	37
	*Night Express.	*N.Y. & Bos. & Ont. Sp.	†Mail & Express.	*Fast Mail.	*Western Express.	†Kalam. Accom.	*Pacific Express.
Boston.....							pm 6.00
New York.....		pm 2.00			pm 4.15		am 9.15
Syracuse.....		4.00		am 8.45			10.20
Rochester.....		11.30			am 2.00		pm 12.10
Buffalo.....		am 1.20			4.05		8.50
Niagara Falls.....		3.20		pm 6.25	6.02		4.32
Susp. Bridge.....							
Falls View.....					6.31		5.07
Detroit.....	pm 8.20	8.25	am 7.15	am 12.30	pm 12.40	pm 4.35	11.15
Ann Arbor.....	9.55	9.25	9.40		1.38	6.45	am 12.20
Jackson.....	11.20	11.05	2.20		2.40	7.25	1.55
Battle Creek.....	am 12.40	11.34	pm 12.25	3.30	3.50	8.00	3.00
Kalamazoo.....	1.40	pm 12.10	1.20	4.05	4.28	10.00	3.40
Niles.....	3.25	1.22	8.25	6.28	6.06		5.08
Michigan City.....	4.47	2.20	4.45	6.22	7.05		6.06
Chicago.....	6.55	4.00	6.40	7.55	8.55		7.50

\*Daily. †Daily except Sunday.

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

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

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

GRAND TRUNK R'Y SYSTEM.

EAST	8	4	6	2	10	76
	AM 11.05	PM 3.02	PM 8.15		AM 7.32	
Chicago.....	PM 12.49	4.53	10.25		10.05	
Valparaiso.....	2.08	8.15	11.52		11.55	AM 7.10
South Bend.....	4.14	8.15	AM 2.00	AM 7.00	PM 2.00	PM 5.00
Battle Creek.....					13.45	
Lansing.....	5.20	9.28	3.28	8.30	5.25	
Durand.....	6.00	10.15	4.25	9.30	6.30	
Saginaw.....	8.10			11.05	8.10	
Bay City.....	8.45			11.40	8.45	
Detroit.....	8.00		7.30	11.50	9.20	
Flint.....		10.40	4.54	10.21	7.28	
Port Huron.....	9.40	AM 12.30	7.00	PM 12.20	9.30	
London.....	AM 12.32	3.27	10.10			
Hamilton.....	2.10	5.24	PM 12.23			
Susp. Bridge.....	3.40	7.05	1.55	8.50	AM 3.40	
Buffalo.....		8.20	3.05	10.00	6.15	
Philadelphia.....	PM 3.47	PM 7.20	AM 6.55	AM 8.56	PM 3.47	
New York.....	4.53	8.23	8.23	9.54	4.33	
Toronto.....		AM 7.40	PM 1.30	PM 7.40		
Montreal.....		PM 7.00		AM 7.50		
Boston.....		AM 8.15		PM 7.05		
Portland.....		8.00		6.30		
WEST	3	5	7	9	11	75
	AM 8.15	PM 6.00	AM 10.30			
Portland.....	11.30	7.30				
Montreal.....	PM 10.30	AM 9.00				
Toronto.....	AM 7.40	PM 1.00	PM 5.25		AM 8.30	
New York.....	PM 6.10	8.00	AM 10.00			
Philadelphia.....	7.00	8.45				
Buffalo.....	AM 6.15	AM 8.00	PM 9.30			
Susp. Bridge.....	7.00	PM 2.00	11.15			
Hamilton.....	8.45					
London.....	11.05					
Port Huron.....	AM 12.00	9.00	AM 3.20	AM 6.50	PM 3.50	
Flint.....	PM 1.35	11.07	4.54	8.45	5.54	
Bay City.....				7.25	4.00	
Saginaw.....				8.00	4.25	
Detroit.....	AM 11.30	10.00		7.00	4.10	
Durand.....	PM 2.02	AM 12.05	5.22	9.30	6.30	
Lansing.....	2.45	12.57	6.05	10.50	7.50	
Battle Creek.....	3.50	2.17	7.10	PM 12.15	9.10	AM 7.30
South Bend.....	5.35	4.08	8.55	2.30		PM 5.20
Valparaiso.....	6.51	5.25	10.05	3.57		
Chicago.....	8.45	7.20	11.55	6.18		

Nos. 2-4-6-8 Daily.

Nos. 10-76 Daily except Sunday.

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

Nos. 3-5-7 Daily.

Nos. 9-11-75 Daily except Sunday.

W. C. CUNLIFFE, Agent  
Battle Creek.



BATTLE CREEK, MICH., JANUARY 7, 1902.

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BROTHER and Sister J. N. Anderson and Sister Ida Thompson sailed from San Francisco for China, January 4.

THAT new department entitled "The Forward Movement," will hereafter occupy one full page of the REVIEW each week.

Good books and other interesting literature will hereafter receive editorial notice, from time to time, in the "Literary Mention" department.

Two interesting Progress reports reach us too late for this issue—one from Chile, the other from New Zealand. They will appear next week.

ELDER GEORGE I. BUTLER, president of the Florida Conference, is at Nashville, Tenn., attending the sessions of the Southern Union Conference.

HAVE you renewed your subscription? Does the yellow label on your paper still read "January, 1902"? Almost every one has renewed. We would like to retain you in the REVIEW family.

A LETTER from Sister F. L. Mead to the Mission Board says that she and her children expect to remain in Africa, and continue the work from which her husband has been called by death.

Do not lay this paper down until you have read the article, "A Model Sabbath-School," on page 7, and also Brother Prescott's other article, "A Call to Bible Study," in the Editorial department. The last six paragraphs of the one on page 7 deserve to be read over and over again.

We call special attention to the six-page folder, "The King's Royal Life Insurance Company," reproduced on page four of this issue. In these days of life insurance, thousands of these little folders should be circulated. They will be sent, postpaid, to any address for 50 cts. a hundred. Address the Review and Herald Pub. Co., Battle Creek, Mich.

He of whom children are suspicious or afraid, may well doubt the genuineness of his Christianity.

THE heating apparatus being disabled, no forenoon services were held in the Tabernacle, Sabbath, January 4.

MANY are responding to the call for those who promise to do their utmost to secure new subscriptions for the REVIEW.

BROTHER G. W. MORSE, recently arrived from Australia, and Brother J. H. Watson, formerly manager of our Toronto Branch, are now working in this Office.

THE truly great of all ages have inspired their fellow beings with love—not with fear. To the alarmed disciples at sea, Jesus said: "It is I; be not afraid."

BROTHER HAMLET W. BARROWS, one of the pioneers of the cause in Vermont, died the 10th ult., of pneumonia, at Barton Landing, his home. He was born July 28, 1837.

ARE you becoming so accustomed to the "wars and rumors of wars," catastrophes, and other striking signs of the soon coming of the Lord, that you forget their real significance?

THE price of the REVIEW to every person, whether in this country or abroad, is the same—\$1.50 a year. No discounts whatever are allowed to any one. We write this because some have written to us for special terms to agents.

MANY inquiries have been received concerning the "Falling Stars" picture and the descriptive leaflet. Instead of writing to us, read particulars under "Special Notices," and act accordingly. We have seen proofs of the engravings for the enlarged booklet, entitled, "At the Doors," and they are all right, far better than what was promised.

THE January number of the *Missionary Magazine* is brimful of encouraging reports from the more distant fields. If you have not read it, send in your subscription to begin with the January number. Price, 50 cents a year.

The *Missionary Map of the World* is an excellent companion to the *Magazine*. All should have it in their study of the field this year. Price, 75 cents.

Order both of your State office, or direct from the Mission Board, 267 W. Main St., Battle Creek, Mich.

## "Christian Science" Exposed.

EDDYISM, or so-called "Christian Science," is a snare. It is making inroads upon the popular Christianity of to-day. You have doubtless seen some of its fruits in your own vicinity.

We are happy to announce that we now have in hand, ready to print, a most interesting series of articles, fresh from the pen of Elder Geo. I. Butler, exposing "Christian Science" in a lucid, Christian style. What makes these articles of more than usual value is the fact that they were all written spontaneously—not upon demand.

The first of these essays will appear in next week's REVIEW (January 14), and will be entitled, "Christian Science—Are Its Doctrines Truth or Error?" being the introduction. The second article will discuss "The Belief of Mrs. Eddy and Her Disciples in the Bible;" the third, "Some of Her Teachings Examined in the Light of the Scriptures;" the fourth, "Mrs. Eddy's Views of the Judgment and Resurrection Examined;" the fifth, "Mrs. Eddy's Views of Good and Evil Angels Examined;" the sixth and seventh, "Are There Evil Angels? What Does the Word Say?" the eighth, "Mrs. Eddy's

Views Concerning Prayer." The titles of the remaining articles treating upon this interesting subject, will be announced later.

There are those in your vicinity who should read every one of these articles—those who are in great danger of being carried away by this new wind of doctrine now sweeping over the earth. What will you do to warn them? Send them the REVIEW for six months (75 cts.), or for four months (50 cts.), or even for only three months (40 cts.). What do you say?

A PARIS dispatch of recent date states that the French papers regard President Roosevelt's recent utterances regarding anarchists as "a dangerous precedent, which may lead to many arbitrary discriminations against minorities." M. Zola, the famous author, says: "Have the Americans no philosophers to point out to them that a doctrine must not be confused with crazy misinterpretations thereof—no statesman brave enough to face the multitude's foolish cries? no clamor that, while you may legislate against facts, you may not legislate against free thought or personal convictions? To-day they debar anarchists. To-morrow religious people will as justly seek legislation against atheists, Christians against Hebrews, capitalists against proletarians demanding their rights." The province of the law is to punish evil actions, not evil thoughts. Otherwise liberty cannot exist.

## Delayed.

THERE is left over each week a quantity of good matter which it is impossible to squeeze into the REVIEW. Sometimes we are obliged to issue extra supplements. For this and other reasons we are obliged to refer our readers to next week's issue for that new department, "The Physician by the Fireside."

As stated before, Dr. Frederick M. Rossiter, of the Battle Creek Sanitarium medical staff, will discuss, in this department, various health topics, and answer any questions of general interest relating to health and temperance, which the readers of the REVIEW may send him. You can ask your question, or questions, and get a reply free of charge, through the paper.

Address all questions to Dr. F. M. Rossiter, 294 Van Buren St., Battle Creek, Mich. Be free to write him concerning any health question of general interest.

## The Sabbath-School Journal.

THE old *Sabbath School Worker* is now merged into the General Conference educational journal, the *Advocate of Christian Education*. The schools should order through their State office, and the State offices should order through the Treasurer of the General Conference, 267 W. Main St., Battle Creek, Mich. The price of the journal is 50 cents a year, or 40 cents in clubs of two or more to one address. The new magazine covers the whole field of Christian education, and presents a wide range of topics of special interest to Sabbath-school workers who wish to learn how to study and how to teach. Let officers in schools make sure that teachers get the benefit of the instruction. The committee recommend that clubs be paid for from school funds, the secretary to collect the amount quarterly from teachers, and thus refund the subscription price to the school treasury.

W. A. SPICER,  
Gen. Conf. S. S. Dept.

## Important Notice.

SOME are inquiring where to send the money which belongs to the Missionary Acre fund. By an arrangement entered into between the Sanitarium and the International Medical Missionary Training School Association, all moneys belonging to the Missionary fund should be sent to Elder S. H. Lane, Battle Creek, Mich.