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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 any praise, think on these things." Phil. 4:8.

TO-DAY.

J. H.

UPON the threshold of "to-day" I stand,—
It lies before me, fresh from God's own hand,
Without a blemish,—mine, for good or ill.
But, if I trust to self, to my weak will,
To keep it spotless, I shall surely fail;
Thy strength and guidance can alone avail.
So now my heart goes out in earnest plea,
That, for to-day, thou wilt abide with me.

Life's yesterdays for evermore have passed
Beyond my reach; and now, O Lord, thou hast
Them in thy keeping. Let thy righteousness
Hide the dark stains they bear. Help me to press
On toward the mark. Humbly, dear Lord, I pray,
That, as each "morrow" merges in "to-day,"
I may surrender all I am to thee,
And that thy presence may abide with me.

For, so abiding, doubt and strife must cease.
With thee to lead me on, the perfect peace
That passeth understanding I shall know;
Alike through calm and gale I needs must go
My way content. Then, on that morrow fair
Which brings deliverance, grant thou my prayer,—
That immortality my part may be,
So shall I evermore abide with thee.

A TEST OF GRATITUDE AND LOYALTY.

MRS. E. G. WHITE.

HONOR the Lord with thy substance, and with
first fruits of all thine increase: so shall thy
bins be filled with plenty, and thy presses shall
burst out with new wine."

This scripture teaches that God, as the Giver
of all our benefits, has a claim upon them all;
His claim should be our first consideration;
that a special blessing will attend all who
acknowledge His claim.

Herein is set forth a principle that is seen in
God's dealings with men. The Lord placed
Adam and his first parents in the garden of Eden. He sur-
rounded them with everything that could min-
ister to their happiness, and He bade them
acknowledge Him as the possessor of all things.
In the garden He caused to grow every tree that
was pleasant to the eye or good for food; but
among them He made one reserve. Of all else,
Adam and Eve might freely eat; but of this one

tree God said, "Thou shalt not eat of it." Here
was the test of their gratitude and loyalty to
God.

So the Lord has imparted to us Heaven's rich-
est treasure in giving us Jesus. With Him He
has given us all things richly to enjoy. The pro-
ductions of the earth, the bountiful harvests, the
treasures of gold and silver, are His gifts.
Houses and lands, food and clothing, He has
placed in the possession of men. He asks us to
acknowledge Him as the Giver of all things; and
for this reason He says, Of all your possessions I
reserve a tenth for myself, besides gifts and
offerings, which are to be brought into my store-
house. This is the provision God has made for
carrying forward the work of the gospel.

It was by the Lord Jesus Christ himself, who
gave His life for the life of the world, that this
plan for systematic giving was devised. He who
left the royal courts, who laid aside His honor as
Commander of the heavenly hosts, who clothed
His divinity with humanity in order to uplift the
fallen race; He who for our sake became poor
that we through His poverty might be rich, has
spoken to men, and in His wisdom has told them
His own plan for sustaining those who bear His
message to the world.

The Lord has devised this plan because it is
best for us. Satan is constantly working to
foster in men worldliness, covetousness, and
avarice, that he may ruin their souls, and hinder
the work of God. The Lord is seeking to culti-
vate in us gratitude and liberality. He desires
to free us from selfishness, which is so offensive
to Him, because so contrary to His character.
In carrying out God's plan, men may, by His
grace, so relate themselves to Him and to their
fellow men that they will be registered in the
books of heaven as co-laborers with Christ in
the great plan of redemption.

Not only does the Lord claim the tithe as
His own, but He tells us how it should be re-
served for Him. He says, "Honor the Lord
with thy substance, and with the first fruits of
all thine increase." This does not teach that we
are to spend our means on ourselves, and bring
to the Lord the remnant, even though it should
be otherwise an honest tithe. Let God's portion
be first set apart. The directions given by the
Holy Spirit through the apostle Paul in regard
to gifts, present a principle that applies also to
tithing: "On the first day of the week let every
one of you lay by him in store, as God hath prospered him." Parents and children are here in-
cluded. Not only the rich, but the poor, are
addressed. "Every man according as he pur-
poseth in his heart [through the candid consid-
eration of God's prescribed plan], so let him give;
not grudgingly, or of necessity: for God loveth
a cheerful giver." The gifts are to be made in
consideration of the great goodness of God to us.

And what more appropriate time could be
chosen for setting aside the tithe and presenting
our offerings to God? On the Sabbath we have
thought upon His goodness. We have beheld
His work in creation as an evidence of His power
in redemption. Our hearts are filled with thank-
fulness for His great love. And now, before

the toil of a week begins, we return to Him His
own, and with it an offering to testify our grati-
tude. Thus our practice will be a weekly ser-
mon, declaring that God is the possessor of all
our property, and that He has made us stewards
to use it to His glory. Every acknowledgment
of our obligation to God will strengthen the
sense of obligation. Gratitude deepens as we
give it expression, and the joy it brings is life
to soul and body.

The duty and privilege of systematic giving
to the cause of God is a matter that should by
no means be neglected by our ministers. God
has called them to watch for souls as they that
must give an account. He has commissioned
them to bear His message to the churches. They
should see that none are left in ignorance con-
cerning this subject. They should seek to im-
press the people with a sense of their entire
dependence upon God, and their accountability
to Him for all His benefits.

God has given special direction as to the use
to which the tithe should be devoted. He does
not design that His work shall be crippled for
want of means. That there may be no hap-
azard work and no error, He has made our
duty on all these points very plain. The por-
tion that God has reserved for himself is not to
be diverted to any other purpose than that which
He has specified. Let none feel at liberty to
retain their tithe, to use according to their own
judgment. They are not to use it for themselves
in an emergency, nor to apply it as they see fit,
even in what they may regard as the Lord's
work. God has shown honor to men in taking
them into partnership with himself in the great
work of redemption. He expects His agents to
labor not against Him, but in unison with Him,
that His treasury may be supplied.

The minister should, by precept and example,
teach the people to regard the tithe as sacred.
He should not feel that he can retain and apply
it according to his own judgment, because he is
a minister. It is not his. He is not at liberty
to devote to himself whatever he thinks is his
due. Let him not give his influence to any plans
for diverting from their legitimate use the tithes
and offerings dedicated to God. Let them be
placed in the Lord's treasury, and held sacred
for His service as He has appointed.

The tithe is God's portion, not at all the prop-
erty of man, and the Scripture declares that he
who withholds it is guilty of robbery. Who,
then, will stand with clean hands before the
Lord?

In the night season I was in my dreams in a
large meeting, with ministers, their wives, and
their children. I wondered that the company
present was mostly made up of ministers and
their families. The prophecy of Malachi was
brought before them in connection with Daniel,
Zephaniah, Haggai, and Zechariah. The teach-
ing of these books was carefully investigated.
The building of the temple, and the temple serv-
ice, were considered. There was close searching
of the Scriptures in regard to the sacred character
of all that appertained to the temple service.
Through the prophets, God has given a delineation

tion of what will come to pass in the last days of this earth's history; and the Jewish economy is full of instruction for us.

The offering of beasts did not cleanse away sin, but was a symbol of the great and complete sacrifice that was to be made for the sins of the whole world. The rivers of blood that flowed at the harvest thanksgiving, when sacrifices were offered in such large numbers, were meant to teach a great truth. For even the productions of the earth, the bounties provided for man's sustenance, we are indebted to the offering of Christ upon the cross of Calvary. God teaches us that all we receive from Him is the gift of redeeming love. From His instruction to Israel, He would have us learn that He has made ample provision for the poor to receive the comforts of this life, and also for the gospel to be carried to all those who are perishing in their sins.

The whole sanctuary service was designed to impress the people with the fact that the things which God has set apart for himself are holy. They were ever to observe the distinction between the sacred and the common. Holy things must be kept holy.

All these things were closely studied by the company before me in my dream. Scripture was compared with scripture, and application was made of the word of God to our own time. After a diligent searching of the Scriptures, there was a period of silence. A very solemn impression was made upon the people. The deep moving of the Spirit of God was manifest among us. All were troubled, all seemed to be convicted, burdened, and distressed, as they saw their own life and character represented in the word of God, and the Holy Spirit was making the application to their hearts.

Conscience was aroused. The record of past days was making its disclosure of the vanity of human inventions. The Holy Spirit brought all things to their remembrance. As they reviewed their past history, there were revealed defects of character that ought to have been discerned and corrected. They saw how through the grace of Christ the character should have been transformed. The workers had known the sorrow of defeat in the work intrusted to their hands, when they should have had victory.

The Holy Spirit presented before them Him whom they had offended. They saw that God will not only reveal himself as a God of mercy and forgiveness and long forbearance, but by terrible things in righteousness He will make it manifest that He is not a man that He should lie.

Words were spoken by One, saying, "The hidden, inner life will be revealed. As if reflected in a mirror, all the inward working of the character will be made manifest. The Lord would have you examine your own lives, and see how vain is human glory." "Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me. Yet the Lord will command His loving-kindness in the day-time, and in the night His song shall be with me, and my prayer unto the God of my life."

The period of our probation is fast closing. Soon our opportunity to give the last message of mercy to the lost will be forever past. The help of every one that loves Jesus is needed now, in the Lord's work. Let there be no idlers in the Master's vineyard. Let there be no robbery of God in tithes and offerings, which are needed to sustain His cause.

Those who are laborers in word and in doctrine will have all that they can possibly do in improving their God-given charge: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." The minister's wife may be a great help to her husband in seeking to lighten his burden if she keeps her own soul in the love of God. She can teach the word to her children.

She can manage her own household with economy and discretion. United with her husband, she can educate her children in habits of economy, teaching them to restrict their wants. Those who have large families will have burdens in the home life. Those who have but one or two children to engage their time and attention may educate themselves to do service for the Lord in helping their husbands in more general work.

"The liberal deviseth liberal things; and by liberal things shall he stand." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The promise to those who honor God with their substance still stands upon record on the sacred page. If the Lord's people had faithfully obeyed His directions, the promise would have been fulfilled to them. But when men disregard the claims of God, plainly set before them, the Lord permits them to follow their own way, and reap the fruit of their doings. Whoever appropriates to his own use the portion that God has reserved, is proving himself an unfaithful steward. He will lose not only that which he has withheld from God, but also that which was committed to him as his own.

Let all study with special care the third chapter of Malachi. That chapter contains warning and instruction in righteousness for every soul. The Lord is still testing us to see whether we will prove faithful servants. He is calling upon His people to consider His goodness, to respond to His mercy, and to give proof of their loyalty by bringing all the tithes into His storehouse. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

THE LAODICEAN MESSAGE, THE SIFTING, AND THE LOUD CRY.

ELDER JOHN A. BRUNSON.

FROM a careful analysis of Rev. 18:7, taken in connection with the preceding context, we conclude that selfishness is the principle of Babylon. By comparing this text with Isa. 14:12-15 and with Eze. 28:12-19, we trace the origin of this principle back to Satan, and see that it was selfishness that changed "the anointed cherub that covereth," Lucifer, the light-bearer (for such is the meaning of Lucifer), into Satan, the malignant accuser, the enemy of righteousness and truth; led to his expulsion from heaven; and will ultimately bring him to utter annihilation. Selfishness is sin, and "the wages of sin is death." Man is not selfish because he is a sinner; he is a sinner because he is selfish.

Now contrast for a moment this satanic principle of selfishness, which disturbed the symphonies of heaven, and marred the beauty of God's fair creation, with the opposite principle, which was perfectly embodied and accurately reflected in Christ. The mind which was in Christ led Him, though He was on an equality with God, to empty himself, take upon Him the form of a servant, and being found in fashion as a man, to humble himself and become obedient unto death, even the shameful death of the cross. Wonderful, wonderful condescension, far exceeding our ability to comprehend and appreciate! In the presence of such unselfishness and disinterested love, we prostrate ourselves in the dust, and cry, Unclean, unclean!

On the other hand, the mind which was in Satan led him to attempt acts of self-exaltation, saying within himself, "I will exalt my throne above the stars of God. . . . I will ascend above the heights of the clouds. I will be like the Most High." Discontent found a lodgment in his heart, and soon ripened into envy. But it did not stop here, for Envy is prolific, the mother of many evils. She, dark-faced, deceptive, and revenge-

ful, formed a hellish coalition with disappointed Pride, and in her womb conceived the seed of anarchy, and gave birth to the offspring of cruel Rebellion. Selfishness is satanic. Unselfishness is heavenly. Selfishness is the mother of that foul, malignant brood,—envy, jealous injustice, cruelty, hatred, murder,—yea, of all that is sinful. Unselfishness is the benignant parent that gives birth to, and presides over, the household of patience, long-suffering, gentleness, tenderness, love—all that is Christlike. The fleshly embodiment of the one produces Babylon. The incarnation of the other is Zion. When the satanic principle of Babylon, which is selfishness prevails, the heavenly principle of Zion, which is unselfishness, must be suppressed, and vice versa.

Now with these facts in mind, give heed to the injunction of the Holy Spirit given by the mouth of His servant Paul, "Let this mind be in you, which was also in Christ Jesus." We the followers of Christ, standing in His stead, are expected by Christ to do the works that He did; for His own words are, "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father." "The works that I do shall he do also." But in order to do the works of Christ we must have the mind of Christ—that mind of unselfish love. This alone can qualify the believer to fulfill Christ's expectation. Christ certainly expects us to do the works that He did, and He has made all necessary provision therefor. Hence, we hear His disciples praying, "that signs and wonders may be done by thy name of thy holy child Jesus." Why do no such prayers now arise? and why do not corresponding works in answer to these prayers appear? The answer is clear: We have not the mind in us that was in Christ Jesus. O for more of the meekness of the Master, who "was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." The Christlike quality of mind must be incarnate between this and the giving of the message with great power. The sin of selfishness in God's people is the source of their weakness, the cause of their barrenness. Ponder well the following words: "The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted, and those who were once converted, but have backslidden. What influence would these unconverted members have on new converts? Would they not make of no effect the God-given message which His people are to bear?"—"Testimonies for the Church," Vol. VI, page 371.

Please, dear reader, consider prayerfully this appalling statement that the condition of church members is now hindering the Lord from bringing many souls into the truth. Are you one of those stumbling-blocks? Examine yourself in the light of the exhortation, "Let this mind be in you, which was also in Christ Jesus." Achievements in camp are cowards in action, and the defeat of Ai will surely follow. The selfishness of Babylon in the heart effectually disqualifies one for the unselfish work of Christ.

Now we can clearly see why there must be sifting of God's people before the loud cry can be given. The cause of weakness must first be removed before valiant service can be expected in the field. A Gideon's band is mightier than the hosts of Midian. God's people will never be prepared to attack the sins of Babylon as long as the principle of Babylon is in their hearts. Therefore the giving of the loud cry must be preceded by a message to God's people, which will accomplish an entire separation from Babylon. This message must be clear, definite, penetrating, turning the search-light of truth upon the darkened corners of the heart. The messenger must unite the fervor of Jeremiah with the fearlessness of Elijah. "Cry aloud, so

not, lift up thy voice like a trumpet, and show *my people their transgression*, and the *house of Jacob their sins*." The effect produced by this heart-searching message will be twofold. Some will heed, humble themselves, confess their sins, and be sanctified by the truth. Others will rebel, reject the light, and fall into darkness.

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard, and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people." — *"Early Writings,"* pages 131, 132.

The effect of this straight testimony is more fully described in the following words: "As the storm approaches, a large class who have professed faith in the Third Angel's Message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren." — *"Great Controversy,"* page 608.

Please, dear reader, observe who will be disaffected by the straight testimony. They are professed Christians who *unite with the world and partake of its spirit*, and in consequence, when the test comes, they "*view matters in nearly the same light*" as the world, grow offended, and ultimately fall out by the way. Are you one of these worldly minded Christians? If so, you may justly tremble for your safety. "Woe to them that are at ease in Zion."

But the fact we wish especially to mention in this connection is the division that is caused among the professed people of God by the close message that precedes the loud cry. This division causes a line of separation to be made among them, the result of which is that the true and tried remnant, freed from Babylon, will stand apart by themselves, like Gideon's three hundred, while the disaffected ones return to the world, and oppose the cause they once advocated. To this remnant, purified by obedience to truth, and separated from the selfish principle of Babylon, will be intrusted the cry, "Come out of her, my people." They have the mind of Christ, and are made great by His gentleness. Their lives are the exponents of heavenly purity, their characters the embodiment of Christ's principles. Consequently they are invincible. They will penetrate to earth's remotest bounds. The dark corners of earth will be lightened with the truth of salvation, and the far-distant hills will be made to resound with the gospel call. "Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers." — *"Great Controversy,"* page 612.

Now the question arises, What is the message that causes the "shaking among God's people," and prepares the remnant to give the loud cry? Answer: It is "the straight testimony called forth by the counsel of the True Witness to the Laodiceans." But what is the basis of that testimony? Answer: **RIGHTEOUSNESS BY FAITH.** Turn to Rev. 3:14-19, and see the truthfulness of this statement. In verse 17 we see that the message is given to a people, a professedly godly people,

who say to themselves, in a self-gratulatory way, We are rich, and increased with goods, and have need of nothing. Here is an exhibition of self-importance. Its spirit is similar to that of the self-righteous Pharisee who said, "God, I thank thee, that I am not as other men;" or, in other words, it is the principle of Babylon. But all agree that the Laodicean message is for Seventh-day Adventists. Therefore there is among Seventh-day Adventists the principle of Babylon. Is there any of it in you?

But, praise the Lord, this message is given to eradicate that very principle of self-exaltation. Therefore it reveals to us first our true condition as God sees us. It plainly declares that we are "wretched, and miserable, and poor, and blind, and naked." How different God's opinion of us is from our opinion of ourselves! Do you wonder that we are barren? that we are weak and cowardly? Can a people that are miserable, poor, and blind, produce mighty results? Can you expect such to be valiant soldiers, ready to rush to the battle's front when duty's call is heard? — Nay, we expect to find them hiding away in places of ease and safety, praying that others may go, but excusing themselves. Such are the people of God when the trumpet tones of the Laodicean message fall upon their ears, to arouse them from their spiritual lethargy, and prepare them for effective service.

Now carefully mark the burden of the message, the heaven-born remedy that is offered: (1) "Buy of me gold tried in the fire, that thou mayest be rich." The gold is faith and love; (2) "white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." The white raiment is the righteousness of Christ; (3) "anoint thine eyes with eyesalve, that thou mayest see." The eyesalve is that spiritual discernment which will enable you to see the wiles of Satan, and shun them." It is the anointing of the Holy Spirit. From this analysis it is clear that the righteousness of Christ is the antidote for the miserable, poor, blind, naked selfishness of Babylon. But the righteousness of Christ is righteousness by faith. And when righteousness by faith is accepted truly, and we are clothed with the "white raiment," then is given the eyesalve, the heavenly anointing, the power of the Holy Spirit which prepares us for the loud cry. "Only when selfishness is dead, when strife for supremacy is banished, when gratitude fills the heart, and love makes fragrant the life,—it is only then that Christ is abiding in the soul, and we are recognized as laborers together with God." — *"Christ's Object Lessons,"* page 402.

"We cannot receive the Holy Spirit until we break every yoke that binds us to our objectionable traits of character." — *Review and Herald*, April 25, 1899. Righteousness by faith is the message for the hour. It is the straight testimony of the True Witness. It will puncture the bubble of Babylonian selfishness, humble the creature, exalt the Creator, and prepare a people to give the cry, with mighty power, "Come out of her, my people." May God raise up messengers to give it, and prepare hearts to receive it.

TO THE ISOLATED ONES.

G. W. KENNEDY.
(Belvoir, Kan.)

SEEING D. M. Canright's comments in the REVIEW in regard to those isolated and left to perish, wither, and become spiritually dead, etc., I reply: I am one of those Mr. Canright refers to. I have been alone for about twenty-five years, and in delicate health; have not been able to attend camp-meeting in summer, nor work much in winter; and I can testify truly, I am neither dead nor dying. On the contrary, I never was stronger in the message. I know the work of

God will triumph. Yes, my dear lonely ones, be of good cheer, hold the fort just a little longer. It takes little drops of water to make the grand old ocean, little grains of sand to build great mountains. Did you ever see a mighty river without rills, a large, spreading tree without many little branches? Can Mr. Canright stop the Mississippi River by throwing pebbles into its rushing torrents? The great message of God will flow right on; and let all the isolated ones say, Amen. A few more strong pulls, brother, and we will anchor our little boats (with the larger ones) safe on the other shore; and may God bless the isolated ones.

Christ was alone in the garden; Noah and his family were alone in the ark; David went alone to slay Goliath; Daniel was cast alone into the den of lions; Elijah was alone with four hundred and fifty against him; there were three Hebrews cast into the furnace of fire, but there appeared the fourth Person. Alone, yet not alone, has been the testimony of Christians all along the line.

We isolated ones will work and be patient. God is good, and doeth all things right.

NOTES ON GALATIANS.—NO. 3 (Concluded).

WM. BRICKEY.
(Kimball, Minn.)

"WHEREFORE the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." The words in italics, "to bring us," are supplied words, not being in the original. If they were left out, as some do, it would read, "The law was our schoolmaster unto Christ." Jesus said that all the prophets and the law prophesied until John. This seeming discrepancy is easily explained. The transition from the old covenant to the new began with the preaching of John, and ended with the preaching of Christ. When Christ said, "The time is fulfilled" (Mark 1:15), without doubt He meant the seventy weeks of Dan. 9:24,—the fullness of the time (Gal. 4:2-4),—the time of reformation (Heb. 9:10),—the time when the Seed should come. Gal. 3:16, 19.

Some good people still believe that this schoolmaster is the Ten Commandments, but they seem to be confused, and divided in opinion, as to what is meant by the words "under the law." But this law was added *till the Seed should come*. But the Ten Commandments were never added to anything; for they are as eternal as God. They are truth and righteousness. Ps. 119:142, 151, 172. They express the character of God, and are eternal and unchangeable. They were never given as a remedy for sin, nor because of transgression; but were given to warn us against transgression, not till the Seed should come, but for all time and eternity. Ps. 119:152. Their principles were originally stamped in the very nature of mankind. Rom. 2:14, 15. This must be so if man was made in the image of God. But those righteous principles have been so far effaced by the power of sin that men cannot understand their errors; therefore to warn us against violating those holy principles they were written and spoken. Ps. 19:11, 12. "And in keeping of them there is [not a yoke of bondage, nor condemnation, but] great reward."

For us to apply this schoolmaster to the Ten Commandments, and this faith spoken of, to a personal experience, and argue that men had faith in the old dispensation, and seek to prove it by the eleventh of Hebrews, is an error. We have no disposition to deny that some men had faith in the old dispensation, and a certain knowledge of Christ, and even prophesied of Him, but they did not fully comprehend His work. 1 Peter 1:11, 12. But with the fullness of the time, a new era of faith began, and a flood of light

came in, which is compared to the sun. Rev. 12:1. This was "the time of reformation," and Paul would be perfectly justified in speaking of such a time as the coming of faith.

It is interesting to notice the circumstances which called out this epistle to the Galatians. Please read Acts 15:1-10. Then compare Paul's argument in the second chapter of Colossians with the book of Galatians. You will readily see that the zealous Pharisees had been spoiling the disciples through philosophy (Col. 2:8), bewitching them (Gal. 3:1), persuading them to observe days, and weeks, and months, and years (Gal. 4:10; Col. 2:14, 15), had brought them under the yoke of circumcision (Acts 15:1-10; Gal. 5:1, 2; Col. 2:11), under the rudiments of the world (Col. 2:8, 20), which is the handwriting of ordinances. Col. 2:14, 15.

Is it really true that the Ten Commandments are a yoke of bondage? All our enemies, including Satan, say they are. God says they are a law of liberty. James 1:25; 2:12. I am afraid to call them a yoke of bondage; but I feel perfectly free to say that circumcision is a yoke of bondage; for Paul calls it such. Gal. 5:1, 2. And Peter calls it a yoke (Acts 15:8-10), and contrasts it with the new faith which was able to purify the hearts of the Gentiles. Was such a faith ever preached in the old dispensation? I do not wish to argue the duties of a schoolmaster, but I am perfectly free to say that I am unable to see how the Ten Commandments can be justly called a yoke of bondage or a schoolmaster. But I can readily see that all the Jewish ceremonies did point to Christ, whether the people fully comprehended it or not. And I can easily see that as they were a shadow of good things to come, they would be like a school. And as Christ said the law and the prophets prophesied until John, He must have meant that they were really teachers, or tutors, or schoolmasters, until the time appointed of the Father. And Paul says, "But after that faith is come we are no longer under a schoolmaster." Gal. 3:25. Now this means one of two things: it either means under obedience or under condemnation. As I said before, I do not wish to argue the duties of a schoolmaster, nor to argue the meaning of the word in the Greek. But I will venture to say this, I never knew a school board to employ a teacher simply because he could condemn his pupils. It would be a strange expression to say that after faith is come, we are no longer under the condemnation of a schoolmaster; but perfectly natural to say that we are no longer under obedience to a schoolmaster.

Test the matter a little further: "Tell me, ye that desire to be under the law." Chapter 4:21. Do you really believe the Galatian brethren had a desire for condemnation? or had they been deceived by those zealous Pharisees, and brought under obedience to some of those ceremonies which had been taken out of the way by the cross? Was he not chiding them because they observed days and months and times and years? Gal. 4:10; Col. 2:14-17. No doubt they desired to be right, but were deceived and brought under obedience to circumcision, thinking it was right till Paul's epistle taught them better.

GOD'S KINGDOM IN THIS WORLD.—NO. 4.

The Gathering of Israel to Their Own Land.

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

THE restoration of Israel to their own land is a doctrine clearly taught in the Scriptures. There is no subject, however, upon which there is a wider misapprehension of truth than there is upon this one. In the minds of many people the idea prevails that God has made certain promises to the Israelitish nation, which He has not yet fulfilled, and which He is bound to fulfill by

taking the Jews, who are now scattered in different portions of the earth, back to old Jerusalem, and there re-establishing David's throne and kingdom.

It is the purpose of this article to show that every promise which the Lord ever made to the Jews as a nation, concerning their restoration to the literal land of Canaan, was completely fulfilled to them, as a nation, forty-two years this side of the latest Old Testament utterance concerning such a restoration.

Just before the death of Joshua, about five hundred years after God had made the promises to Abraham and his seed, that servant of God bears the following testimony to God's faithfulness: "And the Lord gave unto Israel all the land which He swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that He swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass."

"And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Joshua 21:43-45; 23:14.

This is unimpeachable testimony that at the end of four hundred and ninety-four years the Lord had faithfully performed all that He had promised to Israel.

Under the decree of Cyrus, at the termination of the seventy years' captivity, we learn that 49,697 of the Jews returned to Jerusalem at that time. And be it noted, that royal proclamation made ample provision for every one who called himself a Jew or an Israelite in all the realm of Cyrus, which embraced the whole world, at once to return to his own land. The Lord even moved upon the heart of that heathen king to provide that those who might be too poor to move to their own land should be helped to do so. God's providence opened the door as wide as it ever could be opened, for every person in the whole world who belonged to the nation of Israel, to hasten his footsteps toward the promised land. Beyond this point, the Lord never goes. He always leaves His people free to choose or refuse the offers of His love and mercy.

Seventeen years later, B. C. 519, the work having been hindered by enemies, Darius Hystaspes issued another decree (Ezra 6), enjoining that the work commanded by Cyrus be carried forward. Unbelief on the part of God's people caused the difficulties in their way to appear greater than His power to meet and overcome them, and the work was again brought to a standstill. Sixty-two years later, B. C. 457, the final decree, issued by Artaxerxes (Ezra 7:11-26), resulted in the completion of the work of rebuilding and restoration, as fully as the Lord could move upon His people to respond to the provision made for such restoration. Turning now to Neh. 7:73, we read as follows: "So the priests, and the Levites, and the porters, and the singers, and some of the people [all who would], and the Nethinims, and ALL ISRAEL, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities." This was twelve years after the decree of Artaxerxes, which would be the year B. C. 445. The latest prophecy concerning the return of the Jews to the literal land of Canaan, was given in B. C. 487. See the last chapters of Zechariah.

B. C. 487, latest prophecy concerning the restoration.

B. C. 445, all Israel fully restored.

42 years later than the latest prophecy concerning the restoration.

THE TEN LOST TRIBES.

No more sublime nonsense was ever made to do service in the cause of blinding the minds of men to the great and solemn events connected with the soon return of our Lord Jesus Christ in the clouds of heaven, than the notion, invented in some fertile brain, that sometime, somewhere, somehow, nobody can tell just when, how, or where, the ten tribes, the kingdom of Israel, became lost, strayed, or stolen,—never to be found again until these last days were reached, when, lo and behold, it is discovered that the people of England are the lineal descendants of Ephraim, and the people of the United States, those of Manasseh. We inquire, in all seriousness, Where were they lost? Certainly if they had been in existence anywhere on this planet, they would have been found by the decrees issued by the three Persian monarchs, Cyrus, Darius, and Artaxerxes. Had they gone off on an excursion to that popular place described by the poet, "Beyond the bounds of time and space, the saints secure abode"?

The claim is put forward, in this ingenious Anglo-Israel theory, that all tribal distinction was lost with the ten tribes. As late as B. C. 270, Ptolemy Philadelphus, king of Egypt, sent a royal greeting to Eleazar, the high priest, at Jerusalem, in which he made reference to the fact that a great number of the Jews, who had been carried there as captives, still remained in his kingdom. After stating that he had set free above a hundred thousand of them, who had been slaves, paying a ransom to their masters out of his own revenues, he continues: "And as I am desirous to do what will be grateful to these, and to all the other Jews in the habitable earth, I have determined to procure an interpretation of your law, and to have it translated out of Hebrew into Greek, and to be deposited in my library. Thou wilt therefore do well to choose out and send to me men of a good character, who are now elders in age, and six in number out of every tribe. These, by their age, must be skillful in the laws, and of abilities to make an accurate interpretation of them. And when this shall be finished, I shall think that I have done a work glorious to myself."

Did Eleazar send back word to the Egyptian king that, as all tribal distinction of his people had been lost, it would be impossible for him to comply with his request, at least so far as choosing six men from each tribe was concerned?—No; the high priest had evidently not learned of the Anglo-Israelitish theory; he had not learned the fact that ten of the tribes had been lost; in fact, he knew that nothing of the kind had happened, for in his lengthy communication, replying to the letter received from Ptolemy, after noting various points in the letter, he adds: "We have also chosen six elders out of every tribe, whom we have sent, and the law with them. It will be thy part out of thy piety and justice, to send back the law, when it hath been translated; and to return those to us that bring it in safety. Farewell."

Those seventy-two men went to the city of Alexandria, and it is said, in seventy-two days made their translation of the Scriptures. Thus originated the Septuagint.

At the time of the birth of the Saviour it is said, "There was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser." The Holy Spirit, who indited this statement, must have been ignorant of this latter-day wisdom, which has discovered that no tribal distinction was known for many hundred years before.

In the eleventh chapter of Romans, Paul presents Israel as a tree with twelve branches, the natural branches of which, representing national Israel, having been broken off, the spiritual Israel were grafted in, in their stead. The twelve branches must have been in existence, in order to be broken off.

(To be continued.)

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."

IMPORTANT ANNOUNCEMENT.

SINCE it was first proposed to prepare a book for use in the Missionary Reading Circle study, the general scope of the work has been changed, and the original plan has been merged into the larger idea of the Forward Movement. This led to enlarged plans as to the nature of the book and the field to be covered by it, and it has been found impossible to have the book ready as early as at first proposed. The Central Committee regret this unavoidable delay in the issue of the book, but still feel that in the end it will be more satisfactory to take sufficient time for the work than to hasten its issue at the expense of that carefulness in preparation to which a treatise of such importance is entitled.

In view of this delay, the Central Committee has arranged for the preparation of a series of practical studies, one of which will be printed each week in this department, beginning two weeks from this issue. These studies will deal with the use of water in the treatment of some of the more common ailments, but will include more than arbitrary directions for giving a few treatments. Many people have learned by experience or from observation that a hot fomentation will relieve pain in many instances, while in other cases a cold application may produce a favorable result; but there are comparatively few who can tell the nature of the disorder in the system which is the cause of the pain, or what change must be produced in order to set things right again, or why the application should be hot in one instance and cold in the other, or when or why they should sometimes be alternated. The principles which lie at the foundation of these questions, and the more direct causes of many common disorders, can be understood by any person of ordinary intelligence *who is willing to study*; and it is for the purpose of bringing some of this information within the reach of those who are willing to study, that these lessons are to be printed. They will be prepared by physicians of experience, and the information given will be scientifically accurate; but a special effort will be made to clothe the ideas in simple language, avoiding technical terms as far as possible, so that none need be deprived of the benefits of the lessons through a lack of previous medical training.

In order that the most may be made of this opportunity, and that the results may be as beneficial as possible, the Central Committee suggests that a weekly gathering be held in each church or company in which these studies may be taken up and the practical work actually done. The outfit required would be such as could be brought from their homes by the different members of the class, and need not involve any expense. It only demands interest and leadership to make the movement a success. In many instances some one will be found in the company whose previous experience can be used to excellent advantage in this effort.

The first study will be printed in the REVIEW of February 18, and the studies will then follow in regular succession. In the meantime the matter should be considered, the plans laid, and all preparations made so that the studies can be begun not later than the first of March. This will give some time for the home study of the first lesson before it is taken up in a public meeting. All those who are interested in the promulgation of these important truths are earnestly urged to enter heartily into this plan, and to do whatever is reasonable to make it a success. If fifty thousand people will *seriously study* these principles, and *actually make them their own*, it will be impossible to estimate the good which may result from these lessons. Much needless suffering may be avoided, and many precious lives saved. Why should any perish for lack of the

knowledge that is freely offered to them? Will you co-operate in this effort?

In behalf of the Central Committee,
W. W. PRESCOTT, *Chairman*.

A COMPLETE SALVATION.

"THE power of God unto salvation" is the Scriptural definition of the gospel. Salvation means to save. As applied to man, we cannot think God's purpose or power to be less comprehensive than man's needs. The gospel, then, must be "the power of God unto salvation" from all that from which man needs to be saved. To ancient Israel God said, "I am the Lord that healeth thee," and as a result of that healing, the mighty host of freedmen entered the promised land without a feeble one in their ranks. What a glorious deliverance that was!—first rescued from the taskmasters of Egypt, who imbibed their lives by cruel exactions; and then healed of all the physical maladies which were the natural result of the unwholesome habits and depressing environment to the influence of which they had for several centuries been subjected in the land of Egypt.

Egypt is the recognized type of moral darkness and depravity, of disease and degeneracy. It is interesting to notice that the gospel of deliverance which Moses taught offered redemption from physical as well as moral degeneracy. In instructing His people in the wilderness, God did not stop with the so-called Decalogue, or moral law, but supplemented it by a code of sanitary regulations which have been the recognized model during all the ages since. The sanitary code of Moses included minute instructions about diet, cleanliness, clothing, domestic sanitation, disinfection, and quarantine; and the outdoor life and constant moving from place to place, the pure diet of manna, and the crystal pure water from the rock afforded the conditions most essential for physical regeneration, and a return to natural and original simplicity, while the daily instruction in moral principles given by Moses and his associates, was the means of educating a semibarbarous horde up to the level of a godly people.

Christ came to this earth with a mission of deliverance, whose scope was large enough to comprehend the whole world, with all its needs, all its infirmities, mental and physical as well as moral, all its woes, its misery, its pain, its diseases and deformities,—to open all the prison doors and to set its captives free. That Christ recognized His mission as one of healing to the body as well as to the soul is evidenced by the fact that He was, during the few short years of His ministry, constantly employed in healing the sick, the blind, the lame, as well as the broken-hearted. Two thirds of His miracles were miracles of healing. A few short words often record the labor of weeks; it is written of Him, when leaving Capernaum, that He had healed the multitudes. In sending forth His disciples, Christ commissioned them to preach the gospel and to heal the sick. Man needs physical healing as much as moral regeneration, and complete success is not possible in either one without the other.

Any conditions which benumb the conscience and lessen the acuteness of the moral sensibilities, excite the animal propensities, and weaken the spiritual forces which resist them. The prophet Ezekiel tells us that the iniquity of Sodom was "pride, fullness of bread, and abundance of idleness." Physiology clearly shows us how fullness of bread, combined with abundance of idleness, opens wide the door to all the sins of Sodom and their awful consequences. Surfeiting and idleness fill the body with poisons which excite the propensities, while they benumb the moral faculties, weaken the will, and stifle the voice of conscience. The crying need of the world to-day is the preaching of a great gospel,—a gospel broad enough to reach and rescue the whole man. That gospel which seeks to save the soul while ignoring or mistreating the temple of the soul, is incapable of bringing a lost race back to the fold of happy obedience, is impotent to restore in man the divine image which sin has well-nigh effaced.

J. H. KELLOGG.

MINISTERS of the gospel, statesmen, authors, men of wealth and talent, men of vast business capacity and power for usefulness, are in deadly peril because they do not see the necessity of strict temperance in all things. They need to have their attention called to the principles of temperance, not in a narrow or arbitrary way, but in the light of God's great purpose for humanity. Could the principles of true temperance be thus brought before them, there are many of the higher classes who would recognize their value, and give them a hearty acceptance.—*Mrs. E. G. White.*

IS THERE ANY NECESSITY FOR A FORWARD MOVEMENT?

A GREAT work must be done, and the Lord will have it accomplished by somebody. At the rate people are dying from tuberculosis in this country, there are ten millions of people in the United States to-day who must finally succumb to this disease, yet three fourths of these are ignorantly *inviting* tuberculosis by their wrong habits of life. We, as a people to whom God has committed so much light on these questions, are to keep as many of these people alive as possible, yet we have not half sensed our responsibility. We are to repeat John the Baptist's work. John the Baptist was intensely in earnest. He had an *experimental* knowledge of what he said, and was thus enabled to stir human hearts to their very depths. He had no time to sit down and grieve over real or imaginary wrongs that some one might have inflicted upon him.

Suppose your sister were inside a burning building, and you, finding several of your brethren in a hot dispute over some trivial matter, should earnestly appeal to them to help you rescue your sister from a horrible death; but, instead of immediately coming to her relief, suppose they should quietly tell you that they had abandoned the notion of doing such things; in fact, should remind you that you have not treated them right in the church, and consequently they had decided that from henceforth they would not save people from burning buildings. What would you think of them? And yet, is it a more terrible fate to perish in the flames, which only takes about fifteen seconds, than to spend several years, day and night, coughing the life away with tuberculosis? The chances for saving some of these people from dying with tuberculosis are far greater than are the prospects of saving a human life in the average burning building.

What would you think of a man who stood calmly by the water's edge, watching men and women go down to a watery grave, yet not even reaching down to toss them the life preservers that lay at his feet? Instead, he was busy circulating false reports about some of his brethren, who, with their coats off and their sleeves rolled up, and with looks of despair on their faces, were trying to save a few from the awful wreck. Suppose the feet of the workers do slip occasionally; *they are down where it is difficult to stand*. The criticising brethren, who do not even wet their feet in their work, know nothing of the soul agony that is felt by those who comprehend the real situation. The time has fully come to throw life-preserving truths out to perishing and suffering humanity. This opportunity is rapidly slipping from our fingers, and God is inspiring other voices to give the trumpet the certain sound, while we calmly sleep on.

If our people everywhere, the moment they learn that some one in their community is breaking down physically, would write to our health institutions and have catalogues sent to the suffering, thousands of lives might be saved. Of course it would cost a penny for a postal card, and two minutes' time, but it is an opportunity not to be neglected. Have you some real or imaginary grudge laid up against our health institutions which would hinder you from doing this cheerfully? If so, just imagine your brother sinking in the quicksand; you cannot reach him, but you see some one near who has the necessary appliances to rescue him. However, you refuse to allow him this opportunity because you have heard on "good authority" some unfavorable things about him; and so you allow your poor brother to die a lingering death, while you wonder that you do not get more good out of the prayer-meetings. Perhaps you conclude that there ought to be another leader appointed who can "put life into the meeting." But God is declaring, "Except ye repent, ye shall all likewise perish." If your neighbors are not able to take advantage of the opportunities afforded at our health institutions, perhaps some of our health literature would contain just the information that they need to help them gain health. However, our health journals do not reach one in ten of the homes of our own people. Some who have not looked inside of a copy for years declare that they do not take any of them because they cannot approve of all there is in them. But while they are waiting for God to raise up men who can edit a *perfect* health journal, they and the members of their families are being destroyed for lack of the very knowledge that they could secure from these imperfect journals.

A few days ago I met one of the most magnificent-looking young men that I ever saw. He said that a few years ago he was a physical wreck, but in some way a copy of *Good Health* fell into his hands, and he was converted. He persuaded his mother to change her style of cooking, and was finally the means of converting the whole family; while, by taking regular exercise and eating pure food, he attained perfect health. This young man is a student in the

University of Chicago. The truths that God has given him are so sweet and dear to him that he cannot keep them to himself. He has not yet grasped all the truth that some of us have, but who dares say that he has not made good use of what he has? And is his case not better even this day in the eyes of a just God than that of many of our young people who have known these things from childhood, yet regard them lightly, or perhaps hold them in contempt? Yet these same young people expect one of these days to stand where a thousand fall on one side and ten thousand on the other side.

We are in the time, thank God, when "a little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." Isa. 60:22. God will exalt and give wonderful opportu-

nities to those of our people who will now consecrate themselves, soul and body, to His service. Such must be laying aside *every* practice that they have reason to suppose will have no place on the new earth, for we are here to get accustomed to the heavenly plan.

A spasmodic awakening will not suffice for the needs of this hour. To many, even though they may be temporarily aroused, He will say, sadly, "Sleep on now, and take your rest: . . . the hour is come." Some will arouse too late, when the last call to take part in a *forward* movement has been made. Such will never know the sweetness there is in self-denial and in laboring to help others; they have lived for self, and they must die by themselves.

DAVID PAULSON.



WHEN I WAS A BOY.

Up in the attic where I slept
When I was a boy—a little boy—
In through the lattice the moonlight crept,
Bringing a tide of dreams that swept
Over the low, red trundle bed,
Bathing the tangled, curly head,
While moonbeams played at hide and seek
With the dimples on each sun-browned cheek—
When I was a boy—a little boy!

And, oh, the dreams, the dreams I dreamed
When I was a boy—a little boy!
For the grace that through the lattice streamed
Over my folded eyelids seemed
To have a gift of prophecy,
And to bring me glimpses of times to be
Where manhood's clarion seemed to call,
Ah, that was the sweetest dream of all—
When I was a boy—a little boy!

I'd like to sleep where I used to sleep
When I was a boy—a little boy!
For in at the lattice the moon would peep,
Bringing her tide of dreams to sweep
The crosses and griefs of the years away
From the heart that is weary and faint to-day,
And those dreams should give me back again
The peace I have never known since then—
When I was a boy—a little boy!

—Eugene Field.

PRINCIPLES OF PEDAGOGICS FOR HOME AND SCHOOL GOVERNMENT.

W. T. BLAND.

THE knowledge of no subject is of more importance to parent and teacher in the successful training of children and youth than that of *proper* government. On no other single point are more failures made. As a result, lawlessness and anarchy abound in the world. Yet notwithstanding this fact, multitudes of people, both men and women, are willing to rush into the responsibilities of training others without giving this subject thought or consideration. Moreover, many are even willing to continue in this mismanagement of others, while its terrible results are staring them in the face. Even Christian parents and teachers, those who are conscientious, and who are exceedingly anxious that their efforts may be successful and meet the approval of God, are too frequently a failure in their methods of government and discipline.

THE FIRST ESSENTIAL.

I am thoroughly convinced that the very first thing essential in the government of others is a knowledge and practice of the principles of *self-government*. No one who is unable to control himself, to hold in subjection the feelings of

anger or excitement, is a safe person to intrust with the management and training of others. Especially is this true of the one who is given charge of, or who assumes the management of, children, those whose minds are being trained, whose habits are being fixed, and whose characters are being molded for time and for eternity. Children are so susceptible to every influence, their minds and hearts are so easily impressed with those things they see and hear, or with which they come in contact, that the utmost care should be exercised in their training. Hence, more than all others, should parents and teachers, the true custodians of the Lord's heritage, those who are vested with authority, and who are responsible, not only for the child's training and education, but to a certain extent for his ultimate success in life, possess the power of self-control. And not only should they be able to govern well themselves, but they should understand and teach these principles in such a manner that the children at an early age may be trained to exercise the same power. In fact, herein lies largely the secret of success in their management and discipline; anything less is just so much a failure.

CHRISTIAN PRINCIPLES.

Self-government is of necessity Christian in its nature. Indeed, it is a very important part of Christianity, and every professed follower of Christ should learn thoroughly the lesson. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city," are no idle words. They were given for our instruction, and deserve most earnest consideration.

Generally speaking, no one should undertake to do for another that which he is unable to do, or unwilling to have done, for himself. Especially is this true when it pertains to the government of children. A person who is unable to control his temper, who is irritable, excitable, or easily annoyed, has no place in the schoolroom; and if he be a parent, his children deserve the sympathy and pity of others, rather than their censure. On the other hand, one may be too easy-going, possibly careless or indifferent, preferring to let wrongs pass by uncorrected or seemingly unnoticed, rather than be troubled with them. This class may prove just as great a failure as the other; both will have a great work to do for themselves before they are in the least prepared to train and manage others. Both need to have their own hearts filled with love and sympathy for the struggling one under their charge. They should be able to see in the growing child the matured man or woman, all of whose faculties and powers are harmoniously

developed. But in order to do this they must have first passed through the trying ordeal for themselves; must have met and overcome the trials and temptations common to childhood and youth. With it all, their minds should be well balanced, possessed of sound judgment, able to give wholesome counsel.

THE SPIRIT OF LEADERSHIP.

The possession of the ability to manage or govern others is a gift or an inheritance, although it may be acquired by special cultivation. By some it is possessed in a high degree; by others this element seems to be largely, if not wholly, lacking. Some men are born leaders, and are restless and unhappy unless commanding or directing the forces of others. On the other hand, there is a very large class who seem quite willing to be led or directed by the more talented or ambitious.

This spirit of leadership may, often does, develop into an uncontrollable ambition, or burning desire to rule. In such cases it is an element of great danger; especially is this so when exercised by a selfish, an ambitious, or a tyrannical person. Often we see it manifested in early life,—in the infant child carrying its point, notwithstanding the opposition of an entire family (to the discredit of the family); in the schoolboy on the playground who must have his own way or not play; in the young man at college who is constantly organizing his fellows, planning some scheme or expedition. It is usually from this class that teachers have the most trouble, and are often put to their wits' end to know how to govern with the least possible friction. These usually possess strong will powers and keen, active minds, and to train them aright is not only a delicate but a very important undertaking. We see this spirit of leadership still more strongly manifest in the world of politics, where the "bosses," both small and great, are a recognized factor. Even religious organizations are many times controlled by the same spirit. But wherever found, if selfish or despotic in its nature, it is the spirit of the papacy enacted over again, and is directly contrary to the spirit of Christianity.

This ability to lead or govern is, however, of great value when possessed by one who is ever anxious for the well being of those under his charge, whose own heart is full of love and tenderness, and who is also blessed with the gift of wisdom and sound judgment. No parent can afford to be without it, and its impartial exercise is the positive duty of every teacher.

REQUESTS FOR PRAYER.

I HAVE prayed for those who have requested prayer through the REVIEW; and knowing that there is power in unity, I desire to ask prayers for my husband and our four boys, and for my mother. She is seventy-seven years old, and is not a believer in the Third Angel's Message. Pray that she may be converted to the truth before it is too late. Pray that my husband and sons may again turn and walk in the light. Once they were believers in the soon-coming Saviour. I am the mother of eight children, and with the exception of two young children, I stand alone in religious matters. Pray that I may be a light to all around me. We live twenty miles from any of our churches, but we have Sabbath-school every Sabbath, studying the lessons in the *Little Friend*, and memorizing passages of Scripture. During the week of prayer two of us devoted some time each day to the study of the Week of Prayer Readings, and received a great blessing.

I WISH you would pray for my husband, and for my son also. My husband knows the truth and likes to talk to the ministers, but so far has never been converted. I think he is afraid he

cannot make a living and keep the Sabbath. My boy is a good, moral boy; has always kept the Sabbath. He is seventeen years old, and has just begun to go among the young people. Pray that he may give his heart to God. I realize that nothing else can keep him from the evils of a city in these last days.



THE PHYSICIAN BY THE FIRESIDE.

CONDUCTED BY **FREDERICK M. ROSSITER, M.D.**

All questions intended for this department should be addressed to Dr. F. M. Rossiter, 294 Van Buren St., Battle Creek, Mich.

14-16.—A COATED TONGUE—BILIOUSNESS DEFINED—CURE OF BILIOUSNESS.

In a REVIEW of recent date Dr. Paulson asks: "(1) Do you know what kind of diet to recommend in order to clear up a coated tongue? (2) Are you aware that the average attack of biliousness is only an indication of decomposition and fermentation in the stomach? (3) Do you know what a simple thing it is to cure it?" As I do not know these things, will you kindly answer these questions by telling us, through the department, *The Physician by the Fireside*, how to treat these conditions, and thus greatly oblige several readers of the REVIEW? M. S.

ANSWER.—1. Principally a fruit diet. Raw fruits are best, next come cooked or stewed fruits. Fresh fruits in their season may be eaten freely, but without sugar. In case of a badly coated tongue, prepared sweets of any kind should be avoided. Fruit sugar as found in ripe fruits is refreshing, and a source of energy to the muscles. Among fresh fruits may be mentioned apples, peaches, pears, strawberries, plums, grapes without the seeds, lemons, limes; or the fresh juice of any of these fruits may be taken instead. Apples can be obtained throughout the greater part of the year, and are among the best of fruits. If eaten raw, they should be thoroughly masticated. Next in efficiency are baked apples. Canned fruits that contain but little sugar may be used with much benefit.

With the fruits, some form of toasted bread should be eaten. Zwieback is the best. This may be made at home by toasting sliced bread so thoroughly that it is all like the crust of the bread. When starch is subjected to prolonged high heat, it is changed into dextrin, which is a form of sugar. Dextrinized foods are much more easily digested than starch. They will not ferment as readily as starchy foods, yet are just as nourishing as bread. No one need fear that he will starve to death if he attempts to live on fruits and zwieback for a number of days.

No diet is more effectual in cleaning up a coated tongue than this. Milk should be avoided. A highly nitrogenous diet, such as peas, beans, lentils, and nuts, will often produce a coated tongue and a bad taste in the mouth. Most individuals would be benefited by living on a fruit diet for a few days every few weeks.

Drink freely of water, not large quantities at a time, but a small amount frequently.

2. Biliousness is indicated by headache, a clouded brain, coated tongue, a sick feeling in the stomach, or even vomiting, constipation, a heavy feeling in the region of the liver, a tired feeling, and in time the skin becomes dingy, and the white of the eye looks dirty.

Biliousness does not necessarily mean the vomiting of bile, or even bile in the stomach, though this may happen. It is a condition of self-poisoning due to the formation of poisons in the stomach and intestine from the fermentation and decomposition of foods. These poisons are taken up by the blood, and first carried to the liver, there interfering with its work, and making the circulation sluggish; and this holds

the blood back, and so makes the circulation sluggish in the stomach and intestine.

The most common causes of biliousness are indiscretions in eating,—the free use of milk, eating freely of sweets or confectionery, eating heartily of a highly nutritious diet, such as meat, beans, nut foods,—bad combinations, late suppers, lack of exercise, congested liver, a dilated stomach.

3. During a bilious attack one should abstain from all solid foods, even fruits, for twenty-four hours, and then live on a fruit diet for a few days, drinking water freely. If there is vomiting, wash out the stomach, and take a hot enema. In place of using the stomach tube, one may empty the stomach very effectually by drinking quickly several glasses of lukewarm water, to which a little salt has been added.

In very severe attacks of biliousness a good thorough cleansing of the bowels will be attended with marked benefit.

17, 18.—MUSCULAR RHEUMATISM—PALPITATION OF THE HEART.

1. What is the treatment for muscular rheumatism? 2. Does rheumatism cause palpitation of the heart? A. T.

ANS.—1. The body should be warmly clothed; flannel undergarments are best. Avoid exposure, especially on damp days, and also avoid cold, damp beds, spare beds, and feather beds.

Fomentations each day to the painful parts will give relief. In place of the fomentation a hot plate or brick may be wrapped in a flannel, and applied to the seat of pain. Hot rubber bottles may be used. Dry or moist heat will give relief. A full hot bath at from 102° to 105° is very soothing. Sponging the body with very hot water is good. Rubbing the parts with an ointment

containing seventy-five grains of salicylic acid to one ounce of lanolin, gives good results. The rubbing should be given thoroughly once a day. Massage and electricity are of the greatest service in muscular rheumatism.

2. Muscular rheumatism does not. It is more apt to be due to the stomach, or to some nervous condition.

FATHER HOLDS THE LADDER.

FADA FISHER.
(Golden Gate, Ill.)

My father and I were out in the orchard gathering our winter supply of apples. The apples were large white ones. The trees were so tall that we had to use father's great ladder, which was over sixteen feet long, to reach the fruit. When looking at a tree from which father thought he had picked all the apples, he saw three large ones; so, raising the ladder, he asked me if I did not want to go up and get the apples. I told him that I did. I was not the least afraid, for I thought that father would not let me fall. Climbing the ladder, I stood on the top round while picking the apples, and then came safely down. Let us all let our dear Heavenly Father hold the ladder, and let us go step by step until at last we gain a home in heaven.

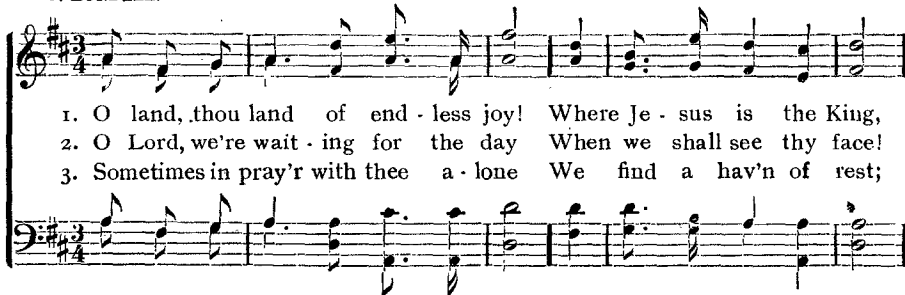
[The author of this little narrative writes, "I am a little girl twelve years of age, and am a member of the REVIEW family. I love the dear old REVIEW."—Ed.]

"TRUE prosperity consists in carrying out God's daily, perfect program for us, whether we eat, drink, or whatsoever we do."

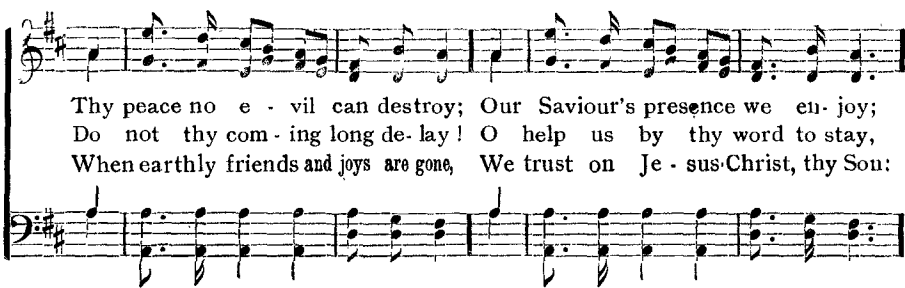
OUR COUNTRY.

O. LUNDELL.

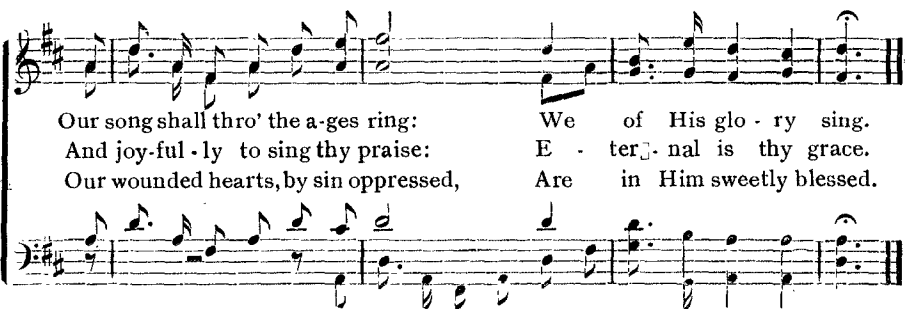
F. PACIUS.



1. O land, thou land of end-less joy! Where Je-sus is the King,
2. O Lord, we're wait-ing for the day When we shall see thy face!
3. Sometimes in pray'r with thee a-lone We find a hav'n of rest;



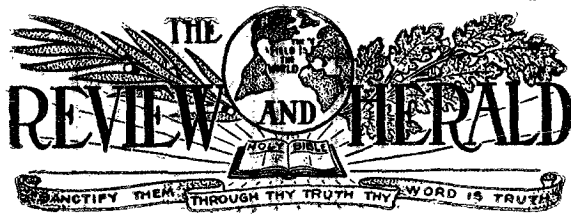
Thy peace no e-vil can destroy; Our Saviour's presence we en-joy;
Do not thy com-ing long de-lay! O help us by thy word to stay,
When earthly friends and joys are gone, We trust on Je-sus-Christ, thy Son;



Our song shall thro' the a-ges ring: We of His glo-ry sing.
And joy-ful-ly to sing thy praise: E-ter-nal is thy grace.
Our wounded hearts, by sin oppressed, Are in Him sweetly blessed.

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THE SEVEN LAST PLAGUES.

"THEREFORE shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Rev. 18:8. Such is among the closing manifestations of the wrath of God against, not the Protestant branch of the great Christian Church, but the Protestant branch of the great papal Church. It will reach its climax under the seventh plague, described in Rev. 16: 17-19, when the great city Babylon is divided into three parts, or classified according to its three phases,—Paganism, Romanism, and apostate Protestantism,—and comes in remembrance before God, for Him to give unto her the cup of the wine of the fierceness of His wrath.

All the great events in the past affecting both the righteous and the wicked find their counterpart in the last days. "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire;" that is, fire eternal in its nature and effects. Jude 7. In like manner, Peter speaks of these same cities being reduced to ashes, and thus being set forth as an example unto those that after (or afterwards, including the last days) should live ungodly. But right in the time when the sinful world perished in the flood, God saved Noah, a preacher of righteousness, even as He delivered Lot from the destruction that came upon Sodom and Gomorrah, by whose unlawful deeds Lot's righteous soul was vexed from day to day.

But a more striking parallel can be drawn from the history of Israel, when they were about to be delivered from Egypt, as the people of God are now about to be rescued from spiritual Egypt and saved in the kingdom of God. Then God manifested His power by an arm made bare, and a hand stretched out in judgments upon those who were endeavoring to thwart His plans and purposes by keeping His people in bondage. And plagues of a similar nature and largely identical in form are to be visited upon men as He closes up His contest with the workers of iniquity in the last days.

In the case of the Egyptians, water was turned to blood; there was an infliction of frogs; there were swarms of flies; a grievous murrain upon man and beast; lightning, thunder, and hail in the land; great darkness for three days, so thick that it might be felt; and finally the smiting with death of the firstborn of man and beast, from the king on his throne to the humblest servant of the people. By common consent, these plagues upon the Egyptians are regarded as literal and tangible; and why not the plagues denounced upon the world as the close of its abused probation draws near?

"O," says one, "these plagues are all in the past, or a portion of them at least, and the remainder are in process of fulfillment." This is one of the strange instances, so common in these days, in which the plainest representations of God's word are outraged by denial. For the idea that the seven last plagues are future is fortified by the great lines of prophecy, and even by the plan of salvation itself; that is to say, if these plagues are not all located in the future, and to be fulfilled in all their terrible reality in days to come; if they have been, in whole or in part, fulfilled in the past, then it can be shown that many of the prominent lines of prophecy have failed, and

the declarations on which the plan of salvation rests, and is proved, have come to naught.

These plagues are enumerated in order in the sixteenth of Revelation. It will be of interest briefly to glance at them: "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the Beast, and upon them which worshiped his Image." Rev. 16: 2.

As already remarked, there is no apparent reason why this should not be regarded as strictly literal. These plagues, it will be noticed, are almost identical with those which God inflicted upon the Egyptians when He was about to deliver His people from the yoke of bondage. God is now about to crown His people with final deliverance and redemption, and His judgments upon His enemies will be manifested in a manner no less literal and terrible.

The first plague: "And the first [angel] went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the Beast, and upon them which worshiped his Image." The form and results of the sore here threatened are not described; but we are reminded of Ex. 9: 8-11.

The second angel empties his vial upon the sea, and after this the main divisions of the globe—the land and the sea—are affected. On the land only a specified portion of the inhabitants, those who have the mark of the Beast, or worship his Image, are smitten with the abnormal sore, noisome and grievous; but when the vial is poured upon the sea, it is said that it (that is, the water in the sea) "became as the blood of a dead man: and every living soul died in the sea." Verse 3. This plague is more widely extended than the first. A more infectious and deadly substance can scarcely be imagined than the fluid that issues from the veins of a dead man; and the thought that the great bodies of water on the earth, which are doubtless meant by the term "sea," will be changed to such a condition, under this plague, presents a most fearful picture. The irrational animals must be included in this description; and we have here the remarkable fact that the term "living soul," is applied to the living creatures of the sea. This, we believe, is the only instance of such an application in the common version; but in the original such applications occur frequently, and the terms "living soul" and "breath of life" are applied to the lower orders of animals. So in the description of the flood and its results. See Gen. 7: 21, 22. This shows that the terms as applied to man in the beginning (Gen. 2: 7) cannot be taken as furnishing any evidence that he is endowed with an immaterial and immortal essence called the "immortal soul."

The third plague speaks of the rivers and fountains of waters being turned to blood. This includes all the drink supply, as it was in Egypt, when the Nile, with all its canals, was turned into blood. Ex. 7: 18-21. And strange to say, the magicians did so. This peculiarity will be noticed about the work of the magicians. They, with all their pretended art, could not remove a plague nor relieve the infliction; but in all their imitations of Moses and his work, they could only add to the evil, and aggravate its results. So, doubtless, under the seven last plagues there will be many forms of "patent medicines" devised, and perhaps some "patent health foods," which will be claimed as antidotes to all the evil; but they will not work, any more than the enchantments of the magicians. The third plague is a retribution for the "blood of saints," shed by violent hands, which will be given to those who have done, or have wished to do, such deeds. And though the horrors of that hour when the fountains and rivers of water shall be blood, cannot now be realized, the justice of God will stand vindicated, and His judgments approved; for even the angels are heard exclaiming, "Thou art righteous, O Lord, . . . because thou hast judged thus. For they have shed the blood of saints and prophets. . . . Even so, Lord God Almighty, true and righteous are thy judgments."

Thus the last generation of the wicked are dealt

with by divine Justice. But it may be asked how this generation can be said to have shed the blood of saints and prophets, since the last generation of saints contemporary with the last generation of the wicked, concerning whom this is spoken, are not to be slain. Rev. 20: 4. A reference to Matt. 23: 34, 35; 1 John 3: 15, will explain. These scriptures show that guilt is attributed to the motive and desire to do evil deeds, no less than to the action in carrying out the evil intention; and it appears that no generation ever formed a more cold-blooded and determined purpose to devote the saints to indiscriminate slaughter than the present and last generation will do not far in the future. They do not accomplish that design, not because they change their purpose, but because the power is lacking. It is no credit to them that the saints escape; and they are held just as guilty as if they had carried out their intentions, which they desired and tried to do; and they are settled with accordingly, and all the heavenly host will join with the angels, and exclaim, "Lord God Almighty, true and righteous are thy judgments." The human family could not survive for a great while a continuance of a plague so terrible as this. Therefore it must be of short duration, as was the similar plague inflicted on the Egyptians. Ex. 7: 17-21, 25.

"And the fourth angel poured out his vial upon the sun; and power was given him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give Him glory." Rev. 16: 8, 9. The reader cannot fail to notice that every succeeding plague tends to augment the severity of the preceding plague, and heighten the agony and anguish of the guilty sufferers. This is the noon-hour of the plagues, the middle of the course. Mark the situation at this point. The effect of the plagues has been cumulative up to this point. As we argue in respect to the messages of Revelation 14: Succeeding ones do not bring to a close the others, but only add to them. The first did not cease when the second began, nor the first and the second cease when the third began. Each of the three was a leading movement when it started. But when the three have been introduced, and each has occupied its respective time, and fulfilled its respective part, as a leading movement, in the end we have not a single message, but a threefold message, three in one, the one covering all the ground of the three, and the three carrying on all their work simultaneously to the end. So with the plagues. They start out with a noisome and grievous sore, which must give rise to a feverish condition and promote an intense thirst. Then all open bodies of water become death-producing, like the blood of a dead man, and every living creature in the sea, including tons of fish, and all the living monstrosities that swim in the water, die, and become a source of offense. The fever and the thirst of the people still continue. They are obliged to turn to the streams and fountains of fresh water to quench their thirst, but find them blood, repulsive and undrinkable. And now, as if to crown all, the sun becomes endowed with unwonted activity, and pours upon men a flood of terrific heat, and they are scorched with fire; but instead of being disposed to be reconciled to God, they are fired up with hate, and begin to blaspheme His name.

Further remarks next week.

A CALL TO DUTY.

DEAR BRETHREN AND SISTERS: More than a year and a half ago Sister White laid before us a plan which the Lord had given her for removing the great burden of debt that has so long rested upon our educational institutions. The plan was very simple. She gave her book, "Christ's Object Lessons," to this enterprise. The brethren and sisters everywhere united in giving the material necessary to make the book, and the printing houses gave the labor required to produce it. And, lastly, our people were to give their time to the sale of the book.

It was estimated that the sale of six books per

member, or about three hundred thousand in all, would remove the entire indebtedness of our schools. To everybody this plan seemed simple, feasible, and effective. The price of the book was \$1.25. The subject-matter is indeed charming. Times have been prosperous. Money has been plentiful, and the people have been spending it freely. We have a population of over seventy million people to whom to go with the book. Now it does seem as if we ought, under all the circumstances, to be able to sell at least six copies per member during an entire year. The task is not by any means an impossible one. Indeed, it is not a heavy task. It is one that could easily be accomplished with a little zeal and perseverance. This has been demonstrated in every possible way. Our agents who are accustomed to selling books have found that it is an easy-selling book. Our young people who have never before engaged in the sale of our books have met with most encouraging success, and many of our brethren and sisters who are far along in years, and who have never before sold books, have succeeded splendidly in their efforts to sell "Christ's Object Lessons." Some of our brethren, from fifty to seventy years of age, have sold from ten to fifty books each. By actual trial, people of all ages and all stations in life, in cities and in the country, under all conditions, have demonstrated that the book can easily be sold; and yet we have disposed of only one sixth of the number required to roll away the great reproach.

Is it not time that a stirring call was sounded from one end of the land to the other, calling upon our people to arise, and take hold of this work with energy, perseverance, and a determination not to cease their efforts until the debts have been lifted from our schools?

A few weeks ago, while in conversation with Sister White, she expressed great sorrow of heart because so little effort has been made by our people to carry out this divine plan for the removal of our debts. She said that the work would have been a blessing to our brethren and sisters; the light contained in the book would have proved a blessing to the people who purchased it; and the means received would have been a great boon in the hands of our brethren who are struggling with the debts of our schools. If all could have seen the burden this dear servant of the Lord carried on account of our neglect, their hearts would have been stirred to earnest action.

We should have begun this work with great earnestness at the very beginning of the winter. Now the season is half gone. But it is not too late to take up the work and dispose of this entire business before spring. Earnest efforts are being made in some of the States to do this. During the month of February, our brethren and sisters in the States of Michigan, Wisconsin, Illinois, and Indiana are to enter upon a great campaign for the sale of "Christ's Object Lessons." It is estimated that our people in these four States should sell, on an average, four copies a member. As there are fifteen thousand Sabbath-keepers, that would mean the sale of sixty thousand books. These States have taken hold of this work with a determination to push it until this result is accomplished.

Dear brethren, let me appeal to you to respond to the Lord's call to service. Is there a single Seventh-day Adventist in the States mentioned who will not make an effort to do his part in the sale of this book? If every member would take hold of this work, with determination that he would never lay the burden down until he had disposed of four copies, the task would be accomplished in a month. Surely any one who has mind enough to grasp the meaning of the Third Angel's Message, and courage enough to take his stand to live it out, has the ability to sell to his friends and neighbors one copy of "Christ's Object Lessons" a week for one month; and this done, the burden of debt is removed. What a glorious result for so small an effort!

One church elder relates an experience like this: As soon as the plan was made known, he felt that it was the Lord's plan, and that it was his duty to

co-operate with God in carrying it out. So he purchased his quota of books, and began selling them. When he came to the Sabbath meeting, he related to the brethren his experiences during the week, and called upon any others who had been selling the book to give their experiences. This brought life and freshness into the meeting. Then the elder exhorted every member of the church to take up this work in God's appointed way. The next Sabbath all who had endeavored to sell the book were asked to relate their experiences. A good meeting followed. This work was continued in that church until they had disposed of their entire quota. This winter that church is going right on with the work, selling double the number apportioned to them. If all the churches in the country had done this, the great burden of debt on our schools would have been removed last winter, and now we might have been engaged in the sale of the book for the very object pointed out in the Testimonies; namely, to provide a fund for the education of our young men and women whom God is calling into missionary fields, but who have not the money to secure the needed education.

Much more might be said, but space will not permit. We appeal most earnestly to every lover of the Third Angel's Message to show his love by faithfully responding to God's call to service in the sale of this book. Dear reader, do not lay this paper down, nor dismiss this question from your mind, until you have resolved most earnestly before God that you will do your duty in this matter. The responsibility rests upon you. You cannot delegate it to another. No one else can discharge it for you. The Lord says that a great blessing will come to every one who engages in the work. Furthermore, a great blessing will come to those who purchase the book; and still further, a great blessing will come to our schools that receive the proceeds of the sales. The Lord has told us that it is the essence of true faith to do the right thing at the right time. The duty of the present hour is to co-operate with God in this divine plan for rolling away the reproach of debt against our schools. Who will now take up this work, and press it until the task is accomplished? I pray the Lord to put it into the hearts of His people to do so.

A. G. DANIELLS.

"CHRISTIAN SCIENCE:" ARE ITS DOCTRINES TRUTH OR ERROR?

Mrs. Eddy's Views of the Judgment and the Resurrection Examined.

"No final judgment awaits mortals; for the judgment day of Wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error. As for spiritual error, there is none."—*"Science and Health,"* page 187.

The fact of a future judgment day is thus positively denied by the "Discoverer of Christian Science."

What Does the Bible say on this point?

"Because He [God] hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17:31. "For we shall all stand before the judgment seat of Christ." Rom. 14:10. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14. "And as it is appointed unto men once to die, but after this the judgment." Heb. 9:27.

As Paul "reasoned of righteousness, temperance, and judgment to come, Felix trembled." Acts 24:25. "But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" Rom. 2:2, 3. "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36.

These scriptures certainly prove beyond a shadow of a doubt that a judgment day is before all mankind, where every one must give an account before the

judgment bar of God. Reader, would you like to have a word picture of this grand assize? Then read the following: "I beheld till the thrones were placed [R. V.], and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: his throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:9, 10.

This array of scriptures is not written merely to combat Mrs. Eddy's foolish and infidel statement, quoted above. It does not deserve so much notice as that would imply. I have written them hoping that some honest, candid reader, desiring to know the truth of the Bible on this most important subject of a coming judgment in which every man living will have a case of his own pending for weal or woe, may see a few of its positive statements, and thus be made to realize what the truth of God's word teaches. No man can thoroughly and understandingly believe the Bible and deny a coming judgment. This fact should deeply interest every one of us. Satan hates this doctrine exceedingly. Hence those doing his special work will deny the fact of that great coming day. None will stand justified and uncondemned in that grand assize but those who have repented of their sins, and received forgiveness through Jesus Christ our Lord. "For there is none other name under heaven given among men, whereby we must be saved." No belief can be more preposterous and unscriptural than this which teaches that man is his own judge, and sits in final judgment upon his own sins. This is a position quite commonly held, and Mrs. Eddy, with many others, is teaching it. Alas for them that hold it. They will find at last that *God is judge of all*, and will "bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Then our sins unrepented of and unforgiven will find us out, and sink us down to ruin.

While Mrs. Eddy and Christian Scientists discard the second coming of Christ and the final judgment as taught in the Bible, they also utterly discard the resurrection from the dead. This statement really demands no proof in direct quotations from her doctrinal book, "Science and Health," for all her views of death make a resurrection an impossibility. She teaches over and over that the real man is mind, or spirit, only. The body matter, has no existence at all, never had, and never will have. Matter itself, she sagely tells us, has no real existence anywhere in the universe. Mind, or spirit, is all that really exists. The body or any form of matter is a mere illusion. Of course, then, a mere illusion could have no resurrection. Not only does she teach this astonishing doctrine, but she tells us over and over dozens of times that mind never can die. It is really a part of God. It had no beginning and will have no ending. *Mind is all*. Hence, any one can see with such a belief, nothing could be more absurd than a resurrection. However, she makes this statement, "No resurrection from the grave awaits mind, for the grave has no power over mind."—*"Science and Health,"* page 187. It will be seen, therefore, that in no sense do I misrepresent her when I declare emphatically that she utterly discards the doctrine of the resurrection of the body.

Let us now notice what the good old Bible, the word of God, has to say about it: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. Tolerably plain that is, Mrs. Eddy. She tells us that what was in the coffin and went down into the grave, was a mere illusion,—absolutely nothing at all, a mere figment of the mortal mind,—that there was nothing real about it. If so, it was a terrible illusion to some of us who have lost dear companions, dearer to us than life—snatched from our embrace by the fiat of Jehovah, "Dust thou art, and unto dust

shalt thou return." To us it was very sadly real. Their dear forms we see no more, and shall not till Christ calls them forth from their graves, radiant with immortality, shouting the grand words of the apostle: "O death, where is thy sting? O grave, where is thy victory?" Poor Mrs. Eddy! We shall never be likely to exchange this grand hope of meeting our dear ones, whom Christ declares He will bring forth from their graves in triumph, for such nonsensical figments of a crazy imagination as she holds out to us.

Hear the great apostle's glorious description of this same event:—

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [*"in no wise precede,"* R. V.] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. *Wherefore comfort one another with these words.*" 1 Thess. 4: 13-18. How precious is that last clause to all of us who have buried dear friends. We are not left to sorrow as those who have no hope. Ah, no! Christ has shed a glorious halo of light from the throne above, over the dark portals of the tomb. *All that are in their graves shall come forth and live again.* The judgment day will have had its session; then each class will have the reward they have lived for. Christ will say to His own, who have made a covenant with Him by sacrifice,—those who have imitated the blessed Saviour in this probationary life,—*"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."* To the other class He will say, *"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."* Matt. 25: 31-46. The one class go into everlasting life. The other taste the second death, from which there is no recovery. This is the final disposition made of both classes. This we learn from many positive statements of Holy Writ. This indeed is quite different from Mrs. Eddy's teachings. *"Let God be true,"* though every one else may teach falsehood.

The resurrection of the dead is the grand hope set before us in the Bible. The patriarchs of old fully believed in it, and taught it. Hear Job, the perfect man: *"If a man die, shall he live again?"* *Momentous question* this, dear reader. Hear the reply: *"All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."* "Oh that my words were now written! Oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and after my skin hath been thus destroyed [R. V.] yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 14: 14, 15; and 19: 23-27.

This was the patriarch's hope, the same as ours. Hear the sweet psalmist of Israel: *"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."* Ps. 17: 15. Every child of God will be in the likeness of Christ's resurrected body. As Paul says, *"Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body."* Phil. 3: 20, 21. All the blessed saints raised from earth have bodies like Christ's glorified body when He left old earth and soared away to heaven, there to remain till He should come again to receive us unto himself. Let

the reader plainly remember that these saints are not disembodied spirits, without body or parts, not phantoms or ghosts; but they have real bodies, as Christ had when He ate the fish and the honeycomb, and said, *"A spirit hath not flesh and bones, as ye see me have."* That body has gone up to heaven—a real place—with the prints of the nails in His hands and feet and the spear mark in His side. He is there in the presence of the Father as our great High Priest.

Let us hear from Isaiah, that wonderful prophet and seer, concerning his hope: *"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."* Isa. 26: 19. This prophet of the Lord does not talk much like this professed prophet of latter days, Mrs. Eddy, with her imaginary spirits too ethereal to cast a shadow. O, no! These who come forth from the dust and wake and sing have real bodies, as their Lord had when He ascended.

Out of the vast number of scriptures that I might quote, clearly proving this glorious doctrine of the literal resurrection of the body, I will present but one more, for lack of space: *"For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."* 1 Cor. 15: 12-20. Mr. Webster's definition of *"perish"* is *"to be destroyed; to go to destruction; to come to nothing; to be blotted from existence."*

Paul then emphatically teaches that our only hope of a future life depends upon a resurrection from the dead. But for the resurrection our future life is *"blotted from existence"*—*"comes to nothing."* This we know is not in harmony with popular theology, nor with Mrs. Eddy's teaching. But the word of God plainly bases our hope on the resurrection of the body; without it, *"they also which are fallen asleep in Christ are perished."* This great cardinal doctrine of the resurrection is being ignored by many professed Christians, as well as by spiritual mediums and Christian Scientists. It is high time that the people studied their Bible more and believed its positive statements. It would preserve us from many last-day delusions, with which Satan is filling our world to-day. Not a jot or tittle of God's word can ever fail. It is founded on the great rock of eternal truth. All else is shifting sand.

GEO. I. BUTLER.

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.]

853.—CHURCH ORDER.

1. SHOULD a member moving from one Conference to another Conference and permanently locating there, still retain his membership in his former Conference? 2. Should a member send his tithe to a different Conference from the one in which he lives, because he thinks it more needy than the other? 3. If one is ordained in one Conference, as elder or deacon, is he qualified to act as elder or deacon in another Conference without being reordained?

T. J. W., *Fellsburg, Kan.*

ANSWER.—1. The custom recommended and adopted by our Conferences is that when a member moves from one church to another, or from one Conference to another, he should take a letter of recommendation from his home church, and on the strength of that, unite with the new church.

2. He should pay his tithe where his membership is. It is left to the officers of the Conferences to decide which is the most needy field.

3. At the session of the General Conference in November, 1885, action was taken on the reordination of local elders. It was decided that a church officer being once ordained, that ordination should stand good for the same office without being repeated. But if he is required to act in that capacity in another church, it should be by the call and vote of the church, the same as at first; that is, his first election does not enable him to take the posi-

tion as elder of another church without a re-election by the last church; but he need not be reordained. A report of this will be found in the Year Book of 1886, page 47.

854.—THE SIGN OF THE SON OF MAN.

1. What is the sign of the Son of man spoken of in Matt. 24: 30? 2. Are we now in the time mentioned in Matt. 25: 5: *"While the bridegroom tarried, they all slumbered and slept?"*

ANS.—1. The sign of the Son of man in heaven is held to be the first appearance of the cloud upon which He comes (Rev. 14: 14), which appears small at first, but at length becomes a great "white cloud," before which the kings and great men of the earth fall in terror and despair, and pray for the rocks and mountains to cover them. Rev. 6: 14-17.

2. The time mentioned in Matt. 25: 5 is a part of the parable of the ten virgins. The tarrying of the Bridegroom is now all past, by over fifty years. See tract at this Office on that point. The sleeping we are sorry to say, is not yet past. The exhortation of Rom. 13: 11, 12,—*"Now it is high time to awake out of sleep,"*—is a current exhortation still. Let us speedily change over to 1 Thess. 5: 4-6: *"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober."*

Special Mention.

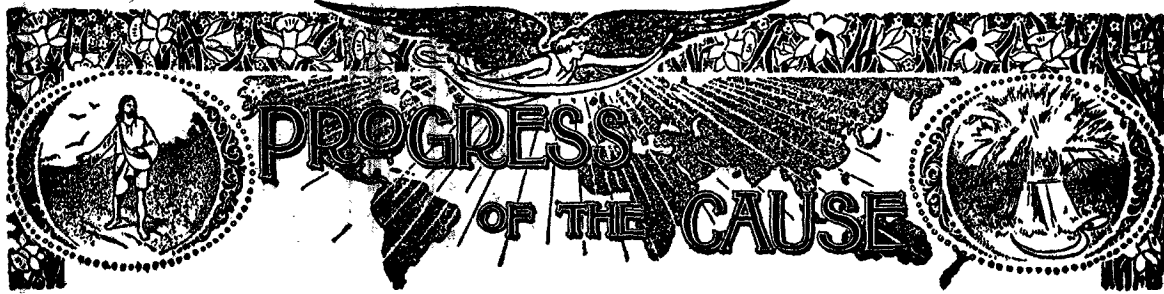
THE RECENT EARTHQUAKE IN MEXICO.

AN American who resides in the City of Mexico, and was in the district affected by the recent earthquake at the time of its occurrence, sends the following account of it to a friend in Newburgh, N. Y.:—

"While writing at one of the tables of the American Club yesterday at twenty minutes past five, the chandeliers began to sway backward and forward and a low, rumbling noise, resembling an immense chariot passing over the asphalt street, was heard. Books began to fall from the shelves of the library and the inkstands on the tables became animated. I at once comprehended the situation, and rising to my feet, could feel the trembling and undulating movement which permeated the whole building, and at the same time a peculiar feeling akin to seasickness was experienced. The poor fellow was scared to death, some one may say, but not so; for if one considers the situation, he is as safe in one place as another. On a railway train or in a carriage one by instinct seeks the ground for safety; but in this case there is no terra firma. The swaying of the chandeliers brought the glass globes in contact and they fell in pieces. The billiard balls on the tables kept up the game without human agency, the players having sought the street.

"I stepped out on the balcony. The electric wires were swaying as if by a strong wind, the poles losing their perpendicular positions, and the peons had all knelt in the streets, and were crossing themselves confident almost that the walls, if they fell, would accommodate them by falling in instead of out. The carriages had all halted, the horses refusing to go. Broken glass was rattling. Taking all in all, it was a peculiar sight. There were four distinct shocks and it is declared it was the strongest quake experienced here in years. In the Alameda the water was thrown from the fountain, and the clocks were stopped all over the city. On the outskirts of the city the populace took refuge in the churches, and sank on their knees till the earthquake had subsided. This event is said to be due to the unusual activity of the volcano of Colima, which has been very threatening for the past few weeks. The motion was from east to west.

"The Pan-American Congress was in session, and Señor Alzamora had just begun to speak on the Chile question. At once the whole delegation arose and clinging wildly to their desks, invoked the protection of the patron saints of their nations. Elsewhere, the danger having passed, every one became hilarious."



THE SOUTHERN UNION CONFERENCE.

THE Southern Union Conference was organized during the progress of the last General Conference. Nine States were taken into the union, with a population of fifteen million, among which were about two thousand Sabbath-keepers. Although there were but three State Conferences organized, the different lines of work were being carried on in various parts of the South. Two quite important schools and many church schools were in operation; the medical work was being carried forward in different places; something was being done in the line of publishing, and more or less evangelical work was being done in all the States. Those who organized the Union Conference endeavored to make the organization as thorough and complete as possible at the time.

Since its organization, five State Conferences have been organized, making eight Conferences in the nine States. The work in each State has been placed on a self-governing basis. This naturally leads to economy in management. In nearly all cases that have come under my observation, it results in more thorough work and larger local receipts. I was pleased to observe a strong disposition on the part of the Conference presidents in the Southern field to make the work not only self-governing, but self-supporting as well. While it will not be possible to do this in all the States at once, there is no doubt that this will be done in time, and in most of the States it will be accomplished in the near future.

But the question of economy is not the most important one connected with this work of reorganization. The training and development of talent for Conference management is of greater value to the cause than economical management.

From the reports presented by the presidents of the Conferences to the Union Conferences just held, I was glad to see that in most of the States all the prominent lines or departments of our cause are represented on the Conference Committee. An effort has been made in each State to place on the committee men who especially represent either the educational, medical, or publishing work. This will naturally lead to broad Conference management. It should also insure the fostering care of the Conference over all the interests of the cause.

At the time of its organization, the Union Conference set an example by making its executive committee large, and placing on it the leading workers in the different branches. In addition to this, they have since appointed strong committees to take charge of such important departments as the educational and medical work, and have appointed special secretaries to look after less important features.

With this sort of organization everything is focused, and every department of the work will, if the plan is carried out thoroughly, receive its proper share of attention. Of course the form of organization will be nothing unless those who are operating it are vitalized by the life of God. If they are, sure and rapid progress will attend the efforts of the workers and the expenditure of the means.

The educational work in the South is probably receiving as thorough consideration as any department connected with the Conference. The Southern Training School, located at Graysville, stands at the head of that work in the South. Prof. J. E. Tenney has charge of this school. The attendance this winter is, I am informed, as large as ever before in the history of the school. I was pleased to observe among the students many who seemed to be thoroughly in earnest, and who give promise of making valuable workers. After my recent visit to Graysville, I felt devoutly thankful that we have such an institution in the South for the training of missionary workers. Our brethren in that part of the country should appreciate the advantages of the Southern Training School, and do all in their power to place their sons and daughters in the school, to fit them as soon as possible to join God's messengers in giving the last warning to the world.

At Huntsville, Ala., Brother S. M. Jacobs, assisted by Prof. B. E. Nicola and other faithful, self-sacrificing teachers, is conducting a school for the colored people of the South. This is an industrial school, and an earnest effort is being made to train the heart, the head, and the hand of those who attend

it. Although this school, like all others, has its hard problems, it has been doing a good work. It was our privilege to meet at the Nashville Conference a number of colored students from this school. They are earnest, intelligent, promising young people, from whom we are to secure our best workers to carry this blessed message to their race. To those who are conducting this school, and also to those who have given of their means for its establishment and support, we would speak words of courage. The school has already done good work, and we believe that it is destined to do much for the salvation of the colored people.

During the Conference at Nashville, important recommendations were passed to make that school more nearly self-supporting than it has been hitherto. The recommendations read as follows:—

"We recommend that the financial basis of the Oakwood Industrial School be so changed as to make it more nearly a self-supporting institution; and to accomplish this, we further recommend,—

"(1) That as far as possible tuition be secured in whole or in part from students.

"(2) That appeals be made to friends of the colored race throughout the world for contributions to a fund for the payment of tuition of worthy and promising students who have not the means for securing tuition for themselves.

"We also recommend that the managers of the school make request from its friends for the following:—

"(1) Five hundred dollars for a cottage for the principal.

"(2) Two hundred and fifty dollars for the enlargement of the orchard and equipments for the culture and preservation of fruit.

"(3) One thousand dollars for the material with which to build a girls' dormitory.

"That an effort be made to arrange some plan by which a few white families, of good judgment and influence, may be encouraged to settle in Huntsville or near the school, that their influence and counsel may help to build up that institution."

The land, buildings, live stock, the crops just gathered, and farming implements are valued at \$18,281.68; but the school is owing on the original purchase price, \$6,000. This makes the actual present worth about \$12,281. It will be necessary not only to lift the indebtedness of the school, but to provide more buildings and better facilities for making the school all that it should be as an industrial institution. Whatever help any of our brethren can render this school will be thankfully received.

Besides these two leading schools, quite a number of church schools are being operated among both white and colored, in various parts of the South. Some of these are under the supervision of the Southern Missionary Society, and others are under the care of the Educational Department. The report of the Field Secretary of this department contains the following interesting statements:—

"We now have in the entire Conference about thirty-five schools, of all grades, employing about fifty teachers, giving instruction to nearly six hundred students. There is required for teachers' wages about one thousand dollars a month.

"Omitting the training-schools and others conducted under officially appointed boards, as they will be reported in detail by their respective officers, we will note some statistics of home, church, and mission schools, which, though necessarily incomplete, may be of interest just at this point:—

| | |
|---|------|
| Number of schools reported..... | 27 |
| Mission schools..... | 9 |
| Church schools..... | 18 |
| For colored children..... | 8 |
| For white children..... | 19 |
| Total enrollment..... | 68 |
| Children from non-Sabbath-keeping parents.... | 50 |
| Seventh-day Adventist teachers reported..... | 41 |
| Colored..... | 15 |
| White..... | 15 |
| Number in public schools..... | 8 |
| Range of ages of students, in years..... | 5-21 |

"All these figures would be increased more or less had complete reports been possible. But the organization of some Conferences is of so recent date that the secretaries have been unable to obtain exact information."

There is no more important work being carried on by our people in the South than this educational work. We are glad that so many of our brethren and sisters have felt the importance of this work, and have offered both their lives and their means for its promotion. No part of the United States stands in greater need of this feature of our work than does the South. As the Union Conference continues its systematic, organized efforts, we believe that the educational work will be more fully developed, and become a stronger factor in the salvation of the people. The aim is to give every child and youth that can be placed in the schools a true Christian education. This means the conversion and regeneration of those who enter the schools.

A. G. DANIELLS.

BARBADOS, WEST INDIES.

From Mission Board Correspondence.

It will soon be seven months since we arrived here. We enjoy the best of health, and have increased in strength and weight since coming. From the very first we saw opportunities for work, and so have been, and are still, very busy. Pastoral work here is an absolute necessity, very different from what it is in the States. Caring for the sick and poor might very easily occupy all our time. The sickness, suffering, poverty, want, and woe that prevail here are dreadful, and cannot be described. We are doing all we can to relieve the situation, but this is only as a drop in the bucket, when compared with the needs. The conditions here are well calculated to open hearts and pocketbooks. Could our dear people everywhere know the needs of these people, they would freely pour out their plenty; and what they could share even in their penury would relieve many in need.

There are three companies out in the country that hold regular Sabbath and midweek services, and they all need help. Some of these people are interested and are accepting the truth. I am trying to visit these companies regularly, spending one Sabbath in the month with each. Mrs. Sweany and Sister Honeywell have charge of the meetings in Bridgetown during my absence. I baptized six at the last quarterly meeting, and eight or ten more have asked for this rite. There are many interested ones, and some are under conviction, and almost persuaded to yield to the Lord.

Mrs. Sweany has been conducting a school, with excellent results. We are greatly handicapped for books and other facilities, but are doing the best we can. The tuition is only five cents a week, and many are unable to pay it. We expect that this, and a great deal more, will be needed for the necessary expenses. Everything here is different from what we have been accustomed to; only God and His righteousness, and human nature and sin,—these we find to be the same, though manifested under different conditions.

We have learned to like most of the native fruits, vegetables, etc. We are living on a purely vegetarian diet of two meals a day. The people are astonished at the way we have stood the change of climate. We have never worked harder than since we came here, and we actually stand the heat better than many of the natives do.

We are teaching scrubbing, sweeping, cooking, and sewing in the school; for we have found many mothers and sisters who cannot sweep or scrub their own floors, or make a child's garment. But now a keen interest is being shown in these things, and great advancement is being made.

We are glad we are here, because we are needed, and because we can do good. We know no such thing as homesickness or fear, although we realize our danger as our fellow workers fall about us. We feel sure the Lord has brought us to this place, so we hope to live and labor until the work closes in triumph; but if we fall, we want to be at the front with the armor on.

W. A. SWEANY.

CORTEZ, SPANISH HONDURAS.

From Mission Board Correspondence.

I CAME here to assist the brethren in their efforts to build a little meeting-house. A fisherman took me in his dory eighteen miles to Livingston, and from there I went twelve miles in a little coasting steamer to Port Barrios, and then took the mail steamer for this place. At Livingston I found a man who was anxious to hear the truth, who will receive reading-matter.

We have a nice lot here, graded, and the posts on which to set the meeting-house are on the ground, with money at hand to buy the lumber. Last evening three young men called on me. I told them of heaven, of the earth made new, and of the New

Jerusalem, then had a season of prayer with them. One, who a few days ago laughed at a companion for praying, was weeping. We hope to see two of them with us soon.

When I see sin as it is stamped on the people of this land, and then see the glory, the joy, and the wonderful beauty of the world to come, I cannot understand how any one can choose this present world. I pray that the Lord may give me much of His wisdom and grace and power, that many precious souls may be brought to Jesus. We have engaged a house at Monkey River, where we expect to locate and hold meetings as soon as I can return to Punta Gorda.

H. C. GOODRICH.

TRINIDAD, WEST INDIES.

WE take from the *Mirror*, a daily paper published at Trinidad, West Indies, the following account of an event of great interest and satisfaction to the little company which the Third Angel's Message has called out in that place. It is printed under date of January 13:—

"Thursday last was a red-letter day for the Adventists of this district, the occasion being the laying of the foundation-stone of their chapel in Jubilee Street. In the absence of Elder A. J. Haysmer, superintendent of the Adventist mission in the West Indies (who has not yet arrived, owing to his being quarantined), Elder W. G. Kneeland, of San Fernando, assisted by Elder Enoch, conducted the ceremony. There was a large number of persons present, including every denomination in the district. A large party of Adventists from the city and other places attended the ceremony. Among those present were Mrs. and Miss Crowther (family of the deceased Elder Crowther), Mrs. Kneeland, Mrs. Enoch, Brethren Adamson Matthews, Grimshaw, Garnes, Greenidge, and Dasent; Mrs. Chase, Mrs. Briggs, Mrs. Grimshaw, Mrs. and Miss LeGan, etc.

"Shortly after 2:30 p. m. the ceremony began with the rendering of songs by the choir, Miss Crowther presiding at the organ. After the songs Brother Matthews offered a prayer, imploring God's assistance in the work which they had so faithfully begun. Then followed some Scripture reading by Elder Enoch, after which the choir again rendered more songs. Elder Kneeland, in the course of an address, alluded to the object of their meeting, expressing regret on account of the unavoidable absence of Elder Haysmer, and the absence of the clergy of other denominations, who were invited to attend. He next stated that their object in coming to this district was not to wage war against other churches, but against their common enemy, the devil. The objects of the Adventists were then explained, and the elder replied to those persons who are wont to call the Adventists 'Pennyites' and 'Saturday-Sundayites.' He then spoke of the work of the Adventists in the district, and concluded by referring in glowing terms to the late Elder Crowther, who was in charge of it.

"Next followed an address by Elder Enoch, who sketched the history of the Adventists and their work in Jamaica, where they now had fourteen churches. A few songs were sung, and the stone was laid by Mrs. Crowther, widow of the deceased elder, as a fitting memorial of the self-sacrificing work of her husband. Elder Kneeland again addressed the congregation, his principal subject being a eulogy of the late Elder Crowther. The Doxology brought the ceremony to a close. A group of the principal members around the stone was photographed by Mrs. Crowther."

IOWA.

WE praise the Lord for the opportunity of speaking a few words in regard to the work in Iowa. Since our last Conference meeting, although many changes have occurred among us, we can say that the work in Iowa is onward. For a long while it was felt that a change must take place among this people. In "Testimony for the Church," No. 32, page 64, is a statement which reads as follows: "This church will never prosper until the members commence the work of reform in their own hearts." We believe that this has been true for a long while with this people, and we hail with delight this work of reform. When every Seventh-day Adventist will reform heart and soul, the work of God will move onward as we have never seen it go. While we are living in days of peril, when men's hearts are failing them for fear, "and for looking after those things which are coming upon the earth;" while iniquity abounds on every hand, and the love of many is waxing cold, God calls upon His people to awake, put on the whole armor, and give the message that is meat in due season to the household of God. Our work is to be an earnest one. We are to be filled with the same spirit and earnestness that those possessed who carried the heavy burdens

in the early history of our work. They were men and women who were not afraid to sacrifice for the cause of God. This has been true of all reformers.

During the fall, we held four camp-meetings. At these meetings the message that was due for these last days was set before the people. Many of the fathers and mothers in Israel rejoiced to hear the message preached that Jesus is coming in this generation. They said the preaching of the word had the ring to it that was in the work in the early days of the proclamation of the Advent message. One hundred and thirty-five, who were bound in sin, came forward to enlist in the army of the Lord, and twenty-eight were baptized. Since then, we have held three general meetings, besides visiting among the churches. One hundred and four young people have given their hearts to the Lord for the first time, and twenty-one backslidden ones have made a start once more to go through with God's people to the kingdom. Thirteen were baptized. Wherever we go among the churches, we find the people willing to take a definite stand in favor of reorganization.

We have no discouraging word to offer as we see the work from day to day. While we are not satisfied with the past, we want to press onward, and be ready for the soon-coming King. If the truth which we profess to believe is the truth of God and the last warning message, it is necessary that God's people show it in their lives. The world and worldly principles have been creeping in, but we believe that there are better days before us.

The church-school work is making advancement, and the fathers and mothers are getting interested in the education of their children.

May God help us all to be ready for the soon coming of our blessed Lord.

L. F. STARR.

HELP NEEDED IN TRENTON, N. J.

THE testimony to the church militant, written in 1856, is: "I saw that when the message shall increase greatly in power, then the providence of God will open and prepare the way in the East for much more to be accomplished than can be at the present time. God will then send some of His servants in power to visit places where little or nothing can now be done; and some who are now indifferent will be aroused, and will take hold of the truth." — "Testimonies for the Church," Vol. I, page 149.

Many people are watching every omen to see a literal fulfillment of this word. Simple, trusting faith that the message will return to the densely populated East with heavenly power, rejoices hearts, and solves many a difficult problem. One problem ever pressing for solution is, How will the busy multitudes in our great cities hear the special message of reform? When the servants of the Lord are willing to let the Lord work, then it will be with power. We can hear the "sound of a going in the tops of the mulberry trees," so we are sure the Lord has gone out before us.

The work that has been done, and that is still being carried forward, in New York City, through Elders Franke and Haskell and their co-laborers, is certain evidence of the leading hand of the Lord. Seventy or seventy-five persons took their stand for the truth under the labors of Elder E. E. Franke, at Trenton, N. J., during the summer of 1901, and they have been organized into a church. Elders Daniells, White, Brunson, and Sister White, also the writer, have visited them, and found them to be a noble company. In the early days of the Church, when the Lord was accomplishing a great work for the people, Satan began waging a warfare of persecution against the advocates of unpopular truth. So it is to-day. There appears to be a determined effort on the part of many in Trenton to crowd out or crush out, and, if possible, destroy the hold *present truth* has on the people of that city. No hall of sufficient size to accommodate the people who desire to hear the message can be secured for either influence or money. At present the company have the use of a small hall, scarcely sufficient to accommodate our own people for Sabbath services; and as I understand, they cannot secure even this hall for any other day. So you see they are entirely shut out from doing aggressive work. This appears sad when so many people are anxious to know the truth. They have possession of the present hall under written lease, but are holding it under strong protest. The lease expires in the spring, and they have already been assured that they cannot hire it longer. The question naturally arises, What will they then do, even for a place for Sabbath service sufficiently large to accommodate their present membership? This question was considered and quite thoroughly discussed at the recent Conference held in New York City, when the following proposition was indorsed by the Conference: "That Elder H. W. Cottrell make an appeal through the REVIEW AND HERALD for donations to the amount of seven thousand dollars, to be used for building a church in

Trenton, N. J." So I need offer no apology for this article.

The condition of affairs at Trenton, with seventy or seventy-five persons who have recently come to the faith, and have united with us as a people, and with prejudice so strong, that money will not induce hall-owners to let their halls, must appeal to the hearts of all. The better judgment of all lovers of the message must certainly respond to the plea that money be secured at once, and a church edifice erected there by the time the expiration of the lease excludes them permanently from their hall. Are there not persons scattered here and there throughout the United States who would esteem it a privilege to donate five hundred or one thousand dollars each toward this proposed enterprise, which will be of great aid in permanently establishing the work of reform in the densely populated eastern part of the United States?

The message must return East with power. The teeming multitudes here know but little of the special message of reform and of the soon coming of Christ. In the near future, money will not be worth a great deal to those who are now laying it by. Let us hear from those who are ready to assist in raising this specified sum of money. Send the one hundred, fifties, twenty-fives,—any sum the Lord tells you to send,—and enough of them will accomplish the work. Money should be remitted by check, draft, post-office or express money order to George W. Palmer, treasurer of the Atlantic Union Conference, South Lancaster, Mass., who will forward you a receipt for your money, and we will see that it is applied as already mentioned.

H. W. COTTRELL,

President of the Atlantic Union Conference.

ST. KITT'S, WEST INDIES.

From Mission Board Correspondence.

I RECENTLY went over to Antigua for two days. In returning, I took deck passage on one of the Quebec line boats. I sat down to read "The Story of Daniel the Prophet," but had hardly begun when the chief engineer came by, and stopping, asked me about the book. I gave him the title, and he became interested, and began asking questions about the prophecies. As we were going over the points of Daniel, others of the officers and passengers joined us. Seeing this, the chief engineer invited me to come down to his room with those who were interested. Not one remained behind, and when we had settled ourselves, I took them through many of the prophecies and other points of Scripture truth, they asking questions meanwhile. Our voyage lasted five and one-half hours, and almost this entire time was spent in the conversation. Of course all were not really interested, but one or two of the number followed me through the entire study, and were anxious to learn more. I promised them some reading-matter for their return voyage. I am sure God has among them some faithful ones.

Our work in Basse Terre is now doing nicely. Our Sabbath-school has doubled, and also our Sunday evening service. The members of the church are doing missionary work among the people.

STERRIE A. WELLMAN.

FROM CANADA TO CALIFORNIA.

WHEN I reported last, I was in Montreal, Quebec. Eleven had been baptized and a church of twenty-two members had been organized. Mrs. Bourdeau and her daughter, Miss S. P. Andrews, were earnestly and zealously aiding in the work. A good foundation was being laid in the advancement of the cause of truth. Some were deciding to obey, and several were drawing near to us. Nevertheless, it was evident that the cold winters and the severe exposures that we endured were having a deleterious effect upon our health. But a severe fall that Mrs. Bourdeau received in the night while caring for the sick, injured her seriously, and helped to fasten fatal disease upon her. My strength was also failing, and my lungs seemed to be in a precarious condition, hence we concluded to return home before another cold winter would fully set in. I began to do manual labor and to exercise in the open air, which seemed to benefit me healthwise. I also tried to do errands for the Master, as the way opened; and Mrs. Bourdeau availed herself of the sanitary means that she had at hand in Battle Creek, Mich. At the same time she was heartily and practically engaged in doing missionary work—writing letters and sending literature to interested persons, caring for the needy, and waiting upon the sick and dying—until the last day that she was upon her feet.

After her decease I decided to spend some time in California, trying to do what I can, under the blessing of God, for the restoration of my health, and come up to the help of the Lord against the might of Satan, always casting my influence on the side of

Lord and of His glorious cause. My trust is in the ROCK OF AGES, and I am of good courage in the Lord.

A. C. BOURDEAU.

23

LABORS IN KENTUCKY AND TENNESSEE.

I LEFT my home in Murfreesboro, Tenn., December 22, and stopped over night at Nashville. The next day I went to Franklin, Ky., where I met Elder Stone and his family. I remained there one day, and had the privilege of meeting with some who have recently begun observing the Sabbath. They seemed of good courage, and those we met testified that they intend to walk in the light as they receive it. I was also pleased to know that a church building is soon to be erected. The next day, I went to Bowling Green, and met with the church in that place. All present testified that they were of good courage in the Lord.

On the 25th I went to Render, Ky. The brethren and sisters had arranged to have the Week of Prayer Readings, during the day, and preaching services at night. All took a lively interest in the meetings, and testified of the keeping power of God. The meetings continued to grow better until the last. It was truly a pentecostal season. Elder Stone spent the Sabbath with them also, and his encouraging and instructive testimony gave new zeal and courage to all. He remained with the church on Sunday, when a meeting was held to celebrate the ordinance of the Lord's house. Our hearts were made to rejoice to see all take part. After the services, we appointed a meeting for three o'clock at Brother Jones's house. At this meeting I spoke to those present on the subject of faith. During the meeting the matter of building a house of worship was spoken of. We had a season of prayer to seek the Lord in regard to the matter, and to ask Him to give us the same mind. All present said, 'We believe the Lord is willing for us to have a church building. Then we asked the Lord to impress upon each mind just the amount he should give, and in a short time nearly enough was pledged to build the church.'

After the meeting, I was impressed to call on a man who had attended the tent-meetings last summer, but did not accept the message. When I asked him to help us, he said he was willing to do all he could. He then said he would loan us the money to put up the building until the pledges could be paid, and would give fifteen dollars as a donation.

At the last meeting, the Lord came very near. A building committee was selected; and as soon as the weather and roads are settled, work will begin upon the building.

I trust all will pray for the church in Render, Ky. The Lord is certainly with that company, and my prayer from day to day is that God will continue to bless them. Every family subscribed for the *Southern Watchman*, some for the *REVIEW AND HERALD*, and every one promised to give the Lord His own.

After returning from Render, Ky., I attended the Southern Union Conference, which was a season of refreshing and encouragement to all. I next went to Nat Hill, where I have been giving a course of lectures. Forty are keeping the Sabbath at this place. We have now organized a church, and a church building will soon be erected. I see no reason why this church should not grow, as the members seem in earnest to work for their neighbors. From this place, I answered another call, where I found the people hungry for the truth. My prayer is that God will raise up a church at this place.

I know the Lord has called us here. I am receiving more calls than I can fill. May the Lord roll the burden on some one to come and settle in these places; and plant the standard of truth.

There are plenty of chances to get a home cheap, and be self-supporting missionaries. I would like to hear from brethren who have the real missionary spirit, those who are willing to make some sacrifice for the truth, and come to this needy field. There are many who are willing to come if it will benefit them financially. We want those who will not study their own conveniences, but come for the salvation of souls. It seems to me that the time has come for many to get out of their nests, and work in earnest for the Lord. I know they will receive a blessing in so doing.

B. HAGLE.

NEW ENGLAND SANITARIUM.

211

We understand that during the year ending Nov. 1901, the total enrollment of patients at the South Lancaster (Mass.) Sanitarium was five hundred and 60. They came "from twenty-two States, besides Canada, and Jamaica, West Indies. Fifteen students at the academy are paying their expenses by working in the sanitarium. During the past year there have been forty-eight major surgical opera-

tions, and, including others, eighty-five operations, with not a single death. As high as sixty or seventy patients have been in the sanitarium at one time, and it has been necessary to find accommodations for them in the village."



Leading Events, Jan. 26 to Feb. 1.

— A crusade against "docked" horses is being carried on in Maryland.

— The steel trust now has orders enough on hand to keep its mills busy one year.

— Blizzards in Oklahoma and Nebraska injure the cattle interests in those parts.

— The House of Representatives passes a bill providing for a permanent Census Bureau.

— The Germans are still angry over British efforts to prejudice Americans against Germany.

— A \$70,000,000 trust is formed by the consolidation of the glucose and starch firms of the country.

— A railroad will be built between Edinburgh and Glasgow, Scotland, the trains to run 117 miles an hour.

— The newspapers continue to print what they do not know regarding Miss Stone, the captured missionary.

— The sway of the Dowager Empress of China seems to be complete, the young Emperor submitting to her desires.

— A debate in British Parliament brings out the fact that the Boer war so far has cost England 620,350,000 pounds sterling.

— Since the return of the royal court to Peking, China, \$98,000,000 worth of gold and silver bullion have been dug up in that city.

— The ground plans of the St. Louis Exposition grounds are completed. There will be "eight main buildings, arranged in two rows a mile long."

— The United States will buy the lands now held by the friars in the Philippines, and then "sell the lands at cost to the actual settlers in the islands."

— Rear-Admiral Sampson will be retired from the naval service, under the age limit, the 9th inst., which happens to be his birthday. He will be sixty-two years of age.

— A Peking, China, report states that "the American missionaries intend to ask President Roosevelt for permission to erect a church on the grounds of the United States Legation."

— Denmark will not ask the inhabitants of her West India Islands to vote upon the ceding of the same to the United States, until the U. S. Senate ratifies the treaty recently signed.

— J. Pierpont Morgan received a fee of \$90,000,000 (in stock) for organizing the great billion-dollar steel trust. During the past year he made \$8,000,000 each month, \$275,000 each day, \$11,500 each hour, or \$200 each minute.

— A dispatch of the 30th ult., from Vienna, states that the *Neus Wiener Tageblatt* "asserts that negotiations are in progress for the sale of the Philippine Islands to Germany, and that the visit of Admiral Prince Henry to the United States is preliminary to the announcement of this sale." What next?

— Professor Pearson, of Northwestern University, Chicago, announces his intention of leaving the Methodist Church. Besides disbelieving the infallibility of the word of God, he now states he does not believe in the divinity of Christ. He will join the Unitarians. What a man does not believe will never save him.

— Reports state that, owing to the execution by the British of Scheepers the Boer commandant, "the Boer rebellion in Cape Colony is steadily increasing." Scheepers was executed January 18, "instead of January 25, as the American press erroneously stated he would be. The resolutions introduced by Mr. Teller in the Senate, to the effect that 'this is a case which certainly calls for intervention of the United States or some other government,' was four days late."

— Mrs. Ruth Carney, of Philadelphia, died the 26th ult., aged 108 years.

— Eighty-two new cases of smallpox were reported in London the 31st ult.

— Secretary of War Root approves of enlarging the Chicago River to a width of 200 feet.

— General Viljoen of the Boer army, is captured by the British, near Lydenburg, South Africa.

— Senator Morgan states that the French cannot give a clear title to the Panama Canal property.

— A furious gale on the Japanese coast brings disaster to a fishing fleet, and 200 men are missing.

— The President of the United States will be given full authority by Congress to select the canal route.

— Paderewski arrived at New York on the "Oceanic" the 30th ult., to make an American tour.

— The U. S. cutter "McCulloch" receives orders to join in the search for the lost British cruiser "Condor."

— The city of Panama, Colombia, rejoices at the possibility of this country's purchasing the Panama Canal property.

— The seals of the Dowager Empress, looted in Peking, China, were sold at auction in London, the 31st ult., for \$1,930.

— Representatives of the Chicago *American* interview Marconi, by wireless telegraphy, while the latter is eighty miles out at sea.

— The British laugh at the proposition of Holland to end the Boer war. They say that propositions for peace must come from the Boers who are fighting.

— Bishop Coppin, of the African Methodist Church, just returned from Cape Town, South Africa, declares that "the Boers are being exterminated."

— Two Lake Michigan steamers, the "Atlanta" and "Iowa," of the Goodrich line, were caught in the floating ice eight miles off Chicago, the 30th ult., and held fast.

— Governor Taft states that within one year the United States army in the Philippines can safely be reduced to 15,000 men. But residents of Manila dispute this assertion.

— Von Alten, the famous German general, is appointed instructor of the Turkish army, by the Sultan. He was considered one of the best-educated officers of the Prussian army.

— The Prince of Wales visited the German Chancellor and the Ambassadors at Berlin, the 26th ult., but "was shown little civility by the public." He reviewed the Royal Dragoons.

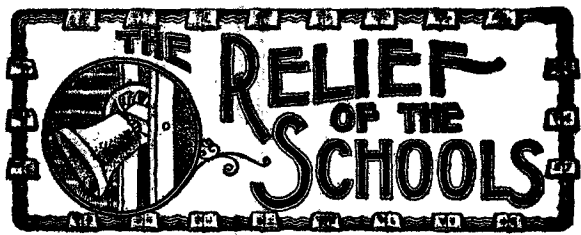
— All of the leading transatlantic steamship lines signed an agreement the 31st ult., "to increase rates fifty per cent on three of the principal articles of export—grain, flour, and produce."

— A London dispatch of the 30th ult. states that "the reporters at the wireless stations at the Lizard and the Isle of Wight interviewed Marconi, while the steamer 'Philadelphia' was ten hours' distant, 120 miles away. This is claimed to be the record distance."

— An exchange states that "of the 500 inmates of the Jeffersonville, Ind., reformatory, all young men between the ages of sixteen and thirty, . . . fifty-seven per cent had never attended Sunday-school; eighty-one per cent had no trade, 312 used liquor, and 404 used tobacco in some form."

— The French Commission to investigate the depopulation of France, held its first session at Paris, the 29th ult., Premier Waldeck-Rousseau being in the chair. The latter stated that "the task was to combat the great infantile mortality, and to increase the number of births, which latter was the most obscure and difficult side of the question."

— A dispatch from Rome, Italy, dated the 15th ult., appears in the *Chicago Tribune* of January 27: "The present Pontificate, the Roman policy, France, the United States, and Christian democracy have lost in Prof. Xavier Kraus of Friburg, in Breisgau, their bitterest and most sagacious adversary." The lengthy dispatch is written by Kraus's enemy, and signed "Innominato." Kraus, it seemed, had his plans well laid to sway the next conclave of cardinals into electing a German cardinal. "Innominato" concludes by saying that his death "takes from the German party an immense force. Nobody knew his subject as he did. His fingering covered every keyboard; his learning was almost unbounded; and as he had a warm heart, an indomitable will, and skilled tact, he was a power. He died an excommunicated Quirinalist and a beaten Hohenzollern." Yet he was a Catholic priest. A. J. B.



The Total Cash received on the Relief of the Schools Fund up to date is \$35,533.17.

A GREAT CAMPAIGN FOR THE SALE OF "CHRIST'S OBJECT LESSONS."

TO-DAY we have had excellent meetings in Chicago, in behalf of the sale of "Christ's Object Lessons," the Illinois Conference Committee spent several hours together planning for an earnest, enthusiastic, and determined effort to sell the quota of "Christ's Object Lessons" apportioned to the State. The results of the council cannot be stated in any better way than by the decisions of the committee, expressed in the following resolutions:—

(1) *Voted*, That all members of this Conference be urged to put forth an earnest, persistent effort to sell 8,000 copies of "Christ's Object Lessons" by the first of April, 1902.

(2) *Voted*, That the regular laborers of the Conference be advised to devote, as far as possible, their entire time to this work until the eight thousand books are sold.

(3) *Voted*, That the officers of all the churches of this Conference be earnestly requested to co-operate with the Conference laborers in carrying out this plan.

(4) *Voted*, That we recommend all the members of the Conference to devote the entire week, beginning February 17, to the sale of "Christ's Object Lessons."

(5) *Voted*, That all the churches be supplied with a sufficient quantity of books for this campaign, the same to be charged to the local society, with the understanding that the officers be responsible for the pay, or the return of the books in good condition, to the State office.

(6) *Voted*, That the secretary be instructed to make all arrangements necessary to provide the books required to supply the churches for this campaign.

These resolutions mean something. They aim at something definite, and they were passed to be carried out. The committee do not intend to lay them on the shelf, nor permit any one else to lay them there. All that is aimed at is practical, consistent, and possible. It is but the reasonable service of the people.

From the present time until the campaign opens, February 17, the members of the committee and the Conference laborers will do all they can to make every believer in the message thoroughly acquainted with the plan. They will instruct them in the methods of work, and seek to arouse every one to earnest action in this commendable movement.

From the resolutions it will be seen that the work is not to close when the week set apart for the special, united effort closes. All the Conference laborers are to remain in the saddle until complete victory crowns this undertaking. They will continue their personal efforts to sell the book, and to assist the brethren and sisters until the last book is sold. It is believed that this will be accomplished by the first of April.

We confess that it gives us great satisfaction to see a sturdy, determined movement of this sort set on foot by our Conferences. Nothing will give our people courage and hope so much as to see something done. So little of a striking character has taken place among us of late that many feel as Gideon did when he said: "If the Lord be with us, why then is all this befallen us? and where be all His miracles which our fathers told us of?"

At the conclusion of the committee meetings of the day, a most excellent and stirring meeting was held in the Forty-sixth Street church in the interest of this work. The meeting was well attended by leading brethren and sisters from all parts of the city. Elder Daniells spoke for nearly an hour. He was followed by Professor Sutherland and Elder Lane. It was evident, long before the first speaker closed, that the interest was intense, that a good work had been done, and that a greater one would be accomplished. A vote showed that a majority had sold the book in the past. Nearly all further declared themselves determined to begin work in the immediate future. One sister, sixty-three years old, who has sold from house to house about seventy-five copies, stated she would, by the aid of the Lord, dispose of as many more. The elder of the church

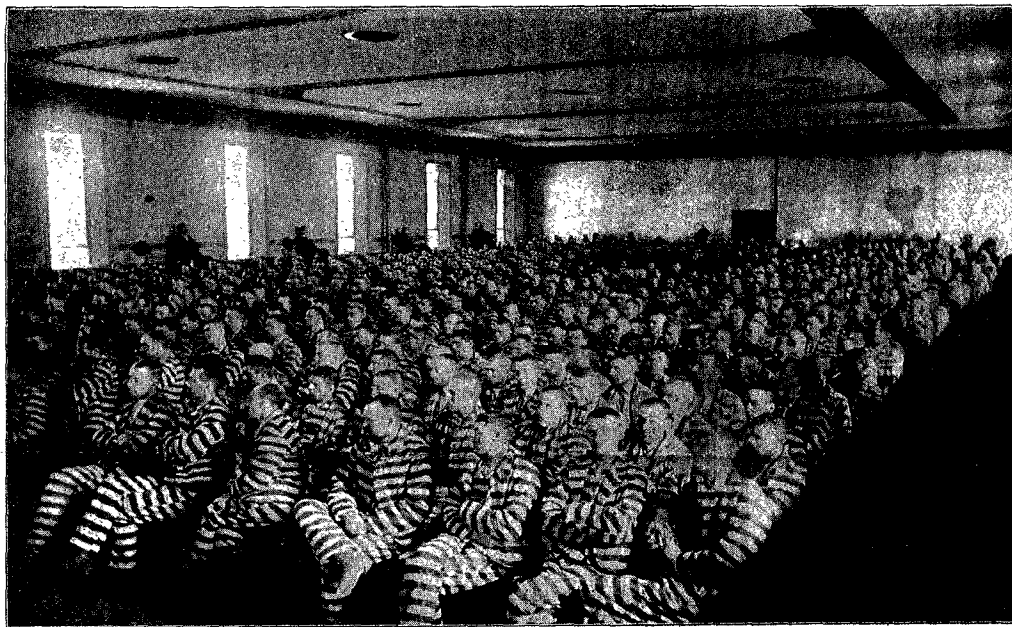
has sold 290. He is alive in the work. He left our committee meeting yesterday, and on reaching this Office, found a man waiting for him, and before attending to business sold him a book. Two of the brethren, engaged in manufacturing, have sold 125 copies, and have just ordered twenty-five more. At the conclusion of the meeting all seemed thoroughly enthusiastic to begin the work again, and we confidently expect that at an early date hundreds of books will be sold in Chicago.

A. G. DANIELLS,
S. H. LANE.



At the last General Conference it was recommended that I labor in North Dakota. I find there is a number of scattered Sabbath-keepers in the State, and a goodly number are planning to come here in the spring. Will such please write me at Jamestown, N. D., (Box 211), giving a few particulars concerning their neighborhood, to aid in the work.

A. E. CHRISTIAN.



HAVE WE ANY DUTY TO PERFORM FOR THIS COMPANY OF MEN?

Prison Work.

It is unfortunate that so many good people have come to the conclusion that if a man has been sentenced to prison, he must therefore be considered a hardened, depraved, and hopeless criminal, when, as a matter of fact, it is frequently the case that these men were not shrewd enough to avoid the strong arm of the law. There are thousands of men in the prisons in this land, whom the hard ordeal through which they are passing in their prison experience has made utterly sick of a life of wrong and sin. Have they not just as much a right to have an encouraging hand held out to them as has the man who comes to the front seat on a Sabbath afternoon at some of our great camp-meetings?

The accompanying cut is a photograph taken of the prisoners while attending chapel services in one of our large State prisons. Have we any responsibility toward any one of this immense number of souls?

For several successive years we have issued a special number of about fifty thousand *Life Boats*. We send them to prison officials all over the land, to use for the prisoners. I copy a few extracts from prison officials which show how they feel toward the work that this paper has accomplished for the men behind the bars. If there was room, we could fill page after page of the most touching and pathetic letters that have come to us from prisoners, who have been converted through the agency of this paper, but we will content ourselves with making extracts from letters we have received from prison officials, for it is an indication that God is using this paper to move on their hearts, that they thus voluntarily write us their expressions of appreciation.

The chaplain of the — State prison writes:—

"The few copies of the *Life Boat* that have come here have had an unusually marked influence. One prisoner announces a complete turn in his life by the influence of an article in the copy he got."

The chaplain of the — State prison writes:—

"The *Life Boat* came duly to hand, and I am much impressed with its value, and have no doubt that such a paper will do, in the Master's name, a great deal of good among the prisoners. The few copies we have received and circulated are read with avidity, and are highly prized."

Superintendent — woman's prison writes:—

"The prisoners' number of the *Life Boat* received and

distributed. Many of the inmates have sent letters to home friends since reading the paper."

Warden of the — State penitentiary writes:—

"Two hundred copies of the prisoners' number of the *Life Boat* received. We thank you very much for them, as papers of this kind are very much desired. They are eagerly read by a great number here, and we believe they will do a vast amount of good."

Chaplain — State prison writes:—

"As I passed from cell to cell last Sunday afternoon, I found many of the prisoners standing at their cell doors with the *Life Boat* in their hands, and eager to say something concerning it."

We shall issue again next April from fifty to seventy-five thousand copies of the *Life Boat*. We do not wish to urge any one to contribute toward defraying this expense, but we do desire to give our people a glimpse of a great, neglected missionary field; and if any one should feel impressed that he ought to assist in this, his assistance will be thankfully received.

If Christ were personally to visit this earth, we can scarcely conceive that He would pass by unnoticed and unvisited the more than one hundred thousand men who are in prison cells in this country.

DAVID PAULSON.

28 Thirty-third Place, Chicago, Ill.

A Protest.

DEAR BRETHREN AND SISTERS: Some time ago I wrote Brother U. Smith that I was endeavoring to do self-supporting missionary work in the Choctaw nation, and the papers, pamphlets, and tracts on present truth would be thankfully received. He made a note of this in the *Review* and a number of packages of nice new tracts, up to date and clean *Signs* and *Reviews* have been received, for

which accept my thanks. But along with these have come packages of worn and soiled papers, and yesterday I received packages from Indianapolis, Ind., one of pamphlets and one of tracts, on which I had to pay \$1.13 postage. These packages contain nearly everything ever published by the Adventists, dating back to 1860. There are also tracts published by the *Millennial Dawn* company. Some are clean and presentable, others are dirty and dog-eared; and all entirely unsuited for missionary work. Now I protest against such heterogeneous and indiscriminate work. Such literature is only fit to be used in an Indian's school. But if you must send stuff of this kind, be sure to pay postage. It is an injury to the government not to pay and an insult to the missionary worker to compel him to pay it.

Box 131, Colgate, I. T.

THAD WATER

The Pacific Union Conference.

THE first annual meeting of the Pacific Union Conference of Seventh-day Adventists is called to assemble in the Seventh-day Adventist church at Portland, Ore., Feb. 1902, at 10 A. M. for the purpose of selecting the officers for that year during the ensuing biennial term, and the transacting of such other business as may come before the meeting.

Each local Conference will be entitled to one delegate in the session of this Conference, without regard to members, and an additional delegate for every three hundred church-members in the Conference.

W. T. KNOX, Pres.
J. J. IRELAND, Sec.

Tailors, Take Notice!

THE way is open for a number of good tailors to all their expenses while getting an education at Union College, by working at the Union College tailor shop. This department of the institution is first class in respect, and has a large patronage. There is an excellent opportunity for students to learn the tailor's trade. Applicants should write to the manager of the department, J. F. Nelson, for further information. His address is College View, Neb.

L. A. HOOVER

“THE SUPREMACY OF PETER,” AGAIN.

MANY people desire to get a clear understanding of the way in which the great authority of the bishop of Rome was established. But few, however, can spare the time required to search the ponderous volumes treating upon this subject, and many do not have access to these books. “The Supremacy of Peter,” brings this knowledge within the reach of all.

The scriptures cited by Catholics in support of the establishment of a primacy in the Church are carefully examined, and the truth is set forth so clearly and forcibly that leading ex-Catholics pronounce this work to be the best they have found. A general knowledge of these important facts is not sufficient, but every one should be able to point out, in a specific manner, the fallacious and groundless claims of the papacy, for the good of others who are unacquainted with the teachings of the word of God and the facts of history. The rapid growth of the Roman Catholic Church in this country at the present time emphasizes the importance of these things.

“THE TWO REPUBLICS” AND “THE PERIL OF THE REPUBLIC”

are clubbed with the “SUPREMACY OF PETER,” for a short time, for \$1.75, POSTPAID. The “Two Republics” is bound in magazine form. There are four in the number. This is a good form in which to have them for loaning. “The Peril of the Republic” is nicely bound in cloth, and sells for one dollar. The cheapest price at which the “Two Republics” sells, outside of the magazine form, is \$1.85. As long as the “Two Republics,” in magazine form, lasts, we will sell THE THREE BOOKS together for \$1.75, POSTPAID.

Each Missionary Society should have this set of books to loan in its immediate neighborhood. There are great possibilities in a systematic course of reading; and we offer these books to our local church missionary societies at this low price, to encourage them in establishing a local Reading Circle. In a short time, we hope to be able to club another excellent set of books, which may be added to this, and used in the neighborhood as a circulating library.

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

“THE MARVEL OF NATIONS.”
In Swedish, Danish, and German.

ALTHOUGH this excellent book has been published in the English language for a number of years, and has accomplished a wonderful work, it has never been printed in any of the foreign tongues until the present time. It is now in type in the Danish and Swedish languages, and the translation into the German will be completed in a few weeks.

The time appointed for its completion in all three of the languages is MAY 1, 1902. It will be issued simultaneously in the three languages. Agents can take orders now for delivery after May 1.

This is a book that tends to revive the old-time energy in the canvassing work. It is an easy book to sell; and that it contains the message for this time is evident from its power to stimulate believers, and to attract the attention of the people. It accomplishes good wherever it has been placed in the English language, and there is no question but that it will be the means of bringing the message to thousands of our foreign neighbors.

We hope that many of our Danish, Swedish, and German brethren and sisters will prepare to work for this book among their own people this coming spring and summer. It is a book that sells well through the entire year. The prices in the foreign languages are the same as the English prices,—\$1.25 for the plain edges, and \$1.50 for the gilt edges.

Place all orders with the State Tract Societies.

“PRESENT TRUTH.”

AMONG the most effectual tracts published, stands the old tract called “Present Truth.” It has more voluntary testimonials from our people who were first attracted to the message for this time by this tract than any small periodical or tract now in print. The old edition of this tract is exhausted, but the matter contained in it has been reprinted in the last issue (January) of the *Words of Truth Series, No. 34*. Its new form is much more attractive than the old one, and as the population in each community changes very materially in a short time, this tract could be profitably circulated over the territory previously covered with the same matter.

People cannot have their attention called too frequently to the present truth. Many who refused the tract when it came to them before, may perchance be favorably impressed with it this time. Wherever this little tract has not been placed in time past, it certainly should be circulated *now*.

Churches should order a liberal supply, and organize for the systematic circulation of at least this one important truth-bearing messenger. This is the time of year to circulate this class of literature.

This tract contains thirty-two pages, and sells for 2 cts. a copy. Liberal discounts on large orders to all local Tract Societies.

All orders should be placed with the State Tract Societies.

A RARE OPPORTUNITY.

OUR limited number of the PROPHETIC CHARTS, IN SERIES, is being reduced each day. Soon they will be gone, and it will be impossible to secure them for a long time at least, as this lot will exhaust the entire stock, and the charts will then be out of print.

ALL ORDERS SHOULD BE PLACED AT ONCE.

We are glad to offer these few remaining sets of charts at the original price—\$4, POSTPAID.

NOTICE THE DESIGN OF THE CHARTS.

There are *seven* in number, illustrating respectively the Symbols of Daniel 2, 7, 8, Revelation 12, 13, etc.; the three angels of Revelation 14, and the Sanctuary, including also a Commandment Chart. They are beautifully lithographed on muslin, without rollers, 32 x 44 in.

Each Symbol in this series is so large that it can be distinctly seen at a distance of one hundred feet or more. As long as these charts last, we will send them, postpaid, for \$4 A SET.

ORDER OF THE STATE TRACT SOCIETIES.

FROM “SCRIPTURAL FOUNDATIONS.”

“I HAVE no desire to belittle science. It is an indispensable necessity. It has a noble work. It ‘opens to the mind vast fields of thought and information.’ Science has its own peculiar field. It has a work to perform after its own peculiar methods to its own special ends. The word of God was never meant to supplant it, nor to interfere with it. But it was meant to be an aid, and by suggestions and plain declarations, it is an all-efficient help. Without it we are left wholly to our own speculations and our own blind guess. By it we are led to take the right way, and to move ever on in the investigation of truth.

“God is as much the author of science as He is the author of the Bible. True, men hate His way, and long to disprove His statements; but the result of their investigations always shows that God is true, and that men are liars. Let us not add unto His words, lest He reprove us, and we be found liars. He has certainly reprovéd men in this matter of the motion of the stars. It is always unsafe to dispute His word. Let us rather believe it, for it will vitalize our science and save our souls.”

Our ministers and teachers are receiving much benefit from this excellent little book. It is beautifully bound; contains 272 pages, and sells for 75 cts., postpaid.

Send all orders to the State Tract Societies.

“HOME AND CHURCH SCHOOL MANUAL.”

WE hope every mother and teacher will secure a copy of the Mothers’ and Teachers’ Manual immediately. We do not desire this simply because we have these manuals for sale, but because we hold them to be of inestimable value in the home training and the church school.

It supplies a long-felt need in the work of our home and church schools, and its coming, as it does, recommended by the General Conference Educational Committee, should inspire confidence in it. The object of this manual is to furnish a basis of organization upon which parents in the home and teachers in the schools may build.

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

Place all orders with your State Tract Society.

“THE MASTER’S GREATEST MONOSYLLABLES.”

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Corrected Nov. 3, 1901.

| EAST | 8 | 12 | 6 | 10 | 14 | 4 | 86 |
|--------------------|--------------------|--------------------|---------------------|-----------------------|----------------------|-------------------|-----------------------|
| | *Night Express. | *Detroit Accom. | *Mail & Express. | *N. Y. & Bos. Spl. | *Eastern Express. | *N. Y. St. Sp. | *Atlantic Express. |
| Chicago..... | pm 9.35 | | am 6.45 | am 10.30 | pm 8.00 | pm 5.30 | pm 11.70 |
| Michigan City..... | 11.25 | | 8.43 | pm 12.08 | 4.39 | 7.00 | am 1.20 |
| Niles..... | am 12.40 | | 10.15 | 1.00 | 5.35 | 7.55 | am 2.30 |
| Kalamazoo..... | 2.10 | am 7.30 | pm 12.10 | 2.05 | 6.45 | 9.08 | 4.10 |
| 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..... | 4.55 | 9.00 | 1.50 | 3.30 | 8.03 | | 5.52 |
| Jackson..... | 4.50 | 10.05 | 2.35 | 4.05 | 8.40 | 10.50 | 6.10 |
| Ann Arbor..... | 5.55 | 11.10 | 3.47 | 4.58 | 9.30 | 11.40 | 7.45 |
| Detroit..... | 7.15 | pm 12.25 | 5.30 | 6.00 | 10.00 | am 12.40 | 8.15 |
| Falls View..... | | | | | | | pm 5.49 |
| Susp. Bridge..... | | | | | | | 5.40 |
| Niagara Falls..... | | | | | | | 6.30 |
| Buffalo..... | | | | am 12.20 | am 7.00 | 7.50 | 8.40 |
| Rochester..... | | | | 3.13 | 9.00 | 10.10 | 10.45 |
| Syracuse..... | | | | 6.15 | 10.55 | pm 12.15 | 11.35 |
| Albany..... | | | | 9.05 | pm 2.00 | 4.50 | 7.00 |
| New York..... | | | | pm 1.30 | 6.00 | 8.45 | 8.55 |
| Springfield..... | | | | 12.16 | 6.11 | 9.32 | 8.05 |
| Boston..... | | | | 3.00 | 9.00 | 11.30 | 8.45 |

*Daily. †Daily except Sunday.

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GRAND TRUNK R'Y SYSTEM.

| EAST | 8 | 4 | 6 | 2 | 10 | 76 |
|-------------------|----------|----------|----------|----------|---------|---------|
| | AM | PM | PM | AM | PM | AM |
| Chicago..... | AM 11.05 | PM 3.02 | PM 8.15 | | AM 7.32 | |
| Valparaiso..... | PM 12.49 | 4.53 | 10.25 | | 10.05 | |
| South Bend..... | 2.08 | 6.15 | 11.52 | | 11.35 | AM 7.10 |
| Battle Creek..... | 4.14 | 8.15 | AM 2.00 | AM 7.00 | PM 2.00 | PM 5.00 |
| 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 12.25 | | | |
| 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..... | 4.33 | 8.23 | 8.23 | 9.34 | 4.33 | |
| Toronto..... | | AM 7.40 | PM 1.30 | PM 7.40 | | |
| Montreal..... | | PM 7.00 | | AM 7.30 | | |
| Boston..... | | AM 8.15 | | PM 7.05 | | |
| Portland..... | | 8.00 | | 6.30 | | |

| WEST | 3 | 5 | 7 | 9 | 11 | 75 |
|-------------------|----------|----------|----------|----------|---------|---------|
| | AM | PM | AM | PM | PM | AM |
| Portland..... | AM 8.15 | PM 6.00 | AM 10.30 | | | |
| Boston..... | 11.30 | 7.30 | | | | |
| Montreal..... | PM 10.30 | AM 9.00 | | | | |
| Toronto..... | AM 7.40 | AM 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..... | M 12.00 | 9.00 | AM 3.20 | AM 6.50 | PM 3.50 | |
| Flint..... | PM 1.35 | 11.07 | 4.54 | 8.45 | 5.54 | |
| Bay City..... | | | | 7.25 | 4.00 | |
| Saginaw..... | | | | 8.00 | 4.25 | |
| Detroit..... | AM 11.30 | 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 | 7.10 | |
| Battle Creek..... | 3.50 | 2.17 | 7.10 | PM 12.15 | 9.40 | AM 7.30 |
| South Bend..... | 6.55 | 4.08 | 8.55 | 2.39 | | PM 5.20 |
| Valparaiso..... | 6.51 | 5.25 | 10.05 | 3.57 | | |
| Chicago..... | 8.45 | 7.20 | 11.55 | 6.18 | | |

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BATTLE CREEK, MICH., FEBRUARY 4, 1902.

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THE piece of music on page 71 of this issue is printed in sheet form; price, 5 cts., single; \$2 per hundred. Address Otto Lundell, Battle Creek, Mich. The profits will go to our mission in Finland.

THE publisher has about to print a third edition of that little book, "Hypnotism: What Is It?" It contains 48 pages, and can be easily slipped into an envelope of ordinary size. Price, only 3 cts. Address this Office.

THE January number of the *Good Health* magazine, just received, has a new and handsome cover design. This issue is full of valuable articles. Price, \$1 a year. Address Good Health Pub. Co., 303 W. Main St., Battle Creek, Mich.

The *Missionary Magazine* for February contains many interesting articles, and reports of the work being carried on in Porto Rico, Argentina, Fiji, Chicago, Iceland, Southern France and Italy, Australia, Newfoundland, Mexico, and Austria. Fifty cents will secure the magazine for one year. Seventy-five cents will send it one year to any address in foreign lands. Address the Mission Board of Seventh-day Adventists, Battle Creek, Mich.

A METHODIST clergyman of Pittsburg, the Rev. G. W. Torbush, is quoted as favoring a "Christian theater." He is reported as having recently said to his congregation:—

"Judging from the enormous patronage plays like 'Ben Hur' draw, the public is eager to see and support plays of moral worth. The tendency of the stage is toward degeneracy, as the vast majority of playhouses are run to-day. I believe Christian men and women should endow Christian playhouses, where moral performances would do much toward destroying the influence of the immoral forces at work. The Christian theaters should be supported by the Church, and run even at a loss. As churchgoers are forsaking the church to attend showhouses, the evil should be met by giving human nature what it craves."

This clergyman seems to have forgotten the words of the apostle Paul, that the followers of Christ "are made a spectacle unto the world, and to angels, and to men." 1 Cor. 4:9. There is indeed a Christian theater,—a theater the stage of which is world-

wide, upon which Christians are the actors before not only men, but angels. No need of any other theater for Christians; this one affords them all the acting they can desire, and the fullest opportunity to educate their fellow men in the moral life. The Christian who realizes not that he is on the stage as an actor in the great drama of righteousness against sin, to represent God before the world, and before angels and demons, does not realize what real Christianity means. There can be no drama more real, none more intense in its emotions, none more sublime or more tragic in its results, than the drama of the Christian life.

A Gospel Prophecy.

THE Battle Creek church was treated, on Sabbath, February 1, to a discourse by Elder I. D. Van Horn, on Isa. 65:17-25.

Isaiah has been called the evangelical prophet because his book is a gospel prophecy. The portion of his prophecy taken for the theme of discourse on this occasion is a subject of widespread study, if we may judge from the number of requests which have been sent in for years to this Office for an explanation of Isa. 65:20. The questions have been these: "When is the time from which there shall be no more thence an infant of days? when does the child die an hundred years old? and if this pertains to the eternal state, as some expressions seem to indicate, how is it that the sinner being an hundred years old shall be accursed?"

According to the view held by Seventh-day Adventists for years, there is just one point at which all the conditions and specifications of the prediction of this prophecy can be harmoniously and forcibly applied. These applications Elder Van Horn, true to his custom of adhering to the old paths, very clearly and beautifully brought out.

It is a peculiarity of Seventh-day Adventist applications of prophecy that they span the whole ground from beginning to end, and adjust all the parts, from the earliest to the latest, to one another, so as to make a consistent harmony in the whole. So, in this case, we look for a time in the world's history when a child could, and did, die a hundred years old; or when one dying a hundred years old was but a child. We find just that state of things in the antediluvians. But in the mass of the antediluvians, who lived to nearly a thousand years, it must have been there were many of these hundred-year-old children. But when the end of the thousand years of Rev. 20:5, 7-9, shall be fulfilled, and the time comes that the second death, apportioned to all sinners, shall be inflicted, all these hundred-year-old antediluvian children who went down in sin shall appear on the scene, to meet their doom. Here the child (the wicked antediluvian child) dies a hundred years old. But the prophecy takes in the last age as well as the first; and now, in the last generation, one who lives to a hundred years is accounted a very old man. But if he is a sinner, he comes up to take his part in the second death, and is accursed.

Remember that we at this point are standing on the line that separates between the execution of the judgment in the second death, and the eternal state, upon which the righteous then enter, and note how harmoniously all the conditions and statements run together. The righteous have been living and reigning with Christ in the Father's house, Jerusalem above (John 14:2, 3; Gal. 4:26; Rev. 20:4) one thousand years. Now the prophecy of Isaiah (65:20) continues: "There shall be no more thence an infant of days."—all are crowned with immortality; and in the eternal state there are no more newborn infants; for after the resurrection there is no more marriage nor giving in marriage (Luke 20:35), nor any more such specimens as we see here,—an old man that hath not filled his days; a premature old man, broken down before his time.

The speaker went on, applying the further statements literally,—as to their building houses and inhabiting them, and planting vineyards, and eating the fruit of them; for they will eat and drink in the kingdom of God. Luke 22:30. "They shall not build, and another inhabit," and plant, and another eat; "for as the days of a tree [the tree of life] are the days of my people, and mine elect shall long [even forever] enjoying the work of their hands, . . . for they are the seed of the blessed of the

Lord, and their offspring [the children raised up to the kingdom] with them."

A stirring parallel was drawn between this prophecy of Isaiah and John's description of his view of the new earth state and the condition of things that will obtain there. Rev. 21:1-4. The setting forth of these prophecies was mingled with earnest exhortations to all who listened to take the right stand, be on the right side, and so be prepared to be welcomed to all these promised privileges, and share in the glories of that inheritance that is reserved in heaven, pure and undefiled, and that fadeth not away. 1 Peter 1:4.

U. S.

THE intention of Rome to maintain the friars in their position in the Philippines, if it be possible, has been indicated at various times, and is now again declared in Cardinal Gibbons's organ, the *Catholic Mirror*. "It is becoming daily more evident," says the *Mirror*, "that the salvation of the Filipinos is to be wrought out by the friars, who thoroughly understand and sympathize with them, and not by the Bible societies, whose ideals and methods are not only unwelcome, but absolutely repulsive to them. Slowly but surely the friars are gaining the day." "The Church . . . recognizes that the amelioration of conditions is to be brought about not through the 'padre,' but through the friars."—*Special Correspondence from Manila*.

The domination of the friars is the intolerable thing which the Philippine natives have been fighting to throw off. The substitution of American rule for that of Spain can mean nothing for the welfare of the people so long as the friars are retained. Rome intends that they shall be retained; to which end she is playing a game of diplomacy with the United States, in which she has thus far had the advantage. In diplomacy, Rome is the master of any nation on earth. All the ground that has been gained against Rome has been gained by the principles of the gospel.

THURSDAY, Dec. 12, 1901, Guglielmo Marconi, the famous Italian inventor, succeeded in his scheme of telegraphing across the Atlantic without wires. If you wish to know something more in regard to that eventful day in the annals of science buy a copy of *McClure's Magazine* for February, 1902, and read the first article, "Marconi's Achievement: Telegraphing across the Ocean without Wires." That one article alone is well worth the price of the magazine. Buy of your newsdealer, or send 10 cents to the S. S. McClure Co., 141-155 E. Twenty-fifth St., New York City.

THE February issue of that most helpful magazine, *The Missionary Review of the World*, lies before us. It is full of interesting articles, several of which are illustrated. Some of the subjects discussed in its eighty pages are "Missionary Literature of the Nineteenth Century, with Selected List of Two Hundred Missionary Books," "Stirring Missionary Appeals of the Last Century," "John China man in America," "Unoccupied Missionary Fields in Western China," "The Crisis in South African Missions," "The Outlook in Mexico," "Self-Support in Mission Work," "The New Century Outlook in Persia," "The Evolution of a Chinese Boxer," "Foreign Devils in China," "Mormonism and Purity," etc. The department of "General Missionary Intelligence" is especially instructive and interesting. Subscription price, \$2.50 per year. Funk and Wagnalls, publishers, 30 LaFayette Place, New York City.

February, 1902 ?

WHAT does the yellow address label on your paper indicate? If it shows that your subscription expires in February, 1902, the "Subscription Order" blank inclosed in the *Review* of January 21 should be filled out by you now, and mailed to us at once.

REVIEW AND HERALD.

Annual Stockholders' Meeting.

THE forty-second annual stockholders' meeting of the Seventh-day Adventist Publishing Association (eleventh under the new charter) will be held in the Tabernacle at Battle Creek, Mich., Tuesday, Feb. 11, 1902, at 10 A. M., local time, for the election of two directors for three years, and for the transaction of any other business that may properly come before the meeting.

I. H. EVANS,
U. SMITH,
S. H. LANE,
G. W. AMADON,
C. M. CHRISTIANSEN,
C. D. RHODES,

Directors.